

HINDUISM

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Norman Law

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To the **Only One True, Holy, and Righteous God**, whose **Glory** outshines the brightest star and **whose Love, Mercy, Compassion, Grace, Wisdom, and Blessings** are found in **His Only Begotten Son, Jesus Christ**, be my praise, forever and ever. Amen.

REFERENCES FOR THE SACRED HINDU TEXTS



- *Rig Veda, Samada Veda, White Yajur Veda, and Atharvaveda* by Ralph T. H. Griffith. *Black Yajur Veda* by Arthur B. Keith. Compiled and edited by Jon William Fergus
- *Upanishad* by Eknath Easwaran
- *Ramayana* as translated by Ramesh Menon
- *Bhagavad Gita* as translated by Eknath Easwaran
- *Mahabharata* by Ramesh Menon
- *Puranas* as compiled by the Dharmic Scriptures Team of India, October 3, 2002

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PREFACE



Hinduism is one of the oldest religions in the world, and it predates Christianity and Islam by over 2,000 years, yet it is cloaked in mystery and has over a billion followers. Many shake or wave off its stories and tales as mythologies, but that would be a great disrespect to Hinduism and its historical past. In fact, if you had read the Christian Bible, you would be able to understand the beginning of Vedic Hinduism.

If you have never seen an angel or supernatural entity before and one appeared to you claiming and he is a god, it would scare the living daylights out of you, and you have no choice but to accept what is told and worship that angel as a god. You certainly do not know how to verify if that supernatural being or angel is a god. In the Christian Bible, it talks about angels visiting mankind, and many preached false doctrines. They are called “fallen angels,” who have been under the control of the greatest of them all, the great Cherubim, an angel with wings, named Lucifer and called Satan or the devil.

Satan led one-third of the angels in heaven to rebel against God and failed. They were thrown out of heaven and were called fallen angels. The fallen angels are spirits or demons, and they try to possess human bodies. Satan and the demonic angels have been causing havoc ever since as well as him and the demonic spirits. They do have powers over the earth and the air. So this book exposes the character of the Hindu gods.

SOME BIBLICAL QUOTATIONS ON SATAN, THE SERPENT AND LORD OF ALL DECEIVERS

And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. (Revelation 12:9)

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of *the dragon, the serpent of old, who is the devil and Satan*, and bound him for a thousand years; and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. (Revelations 20:1–3; emphasis added)

You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. (John 8:44)

No wonder, for even Satan disguises himself as an angel of light. Therefore, it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds. (2 Corinthians 11:14–16)

INTRODUCTION



This book deals with the archeological evidence, language, migration, and the character of the different major Hindu gods and doctrines. Many questions are raised, and it is up to the reader to draw his or her own conclusions.

Hinduism has a pantheon of gods, and the numbers grow with each passing year. It is not different in Mesopotamia, over four thousand years ago where they had thousands of gods. It amounts to the general dissatisfaction with the gods that they have. If you are satisfied with the one that answers to every need, why would you want another? Hinduism is ready to adopt another god if it thinks that god will meet his or her needs. The gods, therefore, have become their servants, answering to all their needs, and when their needs are not answered, it is time for another new servant!

The content of this book is taken from the *Rig Veda*, *Samaveda*, *Black Yajur Veda*, *White Yajur Veda*, *Atharvaveda*, *Ramayana*, *Mahabharata*, *Bhagavad Gita*, the *Upanishads* and the *Puranas*, and the Christian Bible. A majority of Hindus, practicing and nonpracticing, do not even know where their passed-on doctrines and stories, which they hold dearly, came from. So the book is an attempt to provide Hindus a connection with the roots of their religion.

This book challenges the Hindus with regard to their concept of God, which has been passed on from generation to generation and has been accepted without question. If the truth be known, no one really dares to question their parents or elders less they be punished, ostracized, and at worst, kicked out of their villages and disowned.

Seeking the truth is not for the faint-hearted, and it is only for the relentless. India had made a giant step in their progress in the twenty-first century, and it is rich in culture, the arts and trading, and has advanced today in its technical abilities and resources. But it is stuck in a religion with Vedic roots and is discouraged from asking those necessary questions to discover the truths. Truth must form the basis of a civilization, if it is to be a “great civilization.” This book is only a kickoff and start for seeking the truth, to ask those necessary questions, and attempts to provide the necessary texts from the Hindu Sacred Texts for your long and honorable journey. Yes, indeed, it is an honorable and noble quest, and there is nothing higher.

What is not addressed here is how the beliefs in the Hindu gods affected the national character of the Indian populous as it is not the role nor position of the author to judge.

It is also not the intent of the author to denigrate, put down, or slander another person's faith and beliefs as all the sources of the writings are from the sacred Vedic Hindu texts and the Christian Bible. The intent of the author's comments are to stir the readers to reason and come to terms with their own conclusions as everyone has a right to their own faith and beliefs.

CHAPTER 1

Archeological Evidence of Ancient Civilizations, Periods (Dates), Temples, and Settlement Sites

This first chapter identifies some of the archeological and other findings that show the following: (i) the Middle Eastern civilizations existed with worship temples and its pantheon of deities, including deities with the same names as those of Hinduism, at least 2,000 years before the first evidence of temple worship in India; (ii) the migration of the Middle Eastern people (Aryans, Amorites, Hittites, Canaanites, etc.) into the Indus Valley (present-day Pakistan, Northwest India, and some parts of Afghanistan); and (iii) that Sanskrit did not migrate north to the Middle East, nor did Egyptian hieroglyphics, but that the opposite is true.

1. Anatolia

Gobekli Tepe (Turkey; 13000–8000 BCE): to date the “oldest” human settlement and sites of worship discovered.

2. Mesopotamia (Sumer)

- (i) *Ubaid Period (6500–3800 BCE)*: Upper Mesopotamia: absorbed the Halaf Period (6500–5500 BCE); evidence of 300 to thousand different deities ([https://www.ancient.eu/Early_Dynastic_Period_\(Mesopotamia\)/ByJoshuaJ.Mark](https://www.ancient.eu/Early_Dynastic_Period_(Mesopotamia)/ByJoshuaJ.Mark), October 2019)
- (ii) *Eridu (6500–3800 BCE)*: settlement (urban center) Temple—Ziggurat of Enki ([https://thoughtco.com/eridu-iraq-earliest-city-in-mesopotamia-170802#:~:text=Eridu is among the earliest, Ubaid to Late Uruk periods](https://thoughtco.com/eridu-iraq-earliest-city-in-mesopotamia-170802#:~:text=Eridu%20is%20among%20the%20earliest,Ubaid%20to%20Late%20Uruk%20periods)).
- (iii) *Sumer Period (4500–2000 BCE)*: Sumerian Temples—Ziggurat 3400 BCE (<https://www.history.com/topics/ancient-middle-east/sumer>).

(iv) *Uruk Period (4000–3100 BCE)*: Upper Mesopotamia: settlement (urban center); in Habuba Kabira, there were two temples. Tablet W 5233, a/VAT 15245: description on CDLI (https://web.archive.org/web/20110925035156/https://www.cdli.ucla.edu/cdiisearch/index.php?SearchMode=Browse&ResultCount=1&txtID_Txt=P000734).

Algaze Guillermo, *The Uruk World System: The Dynamics of Expansion of Early Mesopotamia Civilization* (Chicago; London: The University of Chicago Press).

(v) *Other temple periods*: Elam (3300–539 BCE) Part of modern-day western Iran; Proto Elamite Period (3200–2700 BCE); Old Elamite Period (2700–1500 BCE); Middle Period (1500–1100 BCE); Neo Elamite Period (1100–539 BCE); Invaded by Kassites (1400–1210 BCE)

(vi) *Dynastic Temple (1150–1120 BCE)*: <https://www.livius.org/articles/place/susa/susa-photos/susa-temple-of-the-sutrukids/>

(vii) Amorites: in Western Mesopotamia, Northern Syria, and Canaan (3000 BCE).

Nomadic people: There were no temples, but they absorbed the deities of the places where they settled and as well as lands they had conquered. They worshipped a pantheon of deities, but there is no evidence of temple or sacrifices.

(“Amorite (people),” Encyclopedia Britannica Online, Encyclopedia Britannica Inc., Retrieved 30 November 2012)

(viii) *Akkadian Period (2334–2150 BCE)*; replaced the Sumerian Period); King Sargon’s daughter Enheduanna (2285–2250), a high priestess of the temple of Inanna (Ishtar) in the city of Ur ([https://www.ancient.eu/Early_Dynastic_Period_\(Mesopotamia\)/](https://www.ancient.eu/Early_Dynastic_Period_(Mesopotamia)/) By Joshua J. Mark, October 2019).

(ix) *Kassite (1500 BCE)*: From Northern Iran: pantheon of deities (some names written in Sanskrit; C2007, last updated 08/18/2017, at piereligion.org/kassite.html).

3. Syria (And Parts of Eastern Turkey)

Mitanni (Syria; 1500–1300 BCE): Horse training manual (some words written in Sanskrit).

Mitanni Peace Treaty (1380 BCE) with names of Indra, Varuna, Mitra, and Nasatya as witnesses. These are names of Vedic deities in the Vedas and deities in Hinduism.

T. Burrow, “The Proto Indo-Aryans” *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, No. 2 (1973), pp. 123–140 (Cambridge University Press), <https://www.jstor.org/stable/25203451>.

P. Thieme, *The Aryan Gods of the Mitanni Treaties*, JAOS. 60. 1960. 301–306.
Sten Konow, *Aryan Gods of the Mitanni People* (Christiania, 1921).

4. Turkey

(i) *Hittites and Hurrians (present-day Turkey)*: Old Kingdom, 1680–1500, Middle Kingdom 1500–1430, Empire 1430–1200. Total collapse around 1180 BC (Matthews, 2010).

Weather deities with numerous temples.

Temples in Hattusa (1300 BCE)

(<https://www.google.com/search?q=Hittites+and+Hurrians&oeq=Hittites&aqs=chrome.69i59j69i57j0l6.8974j0j15&sourceid=chrome&ie=UTF-8>)

(ii) “The Kingdom of the Hittites History Essay,” UK Essays (November 2018), Retrieved from <https://www.ukessays.com/essays/history/the-kingdom-of-the-hittites-history-essay.php?vref=1>.

5. Indus Valley Civilization (Pakistan and Northwest India)

(i) *Mohenjo Daro (2500 BCE)*

Mohenjo-Daro (Archaeological Site, Pakistan), Encyclopedia Britannica website, Retrieved on 25 November 2019.

Jump up to: Gregory L. Possehl (11 November 2002), *The Indus Civilization: A Contemporary Perspective* (Rowman Altamira), p. 80, ISBN 978-0-7591-1642-9.

Archeological site in the Indus River Valley Civilization.

There are *no temples, figurines, or statuettes of Vedic deities found in the digs. There is no evidence of Sanskrit or Avestan.*

(ii) *Harappan (3,000–1,300 BCE)*

Archeological sites in the Indus Valley Civilization (Pakistan). Same reference as Mohenjo Daro above.

There were no temples, but they had some figurines or statuettes showing no clear evidence of Hindu or Vedic deities. Different conclusions were drawn from the Pashupati seal by different authors.

There was a discovery of firepits but no clear evidence that they were used for animal sacrifices.

No evidence of Sanskrit or Avestan language.

The *Pashupati Seal* is a steatite seal that was discovered at the Mohenjo Daro archaeological site of the Indus Valley Civilization. The seal depicts a seated figure that is *possibly* tricephalic (having three heads). It was once thought to be ithyphallic, an interpretation that is now mostly discarded. The man has a horned head dress and is surrounded by animals. He *may* represent a horned deity.

“Hope B. Werness, *Continuum Encyclopedia of Animal Symbolism in World Art* (A&C Black, 2006), p. 270, ISBN 0826419135, 9780826419132, google books.

The Pashupati seal can be found in the National Museum, New Delhi, India.

6. Oldest Temples of India

https://medium.com/@swami_rara/oldest-temples-in-india-995a29bb45a4.

Jagatpita Brahma Temple (AD 20): Brahma.

Dwarakadish Temple (AD 480): Vishnu.

Badami Cave Temple (sixth century AD): Vishnu.

Durga Temple Aihole (seventh or eighth century AD): Shiva/Vishnu.

Kailasa Temple (AD 756–773): Shiva.

Kedarnath Temple (eighth century): Shiva.

Badrinath Temple (eighth century): Vishnu

Adi Kumbeswarar Temple (AD 900): Shiva

Ambarnath Temple (AD 1060): Shiva

Brihadeeswarar Temple (AD 1010): Shiva

Comments

1. What is significant in the above information from findings of all the archeological digs in Turkey, Syria, Mesopotamia (including present-day Iraq), Iran, Pakistan, and Afghanistan (Indus Valley Civilization), and Northwest India is that there was no temple or evidence of temple worship in Pakistan, Afghanistan, and in Northwest India before AD 20, whereas in the Middle East, temples had existed more than two thousand years prior.
2. In archeological digs in Harappan, the Indus Valley Civilization, where only figurines or statuettes were found meant the religion was not flourishing and was not practiced as a group of believers. The worship of deities remained as a private household practice. Therefore, it is more likely or a possibility that the statuettes were brought in by migrants.
3. In the Middle Eastern countries, there was a pantheon (three hundred to a thousand) of deities, and their worship was associated with the hosts of the heavens, like the celestial bodies of the sun, moon, stars, and weather deities like storm, water, fire, and lightning, etc. There are, of course, deities of fertility, death, disaster, afterlife, harvest, animals, rewards, etc. All the deities are similar with that of Hinduism in India, but they come with different names according to the civilizations, culture, and language. These deities existed and were worshipped much before the *Vedas* (1500–800

BCE), which was compiled and written around 500 BCE. However, there are also many terms and deities with almost the same sounding names.

From the above, it is very difficult or even impossible to postulate or theorize (i) the pantheon of deities that moved from India to the Middle East but otherwise, and (ii) the idea that temple worship moved from India to the Middle East because the archeological evidences testify to the contrary.

(i) Biblical Evidences

Genesis 11:1–9 (NASB; Jewish Torah/Christian Bible) Inspired Word of God written by Moses:

Now the *whole earth used the same language and the same words*. It came about as they journeyed east, that they found a plain in the land of Shinar (Babylon) and settled there. They said to one another, “Come, let us make bricks and burn them thoroughly.” And they used brick for stone, and they used tar for mortar. They said, “*Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.*” The LORD came down to see the city and the tower, which the sons of men had built. The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing, which they purpose to do, will be impossible for them. “Come, let Us go down and there confuse their language, so that they will not understand one another’s speech.” So, the LORD scattered them abroad from there, over the face of the whole earth; and they stopped building the city. Therefore, its name was called Babel, because *there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.* (emphasis added)

Comments

The biblical account only documents the dispersion of the people that settled in Babel, which is one of the earliest urban centers in history. All the people of that period did not live in Babel. Therefore, the biblical account is about the dispersion of the urbanites of Babel. The archeological findings in Eridu support the biblical account as shown above.

(ii) Eridu (Babylon of Mesopotamia or Sumer)

Tower of Babel (circa 2350–2300 BCE): archeological evidences of the tower of Babel in Eridu and its dispersion provided by archeologist Dr. Douglas Petrovich.

1. Dr. Doug Petrovich, “Identifying Babel and Its Tower” (Conf Lecture), <https://www.youtube.com/watch?v=D1b3jzT5GkE>.
2. Dr. Doug Petrovich, “Identifying the Post-Babel Dispersion” (ConfLecture), https://www.youtube.com/watch?v=r4_7KIM59rA.

CHAPTER 2

Original Common Language to Multi-Languages and Its Dispersion

Chapter 2 discusses the historical movement and development of the languages Sumerian, Avestan, Sanskrit, and Egyptian hieroglyphics, and those languages cannot just appear fully developed without the preliminary stages of development.

The evidence from development of written languages can be found in the Middle East in the form of pictographs and then cuneiforms and, finally, its written form. India’s written language is Sanskrit. Ardent and zealous nationalists are very proud of it and naturally so, but some venture to say that Sanskrit originated from India; similarly, that hieroglyphics migrated from Egypt to the Middles East. Is impossible to prove that as all written languages must have their developmental evidences like pictographs and cuneiforms, but none could be found in India or in the Indus Valley civilization.

There is archeological evidence provided of written Sanskrit in the Mitanni civilization as well as names of deities (of Hinduism) way before that of India. It is impossible to jump from having no developmental evidence to having a sophisticated and complex written Sanskrit. The information provided showed that Sanskrit did not originate from India but from the Mitanni people of Syria and parts of Northeast Turkey.

I do believe that many times, there are difficulties in translating ancient Sanskrit, and where there are no equivalent words in other languages, some of the true meanings were lost in translation. Nevertheless, we have to deal with it the best we can.

(iii) Universal Language (Attested in Enmerkar and the Lord of Aratta)

Archeological evidences and writings (Enmerkar was a legendary king of Uruk, Sumer) from the early Sumerian civilization confirmed the biblical account written by Moses and inspired of God, as shown in (i), of a common language spoken amongst all people. It also attested to the fact that the early Sumer people suddenly spoke in all the different languages and dispersed through all the lands. This confirmed the account spoken of in Genesis of the Bible as shown above.

An ancient Sumerian writing known as Enmerkar showed the legendary king of Uruk and the Lord of Aratta, attested to the time when a universal language was spoken on earth. Here is a portion:

In those days, the mountain lands of Shubur (Shinar or Babylon, Sumer) and Hamazi, the mountain of noble functions, Akkad, the mountain land resting in the meadows, the mountain land of the nomads, *the people taken care of gave praise to Enlil (Sumerian deity) in one tongue.*

In those days, the contending lord, the contending prince, the contending king, Enki—the contending lord, the contending prince, the contending king, the contending lord of wisdom, the wise one of the countries, the sage of the gods—*changed the language in their mouths, as many as had been established, the language of (each one of) mankind being one.* (emphasis added)

The ancient sources attest to a single language.

(Dr. Doug Petrovich, “Identifying the Post-Babel Dispersion” (Conf Lecture), https://www.youtube.com/watch?v=r4_7KIM59rA.)

(iv) Zoroaster (Avestan)

Zoroaster was a Persian prophet, whose teachings form the basis of the ancient religion of Zoroastrianism. His name was derived from the Greek translation of Zarathustra, which means “shining light.”

Date of Zoroaster

Scholars considerably differ about the date of Zoroaster’s birth. Greek sources place Zoroaster at six thousand years before the death of Plato; that is, about 6350 BC. Archeological remains in Turfan, China, state that Zoroaster was born “2,715 years after the Great Storm,” placing his birth at 1767 BC. The latest dates for his

life come from Persian writings that place him 258 years before Alexander; that is, about 600 BC. Many other scholars place Zoroaster’s birth between 1500 and 1200 BC (Contractor, Dinshaw, and Hutoxy, “Zoroastrianism: History, Beliefs, and Practices,” *Quest*, 91.1 [January–February 2003]: 4–9).

There are also common terms and names of deities found in Sanskrit versus Avestan (language spoken in Iran at the time of Zoroaster).

(v) Terms in Sanskrit: Avestan

- Deity: deva: daeva
- Priests: hotar: zoatar
- Sacrificial drink: soma: haoma
- Sacrifice: yajna: yasna
- Worship: stotra: zaothra
- Lord: asura: ahora
- Demon: raksha: rakshas

List of some Sanskrit and Avestan names for deities:

Sanskrit	Avestan	Function
Apām Napāt	Apam Napat	Son of water, a god
Aramati	Armaiti	Archangel of immortality
Baga	Bagha	A sun god
Ila	Iza	Goddess of sacrifice
Manu	Manu (shchihr)	Son of Vivanhvant
Marut	Marut	Cloud god
Mitra	Mithra	A sun god
Nābhānedista	Nabanazdishta	Name of Manu
Narasansa	Nairyosangha	A fire god
Surya	Hvara	A sun god
Trita	Thrita	God of healing
Twastra	Thworesta	Artificer of the gods
Usha	Ushah	The Goddess Dawn
Varuna	Varuna	The Wise Lord, creator of all
Vayu	Vayu	A wind god
Vivasvant	Vivanhvant	A sun god
Vritrahan	Verethragna	Slayer of Verethra
Vasiṣṭha	Vahiṣta	Archangel and lawgiver to humanity
Yama	Yima	A pious king of Airyanem Vaeja

Some identical verses from Vedas and the Avesta:

Scripture	Sanskrit	Avestan	English
Rig Veda (10.87.21) / Zhand Avesta (Gāthā 17.4 Yasna 53.4)	mahaantaa mitraa varunaa samraajaa devaav asuraaha sakhe sakhaayaam ajaro jarimne agne martyaan amartyas tvam nah	mahaantaa mitraa varunaa devaav ahuraaha sakhe ya fedroi vidaat patyaye caa vaastrevyo at caa khatratave ashaauno ashavavyo	O Ahura Mazda, you appear as the father, the ruler, the friend, the worker and as knowledge. It is your immense mercy that has given a mortal the fortune to stay at your feet.
Atharva Veda 7.66 / Zhand Avesta (Prishni, Chapter 8, Gāthā 12)	yadi antareekshe yadi vaate aasa yadi vriksheshu yadi bolapashu yad ashraavan pashava ud-yamaanam tad braahmanam punar asmaan upaitu	yadi antareekshe yadi vaate aasa yadi vriksheshu yadi bolapashu yad ashraavan pashava ud-yamaanam tad braahmanam punar asmaan upaitu	O Lord! Whether you be in the sky or in the wind, in the forest or in the waves. No matter where you are, come to us once. All living beings restlessly await the sound of your footsteps.
Rig Veda / Zhand Avesta (Gāthā 17.4, Yasna 29)	majadaah sakritva smarishthah	madaatta sakhaare marharinto	Only that supreme being is worthy of worship.
Atharva Veda / Zhand Avesta (Yasna 31.8)	vishva duraksho jinavati	vispa drakshu janaiti	All (every) evil spirit is slain.
Atharva Veda / Zhand Avesta	vishva duraksho nashyati	vispa drakshu naashaiti	All (every) evil spirit goes away.
Atharva Veda / Zhand Avesta	yadaa shrinoti etaam vaacaam	yathaa hanoti aisham vaacam	When he hears these words.

(https://www.hindupedia.com/en/Zoroastrianism_and_Hinduism By Himanshu Bhatt)

(vi) World's Oldest Written Language

The oldest known written language is Sumerian, and it dates to at least 3500 BC. The earliest proof that the written Sumerian language existed was the Kish Tablet, which was found in Iraq.

Sumerian is older than Egyptian, but it only lasted as a spoken language until around 2000 BC, when it was replaced by another language called Akkadian. The existence of the Sumerian language was unknown to the world until the nineteenth century, when archaeologists began to find evidence of the language (<https://www.oldest.org/culture/written-languages/#:~:text=The%20oldest%20known%20written%20language,which%20was%20found%20in%20Iraq>).

(vii) Egyptian Writings (Hieroglyphics)

Ancient Egyptian writing is known as hieroglyphics and developed at some point prior to the Early Dynastic Period (c. 3150–2613 BCE; https://www.ancient.eu/Egyptian_Writing/#:~:text=Ancient%20Egyptian%20writing%20is%20known,came%20to%20Egypt%20through%20trad).

The first stage used elementary pictures that were soon also used to record sounds. Cuneiform probably preceded Egyptian hieroglyphic writing, because we know of early Mesopotamian experiments and 'dead-ends' as the established script developed—including the beginning of signs and numbers—whereas the hieroglyphic system seems to have been born more or less perfectly formed and ready to go.

Almost certainly, Egyptian writing evolved from cuneiform; it cannot have been an on-the-spot invention.

(<https://www.historyextra.com/period/ancient-egypt/cuneiform-6-things-you-probably-didnt-know-about-the-worlds-oldest-writing-system/>)

(viii) Oldest Hindu Sacred Text

Sanskrit language (from Sanskrit *samskr̥ta*, “adorned, cultivated, purified”), an Old Indo-Aryan language in which the most ancient documents are the Vedas, is composed in what is called Vedic Sanskrit. Although Vedic documents represent the dialects then found in the northern midlands of the Indian subcontinent and areas immediately east thereof, the very earliest texts, including *the Rig Veda* (“*The Veda Composed in Verses*”), which scholars generally ascribe to approximately 1500 BCE, stem from the northwestern part of the subcontinent, the area of the ancient seven rivers (*sapta sindhavaḥ*; <https://www.britannica.com/topic/Sanskrit-language>).

NB: The word *Aryan* is of Sanskrit origin and was hijacked to refer to certain European Caucasian ethnic groups. And the word *Indo-Aryan* does not refer to people of the Indian continent but the people that settled in the Middle East. The word *Aryan* is where we get the word *Iran*, referring the ancient people of Persia.

(ix) Timeline for the Vedas*Rig Veda* (1500–1200BCE)*Sama Veda* (1200–1000 BCE)*Yajur* (Black and White) *Veda* (1000–500 BCE)*Atharva Veda* (1000–500 BCE)The *Vedas* were only written down after 500 BCE.

(Michael Witzel, “Vedas and Upaniṣads” Flood 2003, p. 69; For oral composition and oral transmission for “many hundreds of years” before being written down, see: Avari, 2007, p. 76; Bujor Avari, *India: The Ancient Past* (London, Routledge, 2007), ISBN:978-0-415-35616-9; Michael Wood, *The Story of India, Hardcover* (BBC Worldwide, 2007).

Comments

From the above, we can see similarities between Avestan and Sanskrit and how Sanskrit is derived from Avestan, and once established, Sanskrit continues to develop and matures on its own as can be found in the *Vedas*. Similarly, like the Egyptian hieroglyphics, Sanskrit cannot be an on-the-spot invention, and no evidence can be found in India of its development.

CHAPTER 3

**Migration****Introduction**

This chapter discusses the migration of religious practices and languages. There were evidences of trade and migration between the Indus Valley Civilization and Mesopotamia prior to 1900 BC, and the migration was prominently to the south.

A. Natural Migration

Archeologist Dr. Doug Petrovich provided the evidence on the dispersion of the urbanites in Babel as shown in chapter 1. There was no war, famine, not natural catastrophe that forced the people to move out of Babel (Dr. Doug Petrovich, “Identifying the post-Babel Dispersion” (Conf Lecture), https://www.youtube.com/watch?v=r4_7KIM59rA).

We can safely assume that the former urban people of Eridu (Babel) migrated in all directions as we can see the archeological evidences of their language, arts, culture, and religion spread to all the lands around them, north, south, east, and west. The dispersion of the people from the Babel was around 2200 BC. Many migrated to the Indus Valley.

B. Migration and Trade with the Indus Valley Civilization

Trade between the Indus Valley Civilization and the cities of Mesopotamia and Elam can be inferred from numerous finds of Indus artifacts, particularly in the excavation as Susa. Various objects made with shell species that are characteristic of the Indus coast, particularly *Trubinella Pyrum* and *Fasciolaria Trapezium*, have been found in the archaeological sites of Mesopotamia and Susa dating from around 2500–2000 BC (T. R. Gensheimer, *The Role of Shell in Mesopotamia: Evidence for Trade Exchange with Oman and the Indus Valley* [1984], pp. 71–72). Carnelian beads

from the Indus were found in Susa in the excavation of the tell of the citadel (Jane McIntosh, *The Ancient Indus Valley: New Perspectives* [ABC-CLIO, 2008], pp. 182–190, ISBN 9781576079072).

In particular, carnelian beads with an etched design in white were probably imported from the Indus Valley and made according to a technique of acid-etching developed by the Harappans. (jump up to: Musée Guimet, *Les Cités oubliées de l'Indus: Archéologie du Pakistan in French* [FeniXX réédition numérique, 2016], p. 355, ISBN 9782402052467; Amanda H. Podany, *Brotherhood of Kings: How International Relations Shaped the Ancient Near East* [Oxford University Press, 2012], p. 49, ISBN 978-0-19-971829-0; Joan Aruz, Ronald Wallenfels, *Art of the First Cities: The Third Millennium BC from the Mediterranean to the Indus* [2003], p. 246, ISBN 978-1-58839-043-1). Square-shaped Indus seals of fired steatite have been found at a few sites in Mesopotamia.

Exchanges seemed to have waned after 1900 BC, together with the disappearance of the Indus valley civilization (Julian E. Reade, *The Indus-Mesopotamia Relationship Reconsidered* (Gs Elisabeth During Caspers) [Archaeopress, 2008], pp. 16–17, ISBN 978-1-4073-0312-).

C. Forced Migration (Circa 1400 BC; Christian Holy Bible)

With the conquest of the land of the Canaan after 1250 to 1200 BC, most of the people were driven out. To the west is the Mediterranean Sea, to the north were the powerful Hittites and Assyrian people, and to the east were the Semitic people, so one of the options available, due southeast, would be to finally arrive in the rich and fertile Indus Valley.

(i) *Tribes forced out by the conquering Israelites:*

(a) *Joshua 3:9–10:*

Then Joshua said to the sons of Israel, “Come here, and hear the words of the LORD your God.” Joshua said, “By this you shall know that the living God is among you, and that He will assuredly dispossess from before you the *Canaanite, the Hittite, the Hivite, the Perizzite, the Gergashite, the Amorite, and the Jebusite.*” (emphasis added)

(b) *Deuteronomy 7:1:*

When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations

before you, the *Hittites and the Gergashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites*, seven nations greater and stronger than you. (emphasis added)

- (ii) Numbers 26:51 says, “These are those who were numbered of the *sons of Israel, 601,730* (the number is that of the number of warring males that entered the land of Canaan)” (emphasis added).
- (iii) Therefore, the estimated total size of Israelites (men, women and children) moving into Canaan is about *two million*.
- (iv) Time it took to possess the land of Canaan; Joshua 1:1 to Judges 1:1–2:10 (about seven years).

Comments

The conquest of Canaan is said to happen around 1250–1200 BCE (<https://www.ancient.eu/canaan>).

The question that comes to mind is what happened to all those people (seven tribes, etc. as mentioned in book of Genesis of the Bible or Torah) in the land of Canaan? The biblical scriptures said that some of the tribes decided to stay with the Israelites, and some were probably assimilated into them. The dispersed people must be in the hundreds of thousands as even the conquerors were close to two million people (men, women, and children). At that time period, to see two million people on the move would be a spectacular and fearful sight, and no population of that period in the land of Canaan or surrounding areas was ever that massive in size. The news of their movement would throw the different population into an upheaval, horror, and a sense of fear and impending overlordship and to live in servitude. Therefore, most of the population picked up and left. Some left even before their arrival and many, after being conquered, fled.

The original people of the land could not have gone north as the northern tribe (Hittites) was too strong. To the west is the Mediterranean Sea. The Assyrian and the Elamites to the east were too strong militarily. Egypt was too strong militarily and was not exactly friendly as the Egyptians and made many warring incursions up north. *The only natural direction to head for was the southeast.* Most of the land due south was the Arabian desert. So my hypothesis is that the most suitable place to move to is the Indus Valley for its lush vegetation and fertile soil and that it had existing settlements. So they brought with them their language, culture, arts, music, and their pantheon of deities.

The forced migration took more than the seven years for the Israelites, too, to occupy the land of Canaan and the land east of the Jordan River. Therefore, we can easily surmise that the migration to the Indus Valley took more than ten to fifteen years.

The Indus Valley must have seen a sharp spike in the different peoples arriving over a ten-to-fifteen-year period with their culture, arts, languages, skills, and their pantheon of deities. All these migrations eventually have their influence on the population of Northwest India of that time period.

The event of the forced migration would certainly add to the first wave of natural migration of some of the people of Eridu (Babel) from the Uruk Period, other than the people that settled there from trade and commerce in that period.

Conclusions

From the above, one can safely conclude the following: (i) that original deities in India originate from the Middle East; (ii) that Sanskrit came from the Middle East to India; (iii) temple worship of deities in the Middle East existed at least two thousand years before any evidence of temple worship in India; and (iv) the peoples that moved into the Indus Valley and northwest India were more than just Aryans but also some of the peoples and tribes driven out of Canaan, together with their pantheon of deities.

CHAPTER 4

Hindu Sacred Texts and the Christian Holy Bible, Mythologies

A. Introduction

It is the intent of the author to discuss the contents of the sacred books listed below and not on the artistry of the writing or the poetic structure of the writing itself. There is no denial that the books listed below are of great treasure to the Hindus, Indian people, as well as to the rest of the world.

The authorship of the *Vedas* is unknown but said to be, by many, rishis or sages and later was said to be compiled by Maharishi Vyasa. However, it does run into logistical problems under present-day norms as Maharishi Vyasa would have to be several hundreds of years old. However, in the Bible, there were many characters who lived several hundreds of years old. Therefore, it may not be too far-fetched for Vyasa to have been several hundred years old also.

The *Vedas*, which is made up of four books (*Rig Veda*, *Samada Veda*, *Yajur Veda* [content: White Veda and Black Veda], and the *Atharvaveda*), the *Upanishad*, the *Bhagavad Gita* and the *Puranas* formed the basis for the practice of Hinduism today. The Ramayana and the Mahabharata are stories that supplement the four ancient sacred Vedic books, and some believers also regard them as sacred text whereas to others they are just mythologies like in the tales found in Homer's *The Iliad* and *Odyssey*.

There is another possibility that many will not address. Those actual spiritual entities or angels did appear to the Vedic and Hindu sages of old to teach their doctrines as shown in more details in chapter 6. So it would be disrespectful for anyone just to write them all off as mythologies. To most believers, the line is blurred between what is true and sacred and what is not. If the *Ramyana*, *Mahabharata*, *Bhagavad Gita*, *Upanishads*, and *Puranas* are regarded as mythologies and therefore omitted from Hinduism, then Hindus have no well-established ideas or concept of their dei-

ties like Brahma, Vishnu, Shiva, Krishna, Indra, and Rama and their exploits. Today, the *Bhagavad Gita* and the *Upanishads* are the main sources for Hindu doctrines that form the backbone of modern-day Hinduism and some with continued practices from the Vedas.

The compilation of the *Rig Veda* took place in the Indus Valley Civilization by members of the Kuru Kingdom, which was the center of the Vedic culture and was located east of the Punjab into what is now Uttar Pradesh.

The four *Vedas* forms the basic manual for the Vedic priests. The four different type of priesthood are: (i) the Hotars, who invite the gods to the sacrifice and sacred drink, the Soma, with their chants; (ii) the Udgatar, who prepared the Soma drinks and sacrifices with their chants; (iii) Adhvaryus, who perform the different rites with their appropriate versus and chants; and (iv) the Brahmans, who supervise the whole operation. The canonical book for the Hotar is the *Rig Veda*, Udgatar is the *Samaveda*, and for the Adhvaryus, it is the *Yugurveda*. However, the Brahmanas do not use the Atharvaveda.

B. Rig Veda (1500–1200 BCE)

The author uses the English translation of the *Vedas* by Ralph T. H. Griffith and 1889–1916, except for the Black Veda, which is by Arthur Berriedale Keith, both compiled and edited by Jon William Fergus.

Rig Veda means praise knowledge and it is a collection of hymns. The hymns were transmitted orally and believed to be around the late Bronze Age (circa 1500 BCE) but was only written after 500 BCE. The *Vedas* are divided into *Mantra* and *Brahmana*. The Mantra is a collection of hymns in verses, and the *Brahmana* is a collection of ritualistic, liturgical verses in prose. It is a collection of ten books (mandala) with 1,028 hymns (suktas) with some 10,552 verses. Books two to nine are about fire sacrifices, soma rituals, praises or thanksgiving, and requests to its pantheon of deities. Books one and ten talk about philosophy, the origin of the universe, and the nature of the deities, etc.

- 289 hymns were dedicated to Indra (guardian deity).
- 218 hymns were dedicated to Agni (fire deity).
- 46 hymns were dedicated to Varuna (water deity).
- 12 hymns were dedicated to Vayu (wind deity).
- 8 hymns were dedicated to Surya (sun deity).

Only three of the 1,028 hymns had any mention of Rudra, and there was no mention at all that Rudra is Shiva. Other books identify Shiva as a Rudra, but not all Rudras are Shiva.

The remainder of the hymns were dedicated to Soma (deified drink), gods of plants and cows, etc. Several other deities were mentioned within the different hymns. Sometimes the hymns are dedicated to a couple of the deities together.

The so-called Trimurti or the Hindu equivalent of the biblical trinity—Shiva, Vishnu and Brahma—were not directly mentioned at all in the *Rig Veda*. The believers did not arrive at the term *triumvirate* until after the Christian era, when the Trinity was preached. This will be addressed later in the writing. For the comparison of the Trimurti and the Trinity, please go to chapter 8.

Shiva is regarded as the supreme destroyer, protector, and transformer of the universe.

Vishnu is the supreme preserver of man, protector of the dharma, and appeared in many “incarnations” or avatars to fight with demons and maintain the universe.

Brahma is the creator deity.

Prajapati (a late Vedic deity) appeared late in the Vedic texts (RV 10:121) as an individual god of his own right, and he was not associated with Brahma or as a collective deity. It will be addressed under the discussion on Brahma in chapter 7A.

Indian Caste System (for details, please go to chapter 11, section f)

The oldest Indian sacred writing testifies of the presence of the caste system already in existence in the Vedic era.

For example, from Purusha with a thousand eyes, a thousand feet, issued forth:

The Brahman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaiśya (merchant caste), from his feet the Śūdra (lowest Caste) was produced. The Moon was gendered from his mind, and from his eye the Sun had birth; Indra and Agni from his mouth were born, and Vāyu from his breath. (Rig Veda 10:90:1, 12–13)

The *Brahmana* (priestly caste) was His (Purusha) mouth; the *Kshatriya* (warrior caste) His arms became. His thigh is as were the *Vaisya* (commercial and business enterprise); of His feet, the Sudra (productive and sustaining force) was born. The moon (symbol of the mind) was born from His (cosmic) mind; the sun (symbol of self and consciousness) was born from His eyes. Indra (power of grasping and activity) and Agni (will-force) came from His mouth; from His vital energy, air was born. (<https://wiwitan.org/wp-content/uploads/2014/02/The-Purusha-Sukta.pdf>)

C. Samaveda (1200-thousand BCE)

Sama Veda means “song knowledge,” and it is the knowledge of melodies and chants used in its liturgies, rites for their fire sacrifices and drink offerings. There are nine chapters with a total of 1,875 verses, of which 1,549 are liturgical verses and most of them had been taken from the *Rig Veda*. (Michael Witzel (1997), “The Development of the Vedic Canon and its Schools: The Social and Political Milieu,” *Inside the Texts, Beyond the Texts: New Approaches to the Study of the Vedas* (Harvard University Press), pp. 269–270)

- 118 chants were dedicated to Indra (Guardian deity).
- 116 chants were dedicated to Soma (Drink deity).
- 55 chants were dedicate to Agni (Fire deity).

Two chants were dedicated to Vishnu (protector, whose virtues depends on what avatar Vishnu elects to assume); the rest were dedicated to other deities or combination of deities including Indra, Mitra, Varuna, Surya, Dawn, Maruta, Asvins, Vayu, etc. None was dedicated to Shiva or Brahma.

D. Yajur Veda (Black and White; 1000–500 BCE)

Yajur Veda means sacrifice or worship knowledge. This is the chants or mantras for the fire sacrifice (jagna) or ritual worship used by the Vedic priests. The *Veda* can be divided into two portions; one called the white Yajur Veda (Shukla) because it is well arranged or compiled, and the black Yajur Veda (Krishna) because it is unorganized collection. The Yajur Veda has forty chapters and 1,975 verses or mantras, but the basis or foundation comes from the *Rig Veda*. Again, like the *Rig Veda*, *Sama Veda*, the most mentioned deities are Indra, Agni, Varuna, Soma, and Mitra. Any mention of Shiva, Vishnu (Adhyaya 5.1), or Brahma hardly makes an impression. Any mention of the inner-self (Atman, soul) first makes it appearance in chapter 40 of the book in verse 40:6.

The Yajurveda formed the foundational basis for the different Upanishad: Brihadaranyaka Upanishad, Isha Upanishad, Katha Upanishad, etc.

E. Atharvaveda (1000–500 BCE)

This is a late addition to the *Rig Veda*, *Samaveda*, and *Yajurveda*, and it is composed basically of praise and songs or hymns used in the religious ceremonies, fire sacrifices, or rituals. According to Ralph T. H. Griffith (1895), it is assumed that the book derived its name from the priest Atharvan, mentioned in the *Rig Veda* as the first priest who “rubbed Agni forth” or produced fire by attrition, who “first, by

sacrifice, made the path” or established ways of communication between men and gods and overcame hostile demons by means of the miraculous powers which he had received from heaven.

The *Atharvaveda* was originally known as the *Mukhya (Upanishad)* and was added to the three Vedas at a later date. It has twenty chapters, 730 hymns, with 5,977 verses or mantras. The Atharvaveda is made up of formulae for spells, magic potions, witchcraft, or sorcery but also daily rituals for marriages and funerals, etc. The *Atharvavedas* also form the basis for many of the *Upanishad* books like the *Mundaka Upanishad*, *Mandukya Upanishad*, and *Prashna Upanishad*, etc.

F. Upanishad (900–300 BCE)

The author, me, uses the English translation of the *Upanishads* by Eknath Easwaran (1910–1999). The *Upanishad* showed tremendous understanding of human psychology and the psychological make-up, wants, needs, desires, and longings of the human heart, soul (atman), and spirit and is able to dissect and categorize them at least more than two thousand years before the famous Dr. Sigmund Freud (May 6, 1856–September 23, 1939).

The word *Upanishad* has been derived from the root *Sad* (to sit), to which are added two prefixes, *Upa* and *Ni*. The prefix *Upa* denotes nearness and *Ni* totality. Thus, this word means “sitting nearby devotedly” (<https://vedicheritage.gov.in/upanishads/>).

The authorship of the *Upanishad* is unknown. The *Upanishad* was transmitted orally over several centuries. There are 108 Upanishads that form Muktika Canon, and they are classified into major (mukhya) and minor Upanishads.

According to the Muktikopanishad, 108, Upanishads are divided according to four Vedas and are as follows (By Dr. Shashi Tiwari [Retd.], Sanskrit Department, Delhi University):

Division of the Upanishads:

1. 10 Upanishads derived from the Rig Veda.
2. 19 Upanishads derived from the White (Shukla) Yajurveda.
3. 32 Upanishads derived from the Black (Krishna) Yajurveda.
4. 16 Upanishads derived from the Samaveda and.
5. 31 Upanishads derived from the Atharvaveda.

The principal thirteen Upanishads related to the Vedas are:

(a) *Upanishads of the Rig Veda:*

- (1) Aitareya Upanishad.
- (2) Kaushitaki Upanishad.

(b) *Upanishads of the Shukla or White-Yajurveda:*

- (3) Brihadaranyaka Upanishad.
- (4) Isha Upanishad.

(c) *Upanishads of the Krishna or Black-Yajurveda:*

- (5) Taittiriya Upanishad.
- (6) Katha Upanishad.
- (7) Shvetashvatara Upanishad.
- (8) Maitrayaniya Upanishad.

(d) *Upanishads of the Samaveda:*

- (9) Chandogya Upanishad.
- (10) Kena Upanishad.

(e) *Upanishads of the Atharvaveda:*

- (11) Mundaka Upanishad.
- (12) Mandukya Upanishad.
- (13) Prashna Upanishad.

Even as the Upanishads had its foundational basis from the Vedas, it is essentially describing the Vedas with its rituals, sacrifices, and offerings, but the Vedas do not enable the believers or devotees to achieve immortality or be at one with Brahma or Krishna.

The author uses the English-translated Upanishads by the late Mr. Eknath Easwaran and the books translated are as the thirteen shown above (except for the two Upanishad in asterisks) and the four minor Upanishad: Tejobindya, Atma, Amritabindu, and Paramahansa. There are many translators for the Upanishad, and Mr. Eknath Easwaran was chosen because of his scholarship in the English language and ability to communicate the thoughts, ideas, and intent of the Upanishads.

G. Bhagavad Gita (400–200BCE)

The author uses the English translation of the *Bhagavad Gita* by Eknath Easwaran (1910–1999). There are many translators for the *Bhagavad Gita* and Mr. Eknath Easwaran was chosen because of his scholarship in the English language and ability to communicate the thoughts, ideas, and intent of the *Bhagavad Gita*.

The author of the *Bhagavad Gita* is unknown but was assigned to Vyasa, the same as the assigned author of the three Vedas, and that meant that Vyasa must have lived about a thousand years.

This is a story of Arjuna, a warrior caste (kshatriya), who struggled with the morality of conducting a war against his cousins and how Sri Krishna (incarnated deity, an avatar of Vishnu) convinced him that there is such thing as a righteous war and righteous killing. This is attained through self-realization, meditation, and renunciation. This is a story of the conflict in the Kuru Kingdom of the Indus Valley Civilization.

H. Ramayana (700–400BCE) Translated by Ramesh Menon

There are translations of the *Ramayana* by many translators and Mr. Ramesh Menon was chosen for his scholarship in the English language and for his gifted ability to communicate clearly the thoughts and ideas as well as his writing, which is spell-binding.

The *Ramayana* is said to have been written by Rishi Valmiki. This epic tale is used as a vehicle to propagate doctrines and life's teachings as found in the *Upanishad* and on how to achieve one's dharma and fulfill the karma through fire sacrifices, devotion, and self-denial and self-control. It is a place where sages can curse a deity and have it come true.

The *Ramayana* is an epic tale of Rama, the seventh avatar of the Hindu god Vishnu and his adventures (for information on avatars, please go to chapter 9). The story is about Rama, his wife, Sita, and brother, Lakshmana, who are exiled in the great forest and with the help of Hanuman (king of the monkeys) and his monkey warriors warred against the demon king Ravana and his hoards who, in turn, had abducted Rama's wife, Sita. It is an epic battle of extraordinary proportions, greater than the likes of *Star Wars*, when ancient spells and astral weapons, mayas (illusions), flying chariots drawn by horse and other animals were fought in the sky and on land. It is a story of how Rama is more concerned for his reputation as king to the citizens of his kingdom than the happiness of his wife, Sita, and that caused his wife, Sita, to walk into a pyre and immolate herself.

I. Mahabharata (400 BCE) Translated by Ramesh Menon

There are translations of the *Ramayana* by many translators and Mr. Ramesh Menon was chosen also for his scholarship in the English language and for his gifted ability to communicate clearly the thoughts and ideas as well as his writing that is spell-binding.

The author of the *Mahabharata* is unknown but was assigned to Vyasa, the same as the assigned author of the three *Vedas*, and that meant that Vyasa must have lived about a thousand years.

Similarly, this epic tale is used as a vehicle to propagate doctrines and life's teachings on how to achieve one's dharma and fulfill the karma through fire sacrifices, devotion, and self-denial as can be found in the *Vedas* and *Upanishad*. It is a story where sages can curse a deity and have it come true.

This epic tale and that of the *Ramayana* more than rivals that of Homer's *Iliad* or *Odyssey* combined. It is a tale of the sons of Pandu and Kunti (mother), the five Pandava brothers: Yudhishtira, Bheema, Arjuna (an avatar of Indra), Sahadeva, and Abhimanyu. They were of the warrior caste, kshatriyas, and all married to the same woman, Draupadi. There were other wives also. Yudhishtira lost his kingdom in a game of dice and also lost Draupadi to servitude to their cousins (the Kauravas). Krishna's (the seventh avatar of Vishnu) life is intertwined with that of the Pandava princes, with special kinship with Arjuna and assisted them with the war against their cousins. Like the *Ramayana*, the war is fought with *Star Wars* like astral weapons, magic, mayas (illusions), and flying chariots. The weapons are given by the different deities to kill their enemies and for protection. All the warring factions have special powers and curses that come true.

The two factions are engaged in a great Kurushetra war and is said to have taken place in the Kuru kingdom of the great Indus Valley Civilization beginning around the ninth century BCE (A. L. Basham, p 40; citing HC Raychaudhuri, *Political History of Ancient India*, pp 27ff).

J. Puranas (Meaning: Ancient)

(Compiled by the Dharmic Scriptures Team of India, October 3, 2002)

Wendy Doniger, based on her study of Indologists, assigns approximate dates to the various Puranas. She dates Markandeya Purana to c. 250 CE (with one portion dated to c. 550 CE), Matsya Purana to c. 250–500 CE, Vayu Purana to c. 350 CE, Harivamsa and Vishnu Purana to c. 450 CE, Brahmanda Purana to c. 350–950 CE, Vamana Purana to c. 450–900 CE, Kurma Purana to c. 550–850 CE, and Linga Purana to c. 600–thousand CE (Wendy Doniger, ed. *Purāṇa Perennis: Reciprocity and Transformation in Hindu and Jaina Texts* [Albany, NY: State University of New York, 1993], ISBN 0-7914-1382-9).

The narrator is assigned to the same as that of the *Mahabharata* for the lack of information on who the author is. The earliest Puranas were developed around AD 350–750. The Puranas were transmitted orally and were written down much later.

The Puranas form part of the great Hindu sacred text where it discusses topics on creation, philosophy of life, customs, ceremonies, sacrifices, castes, donations, the why and wherefore of life, the interactions and actions of sages and deities, etc. It also referred to the tales told in the *Ramayana* and *Mahabharata*:

The Maha Purana (first), Mukhya Puranas (seventeenth) class of Puranas, are known as the Major Puranas and (eighteenth) Upa Puranas (Minor Puranas) with over 400,000 verses. For the purpose of this discussion, the author (me) only considers the Major Puranas. Many of the passages in the Puranas can be found in the different *Vedas*. The Major Puranas considered for the purpose of this writing are: (1) Brahma Purana; (2) Padma Purana; (3) Vishnu Purana; (4) Skanda Purana; (5) Shiva Maha Purana; (6) Vamana Purana; (7) Markandeya Purana; (8) Varaha Purana, (9) Brahma Vaivart Purana; (10) Agni Purana; (11) Bhavishya Purana; (12) Kurma Purana; (13) Matsya Purana; (14) Garuda Purana; (15) Brahmananda Purana; (16) Shrimad Bhagavata Purana; (17) Linga Purana; and (18) Narad Purana.

Summary: The reason that those sacred Hindu books are chosen because the teaching and doctrines formed the backbone of Hindu theology, doctrines, teachings, and practices.

K. Christian Holy Bible

The contents of the Hindu sacred books are compared to the writings of the Christian Holy Bible. There is no claim in any of the sacred Hindu Books that it was given by any of the deities even as the Hindu god, Brahma, as in chapter 7A, claimed that he is all the *Vedas*. The Christian Holy Bible has the Old Testament, which is made up of thirty-nine books, which includes the five books of the Jewish Torah or Pentateuch, and they are written by twenty-three prophets and a few unknown contributions; and the New Testament, which is made up of twenty-seven books written by eight disciples of Jesus. There is no doctrinal conflicts or disagreement in all sixty-six books of the written Word over a period about 1,400 years.

The Old Testament is made up of the following books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy (the first five books were written by Moses [1450–1410 BC]), Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The New Testament is made up of the following books: the four Gospels (according to Matthew, Mark, Luke, and John), the Acts, Romans, 1 Corinthians,

2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelations.

So when quoting the Christian Bible, references are made to what book, chapter, and verses they came from. Similarly, when references are made of Hindu-Vedic stories and doctrines, references are made to the particular book and chapters where they can be found.

The Bible is also a book of prophecies, whereby there are over 2,500 prophecies, and over 2,000 have been fulfilled. The Christian Bible claimed it is the Word of God, inspired by the Holy Spirit of God, and written by His prophets and disciples. It is also a record that God is a Living God and speaks to men directly and through His Holy Spirit. The following are some proofs in the scriptures:

- (i) *Isaiah 55:11*: “So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it.”
- (ii) *Matthew 4:4*: “But He answered and said, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’”
- (iii) *John 1:1, 14*: “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”
- (iv) *2Timothy 3:16–17*: “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

L. Mythologies

In this twenty-first century, because our lives are dominated by science, we have a tendency to reject those things that we cannot see nor understand as being mythological. But that would be disrespectful to the sages of old, to the practitioners of the Old Vedic religion, and the many authors of the ancient Hindu Sacred text. In the Christian Bible, we are told that fallen angels and evil spirits or demons, the hosts of heaven, interfere with the lives of humans on this earth as well as teaching a different or false doctrine contrary to biblical truth.

This chapter discusses the migration of religious practices and language. There were evidences of trade and migration between the Indus Valley Civilization and Mesopotamia prior to 1900 BC, and the migration was prominently to the south, to that of the gospels. Nothing is what they seem to be as the spiritual and supernatural influences affects the daily lives of mankind. Even today, with the world and its

wealth of science and information, there are still thousands of unanswered questions and evidences of earth that baffle the scientists, archeologists, etc. You can read some of that in chapter 5, where prophecies came true, and no scientists on earth are able to explain nor offer a rational explanation. For more information on false doctrines by fallen angels and evil spirits or demons, please go to chapter 6, section Q. A good documented example is from Mormonism, a western religion, and now a world-wide religion, where an angel, Maroni, appeared to Joseph Smith and gave him false doctrines, contrary to the Bible, which were accepted by Joseph Smith without ever knowing the truth. Joseph Smith was ignorant and did not know how to check and test the evil spirit or demon. Mormonism made over 20,000 changes to the Bible, which effectively made it a different religion or cult.

CHAPTER 5

Who and What Is the God of the Christian Bible?**A. Introduction**

(i) I do believe that many times, there are difficulties in translating ancient Sanskrit, and where there are no equivalent words in other languages, some of the true meanings were lost in translation. Nevertheless, we have to deal with it the best we can.

In the *Vedas*, *Upanishad*, *Bhagavad Gita*, *Puranas*, *Ramayana*, and the *Mahabharata*, they give you the impression that they all point to the pursuit of truth. The pursuit of truth is a noble and honorable quest, and it is not for the feeble-hearted. However, the pursuit and quest for truth did not go far enough and ask the deeper questions but settled with superficial answers, and the superficial answers do not fully satisfy the heart.

(ii) If the followers are fully satisfied with their original gods or deities, then there is no need for additional gods or deities over a period of time. It started with a few gods and deities, and then it became hundreds and then thousands in order to satisfy every need of the followers. If you were satisfied with your job, would you look for or change for another? If you were satisfied with your spouse, would you want to divorce her or him and marry another?

The answer is obvious. Some say that today, in Hinduism, there are over a million gods or deities in order to answer every need of the followers. Many Hindu gods are like well-worn shoes or sandals, such that when it is well worn out, it is time to replace with another more progressive one.

(iii) What exacerbates the situation is most people do not ask the right or proper questions, and when the god or deity was able “to answer” their temporal needs, they are elated and settle for only a temporal god or deity until the next need arises. Thus, the priests or so-called sages would look terrible that they are not able to answer all the needs and wants of its believers. To

illustrate my point, if in this present day someone tells the public that his or her god or deity can heal anyone of their ailments or provide prosperity, do you not think that thousands upon thousands will not come to be healed and to accept that new religion? So, in order of an institution or body of believers with its “good intentions” to satisfy its congregation, it will add more gods or deities to its crowded pantheons. Believers or devotees become god users in that gods become their servants, answering to all their needs and desires.

(iv) To further illustrate my point, many gods and deities are no longer worshipped, and they are the Vedic gods, like Varuna, Mitra, etc., including Brahma (there is only one Brahma temple left in the whole of India), and to justify or rationalize that, it is said he, Brahma, is the creation god, and it is only when the whole world is destroyed and needs renewal that there is a need for him, Until then, he is, at present, possibly asleep.

(v) Very much like Greek mythology, in Hinduism, the gods or deities have human wants, needs, desires, weaknesses, faults and failures, etc. When the perspective of a deity or deities had descended to the human level, then they are no longer deities but humans that indulge in petty quarrels, conflicts, lusts, lies, and even fights over trivialities.

(vi) To write off all the stories found in the sacred texts (*Vedas*, *Upanishads*, *Ramayana*, *Mahabharata*, *Bhagavad Gita*, the *Puranas*) as just plain mythology is to show a lack of respect to the Hindu religion, which predated Judeo-Christianity. One should consider that there are real spirits behind all those pantheons of gods and deities as you will see that they all have similar or common characteristics across different religions and with the same symbology characters and traits.

(vii) If a person, who had never seen an angel, a supernatural entity, spirit, or demon, and one suddenly appears before him, claiming to be god, that person would have no recourse but be overwhelmed and accept that angel, spirit, or demon as god. That person is ignorant on how to test to see if that angel, spirit, or demon is god. For more discussion on this topic, please go to chapter 6 section H.

(viii) Hinduism needs to truly look inside themselves to figure out what or who really is a deity and not just accept the status quo. The Indian people come from a great civilization or culture of arts, ideas, and scholarship and should not just accept the status quo. It takes courage to have a critical eye and be able to stand up to chase after truth. It is not for the faint heart as it is designed to cause family and societal conflicts and may even cost lives. That is why I say that it is the most noble of all life’s relentless searches that is conducted with courageous heart.

(ix) If you desire to consider what a god truly is, e.g., mighty, without fault, holy, trustworthy, etc., and beyond your wildest imagination, maybe you need to start at ground zero and consider what you think a god should be. I will just put forward what I think a god should be, and you can possibly want to consider them for yourselves and ask, why would you want a god that is the lesser? When you do that, you should consider it that god is your servant to do your will. Or is it the other way around? It is either God is here for all you want and need or you are here to do His will. If God is your servant, then what you truly want is a slave to do and give you whatever you want or desire. Then you do not really need a god!

B. God's Attributes

Here are the following points for your consideration which I think are crucial, but you can add any more criteria should you see fit. There is no order or priority in the listing, and I will try to keep the listing to a "minimum."

- (i) Must only be just *one god* with all those qualities.
- (ii) God is immortal.
- (iii) Creator of life, light, time, and all things on earth and beyond.
- (iv) God is Holy and perfect in all His ways.
- (v) God loves His creations that cannot be changed nor withdrawn, and it is stated unequivocally.
- (vi) God is completely truth worthy; and God is *Truth*.
- (vii) God is righteous and merciful.
- (viii) God provides mankind with guidance or rules.
- (ix) God gives his creation free will.
- (x) God is able to see the end from the beginning.
- (xi) God's Word is complete authority over all things,
- (xii) God knows and feels intimately how the created suffers, feels, hurts, pains, and knows the joy and happiness as well.
- (xiii) God is full of love, kindness, and patience (long-suffering).
- (xiv) God is a jealous God, who longs for our worship.
- (xv) God is a living God that listens and talks with us directly and shows us the way in this life.
- (xvi) God shows us the way to overcome the tyranny of sin and death and how to attain the afterlife.
- (xvii) God shows us the way and provides us the assurance for eternal life that is fair and reachable to all and not by good works.
- (xviii) God blesses and provides for those who believe and follow Him.
- (xix) Nothing is impossible with God.

- (xx) There is no contradictions in God at all or that God cannot contradict Himself.
- (xxi) God is our protector.
- (xxii) God judges over earth, heaven, and hell.
- (xxiii) God is able to see through what is in man's hearts and actions and not judge us by merits earned as it puts many at a disadvantage.
- (xxiv) God declares that "all men and women and all the different races are equal."
- (xxv) Unity of the triune God or Trinity

The twenty-five attributes as stated above must be the embodiment of God and not qualities that are acquired or learned; otherwise, anyone can acquire the same attributes. God cannot act otherwise as that is what He is. Because of those twenty-five attributes, God cannot be tempted to do otherwise.

So now the question becomes, if there is an entity, who can satisfy all those conditions? Would that entity then be *God*? To be fair, you have to ask if any of the existing Hindu gods or deities as described in the sacred Hindu texts are able to fulfill all those twenty-five points. I had studied the Quran for four years; Buddhism, which in reality is a branch of Hinduism, for two years; and Christianity for forty-five years, and I know of only one God who fulfills all those conditions stated above. I researched Hinduism for six years. Why would you want anything less than the twenty-five points for a criterion as that would be reducing the divine to be like humans, which is preposterous and ridiculous?

You have to decide for yourself, and if what you want is a lesser god, then they can easily be found everywhere. Then it becomes a matter of choice, and everyone does what is right in their own eyes and can worship earthworms, birds, serpents, frogs, cows, horses, and the lesser gods and be satisfied with that object of worship. If you think the lesser gods can give you peace, joy, and immortality, then you need to be able to prove it to yourself and not just believe in hearsay and rumors as life is just too short and too precious to rely on falsehoods, hearsay, and rumors.

There are very many claims about God, but one must be able to substantiate the claims from the Christian Bible or from the Hindu sacred texts. If one cannot substantiate the claims, then they are nothing but lies and falsehoods that come from the deceivers.

C. Texts Supporting God's Attributes

The following is what God described Himself to Judeo-Christianity in His scriptures or written Word as found in the Bible with reference to the twenty-five points written above:

- (i) Must only be just *one God* with all those qualities as specified below:
 (a) Isaiah 44:6-8 says:

Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: *"I am the first and I am the last, And there is no God besides Me. Who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, From the time that I established the ancient nation. And let them declare to them the things that are coming And the events that are going to take place. Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none."* (emphasis added)

Similar declarations are found in Isaiah 44:24, 43:10–13, 45:5–7, 45:18–21, 46:9–10.

- (b) 1 Corinthians 8:4–6 says:

Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and *that there is no God but one*. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us *there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him*. (emphasis added)

- (c) Revelations 1:8 says, "I am the Alpha(first) and the Omega(last)," says the Lord God, "who is and who was and who is to come, the Almighty."
 (d) Revelations 22:13 says, "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. *I am the Alpha and the Omega, the first and the last, the beginning and the end*" (emphasis added).

Comments

If the one God has all the listed attributes, why would you think that God is not able to answer to all your needs, wants, and desires? Problems arise when your wants, needs, and desires do not align with what God's plans and will. But if you want a God to answer to every one of your wants, needs, and desires, then maybe what you need is a servant or a slave, and in doing so, you are also assuming that God has no plan, will, or purpose for you.

God's plan and will for you

- (e) Jeremiah 20:11–13 says:

"For I know the plans that I have for you," declares the LORD, *"plans for welfare and not for calamity to give you a future and a hope. Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you search for Me with all your heart."* (emphasis added)

- (f) 1 Corinthians 2:6–9 says:

Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; but we speak God's wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory; *the wisdom* which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; but just as it is written, *"Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him."* (emphasis added)

Comments

This is far different than God being your slave and servant to answer to all your wants and desires but that men are to serve God and fulfill His will and in turn receive His blessings!

- (ii) God is immortal and therefore exists from eternity to eternity and not confined by time.
- (a) 1 Chronicles 16:36 says, “Blessed be the Lord. The God of Israel, from *everlasting* even to *everlasting*. Then all the people said, ‘Amen’ and praised the Lord” (emphasis added).
 - (b) Isaiah 43:13 says, “Even the *eternity* I am He, and there is none who can deliver out of My hand; I act and who can reverse it?” (emphasis added).
 - (c) Micah 5:2 says, “But as for you, Bethlehem Ephrathah, *Too* little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. *His goings forth are from long ago, From the days of eternity*” (emphasis added).
- (iii) Creator of life, light, time, and all things on earth and beyond.

Creation

- (a) Genesis 1:1–31 says:

In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, “Let there be light”; and there was light. God saw that the light was good; and God separated the light from the darkness. God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” God made the expanse and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. God called the expanse heaven. And there was evening and there was morning, a second day.

Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear; and it was so. God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. Then God said, “Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so. The earth brought forth vegetation, plants yielding seed

after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.

Then God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” There was evening and there was morning, a fifth day.

Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so. God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree, which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given* every green plant

for food”; and it was so. God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

(b) John 1:1–5 says:

In the beginning was the Word, and the Word was with God, and the Word was God. He (Jesus Christ) was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.

(c) Isaiah 40:28 says, “Do you not know? Have you not heard? The Everlasting God, the LORD, the *Creator* of the ends of the earth Does not become weary or tired. His understanding is inscrutable” (emphasis added).

(iv) God is so holy such that nothing that is impure can be in His presence.

What is sacred or holy? It is in regards to veneration, dedication, or consecration by men toward gods or deities that sets the gods or deities apart from men. Being holy is an attribute of the god or deity that shows the separation from men in that the holiness comes from a state of “absolute purity” and “righteousness.” It is without sin.

What does holiness of God look like in the Christian Bible and in the Jewish Torah?

(a) Exodus 19:9–16 says:

The LORD said to Moses, “Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever.” Then Moses told the words of the people to the LORD. The LORD also said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. *You shall set bounds for the people all around, saying, ‘Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain*

shall surely be put to death. No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.’ When the ram’s horn sounds a long blast, they shall come up to the mountain.” So, Moses went down from the mountain to the people and consecrated the people, and they washed their garments. He said to the people, “*Be ready for the third day; do not go near a woman.*” So, it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. (emphasis added)

(b) Exodus 33:17–19 says:

The LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.” Then Moses said, “I pray You, show me Your glory!” And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” *But He said, ‘You cannot see My face, for no man can see Me and live!’*”

Then the LORD said, “*Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. ‘Then I will take My hand away and you shall see My back, but My face shall not be seen.’*” (emphasis added)

(c) Leviticus 16:2 says, “The LORD said to Moses: “Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat” (emphasis added).

(d) Deuteronomy 32:4 says, “The Rock! *His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He*” (emphasis added).

(v) God must love His creations and declare it in such a way that there is no doubt about it. His love cannot be changed or withdrawn and is stated unequivocally.

(a) John 3:16–18, God’s Declaration:

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (emphasis added)

(b) Prophecies of the humiliation and Crucifixion of Jesus Christ.

(b.1) Isaiah 50:6 (740–680 BC) says, “I gave My back to those who strike *Me*, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.”

(b.2) Isaiah 53:2–7, 12 says:

For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately* form or majesty, That we should look upon Him, Nor appearance that we should be attracted to Him. He was despised and forsaken of men, *A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities;* the chastening for our well-being *fell* upon Him, And by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. As He will bear their iniquities. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, and was numbered with the

transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors. (emphasis added)

(b.3) Psalm 22:12–18 (circa 1060–1044 BC) says:

They open wide their mouth at me, As a ravening and a roaring lion. I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me. My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death. For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. I can count all my bones. They look, they stare at me; They divide my garments among them, And for my clothing they cast lots.

(b.4) Psalm 69:21 says, “They also gave me gall for my food And for my thirst they gave me vinegar to drink.

(c) The fulfillment of the prophecies in “b”:

(c.1) Jesus’s trial: Matthew 26:57–67:

Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. They did not find *any*, even though many false witnesses came forward. But later on, two came forward, and said, “This man stated, ‘I am able to destroy the temple of God and to rebuild it in three days.’” The high priest stood up and said to Him, “Do You not answer? What is it that these men are testifying against You?” But Jesus kept silent. And the high priest said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.” Jesus said to him, “You have said it *yourself*; nevertheless, I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has blasphemed! What further need do we have of witnesses? Behold, you have

now heard the blasphemy; what do you think?” They answered, “He deserves death!” Then they spat in His face and beat Him with their fists; and others slapped Him, and said, “Prophecy to us, You Christ; who is the one who hit You?”

(c.2) Jesus before Pilate: Matthew 27:11–14, 21–26 says:

Now Jesus stood before the governor, and the governor questioned Him, saying, “Are You the King of the Jews?” And Jesus said to him, “*It is as you say.*” And while He was being accused by the chief priests and elders, He did not answer. Then Pilate said to Him, “Do You not hear how many things they testify against You?” And He did not answer him with regard to even a *single* charge, so the governor was quite amazed... But the governor said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Crucify Him!” And he said, “Why, what evil has He done?” But they kept shouting all the more, saying, “Crucify Him!” When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man’s blood; see *to that* yourselves.” And all the people said, “His blood shall be on us and on our children!” Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

(c.3) Jesus is mocked: Matthew 27:27–32 says:

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole *Roman* cohort around Him. They stripped Him and put a scarlet robe on Him. And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and *mocked Him, saying, “Hail, King of the Jews!” They spat on Him, and took the reed and began to beat Him on the head. After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.* As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross. (emphasis added)

(c.4) Jesus crucified: Matthew 27:33–37, 45–54 says:

And when they came to a place called Golgotha, which means Place of a Skull, they gave Him wine to drink mixed with gall; and after tasting *it*, He was unwilling to drink. And when they had crucified Him, *they divided up His garments among themselves by casting lots.* And sitting down, they *began* to keep watch over Him there. And above His head they put up the charge against Him which read, “THIS IS JESUS THE KING OF THE JEWS.”

Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, saying, “ELI, ELI, LAMA SABACHTHANI?” that is, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” And some of those who were standing there, when they heard it, *began* saying, “This man is calling for Elijah.” Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. But the rest *of them* said, “Let us see whether Elijah will come to save Him” And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was the Son of God!” (emphasis added)

(c.5) Romans 8:38–39 says:

(*Thus God had declared His Love for His Creations, you and I, through the sacrifice of His Son on the cross and it cannot be undone*) For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. (emphasis added)

(d) Prophecy on Jesus's resurrection from the dead:

(d.1) Psalms 30:1–5 says

I will extol You, O LORD, for You have lifted me up, And have not let my enemies rejoice over me. O LORD my God, I cried to You for help, and You healed me. O LORD, You have brought up my soul from Sheol; *You have kept me alive, that I would not go down to the pit.* Sing praise to the LORD, you His godly ones, And give thanks to His holy name. For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy *comes* in the morning. (emphasis added)

(d.2) Psalm 56:12–13 says, “Your vows are *binding* upon me, O God; I will render thank offerings to You. *For You have delivered my soul from death*, indeed my feet from stumbling, So that I may walk before God In the light of the living” (emphasis added).

(d.3) Jesus's claim: Matthew 17:22–23 says, “And while they were gathering together in Galilee, Jesus said to them, ‘The Son of Man is going to be delivered into the hands of men; and they will kill Him, and *He will be raised on the third day.*’ And they were deeply grieved” (emphasis added).

(d.4) John 11:25–27 says:

Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?” She said to Him, “Yes, Lord; I have believed that You are the Christ, the Son of God, *even* He who comes into the world.”

Comments

As you can see, the crucifixion of Jesus was done, and it cannot be reversed or withdrawn. God had declared His love for you before the world. You can run away from Him, but His declaration stands forever and ever.

(e) The fulfillment and evidence of Jesus's resurrection and the witnesses:

(e.1) John 20:4–18 says:

The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in. And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. So, the other disciple who had first come to the tomb then also entered, and he saw and believed. For as yet they did not understand the Scripture, that He must rise again from the dead. So, the disciples went away again to their own homes.

But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” *When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid 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, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’”* Mary Magdalene came, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her. (emphasis added)

(e.2) John 20:19–29 says:

And when the doors were shut where the disciples were, for fear of the Jews, *Jesus came and stood in their midst and said to them, “Peace be with you.” And when He had said this, He showed them both His hands and His side.* The disciples then rejoiced when they saw the Lord. So Jesus said to them again, “Peace

be with you; as the Father has sent Me, I also send you.” And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained.”

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. So, the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”

After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, “Peace *be* with you.” Then He said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving but believing.” Thomas answered and said to Him, “My Lord and my God!” Jesus said to him, “Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed.” (emphasis added)

(e.3) Mark 16:14–20 says:

Afterward He appeared to the eleven themselves as they were reclining *at the table*; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, “Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly *poison*, it will not hurt them; they will lay hands on the sick, and they will recover.”

So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.

(e.4) Jesus’s ascension to heaven: Luke 24:50–53 says:

And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven. And they, after worshiping Him, returned to Jerusalem with great joy, and were continually in the temple praising God.

Comments

God had declared His love for mankind, prophesied it, and fulfilled it as a testimony of His love, which cannot be altered or cancelled. This is so that if you accept the sacrifice of His begotten Son for your sins and that he had resurrected from the dead, your sins are forgiven, and you received the gift of eternal life. The resurrection is proof that you too can inherit eternal life.

(vi) God must be completely trustworthy; otherwise God cannot be trusted, i.e., not a *deceiver* or *liar*.

(a) God is *truth*. Who then is the *deceiver* and *liar*?

(a.1) Isaiah 65:16 says, “Because he who *is* blessed in the earth Will be blessed by the *God of truth*; And he who swears in the earth Will swear by the *God of truth*; Because the former troubles are forgotten, And because they are hidden from My sight!” (emphasis added).

(a.2) Daniel 9:13 says, “As it *is* written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the LORD our *God* by turning from our iniquity and giving attention to Your *truth*” (emphasis added).

(a.3) Mark 12:14 says, “They came and said to Him, “Teacher, we know that You are *truthful* and defer to no one; for You are not partial to any, but teach the way of *God in truth*” (emphasis added).

(a.4) John 4:24 says “*God is* spirit, and those who worship Him must worship in spirit and *truth*” (emphasis added).

(a.5) Numbers 23:19 says, “*God is not a man, that He* should lie, Nor a son of *man, that He* should repent; Has *He* said, and will *He not* do it? Or has *He* spoken, and will *He not* make it good?”

(a.6) Hebrews 6:17–18 says:

In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, inter-

posed with an oath, so that by two unchangeable things in which it is *impossible for God to lie*, we who have taken refuge would have strong encouragement *to* take hold of the hope set before us. (emphasis added)

(a.7) John 14:6 says, “Jesus said to him, “I am *the way*, and *the truth*, and *the life*; no one comes to *the* Father but through Me” (emphasis added).

Comments

God cannot be anything else but *truth* and the embodiment of *truth* and cannot deceive or lie!

(b) *If God is truth?* Who then is a deceiver and liar? Satan, the serpent and deceiver!

(b.1) Genesis 2:15–17 (God’s Warning!) says:

Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, *for in the day that you eat from it you will surely die (meaning cut off from God).*” (emphasis added)

(b.2) Genesis 3:1–7 says:

Now the serpent was craftier than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’” The woman said to the serpent, “From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, You shall not eat from it or touch it, or you will die.” *The serpent said to the woman, “You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.*” When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were

naked; and they sewed fig leaves together and made themselves loin coverings. (emphasis added)

(b.3) Genesis 3:8–16 says:

They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to the man, and said to him, “Where are you?” He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom You gave *to be* with me, she gave me from the tree, and I ate.” Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” *The LORD God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”* To the woman He said, “I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.” (emphasis added)

(b.4) Revelations 12:9 says, “And the great dragon was thrown down, the serpent of old, *who is called the devil and Satan, who deceives the whole world;* he was thrown down to the earth, and his angels were thrown down with him” (emphasis added).

(b.5) Revelations 13:14 says, “And *he deceives those who dwell on the earth* because of the signs which it was given him to perform in the presence of the beast, telling those *who* dwell on the earth to make an image to the beast *who* had the wound of the sword and has come to life” (emphasis added).

(b.6) Ezekiel 28:11–19 (reason Satan was kicked out of the presence of God) says:

Again, the word of the LORD came to me saying, “Son of man, take up a lamentation over the king of Tyre (metaphor for

Satan or the serpent) and say to him, ‘Thus says the Lord GOD, “*You had the seal of perfection, Full of wisdom and perfect in beauty. You (the serpent) were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared. You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. “You were blameless in your ways. From the day you were created Until unrighteousness was found in you. “By the abundance of your trade. You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering cherub, From the midst of the stones of fire. Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, That they may see you. By the multitude of your iniquities, In the unrighteousness of your trade You profaned your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. All who know you among the peoples Are appalled at you; You have become terrified And you will cease to be forever.””*” God is righteous, therefore judge righteously. (emphasis added)

(b.7) The serpent (deceiver) judged and thrown into the lake of fire. Revelations 20:1–3, 7–10 says:

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time... When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of

the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. *And the devil (Satan), who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.* (emphasis added)

Comment

It is not a mistake that in the Bible, the great deceiver, Satan or Lucifer, was described as the serpent. For a discussion on snake worship and identity, please go to chapters 6 and 11, section I, xii: “Satan, Devil, and Evil Spirits and Miscellaneous Doctrines and Practices.”

(vii) God is righteous, therefore judge righteously; and God is merciful and therefore forgives if mankind truly repents.

(a.1) Exodus 25:17–22 says:

You shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. *You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.* (emphasis added)

(a.2) Deuteronomy 32:4 says, “The Rock! His work is perfect, For all His ways are just; A *God* of faithfulness and without injustice, *Righteous* and upright is He” (emphasis added).

(a.3) Psalm 45:7 says, “You have loved *righteousness* and hated wickedness; Therefore *God*, Your *God*, has anointed You With the oil of joy above Your fellows” (emphasis added).

(a.4) Psalm 86:15 says, “But You, O Lord, are a *God merciful* and gracious, Slow to anger and abundant in lovingkindness and truth” (emphasis added).

(a.5) 1 John 1:5–10 says:

This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* If we say that we have not sinned, we make Him a liar and His word is not in us. (emphasis added)

(a.6) Matthew 10:28 says, “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.”

Comments

God forgives us for our sins not because of our earned merits but because of His love for us and His righteousness as He sacrificed of His begotten Son for the forgiveness of our sins. A deceiver cannot be a judge over mankind because a deceiver is not righteous and cannot act in truth.

(viii) God must provide mankind with guidelines or rules, laws, or commandments whereby mankind can live a righteous life. There are a total of 613 commandments, statutes, and ordinances of which I will list just a few major ones.

(a) Ten Commandments:

(a.1) Deuteronomy 6:1–7 says:

Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do *them* in the land where you are going over to possess it, so that you and your son and your grandson

might *fear the LORD your God, to keep all His statutes and His commandments*, which I command you, all the days of your life, and that your days may be prolonged. O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. “Hear, O Israel! *The LORD is our God, the LORD is one! You shall love the LORD your God and with all your soul and with all your might.* These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

(a.2) Exodus 20:1–21 (Ten Commandments) says:

Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. *You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your*

neighbor.” All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance. Then they said to Moses, “Speak to us yourself and we will listen; but let not God speak to us, or we will die.” Moses said to the people, “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.” So the people stood at a distance, while Moses approached the thick cloud where God *was*. (emphasis added)

(b) A few other commandments or laws:

(b.1) Deuteronomy 17:1–3 says:

If there is found in your midst, in any of your towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, *by transgressing His covenant, and has gone and served other gods and worshiped them, or the sun or the moon (constellations) or any of the heavenly host, which I have not commanded.*” (emphasis added)

(b.2) Deuteronomy 18:10–14 says:

There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you. You shall be blameless before the LORD your God. For those nations, which you shall dispossess, listen to those *who practice witchcraft and to diviners*, but as for you, the LORD your God has not allowed you *to do so*. (emphasis added)

(b.3) Deuteronomy 27:15 says, “‘Cursed is the man who makes an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.’ And all the people shall answer and say, ‘Amen.’”

Comments

It is impossible for ordinary mankind to continually fulfill all those 613 Laws (commandments, statutes, and ordinances), and that is to show that no one is righteous before God and that our righteousness is as filthy rags. That is the reason God made a new covenant through the death and crucifixion of His beloved Son, that your sins may be forgiven and is cleansed so that you may stand righteous before Him through His Son, Jesus Christ. That speaks of God’s love and mercy and that now you have access to Him through His Son and the gift of His Holy Spirit.

(ix) God must give his creations free will:

(a.1) Exodus 17:9 says: “If it is disagreeable in your sight to serve the LORD, *choose for yourselves today whom you will serve*: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD” (emphasis added).

(a.2) Exodus 20:1–21 please refer to (viii) a.2 as shown above.

(a.3) Deuteronomy 6:5 says, “You shall love the LORD your God with all *your* heart and with all *your* soul and with all *your* might” (emphasis added).

Comments

In the Ten Commandments, the common word used here is *shall* and not *must*, which gives men free will to obey or disobey, even as there are severe consequences for disobeying. Free will and love are like two sides of a coin. For love of God, please go to section C (xiii).

(x) God must be able to see the end from the beginning and therefore warn us and tell of future judgments or events.

(a.1) Isaiah 46:9–11 says,

Remember the former things long past, For I am God, and there is no other; *I am God, and there is no one like Me, Declaring the end from the beginning*. And from ancient times things which have not been done, Saying, My purpose will be established... *Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.* (emphasis added)

(b) God tells you what He will be doing in the future.

(b.1) Acts 2:14–21 says:

But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. For these men are not drunk, as you suppose, for it is *only* the third hour of the day; but this is what was spoken of through the prophet Joel: ‘AND IT SHALL BE IN THE LAST DAYS,’ God says, ‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. ‘AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. ‘THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. ‘AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.’”

(b.2) 2 Peter 1:19–21 says:

So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (emphasis added)

(b.3) The Prophecy I: Walls of Jericho; Joshua 6:1–5 says:

Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. The LORD said to Joshua, “See, I have given Jericho into your hand, with its king *and* the valiant warriors. You shall march around the city, all the men of war circling the city once. You shall do so for six days. Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven

times, and the priests shall blow the trumpets. It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead.”

The Fulfillment: Joshua 6:15–16; 20–21 says:

Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. At the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout! For the Lord has given you the city.” So the people shouted, and *priests* blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout and the wall fell down flat, so that the people went up into the city, every man straight ahead, and they took the city. They utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

Archaeological evidence: The ancient fortified Canaanite city of Jericho was built of mud wall, and its fall at the hands of the Israelites in circa 1400 BC is an example of the archaeological evidence collaborating with scriptural prophecy. The wall fell outward.

(b.4) The Prophecy II: The Fall of the City of Tyre (Lebanon). Ezekiel 26:1–6 says:

Now in the eleventh year, on the first of the month, the word of the LORD came to me saying, “Son of man, because Tyre has said concerning Jerusalem, ‘Aha, the gateway of the peoples is broken; it has opened to me. I shall be filled, now that she is laid waste,’ therefore thus says the Lord GOD, ‘Behold, I am against you, O Tyre, and I will bring up *many nations against you*, as the sea brings up its waves. They will destroy the walls of Tyre and break down her towers; and I will scrape her debris from her and make her a bare rock. She will be a place for the spreading of nets in the midst of the sea, for I have spoken,’ declares the Lord GOD, ‘and she will become spoil for the nations. Also her daughters who are on the mainland will be slain by the sword, and they will know that I am the LORD.’” (emphasis added)

The fulfillment

- (i) King Nebuchadnezzar II of Babylon conquered Tyre in an thirteen-year siege from 586 to 573 BC when the Tyrians negotiated a surrender. But King Nebuchadnezzar was never able to control Tyre militarily. This is a partial fulfillment which was later completed by Alexander the Great, 250 years later.
- (ii) Alexander the Great came through in 332 BC, and he desired to sacrifice in the temple of Hercules in the island city of Tyre, but the citizens refused. So Alexander built a causeway to Tyre and laid it under siege for seven months until it fell and was no more. Today, the true city of Tyre is under the sea.

(b.5) The Prophecy III: The dispersing and then the gathering of the Jewish people. God's mercy and warning: God pleaded with the people, but they would not listen.

Jeremiah 22:5, 7–9, 25 says

“But if you will not obey these words, *I swear by Myself,*” declares the LORD, “*that this house will become a desolation.*” For thus says the LORD concerning the house of the king of Judah: “You are like Gilead to Me, Like the summit of Lebanon; Yet most assuredly I will make you like a wilderness, Like cities which are not inhabited. “*For I will set apart destroyers against you, Each with his weapons; And they will cut down your choicest cedars. And throw them on the fire. “Many nations will pass by this city; and they will say to one another, ‘Why has the LORD done thus to this great city?’ Then they will answer, ‘Because they forsook the covenant of the LORD their God and bowed down to other gods and served them.’” And I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans.*” (emphasis added)

The Fulfillment: Jeremiah 39:1, 8 (597 BC) says:

Now when Jerusalem was captured in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came to Jerusalem and laid siege to it... The Chaldeans also burned with fire the king's palace

and the houses of the people, and they broke down the walls of Jerusalem.

The Chaldeans conquered Jerusalem in 597 BC and took away some ten thousand captives to Babylon. The captives consisted mainly of kings, priests, craftsmen, and the wealthy, basically people of power from Jerusalem.

(b.6) Prophecy V: The return of the Jews in Babylon to Jerusalem. Jeremiah 29:10–14 says:

For thus says the LORD, “When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. For I know the plans that I have for you,” declares the LORD, “plans for welfare and not for calamity to give you a future and a hope. Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find *Me* when you search for Me with all your heart. I will be found by you,” declares the LORD, “and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,” declares the LORD, “and I will bring you back to the place from where I sent you into exile.”

Fulfillment: The captivity lasted seventy years, and they returned to Jerusalem in two time periods. As recorded by the prophet Ezra, the first return is found in Ezra 1–6 (around 538–527 BC), and the second return is in Ezra 7–10, which is around 458 BC).

(b.7) The Prophecy VI: Worldwide dispersion of the Jewish people:

(i) Deuteronomy 4:25–31 says:

When you become the father of children and children's children and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of the LORD your God *so as* to provoke Him to anger, I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. *The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you.* There you will serve gods, the work of

man's hands, wood and stone, which neither see nor hear nor eat nor smell. But from there you will seek the LORD your God, and you will find *Him* if you search for Him with all your heart and all your soul. When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice. For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them. (emphasis added)

(ii) Luke 21:20–24 says:

But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled. Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.* (emphasis added)

The Fulfillment: In AD 70, there was a Jewish revolt against the Romans, which impacted the Jews even until today. The Romans destroyed the Jewish Temple in Jerusalem and kicked out all the Jews in Israel. They went to India, China, Europe, etc. Then the people from the surrounding areas moved in, and the Romans called the place Palestine, and thus the people that moved in were Palestinians.

(b.8) The Prophecy VII: The return of the Jews to Israel:

(i) Deuteronomy 30:3–5 says:

Then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. *If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. The LORD your God will bring you into the land which your fathers possessed,*

and you shall possess it; and He will prosper you and multiply you more than your fathers. (emphasis added)

(ii) Ezekiel 37:21–23 says:

Say to them, “*Thus says the Lord GOD, ‘Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God.’*” (emphasis added)

(iii) Prophecy VIII: Birth of the Nation of Israel in 1948. Isaiah 66:8–10 says:

“*Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons. “Shall I bring to the point of birth and not give delivery?” says the LORD. “Or shall I who gives delivery shut the womb?” says your God. “Be joyful with Jerusalem and rejoice for her, all you who love her; Be exceedingly glad with her, all you who mourn over her.”* (emphasis added)

Fulfillment: On May 14, 1948, the United Nations declared the State of Israel into existence. And on March 4, 1949, Israel was admitted into the United Nations under UN Security Council Resolution 69. Jews have been returning to the land of Israel since 1948 and up until today from all over the world.

Comments

When God sees the end from the beginning, then all his decisions and plans are wisdom.

(xi) God's Word is and has complete authority over all things.

(a.1) John 1:1–5 (who the Word is) says:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it. (emphasis added)

(a.2) John 1:14–18 says:

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. (emphasis added)

(a.3) Jesus's authority over death by His Words: Matthew 8:5–13 says:

And when Jesus entered Capernaum, a centurion came to Him, imploring Him, and saying, "Lord, my servant is lying paralyzed at home, fearfully tormented." Jesus said to him, "I will come and heal him." But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it*." Now when Jesus heard *this*, He marveled and said to those who were following, "Truly I say to you, I have

not found such great faith with anyone in Israel. I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth." And Jesus said to the centurion, "*Go; it shall be done for you as you have believed.*" And the servant was healed that *very* moment. (emphasis added)

(a.4) Jesus's authority over death by His Words: John 11:1, 3, 17–27, 30–44 says:

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha... So the sisters sent *word* to Him, saying, "Lord, behold, he whom You love is sick." So, when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. Even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "*I am the resurrection and the life*; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?" She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, *even* He who comes into the world." Now Jesus had not yet come into the village, but was still in the place where Martha met Him. Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." When Jesus therefore saw her weeping, and the Jews who came with her *also* weeping, He was deeply moved in spirit and was troubled, ³⁴and said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. So the Jews were saying, "See how He loved

him!” But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”

So, Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. Jesus said, “Remove the stone.” Martha, the sister of the deceased, said to Him, “Lord, by this time there will be a stench, for he has been *dead* four days.” Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?” So, they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.” When He had said these things, *He cried out with a loud voice, “Lazarus, come forth.” The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, “Unbind him, and let him go.”* (emphasis added)

(a.5) Jesus’s authority over nature by His Words: Matthew 21:18–19 says:

Now in the morning, when He was returning to the city, He became hungry. Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and *He said to it, “No longer shall there ever be any fruit from you.”* And at once the fig tree withered. (emphasis added)

(a.6) Jesus’s authority over the wind and waves by His Words: Luke 8:22–25 says:

Now on one of *those* days Jesus and His disciples got into a boat, and He said to them, “Let us go over to the other side of the lake.” So, they launched out. But as they were sailing along, He fell asleep; and a fierce gale of wind descended on the lake, and they *began* to be swamped and to be in danger. They came to Jesus and woke Him up, saying, “Master, Master, we are perishing!” And *He got up and rebuked the wind and the surging waves, and they stopped, and it became calm.* And He said to them, “Where is your faith?” They were fearful and amazed, saying to one another, “Who then is this, that He commands even the winds and the water, and they obey Him?” (emphasis added)

(a.7) Jesus’s authority over unclean spirits by His Words: Luke 9:37–42 says:

On the next day, when they came down from the mountain, a large crowd met Him. And a man from the crowd shouted, saying, “Teacher, I beg You to look at my son, for he is my only *boy*, and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming *at the mouth*; and only with difficulty does it leave him, mauling him *as it leaves*. I begged Your disciples to cast it out, and they could not.” And Jesus answered and said, “You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here.” While he was still approaching, the demon slammed him *to the ground* and threw him into a convulsion. *But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.* And they were all amazed at the greatness of God. (emphasis added)

(a.8) Jesus’s authority over demons by His Words: Mark 5:1–13:

They came to the other side of the sea, into the country of the Gerasenes. When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones. Seeing Jesus from a distance, he ran up and bowed down before Him; and shouting with a loud voice, he said, “What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!” For He had been saying to him, “Come out of the man, you unclean spirit!” And He was asking him, “What is your name?” And he said to Him, “My name is Legion; for we are many.” And he *began* to implore Him earnestly not to send them out of the country. Now there was a large herd of swine feeding nearby on the mountain. *The demons* implored Him, saying, “Send us into the swine so that we may enter them.” Jesus gave them permission. And coming out, the unclean spirits entered the swine; and

the herd rushed down the steep bank into the sea, about two thousand *of them*; and they were drowned in the sea. (emphasis added)

(a.9) Jesus's authority over disease (leprosy): Luke 5:12–15 says:

While He was in one of the cities, behold, *there was* a man covered with leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean." And *He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him.* And He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a testimony to them." But the news about Him was spreading even farther, and large crowds were gathering to hear *Him* and to be healed of their sicknesses. (emphasis added)

(a.10) Mark 10:46–52 (authority over the blind) says:

Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!" Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!" And Jesus stopped and said, "Call him *here*." So they called the blind man, saying to him, "Take courage, stand up! He is calling for you." Throwing aside his cloak, he jumped up and came to Jesus. And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, *I want* to regain my sight!" And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and *began* following Him on the road. (emphasis added)

Comments

In all these miracles that Jesus performed with the command of His Words, there were many witnesses to the events.

(xii) God must know and feel intimately how the created suffer, feels, hurts, and pains. The verses from v (b) with regard to the "prophecies on the humiliation, mockery, and crucifixion of Jesus Christ" applies here as it is a prophetic fulfillment of Psalm 22.

(a) The crucifixion: John 19:16–25 says:

So he then handed Him over to them to be crucified. They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin *and* in Greek. So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written." Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier *and also the tunic; now the tunic was seamless, woven in one piece.* So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; *this was to fulfill the Scripture: "They divided My outer garments among them, and for My clothing they cast lots."* Therefore, *the soldiers did these things.* (emphasis added)

Comments

The above passages show the public suffering, the humiliation, the excruciating sharp pains and the agony that Jesus endured. There is nothing that you have experienced in life that he did not experience at all!

(xiii) God must be full of love, kindness and patience or long-suffering.

(a.1) Exodus 34:5–7 says:

The LORD descended in the cloud and stood there with him as he called upon the name of the LORD. Then the LORD passed by in front of him and proclaimed, "The LORD, the Lord God, compassionate and gracious, slow to anger (long suffering), and

abounding in loving kindness and truth; who keeps loving kindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.” (emphasis added)

(a.2) Numbers 14:17–21 says:

“But now, I pray, let the power of the Lord be great, just as You have declared, ‘*The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.*’ Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now.” So the LORD said, “I have pardoned them according to your word; but indeed, as I live, all the earth will be filled with the glory of the LORD.” (emphasis added)

(a.3) Mark 6:33–43 says:

The people saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them. When Jesus went ashore, He saw a large crowd, and *He felt compassion for them because they were like sheep without a shepherd*; and He began to teach them many things. When it was already quite late, His disciples came to Him and said, “This place is desolate and it is already quite late; send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.” But He answered them, “You give them *something* to eat!” And they said to Him, “Shall we go and spend two hundred denarii on bread and give them *something* to eat?” And He said to them, “How many loaves do you have? Go look!” And when they found out, they said, “Five, and two fish.” And He commanded them all to sit down by groups on the green grass. They sat down in groups of hundreds and of fifties. And He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food* and broke the loaves and He kept giving *them* to the disciples to set before them; and He divided up the two fish among them all. They all ate and were satisfied, and they picked up twelve full baskets of the broken

pieces, and also of the fish. There were five thousand men who ate the loaves. (emphasis added)

(xiv) God is a jealous God, who longs for our worship.

(a.1) Exodus 20:1–6 says:

Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before Me. *You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments.* (emphasis added)

(a.2) Exodus 34:11–17 says:

Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite. Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. But *rather*, you are to tear down their altars and smash their *sacred* pillars and cut down their Asherim—*for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God*—otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice, and you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons *also* to play the harlot with their gods. You shall make for yourself no molten gods. (emphasis added)

(a.3) Deuteronomy 5:6–10 says:

“I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery. *You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of*

what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. (emphasis added)

(a.4) John 3:16–18 says:

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (emphasis added)

Comments

This tender-hearted God, who continually pleads with people to come to Him that they may have life everlasting and blessings and weeps when we reject Him and His love, He knows your end from the beginning. God grieves as in Isaiah 53:3, “He was despised and forsaken of men, a man of sorrow and acquainted with grief, and like one from whom men hide their face He was despised, and we did not esteem Him.” Like when His creation decided to rebel against Him and worship other gods! Right now, He is showing you His love and mercy and giving you a chance to turn to Him, but God is merciful and righteous, and therefore, He must judge. You will be judged and you will be without excuse, and your end will be terrifying. There will be no where to run to nor any way out of it.

(xv) God must be a living God who listens and talks with us directly as show us the way in this life.

(a.1) The living God talked to Abraham: Genesis 17:1–2 says: “Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am God Almighty; Walk before Me, and be blameless. I will establish My covenant between Me and you, And I will multiply you exceedingly.’”

(a.2) The living God talked to Moses: Exodus 3:1–6 says:

Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of

the wilderness and came to Horeb, the mountain of God. The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, “I must turn aside now and see this marvelous sight, why the bush is not burned up.” When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.

(a.3) The living God talked with Prophet Isaiah: Isaiah 6:1–10 says:

In the year of King Uzziah’s death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, “Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.” And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, “Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts.” Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. He touched my mouth *with it* and said, “Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven.” Then I heard the voice of the Lord, saying, “Whom shall I send, and who will go for Us?” Then I said, “Here am I. Send me!” He said, “Go, and tell this people: ‘Keep on listening, but do not perceive; Keep on looking, but do not understand.’ “Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed.”

(a.4) The living God talked with the disciples: Matthew 22:29–32 says:

But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but are like angels in heaven. But regarding the resurrection of the dead, have you not read what was spoken to you by God: ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB’? *He is not the God of the dead but of the living.*” (emphasis added)

(a.5) God talked with Saul of Tarsus and Ananias (after the resurrection of Jesus): Acts 9:3–19 says:

Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; ⁴and he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” And he said, “Who are You, Lord?” And He *said*, “I am Jesus whom you are persecuting, but get up and enter the city, and it will be told you what you must do.” The men who traveled with him stood speechless, hearing the voice but seeing no one. Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank. Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” And the Lord *said* to him, “Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.” But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; and here he has authority from the chief priests to bind all who call on Your name.” But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear

My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name’s sake.” So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.” And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; and he took food and was strengthened.

After the Pentecost. After the Resurrection of Jesus, God talked with His followers through His Holy Spirit (the Spirit of God), through dreams, through visions.

(a.6) Prophecy and the Promise of the Holy Spirit of God:

(i) John 14:15–21, 26–28 says:

If you love me, keep my commands. And I will ask the *Father, and he will give you another advocate (Spirit of God or Holy Spirit) to help you and be with you forever—the Spirit of truth.* The world cannot accept him, because it neither sees him nor knows him. But you know him, *for he lives with you and will be in you.* I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them.” But the Advocate, *the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.* Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. “You heard me say, ‘I am going away and I am coming back to you.’” (emphasis added)

(ii) Acts 1:1–5 says:

In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles

he had chosen. After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” (emphasis mine)

(iii) The fulfillment of the promise: the gift of the Holy Spirit of God. Acts 2:1–11 says:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: “Aren’t all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues.”

(iv) The indwelling of the Holy Spirit: 2 Corinthians 3:2–6 says:

You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink but with *the Spirit of the living God*, not on tablets of stone but on tablets of human hearts. Such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate *as* servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

- (v) 2 Corinthians 6:16 says “Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “*I will dwell in them and walk among them; And I will be their God, and they shall be My people*” (emphasis mine).
- (vi) Guide by the Holy Spirit (the way God communicate with His followers after the resurrection): Luke 12:11–12 says, “When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say.”
- (vii) 1 John 2:26–27 says:

I am writing these things to you about those who are trying to lead you astray. As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him. (emphasis mine)

Comments

God talked with men and women Himself, through His Holy Spirit, through angels, through His written Words, and that has not changed through the ages. And God talks to you also if you are only willing to listen.

Man, through his own foolishness, rather worships lifeless objects like stone, wood, brass, gold that does not hear nor speak or animals rather than a living God.

(xvi) God must show us the way to overcome the tyranny of sin, death, and the law.

(a) The law of the Spirit of life in Christ Jesus: Romans 8:1–11 says:

Therefore, there is now no condemnation for those who are in Christ Jesus. *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.* For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is

life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, and those who are in the flesh cannot please God. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. *But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.* (emphasis added)

- (b) Holy Spirit subject to you: 1 Corinthians 14:32 says, “For you can all prophesy one by one, so that all may learn and all may be exhorted; and the spirits of prophets are subject to prophets; for God is not *a God* of confusion but of peace, as in all the churches of the saints” (emphasis mine).
 (c) The power of the Holy Spirit: Luke 10:20 says:

Behold, I have given *you authority to tread on serpents and scorpions, and over all the power of the enemy*, and nothing will injure you. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. *Nevertheless do not rejoice in this, that the spirits are subject to you*, but rejoice that your names are recorded in heaven. (emphasis mine)

- (d) First John 4:4 says “*You* are from God, little children, and have overcome them; because *greater is He (Holy Spirit of God) who is in you than he who is in the world*” (emphasis mine).
 (e) Curse of the law and redemption: Galatians 3:10–14 says:

For as many as are of the works of the Law are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.” Now that no one is justified by the Law before God is evident; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.” However, the Law is not of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.” *Christ redeemed us from the curse of the Law, having become a curse for us*—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles,

so that we would receive the promise of the Spirit through faith. (emphasis mine)

- (f) What the resurrection accomplished:

(f.1) Romans 5:8–18 says:

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. But the free gift is not like the transgression. *For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.* For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. (emphasis mine)

(f.2) Romans 6:4–7 says:

Therefore, we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, *so that we would no longer be slaves to sin; for he who has died is freed from sin.* (emphasis mine)

(g) Promise: living believers will be taken to heaven: 1 Thessalonians 4:13–18 says:

But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. *For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.* (emphasis mine)

(h) The evidence: 1 John 1:1–2 says:

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us. (emphasis mine)

(i) The dead believers will be resurrected into the kingdom of God.

(i.1) Philippians 3:8–11 says:

More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so *that I may gain Christ, and may be found in Him, not having*

a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. (emphasis mine)

(i.2) 1 Peter 1:3–5 says:

Blessed be the God and Father of our Lord Jesus Christ, who according to *His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance, which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.* (emphasis mine)

(xvii) God must show us the way and provide us the assurance for Eternal Life, that is fair and reachable to all and not by good works because we are not able to compete with those who are smarter, richer, more intelligent, and not disadvantage in life.

(a.1) Ephesians 2:8–9 says, “For *by grace* you have been *saved* through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast” (emphasis added).

(a.2) Ephesians 1:13–14 says:

In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, *you were sealed in Him with the Holy Spirit of promise*, who is given as a pledge of our inheritance, with a view to the redemption of *God’s own* possession, to the praise of His glory. (emphasis added)

(a.3) Ephesians 4:30–32 says:

Do not grieve the Holy Spirit of God, by whom *you were sealed for the day of redemption*. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. (emphasis added)

Comments

When God sets you free from sin and death, then you are truly free indeed, and nothing can change or alter that.

(xviii) God blesses and provides for those who believe and follow Him.

(a.1) Job 42:10, 12–13, 16 says:

The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold... The LORD blessed the latter days of Job more than his beginning; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys. He had seven sons and three daughters... After this, Job lived 140 years, and saw his sons and his grandsons, four generations.

God blesses us with the fruits of the Spirit which is exceedingly greater than physical wealth!

(a.2) Galatians 5:22–25 says:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.

(xix) Nothing is impossible with God.

(a.1) Matthew 19:26 says “And looking at *them* Jesus said to them, “With people this is *impossible*, but *with God all things are possible*” (emphasis added).

(a.2) Luke 18:27 says, “But He said, “The things that are impossible with people are possible with God.”

(xx) There should be no contradictions in God at all or that God cannot contradict Himself. There is complete *unity of the trinity*.

Please read the write up on the Trinity and the Trimurti in chapter 8.

(a) Numbers 23:19 says, “*God is not a man*, that He should lie, Nor *a son of man*, that He should repent; Has He said, and will He *not* do it? Or has He spoken, and will He *not* make it good?” (emphasis added).

(b) John 3:35–36 says, “*The Father loves the Son and has given all things into His hand*. He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (emphasis added).

(c) John 4:34, “Jesus said to them, ‘My food is to do the will of Him who sent Me and to accomplish His work.’”

(d) John 5:17–30 says:

But He answered them, “My Father is working until now, and I Myself am working.” For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. Therefore, Jesus answered and was saying to them, “Truly, truly, I say to you, *the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner*. For the Father loves the Son, and shows Him all things that He Himself is doing; and *the Father* will show Him greater works than these, so that you will marvel. For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, *but He has given all judgment to the Son*, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. “*Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life*. Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is *the Son of Man*. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment. “I can do nothing on My own initiative. As I hear, I judge; and My judg-

ment is just, because I do not seek My own will, but the will of Him who sent Me.” (emphasis added)

(e) John 6:35–40 says:

Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. But I said to you that you have seen Me, and yet do not believe. All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. *For I have come down from heaven, not to do My own will, but the will of Him who sent Me.* This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

(f) John 8:25–30 says:

So, they were saying to Him, “Who are You?” Jesus said to them, “What have I been saying to you *from* the beginning? I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.” They did not realize that He had been speaking to them about the Father. So Jesus said, “When you lift up the Son of Man, then you will know *that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.*” As He spoke these things, many came to believe in Him. (emphasis added)

(g) John 8:54–59 says:

Jesus answered, “*If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’; and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.* Your father Abraham rejoiced to see My day, and he saw *it* and was glad.” So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to

them, “*Truly, truly, I say to you, before Abraham was born, I am.*” Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple. (emphasis added)

(h) John 10:17–18 says:

“For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

(i) John 10:25–30 says:

Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. *I and the Father are one.*” (emphasis added)

Comments

The above verses illustrate that God the Father and God the Son are one and in full unity.

(xxi) God must be our Protector.

(a) Deuteronomy 31:6 says “Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who go before you.”

(b) Psalm 23:1–6 says:

The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness. For His name’s sake. Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You have anointed my head with

oil; My cup overflows. Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

(c) Psalm 91:1–10 says:

He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty. I will say to the LORD, “My refuge and my fortress, My God, in whom I trust!” For it is He who delivers you from the snare of the trapper. And from the deadly pestilence. He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark. You will not be afraid of the terror by night, Or of the arrow that flies by day; Of the pestilence that stalks in darkness, Or of the destruction that lays waste at noon. A thousand may fall at your side And ten thousand at your right hand, But it shall not approach you. You will only look on with your eyes And see the recompense of the wicked. For you have made the LORD, my refuge, *Even* the Most High, your dwelling place. No evil will befall you, Nor will any plague come near your tent.

(d) Isaiah 41:10–13 says:

Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand. Behold, all those who are angered at you will be shamed and dishonored; Those who contend with you will be as nothing and will perish. You will seek those who quarrel with you, but will not find them. Those who war with you will be as nothing and non-existent. For I am the LORD your God, who upholds your right hand, Who says to you, “Do not fear, I will help you.”

(e) Ephesians 6:10–17 says

Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. Therefore, take

up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. Stand firm therefore, *having girded your loins with truth*, and *having put on the breastplate of righteousness*, and having shod *your feet with the preparation of the gospel of peace*; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil *one*. And take *the helmet of salvation*, and the sword of the Spirit, which is the word of God. (emphasis added)

(f) 2 Thessalonians 3:1–5 says:

Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as *it did* also with you; and that we will be rescued from perverse and evil men; for not all have faith. But the Lord is faithful, and He will strengthen and protect you from the evil one. We have confidence in the Lord concerning you, that you are doing and will continue to do what we command. May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

Comments

God protects us only if we belong to Him and our sins are forgiven. The blood of Jesus is a protective covering for us, and when we sin, it makes us vulnerable to spiritual attacks, etc. When we come under the blood, we can come before God in Christ’s righteousness. But if we do not have the blood covering, then when God sees our sins, He will not hear from you (Psalm 66:16–18 says, “Come *and* hear, all who fear God, And I will tell of what He has done for my soul. I cried to Him with my mouth, And He was extolled with my tongue. *If I regard wickedness (sin) in my heart, The Lord will not hear*” [emphasis added]). And, therefore, you are not protected.

God cannot protect you if you do not belong to Him. The way to belong to God is if you accept Him and that He sacrificed his beloved son, Jesus Christ, on the cross for you sins and that He resurrected on the third day that you may have eternal life. Please see section (*xvi*) above for more information.

(xxii) Judge of heaven, earth, and hell.

(a) Who is the Judge of the living and the dead?

(a.1) Matthew 25:31–33 says:

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. *All the nations will be gathered before Him*; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left.

(a.2) John 5:19–30—Please see (xx) (d).

(a.3) 2 Corinthians 5:10 says, “For *we must all appear before the judgment seat of Christ*, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad” (emphasis added).

(a.4) 2 Timothy 4:1 says, “I solemnly charge *you* in the presence of God and of Christ *Jesus, who is to judge the living and the dead, and by His appearing and His kingdom*” (emphasis added).

(a.5) Revelations 1:12–18 says:

I, John... Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands *I saw one* like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet *were* like burnished bronze, when it has been made to glow in a furnace, and His voice *was* like the sound of many waters. In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength. When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last, and the living One; and *I was dead, and behold, I am alive forevermore (the resurrected Christ Jesus), and I have the keys of death and of Hades.*” (emphasis added)

(a.6) Revelations 11:15–18 says:

Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever.” And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying, “*We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.*” (emphasis added)

(a.7) Revelations 19:11–16 says:

And I saw heaven opened, and behold, a white horse, and *He who sat on it is called Faithful and True, and in righteousness He judges and wages war.* His eyes *are* a flame of fire, and on His head *are* many diadems; and *He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God (Jesus).* And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.” (emphasis added)

(b) *How is judgment done?*

(b.1) Psalm 98:9 says, “Before the LORD, for He is coming to judge the earth; *He will judge the world with righteousness And the peoples with equity*” (emphasis added).

(b.2) Romans 2:12–16 says:

For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; for *it is* not the hearers of the Law who

are just before God, but the doers of the Law will be justified. For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, on the day when, according to my gospel, *God will judge the secrets of men through Christ Jesus.* (emphasis added)

(b.3) Matthew 12:33–37:

Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man brings out of *his* good treasure what is good; and the evil man brings out of *his* evil treasure what is evil. But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. *For by your words you will be justified, and by your words you will be condemned.* (emphasis added)

(b.4) Luke 12:2–5 says:

But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops. “I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. *But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!*” (emphasis added)

(b.5) 1 Corinthians 3:12–15 says:

Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man’s work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man’s work. If any man’s work which he has built on it remains, he will receive a reward. If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. (emphasis added)

(b.6) Revelations 20:11–15 says:

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. *And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.* Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if *anyone’s name was not found written in the book of life, he was thrown into the lake of fire.* (emphasis added)

(c) Who will be judged?

(c.1) John 3:18–20 says:

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. *He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.* For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. (emphasis added)

(c.2) John 5:25–29 says:

Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and *He gave Him authority to execute judgment,* because He is *the* Son of Man. Do not marvel at this; for an hour is coming, in which *all who are in the tombs will hear His voice, and will come forth; those who*

did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

(c.3) Daniel 12:1–3 says:

Now at that time Michael, the great prince, who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. *Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.* Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase. (emphasis added)

(c.4) Luke 12:4–5 says, “I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. *But I will warn you whom to fear: fear the One who, after He (Jesus Christ) has killed, has authority to cast into hell; yes, I tell you, fear Him.*” (emphasis added)

(c.5) Matthew 7:21–23 says:

“*Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.* Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; *depart from Me, you who practice lawlessness.*” (emphasis added)

(c.6) Matthew 13:49–50 says, “So, it will be at the end of the age; *the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth*” (emphasis added).

(c.7) Romans 1:18–23 says:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident

within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. *Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.* (emphasis added)

(c.8) Hebrews 9:27 says, “*And inasmuch as it is appointed for men to die once and after this comes judgment*” (emphasis added).

(c.9) 2 Thessalonians 1:7–9 says:

When the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those *who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.* (emphasis added)

(c.10) Revelations 20:1–3 says:

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. (emphasis added)

(c.11) Revelations 20:7–10 says:

When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. *And*

the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever. (emphasis added)

Comments

In the above verses, Satan is identified as the serpent, a *deceiver*, who will be thrown into the lake of fire! How could a deceiver be a judge of mankind? How could a sinner possibly judge another sinner?

(d) When will we be judged?

(d.1) John 3:16–18 says:

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; *he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.* This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.

(d.2) Acts 17:30–31 says:

Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, *because He has fixed a day in which He will judge the world in righteousness* through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. (emphasis added)

(d.3) Jude 1:6–7 says:

And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness *the judgment of the great day*, just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange

flesh, are exhibited as an example in undergoing the punishment of eternal fire. (emphasis added)

(d.4) Revelations 21:5–8:

And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes will inherit these things, and I will be his God and he will be My son. *But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.*” (emphasis added)

(e) What is heaven?

(e.1) John 14:1–6 says:

“*Do not let your heart be troubled; believe in God, believe also in Me. In My Father’s house are many dwelling places;* if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going.” Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me. (emphasis added)

(e.2) Isaiah 65:17–18 says, “*For behold, I create new heavens and a new earth;* And the former things will not be remembered or come to mind. But be glad and rejoice forever in what I create; For behold, I create Jerusalem *for* rejoicing And her people *for* gladness” (emphasis added).

(e.3) Revelation 21:1–4 says:

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard

a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away.” (emphasis added)

(e.4) Revelation 21:10–27 says:

And he carried me away in the Spirit to a great and high mountain, and *showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God.* Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. It had a great and high wall, with twelve gates, and at the gates twelve angels; and names *were* written on them, which are *the names* of the twelve tribes of the sons of Israel. *There were* three gates on the east and three gates on the north and three gates on the south and three gates on the west. And the wall of the city had twelve foundation stones, and on them *were* the twelve names of the twelve apostles of the Lamb. The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements. The material of the wall was jasper; and the city was pure gold, like clear glass. The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass. I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed; and they will

bring the glory and the honor of the nations into it; and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life. (emphasis added)

(f.1) 2 Peter 2:4–6 says:

For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter.

(f.2) Matthew 13:40–43 says:

So, just as the tares are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, *and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.* Then *the righteous will shine forth as the sun* in the kingdom of their Father. He who has ears, let him hear.

(f.3) Matthew 13:47–50 says:

Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, *and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.* (emphasis added)

(f.4) Revelation 20:11–15 says:

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place

was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book of life*; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. Then death and Hades were thrown into the lake of fire. *This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.* (emphasis added)

Comments

God, because He is righteous, will have given you sufficient evidences and chances for you to come to Him so that you will be without excuse when you stand before the judgment throne.

(xxiii) God must be able to see through what is in our hearts and actions and not judge us by merits earned as it puts many at a disadvantage.

(a.1) Deuteronomy 27:26 (Cursed) says, "*Cursed is he who does not confirm the words of this law by doing them*" (emphasis added).

(a.2) Romans 3:21–28 says:

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for *all have sinned and fall short of the glory of God*, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? *Of works? No, but by a law of faith.* For we maintain that a man is justified by faith apart from works of the Law. (emphasis added)

(a.3) Ephesians 2:4–9 (saved by grace) says:

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.* (emphasis added)

(a.4) Romans 5:1–2 (justification by faith) says:

Therefore, *having been justified by faith*, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. (emphasis added).

(a.5) Galatians 2:16 (justification by faith) says:

Nevertheless, knowing that *a man is not justified by the works of the Law but through faith in Christ Jesus*, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by *the works of the Law no flesh will be justified.* (emphasis added)

(a.6) Galatians 3:24 (justification by faith) says, "*Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith*" (emphasis added).

(a.7) Galatians 3:10–14 (redeemed by Christ) says:

For as many as are of the works of the Law are under a curse; for it is written, "*Cursed is everyone who does not abide by all things written in the book of the law, to perform them.*" Now that no one is justified by the Law before God is evident; for, "*The righteous man shall live by faith.*" However, the Law is not of faith; on the contrary, "*He who practices them shall live by them.*" Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "*Cursed is everyone who hangs on a tree*"—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles,

so that we would receive the promise of the Spirit through faith. (emphasis added)

(a.8) Luke 21:1–4 says:

And He looked up and saw the rich putting their gifts into the treasury. And He saw a poor widow putting in two small copper coins. And He said, “Truly I say to you, this poor widow put in more than all of them; for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on.

Comments

An example that God sees through the woman’s heart in her giving as compared to that of the rich.

(xxiv) God must declare that “all men and women and all the different races are equal,” and that means there is no caste system in God.

(a.1) Galatians 3:28 says, “*There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus*” (emphasis added).

(a.2) Colossians 3:10–11 says:

And have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—a renewal in which *there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.*

Comments

Before God, all men and women are equal, and all the ethnic races are the same before His eyes, and there are no castes at all, even from the beginning!

(xxv) Trinity and the Unity of the triune God.

The following passages are quotations from the Christian Bible testifying that Jesus is God the Son and is in total or complete unity and at one with God the Father

and God the Holy Spirit. For a detailed comparison on the Trimurti and the Trinity, please go to chapter 8.

(a.1) Genesis 1:1–2 says, “In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the *Spirit of God* was moving over the surface of the waters” (emphasis added).

(a.2) 1 Corinthians 8:6 says, “Yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him” (emphasis added).

(a.3) Isaiah 9:6 says, “For a child will be born to us, *a son* will be given to us; And the government will rest on His shoulders; And *His name* will be called Wonderful Counselor, *Mighty God, Eternal Father*, Prince of Peace” (emphasis added).

(a.4) John 1:1–4 says:

In the beginning was the Word (Jesus), and the Word was with God, and the *Word was God*. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men.

(a.5) John 14:9–12 says:

Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, Show us the Father? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that *I am in the Father* and the *Father is in Me*; otherwise believe because of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.” (emphasis added)

(a.6) John 1:14 says, “And *the Word (Jesus) became flesh*, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (emphasis added).

(a.7) Luke 1:35 says, “The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will over-

shadow you; and for that reason the holy Child (Jesus) shall be called the *Son of God*” (emphasis added).

(a.8) Matthew 1:23 says, “Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel,” which translated means, “God with us.”

(a.9) Colossians 1:15–20 says:

He (Jesus) is the image of the invisible God, the firstborn of all creation. For by Him, all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the Father’s good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. (emphasis added)

(a.10) John 10:30–36 says:

“I and the Father are one.” The Jews picked up stones again to stone Him. Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.” Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods?’ If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘*I am the Son of God?*’”

(a.11) Isaiah 44:6 says, “Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: ‘I am the first and I am the last, And there is no God besides Me.’”

(a.12) Isaiah 48:12 says, “Listen to Me (Lord, God), O Jacob, even Israel whom I called; I am He, I am the first, I am also the last.”

(a.13) Revelation 1:8 says, “‘I am the Alpha and the Omega,’ says the Lord God, ‘who is and who was and who is to come, the Almighty.’” (Alpha and Omega is the first and last letter of the Greek alphabet.)

(a.14) Revelation 21:6 “Then He (Jesus) said to me, ‘It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.’”

(a.15) Revelation 22:13 says, “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

(a.16) John 8:56–58 says, “‘Your father Abraham rejoiced to see My day, and he saw it and was glad.’ So the Jews said to Him, ‘You are not yet fifty years old, and have You seen Abraham?’ Jesus said to them, ‘Truly, truly, I say to you, *before Abraham was born, I am*’” (emphasis added).

(Jesus claimed that he existed before Abraham, even though Jesus was born sometime in the second or third century BCE, and Abraham was born around 2000 BC.)

D. Overall Commentary

God is righteous; therefore, He must judge and in order to judge mankind or His creation He must provide mankind with His rules or Commandments. And if God judge mankind by the rules or commandments then no one is able to stand as everyone trespass His commandments and commit sins or iniquity. How then is mankind able to stand before God. God is a God of mercy and, therefore, merciful, and He sits upon the mercy seat for His throne and provides all mankind to access His mercy. He is merciful because He loved His creation, each and every one. Therefore, He sent His beloved Son, Jesus Christ, to be a sacrifice on the cross for sin, that whosoever accept His work of atonement, redemption, and resurrection, then the blood of Jesus Christ covers the sins, and mankind is forgiven and, therefore, received into everlasting life, into heaven. God, in His Word, said that “mercy triumphed over judgment!” However, if God’s mercy is rejected, then there is no room left for mankind but His judgment and wrath because it cost God his beloved Son for the sacrifice upon the cross.

The above qualities are what God is made up of and not of anything that is learned or added to the personhood of God. These attributes must be an inherent part of God, and God cannot act contrary to those attributes. Therefore, you cannot separate the sovereign God from holiness, mercy, truth, righteousness, abundance in kindness, long-suffering, judgement, love, authority, power, etc. To portray God as any less is to despise Him and all that He is. He is the same yesterday, today, and forever and changes not!

The evidences from the Christian Holy Bible as indicated above substantiate the claims illustrated above. Similarly, Hinduism must provide the sacred texts to support the claims made of the Hindu deities they worship and the doctrines they practice.

NB: What has been quoted often around the world is “the truth shall set you free,” and that comes from the gospel of John 8:32. But they do not know what truth and what they will be set free from.

The truth is found in John 3:16, “For God so loved the world that He gave His begotten Son, that whosoever believes in Him shall not perish but have eternal life.”

What you are free from is found in Romans 8:2 that says, “For the law of the Spirit life in Christ Jesus has set you free from the law of sin and of death” (emphasis added).

Jesus Christ has succeeded in giving eternal life to all those who believe in Him, which all the thousand years of meditation, chants, yoga and mantras, self-actualization, renunciation, etc., fail to provide! The proof and evidence are in the resurrection of Jesus Christ, which was witnessed by many, and the transformed lives of His followers.

CHAPTER 6

Satan (Devil), Fallen Angels, and Evil Spirits or Demons

A. Introduction

God created different types of spiritual beings—angels, archangels, cherubim, and seraphim. Michael is an archangel of God. Satan is a cherubim, who is very beautiful and full of pride and wants to be worshipped as a god, so Satan, with a third of the angels in heaven, rebelled against God and was thrown out of heaven into the world. Satan set up his worldly kingdom by appointing certain “fallen” angels to be responsible for certain territories on earth. They are named as Prince of Tyre or Tyrus (Lebanon), Prince of Persia, Prince of Greece, etc. They have tremendous power, and under them are angels or demons with their many vices and roles.

The fallen angels became what we know as evil spirits or demons. The overall objective is so that mankind is deceived and rebels against God and to be coerced or forced into worshipping Satan as god. All the statements made here are supported by biblical scriptures quoted below.

Eventually, when God is ready to judge the world or mankind, Satan, with his angels, will be thrown into hell or the pit with everlasting fire, and so are those of mankind who have chosen not to follow after or rebel against God. There is most certainly “the prince of India” with all the hordes of supporting fallen angels.

This chapter also deals with the character of Satan or the devil, and you can definitely try to compare it to the character of God of the Bible, as in chapter 5, and with the different Hindu deities like Brahma, Vishnu, Shiva, Indra, and Krishna in the following chapters 7A to 7E. You can draw your own conclusions as that is your right of opinion, and no one can force you to think differently.

B. Satan Fell and Was Thrown Out of Heaven

(i) Isaiah 14:12–15 says:

How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! “But you said in your heart, ‘*I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. ‘I will ascend above the heights of the clouds; I will make myself like the Most High.*’ Nevertheless, you will be thrust down to Sheol [Hell], To the recesses of the pit.” (emphasis added)

(ii) Revelations 12:7–9 says:

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And *the great dragon was thrown down, the serpent of old, who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.* (emphasis added)

Comments

God called Satan the serpent and deceiver.

C. Appearance of Satan (The Anointed Cherub and Fallen Angel)

Ezekiel 28:12–19 says:

Thus says the Lord GOD, “*You had the seal of perfection, Full of wisdom and perfect in beauty.* You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared. *You were the anointed cherub, who covers, And I placed you there.* You were on the holy mountain of God; You walked in the midst of the stones of fire. You

were blameless in your ways from the day you were created Until unrighteousness was found in you. By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane, From the mountain of God. And I have destroyed you, O *covering cherub*, From the midst of the stones of fire. Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. By the multitude of your iniquities, In the unrighteousness of your trade, You profaned your sanctuaries. Therefore, I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. All who know you among the peoples are appalled at you; You have become terrified And you will cease to be forever.” (emphasis added)

Comments

Satan is definitely a cherub or covering angel of tremendous beauty, a model of perfection and full of “wisdom.” But pride got in the way and corrupted Satan, and as a result, he fell from God’s grace and will eventually be destroyed. How like the beautiful design of the serpent is, and how deadly is the venom or bite! He truly is a master deceiver!

D. Character of Satan

(i) Satan not omniscient, omnipotent, or omnipresent. Job 1:6–12 says:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. The LORD said to Satan, “From where do you come?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.” The LORD said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.” Then Satan answered the LORD, “Does Job fear God for nothing? Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But put forth Your hand now and touch all that he has; he will surely curse You to Your face.” Then the LORD said to Satan, “Behold, all that he has is in your power, only do not put forth your hand on him.” So Satan departed from the presence of God.

(ii.a) Satan, the father or chief of all deceivers. John 8:42–45 says:

Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. Why do you not understand what I am saying? *It is* because you cannot hear My word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, *for he is a liar and the father of lies*. But because I speak the truth, you do not believe Me. (emphasis added)

(ii.b) Satan disguises himself as an angel of light. 2 Corinthians 11:13–15 says:

For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even *Satan disguises himself as an angel of light*. Therefore, it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds. (emphasis added)

Comments

This is consistent with what Satan is called, the deceiver, and he naturally disguised himself as an angel of light, and many around the world celebrate Satan in their “light” festivals! There is only one true light, and the true light never deceives!

(ii) Satan, the tempter. Matthew 4:1–4, 8–11 says:

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after He had fasted forty days and forty nights, He then became hungry. And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” But He answered and said, “It is written, *‘Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.’*”

Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, “All these things I will give You, if You fall down and worship me.” Then Jesus said to him, “Go, Satan! For it

is written, *‘You shall worship the Lord your God, and serve Him only.’*” Then the devil left Him; and behold, angels came and *began* to minister to Him. (emphasis added)

Comments

Satan tempted mankind using their desires, lusts, wants, etc., so that they too sin against God and His laws, commandments, and statutes and then come under his control.

(iv) Satan exercises world dominion.

(iv.a) Earth, part of Satan’s realm. Job 2:2 says, “The LORD said to Satan, ‘Where have you come from?’ Then Satan answered the LORD and said, ‘From roaming about on the earth and walking around on it’” (emphasis added).

(iv.b) Ephesians 2:2–3 says:

And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to *the prince (Satan) of the power of the air*, of the spirit that is now working in the sons of disobedience, Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. (emphasis added)

(iv.c) Ephesians 6:11–12 says:

Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, *but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places*. (emphasis added)

(iv.d) Revelations 12:12 says, “For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has *only* a short time” (emphasis added).

Comments

How the world, in her ignorance, blamed God for all the natural disasters they encountered when the above passages tells you that Satan and his fallen angels has the power over the air, sea, and earth!

(iv.e) Satan's assignment of territorial responsibilities. Daniel 10:13–14, 20–21 says:

But the prince of the kingdom of Persia (evil angel or spiritual entity) was withstanding me for twenty-one days; then behold, Michael (God's archangel), one of the chief princes, came to help me, for I had been left there with the kings of Persia. Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*."

Then he said, "Do you understand why I came to you? But I shall now return to fight against the *prince of Persia* (evil angel or spiritual entity); so I am going forth, and behold, *the prince of Greece* (evil angel or spiritual entity) is about to come. However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael (God's own arch-angel) your prince." (emphasis added)

(iv.f) Ezekiel 28:15–17 says, "You were blameless in your ways from the day you were created until unrighteousness was found in you. By the abundance of your trade you were internally filled with violence, and you *sinned*; Therefore I have cast you as profane from the mountain of God. And I have destroyed you, you covering cherub, from the midst of the stones of fire. Your heart was haughty because of your beauty; You corrupted your wisdom by reason of your splendour. I threw you to the ground" (emphasis added).

Comments

Yes, in Satan's kingdom, he has set certain angels or princes and kings over different geographical territories here on earth, and even India!

(v) Satan and his evil spirits have the ability to give and spread sickness and diseases. Job 2:7 says, "Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head."

(vi) Satan and his evil spirits have influence over the judicial system. Revelations 2:10 says, "Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days."

(vii) Satan has ability to set traps so people fall into sin. 1 Timothy 3:7 says, "And he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil."

(viii) Satan has ability to use others to kill. Job 1:12–15 says:

Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD. Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house, a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, and the Sabeans attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you."

(ix) Satan, the accuser.

(ix.a) Zechariah 3:1 says, "Then he showed me Joshua, the high priest, standing before the angel of the LORD, and Satan standing at his right hand to accuse him (Joshua)."

(ix.b) Revelation 12:10 says:

Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for *the accuser* of our brethren has been thrown down, he who accuses them before our God day and night." (emphasis added)

(x) Satan's ability to influence. 1 Chronicles 21:1 says, "Then Satan stood up against Israel and moved David to number Israel."

(xi) Satan's scheming character. 2 Corinthians 2:11 says, "So that no advantage would be taken of us by Satan, for we are not ignorant *of his schemes*" (emphasis added).

(xii) Satan uses his fallen angels and evil spirit or demons to adversely affect mankind. Please go to Section G in this chapter.

Comments

The whole world is beset by Satan and his evil angels or demons unless you come to the God that set you free from Satan, Sin and Death as His begotten Son, Jesus Christ overcame them all through his Crucifixion and Resurrection from the dead. Please go to Chapter 5 Section C (v) for more information.

E. Satan's Weakness

- (i) James 4:7 says, "Submit therefore to God. Resist the devil and he will flee from you."

Comments

And the reason for being able to do the above is because of 1 John 4:4 that says, "You are from God, little children, and have overcome them; *because greater is He who is in you than he who is in the world*" (emphasis added). So a person who is born of God has God's Holy Spirit in him or her, and he is greater than Satan or the devil or any other spirits!"

- (ii) 1 Peter 5:8–9 says, "Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world."

Comments

This is only for those who are born of the Holy Spirit of God, who can resist Satan and his angels or demons, and for more information, please go to chapter 5, section C (xv [g]).

F. Satan, the Deceiver

(Please Read Section N in this Chapter)

G. The Eventual End of Satan (The Devil), His Rebellious Angels, Evil Spirits, and Demons

- (i) Matthew 25:41 says, "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.'"

- (ii) Revelation 12:7–9 says:

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, *who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.*

- (iii) Revelation 12:7–12 says:

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, *the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.* Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has *only* a short time." (emphasis added)

- (iv) Revelation 20:1–3 says:

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of *the dragon, the serpent of old, who is the devil and Satan*, and bound him for a thousand years; and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. (emphasis added)

Satan, finally destroyed forever.

(v) Revelation 20:7–10 says:

When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

Comments

At the coming of the resurrected Son of God, Jesus Christ, Satan, and his angels will be thrown into the pit or abyss for a thousand years, and then Satan will be released for a short while but will eventually be cast into a lake of fire and brimstone forevermore.

H. Demons, Fallen Angels, or Evil Spirits

(i) Fallen angels are spirits. Matthew 25:41 says, “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels’”; Revelation 12:3–4 says, “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

Comments

One third of the angels in heaven fell when they joined Satan in his rebellion, and they are called demons or evil spirits interchangeably.

(ii) Fallen angels mated with daughters of men. Genesis 6:1–6 says:

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God (created angels or spiritual entities created by of God) saw that the daughters of men were beautiful; and they took wives

for themselves, whomever they chose. Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be one hundred and twenty years.” The Nephilim were on the earth in those days, and also afterward, when the sons of God came into the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown. Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

Comments

God destroyed the human race, except for Noah and his family, in a flood as all mankind was corrupt and filled with violence in the sight of God. That can be found in the story of Noah and the flood.

(iii) Rebellious angels left the heavens for earth (angels to be judged). Jude 1:6 says, “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.” Please read section F above.

(iv) Angels to be judged. 1 Peter 2:4 says, “For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.”

(v) Demonic spirits coming from Satan. Revelation 16:13–14 says:

And I saw *coming* out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.

I. Worshipping of Angels (Evil Spirits or Demons)

Colossians 2:18–19 says:

Let no one keep defrauding you of your prize by delighting in self-abasement and the *worship of the angels*, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind,

and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth, which is from God. (emphasis added)

Comments

An evil spirit, demon, or angel is a fearful supernatural being, and if a person has never met God, then the first supernatural being or spirit he sees would be a “god” to him, and that is a very natural conclusion. And the reason for that is because he never had anything else to compare with. He would not know the difference. In the Bible, the followers of Jesus Christ are given knowledge to how to test the spirit(s) or demon(s) and resist them, and they will flee. Please read section D.

Also, if you had only seen counterfeit money in your life, how will you know what is real? In the Police Counterfeit Crime Division, they do an intensive study of what real money, like the ten- or twenty-dollar bill, looks like, feels like, etc., and that is the way they spot a counterfeit bill. So it behooves anyone who has not met God to search for God with all his heart and soul, and God has promised that He will meet him. Please read chapter 5, section C (x [h]).

J. Jesus Gave Power and Authority Over Evil Spirits, Angels, or Demons

(i) Casting out of evil spirits or demons. Matthew 8:14-16 says:

When Jesus came into Peter’s home, He saw his [Peter’s] mother-in-law lying sick in bed with a fever. He touched her hand, and the fever left her; and she got up and waited on Him. When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word and healed all who were ill.

(ii) Power over demons or evil spirits. Mark 16:15–18 says:

And He said to them, “Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly *poison*, it will not hurt them; they will lay hands on the sick, and they will recover.”

(iii) Jesus cast out evil spirits possessed by Mary. Luke 8:1–2 says:

Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out.

(iv) The evil spirits or demons recognize the authority and power of Jesus Christ. Luke 4:31–36 says:

And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath; and they were amazed at His teaching, for His message was with authority. In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, “Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!” But Jesus rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in the midst *of the people*, he came out of him without doing him any harm. And amazement came upon them all, and they *began* talking with one another saying, “What is this message? For with authority and power He commands the unclean spirits and they come out.”

(v) Jesus gives his disciples authority over the demons or evil spirits. Luke 10:17–20 says:

The seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”

K. Satan Entered Judas; Spiritual Possession

John 13:21–27 says, “When Jesus had said this, He became troubled in spirit, and testified and said, ‘Truly, truly, I say to you, that one of you will betray Me.’”

After the morsel, Satan then entered into him (Judas Iscariot). Therefore, Jesus said to him, ‘What you do, do quickly.’”

Comments

Judas was possessed by Satan.

L. Sacrifices to Demons

Deuteronomy 32:16–18, 39 says:

They made Him jealous with strange *gods*; With abominations they provoked Him to anger. “They sacrificed to demons who were not God, To gods whom they have not known, New *gods* who came lately, Whom your fathers did not dread. “You neglected the Rock who begot you, And forgot the God who gave you birth. ‘See, now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand.’”

Comments

As per comments in section H. Of course, Satan and his evil angels or demons wanted to be as god to be worshipped. Please read the above, section A (i). So for people who have never met or found God, and when they first meet the evil spirit of an angel and they ask for worship, of course, the people will do so. But that is a great travesty against the one true God!

M. Evil Spirits and Demons in Animals and Idols

(i) Mark 5:11–13 says:

Now there was a large herd of swine feeding nearby on the mountain. *The demons* implored Him, saying, “Send us into the swine so that we may enter them.” Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand *of them*; and they were drowned in the sea.

(ii) Sacrifices to idols, demons. 1 Corinthians 10:19–21 says:

What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? *No*, but *I say* that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

(iii) God hates sacrifices to idols. Ezekiel 6:3–7 says:

Thus says the Lord GOD to the mountains, the hills, the ravines and the valleys: “Behold, I Myself am going to bring a sword on you, and I will destroy your high places. So, your altars will become desolate, and your incense altars will be smashed; and I will make your slain fall in front of your idols. I will also lay the dead bodies of the sons of Israel in front of their idols; and I will scatter your bones around your altars. In all your dwellings, cities will become waste and the high places will be desolate, that your altars may become waste and desolate, your idols may be broken and brought to an end, your incense altars may be cut down, and your works may be blotted out. The slain will fall among you, and you will know that I am the LORD.

N. Different Types of Evil Spirits or Demons

- (i) Divination, magic, horoscope, curses, etc. (Acts 16:16).
- (ii) Familiar, hypnosis, transcendental meditation, trances, etc. (Leviticus 20:27; 1 Samuel 27:8; Isaiah 29:4).
- (iii) Jealousy, bitterness, anger, envy (Numbers 5:14, 30).
- (iv) Lying, cheating, deception (1 Kings 22:22–23; 2 Chronicles 21:23).
- (v) Perverseness, deviant sexuality (Isaiah 19:14).
- (vi) Haughtiness, pride, rebellion (Proverbs 16:18).
- (vii) Heaviness, rejection, depression, suicide (Isaiah 61:3).
- (viii) Whoredom, prostitution, etc. (Hosea 4:12, 5:4).
- (ix) Infirmary, sickness, ailments (Luke 13:11).
- (x) Dumb and Deaf (Mark 9:17, 25).
- (xi) Bondage (Romans 8:15).
- (xii) Fear (2 Timothy 1:7).
- (xiii) Seduction (1 Timothy 4:1).
- (xiv) Anti-Christ (1 John 4:3).

- (xv) Error (1 John 4:6).
- (xvi) Death (James 2:26).
- (xvii) Evil Spirits (Acts 19:15–16).
- (xviii) Spirit of Slumber (Romans 11:8).
- (xix) Unclean Spirit (Zechariah 13:2; Matthew 12:43).
- (xx) Foul Spirit (Mark 9:25).

Comments

The twenty different types of evil spirits is just a sample of what is written and found in the Bible. It is part of the invisible world, but we do see the physical effects of the evils spirits on mankind.

O. If God Is Truth, Who Then Is a Deceiver and Liar?

- (i) Warning to man! Genesis 2:15-17 (God's Warning!) says:

Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, *for in the day that you eat from it you will surely die (meaning cut off from God).*" (emphasis added)

Comments

Death here means separation from God, His creator.

- (ii) Serpent, the deceiver! Genesis 3:1–7 says:

Now the serpent was craftier than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'" The woman said *to the serpent*, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree, which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" The serpent said to the woman, "You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and *you will be like God, knowing good and evil.*" When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the

tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves in coverings. (emphasis added)

Comments

"You will be like or be as god" has been used over and over again in many false religions in the world to entrap mankind. Many times, different words are used like enlightenment, self-realization, achieving the Atman, being one with Krishna, Vishnu, or Shiva, etc. But the end is the same to be like or as a god!

- (iii) The serpent was cursed by God. Genesis 3:8–16 says:

They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to the man, and said to him, "Where are you?" He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself." And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom You gave *to be* with me, she gave me from the tree, and I ate." Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate." *The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."* To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you." (emphasis added)

- (iv) Judgment on Satan, the serpent or deceiver. Revelation 12:9 says, "And the great dragon was thrown down, the serpent of old, *who is called the devil and Satan, who deceives the whole world;* he was thrown down to the earth, and his angels were thrown down with him" (emphasis added).

- (v) Revelation 13:14 says, “And *he deceives those who dwell on the earth* because of the signs which it was given him to perform in the presence of the beast, telling those *who dwell on the earth* to make an image to the beast **who** had the wound of the sword and has come to life” (emphasis added).
- (vi) Ezekiel 28:11–19 (reason Satan was kicked out of the presence of God). Please read Section B. The serpent (deceiver) will be judged and thrown into the lake of fire as in Section F (v).

Comment

It is not a mistake or an accident that in the Bible, the great deceiver, Satan or Lucifer, was described as the serpent. For a discussion on snake worship and identity, please go to chapter 10: “Miscellaneous Doctrines and Practices.”

P. Warning Against Evil Spirits, Teaching False Doctrines

- (i) Testing the spirits. First John 4:1–3 says:

Beloved, do not believe every spirit, *but test the spirits to see whether they are from God*, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. (emphasis added)

- (ii) Warning against evil angels teaching false doctrines. Galatians 1:6–9 says:

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even *if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!* As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! (emphasis added)

- (iii) Warning against false teachings. 2 Corinthians 11:3–4 says:

But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and

purity of devotion to Christ. *For if one comes and preaches another Jesus* whom we have not preached, or you receive *a different spirit* which you have not received, or a different gospel which you have not accepted, you bear *this* beautifully. (emphasis added)

Comments

This is a very important instruction. Please read section H and be not ignorant as many have been led astray because of ignorance. It informs you that the fallen angels or evil spirits are more than capable of teaching false doctrines and worship practices so that they and/or Satan are worshipped as gods. They all use the same deception methods or lies that mankind can be at one with God or be in union with God, thus achieving immortality through self-righteousness. However, the Word of God has shown us the right way, and it is not your own self-righteous but His righteousness that He, the sinless, was sacrificed for sin and was resurrected to give you life eternal! Please read chapter 5, section C (v).

Q. God’s Warning

Deuteronomy 18:10–14 says:

There shall not be found among you anyone who makes his son or his daughter pass through the fire, *one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. For whoever does these things is detestable to the LORD;* and because of these detestable things the LORD your God will drive them out before you. You shall be blameless before the LORD your God. For those nations, which you shall dispossess, listen to those *who practice witchcraft and to diviners*, but as for you, the LORD your God has not allowed you *to do so.* (emphasis added)

Comments

This is God’s warning that this path will lead you to eternal damnation, and that is not what you are looking forward to. God has provided you a way to eternal life that can only be found in His begotten Son, the sinless Jesus Christ, who gave himself for sin to be sacrificed that you may be forgiven and that in His resurrection, you may have life eternal. It is not that idols hear not, speak not, know not, touch not, or eat not, but they represent the evil spirits, fallen angels or demons which are

all anti-God and against his kingdom and creations. It is an open display of disobedience to God and dispersal of His authority, power, and who He is as shown in chapter 5.

R. Warning Against False Doctrines by Angels or Demons

In this twenty-first century, because our lives are dominated by science, we have a tendency to reject those things that we cannot see nor understand as being mythological. But that would be disrespectful to the sages of old, to the practitioners of the old Vedic religion and the many authors of the ancient Hindu sacred text. In the Christian Bible, we are told that fallen angels and evil spirits or demons, the hosts of heaven interfering with the lives of humans on this earth as well as teaching a different doctrine to that of the gospels. Everything is what they seem to be as the spiritual and supernatural influences affect the daily lives of mankind. Even today, with the world's wealth of science and information, there are still thousands of unanswered questions and evidences of earth that baffle the scientists, archeologists, etc. You can read some of that in chapter 5, where prophecies came true, and no scientists on earth are able to explain or offer a rational explanation.

(i) Angels married the sons of men. Genesis 6:1–4 says:

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be one hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came into the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown.

(ii) Angels saving Lot and his family. Genesis 19:1–2 says;

Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his* face to the ground. And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way."

(iii) Beware of angels giving teachings to mankind. Galatian 1:8–9 says:

But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

(iv) Deceitful spirits (angels or demons). 1 Timothy 4:1–3:

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to *deceitful spirits and doctrines of demons*, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, *men* who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. (emphasis added)

(v) Test the spirit. First John 4:1–3 says:

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. (emphasis added)

Comments

The Christian scriptures testified that many angels and spirits or the host of heavens have been misleading mankind for thousands of years, even as there are good angels and spirits from God also.

So it is disrespectful and condescending to just write off the sacred Vedic and Hindu texts as being mythological stories. The most compelling and common evidence found in all the sacred Hindu texts is that Brahma, Vishnu, Shiva, Krishna, and Indra are all deceivers and liars. I did not come to that conclusion from hearsay nor write what is not found in the Hindu sacred texts, but I am writing and quoting what is found in the sacred Hindu texts had to say about their gods. Furthermore,

their characters are all intertwined with that of a serpent, and the gods even declared that they are Vasuki and Ananta-Shesha (serpent or *naga*).

To make matters worse, the gods—Brahma, Indra, and Shiva—are full of lusts and sexual desires and are unable to control themselves. And yet being able to have perfect control of all of one's desires, lusts, wants, needs, etc., are the prerequisite for a Hindu to be at one with the Atman, the universal soul or spirit (sometimes called Brahma or Krishna, etc.) in order to achieve immortality, and the gods themselves fail miserably.

Nevertheless, I believe that are spirits behind each and every character of the Hindu pantheons, even as I am just writing about a few of the major entities. To disregard that is to disrespect and condescend the ancient sages of Vedic and the sacred Hindu texts. I believe that they did communicate with the spirits and receive their doctrines and practices from them. Some of the stories may be exaggerated, but nevertheless, it is a story and is a way of expressing and a way of conveying the enormity of what they perceive as real to them, a message from a life of another realm.

CHAPTER 7

**Major Hindu Deities
(Detailed List Summary Is Found in the
Respective Chapters)**

CHAPTER 7A

Brahma**A. Introduction**

In Hinduism, Brahma is known as the deity of creation and is one of the three major or supreme deities, together called Trimurti, even though in present-day India, Brahma worship has been reduced to a trickle. Brahma is a post-Vedic deity. Even though Brahma is regarded as self-born, meaning that he existed independently, other Hindu sacred texts tell of him being issued from the navel of Vishnu.

Brahma should not be mistaken for a Brahmin, which is the name for a Hindu priest or a Brahmana, which is the text or recital of a Hindu mantra or the like. Brahma can also be referred to as a Brahman, the ultimate reality. Some felt that from the ultimate reality of Brahman issued forth Shiva, Vishnu, and Brahma, but it is not supported by their sacred texts. Most of the Brahma temples are ancient temples, and there is rarely any worship of Brahma in them today. There is Brahma worship in only a few temples, which really is a disaster because for a population of over a billion people, Brahma's popularity has dwindled down to only at a few temples in this twenty-first century.

There is no mention of Brahma in all the Vedic text, but there are a few hymns dedicated to Prajapati, and some passages regarded Prajapati as a creator, and because of that, many associate Prajapati in the Vedas as Brahma. However, there are many Prajapatis mentioned in the different Hindu sacred books, such that it is difficult to draw a direct link. But be it as it may, you have to draw the conclusions yourself from the passages provided below.

Brahma had a consort named Sarawati. At the beginning of the process of creation, Brahma created the four Kumaras (Sanaka, Sanandana, Sanatan, and Sanatkumara) beings or entities, but they refused to procreate as directed but devoted themselves to celibacy. Brahma decided to create out of his mind ten sons or Prajapatis, who are believed to be the forefathers of the human race. Since they were birthed from Brahma's mind, they are all spirits. Brahma also had ten sons and one daughter, and they are as follows: Marichi, Atri, Angirasa, Pulaha, Pulutsya, Krathu, Vashistha, Prachethasa, Bhrigu, Narada Muni, and Shatarupa.

Comments

Many Hindu experts claimed that Prajapati is Brahma. However, the following quotations from the *Krishna* or *Black Yajur Veda* do not show that Prajapati is Brahma, even as Prajapati was portrayed as a creator.

B. Vedic Prajapati Is Not the Hindu God, Brahma

- (i) If the sun is not shining and or if it is clouded over, then if a person desires the sun to shine, a white cow should be offered as a sacrifice to the sun god, Surya. The sacrifice should be made on a fire of Bliva wood. The person who practices witchcraft should offer up a cow (Brahmanaspati) with brown ears; first he should make to Varuna an offering on ten potsherds; verily he causes Varuna to seize his foe and lay him low with the Brahman. It has brown ears; that is the symbols of the Brahman; (verily it serves) for prosperity.

He who desires rain should offer to Prajapati a black (beast), *Prajapati is the lord of rain*, verily he has recourse to Prajapati with his own share; verily he makes Prajaya rain for him. It is black, that is the form of rain, verily by its form he wins rain. It is spotted; verily he produces the lightning and makes rain for him. (*Krishna [Black] Yajurveda, Prapathaka, Mantra 2:1:8; emphasis added*)

(ii) Prajapati had thirty-three daughters; he gave them to Soma, the king; of them he associated with Rohini; they returned in anger; then he followed and asked for them back; them he would not return; he said, “Swear an oath that thou wilt equally associate (with them): then will I return them to you.” (*Krishna [Black] Yajurveda, Prapathaka, Mantra 2:3:5*)

Comments

In this *Krishna or Black Yajur Veda (Taittiriya Samhita)*, it mentioned Prajapati had thirty-three daughters, but there is no mention of Brahma nor any reference made of him.

(iii) Prajapati created offspring; they created went away from him; where they stayed, thence sprung the bean. Those who followed with Brhaspati; Brhaspati said, “With this will I go before thee, then shall offspring have resort to thee.” He went before him; then indeed did offspring resort to Prajapati. For him who desires offspring he should offer this oblation of beans to Prajapati verily he has recourse to Prajapati with his own share; verily he produces offspring for him. Prajapati created cattle; they created went away from him; where they stayed, thence sprung the bean; those he followed with Pusan; Pusan said, “With this do thou go before me; then shall cattle resort to thee.” (*Krishna or Black Yajurveda, Prapathaka, Mantra 2:4:4*)

(iv) The worshipper regards Prajapati is an atonement for sins (a) by the gods, (b) by the fathers, and (c) by men with the sacrifice of Soma and songs, the worshipper is hoping that he may win riches, horses and cows from Prajapati. (*Krishna or Black Yajurveda, Prapathaka, Mantra 3:2:5*)

(v) Prajapati created the gods and the Asuras (sometimes referred to as demons); thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, “These have become what we are”; they had recourse to Prajapati; Prajapati said, “Taking the strength of the metres I shall bestow it upon you.” He took the strength of the metres and bestowed it upon them. Then the metres ran away, and the sacrifice

followed the metres. Then the gods prospered, the Asuras were defeated. (*Krishna or Black Yajurveda, Prapathaka, Mantra 3:3:7*)

(vi) Prajapati created Agni (fire deity); him on creation the Raksases were fain to destroy; he saw that (hymn) of the Raksas-slaying (one); therewith he smote away the Raksases; in that it is (the hymn) of the Raksas-slaying one, thereby he drives away the Raksases from Agni when born. Therefore, a Brahman who has a princely person is superior to another Brahman; therefore, a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun; so many are the worlds of the gods; verily from them he severs his foe. (*Krishna (Black) Yajurveda, Prapathaka, Mantra 5:1:10*)

Comments

Rakshasas are described as demons entities and sometimes spelt as Rakshases.

(vii) Prajapati created the Agni (fire deity), him on creation the Rakshasas were fain to destroy; he saw that (hymn) of the Rakshas-slaying (one) therewith he smote away the Rakshasas... Brahman, who has a princely power is superior to another Brahman... ‘The holy power born’, (with these words) he puts down the gold disk. Prajapati created creatures with the Brahman class as first (Hindu caste); verily the sacrificer creates offspring with the Brahman as first; ‘the holy power born’, he says; therefore, the Brahman is the first; the first he becomes who knows thus. (*Krishna [Black] Yajurveda, Prapathaka, Mantra 5:2:7*)

Comments

The Brahman is the beginning or top of the Hindu caste system.

(viii) This was in the beginning the waters, the ocean. In it *Prajapati* becoming the wind moved. He saw her and becoming a boar he seized her. Her, becoming *Visvakarman*, he wiped. She extended, she became the earth, and hence the earth is called the earth (lit. ‘the extended’). In her, *Prajapati* made effort. *He produced the Gods, Vasus, Rudras, and Adityas*. The Gods said to *Prajapati*, “Let us have offspring.” He said, “As I have created you by penance, so seek ye offspring in penance.” He gave to them Agni as a support. *After one year they produced one cow*. They gave it to Vasus, Rudras,

and Adityas, saying, “Guard it.” The Vasus, Rudras, and Adityas guarded it. *It produced for Vasus, Rudras, and Adityas (Asuras) three hundred and thirty-three.* Thus, she became the thousandth. The Gods said to *Prajapati*, “Cause sacrifice to be made to us with a thousand.” He caused sacrifice to be made by the Vasus with the Angishtoma. They won this world and gave (the thousandth). He caused sacrifice to be made by the Rudras with the Ukthya. They won the atmosphere and gave (the thousandth). He caused sacrifice to be made by the Adityas with the Atiratra. They won yonder world and gave (the thousandth). Now the atmosphere was broken. Therefore, the Rudras are murderous, for they have no support. Now for the thousandth Indra and Vishnu strove, Indra reflects, “By this Vishnu will appropriate all the thousand.” They made arrangement as to it, *Indra* got two thirds, *Vishnu* the remaining third, verily the fact is recorded in verse. (*Krishna [Black] Yajurveda Kanda 7, Mantra 7:1:5; emphasis added*)

(ix) He puts down the naturally perforated brick; the naturally perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with *Prajapati*; verily he piles the fire with *Prajapati*. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. “In the fire must the fire be piled,” *they say; the Brahman is Agni Vaiçvanara*, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it; verily in the fire he piles the fire. (Details of the sacrifice) The fire is an animal here; animals do not find pleasure in want of grass; a brick of Durva grass he puts down, to support animals; with two (verses), for support. “Arising from every stem,” he says, for it finds support with every stem; “do thou, O Durva, extend us with a thousand, a hundred,” he says; *Prajapati* is connected with a thousand; (verily it serves) to obtain *Prajapati*. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark under most; if he desire of a man, “May he become richer,” he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, ‘May he become worse off’, he should put his down mark under most; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it; that with three lines is these worlds; verily he excludes its foe from these worlds. (details of the sacrifice) So large is it, commensurate with *Prajapati*, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Visnu; the sacrifice is Visnu, the trees are connected with

Vishnu; verily in the sacrifice he establishes the sacrifice. (*Krishna (Black) Yajurveda, Prapathaka, Mantra 5:2:8; emphasis added*)

Comments

Hindu believers feel that *Prajapati*, the creator in the *Black Yajur (Krishna) Veda* is the same as *Brahma*, the creator, but there is no clue that substantiates that belief.

C. Creation of Brahma

- (i) Four-faced Brahma created from Vishnu’s navel. As he (Vishnu) slept, out of his navel a white lotus sprouted, its corolla blue, its stalk golden and endless. It was the heart of the worlds, that primal lotus, and its divine scent spread everywhere. “Within that first sacred flower, Brahma was born the creator, four faced and irradiant. The lotus born Pitama, grandsire of all beings poured forth creation.” (*Mahabharata Vol. 1 Book 3 [Vana Parva]; Exile 13 years; Chapter 26 Markandeya’s lore; emphasis added*)
- (ii) *Brahma was born from Vishnu through the lotus that grew from Vishnu’s navel (Bhagavad Gita, Chapter 7, Wisdom and Realization; emphasis added).*
- (iii) Brahma is the creator at the will of Vishnu (*Bhagavad Gita, Chapter 8, The Eternal Godhead; emphasis added*).
- (iv) *Brahma was born on the lotus arising from the navel of Vishnu.* At the time of the great flood or deluge (pralaya) all creation was destroyed, went to the 4th world and was reborn into the earth according to their works. (*Brahma Purana 1.1.1, A profile of Brahmajil; emphasis added*)
- (v) *Shiva’s desire that created Brahma from Vishnu’s navel.* It was Shiva’s desire that when Vishnu was sleeping in the water, out of his navel issued a lotus flower and Brahma. Brahma heard a voice asking him to do penance and Brahma did a fierce penance for twelve years, desiring to know who his creator is. Vishnu showed Brahma his form, but Brahma was not able to recognize it because of Shiva’s illusionary power and so Brahma had an argument with Vishnu. (*Shiva Maha Purana 5.2 Shiva Samhita 5.2.7 Origin of Brahmaji*)
- (vi) *Shiva the Creator of Brahma and Vishnu.* Lord Shiva started the creation from his own will. Vishnu came forth from his left side and Brahma from his right side and both were created with both Sattvas and Rajas. From then on, Brahma proceeded with the process of creation and Vishnu the preserver. Brahma proceeded to create the ten sages or rishis (Marichi) and by his will Daksha *Prajapati* came from Brahma’s right thumb. (*Mahabharata Vol. 1 Book 3 (Vana Parva); exile 13 years; Chapter (26) Markandeya’s lore; emphasis added*)

Comments

From all the passages shown above, there is no doubt that Brahma was issued from Vishnu and that Shiva and Vishnu existed before Brahma. Brahma did not exist independently, and it is difficult to picture him as being one of the Trimurti or that of equal ranking as Shiva and Vishnu. It is hard to tell whether it is Shiva's desire or Vishnu's will that Brahma was created. But then in the *Mahabharata*, both Vishnu and Brahma were created by Shiva. So there is no harmony among the *Mahabharata*, the *Puranas*, and the *Bhagavad Gita*. Please read section H (ii) below for more details.

D. Brahma's Appearance

- (i) Brahma has four heads, wears red clothes, holds the Vedas, rosary, a sacred thread (Yagyopavita) and a bowl (kamandalu) and is portrayed as riding on a swan (*Brahma Purana, 1.1.2 scriptural appearance of Brahmaji*).
- (ii) Since Brahma has been in existence for such a long time, it is only out of respect that he had been accorded with a white beard (*Braham Purana, 1.1.4, white beard of Brahmaji*).

(iii) Shiva and Vishnu had a fight (repeat story another version).

(iii.a) Brahma informed all the sages that he is the most superior in the Trimurti. Vishnu was upset but claimed that actually he was more superior as he is the preserver whereas Brahma is only a creator. The personified Vedas informed them that actually Shiva is the greatest, but Brahma is not persuaded because he reasoned that Shiva always has demons and ghosts for his company. Shiva showed up, and Brahma started to abuse Shiva by insulting him. Shiva created a being off his body, named Kalabhairava, who chopped off one of *Brahma's heads; he once had five heads*. Brahma died when one of his heads got chopped off, and Shiva revived him. When Shiva killed Brahma as he had committed a sin, and as a result, one of Brahma's heads is stuck on the palm of Kalabhairava's hand and would not get unstuck for a thousand divine years. Vishnu advised Kalabhairava to go to Varanasi City, and when he did, the head fell off Kalabhairava. (*Kurma Purana 12.32; Shiva and Brahma [and Vishnu]*)

Comments

The conflict here between Shiva and Vishnu is an example of disunity in the Trimurti. Also here in the *Kurma Purana*, Brahma was created with five heads but had one chopped off, and this is in disagreement with the *Mahabharata* as in C (i),

where it is mentioned that Brahma was created with four faces, assuming that meant four heads.

(iii.b) At the end of the age or *kalpa*, everything was destroyed and in darkness, and you can find Vishnu in yogic slumber *on his serpent, Ananta Sesha*. Vishnu had a thousand eyes, a thousand heads, and a thousand arms wearing a dull yellowish brown robe. His eyes were shining like the sun, and his body was immeasurable. While Vishnu slept, out of his navel sprouted a white lotus, with its corolla blue, golden stalk with a divine scent, and within the sacred flower, *Brahma was born, a four faced radiant creator*. (*Mahabharata Vol. 1 Book 3 Vana Parva, 26 Markandeya Lore*)

(iii.c) Lord Brahma created a beautiful woman and was so infatuated with her beauty that he expressed his desire to procreate with her help. Therefore, Brahma committed a sin. *As a result, one of his four heads fell off*. Lord Brahma carried his severed head and went to a site, Saanihitya Sarovar, where he created a four-headed Shiva Linga and worshipped it. Lord Shiva was pleased with what Brahma had done, and therefore, he atoned for his sins. Shiva blessed him and disappeared. Brahma made a Shiva Linga and located it in the middle of a nearby lake and then two other Shiva Linga and located them on either side of the lake, such that anyone that paid pilgrimage at these sacred places would be liberated from their sins and attain salvation. (*Vamana Purana 6.15 The Origin of Brahmeshwar's Four Heads*)

Comments

Here is another major discrepancy. The *Mahabharata* described Brahma as born with four faces or four heads, as in section C (i), but the *Kurma Purana* described Brahma as having five heads, and later, one was chopped off. In the sacred text above, it recognizes the fact that the god Brahma sinned. Who did Brahma sin against since he himself is a god? How then is it possible for Brahma to atone for his sins? And who would receive his atonement?

- (iv) All humans must continually recite Brahma's name to attain perfection, regardless whether he is moving, sitting, eating, or drinking, and the rosary keeps the devotee on the mark. To not recite the name of Brahma is to make human welfare impossible (*Brahma Purana, 1.1.7 Rosary in the Second Hand*).

Comments

Why would anyone worship someone who is sinful and therefore an imperfect entity or being?

- (v) This is symbolic of Brahma holding the water of life in hand and showing a smooth existence and the continuity of creation (*Brahma Purana, 1.1.9 Seat of the Lotus*).

Comments

Brahma cannot create anything that is pure and holy because he himself had sinned. If that root is sin, anything comes from sin is nothing but more sins.

- (vi) Brahma sits on a lotus, and Vishnu holds on to the lotus and that is essential for the worship of Shiva. The lotus plant grows in the dirty grime and filth, symbolic passion and illusion that we are unable to free ourselves. Therefore, Brahma is here to teach all on how to be set free for the passion and illusion in spite of being surround by *them*. (*Brahma Purana, 1.1.9 Seat of the Lotus*)

Comments

How can Brahma possibly teach anyone on how to be free from his or her passions and lusts when he himself desired and lusted after Shiva's wife and ejaculated his semen as described in Section K (xii). It is just plain hypocrisy!

- (vii) Symbolism of the Rosary (also see 1.1.7 Rosary in the Second Hand). The purpose of knowledge is salvation and that is only possible when in union with God via the rosary. The white beads represent spotless purity, and it teaches to be spotless like the beads (*Brahma Purana 1.2.3 Beaded Rosary*).

Comments

It is nothing but hypocrisy for Brahma to be associated with spotless purity when he is a sinful entity. And to communicate himself as being pure is deception. Brahma is definitely not spotless.

- (viii) Brahma's vehicle: Brahma rides on a white swan, which is indicative of the virtues found only in Brahma and not found in any creature. This is indicative to the proper justice Brahma is able to deliver to all creatures (*Brahma Purana, 1.1.5, Swan as a Vehicle*).

Comments

If you can chop off the head of a god, he is no god at all as he did not evidence a sense of invincibility. It seems to me that there is no consensus as to how many heads Brahma originally had among the different authors. It is really amazing that a god can commit any sin at all, and if that is the case, then the gods cannot be trusted, and if they cannot be trusted, then they are not gods at all. This is not the first god to commit a sin in Hinduism. With all the pretensions of virtues by riding a white swan and of purity by carrying a rosary, they are nothing but a fake or deception, not according to me but according to (iii) as shown above.

E. Brahma's Feminine Power

- (i) In the battle, Lakshmana, with a mantra, invokes special endowment of Brahma's feminine power in the shaft of the arrow, and it kills the demon and reduces the demon to ashes (*Ramayana Book 6 Yuddha Kand 22, The Sons of Ravana*).
- (ii) This chapter distinguished male and female power and that Brahma's feminine power was infused in the arrow shot by Lakshmana and killed the demon, Atikaya, in the chest and killed him and reduced him to ashes (*Ramayana Book 6 Yuddha Kanda: War Chapter 24. The Sons of Ravana*).
- (iii) They hurled weapons at each other, but one is nullified with the other, and both were exhausted. Vayu, the god of the wind, intervened and whispered to Lakshmana that only the Brahmashakti is possible to kill the giant rakshasa. Lakshmana drew his arrow and invoked the Pitamaha and charged the shaft with his Shakti. *Brahma's feminine power was infused in the arrow*. Lakshmana shot the arrow at Atikaya. It struck Atikaya on the chest, and all that remained on the demon was ashes. The vanaras were jubilant and elated. (*Mahabharata Vol. 1 Book 6 (Yuddha Kanda: War) Chapter 24, The Sons of Ravana*).

Comments

Here Brahma is described as having power distinguished as masculine and feminine power, and yet it did not describe what is and what is not feminine power. For more details on hermaphroditism or bisexuality, please go to chapter 11, section K. Also:

- (i) In the *Black Yajur Vedas*, where Prajapati is most mentioned in the *Vedas*, he was regarded as a creator of the gods Agni, Rudras, Vasus, Rakshasas, Adityas, and cattle but not of the whole universe or all of the creatures

and the vegetation therein. Prajapati was regarded as the creator, and there is no connection or reference to the deity or god, Brahma, at all. In here, the reference is to Prajapati, who had created the Brahman, who is one of the four in the caste system, and the other lesser three are the Kshatriya, the Vaishyas, and the Shudras. Therefore, the god or deity Brahma is a post-Vedic and was never a Vedic deity.

- (ii) However, in the *Mahabharata* and the *Puranas*, Sage Kashyapa had twenty-one wives, thirteen of which are Daksha's daughters. They gave birth to all the gods, Vasus, Rudras, and Asuras (also called Adityas, who later identified as demons) and is therefore different than what was found in the *Black Yajur Vedas*. Therefore, it is impossible to assign the reference of their creation to Brahma. However, Kashyapa is one of the rishis or sages created by Brahma, so one can, of course, say indirectly that Brahma created the gods Vasus, Rudras, Asuras, and Rakshasas.
- (iii) In the *Vedas*, there are only seven sons (Adityas) of Aditi: Varuna, Mitra, Aryaman, Daksha, Bhaga, Amsha, Savitr and sometimes the eighth, Surya. But in the *Bhagavata Purana*, there are twelve sons of Aditi: Vamana, Aryman, Indra, Tvashtha, Varuna, Dhata, Bhaga, Parjanya, Vivasvan, Amshuman, Mitra, Pushya, and some of the names are quite different.
- (iv) Shiva is said to be a Rudra, but Shiva is not mentioned here at all as one of the creations of Prajapati. The other thing is that before then, there were no cows in earth. Nowhere in the passages mentioned was there any reference to Prajapati as Brahma the creator.
- (v) As you see from the sacred texts quoted above, Prajapati is greater than the Hindu gods and the different heavenly hosts or spirits as he created them.

F. Brahma Witnessed Rama's Suicide

Rama followed the river, Saraya, going upstream. All the devas, heavenly beings, spirits, Brahma, and Vishnu appear to be witnessing Rama's coming to his earthly end. Rama then walked into a flame and appeared as light with arms. He is regarded as god of gods and was absorbed into the infinite one. *Vishnu told Brahma that many of Rama's followers also followed him into the fire and that they are blessed*. As their mortal bodies touched the holy waters of flame, the bodies dissolved and rose up as bright light and were like gods. (*Ramayana Book 7 Uttara Kanda: Book of the North, 40 Rama prepares to leave the world*)

Comments

Brahma and Vishnu witnessed Rama's (Rama is the seventh Avatar of Vishnu) suicide by walking into the fire and that he is absorbed into the infinite one. Vishnu

told Brahma that many of Rama's followers also committed suicide in the fire, and their bodies burned up and rose like bright lights like gods. It seems that both Brahma and Vishnu sanctioned Rama's suicide as they are gods and therefore knew what was going to happen before it actually happened. Not only are the gods sanctioning suicide but glorifying the deed under the pretext that they will be reborn again as other human beings. It is of certainty that this belief affected the Hindu psyche in that death and life did not have as great an implication and value as it would have otherwise.

G. Brahma's Power

(i) Addendum to the *Ramayana* story:

1. Brahma and holy rishis worship with the "Ramayana," and it is even sung in the spiritual realm from Patalas to the highest lokas (homes) of Brahma, Vishnu, and Siva.
2. This Adi Kavya is a holy poem that dispels sin that clings to man and should be read at funerals.
3. Even a sloka from the *Ramayana* cleanses a man of his daily sins.
4. The *Ramayana* was given the Rishi Valmiki by Brahma himself.
5. He who listens to the *Ramayana* has all his sins exorcised and attains Vishnuloka.
6. The *Ramayana* is the Gayatri, and it heals the body and soul.

Comments

The acclaimed author of the *Ramayana* is Brahma, and anyone who even listens to a verse of the story will have his or her sins exorcised or cleansed and joins Vishnu in his palace. If that is the case, then there is no need for the Brahmin to dedicated themselves to daily ritual of penance and meditation. Sin is disobedience to God and His Laws, so how is that possible to dispel as it is not matter that can be washed away? It is an offense against God, and how can a few poems negate that offense? For more details, go to chapter 5, section C (xvi).

- (ii) Brahma appeared to testify of Sati's purity. *Indra appeared to give a boon to Rama*. Brahma's son, Saptarishi, asked why Rama did not do anything to prevent Sati from walking into the fire, and the devas all appeared before Rama, and they are: Kubera (deva of wealth), Yama (deva of death), Indra (deva of the heavens, weather, rivers, and war) Varuna (deva of ocean), Shiva (deva of destroyer) and *Brahma* (deva of creator). *The four-faced creator, Brahma*, mentioned to Rama that he is the six avatars of Vishnu:

Narayana (Vishnu), Parabrahman (supreme reality), without beginning or end, who came as Matsya (fish avatar) and Kurma (tortoise avatar), Varaha (boar avatar) and Vamana (dwarf avatar), Narasimha (part man, part lion avatar) and Parasurama (warrior Kshatriya).

Brahma tells Rama that he was born to destroy Ravana and to create, nurture, and consume the universe. Rama is the shelter for all the devas, and he pervades the universe. He is the oblation and fire, sacrifice and sacrificer.

While Brahma was talking, Sita appeared in the fire for the god of fire. Agni brought her out unharmed and proclaimed that Sita is now reborn a Lakshmi and had always been virgin, pure, and had no blemish in her. Tear flowed from Rama's face, and he apologized to her and said that he had never doubted her chaste purity and faithfulness.

Sita asked him why he had earlier on rejected her, and Rama responded by saying that it is not for him but for the world that must know for certain. Rama said now he had the proof of her chastity and purity. (*Ramayana Book 6 Yuddha Kanda, 46 The Miraculous Sky*)

Comments

Here, it tells of Rama, an avatar of Vishnu, who decided that the approval of the people is more than the life of his wife. Brahma informed him (Rama) that he is also a creator, nurturer, and consumer of the universe. Yet he (Rama), an avatar of Vishnu, of such power caused his wife's suicide. If Brahma and Rama knew that Sita would be reborn into Lakshmi, it is telling the readers and faithful followers that life is not that important as with death, they will be reborn into another person or individual, and it follows that to kill someone is not that serious either as the person killed will be reborn into someone and possibly a better person. If Brahma and Rama did not know beforehand that Sita would commit suicide, how can they possibly be god and an avatar of Vishnu?

H. Brahma, the Creator

- (i) Vishnu created Brahma. A few days after Krishna's (eighth avatar of Vishnu) arrival, the Pandavas had another visitor, whose fondness of lore was always a source of delight. The ever-youthful Markandeya was a masterly pauranika, and Krishna was the most eager of them all to hear the maharishi's tales. Markandeya did not need much persuading but launched into some shining tales of the eldest days.

"At the end of the last kalpa (cosmic tract of time), the three worlds were plunged in a solitary dark sea everywhere," began that rishi. "There was nothing but a single dark sea everywhere: Ekarnava. There were no devas, no rishi, no nothing but the black sea. Upon that desolate and awesome sea, the *Lord Vishnu Narayana slept on the interminable serpent Ananta Sesha*. A thousand heads Vishnu had, a thousand arms and feet, and a thousand eyes. "He wore a fulvid yellow robe." Markandeya glanced at Krishna's electric garment, and continued, "Narayana's eyes were like the suns, and his body immeasurable, and infinite sky the hue of blue clouds. *As he (Vishnu) slept, out of his navel a white lotus sprouted, its corolla blue, its stalk golden and endless*. It was the heart of the worlds, that primal lotus, and its divine scent spread everywhere."

"*Within that first sacred flower Brahma was born the creator, four faced and irradiant*. The lotus born Pitama, grandsire of all beings poured forth creation. First, he gave out the waters, fire, air, the sky, the wind and the earth, the rivers and oceans, mountains, and the ancestral trees. Then the moments, the hours, the days, the weeks, the fortnights, the months, the half years, the years, the yugas, the manvantaras and the kalpas flowed from him.

"*He made the Sapta rishi, sons born immaculately from his mind, Marichi, Daksha, Bhrigu, Angiras, Pulastya, Pulaha and Kratu*. From his breath came Daksha, Marichi his eye, Angiras from his head, and the rest from other parts of Brahma's body. And with the advent of the seven sages, dharma had a human form."

"*Then Brahma made the other beings*. Tamas was the quality that first arose in that Prajapati. *He extruded the Asura from his hind parts, and they were his firstborn, from his body. Brahma abandoned his creative body, and at that moment, from the castaway form, night was born, full darkness and sleep*. And the demons, the Asuras, worship the night, and are the strongest during the hours of darkness.

"*Brahma assumed another body*, and this had the essence of sattva. From it he made the devas, beings of light, exuded them from his face. *He abandoned the body of sattva, and because it was made of light, day was born from it*. Thus, the devas worship the day. Brahma took yet another form of sattva, and from this, the Pitrs, the manes, were born. When he cast off his body it became twilight, sandhya, which all beings, of both darkness and light worship.

"*Now, Brahma assumed a body of rajas*, and from that form of his, his passionate sons, men, were born. *When he abandoned that body, it became the dawn*.

"*He assumed yet another material body*, made of sattva, tamas and rajas, all three, and from it sprang the rakshasas, who roamed the night, and are creatures of both darkness and passion. From that body of mixed gunas, also came the yakshas and gandharvas, the nagas (serpents), the kinnaras and charanas, and other divine beings. Then he created the birds of the air and the beasts of the wilds; trees, herbs and plants were born from Brahma's hair. (a) From *his eastern mouth*, the Gayatri mantra issued, and *the Rig Veda*, and the melody of the Saman, and the Agnistoma yagna; (b) from *his southern mouth, the Yajur Veda*, the Brihatsaman melody, the Trishtubh mantra;

(c) from his *western mouth*, the *Sama Veda* and Jagati mantra, the Vairupa and the Atiratha yagna; and (d) from his *northern mouth*, the *Atharva Veda*, the Aptoryaman yagna, the Anushtrup mantra and the Vairaja saman.

“From all his limbs, he emitted the various creatures.”

The muni, who now sang the Purana softly, paused, and Yudhihita said, “Rishi, tell us about the yugas.” Markandeya said, “Fifteen nimeshas, instants, is a kaastha. Thirty kaasthas is a kaala (Time), and thirty kaalas is a muhurta. Thirty muhurthas long are a day and a night. And 365 days and nights make a human year: one day and night of the Gods.

“Four of the ages are called yugas: the krita, the treta, the dwapara, and the kali. Twelve thousand divine years long are the four ages together.

“A thousand yugas chakras (*a wheel, in a body, a subtle center of energy along the spinal column and in the brain or kundaline energy*), wheels of twelve thousand years each, is a day and a night of Brahma. At the end of each day of the Creator, the worlds, the stars, and galaxies are all recalled into dissolution, while Brahma sleeps through the night, which lasts as long as his days. When he awakens again, he pours forth the world once more.

“One year of Brahma lasts for 365 such days and nights, with all their creatures and dissolutions. *Brahma’s life lasts for a hundred years of such days and nights*. At present, O Kshatriyas, half of Brahma’s life is over. This is the first kalpa of the second half of Brahma’s life, his fifty-first year. It is the kalpa called Varasha.”

Markandeya bowed to Krishna. “*Knower of all things, it is true, indeed, that the age determines everything that happens within that span*. All that are born during each yuga are influenced by the spirit of the yuga: how long they shall live, what course their lives will take, how great or worthless they shall be. Because all things are subjected to their own natures and their natures to the primary nature of the yuga.

“As for the Avatars, O Krishna, they are not influenced by the yuga, but only seem to be. But yes, they also assume the outward raiment of nature in their lives and their deeds, and these surely belong to the yuga into which each Avatar is born.” (*Mahabharata Vol. 1 Book 3 [Vana Parva], Exile 13 years, Chapter 26, Markandeya’s lore*)

Comments

The initial doctrine of the *Kundalini energy* comes from Upanishad as well as from the Mahabharata, which is the vehicle by which the original Hindu doctrines from the Upanishad are promoted. It forms the basis of the Tantra meditation. The energy starts at the bottom coil of the spinal column which is a reference to that of a snake. You can also find that in the 1927 book *The Chakras (The Serpent Power)* by Charles W. Leadbeater. The different chakras were introduced through many medi-

ums like the rainbow colours, etc. It is also the culmination of the many “arts” from alchemy, astrology gemstones, homeopathy, Kabbalah, and Tarot.

In this Mahabharata, it claimed that the Asuras were created by Brahma, which is contrary to the Black Yajur Veda, which claimed that the Asuras (Adityas) were created by Prajapati. And we had shown above under section B.

Furthermore, the claim here is that the Vedas came from Brahma, and it was later regarded as inferior in teaching because, with the Vedas, no one can achieve immortality or be at one with the divine self, soul, or Atman but deign to eternal life and death cycle of the Samsara cycle. For more detailed information, please go to chapter 10.

What is notable here is that Brahma’s life span is limited to a hundred years, so that meant that Brahma is not eternal. Also, Krishna is proclaimed as a “knower of all things,” and yet he did not know that he was going to be killed by an arrow from a Ventara. For more details on that story, please go to chapter 7E, section P (ii).

(ii) Shiva created Brahma from his right side. Lord Shiva started the creation from his own will. Vishnu came forth from his left side, and Brahma from his right side, and both were created with both Sattvas and Rajas.

From then on, Brahma proceeded with the process of creation and Vishnu the preserver. Brahma proceeded to create the ten sages or rishis (Marichi), and by his will, Daksha Prajapati came from Brahma’s right thumb. Brahma created four caste members (Brahmins from his mouth, Kshatriya from both of his hands, Vaishyas from his thighs, and Shudras from his feet). From Marichi came Kashyap, and from Kashyap came forth deities—demons, maruts, nagas (serpents), yakshas, gandharvas and apsaras, etc. Lord Brahma created the first human, Manu. Lord Shiva is the sovereign creator because he created Brahma. (*Skanda Purana 4.1 Maheshwar Khan 4.1.17 Lord Shiva—the Sovereign Creator*)

Comments

Vishnu came from the left side of Shiva and Brahma from his right, which is contrary to the story from section C (i) to (iv) where Brahma was issued from the navel of Vishnu. Manu is the first human created, and assuming it is a man, there is no mention of the first woman created!

(iii) Brahma’s creation.

(iii.a) Brahma first created the universal consciousness (Mahattatva or Gunas), and from the Mahattatva, he created three types of ego, namely the Sattva, Rajas, and the Tamas, and they formed all the five sense organs:

sense organs, organs of action, and all the five basic elements—space, water, fire, air, and earth. An enormous egg, which is made up of all the five basic elements, then appeared, and within the egg is the whole universe, which is made up of planets, mountains, islands, oceans, deities, demons, and human beings. The layers of fire, water, air, space, and darkness covered the egg and enveloped by the Mahattatva, which in turn is covered by the Prakriti (or nature). Lord Vishnu did the creation as Brahma and also took on various forms of incarnation to protect mankind. At the end of the Kalpa or age, *Vishnu took on the form of Rudra to completely destroy the whole creation*. After the end of the age Vishnu rests on the serpent, *Sheshanaga*. (*Padma Purana, 2.1.1 The beginning of creation*)

Comments

The whole world is destroyed at the end of every Kalpa, and that means that whatever you had created, done, or accomplished went for naught, and the creation process starts all over again. Yet this is contrary to the doctrine that Shiva is the destroyer and the one who is responsible to destroy the whole of creation at the end of the Kalpa or age as in chapter 7C, section G.

(iii.b) Brahma created the waters, fire, air, the sky, the wind and the earth, the rivers and oceans, mountains, and trees. Then Brahma created time and the four yugas and the three gunas (sattva, tamas and rajas). Sattvas are all things good, pure, and virtuous. Tamas are all things impure, chaos, destruction, darkness, and Rajas are passion, confusion, and desire.

Brahma created the seven rishis or sages from his mind: Daksha from his breathe; Marichi from his eye; Angiras from his head; and the others (Bhrigu, Pulastya, Pulaha, and Kratu) from the different parts of his body.

(iii.c) Next, *Brahma created the Asuras (demons or evil spirits) from his hind parts*. From the sattvas, Brahma created the devas, and with a different sattva, the Pitrs (spirits, possibly of departed ancestors). With the rajas, Brahma created men. Then from all three gunas, Brahma made the rakshasa, yakshas, and gandharvas, the nagas (serpentine beings), the kinnaras and charanas, and other spiritual beings. Brahma then created from his hair, the birds, wild beasts, and plants. *Brahma also created the Rig Veda, Sama Veda, Yajur Veda, Artharvaveda*, different mantras and melodies from the different parts of his mouth and, from his limbs, various other creatures. (*Mahabharata Vol. 1 Book 3 Vana Parva (26) Markandeya's lore*)

Comments

If Brahma did create the *Vedas*, he sure did not feature himself in it. Please read the proof in section B whereby it is shown that Prajapati is not Brahma, and furthermore, many Hindu experts did not assign the writing of the *Vedas* to Brahma. The question is why Brahma intendedly created the *Vedas*, which are regarded as a lower or inferior knowledge because the *Vedas* will not assist mankind in attaining unity with god or immortality according to the *Upanishad* and the *Bhagavad Gita*. Please read chapter 8 on “Doctrine of Self-Realization.”

(iii.d) Brahma is the creator of the universe and a testifier of the deeds by all creatures and awards the different status of incarnations or rebirths for the creatures (*Brahma Purana, 1.1.3, Four Heasd of Brahmaji*).

Comments

Are all the creatures, entities, and humans incarnated beings? And if so, where and when did they originate from. Where and when are the first original creatures and beings created because after the first Kalpa, everything is incarnated?

(iv) Brahma and Creation after the Kalpa. At the end of the age, after the four yugas, Brahma woke from his long sleep to see the world that was annihilated by Vishnu through Shiva, the destroyer, and decided to salvage the world. *Brahma took on the appearance of Varaha, a boar and entered the depths underworld (Paataaloka)*. Varaha, upon hearing the earth's prayer, came up from the depths of the earth, and his breath caused a deluge of water over the sinless sages and frightened the creatures. Brahma lifted the earth out of the water, sculpted the land masses, and then the four worlds. *Then Vishnu, under the guise of Brahma*, initiated the process of creation. Dark (tamoguni) creatures, void of knowledge and attachments (of good and evil) appeared, and these are small organisms, trees, shrubs, plants, and grasses, etc. and followed by birds and animals, who are void of wisdom but full of egos.

Dissatisfied thus far with his creation, Brahma then created the next higher world of living beings with knowledge, reflections, and the love of comforts. Still unsatisfied, Brahma created yet another world. Pleased but not totally satisfied, he created a lower world than previously, a new world with excesses of the three virtues, and humans began to populate the earth.

Brahma then created gods (devas), demons, progenitors (Pitragunas), humans, and water from his body. Demons came from the thighs of Brahma, night from his

dark body, gods with sattvic values from his mouth, and shed them from his Sattvic body. That is the reason why gods are strong in the daytime and demons in the nighttime. Brahma then shed from his body the Pitragunas, which gave rise to the dusk or twilight between night and day.

From the Rajas, Brahma issued forth humans, and that is why humans are stronger at dawn than Pitragunas, who are stronger at dusk. Staying in darkness, *Brahma introduced lust and desire into the world*. Brahma also created ugly humans with mustaches and long beards, who ran toward him (Brahma), and those who said protect them were called Yaashas and others that said kill were Yakshas and they (Yaashas and Yakshas) were both demons.

The angry Brahma then created aggressive carnivores.

Then the singing Brahma created the Gandharvas and then all the animals from his age(?) from his chest, mouth, belly, and feet. From his bodily hair, he created the flower, fruits, and herbs. From his *east* facing head, he produced the *Gayatri Mantras*, *Rig Vedas*, and the *Yagyas*; from the *south* facing head, the *Yagur Vedas*; from the *west*-facing head, the *Sama Vedas*; and, finally, the *north*-facing head, the *Atharvavedas*. (*Vishnu Purana 3.1.2 Birth of Brahma and Salvation of Earth by Varaha*)

Comments

Here, Vishnu is portrayed as a deceiver, which is the same trait as Brahma, Shiva, Indra, etc. It is amazing that a god so mighty and great would disguise himself as a wild boar like his own creation in order to go to the underworld. A wild boar can only penetrate a few meters at the most below the ground, and so how is that the underworld? Can't so great and mighty a god and creator just go to the underworld? So if Brahma had to disguise himself as a wild boar in order to go to the underworld, it speaks of his limitations. Here it talks about the end of the age, or Kalpa, which is almost the same doctrine as in the Christian religion, except in the Christian Bible, everything does not renew itself, there will be a new heaven and a new earth, and *all* will be faced with the final judgment of God. Please read that in chapter 5, (vii) and (xxii).

Here, it talked about Brahma introducing lusts and desires into the world, and yet the *Bhagavad Gita* and the *Upanishads* tell you that in order to achieve immortality, a person has to get rid of his or her lusts and desires. So if Brahma is the one that originally had lusts and desires, how is he ascended and self-realized or in unity with the Atman? For more on self-realization, please go to chapter 10. You can see that Brahma is full of lust and desire in sections K (vi, xi-xiii).

(v) Brahma's creation of India's caste system. From Brahma's mouth, he created the Brahmins, Kshatriyas from his chest, Vaishyas from his thighs, and finally, the Shudras from his feet (*Vishnu Purana 3.1.3 Divisions of Earth and Origin*).

Comments

If Brahma had created the caste system, then it must be perfect and good, and why would the Hindu Indian government dismantle it? Would not Brahma be furious, and a catastrophe ensued upon all of India? But if the hand of god or Brahma is not perfect, how can he possibly be a god? Why must Vishnu come under the disguise as Brahma and not just be himself? Please read chapter 5 (xxiv) where there is no caste and no differences between the different races and between men and women in the Christian Bible.

(vi) Brahma creation of sages and daughters. Brahma created nine sages, and he then produced nine daughters and gave them to the sages to wife, with the intent for them to populate the earth but they turned to ascetism and failed to produce any children. Brahma was furious. *From Brahma's anger* came for Rudra, *who is half male and half female*, and then his body formed eleven male and female sexual organs. From Brahma's body came forth Swayambhu Manu. Shatrupa Manu obeyed Brahma and got a woman (?), and they produced two sons and two daughters, and the two daughters were married to Daksha and Prajapati (sages; Prajapati is therefore not Brahma but a separate being or entity). (*Vishnu Purana 3.1.4 Birth of Prajapatis and their Progeny*)

Comments

If Brahma is Prajapati, then he would indeed marry his own daughter or creation, and that would be incest. If Brahma did foreknow that his initial creature did not produce any offspring, why then he would do it? But then if Brahma did not know beforehand, why would he be a god as he would be just like any other human being?

The Vishnu Purana also showed that the first Rudra is half male and half female which meant the first Rudra had both a male and female reproductive organ, a hermaphrodite. But then in section B, the *Black Yajur Vedas* said that Prajapati created the Rudras. In here, it tells that Brahma created both male and female, a being possessing two different sexual organs! This Vamana Purana showed that Brahma had no control over his emotion and over what he had created. So how then is Brahma a god?

(vii) Brahma created Rudra from his mind. At the beginning of the Kalpa, *Brahma thought of having as son with similar virtues as himself*, and suddenly there appeared on his lap a boy with a reddish blue body, and Brahma gave him many names, including Rudra, Shiv, Bheema, Mahadeva, etc. There

are eleven idols of Shiv, and they had eleven wives. Rudra married Sati, the daughter of Daksha Prajapati and his wife. Later, Sati committed suicide by walking into the yagna, a sacrificial fire. She reincarnated as Parvati to marry Shiv. Sage Bhrigu got married to Khyaati and had two sons and a daughter named Laxmi who got married to Vishnu.

Sage Duvaasa, who is short-tempered and a partial incarnation of Shankar, placed the garland on Indra's neck while he was riding on his celestial chariot with Airaavat, the elephant. Indra placed it atop Airaavat, and it fell and got trampled over. Sage Duvaasa was terribly upset and cursed Indra for being drunk and despising his humble gift with poverty and would not forgive Indra at all. Indra lost all his wealth. It affected all, including the deities, demons, and the vegetation on earth. *The demons attacked the gods or deities and drove them from heaven.*

The gods went to Indra, and they, in turn, went to Brahma for help, and they, in turn, went to Vishnu. Vishnu agreed and asked the deities to reconcile with the demons and to churn the sea with all kinds of herbs. This they did, and with the help of the demons and serpents, Vasuki and Naag, they churned the sea with the mountain, Mandaraachal. When the mountain began to sink, Vishnu incarnated as a tortoise, Kachchhap, and supported the mountain.

From *the churning, the poison arose, and Vishnu drank the poison as well as the serpents*. Dhanvantari (divine physician) appeared with an urn of elixir. The demons snatched the elixir away. Vishnu, disguised as a beautiful woman, Mohini, to distract the demons, was able to take the urn of elixir away. Vishnu gave it to the gods, and they regained their strength, so when the demons realized what had happened, they fought with the gods, by which time, it was too late as the gods had already regained their strength and defeated the demons. (*Vishnu Purana 3.1.5 Creation of Rudra and Omnipresence of Laxmi*)

Comments

In this story, Brahma created Shiva, instead of Shiva creating Brahma as found in section B (vi) under *Mahabharata VI Book 3 (Vana Parva)*, exiled thirteen years, Chapter 26, Markandeya's lore.

Here it showed that Indra and Brahma were not strong enough to fight with the demons, and to think that Brahma was the one that created the demons as in section H (vi). That is just outrageous and does not make any sense that what he created was stronger and more powerful than the creator. In section K (vi), Brahma was shown as god, who is full of uncontrolled desire and lust, and in this Mahabharata story, Brahma created Shiva, who is also full of uncontrolled lust and desire, and for more details, please read chapter 7C, section P (xi).

(viii) Brahma and Shiva/Rudra and creation. After his penance, Lord Brahma saw Rudra coming forth from between Shiva's eyebrow, and half of the body is that of a man and the other a woman. *Brahma requested that Rudra proceed with the creation of males and females*, but Rudra only created more of himself, known as Rudragana. So Rudra asked Brahma to do the creation himself. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.18, The Emergence of Rudra-Avatar*)

Comments

Very much a conflicting story, Rudra is a hermaphrodite and is not Shiva but came from Shiva.

(ix) Brahma and creation (repeat). Brahma, with permission from Shiva, started his creation work. Brahma created the five elements and time. Then he created all the sages from his different bodily parts. The text went on into details found in in the different portions of his Purana of all the descendants of the sages up until how Sati was reincarnated into Parvati and married Lord Shiva. (*Shiva Maha Purana 5.2 Shiva Samhita 5.2.19 Creation*)

Comments

What? The all-powerful creator, Brahma, needed permission from Shiva to do his creative works. So what the story is also telling us is that Brahma is subservient to Shiva, who is Brahma's own creation: please see (ix). How is that possible?

(x) Brahma's doctrine: demons. Brahma had created Marichi, who is one of the seven created sages. Marichi with Kala created Kashyap, who married thirteen wives. With Aditi and Diti, the daughters of the sage Daksha, *they gave birth to gods and demons respectively. The demons and gods are stepbrothers*, and they fought for power and prestige. The battle, led by King Bali, lasted a thousand years, and the gods lost heaven to the demons and wandered around, looking for peace (the story in this is Purana stopped here). (*Narad (a) Purana 18.9, King Bali defeats the Gods*)

Comments

One can say from this story that demons are issued out of Brahma. It is like you are your DNA. The only reason that the Adityas or Asuras are demonic is because they inherited a demonic DNA. So that puts into question as to who Brahma really is. How is Brahma not a demon if he had issued demonic DNA? Why would one

worship Hindu gods, especially when the gods can be defeated by the demons? In this *Narad (a) Purana*, the gods are no different from demons!

- (xi) Brahma's Creation process (slightly different story). All the incarnations of Shiva were male, and therefore, Brahma had difficulties with the copulative creation process. Brahma then thought of Shiva and Shakti, and that pleased *Shiva, who manifested as Ardhanarishwar, half male and half female*. The Ardhanarishwar then separated in two entities, male and female, which made Brahma glad in that the copulative exercise could begin for the purpose of creation. (5.3 *Shatruda Samhita* 5.3.7 *Shiva as Ardhanarishwar*)

Comments

Similar story as section H (x). Here the great Hindu god, Shiva, was first created a hermaphrodite, someone who possesses two different sexual organs, male and female, like earthworms, snails, and barnacles—all lower forms of creations.

I. Brahma's Time and Life Span

- (i) Life cycle, a cycle of the four yugas last twelve thousand divine years. At the end of the age, the whole universe and creation is called into dissolution, and after that, Brahma will recreate again (*Mahabharata Vol. 1 Book 3 Vana Parva (26) Markandeya's lore*).

Comments

In Hinduism, the creations and years continue to recycle, and creatures and humans reincarnate, and there is no end to it unless a person or creature is illuminated, has achieved self-realization, or is at one with the self or Atman in that it is possible to rise above the cycle of life by attaining self-righteousness that is of your own works (please go to chapter 10 for the "Doctrine of Self-Realization"). Through self-determination and constant devotion to yogic meditation, a person can achieve purity, holiness, and immortality with his own strength and the power of the soul. Therefore, it is saying that one can be as gods by the power of his own strength and self-righteousness. This is the same temptation, to be as god, by Satan, the serpent that caused Adam and Eve to get kicked out of the Garden of Eden. For more detailed information, please go to chapter 5 and 6.

(i.a) Brahma's life span. One year with Brahma is a divine 365 days and nights, and Brahma's life span is a hundred such years. And at the time of the story, the sage said that Brahma's life span is already half over as this

is already the first half of the kalpa (one kalpa is equivalent to fourteen manvantara periods, each lasting seventeen yugas cycles). (*Mahabharata Vol. 1 Book 3 Vana Parva (26), Markandeya's lore*)

Comments

It is indeed strange for an eternal god to have a life span as indicated in the *Mahabharata*.

(i.b; page 164) Each Brahma day lasts for a thousand yugas, which equals 4,320,000,000 years (*Bhagavad Gita, Chapter 8, The Eternal Godhead*).

(i.c) Each Kalpa is made up of four yugas and resting or hibernation period, all totaling twelve thousand years:

Satya Yuga = four thousand years.

Treta Yuga = three thousand years.

Dwapar Yuga = two thousand years.

Kali Yuga = one thousand years.

Total Yugar years = ten thousand years.

After each yuga is a resting period or hibernation, totaling two thousand years, arriving at a total of twelve thousand years per kalpa.

(i.d) A Brahma full divine day is 4.29408 billion years, and Brahma's life span is a hundred divine years in that *he takes a rest until the deluge is over*. When Lord Brahma woke, he found the earth completely covered with water from the *deluge or great flood*. Brahma then meditated on Vishnu and took on the incarnation of Varah (third incarnation of Vishnu, a boar) retrieved and restored it to where the righteous lived before their incarnation, the red earth, and return it to its original status. Lord Brahma then created the four worlds, *namely* Bhurloka (earth), Bhuvarloka (between the earth and the sun), Swargaloka (heavenly worlds on Mt. Meru, where the righteous live before their incarnation) and Maharloka (fourth highest of the heavenly realm) and divided the earth into seven islands (in the *Puranas* and *Atharvavedas*, there are fourteen lokas, seven higher, and seven lower realms). (*Padma Purana 2.1.2, Lord Brahma's life span and the chronological order of the eras*)

Comments

It seems that Brahma is responsible for creation, and after that, he is totally useless or nonfunctional. The amazing fact is that the god, Brahma, has a limited life span and therefore not eternal. So when Brahma is no more who will perform the function of creation at the end of the kalpa.

- (ii) Brahma and the *Vedas*. Brahma had taken many incarnations to save the *Vedas* from the *great flood or deluge* (Pralaya). As a result, the *Vedas* had no beginning or end, and it reminds Brahma of the previous era or age (*kalpa*). The *Vedas* are therefore indestructible as truth cannot be destroyed. (*Brahma Purana, 1.1.6, Purpose of Holding the Vedas*)

Comments

There is no other source of information of the great flood or deluge found anywhere in any Hindu sacred text. The only other religious text where the great flood is mentioned in detail is in the story of Noah in the Christian Bible. A different story of the flood can also be found in the great Mesopotamian Gilgamesh epic.

Why would Brahma save the *Vedas*, when the *Upanishad* claimed that it is inferior or lower knowledge as in chapter 10, section D (i)? How many twenty-first century Hindus in India had read the *Vedas* and for it to become relevant in their lives? Maybe a handful out of over a billion people in India, and in that sense, the *Vedas* are left on the bookshelf and have no relevance in the lives of present-day Hindus; therefore, the *Vedas* had come to naught.

- (iii) Brahma, Shiva, and Vishnu life timeline. Shiva informed Vishnu and Brahma that their one day and one night is made up of four thousand eras for each. A year is made up of twelve months, and each month has thirty days, and this way, all their lives, including Rudra, are fixed at a hundred years. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.12, Age of Brahma, Vishnu, and Rudra*)

Comments

It seemed that the Hindu gods had a fixed timeline and had to renew themselves also accordingly and therefore cannot be assumed to be eternal and without change!

J. Trimurti

(For More on the Trimurti Versus the Trinity, Please Go to Chapter 7); Brahma/Shiva/Vishnu; Shiva/Brahma/Vishnu/Creation/Sati Went to Daksha Yagna

- (i) Lord Shankar (Shiva) gave the job of creation to Brahma, who in turn instructed Vishnu to nurture the world and is also its annihilator. Sati was upset Shiva was not invited to Daksha's yagna, but she went anyway by herself (*Skanda Purana 4.1 Maheshwar Khand 4.1.1 Daksha's Animosity towards Lord Shiva*).

Comments

It seems that a mighty god like Vishnu had to be taught to nurture the world. It really is inconceivable that Vishnu is incapable of or has the knowledge of how to nurture the world. Maybe there is a need to question the authority of the *Puranas*. If the *Puranas* cannot be trusted, then it should not be regarded as a sacred text in Hinduism. One can only conclude that all the three gods of the Trimurti are of different strength, power, knowledge, and constantly argue and fight for superiority of one over the other. For detailed discussions on the Trimurti, please go to chapter 8.

K. Brahma's Character

- (i) Lord Brahma, the deceiver. The demon, Makar, deceived Lord Brahma and took the *Vedas* from him, then hid in the ocean. Brahma requested help from Vishnu, who reincarnated himself as a fish, Matsya, killed Makar, and returned the *Vedas* to Brahma. (*Padma Purana 2.5, Uttara Kanda 2.5.7, The Incarnations of Matsya and Kurma*)

Comments

How is it possible to deceive a god? Does he not know all things? Are Hindu gods lesser gods, like in the Greek mythologies? Please read chapter 6 on the evil spirits or demons behind the character as that is not a mythology but a spiritual reality.

- (ii) Brahma and Vishnu quarreled. Brahma wanted to know who Vishnu was and was informed by Vishnu that he was the one that fulfilled all of his desires. Brahma responded by saying that he was the only creator, nurturer, and the supreme soul of the world. *Vishnu was upset and therefore angry*, even though Brahma was the creator. He indeed was the one that created him and, therefore, the world also. Vishnu told Brahma that indeed he Was

his protector, and therefore, Brahma should take refuge in him. *Brahma refused to believe Vishnu, and therefore, a fierce fight ensued between the two.* The Shiva Linga appeared, and that ended the battle, and both Vishnu and Brahma asked the Shiva Linga to show his real identity as the Shiva Linga destroyed their pride and *Brahma's ignorance*. Brahma did a fierce penance for twelve years, desiring to know. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.8, Dispute Between Brahmaji and Vishnuji*)

Comments

Shiva appears as a penis (Shiva Linga) and proved that he is superior to both Brahma and Vishnu. The story also showed that there is no *unity* among the three major gods in Hinduism. Please read section J (iii). Imagine the three Hindu gods are having an argument, and Shiva pulled out his penis to show that he is superior and that the other two gods had to worship his penis! Does that not sound completely ridiculous? And why would the general Hindu populous just accept the story? Why is there not controversy in Hinduism over such teachings?

(iii) Shiva taught worship to Brahma and Vishnu. *Shiva taught the Vedas to Brahma and Vishnu and how to conduct Shiva worship.* Shiva informed them that Vishnu came from the left side of his body and Brahma the right. Shiva also told them that he would bless them with the incarnation of Rudra from their bodies for the purpose of incarnation and also for the purpose of annihilation. Shiva further revealed that his consort, Uma, is actually nature, and the power of incarnation of Saraswati as Laxmi, who would be Vishnu's consort. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.11, Shiva Enlightens Brahma and Vishnu*)

Comments

Same as in Section J (iv). In this case, Brahma and Vishnu are just students of Shiva, and how can they possibly be gods. Do they not know all things? In Section H (iv), in the *Mahabharata*, it said that the god, Brahma, created the Vedas, and if so, why is there a need for Shiva to teach the Vedas to Brahma? If Shiva created both Vishnu and Brahma, then he must be the first god in existence, but if we go to the *Vedas*, there are already many other gods in existence, like Mitra, Varuna, and Indra, etc. So there is no harmony or unity within the sacred Hindu texts.

(iv) Shiva, Vishnu, and Brahma life timeline. Shiva informed Vishnu and Brahma that their one day and one night is made up of four thousand eras for each. A year is made up of twelve months, and each month has thirty

days, and this way, all their lives, including Rudra, are fixed at a hundred years. (*Shiva Maha Purana 5.2 Shiva Samhita 5.2.12 Age of Brahma, Vishnu and Rudra*)

Comment

You would think that a god should be immortal and therefore does not have a limited lifetime or need to renew themselves!

(v) Brahma and Vishnu dialogue. Vishnu told Brahma that it is not wise or it is foolish to have Shiva as his enemy, after Brahma told him that he wanted to take birth in human form. However, when Brahma insisted on going ahead, Vishnu advised him that if he can be pleasing to the devi, Parvati, and receive her blessings, and if the sage, Daksha, can do penance so that Parvati can be born in his house (Sanskrit translation here is vague). (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.32, Dialogue between Brahma and Vishnu*)

Comment

In this passage, Vishnu recognizes the superior power of Shiva and his ability to destroy and annihilate anyone or anything that comes in his way. Both Vishnu and Brahma proved inferior to Shiva. So why would anyone worship Brahma or Vishnu instead of Shiva?

(vi) Lord Brahma lusts for Sati, and Shiva's wrath and dowries. Daksha and the deities presented Shiva with dowries of wealth. Brahma was curious what Sati looked like, so he made a smoke screen to hide his identity. When the room was covered with smoke, Brahma lifted Sati's veil and was in awe of her beauty and was infatuated with her. *Brahma lusted for her.* Shiva discovered Brahma's doing and evil intentions and wanted to kill Brahma, but the deities interceded with prayers. Vishnu both eulogized and worshipped Shiva, and that caused Shiva's anger to fade, and he forgave Brahma. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.41, Lord Brahma faces the wrath of Shiva*)

Comments

To think that in the teachings on self-realization, in order to achieve immortality or be at one with the Atman, one has to abandon all wants and desires, and here in this passage, in the *Shiva Maha Purana*, Shiva wanted to get married, and for no

purpose but to fulfill his desire for sex, to sire offspring, or the need for companionship. To make matters worse, a member of the Trimurti, Brahma, was infatuated or filled with lust for Sati. And these are gods that you worship, and when they themselves could not fulfill the terms of self-realization with total abandonment or renunciation, what chance do you have in succeeding? What that means or implies is that the doctrine is false when even the gods themselves cannot comply with the teachings. It is one or the other or maybe both false gods and false teachings.

(vii) Brahma's punishment. Even as Shiva had forgiven Brahma, he requested that Brahma bow his head low before him and apologize. Brahma complied and was ashamed of his deed, and Shiva told him that *to atone for his sins, he must worship him* (Shiva), and that Brahma should go to earth and worship Rudra and help the Brahmins accomplish their tasks and learn from Brahma that the people will not commit adultery. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.42, Deformed face of Brahma*)

Comments

Worship and atonement are two totally different concepts, and how is worship an atonement for sin? And if that is possible, then mankind can just commit all kinds of sin, like murder, adultery, lies, etc., and atone for their sins just by worshipping Shiva. Adolf Hitler and Joseph Stalin or Genene Pol Pot would have gotten off easily for their crimes against mankind by worshipping Shiva.

(viii) Shiva obliges Brahma. Nandikeshwar, continuing with the tale, said: After according same status to Vishnuji as that of his own, Lord Shiva opened his third eye from it manifested 'Bhairav.' *He ordered Bhairav to kill Brahmaji. Bhairav severed the fifth head of Lord Brahma with his sword. Brahmaji became very terrified. He was trembling in fear. Lord Vishnu felt pity on his condition and requested Lord Shiva to forgive him. Lord Shiva then stopped Bhairav, but told Brahma, 'You spoke untruth with a desire to become worshippable. It is my curse that, you will not be worshipped by anybody. You will possess only four heads.'*"

Brahmaji begged his forgiveness. Lord Shiva feeling pity on Brahmaji gave him a boon of being the presiding deity of all the yagya. Similarly, the Ketaki flower was also prohibited from being used during worship. But when Ketaki flower tendered his apology, Shiva gave blessing that it would be fortunate to be offered to Lord Vishnu during the worship. (*Shiva Purana 5.1.7, Shiva Obliges Brahma*)

Comments

The passage showed the complete disunity of the Trimurti to the extent of one chopping off the head of another. Not only did Shiva forgive Brahma, but he gave him a boon. And how is that an incentive not to sin again?

(ix) Shiva and Vishnu had a fight (repeat story, another version). *Brahma informed all the sages that he is the most superior in the Trimurti.* Vishnu was upset but claimed that, actually, he was more superior as he was the preserver whereas Brahma Was only a creator. The personified *Vedas* informed them that, actually, Shiva was the greatest, but Brahma was not persuaded *because he reasoned that Shiva always had demons and ghosts for his company.* Shiva showed up, and Brahma started to abuse Shiva by insulting him. Shiva created a being off his body, named Kalabhairava, *who chopped off one of Brahma's heads; he once had five heads.* Brahma died when one of his heads got chopped off, and Shiva revived him.

When Shiva killed Brahma, he committed a sin, and as a result, one of Brahma's heads was stuck on the palm of Kalabhairava's hand and would not get unstuck for a thousand divine years. Vishnu advised Kalabhairava to go to Varanasi City, and when he did, the head fell off Kalabhairava. (*Kurma Purana 12.32 Shiva and Brahma and Vishnu*)

Comments

Same as in (viii). Here, we are told that Shiva keeps company with demons and spirits or ghosts, and that does also imply that Shiva is the head of the group, and that is consistent with him having a serpent wrapped around his body, giving you the appearance that he is the personification of the serpent, the great deceiver. Like the old English adage says, birds of the same feather flock together. How can two walk together unless they share the same values? And what does that tell you about who Shiva is? Please go to chapter 7C.

(x) Vishnu, Shiva, and Brahma and the three demons, Tripurasurs. The three demon brothers tormented the deities until it became intolerable, so they went to Brahma. *Brahma was not able to help, and so he defers them to Shiva. Likewise, he was not able to help, so they went to Vishnu.* Vishnu performed an oblation that sent thousands of armed spirits to fight the three virtuous demon brothers, and they were outmatched. That troubled Vishnu, and he wondered how the Tripurasurs could be killed. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.115, The deities eulogize Shiva and Vishnu*)

Comments

In this story, Shiva and Brahma were powerless against the three demon brothers and had to go to Vishnu. What kind of gods are these? Why do they deserve your worship when they themselves need help? This passage illustrated the unequal strength and power of the three major Hindu gods. Some are more superior than the others, so why would anyone worship a lesser god?

(xi) Brahma's lust (repeat of a similar story). *Lord Brahma created a beautiful woman and lusted after her and desired to have sex with her, therefore committed a sin.* As a result, one of his four heads fell off. Lord Brahma carried his severed head and went to a site, Saanihitya Sarovar, where he created a four-headed Shiva Linga and worshipped it. Lord Shiva was pleased with what Brahma had done to atone for his sins. Shiva blessed him and disappeared. Brahma made a Shiva Linga and located it in the middle of a nearby lake, and then two other Shiva Linga and located them on with side of the lake, such that anyone that paid pilgrimage at these sacred places would be liberated from their sins and attain salvation. (*Vamana Purana 6.15, The origin of Brahmeshwar's four heads*)

Comments

How is it possible for the great Hindu god, Brahma, to be filled with lust for his own creation? How can Brahma have severed all life's attachments, and if not, he is therefore not illuminated, self-realized, nor had attained the Atman. Brahma contradicted everything that Krishna teaches in his doctrine on how to be at one with god as in chapter 7E, section H, as well as in chapter 10 on "Self-Realization, Meditation, and Yoga." Section H (vi) described Brahma is the one who gives desires and lust to the world, and it only stands to reason that he himself is full of lust and desires, and much more than that, he has no self-control.

(xii) Brahma's loss of control and sin at the wedding (repeated story). Shiva held Uma's hand, walked around the sacrificial fire three times, and made offerings. When Uma touched Shiva's feet, Brahma was able to catch sight of her beautiful divine face that he became infatuated and lusted after her, such that *Brahma lost control of himself and ejaculated.* Brahma tried to conceal it by hiding his sperm in soil, but Shiva knew about it and prevented Brahma from doing it as it would produce 80,000 divine beings called Baalkhilyas, and it came true. (*Vamana Purana 6:17, Birth of Uma and her marriage to Shiva; 6.17.3, Uma marries Lord Shiva*)

Comments

A great creator and Hindu god, Brahma, who is full of lust and has no control over his body. Even every day, men have more control than Brahma, and Brahma is a god? Even though he is rarely worshipped today, it does not negate the fact that he is a Hindu god and part of the Trimurti. It undermines the whole religion. This is the second incident when Brahma lost his self-control and succumbed to evil desires and lust!

(xiii) Brahma lusts for the daughter of his own creation. Devaki learn that Krishna was able to return *Sandipani's dead son from hell (Yamloka)*, so she *pled with Krishna* to bring back her six sons. Urna and sage Marichi had six sons born as gods. *They, however, witness Brahma try to have sex with his daughter and derided Brahma*, who in turn cursed the six sons to be reincarnated as demons. They were reborn by Devaki (Krishna's mother) and were killed by Kansa (a Rakshasa) and landed in the Yamloka. Krishna was able to return the sons to their mother Devaki. (*Vishnu Purana Revisiting of Devaki's 6 sons*)

Comments

From this story, you can see that Brahma is a slave to lust and desires and, therefore, sin and that he could not set himself free of it. How then is Brahma immortal, fully self-realized, and at one with the Atman or divine soul or spirit?

(xiv) Brahma, Shiva, Vishnu (Trimurti). Brahma sits on a lotus, and Vishnu holds on to the lotus, and that is essential for the worship of Shiva. The lotus plant grows in the dirty grime and filth, symbolic of passion and illusion, and we are unable to free ourselves. *Therefore Brahma is here to teach all on how to be set free for the passion and illusion in spite of being surrounded by them.* (*Brahma Purana, 1.1.9 Seat of the Lotus*)

Comments

If you had just read xi and xii, you can definitely see how ridiculous it is for the god Brahma to teach anyone about being free from self-control. There is therefore a major contradiction in the Hindu sacred texts and the characterization of their gods. Brahma is not the only one with the problem with lust as you read about the same problem with the god Shiva in chapter 7C, section F (xi), and Indra in chapter 7D, section I (i). From the stories above, they showed that Brahma could not and is unable to get rid of the dirt and grime of evil desires and lusts and is a slave to sin!

And to say that the purity of the lotus arises from the grime and muck that is water is truly a false doctrine as Brahma came for the lotus that grew out of Vishnu's navel, and Brahma is full of lustful desires and lack of self-control.

(xv) Brahma's boon to Mura (repeat story).

Manu, the demon, was afraid for his life when he saw the demons being killed, so he performed a penance to Brahma. *When Brahma appeared before him, Manu asked for a boon, such that when he touched anyone with his hand, he would kill them. Brahma agreed.* With this new boon, Manu would terrify all the deities, demons, yakshas, and kinnars to fight him, and they were all terrified of Manu. Manu went to Indra, and that also terrified Indra, and so he fled. So they all left their heavenly abodes to Manu. Manu challenged the god of death himself, and Yama feared for his life and went to see Vishnu, and Vishnu advised him to send Manu to him (*the story ended here by telling of Vishnu convincing Manu to place his hands on himself, thereby killing himself*). (*Vamana Purana 6:17 Birth of Uma and her marriage to Shiva 6.17.10, Lord Vishnu kills Mura*)

Comments

Brahma gave Manu, a demon, a boon, which Manu used to terrorize the deities, demons, yakshas, and kinnars. Does Brahma not know ahead of time what Manu is going to do with the boon? And if not, how is Brahma a god? Brahma definitely is an example of someone who lacks wisdom by his actions, and is that what one would expect from a god?

(xvi) Brahma blessed the demons.

After the death of Tarakasur, his three sons—Vidyunmali, Kamlaksha, and Tarakaksha—complete a tremendous penance to Brahma, which pleased Brahma very much. *The three brothers asked for immortality but had to settle for Brahma's gift of three invincible forts, and they cannot be killed unless someone is capable of destroying all three forts with a single arrow shot.* The forts were made of gold, silver, and iron and one for each of the brothers. The arrogant demons started to torment the deities, and they, in turn, went to Vishnu for help. Vishnu sent a thousand spirits to fight with the demons but was defeated. The deities went to see Vishnu again, and this time, Vishnu realized that the demons were devotees of Shiva, so *Vishnu sent a delusionary entity to distract the demons from worshipping Shiva and lead a morally degrading life.* Vishnu then eulogized Shiva and went to see Shiva who agreed to destroy the three forts and the demons. Shiva then shot an arrow, destroying all three forts at one time, and returned to him, thus destroying the demons. All the deities were delighted and eulogized Shiva. (*Linga Purana 17.4.7 Lord Brahma blesses the Demons*)

Comments

Same comment as in (xiv). Vishnu lost the initial battle, and does that sound like the actions of a god? For more on Vishnu, please read chapter 7B.

L. Brahma's Attributes

Here are Brahma's attributes according to the Hindu Sacred texts:

- (a) Brahma was deceived by the demon Makar.
- (b) Brahma had a fight with Vishnu.
- (c) Shiva had to teach Brahma the Vedas.
- (d) Brahma's lifetime is established by Shiva.
- (e) Vishnu had to provide advice to Brahma.
- (f) Brahma lusted after Sati, Shiva's wife.
- (g) Brahma had to ask for forgiveness and do service to atone for his sin.
- (h) Brahma abuses Shiva without knowing the consequences.
- (i) Brahma lost his fifth head because of his sin.
- (j) Brahma was unable to help the deities tormented by the demons and had to go to Shiva, who likewise was unable to help. Finally, they went to Vishnu for help, which he obliged.
- (k) Brahma created a beautiful woman and lusted after her.
- (l) Brahma lusted after Uma and ejaculated at her wedding to Shiva. Brahma is a slave to sin.
- (m) Brahma a teacher of self-control of passion.
- (n) Brahma gave a boon to demon Mura without knowing the consequences.
- (o) Brahma gave boons to three demon brothers without knowing the consequences.

Comments

With the listed fifteen points, do you still want Brahma to be your god? The fifteen points speak for themselves. If your argument is that the *Ramayana*, *Bhagavad Gita*, *Mahabharata*, *Upanishad*, and the *Puranas* are nothing but mythological stories, then all of them should be excluded from the Hindu religious texts. Otherwise, it would be selective theology or cherry-picking your theology. Your disagreement or contention is not with me but the "sacred Hindu texts" (the *Vedas*, the *Ramayana*, the *Mahabharata*, the *Bhagavad Gita*, the *Upanishads*, and the *Puranas*). And if you disregard them as mythologies or just plain literature, then you have very little or no information on the Hindu god Brahma and therefore have no knowledge of whom you worship. Then the question becomes how you are able to worship someone in

ignorance. This is the twenty-first century, and that type of thinking is passe. You do not have to satisfy me with the arguments, but to your own very soul or spirit be truly true and honest with yourself. One also cannot pick and choose what passage to believe in as that becomes selective theology, and it does not hold water.

When compared to the twenty-five points on what the attributes of a God are, found in chapter 5, how does Brahma stack up? That is a question for you to answer for yourself because you have to live with yourself with what you practice as it is your life, and you are your own judge. You have to live with yourself, and no one else judges or accuses you. It takes courage to live a truth, and there is honor in the relentless pursuit of it. We only live this life just once, and we should not compromise our standards. We should call it as it is, and that is what is meant by courage!

There is the other possibility that Brahma is a spirit that appeared and taught the sages of old, and they have no idea who they were dealing with and were not knowledgeable enough to test the spirit. It must be a terrifying experience, and through no fault of their own, they accepted those celestial beings, spirits, or fallen angels as gods.

You should also compare the attributes of Brahma with that found in chapter 6 and see the similarities and the differences. Are there more similarities with chapter 6 than that found in chapter 5? And if so, then there is a real problem for you to resolve.

CHAPTER 7B

Vishnu



A. Introduction

Vishnu is one of the most important gods in the pantheons of Hindu gods, together with Brahma and Shiva, in the practice of Hinduism today. However, in the *Rig Veda*, only 6 of 1,028 hymns are dedicated to Vishnu, whereas 55, 118, and 116 hymns are dedicated to Agni, Indra, and Soma respectively. Vishnu is the most worshipped god or deity of Vaishnavism, the largest Hindu sect, and he is regarded as the preserver and guardian of mankind (Narayana) and the protector of the dharma, whereas Agni and Soma are no longer worshipped today. When necessary, Vishnu will appear as different incarnations or avatars to fight demons and other “creatures.”

Vishnu is said to be living in the city of Vaikuntha on mythical Mount Meru, where everything is made of gold and fashioned with jewels and is surrounded by lakes with lotus flowers. Vishnu was married to three goddesses, Lakshmi (goddess of good fortune), Sarawati (goddess of wisdom), and Ganga (goddess and personification of the River Ganges). Vishnu was surrounded by quarreling wives, who drove him nuts, so he sent Ganga to Shiva and Sarawati to Brahma. In some accounts,

he had another wife named Bhumi-Devi who is the goddess of the Earth. (Mark Cartwright, *Ancient History Encyclopedia*, November 22, 2012)

B. Vishnu's Appearance

- (i) Appearance of Vishnu. At the end of the age or kalpa, everything was destroyed and in darkness, and you can find Vishnu in yogic slumber on his serpent, Ananta Sesha. *Vishnu had a thousand eyes, a thousand heads, and a thousand arms and wore a dull yellowish brown robe. His eyes were shining like the sun, and his body was immeasurable.* While Vishnu slept, out of his navel sprouted a white lotus, with its corolla blue, golden stalk with a divine scent, and within the sacred flower, *Brahma was born*, a four-faced radiant creator. (*Mahabharata, Vol. 1, Book 3, Vana Parva 26, Markandeya Lore*)

Comments

In chapter 7A, section B (iii), Brahma had five faces and, therefore, five heads. The god Vishnu could have been associated with the noble horse or the kingly lion, but instead, Vishnu is associated with a serpent or king cobra, Ananta a.k.a. Sheshanaga, one endowed with darkly virtues as described in the Brahma Purana, as mentioned above. The serpent is well known as a deceiver because of its beauty in its physical design but completely lethal with its poisonous venom. It is not by mistake that Vishnu is the personification of the serpent because if you look at Vishnu's character as described in section F below, you can see that Vishnu is a deceiver along with Indra, Krishna, Brahma, and Shiva. Furthermore, the concept of Vishnu having a peaceful or serene appearance is deceiving because as you see in Section J (iii and iv), Vishnu quarreled with Brahma and Shiva. The Trimurti is not in unity, and there was a constant struggle for superiority (please read chapter 8).

- (ii) Brahma sits on a lotus and, *Vishnu holds on to the lotus*, and that is essential for the worship of Shiva. The lotus plant grows in the dirty grime and filth, symbolic of passion and illusion that we are unable to free ourselves. Therefore, *Brahma is here to teach all on how to be set free from the passion and illusion in spite of being surrounded by them.* (*Brahma Purana, 1.1.9, Seat of the Lotus*)

Comments

Here it states that Brahma is here to teach the believers on how to be set free from passion, whilst he himself is a slave to desire and lust as in chapter 7A, section

K (vi). And if that is true, then Brahma and Vishnu are, in reality, part of the dirt and grime.

(iii.a) Lord Vishnu is depicted as resting on a serpent or cobra, *Sheshanaga*, and has a lotus arising from his navel, and he is the Lord of three worlds (*Brahma Purana 1.3.2 Reflection of scriptural appearance*).

Ananta-Shesh and Vasuki are serpent brothers. Sheshanaga serves Vishnu, and Vasuki serves Shiva; however, it varies with different Hindu sacred texts.)

(iii.b) "At the end of the last kalpa (age or era), the three worlds were plunged in a solitary dark sea everywhere," began that rishi. "There was nothing but a single dark sea everywhere: Ekarnava. There were no devas, no rishi, no nothing but the black sea. Upon that desolate and awesome sea, the *Lord Vishnu Narayana slept on the interminable serpent Ananta Sesha.* (*Mahabharata, VI, Book 3 [Vana Parva], Exile 13 years, Chapter 26, Markandeya's lore*)

Comments

It is accepted worldwide that the serpent has always been portrayed as a deceiver. The serpent, with its design, is especially beautiful, but the venom is deadly. So why would Vishnu be so closely associated with the serpent and not the kingly lion, the noble horse, or the majestic eagle? The answer lies within Vishnu's character as shown in section F below. Also read chapter 6 for more details. Why would a god be tired and need sleep?

(iv.a) *Three virtues of Vishnu.* The first virtue of Vishnu is his peaceful appearance. In the midst of a chaotic world that is full of conflict, tension, dispute, tension, etc., the devotee, in order to be at peace, must meditate on the peaceful appearance of Vishnu. (*Brahma Purana, 1.3.3, Scientific depiction of Vishnu's appearance*)

(iv.b) The second virtue of Vishnu is the resting on Sheshanaga, a very poisonous snake, but Vishnu is without fear and at peace. It is teaching the devotee to be calm, patient, and at peace in all situations, regardless. (*Brahma Purana, 1.3.4, Why does Lord Vishnu rest on Sheshanaga?*)

(iv.c) Vishnu is known as Padmanabham or lotus navel, and that is Vishnu's third virtue from which rises Brahma, who has royal virtues (rajoguna). In order to remain peaceful, Vishnu had to do away with all royal virtues through his navel. *Interesting to note that he made the serpent, Sheshanaga, with dark virtues (tamoguna) as his seat.* This way, only the vir-

tue of truth (Satoguna) remained in him, thus acquiring the peaceful form (shantakaram). This is to signify that any devotee who desires the peaceful form must first shed off the virtues of royalty and darkness. (*Brahma Purana 1.3.5, Why is lotus in the navel?*)

Comments

Vishnu and Sheshanaga are at one or in unity. One can also say that Vishnu is the personification of Sheshanaga. In Christian doctrine, God is seated on the mercy seat because that is what God is, and you cannot separate the attribute of mercy from God as it is part of Him. Similarly, the attribute of Vishnu is that of a serpent, and you cannot separate that attribute or personality of a serpent from Vishnu. The personality of a serpent is that it looks peaceful, beautiful, but the venom is lethal. Therefore, the serpent is regarded as deceitful with its peaceful and beautiful looks or appearance.

Vishnu cannot help himself but be a deceiver because that is what he is as shown in section F. The only way a person can describe dark virtue is that it is evil, and there is no other interpretation. So why is Vishnu being in bed with evil at his side, unless it is part of Vishnu's persona? Furthermore, Vishnu is shown to be at conflict with Brahma and Shiva and, therefore, not serene and at peace, and Vishnu was forced to worship Shiva's penis or Shiva Linga as in chapter 7C, section K (iv)! What has light to do with darkness or good to do with evil? There can be no mixture between the two. They are diametrically opposite of each other.

- (v) The divine throne where Vishnu with Laxmi (Lakshmi), his consort, sits is covered by a canopy and is surround by the embodiments of the Vedas and deities, who have their homes at the center of Vishnu's throne. On the seat of the throne is a beautiful lotus flower. The throne sits on a grand pedestal called yogapeeth. *Vishnu, with curly hair and wearing dangling earrings and possibly a gemstone on his neck, has a radiant complexion of a blue lotus.* Vishnu holds a conch and chakra on each of his two hands, and with the other two hands, he awards blessings. (*Padma Purana 2.5, Uttara Kanda 2.5.6, Vaikunth—The Abode of Lord Vishnu*)

Comments

So what is Vishnu going to do with his 996 arms as he has a thousand in (i)? And how are all his thousand heads fit together? And does he use only one head at a time? And if so, what is the purpose for the other 999? Are things really complicated that he needs a thousand heads? Why does Vishnu need a thousand eyes? If Vishnu is not able to see the end from the beginning, it really does not matter how many

eyes Vishnu has. Further to that, imagine the trauma that Laxmi (Lakshmi) suffered as every time she and Vishnu had sex, Ananta Shesha, the serpent, was always there in bed with them!

- (vi) Vishnu's weapon. Vishnu has a whirling disc weapon with 108 serrated edges on his fingers, and it reminds his creatures that if they elect to go against or stray from him, he is at will to punish them with the wheel. (*Brahma Purana 1.3.7 Reason for holding the wheel*)

Comments

If Vishnu is so powerful, why does he need a weapon? He just has to say it, and it is so, unless he is unable to.

- (vii) Vishnu and the conch. Through the virtues of the white color and sound of the conch, *Vishnu teaches the way of the truth.* The conch is a sound if the devotee goes astray and will be challenged and punished. (*Brahma Purana, 1.3.8 Reason for holding the Conch*)

Comments

As established in the comments in section B (vi and vii) that Vishnu is a deceiver, how then is it possible for a deceiver to teach the truth? How is it possible to differentiate the truth from the lie? A deceiver always lies because that is his nature, and he cannot be anything else, so the portrayal of Vishnu with the conch is just a deception to his followers. A serpent cannot be anything else but being a serpent.

- (viii) Vishnu and his jewel (Kaustubha). The Kaustubha is the best of all gems and, therefore, the one bearing it must be gentle, knowledgeable, virtuous, etc. Therefore, the bearer, Vishnu, is teaching his devotees that to develop these virtues, they must move toward the gem, and once advanced, they will feel the eternal light of life and desire of unification with God and attaining the ultimate salvation. (*Brahma Purana, 1.3.9, Purpose of the Kaustubhamani*)

Comments

This passage said that Vishnu is virtuous but if he is, he would not be quarreling with Brahma and Shiva as you can read that in section J. In section C (viii,) Vishnu is portrayed as a deceiver, and how can a deceiver possibly be virtuous? It is a contradiction of terms.

Here in the *Brahma Purana*, it described Vishnu is the teacher of truth, but that contradicts his personality as one of a deceiver. One cannot be both a deceiver or one who teaches the truth as that would be hypocritical. It has to be one or the other. So the idea is Vishnu is asking the devotee to be in unification with him and attain ultimate salvation, but that sounds ludicrous to want, to be at one with truth, who is a deceiver, and therefore a liar! If that is a false doctrine, how then could the promise of ultimate salvation be true?

- (ix) Vishnu and his mace. Vishnu carries a powerful weapon that is used in warfare to defeat his enemies as can be seen in the Hindu epics, the *Ramayana* and *Mahabharata*. The mace of Vishnu is to warn those who want to go astray that they will be severely punished. (*Brahma Purana 1.3.10, Why does Lord Vishnu carry a mace?*)

Comments

Why would a god so great and powerful need a weapon in order to enforce his will over his people? Can he not just speak, and his enemies will be defeated or go into submission?

C. The Creation of Vishnu (by Shiva)

- (i) Lord Shiva started the creation from his own will. Vishnu came forth from his left side, and Brahma from his right side, and both were created with both Sattvas and Rajas. From then on, Brahma proceeded with the process of creation of Vishnu the preserver. Brahma proceeded to create the ten sages or rishis (Marichi), and by his will, Daksha Prajapati came from Brahma's right thumb. Brahma created four caste members (Brahmins from his mouth, Kshatriya from both of his hands, Vaishyas from his thighs, and Shudras from his feet). From Marichi came Kashyap, and from Kashyap came forth deities, demons, maruts, nagas, yakshas, gandharvas, and apsaras, etc. Lord Brahma created the first human, Manu. Lord Shiva is the sovereign creator because he created Brahma. (*Skanda Purana 4.1 Maheshwar Khan 4.1.17 Lord Shiva, the Sovereign Creator*)

Comments

Did not Vishnu exist before everyone else in the universe, as according to the *Skanda Purana*? Shiva created Vishnu from his left side and Brahma from his right. This is a contradiction with the *Mahabharata* and the *Bhagavad Gita* that tells of Brahma being born from the lotus that came from Vishnu's navel as in

section B (i). Something is not quite right here. In this *Skanda Purana*, Shiva is the supreme creator. Please see chapter 7C.

- (ii) Shiva/Brahma/Vishnu/creation, and Sati went to Daksha yagna. Lord Shankar (Shiva) gave the job of creation to Brahma, who in turn instructed Vishnu to nurture the world and is also its annihilator. Sati was upset Shiva was not invited to Daksha's yagna, but she went anyway by herself. (*Skanda Purana 4.1, Maheshwar Khand 4.1.1, Daksha's animosity toward Lord Shiva*)

Comments

Why would such a great god as Vishnu accept instruction from Brahma?

- (iii) Vishnu the creator. *Origin of Brahma*: Brahma was born from Vishnu through the lotus that grew from Vishnu's navel (*Bhagavad Gita, Chapter 7, Wisdom and Realization*).
- (iv) Vishnu/Brahma: Brahma is the creator at the will of Vishnu (*Bhagavad Gita, Chapter 8, The eternal godhead*).

Comments

However, the *Bhagavad Gita* says that Vishnu created Brahma in section B (i), and this is contrary to the *Skanda Purana* as shown above in section C (i).

- (v) Brahma/Vishnu creation. Brahma first created the universal consciousness (Mahattatva or Gunas), and from the Mahattatva he created three types of ego, namely the Sattva, Rajas, and the Tamas, and they formed all the five sense organs: sense organs, organs of action, and all the five basic elements—space, water, fire, air, and earth. An enormous egg, which is made up of all the five basic elements, then appeared, and within the egg is the whole universe, which is made up of planets, mountains, islands, oceans, deities, demons, and human beings. The layers of fire, water, air, space, and darkness covered the egg and was enveloped by the Mahattatva, which in turn was covered by the Prakriti (or nature). *Lord Vishnu did the creation as Brahma* and also took on various forms of incarnation to protect mankind. At the end of the Kalpa or age, Vishnu took on the form of Rudra to completely destroy the whole creation. After the end of the age, Vishnu rests on the serpent, Sheshanaga. (*Padma Purana, 2.1.1 The beginning of creation*)

Comments

Why does Vishnu, so great and mighty, need Brahma in order to create? The *Padma Purana* says that Vishnu did the creation as Brahma in order to protect mankind, but it never gave a reason as to how. Vishnu had to become a Rudra, who is Shiva, in order to destroy the whole creation. Why is that? If Shiva is incapable of doing the same thing without becoming Rudra, let's get rid of Shiva. If Shiva had created Vishnu, why is there a need for Vishnu to become Shiva? However, in chapter 7C, section B (iii), it was Shiva that authorized Brahma to create Vishnu. It is a fact that the Hindu sacred texts are not harmonious and provide conflicting information, and so how and what is a devotee to believe? Selective theology according to the seasons?

(vi) Creation. From within Vishnu issued forth the universe, and it exists within him and it will return to him after its annihilation. The Trimurti of Brahma, Vishnu, and Mahesh (Shiva) are equal and are known as the creator, preserver, and the destroyer respectively; however, Vishnu is more significant because he fosters and protects all living things.

During the period of equilibrium called Pralay, the masculine (Purush) and the feminine (Prakriti) forces of creation separated, and the eternal and unending Vishnu (Kaalroop) manifested itself. Vishnu is beyond attachment or bonding. Purush is Vishnu's first appearance, Prakriti a show of his actions, and Kaalroop is Vishnu's supreme appearance.

At the end of the Pralay period of nothingness, *Vishnu entered into the Purush period with his desire that started the period of creation*. It started with the great element, which divided into Sattvas, Rajas, and Tamas. Tamas created the sky with sound, from sky came touch, and touch produced air. From air came Roop, and Roop created fire and fire in turn gave birth to taste, and taste created water, and from water, scent. The ego Rajas produces ten senses with their ruling deities, and the eleventh is nature, and that is from the Sattvic ego.

The mind functions through the aid of these five senses—skin, eyes, nose, ears, and tongue. The five action organs are the anus, sex organs, hands, legs, and speech. Without the combinations of the five elements and the sense organs, it is impossible to create the universe. All these elements appeared as an egg or ball at the inspiration of Vishnu, and it grew bigger and formed the base of the Prakriti. Vishnu entered in as the golden egg or womb from whence came the existence of the universe. (*Vishnu Purana 3.1.1, Introduction and origin of the universe from basic elements*)

Comments

According to the Vishnu Purana, Vishnu is the creator and not Brahma. Which sacred text do you believe? Take one and throw out the other or go back to selective theology, i.e. pick what you want to believe, and if so, the religion becomes a farce.

(vii) Brahma and creation after the Kalpa. At the end of the age, after the four yugas, Brahma woke from his long sleep to see the world that was annihilated by Vishnu through Shiva, the destroyer, and decided to salvage the world. *Brahma took on the appearance of Varaha*, a boar, and entered the depths of the underworld (Paataloka). Varaha, upon hearing the earth's prayer, came up from the depths of the earth, and his breath caused a deluge of water over the sinless sages and frightened the creatures. Brahma lifted the earth out of the water, sculpted the landmasses, and then the four worlds. *Then Vishnu, under the guise of Brahma*, initiated the process of creation. Dark (tamoguni) creatures, void of knowledge and attachments (of good and evil) appeared, and these are small organisms, trees, shrubs, plants and grasses, etc. and followed by birds and animals, who are void of wisdom but full of ego.

Dissatisfied thus far with his creation, Brahma then created the next higher world of living beings with knowledge, reflections, and the love of comforts. Still unsatisfied, Brahma created yet another world. Pleased but not totally satisfied, he created a lower world than previously, a new world with excesses of the three virtues, and humans began to populate the earth.

Brahma then created gods (devas), demons, progenitors (Pitragnas), humans and water from his body. *Demons came from the thighs of Brahma* at night from his dark body, gods with sattvic values from his mouth, and shed them from his Sattvic body. That is the reason why gods are strong in the daytime and demons in the nighttime.

Brahma then shed from his body the Pitragnas, which gave rise to the dusk or twilight between night day. From the Rajas, Brahma issued forth humans, and that is why humans are stronger at dawn than Pitragnas, who are stronger at dusk. Staying in darkness, Brahma introduced lust and desire into the world. Brahma also created ugly humans with mustaches and long beards, who ran toward him (Brahma), and those who said protect them were called Yaashas and others that said kill were called Yakshas, and they (Yaashas and Yakshas) were both demons. (*Vishnu Purana 3.1.2, Birth of Brahma and salvation of earth by Varaha*)

Comments

Hinduism is like a topsy-turvy world, where the gods had to disguise themselves as someone else in order to get things done or accomplished, and the possible reason for that is because by themselves they are not capable of accomplishing the tasks. So Brahma became Varaha, a boar and an avatar of Vishnu, in order to save the earth from being drowned. Vishnu had to disguise himself as Brahma to initiate the process of creation. Do each of the gods not have the power and authority to do what needs to be done and not disguise themselves? Why do they have to hide or resort to disguising themselves?

(viii) Brahma created Rudra from his mind. At the beginning of the Kalpa, Brahma thought of having a son with similar virtues as himself, and suddenly there appeared on his lap a boy with a reddish blue body, and Brahma gave him many names, including Rudra, Shiv, Bheema, Mahadeva, etc. There are eleven idols of Shiv, and they had eleven wives. Rudra married Sati, the daughter of Daksha Prajapati and his wife. Later, Sati committed suicide by walking into the yagna sacrificial fire. She reincarnated as Parvati to marry Shiv. Sage Bhrigu got married to Khyati and had two sons and a daughter named Laxmi who got married to Vishnu.

Sage Duvaasa, who is short-tempered and a partial incarnation of Shankar, placed the garland on Indra's neck, while he was riding on his celestial chariot with Airaavat, the elephant. Indra placed it atop Airaavat, and it fell and got trampled over. Sage Duvaasa was terribly upset and cursed Indra for being drunk and despising his humble gift, with poverty, and would not forgive Indra at all. Indra lost all his wealth. It affected all, including the deities, demons, and the vegetation on earth. *The demons attacked the gods or deities and drove them from heaven.* The gods went to Indra for help, and they, in turn, went to Brahma for help, and they, in turn, went to Vishnu.

Vishnu agreed and asked the deities to reconcile with the demons and to churn the sea with all kinds of herbs. This they did, and with the help of the demons and serpents, Vasuki and Naag, they churned the sea with the mountain, Mandaraachal. When the mountain began to sink, Vishnu incarnated as a tortoise, Kachchhap, and supported the mountain.

From the churning, the poison arose, and Vishnu drank the poison as well as the serpents. Dhanvantari (divine physician) appeared with an urn of elixir. The demons snatched the elixir away. *Vishnu disguised as a beautiful woman, Mohini,* to distract the demons and was able to take the urn of elixir away. Vishnu gave it to the gods, and they regained their strength, so when the demons realized what had happened, they fought with the gods, by which time it was too late as the gods

had already regained their strength and defeated the demons. (*Vishnu Purana 3.1.5, Creation of Rudra and omnipresence of Laxmi*)

Comments

It does seem from the *Vishnu Puranas* that gods Indra and Brahma are subservient to Vishnu in that they were not able to overcome the demons without Vishnu's help. Can't Vishnu just defeat the demons with his power? And if so, why is there a need to disguise himself as a woman, Mohini, in order to defeat the demons? Is Vishnu not strong or powerful enough? And if not, why is he a god?

(ix) Vishnu and creation. All gods, demons, humans, animals, birds, and reptiles come from different parts of Vishnu, and *all things visible and invincible have Vishnu in them.* Another character is introduced, named Kaal, and the Sanskrit translation is "Time," and that without Kaal, no one, including Brahma or Prajapati and all human beings, can carry out the process of creation. (*Vishnu Purana 3.1.16, The description of universal order*)

Comments

It is all very confusing as the different *Puranas* do not agree as to who really is the creator. So if the *Vishnu Purana* is true, then all demons and creepy-crawlies like earthworms, bacteria, and viruses have Vishnu's DNA! So when Vishnu fights with demons, he is fighting with part of himself! It also means that all murderers and rapists have Vishnu's DNA!

(x) Shiva/Origin of Vishnu. Lord Shiva wanted to retire with Parvati and therefore need someone to look after the place while he was away. The energy (sex?) of Shiva and Parvati resulted in a child, whom they named Vishnu, and taught him to do penance in order to succeed in various accomplishments and also taught him the *Vedas* through his breath. *Vishnu did his penance for twelve years and still failed and, therefore, was worried.* Shiva recommended that Vishnu continued his penance, which he did for many days, and after the blessings from Shiva, Vishnu's body erupted with several fountain streams, which spread in all directions in the form of Brahma. Vishnu then rested in the fountain streams and was therefore known as Narayan or the one whose home is the water.

Also, out of that issued five elements from his self as well as three qualities or gunas (Sattva, Raja, and Tamas) and the ego. From Vishnu's body came forth five forms of matter, five elements of sky, water, air, fire, and earth, five sense organs, and

five action organs. Out of Vishnu's body emanated a total of twenty-four elements. (*Shiva Maha Purana 5.2, Shiva Sambita 5.2.6, The origin of Vishnu*)

Comments

In this *Shiva Maha Purana*, Vishnu came from Shiva. It was portrayed as inept, even doing his penance, and he is a god? Normally a person would do penance because he or she did something wrong or out of guilt, and usually, it is before a higher power. I suppose in this case, it is true of Shiva? If a god failed in his penance, you, or any other believer, surely you do not have a hope in hell of succeeding!

D. Vishnu's Home (Loka) or Vaikunth

A person *who is totally devoted to Vishnu will end up in Vishnu's abode, Vaikunth, when he dies*. Vaikunth consists of many realms or kingdoms. There are many grand palaces, all decorated with diamonds and jewels. The center of Vaikunth is called Ayodhya and is guarded by deities called *dwarpals*. It is also inhabited by countless divine people in well-lighted or illuminated houses. *It is also inhabited by celestial beauties called asparas*. The divine throne where Vishnu with Laxmi, his consort, sits is covered by a canopy and is surrounded by the embodiments of the *Vedas* and deities, who have their homes at the center of Vishnu's throne. On the seat of the throne is a beautiful lotus flower. The throne sits on a grand pedestal called *yogapeeth*. Vishnu, with curly hair and wearing dangling earrings and possibly a gemstone on his neck, has a radiant complexion of a blue lotus. Vishnu holds a conch and chakra on each of his two hands, and with the other two hands, he awards blessings. (*Padma Purana 2.5, Uttara Kanda 2.5.6, Vaikunth—the abode of Lord Vishnu*)

Comments

Asparas are beings born from Muni and Maharishi Kashyap. This is a very standard doctrine in Hinduism in that the devotees are promised a so-called heavenly abode to which they are devoted. Thus, if a husband and wife are devoted to different gods, then they will be apart at different abodes. What happens when some gods are no longer worshipped, like Brahma? What happens to his devotees from the past? What happens to all the ugly *asparas* if only the beautiful ones are with Vishnu? Does the god discriminate according to external looks, between the beautiful and the ugly? If so, then anyone who is ugly has no chance at all.

E. Praises and Worship of Vishnu

Vishnu's ability to deceive.

- (i) This hymn is to praise how Vishnu by deception, and he took 3three steps to claim his boon, and with the three steps, it covers the three worlds, the earth, the havens, and everything in between. Vishnu is claimed to be a friend of Indra. (*Rig Veda, Mandala 1 Hymn 1:22*)
- (ii) In praise of Indra and Vishnu and welcoming them with the Soma drinks and songs and in praise of Vishnu's three steps feat and that boasting that no one can beguile him and therefore a hero. (*Rig Veda, Mandala 1, Hymn 1:55*)

Comments

It is praising Vishnu's ability to deceive. Please read the story in F (ii). To deceive is to know the difference between the truth and a lie, and Vishnu elected to deceive or lie. If Vishnu, a god, is capable of lying, he can also lie to his devotees and believers. So what honor is there in lying? How can you believe in anything Vishnu says as there is no way of knowing if it is a truth or a lie?

Hinduism seems to glorify Vishnu's act of deception to steal that which he does not deserve, and why does a god have to do that? If everything is created and belonged to a god, why does he have to steal it from King Mahabali? Please read the story in sections F (ii) and E (ix.c).

- (iii) Mighty Vishnu, giver of holy laws. In praise of Vishnu, Mitra with a song of praise and Vishnu was regarded as the ancient and the last, the mighty one, and is waited upon by the gods, Varuna, and the Asvins for his will, affirming the friendship between Vishnu and Indra. Vishnu gives the worshipper his share of the holy law. (*Rig Veda, Mandala 1, Hymn 1:56*)

Comments

There are no details on what the holy laws are. For a brief write-up on laws in the Christian Holy Bible, please go to chapter 5 (viii). The giver of the law must be consistent with the laws he issued. Otherwise, it is just plain hypocrisy, and he is a deceiver and a liar. He must be the embodiment of the law, such that he cannot act outside the law because he is the law. In this case, Vishnu failed terribly. Vishnu cannot lie if he is not a liar. No one really knows what Vishnu's laws are, and maybe it is

permissible to lie. You begin to ponder and wonder the impact of a lying Vishnu on the national psyche of Vishnu's devotees.

(iv.a) Vishnu destroyer of enemies. In praise of Vishnu and Indra for destroying *Sambara's ninety-nine fenced castle and hundreds of thousands of the enemies*. In praise of Vishnu as the most grand of all the gods and rewarding men with riches in sweet foods and plenty of cows with rich pastures. Here, Vishnu is praised for affixing the earth and holding up the heavens and for giving the sun (god, Surya), dawn (goddess, Ushas), and Agni, the god of fire. (*Rig Veda, Mandala 7, Hymn 7:99*)

(iv.b) Vishnu the destroyer of Rakshasa. The worshipper, it seems, is beset by spells and magic. Therefore, he offered libation and a sprinkling thereof to Vishnu, who *slew the rakshasa* and is a breaker of spells. The worshipper also called forth Indra with Vishnu. (*Krishna [Black] Yajur Veda, Prapathaka, Mantra 1:3:2 and 1:3:5*)

Comments

Credit is also given to Vishnu over Indra's victory over the Sambara and the conquest of the ninety-nine castles. Hinduism prides itself that Vishnu is victorious over his enemies. The question is why would Vishnu even have to do battle if he is a god? Does Vishnu not have supporting forces to battle for him. Does Vishnu's word not have power and authority within itself?

(v) Vishnu, a rewarder of wealth, safety, and offspring.

(v.a) In praise of Vishnu, who gave goodwill to men and rewards men with *his abundant wealth of horses*, and the humble folks trust him with their safety (*Rig Veda, Mandala 1, Hymn 7:100*).

(v.b) Thanking Vishnu, the drinker of Soma, for a reward of a hundred buffaloes and lots of rice and milk (*Rig Veda Mandala 8, Hymn 8:66*).

(v.c) In praise of Vishnu, who is a *giver of abundance*, and the offering of Soma to Vishnu and Agni. (*Shukla [White] Yajur Veda, Adhyaya 5:1*).

(v.d) Welcomed the worshipper to sit on the grass and to offer pressed juices and oblation, thanking Vishnu *for a son*. (*Shukla [White] Yajur Veda, Adhyaya 19:55–56*)

Comments

Why is there so much poverty of Hindus in India as compared to the numbers of poor in the Western world where Vishnu is not worshipped? Thousands of

Hindus from India are flocking to the nonbelieving West to enjoy its prosperity. Maybe Vishnu rather blesses those who do not believe and not worship him rather than those who do. Why would the educated Indian men and women go to the West to seek their fortune in a prosperous Western world that does not believe in Vishnu? Why would Vishnu not bless them when they are in India?

(vi) Vishnu's ability to cast magic spells. The worshipper testified he would do anything, like cutting of the necks of the demon Rakshasa, speaking with the voice of Indra, and *the charm killing with the voice of Vishnu to cast out the spell of magic powers* pronounced on his relatives or enemies. (*Shukla [White] Yajur Veda Adhyaya 5:15–23*)

Comments

The reason a person utilizes the power of magic is because he or she has lost control and has to resort to magic spells to rein in the opposition(s) or enemies and bring them into subjugation, even if they refuse. So why would Vishnu resort to magic spells? Does Vishnu not possess sufficient power to perform his tasks? The casting of magic spells is the practice of witchcraft. For more information on witchcraft, please refer to chapter 10, section C.2.

(vii) Vishnu, the protector. With the offer *Soma* offered to Vishnu, the worshipper asked for *protection and prosperity*. The place where Soma is offered, let it be home for the gods (*Shukla [White] Yajur Veda, Adhyaya 7:20–21*).

Comments

In this section on praise, Vishnu is lauded for the following: (a) giving wealth and riches; (b) *ability to deceive the enemy*; (c) attend the sacrifice and participate in the drinking of Soma; (d) gave his followers the holy laws (?); (e) destroying the enemies; (f) used magic spells on the devotee's enemies; and (g) protects the devotee from his enemies. But then in section E.1 in the *Rig Veda, Mandala 1, Hymn 1:22 and 55*, Vishnu had proved himself to be a deceiver and liar. So how is anyone to trust Vishnu at all in his promises? For more details on who the deceiver really is, go to chapter 6.

(viii) Worship and sacrifice.

(ix) In praise with songs and sacrifice to Vishnu, a true friend of Indra, for his great deed of three steps which he acquired the three worlds, for *off-*

spring and increased wealth (Krishna [Black] Yajur Veda, Prapathaka, Mantra 1:3:6).

Comments

Same as in section E (i and ii).

(ix.a) The worshippers *sacrifice a red horse* in the sacrificial fire burnt with straw to Vishnu, and in return, they may get *wealth, health, and security*. (*Krishna (Black) Yajur Veda, Prapathaka, Mantra 1:7:4*).

Comments

Horse sacrifice is acceptable in the Vedic practice.

(ix.b) This mantra spoke of Vishnu possessing a dwarf, Vamana, and used him to deceive the demon King Bali to take *possession of the three worlds with three steps*. Hindu mythology tells of Vishnu entering the womb of Aditi (wife of Kashyapa, who married the thirteen daughters of Daksha) and was birthed as a dwarf. (*Krishna (Black) Yajur Veda, Prapathaka, Mantra 2:1:3*)

Comments

Vishnu, the deceiver, who became a dwarf, was able to gain the three worlds from King Bali. This is major character of Vishnu, and his devotees seem very proud of him being able to deceive others, but they never thought of Vishnu deceiving them. How is one able to tell when Vishnu is telling the truth? If you know that your boss at work or your work colleagues lie to you, would you trust them? If not, why would you have a god that lies or deceives you?

(ix.c) Tvashtar performed a rite with Soma and did not invite Indra because Indra had killed his son. Indra forced his way into the rite and drank the Soma, and Tvashtar was upset and threw the remaining Soma into the fire. At the sacrificial fire, Tvashtar summoned Indra's foe, *Vrita*, and he showed up with the fire, enveloping the three worlds, and that *caused Indra to be afraid*, and so was Tvashtar. Tvashtar helped dip a bolt of fervor, and he could not handle it. Tvashtar also welcomed Vishnu, and Vishnu appeared into the three worlds and showed up on earth at the site.

Tvashtar gave the bolt to Indra, and he raised his bolt with the help of Vishnu, and Indra gave it to Vishnu. This happened three times, and three times, he gave it

to Vishnu, who accepted it. Soma and Agni (fire god), who were in union with Vrita, did not want to be slain by Indra and asked for a pact with Indra, such that they entered into Indra for his satisfaction and kindled him and Indra agreed. Soma and Agni entered Indra three times, it was given him and, in turn, given to Vishnu. It was as if it was given to Indra and Vishnu the three mantras (*richas, samams, yajusus*), and therefore it was like a thousand gifts. (*Krishna [Black] Yajur Veda, Prapathaka, Mantra 2:4:12*)

Comments

A different variation to the story of how Indra killed Vrita. Vishnu is involved with the killing of Vrita.

(ix.d) Even as Vishnu is the highest of the deities and Agni the lowest, both were offered cakes on eleven potsherds. The sacrifice of cakes and oblations allowed the gods to be prosperous in the world beyond. The sacrifice offerings of ghee to Agni and rice grains to Vishnu, the worshipper will prosper in this world. (*Krishna [Black] Yajur Veda, Prapathaka, Mantra 5:5:1*)

(ix.e) A welcoming sacrifice was made to Vishnu and for god Savitr to anoint Vishnu with honey and glory (*Krishna (Black) Yajur Veda, Prapathaka, Mantra 6:3:3*).

(ix.f) Prajapati issued a cow and a bull from his body, and the gods *offered the cow* to Vishnu and a bull to Varuna, and that will result in capturing the foe by Varuna. Those who have enemies should offer to Vishnu, and Varuna a cow, and a bull to Indra, and that will cause Vishnu and Varuna to apprehend the foes. Power will be gained by Indra, thus defeating the foes. (*Krishna [Black] Yajur Veda, Prapathaka, Mantra 2:1:4*)

(x) Witchcraft, worship, and sacrifice. Anyone who is practicing *witchcraft* should offer cakes on eleven potsherds to Agni and Vishnu, butter to Sarasvati, and oblations of eight potsherds to Brihaspati as Sarasvati is power of speech, and Brihaspati is the power of the Brahman against the foe. Those who practice witchcraft should make the same sacrifices and double the mantra meter against the enemies, and in this way, it will oppose the gods, sacrifice against sacrifice and speech against speech (this would be for opposing spells in witchcraft). The sacrifices and oblations with the morning pressings of Soma should be the same. The midday pressings should have twelve potsherds for Agni and Vishnu, butter for Sarasvati, and oblations for Brihaspati. Similarly, there is the third pressing of Soma and sacrifices and oblations. When the cow is offered, one potsherd should

be made for Mitra and Varuna, and this will counter the cow sacrificed by the foe. (*Krishna [Black] Yajur Veda, Prapathaka, Mantra 2:2:9*)

Comments

Witchcraft is the black art of trying to control a person(s) or situation for his or her own advantage by spells, incantations, etc., rightly or wrongly, and in this passage in the *Black Yajur Veda*, it identifies Vishnu as the force behind the black arts or witchcraft.

- (xi) Proper Vishnu worship. The worship of Vishnu can be done with a Vishnu idol, and this is called *Sthapita* (installation of an idol), and this can be done in many sacred places called *Swayam-Vyakata* (self-manifested) as Vishnu manifests himself at these locations. The devotee should take a bath first before sitting down to worship early in the morning. *The idol of Vishnu should sit on a pedestal, adorned with flowers, and there should be offerings of whole grain rice, fruits and flowers, etc. For the worship, the devotee should chant the name of Vishnu and specific mantras, conduct rituals found in the scriptures of the Shruti (what is transmitted), Smriti (what is remembered), Vedas, etc. The devotee should have a ghee lamp and offerings of betel leaves and camphor in the sacrificial fire. (Padma Purana 2.5 Uttara-kanda 2.5.1, Rituals of Vishnu worship)*

Comments

- (a) Generally speaking, Vishnu is praised for rewarding the worshipper with wealth or riches, cattle, protection, safety, and progenies. Vishnu is praised for his victorious fight over Rakshasas or demons. Also, Vishnu is praised for being a deceiver, as a dwarf, and for having received the three worlds from King Mahabali. Please read section F (i). A deceiver is a person who knows the truth but purposely lies or deceives in order to win certain gains or advantages.

Vishnu is also worshipped by people who practice witchcraft. The practice of witchcraft is the art of using words, mantras, curses, and potions to force someone to do or submit to your will or to have control over another person(s). In this instance, it seems that Vishnu or even Hinduism encourages witchcraft as he received gains from their offerings. For more discussions on idol worship, please go to chapter 11, section B.

- (b) The worshipping of the idol Vishnu is encouraged, and it is difficult to understand the mentality behind idol worship. One piece of wood is used to make a fire for cooking your food, and the piece is worshipped. The

worshipper talks to the idol and asks for favors and is satisfied, even when the piece of wood neither hears, sees, nor speaks. Please read the write-up on idol worship under the section on Shiva under chapter 7, section C, and chapter 11, section B.

- (c) Under worship and sacrifices, Vishnu is perceived as a god who grants the following: progenies and wealth, health, and security. It does give you the sense that in Hinduism, the gods exist to serve the devotees. If a devotee does a penance and offers sacrifices, the gods do not have a choice but to serve the devotee. There is no sense of the devotees serving their gods other than sacrifices and offerings.
- (d) There is a possibility that Vishnu is a spiritual entity, a deceiver, and can appear before its devotees, who are unable to test if that spiritual entity is demonic or is of a god. There is nowhere in any of the Hindu sacred text that shows you how to do that, but it does in the Christian Bible. For more information, please go to chapter 6, section O (i).

F. Vishnu's Attributes

- (i) Vishnu's deception as a dwarf. Mahabali, an *Asura* (demon), is the greatest king on earth, and he had defeated the maruts and even Indra. He had a perfect *bhakti* (or devotional worship) *dharma* (pure virtue, moral, and purpose). Mahabali purposed to conduct a *yagna* (sacrifice) and a *tapasya* until he became an emperor and had made his demons lord over everything. Agni went to Vishnu as he was afraid that Mahabali would succeed in being an emperor and terrorize all the gods. Vishnu came as a dwarf, after performing a *tapasya* (an austere meditation to Mahabali) and asked him for a boon (to own whatever he can cover with dwarfish three steps). Sukrachakra, Mahabali's guru, warned him that the dwarf was not what he seemed, but Mahabali refused the advice. The agreement was sealed by Mahabali's queen with the pouring of water over the king's palms.

Vamana the dwarf grew into his cosmic size and crossed the heavens and the earth and what was in between in two steps. With the third step, Vishnu set it on Mahabali's head and thrust Bali into Patala, the underworld. (*Ramayana Book 1, Bala Kanda 10, Legend of the Vamana*)

Comments

There is one major thing that Indra, Shiva, Brahma, and Vishnu all have in common, and that is they are all *deceivers*. It is very consistent with the fact that they all, except Brahma, even as he came forth from Vishnu, are the personification of the

serpent. But then Brahma has no control of his lusts and desires. Also read chapter 6 for more details on the serpent and deceiver. Brahma is the creator of the nagas or serpents as mentioned in the section on Brahma, section H (i) and (ii). (*Mahabharata Vol. 1, Book 3, Vana Parva 26, Markandeya's lore*)

(ii) Vishnu's Deception of Mahabali to steal his three worlds. *Viswamitra related stories of Vishnu. Once Vishnu came as a dwarf to quell the Asura (demon) Mahabali*. He did a tapasya (austere meditation) in this place before he asked Mahabali for three paces of land. Mahabali was the greatest king the earth ever knew. He was an Asura, but his bhakti and his dharma were immaculate. He vanquished all the other Danava monarchs of the earth and the sky. He conquered the Maruts and Indra himself and announced that he would hold a *yagna* to have himself crowned emperor of the Swarga, Bhumi, and Patala.

Led by Agni, the fire god, the devas came abjectly to Vishnu. He sat in tapasya in the asrama. Agni cried to Mahavishnu: "You must stop Bali before he becomes an emperor. Indra is in exile, and all his devas with him. In their place, Bali has made his demons lords of all the elements, the luminaries, and the planets. They rule 'time' now."

The Rishi Kashyapa said to Vishnu, "Lord, my wife Aditi grieves for her sons, whom the Asura has cast out of the Devaloka. Wipe her tears, Narayana (Vishnu), be born as our child to end the sorrow of your people. Be born in this place, and let it be known as Siddhasrama." Vishnu always favored the devas in their endless wars against the Asura, and he agreed.

He was born from the mother of the devas, Aditi, and Brahma's son, Kashyapa Prajapati, in Siddhasrama. The Lord (son) was a brahmana, perfect in every limb and feature. He was born a dwarf. In that first human incarnation, he was called Vamana or Upendra. Straightaway shining like gold, he went to Mahabali's *yagna* (sacrifice).

Seeing the exquisite young brahmana, Mahabali rose and gazed joyously at the dwarf and welcomed him to the sacrifice. "You are as bright as god, and my heart insists that though you have a human form, you are not of this earth. Ask me anything, and I will grant it to you, for my soul is very pleased and anxious to please you."

The dwarf (Vishnu) replied that he had no need of the king's treasury, granary, army, or kingdom but only a piece of land to sit upon in prayer. "Give me three strides of land, Bali, that I can cover with these legs of mine."

Mahabali was amused at the request and consented. Bali reached for the sacred water that sanctifies the gift, the giver, and the receiver. But Sukracharya, the king's guru, warned him that the dwarf is no child, not even a brahma, a deva, or yogi, and if he is granted his wish, the king will die. But Bali would not listen to the advice of his guru.

Bali's queen poured water into his palms, and he solemnly gave away the three paces of land the dwarf had asked for. The instant the water touched Vamana's (Vishnu's) hands, the tiny brahmana began to grow. He grew into his Viswarupa, his cosmic form. With his first stride, he crossed the earth. With his next, he covered the heavens. Then he stood refulgent before Mahabali and said, "Where shall I set my third stride, Bali? My foot is raised."

The Asura was a great bhakti. Tears streaming down his face, Mahabali bent his head and cried to Vamana, "Set your third stride upon my head, Lord." The Vamana set his foot on Mahabali's head. With the ecstasy of redemption, he thrust the Asura down into Patala, down to the eternal kingdom and peace. Vishnu had set Mahabali free. (*Ramayana Book 1, Banda Kala, Chapter 10, Legend of Vamana*)

Comments

Amazingly, this character of Vishnu is consistent with that of Shiva, Brahma, and Indra in that they are all deceivers. It is of great disappointment. Why would Vishnu need to do a *tapasya* (deep meditation) before he lies?

(iii) Vishnu's Deception. *Vishnu disguised himself as an enchanting woman to fool the demons* and steal back the ambrosia pot and returned it to the deities. A great battle broke out between the deities and the demons, but the demons were defeated and fled to the netherworld. Also read C (viii). (*Padma Purana 2.1.4, The Manifestations of Goddess Laxmi*)

Comments

Here, again, Vishnu had to lie in order to get what he wanted, and he seemed powerless otherwise.

(iv) *Vishnu disguised as a Brahmin* to enlighten Narottam, who desire to know how Mook was able to obtain divine powers (*Brahma Purana 2.1.14, Narottam, the Brahmin*).

Comments

It is definitely his character to lie or deceive.

(v) Brahma blessed the demons. After the death of Tarakasur, his three sons—Vidyunmali, Kamlaksha, and Tarakaksha—complete a tremendous penance to Brahma, which pleased Brahma very much. The three brothers asked for immortality but had to settle for Brahma's gift of three invincible

forts and that they cannot be killed unless someone is capable of destroying all three forts with a single arrow shot. The forts were made of gold, silver, and iron and one for each of the brothers.

The arrogant demons started to torment the deities, and they, in turn, went to Vishnu for help. Vishnu sent a thousand spirits to fight with the demons but was defeated. The deities went to see Vishnu again, and this time, Vishnu realized that the demons were devotees of Shiva, so *Vishnu sent a delusionary entity* to distract the demons from worshipping Shiva and leading a morally degrading life. Vishnu then eulogized Shiva and went to see Shiva who agreed to destroy the three forts and the demons. Shiva then shot an arrow, destroying all three forts at one time, and returned to him, thus destroying the demons. All the deities were delighted and eulogized Shiva. (*Linga Purana 17.4.7, Lord Brahma blesses the demons*)

Comments

It is not just one occasion that Vishnu had to disguise himself to deceive the other party, but it had become habitual because it is Vishnu's character. For a god, who had to deceive the other party, it also meant that Vishnu knew the truth but elected to deceive the other party in order to gain the upper hand, gain something from or have control over the other party. If you had the power and authority, why would a person need to deceive another? Being a deceiver is also the personification of the serpent. It can also mean that in his natural state, Vishnu was not able to overcome his enemies or situations and had to resort to deception.

(vi) Netherworld: Vishnu as Ananta a.k.a. Sheshanaga. In the depths of the earth are seven netherworlds that are colorful and have beautiful lands and are occupied by Daanav (Asura or demons), Daitya (another race of Asuras), Yaksha (demons), and Naaga (serpents). In the netherworld is an "idolized" form of Vishnu known as Shesh (Serpent) with tremendous virtues, and he has a thousand hoods illuminated with gemstones. The demons lose their strength in his presence. He has red eyes and wears a crown, earrings, and garland and blue clothes. The poison from his thousand hoods destroys the three worlds as Rudra, and because of his tremendous virtues, he is known as Ananta (Serpent). (*Vishnu Purana 3.2.5, Description of the Netherworlds*)

Comments

With all the described virtues accorded to Sheshanaga, one little deception destroys all the virtues because Sheshanaga became untrustworthy, and so is Vishnu. A mountain of virtues could not overcome a tiny little lie or deception.

(vii) Vishnu's plan to kill the Tripurasurs. As long as the Tripurasurs are religious and virtuous they could not be killed, so *Vishnu created an illusionary entity from his body*, who is bald, wears dirty clothes, carries a bag, and has a broom on his head and calls him Arihan. Vishnu instructed Arihan as to how to influence the Tripurasurs and turn them away and become irreligious and be the opposite of being virtuous or corrupted. This they did in a short time. (*Shiva Maha Purana 5.2 Shiva Samhita 5.2.116, Emergence of Atheism*)

(viii) Vishnu to reincarnate as Rama in order to kill Ravana. *Ravana, the head of the demons*, was terrorizing the rishis and their sacrifices and even eating the rishis. Indra was afraid of Ravana and went to Brahma for help, and they, in turn, went to Vishnu. *Vishnu promised them that he will be born as a son (Rama) of Dasaratha and will kill Ravana*. King Dasanthra would have four sons after he performed an *aswamedha yagna* (horse sacrifice) by reciting passages from the Atharvaveda. (*Ramayana Book 1. Chapter 4, Ayodhya, Chapter 5, The need for an Avatar*)

Comments

You would think because he is a god, he can just kill Ravana just by his will or command. In this case, it is not so, but Vishnu had to reincarnate as Rama and await for Rama to grow up to exact his wish. Vishnu did not die to cause himself to be reincarnated as Rama but that his spirit entered into Rama.

(ix) The rishi's curse on Vishnu. In a war between the devas and Sage Daityas, the Daityas women fled to Maharishi Bhrigus's wife's for refuge. She agreed to give them shelter and protection. The Asuras were enemies of Vishnu, and so Vishnu beheaded Maharishi Bhrigus's wife. So Maharishi Bhrigus cursed Vishnu, saying that since Vishnu killed his wife with anger and passion, *so when he is reborn a mortal, he will be separated from his wife and suffer the same feeling as he did*. *Vishnu accepted the curse*, so when Rama the avatar of Vishnu was born, the curse fell on him, and therefore, he was separated from Sita. (*Ramayana, Book 7, Uttara Kanda: Book of the North, 27, Sumantra's Tale*)

Comments

If a god can be cursed and have it come true, what then is a god? It really is preposterous that a god can be cursed and have it come true. It reflects the fact that the god did not have power and authority over a curse. The god is more human than

the believer wants to believe. You would think that a god is beyond curses; otherwise, he is just like another human.

- (x) Indra's sin, and Vishnu's horse sacrifice. Vitra, an Asura, did such a severe penance and *tapasya* that Indra was afraid for his life. He went to Vishnu, crying and weeping and asking for help, as he had committed a sin for killing a brahmana. Indra addressed Vishnu as Lord of gods. *Vishnu agreed and said he must perform a horse sacrifice (aswamedha)*. As a result, Indra was saved. (*Ramayana Book 7 Uttara Kanda: Book of the North, 36 Bhargava's Curse*)

Comments

To whom would Vishnu perform the horse sacrifice to? You do not just perform a horse sacrifice for a sacrifice's sake as that would not make sense. You always make an offering and sacrifice to someone higher, do you not? So is there someone higher than Vishnu? Maybe Vishnu made an offering to Shiva?

- (xi) Indra/Vishnu. Indra performed several yagnas to show Lord Vishnu his appreciation for helping him defeat the demon, Hiranyakashipu, and regaining heaven (*Padma Purana 2.5, Uttara Kanda 2.5.5, Indraprastha*).

Comments

So here, Indra is making a sacrifice, devotion, or worship to Vishnu, recognizing that Vishnu is superior to him. Otherwise, why would anyone perform a yagna to his equal or lesser?

- (xii) Vishnu's consent to Rama's suicide. Rama committed suicide. Rama then walked into a flame and appeared as light with arms. He is regarded as a god of gods and was absorbed into the infinite one. Vishnu told Brahma that many of Rama's followers also followed him into the fire and that they are blessed. As their mortal bodies touched the holy waters of flame, the bodies dissolved and rose up as bright light and were like gods.

Brahma and Vishnu witnessed Rama's suicide by walking into the fire and that he was absorbed into the infinite one. Vishnu told Brahma that many of Rama's followers also committed suicide in the fire, and their bodies burned up and rose like bright lights, like gods. (*Ramayana Book 7, Uttara Kanda: Book of the North, 40, Rama prepares to leave the world*)

Comments

Vishnu and Brahma witnessed the suicide and did nothing to stop it and, in that sense, consented to the suicide or death. And when Vishnu and Brahma consent to it, they devalue the purpose of life and indirectly say it is okay to commit suicide as a person will be reborn. So then killing anyone does not carry as heavy a gravity anymore because that person will be reborn. If you apply that today to what is happening in India with the terrible COVID-19 disease where thousands die each day, it is not really a tragedy as all of them who are Hindu will be reborn again. Hindus have no proof of being reborn and yet that teaching pervades the whole society and devalues the meaning and purpose of life.

- (xiii) Sati's sorrow (a repeated variation of the same story). When Sati discovered that her father, Daksha, did not invite Shiva, her husband, to his yagna (fire sacrifice and offerings), she was grieved and committed suicide in the yagna fire. Jaya related what had just happened to Shiva when he showed up, uninvited. Shiva was furious and full of wrath, and as a result, he issued *gunas* from his body, and one of them was Veerbhadra, and together they went to see Daksha. A major battle ensued, and they slaughtered the deities. The deities could not overcome Veerbhadra and fled to Vishnu to ask for help. *Vishnu entered into the foray and defeated Veerbhadra* and decided to spare his life. Veerbhadra return to Shiva who advised him to stay out of harm's way by finding a safe haven. (*Vamana Purana 6.2 Tales of Lord Shiva 6.2.3, Sati gives up her life*)

Comments

It seems that the mighty Shiva, the destroyer god, is unable to defeat Veerbhadra and needed Vishnu's help. It also proved that Shiva is subservient to Vishnu. And yet in other passages, Vishnu is subservient to Shiva. Please see chapter 7C, section G (vi).

- (xiv) Lord Vishnu the protector. Lord Vishnu, who protects the world from evil, did not do a very good job. (*Mahabharata, Vol. 1, Book 3, Vana Parva (15), The Muni Brihadhaswa*)

Comments

As you can see, the world is full of evil, and they continually rise as you can see the horrific damage done by Hitler, Stalin, Pol Pot, etc., and Vishnu is doing a lousy job. Maybe Vishnu is just for Hindus in India, a localized god with no power outside

India. And if Vishnu is international, why would evil pervade societies worldwide? Those are only three major evil characters in history, but that does not even touch on all the evil in the world today, and we do not see Vishnu doing anything about it. Russia, in 2022, invaded the Ukraine, and thousands have died thus far; so where is Vishnu when he is needed?

(xv) Vishnu the provider. If the supreme Vishnu provides milk to the mother to feed her babies, so Vishnu assumes different forms to provide for all his creatures. In this way, Vishnu is present in the milk and the grain. Since milk is prone to be spoilt easily, it is necessary to maintain the pure form of the milk. Any deviation from the pure milk of doctrine will affect or damage the devotee's penance. (*Brahma Purana 1.3.6, Why does Vishnu stay in the sea of milk?*)

Comments

As per my comments above, maybe Vishnu is just for Hindus in India, and even then, look at the poverty that is rampant in India, and Vishnu looks helpless. On the other end of the scale, look at all those prosperous countries without Vishnu.

(xvi) Vishnu the illusionary. After a hundred years of battle, the demons defeated the gods. The gods prayed to Vishnu, who appeared before them. They told him that the demon took their due share from the oblation and asked Vishnu to protect them. Vishnu obliged. *Vishnu issued Mayamoha from his body, which caused illusions to the demons*, and that misled the demons away from the Veda, thus violating the path of the Vedas, allowing the gods to kill the demons. (*Vishnu Purana 3.3.16, The battle of gods and demons*)

Comments

Why does Vishnu have to cause an illusion to defeat an enemy. If Vishnu had the power to create the world and the universe, all he had to do is will it, and all his enemies will be defeated. Something is askew here. Is Vishnu a god or is he not a god at all?

(xvii) Vishnu's instructions to kill Tarakasur, a mighty Asura or demon. Kartikeya, son of Shiva and Parvati, was asked by the deities to lead in the battle with Tarakasur, a mighty Asura or demon. The deities were losing, and even Indra was wounded. *Vishnu then provided instructions to Kartikeya on how to defeat Tarakasur, which he eventually did.* (*Skanda Purana 4.1, Maheshwar Khan 4.1.10, Kartikeya kills Tarakasu*)

Comments

It seemed that Kartikeya is not equal to his father, Vishnu, but a subservient and had to be taught how to defeat Tarakasur.

(xviii) Vishnu's plan to kill the Tripurasurs. As long as the Tripurasurs were religious and virtuous, they could not be killed, so *Vishnu created an illusionary entity from his body*, who is bald, wears dirty clothes, carries a bag, and has a broom on his head and called him Arihan. Vishnu instructed Arihan as to how to influence the Tripurasurs and turn them away and become irreligious and be the opposite of being virtuous or corrupted. This they did in a short time. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.116, Emergence of Atheism*)

Comments

If Vishnu represents what is pure, holy, and true, why would he cause someone else to be the opposite? You would think that Vishnu would want his enemies to repent of their ways and return to what is pure, holy, and true. But then Vishnu is a deceiver, thus a sinner, and therefore is not pure, holy, or true.

G. Vishnu and His Avatars

Here are some examples of Vishnu's Avatar:

- (i) Vishnu and Garuda. *The Garuda is the fiercest king of birds, and it symbolizes that Vishnu will be there for his devotees in no time when they are in trouble or when calamity hits* (*Brahma Purana 1.3.11 Why is Garuda the Vehicle of Vishnu*).
- (ii) Vishnu's incarnation as Kumar, a boar. Sage Kashyap with Diti had two sons, Hiranyakashipu and Hiranyaksha. Hiranyaksha stole the earth and took it to another celestial realm called Rasatala. The deities went to *Vishnu for help to rescue the earth, which he did by incarnating as a boar* and gored Hiranyaksha with his horn to death. (*Padma Purana 2.5 Uttara Kanda 2.5.8 Nrisimha Incarnation*)
- (iii) Vishnu's incarnation as Nrisimha, half man, half lion. His brother, Hiranyakashipu, did penance to Lord Shiva who blessed him with immortality and that he cannot be killed by man, beast, or weapon. He married Kalyani and had a son named Prahlad. Though born of a demon, he was devoted to Vishnu. That upset Hiranyakashipu and failed to deter his son and was unsuccessful when he encouraged his subordinates to kill Prahlad.

When Hiranyakashipu realized that Vishnu was omnipresent, he decided to strike at a pillar, assuming *Vishnu was there also. The pillar manifested into Nrisimha, who was Vishnu incarnated as half man and half lion, and was able to kill Hiranyakashipu.* Vishnu, when he sees humanity is under religious threat, will intervene by reincarnating himself to protect humanity. (*Padma Purana 2.5, Uttara Kanda 2.5.8, Nrisimha incarnation*)

Comments

Vishnu is not doing a very good job. The world did not see Vishnu saving the world in World Wars I and II. And if Vishnu is really omnipresent, then he should have been there, intervening in the world wars.

It does seem that Vishnu is incapable of accomplishing those tasks without transforming himself into a different entity. The question becomes, if you can do it by your own self, why would you need to be someone else to accomplish those tasks or challenges ahead of you? If you are sufficiently strong and powerful enough, you can just do it by force, and nothing can stand in your way. For more discussions on avatars, please go to chapter 9.

- (iv) Doctrine: Vishnu's avatars and incarnations. The many incarnations of Vishnu are to save the world and restore the dharma (*virtuous and moral duty*). (*Mahabharata Vol. 1 Book 3 Vana Parva [16] Tirtha Yatra*)
- (v) Vishnu incarnates himself on earth from time to time to intercede. Otherwise, the entire universe will go into decline as Vishnu returns to reestablish the purity and golden age. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

It is okay just to make a claim, but there is no proof of that claim. Where was Vishnu in World Wars I and II? Where was Vishnu when two million Armenians were massacred by the Turks, two million Ibos were massacred in Nigeria, and two million tribal Cambodians were massacred by General Pol Pot?

- (vi) Doctrine: Vishnu's avatars/incarnations. Vishnu incarnates himself on earth from time to time to intercede. Otherwise, the entire universe will go into decline as Vishnu returns to reestablish the purity and golden age. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

Same as in (v).

(vii) Vishnu and his nine incarnations, plus one to come:

- (a) Matsya avatar or fish incarnation.
- (b) Kurma avatar or turtle incarnation.
- (c) Varaha avatar or boar incarnation.
- (d) Narasimha avatar, an incarnation in the form of a being who was half man and half lion.
- (e) Vamana avatar or dwarf incarnation.
- (f) Parashurama.
- (g) *Rama*.
- (h) *Krishna*.
- (i) Buddha.
- (j) *Kalki as yet to come at the end of the age to destroy the wicked and to bring in the new age.* (*Agni Purana 10.1, The Avatars*)

Comments

It really boggles the mind and human intellect how Vishnu is able to have avatars existing all at the same time with himself and that he needs avatars to resolve conflicts. The only thing that is possible is if the spirit of Vishnu inhabits all the characters mentioned above, and if that is so, then it is spiritual possessions. But then in all the sacred Hindu texts and literatures, Vishnu is portrayed, many times over, as a deceiver, and if so, why would anyone believe in Vishnu, regardless of how fantastic he is? He can have the ability to wipe out all his enemies by blowing his nose. It did not really matter because he is a deceiver, and if a deceiver, then a liar, and therefore a sinner. If a sinner, therefore, he is unholy and impure.

Here belies another problem in that the avatars, all with different personalities, are all living at the same time as Vishnu. And what does that truly mean? All of them are separate and distinct beings, and does that mean that they are the different personalities of Vishnu and they continue living and become separate Vishnus? So when they all get together, there will be ten or twenty-four or even ninety-nine Vishnus getting together? There are further complications when they get together with their wives' consorts and progenies.

If all the avatars are truly from Vishnu, then it should be possible for them to get together and become one again, but that has never happened nor is it documented in any of the Hindu sacred texts! If it is possible to put them all back together as one Vishnu, to do so is to destroy the beings of the avatars forever into oblivion. These

are the roadblocks to the concept of avatars, and the leaning is toward the thought or concept that they are, in reality, spiritual possessions of the different personalities by the spirit of Vishnu. For more discussions on avatars, please go to chapter 9.

H. Vishnu and His Consorts

- (i) Vishnu's consort, Lakshmi. The ideal spouse and ideal woman is to be found at the feet of Vishnu in service to him. Lakshmi represents the goddess of wealth, and those who want wealth must come to Lakshmi at Vishnu's feet and is found nowhere else (*Brahma Purana 1.3.1 Goddess Lakshmi*)
- (ii) Vishnu's consort Lakshmi. Lakshmi rides an owl, which shows subserviency to Vishnu who rides Garuda. The owl can see in the dark, which stands for ignorance and therefore represents black money and misdeeds. (*Brahma Purana 1.4.3 Why is the owl a vehicle of Lakshmi?*)

Comments

Vishnu has three consorts: Lakshmi, Parvati, and Sarawati. There was no peace in paradise as Sarawati did not get along with the other two wives, and so Vishnu gave two wives or consorts away! What? How is it possible to have no peace and complete joy in paradise but squabbles, such that Vishnu had to give the "used" Sarawati to Brahma and the "used" Parvati to Shiva? There wasn't any divorce as he just gave them away! This show the true value of the women goddesses or devas, and many times, that is reflected in Hindu societies in India. What that really means is that Vishnu was unable to foresee the problem or that Sarawati could not get along with Lakshmi or Parvati. How is it possible for a god not to foresee an oncoming problem? One would think that that would have been a quality of a god, someone who can see the end from the beginning. Otherwise, that "god" is no different from any other human being, doing what is good in their own eyes and to suffer the consequences of their actions later.

I. Trimurti

- (i) Brahma/Shiva/Vishnu. Ravana of the Ramayana story did an austere penance on one foot for ten thousand years to Brahma and that delighted Brahma, who awarded him with a boon of a vast kingdom. Ravana drove his stepbrother out of the Lanka after tormenting him for a long while and proceeded fighting with the deities. The deities went to Brahma for help, who in turn went to Shiva. Shiva was clueless as to how to subdue Ravana, so they went to Vishnu for assistance. Vishnu assured the party

that he will come as an Avatar, Rama to destroy Ravana. (*Padma Purana 2.4, Pataalkhand 2.4.2, Ravana the Mighty Demon*)

Comments

Vishnu had to incarnate himself into Rama in order to kill Ravana, and this just shows that the Trimurti are not at one or united with each other in that it was Brahma who gave Ravana his boon, which made him almost invincible. Does Brahma not know ahead of time the consequences of his actions? Looks like Vishnu and Brahma are not in unity.

Further examples of the disunity of the Trimurti can be found in chapter 8.

- (ii) Shiva/Vishnu and the AUM and OM.

Shiva appeared as a sage to Vishnu and Brahma to explain the AUM and the mantra OM. Brahma comes from the letter A, signifying creation; Vishnu the letter U, signifying nurturement; and Shiva is from the letter M, signifying salvation. The A, U, and M are also metaphors for *Brahma as semen* and *Vishnu for the vagina*. Of course, *M stands for Shiva Linga, the penis*. The OM sound is the mantra of Shiva. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.9, Shabda-Brahma*)

Comments

The chant and mantra, AUM, in reality has sexual overtones, and when a devotee spends time before their god or deity and meditates with the AUM, the devotee is embedding and flooding in his mind, heart, and soul in sexual symbolism. And when thousands of devoted Hindus perform the same chants all over, you begin to understand the impact it has in the design of many Hindu temples, with figures in sexual acts and the worship of Shiva's penis and the Yoni or vagina. For more information, please read chapter 10 (ii).

- (iii) Shiva teaches Brahma and Vishnu. Shiva taught the *Vedas* to Brahma and Vishnu and how to conduct Shiva worship. *Shiva informed them that Vishnu came from the left side of his body and Brahma the right*. Shiva also told them that he would bless them with the incarnation of Rudra from their bodies for the purpose of incarnation and also for the purpose of annihilation. Shiva further revealed that his consort, Uma, is actually nature, and her the power of incarnation of Saraswati as Laxmi, who would be Vishnu's consort. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.11, Shiva Enlightens Brahma and Vishnu*)

Comments

It certainly looks like both Vishnu and Brahma are incompetent gods who require instructions on the *Vedas* and how to worship Shiva, their superior! And yet Brahma boasts that the *Vedas* come from him as in chapter 7A, section H (i).

- (iv) Shiva, Vishnu, and Brahma life timeline. Shiva informed Vishnu and Brahma that their one day and one night is made up of four thousand eras for each. A year is made up of twelve months, and each month has thirty days, and this way, all their lives, including Rudra, are fixed at a hundred years. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.12, Age of Brahma, Vishnu, and Rudra*)
- (v) Brahma and Vishnu Dialogue. *Vishnu told Brahma that it is not wise nor is it foolish to have Shiva as his enemy* after Brahma told him that he wanted to take birth in human form. However, when Brahma insisted on going ahead, Vishnu advised him that if he can be pleasing to the devi Parvati and receive her blessings, and if the Sage Daksha can do a penance so that Parvati can be born in his house (Sanskrit translation here is vague). (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.32, Dialogue between Brahma and Vishnu*)

Comments

From all the above passages in Section J, the Trimurti shows all is not well in Hinduism in that the three major deities—Shiva, Vishnu, and Brahma—did not get along at all. They fought, argued, and tried to prove who was superior to the other. That definitely was the Trimurti but not the Trinity as per biblical teachings. The three deities definitely do not act as one or in unity. In the sections on doctrine and Shiva Linga, Vishnu and Brahma had to worship Shiva's penis or Shiva Linga. Now how is that unity? If Brahma and Vishnu had to worship Shiva's penis, they are definitely subservient to Shiva.

J. Vishnu's Attributes

Vishnu is portrayed in the Hindus sacred texts with the following characteristics:

- (a) A deceiver.
- (b) Perceived rewarder of wealth and riches and good health.
- (c) Perceived protector (security).
- (d) Teaches truth and give holy laws(?).
- (e) A fighter and defeated demons.

- (f) User of magic and receiver of witchcraft, sacrifices, incantations, and offerings.
- (g) Cannot defend himself from a Rishi's curse.
- (h) Appearance of peace, without fear and fights with a weapon.
- (i) Appear virtuous, gentle, and knowledgeable.
- (j) Subservient to Shiva.
- (k) Failed in his twelve-year penance.
- (l) Cheated King Maharishi of the three worlds.
- (m) Creator of Brahma and all living things; even a Brahma claimed that he is the creator.
- (n) Created from the left side of Shiva.
- (o) Needed to change form and appear as avatars to accomplish certain missions or tasks.

Comments

With the listed fifteen points, do you still want Vishnu to be your god? The fifteen points speak for themselves. If your argument is that the *Ramayana*, *Bhagavad Gita*, *Mahabharata*, *Upanishad*, and the *Puranas* are nothing but mythological stories, then all of them should be excluded from the Hindu religious texts. Otherwise, it would be selective theology or cherry-picking your theology. Your disagreement or contention is not with me but the sacred Hindu texts (the *Ramayana*, the *Mahabharata*, the *Upanishads*, and the *Puranas*). And if you disregard them as mythologies or just plain literature, then you have very little or no information on the Hindu gods or deities and therefore have no knowledge of whom you worship. Then the question becomes, how are you able to worship someone in ignorance? This is the twenty-first century, and that type of thinking is passe. You do not have to satisfy me with the arguments but your own very soul or spirit that you be truly true and honest with yourself. One also cannot pick and choose what passage to believe in as that becomes selective theology, and it does not hold water.

When compared to the twenty-five points on what are the attributes of God found in chapter 5, how does Vishnu stack up? That is a question for you to answer for yourself because you have to live with yourself with what you practice as it is your life, and you are your own judge. You have to live with yourself, and no one else judges or accuses you. It takes courage to live a truth, and there is honor in the relentless pursuit of it. We only live this life just once, and we should not compromise our standards. We should call it is it is, and that is what is meant by courage!

There is the other possibility that Vishnu is a spirit that appears and teaches the sages of old, and they have no idea who they were dealing with, and are not knowledgeable enough to test the spirit. It must be a terrifying or spell-binding experience

and through no fault of their own that they accepted those celestial beings, spirits, or fallen angels as gods.

You should also compare the attributes of Vishnu with that character of God found in chapter 6 and see the similarities and the differences. Are there more similarities with chapter 6 than that found in chapter 5? And if so, then there is a real problem for you to resolve. I am only pointing out what I have found in the sacred Hindu texts that forms the foundation of Hinduism.

CHAPTER 7C

Shiva



A. Introduction

Shiva is one of the three major principal deities or Trimurti in Hinduism that includes Vishnu and Brahma. He is also known as Mahadeva or great god as well as the Destroyer. Shiva is at times called a Rudra, but not all Rudras are Shiva. The name Shiva is not found in any of the Vedic text, but Rudra is, and Rudra is not identified in the Vedic text as Shiva.

In the *Ramayana*, Sage Kashyapa and his wife, Aditi, had thirty-three children (eleven Rudras, twelve Adityas, eight Vasus, and two Asvins). Shiva's consort is Parvati or Sati, and they live in mount Kailash. However, Shiva is supposed to be self-exist-

ing and therefore cannot be one of the children of Kashyapa and Aditi. Shiva and Parvati had two sons, Kartikeya and Ganesha; Ganesha is worshipped and is the more famous of the two. Shiva is worshipped as a deity, and so is his phallic symbol or the Shiva Linga, but that was not so until the period described in the Puranas. In the Vedic text, Rudra is regarded as the “father of the Maruts.”

There is a real contradiction among the different sacred texts as to the real origin of the Rudras. Please read this under section B (iv and v) and section L.

B. Brahma Creates Rudra (Shiva) from His Mind

- (i) Shiva is a created being. At the beginning of the Kalpa (era or age), *Brahma thought of having a son with similar virtues as himself, and suddenly, there appeared on his lap a boy with a reddish blue body, and Brahma gave him many names, including Rudra, Shiva, Bheema, Mahadeva, etc.* There are eleven idols of Shiva, and they had eleven wives. Rudra married Sati, the daughter of Daksha Prajapati, and his wife. Later, Sati committed suicide by walking into the yagna or sacrificial fire. She reincarnated as Parvati to marry Shiva. Sage Bhrigu got married to Khyaati and had two sons and a daughter named Lakshmi, who married Vishnu. (*Vishnu Purana 3.1.5, Creation of Rudra and Omnipresence of Lakshmi*)

Comment

Brahma created Shiva, and therefore, Shiva is not self-existing. So how is it possible that Shiva is part of the Trimurti when Shiva is a created being? You can also read the contradiction in (ii), in the *Skanda Purana*, where Shiva created both Brahma and Vishnu.

- (ii) Shiva the Creator. Lord Shiva started the creation from his own will. Vishnu came forth from his left side and Brahma from his right side, and both were created with both Sattvas and Rajas. From then on, Brahma proceeded with the process of creation and Vishnu the preserver. Brahma proceeded to create the ten sages or rishis (Marichi), and by his will, Daksha Prajapati came from Brahma's right thumb. Brahma created four caste members (*Brahmins* from his mouth, *Kshatriya* from both of his hands, *Vaishyas* from his thighs, and *Shudras* from his feet). From Marichi came Kashyap, and from Kashyap came forth deities, demons, maruts, nagas, yakshas, gandharvas, and apsaras, etc. *Lord Brahma created the first human, Manu.* Lord Shiva is the sovereign creator because he created Brahma. (*Skanda Purana 4.1 Maheshwar Khan 4.1.17 Lord Shiva, the sovereign Creator*)

Comment

Shiva created Brahma as per this *Skanda Purana*. Or did Brahma create Shiva as per the *Vishnu Purana* in B (i)? Furthermore, Brahma created the four castes (Brahmins, Vaishyas, Kshatriyas, and Shudras) found in India. Humankind had no choice of what they can be because Brahma deigned them to their castes, according to the *Brahma Purana*. India was stuck with the caste system for many years because of this doctrine. For more on the caste doctrine, please go to item (iv) in this chapter and to chapter 11, section F.

- (iii) Shiva/Brahma/Vishnu/Creation/Sati went to Daksha yagna. *Lord Shankar (Shiva) gave the job of creation to Brahma, who in turn instructed Vishnu to nurture the world and is also its annihilator. Sati was upset Shiva was not invited to Daksha's yagna, but she went anyway by herself. (Skanda Purana 4.1, Maheshwar Khand 4.1.1, Daksha's animosity toward Lord Shiva)*

Comments

According to the *Mahabharata*, Brahma came from Vishnu's navel, and there is no record of Shiva giving him the permission to start the work of creation. You would think that since Brahma emanated from Vishnu, who then became his father is the one who give him permission to create.

- (iv) Shiva's feminine side. Brahma created the (a) Brahmins for his mouth, (b) the Kshatriyas from his chest, (c) the Vaishyas from his thigh, and (d) the Shudras from his feet, and they form the caste system in India and Hinduism. Brahma created sons, who are Rishis or Sages, in order to populate the earth, and they are Bhrigu, Pulah, Kratu, Angira, Marichi, Daksha, Atri, and Vashishth, but they are all virtuous, and being virtuous, they are free of worldly desires. As a result, his effort to populate the earth failed and *out of his (Brahma) forehead issued forth Rudra (Shiva?) having a body that is half male and half female. Brahma instructed Rudra (Shiva?) for the feminine side to separate from him and then start copulating and populating the earth.* Rudra issued eleven females and eleven males from his body, and they started having sex to populate the earth. (*Padma Purana 2.1.3, The Four Prominent Castes*)

Comments

Brahma created Rudra out of his forehead. *It seems that not only does Rudra (Shiva?) have a feminine side but that Brahma also had a feminine side as in: (a) Ramayana Book*

6, *Yuddha Kand 22, The Sons of Ravana; and (b) Mahabharata VI, Book 6 (Yuddha Kanda: War), Chapter 24 (The Sons of Ravana)*. From this sacred Hindu text, the male Rudra (Shiva) had sex with the female Rudra (who also is Shiva) and produced eleven females and eleven males. It does seem that the first human pair, Manu and Shatarupa, are products of incest in the extreme. Shiva had sex with himself! Shiva is what you called a hermaphrodite, like earthworms and echinoderms, like snails and starfish. Which Shiva is the true god or deity of Hinduism today since there are two of them? Did they finally emerge to form one Shiva as there is no record of it? For Hinduism and sexuality, please go to chapter 14, section E.

- (v) Shiva/Rudra and Brahma and creation. After his penance, *Lord Brahma saw Rudra coming forth from between Shiva's eyebrow, and half of the body is that of a man and the other a woman*. Brahma requested that Rudra proceed with the creation of males and females, but Rudra only created more of himself, known as *rudragana*. So Rudra asked Brahma to do the creation himself. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.18, The Emergence of Rudra-Avatar*)

Comments

Rudra came from between Shiva's eyebrow instead of (vi) as the children of Manu and Shatarupa. In (iii), Shiva gave permission for Brahma to do his creation work which is different from this story in the *Shiva Purana*.

- (vi) Origin of the eleven Rudras and Shiva.

Being tormented by demons, Sage Kashyap asked Shiva to be born through him as his son, in order to kill the demons. *Shiva consented and was born through Kashyap's wife, Surabhi. Surabhi produced eleven sons, and they are known as Rudras, and they fought with the demons and killed them. The deities were relieved and worshipped the Rudras.* (*Shiva Purana 5.3, Shatruda Samhita 5.3.17, The Origin of Eleven Rudras*)

Comments

In (iv), Rudra came from Brahma's forehead; in (v), Rudra came from between Shiva's eyebrow; and finally in (vi), Rudras are eleven of Kashyapa and Aditi's thirty-three children. It is total confusion, and how can anyone trust any of the sacred texts in Hinduism?

It is a very difficult to understand creation in Hinduism when two parties claim one created the other (Brahma claimed he created Shiva, and Shiva claimed he created Brahma as indicated by the passages above), and you will never know what

the truth is. But in the Hindu mentality, they seem to be able to be satisfied in not knowing the real truth and live within their comfort zone. Hindus are able to live with the two different realities and two different truths which contradict each other. But if the *Puranas* are deemed mythologies, then it should no longer be classified as sacred, and all the things adopted from the *Puranas* into Hinduism should be discarded. Otherwise, one begins to practice selective theology, and everyone is a master unto themselves. How does the Hindu intellectual explain all these contradictions or rationalize them away and live with the contradictions?

C. Shiva's Appearance

- (i) Shiva is identified with his matted hair, a third eye on his forehead, and *with a king serpent or cobra, Vasuki, wrapped around his neck*. He's normally pictured in his yogic posture with a trisula (Trident) and a drum. (*Mahabharata Vol. 1, Book 2, Sabha Parva 13, The green monster [Prophetic message]*)

Comments

Again, just like Vishnu and Krishna, Shiva is associated with a deceitful serpent instead of a noble horse or magnificent lion or a majestic eagle. The serpent is deceitful because with its good looks, the venom is poisonous. And in this story, Shiva is personified with the king serpent or cobra, Vasuki, who is the brother of Ananta-Sheshanaga, with whom Vishnu is identified with. For more information on the character of the serpent, please go to chapter 6.

- (ii) Rishi Vyasa said, "The ways of fate are inscrutable, my child. The omens can mean only one thing: misfortune, and as I read it, misfortune for fourteen years. But the misfortune is only a part of a deeper destiny that springs in dark Krishna, and uses your brother and you as its agents. This destiny's ends are beyond my understanding, for it means to destroy the very race of the Kshatriyas. Draupadi shall also be fate's instrument, as prophesied when she came into the world. *Tonight you will dream of the blue-throated Siva, wearing a tiger skin, carrying his trisula (trident). You will see him astride his great bull, grazing south in the direction ruled by the lord of the manes, and drinking blood out of a human skull.*"

Yudhishtira looked so stricken that Vyasa put his arm around him and said with a smile, "But don't be perplexed yourself over fate. There is nothing that can be done about what is written in the stars." (*Mahabharata Vol. 1, Book 2, Sabha Parva, Chapter 13, The Green Monster*)

Comments

This drinking of blood from a human skull sounds very much like a practice of witchcraft, the dark arts, or Voodoo. The very symbolism of it is a show of deep disregard and hatred for humans, and that is evil, and it portrays a total dominance of humankind and treated as worse than animals. Is that a god that loves mankind? Is that a god that blesses mankind and those that worship him? But it does reflect Shiva's true character. What happened to the person who is the owner of that skull from which Shiva drinks blood?

(iii) Shiva encourages his devotee to kill the warriors in Krishna's camp. Shiva appeared before his devotee, Ashwatthama, as three eyes, dressed in deer skin, and carrying a trisula. Shiva gave Ashwatthama his sword so that Ashwatthama can enter the Pandava's camp (Krishna's companion's camp) and kill the Kshatriya warriors in their sleep. It seemed that Shiva was at odds with Krishna, an Avatar of Vishnu. Heaven is not united! Krishna, in his anger, cursed Ashwatthama. (*Mahabharata, Vol. 2, Book 10, Saughtika Parva 3, The Savage Camp*)

Comments

When you look at Shiva, the most impressive thing about him is the king serpent, Vasuki, that coiled around his neck. It is similar with Vishnu who sits resting on a serpent with multiple heads named Ananta. Ananta and Vasuki are brothers. Brahma is said to come forth from Vishnu and/or Shiva and is therefore associated with serpents. Of all the millions of creatures in the world, why is the serpent the major emblem of Hindu gods? The serpent is beautifully decorated in their skin design and an enticing forked tongue, but looks are deceiving as they all have deadly venom.

Shiva and Vishnu are synonymous with the serpents, and you can see that Shiva, Vishnu, Brahma, Krishna, and Indra all possess deceitful characteristics, "all deceiving," and therefore all liars. To deceive is to know the truth but decide to tell a lie to make what they sell more palatable. They tempt the listener with the benefits they can deliver and give. Please read the characteristics of the individual god or deity for more details and also chapter 6.

Hinduism does not hide but is quite proud of what their gods have accomplished through lies and deceit. If that is the major characteristic of the three major Hindu deities, what is it in the Hindu mindset that is able to accept such a trait for a god? I do not quite really know. Maybe it is easier to believe in a lie than a truth because believing in a truth, one has to make a stand for something and defend a position, but a liar does not. I am not making an accusation as all I am doing is writ-

ing what is found in the recommended sacred Hindu texts or scriptures. To deceive is to know the truth but elected to tell a lie for one's own gain and to ensnare a prey. And it is quite inconceivable that a deity with such terrific powers needs to deceive and ensnare his victims in order to benefit himself.

D. Shiva's Powers

(i) Shiva is able to cause a person to be reborn instantly as an adult. *Luciferic* Lord Karttikeya is Shiva's son. Lord Shiva appeared to Amba on her track up the Himalayas and during her tapasya (penance, long meditation or austerities). *Shiva, the Mahayogin, smiled at her, while an emerald cobra he wore as an ornament on his ash coated body twined around him.* Amba, in order to exact her revenge on Beeshma for not wanting to marry her because of his oath of celibacy, was promised by Shiva that she will be able to do so in her next life. Therefore, Amba threw herself into the fire, thus committing suicide in order to reincarnate into the next life and that Shiva promised her that *she will be able to remember all of her past life* to exact that revenge.

Amba was able to be reborn instantly, without any holding time for the dead as a daughter of King Drupala of the Panchalas. Her father named her Shikhandin. When she was seven, the king brought her to the palace where there hung a garland that Krittikeya (Shiva's son) had given to the person who wore it the ability to killed Beeshma. (Mahabharata Vol. 1, Book 1, Adi Parva, Chapter 9, Amba)

Comments

Here is a false teaching as no one had a past life as all are deigned to live once and then to judgment. For more information, please go to chapter 10, section J. There has never been any proof of past life. The concept and doctrine of "past life" stems from the fact that the serpent shed its skin and is renewed several times over a lifetime. But that is not true for humans. Humans shed their skin continually, and this is an ongoing process in minute amounts at a time.

(ii) Amsa recited a sacred mantra to summon a deity. When Kunti was barely fourteen, Durvasa (often described as an Amsa or essence) for Lord Shiva, taught her a sacred mantra which will summon the God to appear. A month later, Kunti recited the mantra and Surya Deva (sun god) appeared before her and demanded what her request was. *Surya lusted for Kunti because of her beauty and wished to have sex with her.* Kunti agreed only if she could remain a virgin. Surya promised that the child would be born immediately and that her virginity would be restored, and it was so. She bore a son to

Surya Deva, and with guilt, she put him in a box and floated him down the river. The baby was born wearing golden armor and earrings, and Surya mentioned that he would be the greatest archer in history. (*Mahabharata, Vol. 1, Book 1, Adi Parva, Chapter 15, Kuntibhoja's daughter, Kunti [16], The blazing Deva*)

Comments

Regardless, if it is Shiva, or you can call it the essence of Shiva or Amsa, it did not matter as what had happened here was a very young girl of fourteen was taught a mantra to call out a deity, Surya, to have sex with. How is it possible for the sun god to achieve immortality when he has no control over his lusts or desires and yet the *Upanishad* and *Bhagavad Gita* attempts to teach all Hindu devotees to seek total abandonment of desires and wants to achieve immortality? Are immortal devas (gods) and devis (goddess) not fully self-realized? For more information on self-realization, please go to chapter 10. Indra, Brahma, and Shiva—all have the same problems in not being able to control their lusts and sexual desires! You can read their respective chapters for more detailed information.

(iii) Conjuring up a god to have sex with. Pandu (king turned rishi) and his two wives, Kunti and Madri, retired to the mountain and changed their lifestyle, but Pandu longed for a son was so strong that he confided in Kunti who told him of an incident that happened to her before that *she could summon a Deva with her mantra*. Pandu was excited and wanted Kunti to conjure up a Deva so that the line of his kingship is continued by the help of the Deva. Kunti summoned up the Dharma Deva, and she conceived, and as an *asariri*, disembodied voice, said the child's name should be *Yudhishtira*.

Pandu was not satisfied with only one son, so Kunti agreed and summoned Vayu, the god of the wind, to have sex with her and impregnated her. The same voice named the son Bheemasena or Bheema for short. Again Pandu wanted another son, and *Kunti conjured up Indra, the king of gods or devas, and they mated, and she had a son named by the spirit as Arjuna*. At his birth, Indra showed up and pronounced him as Vishnu's twin incarnation, Nara and Narayana. Arjuna is Nara come again as a man.

Pandu again longed for more sons, but this time, Kunti refused. So they hatched out a plan for Kunti to conjure up the Deva to have sex with Madri. Madri, being envious of Kunti's three children, easily consented. Unknown to Kunti, the Aswins showed up, and Madri had twins named *Nakula and Sahadeva*. (*Mahabharata Vol. 1, Book 1, Adi Parva, Chapter 18, 20, Sons of Pandu*)

Comments

Same as in (ii). The god Indra is a deceiver and rapist (chapter 7D), and he is considered in the *Mahabharata* as the king of gods and devas. One would assume that a deity or god should be able to see the end from the beginning. Otherwise, why would that entity be a deity or god? And if that is so, why would the entity teach someone to conjure up an entity to have sex with? In a sense, Hinduism is sanctioning sex by humans with the devas, deities, and spiritual being or entities. From the stories in the sacred *Mahabharata*, the deities or devas lust after human women and want to have sex with them and do not see any wrong in doing so.

This is contrary to the teachings of the *Upanishads* and the *Bhagavad Gita* given by Brahma and Krishna that they are ascended beings or deities, who are free from desires, greed, wants, needs, attachments and therefore achieved immortality, are illumined beings, the enlightened ones or at one with Brahma. With such fantastic powers, why would Shiva carry a weapon at all? And that makes no sense. But if the *Mahabharata* are only fairy tales, then all of the *Mahabharata* should be banished from the Hindu mindset as being part of their religion. It is one of if not the greatest epic that has been written in world literature, but they are not a religious and sacred text. It is akin to the Greek mythology of the god Zeus, who disguised himself and raped Leda, the wife of King Tyndareus.

If it is not mythology, then it is touching a real spiritual world, and there are real spiritual entities behind the character. In the Christian Bible, God destroyed a race of people who were sired by fallen angels (or demons and evil spirits) with earthly women. For more information on fallen angels, please read chapter 6.

(iv) Shiva absolved men's sins if they bathe in the Ganga. In this part of the story, Lord Shiva allowed the captured Ganga to flow as a blessing upon the earth and absolved men who bathed in her to wash off their sins. (*Mahabharata Vol. 1, Book 2, Sabha Parva, Chapter 2, Mayaa Sabha*)

Comments

Sin is not a physical thing like dirt that you can just wash away. Sin is a deed, a thought, a disobedience, violation, or a trespass of a law, so how then, by dipping in the Ganga, is it able to wash all that away? Many times, sins have victims, and what happens to them even as you wash yours away? So the question is how is Shiva able to absolve sin? What did Shiva do to absolve sins? Just saying so does not make it true as many things had been said or promised, but they all do not hold any water! You can think that you are a king, but that does not make it so. So how then is the Ganga able to absolve sin? So what laws did Shiva issue to cause the breaking of that law or laws to make it a sin or sins?

- (v) Shiva brought Kamadeva back to life. At the wedding, Kamadeva's wife brought Kamadeva's ashes, and she, with the other goddess, out of pity, all pleaded with Shiva to bring Kamadeva back to life. Shiva consented and brought Kamadeva back to life, and that made everyone very happy. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.100, Shiva brings back Kamadeva alive*)

Comments

Shiva, the great Hindu deity, has such fantastic powers. Why would he need to carry a trisula at all? This is like the Roman god Neptune and the Greek equivalent of Poseidon carrying a trident! However, the story of Shiva predates that of Roman or Greek mythology. If Shiva had such powers, why would he not bring his wife, who had committed suicide by walking into a pyre, back to life?

- (vi) Shiva's boon to a demon King, Ravana. Ravana did a severe penance to Lord Shiva after which he asks for a boon of immortality, which *Shiva agreed and granted Ravana his desire*. Ravana began tormenting the inhabitants of the three worlds and they implored Vishnu to solve their problem. Vishnu told them he will resolve their problem through his incarnation of Sri Ram or Rama. In the treta yuga, Manu was reborn as King Dasharath, and with his queen, Kaushalya, had Vishnu born as their "son," Sri Ram (Sri Ram I an avatar of Vishnu). (*Padma Purana 2.5, Uttara Kanda 2.5.10, Sri Ram's Birth*)

Comments

Shiva, the great Hindu deity, is a god and therefore should be able to see the beginning from the end and the end from the beginning, so why would he give Ravana, the great demon adversary to Rama, the avatar of Vishnu, a boon in the *Ramayana*? Ravana kidnapped Sita, which eventually led to her committing suicide. Could Shiva not see that and prevent it from happening? Just because someone does a severe penance, it seemed that Shiva had no alternative but to award a boon regardless of that person's character. Does Shiva lack wisdom? Rama eventually defeated Ravana. This story showed that Shiva is not as strong or powerful as its portrayed as he needed Vishnu to solve his problem.

- (vii) Vishnu, Shiva, and Brahma and the three demons, Tripurasurs. The three demon brothers tormented the deities until it became intolerable, so they went to Brahma. Brahma was not able to help, and so *he deferred them to Shiva, and likewise, he was not able to help, so they went to Vishnu*. Vishnu

performed an oblation that sent thousands of armed spirits to fight the three virtuous demon brothers, and they were outmatched. That troubled Vishnu, and he wondered how the Tripurasurs could be killed. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.115, The deities eulogize Shiva and Vishnu*)

Comments

Such a powerful and great god that Shiva is, and yet he was unable to destroy the Tripurasurs and had to go to Vishnu. With all his earlier claim of power, Shiva should be able to destroy the demons with a blink of his eye and not have to go to Vishnu. Something is not quite right here. And yet in section K (ii and iv), Shiva forced Brahma and Vishnu to worship his penis, Shiva Linga.

- (viii) Shiva's battle with the Tripurasurs. Shiva and the deities with their huge armies invaded the forts of three demon brothers to do battle. Shiva could not release the arrows from his bow and was in suspension for a thousand years, and it was only he who worshipped Ganesh that he heard a voice from heaven on what weapon to use. Shiva released the weapon and destroyed all three forts, and that caused great havoc among the demons. The Tripurasurs begged Shiva for mercy, but only one of the three, Maya, survived and was reborn as Shiva's *gunas*. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.118, Killings of Tripurasurs*)

Comments

And here again, Shiva is pictured as a weak personality that stands helpless with his weapons until he worshipped Ganesh, who was created by Parvati (Shiva's consort and wife). Please read x to xii below. And yet Shiva proved himself superior to Vishnu and Brahma and forced them to worship him and his penis! Something is not quite right here. Please see section H (vi).

- (ix) Parvati created an idol, Ganesh/Shiva. Parvati (Shiva's wife) treasured the privacy of her bath time, so she made an idol, Ganesh, from the dirt off her body and made it alive and instructed and gave a stock to Ganesh to protect her privacy. Shiva showed up and wanted to forcibly interrupt Parvati's bath, but Ganesh prevented him by hitting him with a stick. Shiva was furious and ordered his *gunas* to kill Ganesh. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.109, Ganesh*)
- (x) Shiva decapitated Ganesh. Once Shiva realized that Ganesh was winning, he decapitated Ganesh's head with his trisula. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.111, Shiva severs Ganesh's head*)

(xi) Parvati's reaction to Ganesh's demise at Shiva's hand. Parvati was full of fury at the news of Ganesh's demise, and as a result, her anger manifested many goddesses and created much havoc with the deities. The frightened deities took shelter with Parvati and asked for a pardon, and she told them that was only possible if Ganesh was made alive again and worshipped. The deities went to Shiva for help, which he obliged. They found his body parts but had one tusk missing and put it together, and Shiva made it alive, and the deities worshipped Ganesh. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.112, Ganesh becomes alive*)

Comments

Here, again, Shiva is portrayed with tremendous power, so it seems there is a conflict with section D (viii). Ganesh is also a very popular deity worshipped in Hinduism through the whole of India and a protector of Parvati. While she takes a bath, he was decapitated by Shiva and then put back together by Shiva. One can spiritualize Ganesh, but the fact is that Ganesh did not show up in the *Vedas* at all or in the *Upanishads*, and his earliest appearance is as a protector of Parvati while she is having a bath. So the question is what had ensued in later writings that caused him to be that popular? What is a deity that can be decapitated and put back together again? If the argument is that it is just as story or fairy tale in the *Shiva Maha Purana*, then the *Shiva Maha Purana* should be discarded from Hindu religious practices.

E. Shiva's Son, Kartikeya

Shiva's son, Kartikeya, here is described as *Luciferic*. Amba wanted to exact revenge on Bheeshma for not wanting to marry her because of his oath of celibacy. Amba performed an austere and severe tapasya whereby *Shiva appeared to her with an emerald cobra wrapped around his body*. Shiva promised her that she will be able to marry in the next life, so she immediately committed suicide by walking into the fire. She was immediately reborn to King Drupala and was named Shikhandin. When she was seven, she gave a garland to Kartikeya as he was the one with the ability to kill Bheeshma. (*Mahabharata Vol. 1, Book 1, Adi Parva Chapter 9, Amba*)

Comments

The serpent wrapped around Shiva's body illustrated that Shiva was at one with the serpent.

(i) Birth of Kartikeya (*Different version of the story in 5.2.101; Vamana Purana 6.17.6 Birth of Kaartikeya.*)

Comments

For comments on Shiva and his cobra, Vasuki, please read section C (i). When the translator of the *Mahabharata* described Kartikeya as Luciferic, he was making a reference to the Christian Bible describing the character of Satan, who is evil through and through and is also called the great deceiver who deceives and ensnares his prey or mankind. Kartikeya shared the same DNA as his father, Shiva, who is therefore also Luciferic. Kartikeya is therefore Luciferic and could not be otherwise.

F. Shiva's Weapon

(i) Arjuna's Quest from Indra for Shiva's Passupatastra. Arjuna went to visit with his father, Indra, and Indra asked him what he wanted. Arjuna told him he wanted his or Indra's *astra* (supernatural weapon). Indra informed him that he was asking for more than the weapons, which was a life of bliss in the heavens. Arjuna told Indra that he was not asking for bliss in heaven but to help in him in a war of revenge and that Indra must help him to vanquish his enemies. Indra consented, but Arjuna must first see *Lord Shiva and ask for his Passupatastra as his enemies are the only ones that Shiva's astra can kill. The best thing to do is to sit in tapasya and worship Shiva. So Arjuna sat himself down in meditation and worship of Shiva in a cave and began chanting a mantra and Shiva's thousand names.* (*Mahabharata Vol. 1, Book 3, Vana Parva, Chapter 8, Arjuna's Quest*)

Comments

And yet in (ii), Shiva instructed Ashwatthama to kill the warriors in Arjuna's camp—a very deceiving Shiva indeed.

(ii) Shiva encourages his devotee to kill the warriors in Krishna's camp. Shiva appeared before his devotee, Ashwatthama, as three eyes dressed in deer skin and carrying a trisula. Shiva gave Ashwatthama his sword so that Ashwatthama can enter the Pandava's camp and kill the Kshatriya warriors in their sleep. Krishna, in his anger, cursed Ashwatthama. (*Mahabharata Vol. 2, Book 10, Sauptika Parva 3, The savage camp*)

Comments

It seemed that Shiva was at odds with Krishna, an Avatar of Vishnu. Heaven is not united! Two gods at odds with each other. Members of the Trimurti were not united. Krishna, an avatar of Vishnu, was also part of the Trimurti.

G. Shiva's End

Shiva was destroyed at the end of the Kalpa. The cosmic destroyer, *Shiva, will be destroyed in the end of the kalpa in the dissolution*. Smaller than an atom and invincible, it is everywhere and is the basis of everything that exists, without action, but also visible in this tangible universe, changeless, and indescribable. (*Mahabharata Vol. 2, Book 5, Udyoga Parva 7, A Blind King's Terror*)

Comments

A deity or god that will come to an end at the end of a kalpa and to be incarnated into the new age sound outrageous. How can this powerful god come to an end? Is Shiva not eternal, and does he not transcend the coming end of the age? Is Shiva dormant at the very end of the age and totally helpless? Does Shiva not transcend time and space and is immortal? When Shiva comes back again in a new age, will he be the same? Why must Shiva renew himself in order to be around after the end of the kalpa? What is wrong with the "old" Shiva?

H. Trimurti

- (i) Shiva, Vishnu, and Brahma. Shiva informed Vishnu and Brahma that their one day and one night was made up of four thousand eras for each. A year is made up of twelve months, and each month has thirty days, and this way, all their lives, including Rudra, are fixed at a hundred years. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.12, Age of Brahma, Vishnu and Rudra*)

Comments

The lifeline of Vishnu and Brahma is fixed, so what happened to being immortal? If everything will come to an end and be renewed at the end of the kalpa, what is the point and meaning to life? Whatever you had accomplished will be destroyed, and the Shiva's reaction to the earth will go through the Iron Age, Bronze Age, Middle Ages, etc., and maybe no one will ever discover the periodic table, the science of gravity, laws of motion, the combustion engine, telephone, or the computer. So what is the point of it all? Shiva, Vishnu, and Brahma had to restart creation. So what happened to all the other Hindu deities? They had to be destroyed and recreated?

- (ii) Shiva is superior to Vishnu/Brahma and the Shiva Linga. Lord Shiva is the manifestation of the almighty god or Brahma and is known as Nishkal, and because of his divine beauty, he is also known as Saguna (god with form), but he is also considered to be Nirguna, a god without any qualities. *Lord*

Vishnu and Lord Brahma fought with each other to prove their superiority in the first Svetvarah Kalpa. Shiva appeared at the battle before Vishnu and Brahma to show that he is indeed superior when he showed his true form in the shape of a linga, thus a Shivalinga, and it became well known from that day forth. (Shiva Maha Purana 5.1, Vidyeshwar Sambhita 5.1.4, Greatness of Shiva Linga)

Comments

For more detailed information on Shiva and the Trimurti, please go to chapter 8.

I. Doctrines

- (i) Shiva/Vishnu and the AUM and OM. Shiva appeared as a sage to Vishnu and Brahma to explain the AUM and the mantra OM. Brahma comes from the letter A, signifying creation; Vishnu the letter U, signifying nurturement; and Shiva is from the letter M, signifying salvation. The A, U, and M are also metaphors for Brahma as semen and Vishnu for the vagina. Of course, M stands for Shiva Linga, Shiva's penis. The OM sound is the mantra for Shiva. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.9, Shabda-Brahma*)

Comments

A is for Brahma, U for Vishnu, and M for Shiva's penis. So the AUM sound that is chanted in the Hindu mantra represents the Trimurti and is represented in the male and female sexual organs and ejaculations, and you can imagine what preoccupies the mind when a person spends hours at a time in meditation and chanting.

- (ii) Shiva the preacher. *Shiva preached to Brahma and Vishnu the five ways in which the world functions, and they are (a) creation (Shrishtri); (b) position (Sthithi); (c) annihilation (Samhar); (d) concealment (Tirobhav); and (e) obligations or kindness (Anugrah)*. The world is nature and established in its position, and its tendency is to destroy everything. Absent from this world is concealment and liberation and obligations or kindness.

Shiva went on to explain that the first four duties are for nurturing the world, and the fifth is its salvation. Shiva informed Brahma and Vishnu that they had been entrusted with the duties of creation and position and that he is responsible for annihilation as Rudra (Shiva), for concealment as Mahesh (Shiva) and obligation or kindness as Shiva directly. Shiva explained to Brahma and Vishnu that Omkar is

the world with the divine power (Shakti) lies in him, and he initiated them with the mantra, which gives all kinds of accomplishment and salvation. Shiva finished by telling them the importance of worshipping the Shiva Linga. (*Shiva Maha Purana 5.1, Vidyeshwar Sambhita 5.1.9 Omkar*)

Comments

If Brahma and Vishnu are gods, you would think that they should have all knowledge, and therefore, it leaves the believers confused as to why Shiva had to explain anything on how the world functions to Vishnu and Brahma as well as delegate duties for Vishnu and Brahma. It challenges the perception of the devotees of Brahma and Vishnu and what they think of their gods.

J. The Many Consorts of Shiva

- (i) Three consorts of Shiva. Amba, Ambika, and Ambalika were named after the three consorts of Shiva. (*Mahabharata Vol. 1, Book 1, Adi Parva, Chapter 73, Princess of Kasi*)

Comments

If the Hindu gods are permitted to have several wives, why are the believers or devotees not able to have many wives? If it is a godly thing to do, then anything contrary to it is ungodly. It is also subliminally telling its devotees that one god is worth several women, and in the case of Krishna, it is in the thousands, and you can read about it in chapter 7E.

- (ii) Shiva hesitant to get married. Shiva did not want to get married when requested to do so by all the deities when they told him they would find him a match because *Shiva did not want his freedom curtailed*. When Brahma and Vishnu told him of the fierce penance that Uma (Sati) was conducting so that she could marry him, Shiva consented to fulfill her desire. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.38, Brahmaji makes a request to Lord Shiva*)

Comments

If getting married to Uma curtailed his freedom, you can imagine that later when Shiva had several wives or consorts, his ability to function as a deity or god is curtailed. And if that is the case, what is the use of a god that neglects his duties? You

can imagine when the gods are married to many wives, they probably cannot get out of bed, not have time to eat and drink, or perform their daily functions.

- (iii) Uma and parents agreed to her marrying Shiva. After Uma had completed her penance, Shiva told her that he was granting her the purpose of her desire and that he would marry her, which made her glad. Brahma acted as intermediary and asked for the permission of marriage from Daksha, and he consented. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.39, Shiva blesses Uma with a boon*)

Comments

A great god, Shiva needs to ask permission from the bride's parents for her hand in marriage. In this sense, Sage Daksha holds a higher position of authority than Shiva. Can a great god's decision, will, and wish be overcome by someone else's severe penance? In this case, it is true.

- (iv) Shiva's reaction to Sage Daksha's consent. Lord Shiva was pleased when Brahma told him of Sage Daksha's consent. So Shiva went with all the deities to see Uma (Sati) at Daksha's residence and *spoke of their astrological destiny*, and all the deities eulogized Shiva and danced with joy. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.40, Shiva Married Sati*)

Comments

Great god Shiva's destiny is controlled by the heavenly bodies or astrological destiny, and one wonders, who controls the course of the heavenly bodies?

- (v) Shiva and Parvati change of residence. Shiva and Sati had to change their residence to the Himalayas because Sati was bothered by the rain, etc. and lived there for ten thousand Deva-years. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.44, Shiva-Shakti Depart for Himalayas*)

Comments

It does seem that Shiva is not omnipresent, and how is a god not omnipresent? So if Shiva is in Delhi, he is not of use to his devotees in Chennai! There are hundreds if not thousands of mountain climbers that have reached the heights of the Himalayas, and maybe Shiva and his consorts had to move again. It seems quite ridiculous that a god needs to live in a specific location in the physical earth.

(vi) Shiva and Parvati. Himalaya brought his daughter to be with Shiva while he was doing his penance, but Shiva declined, as it was too much distraction for him, and that caused Himalaya to wonder about his daughter's marital status. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.72, Shiva arrives at Himalaya*)

Comments

This purana did not say what is the penance for. Normally penance is controlled to bring a body, mind, and heart back under control. Did the great god Shiva fall short?

(vii) Shiva unsure of Parvati love. At the request and instructions of Shiva, Saptarishi went to test Parvati's love for Shiva as he was unsure, but Parvati passed all the tests and was reported back to Shiva. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.85, Parvati's Love for Shiva tested by the Sapta-Rishis*)

Comments

A god should know the end from the beginning and know all things, even those things of the heart, and therefore, there should be no need for tests at all. So why would Shiva not know at all?

(viii) Shiva's reaction to Sati's suicide; Lord Shiva tests Parvati. Parvati welcomed Brahmin, who is Shiva in disguise or deception. When asked why she is doing such a fierce penance, she responded by saying that she desired Shiva for a husband. The Brahmin started to curse at Shiva, and Parvati said that since Shiva did not show up, she had decided to kill herself in the burning pyre and told the Brahmin to leave so she can kill herself. Shiva was glad to see such fierce devotion. The Brahmin continued to ask her why the fierce penance. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.86, Lord Shiva tests Parvati*)

Comments

Same as (vii).

(ix) Shiva still unsure about Parvati's love for him.

(ix.a) Parvati told the Brahmin, Shiva's deception, that she wanted Shiva for a husband, regardless of the price. When the Brahmin informed her that Shiva did not possess anything at all and not even wealth or had

any clothes on his body, she said it just proved the Brahmin's sharp intelligence. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.87, Parvati's reply*)

Comments

Maybe Parvati should test Shiva for his true love for her and not cause her to commit suicide!

(ix.b) Parvati then proclaimed that Shiva is the most proficient of all the deities in all the three worlds and that there is no greater sin than denouncing Shiva and that the denouncer should be killed. Parvati was about to leave when the Brahmin revealed his true identity as Shiva, and holding her hand, he said that she had been his wife since time immemorial. That pleased Parvati, and she requested that Shiva take her back to her father, Daksha, and announced their marriage, which Shiva agreed. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.88, Shiva reveals his true identity*)

Comments

How is it possible for a God not knowing if Parvati loves him at all? And if that is true, then indeed there are many things that Shiva does not know. And how does that make him a god? A god should be able to look into the affairs of the hearts and minds of the people, and yet Shiva is unable to do so according to this *Purana*. Is Shiva an imperfect god? And if so, why is he a god at all?

(x) Shiva's deception as Nataraj. *Lord Shiva disguised as Nataraj in front of Parvati's mother, Maina, and danced before her, and she was very pleased and wanted to give Nataraj presents of jewels, but he refused. Instead, he asked Maina for Parvati to be his consort, which infuriated Maina. Himalaya returned from his bath and was informed by Maina regarding Nataraj's requests for Parvati to be his consort. He, too, became angry, refused, and then sent Nataraj away. Lord Shiva then returned in his divine form and demanded that Parvati be his consort, but Himalaya was confused and again refused. Himalaya had a suspicion that Nataraj could possibly be Lord Shiva and had made a major error. (Shiva Maha Purana 5.2, Shiva Sambhita 5.2.89, Shiva demands Parvati as his consort)*

Comments

Shiva had to disguise himself to ascertain the situation. Shiva, a god, who lacks knowledge of the situation. Is Shiva a god at all? Why would the great Shiva go to

great lengths of deception? A mango tree cannot produce coconuts but only mangos; similarly, a person cannot deceive unless he is a deceiver! That quality is consistent with that of the character assigned to serpents, and in this case, Vasuki, which is wrapped around his body. Shiva is only exhibiting his true character, a deceiver and a liar. If a liar and a deceiver, therefore not righteous and full of sin!

(xi) Continued problem with Shiva's desire to have Parvati as his consort. Himalaya and Maina went into penance and deep devotion before Shiva. Indra and the deities were concerned that if Parvati became Shiva's consort, Himalaya would attain salvation and leave the earthly realm with all his wealth. None would help, so the deities went to Shiva and requested that he not marry Parvati as it would void the earth of all kinds of wealth. Shiva was sympathetic to the deities and agreed. Shiva disguised himself again, this time as a hermit, and cursed Shiva (himself) before Himalaya, and that influenced Maina, who decided to commit suicide together with Parvati if Parvati surrendered her wish to marry Shiva. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.90, Shiva's delusionary power*)

Comment

Shiva's outrageous behavior of cursing himself, does it not sound ridiculous and a farce? Is that how the great god Shiva solves problems? And if that is how he resolves his problems, how is he able to help you with yours?

(xii) Shiva trying to change Himalaya's and Maina's mind. Shiva sent Saptarishi to Himalaya and Maina to let Parvati marry Shiva. Saptarishi related a story to Himalaya and Maina regarding the dire consequence of not giving their consent, and that changed their minds. *Shiva demanded or coerced Himalaya and Maina to change their minds or suffer the consequences. (Shiva Maha Purana 5.2, Shiva Samhita 5.2.91, Shiva Instructs Sapta-Rishis to Convince Maina and Himalaya)*

Comments

Shiva, a god, who had to force or threaten the parents of the bride to let the bride marry him. It does seem that Himalaya and Maina had doubts about Shiva, a god, and how ridiculous is that unless he is no god at all?

(xiii) Shiva's proposal to marry Uma.

Lord Shiva informed Saptarishi that Sati had been reborn as Uma, a child of Himalaya and Mena (Maina), and that he should go to Himalaya to ask for Uma's

hand in marriage. Uma was pleased, but Himalaya wasn't very sure about it, and it is difficult to refuse Saptarishi. Mena asked Mount Meru for his opinion and concurred with an affirmative to the marriage. Mena mentioned to her husband, Himalaya, that a son would be born to Uma who would be responsible for killing demons Tarakasura and Mahishasura and that her dead ancestor had given her the go ahead. Saptarishi passed on the message to Shiva. (*Vamana Purana 6:17, Birth of Uma and her marriage to Shiva; 6.17.2, Lord Shiva sends marriage proposal*)

Comments

A different story of Shiva's marriage to Uma (Parvati).

(xiv) Shiva's wedding. Shiva had a procession to the wedding with all his guests, deities, yakshas, *demons*, his gunas, Vishnu, and Lakshmi mounted on Garuda (eagle), Brahma on Hans (swan), etc. Shiva had a terrifying appearance wearing a tiger skin on his loin with ashes in three strips on his forehead (Grochan Tilak), *a garland of skulls around his neck, and serpents crawling around his body. (Vamana Purana 6:1,7 Birth of Uma and her marriage to Shiva; 6.17.3, Uma marries Lord Shiva)*

Comments

If a god is truly holy, why would he have companies of evil as light and darkness are incompatible? So why are the demons invited to Shiva's wedding? Like the old English idiom: "Birds of the same feather flock together." And if so, then all those of the wedding party and the guests are one happy family, enjoying their time getting together! Would you invite a demon to your wedding or even birthday party?

(xv) Shiva and Uma (Sati) or Shakti's honeymoon. Shiva and Uma (Sati) Shakti spend twenty-five bliss years for their honeymoon. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.43, Shiva-Shakti as husband and wife*)

Comments

With the twenty-five years of bliss, meaning that the great god Shiva was on vacation and is not looking after you or your affairs. And if he is not reliable, what god is he? Are there other celestial or worldly duties that he has neglected? Maybe that is why the world is in such bad shape! That must also happen with his other two honeymoons with his other wives or consorts!

(xvi) Daksha and Shiva.

(xvi.a) The deities had a yagna, and everyone was invited, and Shiva and Sati were there. Shiva eulogized and worshipped all the deities. When Daksha showed up, he saluted Brahma, sat down, and ignored Shiva. All the deities and sages came and saluted Daksha, but Shiva remained where he was. The ignorant Daksha then cursed Shiva and said that from thereon, no portion of the yagna will be kept for Shiva. Nandi, the bull vehicle *for Shiva was angry and cursed Daksha*, such that from thereon, the Brahmins would not be able to understand the essence of the *Vedas*, but Shiva was able to placate Nandi's anger, and so they both left. But Daksha continued with his hatred for Shiva. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.48, Daksha's Animosity toward Shiva*)

Comments

The god Shiva was angry and cursed and showed that Shiva had no control over his emotions. Shiva's reaction is like that of a spoiled child who needs corrections! How is Shiva self-realized or at one with the Atman or universal spirit, having no control over his desire and temper?

(xvi.b) Sati's father, Daksha Prajapati, informed his daughter that he had invited everyone to a yagna, except Shiva, because he is unworthy to be in the company of other deities because of his terrible appearance. Shiva wore tiger skin for his clothes, smeared ashes on his body, and had all kinds of serpents coiled around his body and a garland of skulls around his neck. Such a company would bring great shame to him. Sati was terribly depressed hearing the news from her father and she committed suicide by jumping into the yagna fire. When Lord Shiva heard the news of Sati's demise, *he too became depressed and became a recluse and lost all interest in life*. He was totally preoccupied with the thought of Sati and nothing else. The Sage Narad informed him the Sati had incarnated as a daughter to Himvan and Mena, and her name is Parvati. Lord Shiva was delighted, then took Parvati as his consort. (*Padma Purana 2.1.5, Sati gives up her life*)

Comments

Shiva became depressed and became a recluse, showing that the god Shiva had no control over his emotions. His reaction is like that of a spoiled child who needed corrections! The same argument or comment in (xvii.a) applies.

(xvii) Shiva and Sati.

(xvii.a) Ganesh: Parvati, when taking a bath in the river, was washing the dirt and grime off to apply oil to her body. The accumulated dross from her body came alive in human form, like an elephant. When Parvati immersed the enormous human form in the water, it became alive and became Ganesh, and she adopted him as her son.

(xvii.b) Shiva became obsessed with Parvati, his consort, that he did not come out of the palace for a thousand years. Parvati went to the river for a drink when she met six divine women carrying some water in lotus leaves. She asked them for a drink, and they, in turn, asked her if given a drink if she would consent to let her son also be there. Parvati agreed and was given water to drink. Instantly, a child came from her womb bearing a trisula, Shakti, and a noose in his hands. The child was *Kartikeya*. (*Padma Purana 2.1.11, Manifestation of Ganesh and Kartikeya*)

Comments

Shiva became obsessed with Parvati and did not come out of his honeymoon for a thousand years and showed Shiva had no control over his emotions and desires. And this is different from the twenty-five years mentioned in section J (xix.c). Another variation of the Ganesh story is found in section D (x). Shiva neglected his duties and responsibilities for a thousand years because he was too busy with his prolonged honeymoon.

(xviii) Shiva's Distractions and penance. *Shiva was preoccupied with Uma after the wedding for a thousand years, such that he forgot about his duties and responsibilities*. As a result, anarchy was rampant all over the world, and so Shiva decided to perform a penance, and Uma was unhappy with that decision. Before Shiva left to find a place to do his penance, he delegated the responsibility of security to Nandi, his bull. For his penance, he did not eat but lived on just the air he breathed.

After traveling through three *lokas* and nine hundred years, Shiva stopped the air from entering his body by putting a wooden stopper in his mouth. That created such a force that it blew off the top of his head and landed on the mountain after demolishing several of the Himalayan mountain peaks. After that, Shiva immersed himself in the Saraswati River and did not come up for a whole year, and that caused the seven worlds to shake violently and the stars and planets to fall.

All the deities were afraid and went to Brahma and then to Vishnu, but they all did not know the reason for the phenomenon, and Shiva nor Uma were nowhere to

be found. Vishnu was aware of Shiva's penance at the Saraswati River, so they all set out to find him. Eventually, all of them worshipped the Shiva Linga and eulogized Lord Shiva, and Indra requested that he stop his penance because it was causing lots of damage to the world. Lord Shiva consented and stopped his penance. (*Vamana Purana 6:17, Birth of Uma and her marriage to Shiva; 6.17.9, Lord Shiva does penance*)

Comments

Similar story as in (xvii.c). Shiva was obsessed with Uma for a thousand years and forgot his responsibilities, and this is different from the twenty-five years mentioned in Section J (xvii.c). He definitely is not a god you can depend on. It is time to look for another! He is someone who is a deceiver and is also irresponsible as he cannot be trusted to do his work.

(xix) Sati's sorrow (a different version of the story). When Sati discovered that her father, Daksha, did not invite Shiva, her husband, to his yagna (fire sacrifice and offerings), she was grieved and committed suicide in the yagna fire. Jaya related what had just happened to Shiva when he showed up, uninvited. *Shiva was furious and full of wrath*, and as a result, he issued gunas from his body, and one of them was Veerbhadra, and together, they went to see Daksha. A major battle ensued, and there was a slaughter as the deities could not overcome Veerbhadra, and they fled to Vishnu to ask for help. Vishnu entered into the fray and defeated Veerbhadra and decided to spare his life. Veerbhadra returned to Shiva who advised him to stay out of harm's way by finding a safe haven. (*Vamana Purana 6.2, Tales of Lord Shiva 6.2.3, Sati gives up her life*)

Comments

Again Shiva had no control of his emotions and was furious and full of wrath. Same comments as above.

(xx) Sati's suicide (another version of the story). Sati was upset because Shiva was not invited to Daksha's yagna and that everyone had a share of the yagna except Shiva. Daksha informed her that Shiva was not invited because Shiva was everything that was foul and unfavorable and that he was the lord of mean spirits and ghosts. Daksha continued to berate or insult her in front of his audience. The insult was too much to bear, so she walked into the yagna fire. (*Skanda Purana 4.1, Maheshwar Khand 4.1.2, Sati jumps into the sacrificial fire*)

Comments

Shiva was a great god but was unable to prevent Sati's suicide nor was he able to foresee the event. It seems that Shiva cannot resolve his own family problems, so how is he going to resolve yours? So what is the point of the thousand years of honeymoon when the wife committed suicide after? It all goes to naught!

Here is another thought. When Shiva got married to Sati, the serpent, Vasuki, is wrapped around Shiva all the time, even while they were having sex, trying to procreate, and that would drive any wife to suicide!

(xxi) Shiva's reaction to Sati's suicide. When Shiva heard the news of Sati's suicide from Narad, *Shiva got furious, mad, and was in a rage, so much so that he uprooted the hair off his head and dashed it against the mountain*. To punish Daksha for his evil deed, he sent Veerbhadra with the spirits, ghosts, and maruts to war with Daksha and the deities. Initially, the Daksha and the deities prevailed because of Sage Bhrigu's mantra. But Veerbhadra was able to throw Sage Bhrigu to the ground and uprooted his beard. Fear came to all, and Veerbhadra was able to sever Daksha's head and throw it in the fire. Brahma came and pleaded with Shiva to stop the damage done by Veerbhadra and to make Daksha alive again. Shiva obliged but put a goat's head on Daksha's trunk, and this way, Daksha was alive again. Daksha repented and asked Shiva to forgive him, which he did, and asked Daksha to engage his life with virtuous works. (*Skanda Purana 4.1, Maheshwar Khand 4.1.2, Sati jumps into the sacrificial fire*)

Comments

You would think the great god Shiva should know all things, even the beginning from the end, and he is unsure or uncertain of marrying Sati, and for a god, it is really quite ridiculous. Is he a god or is he not? Please see section J (xiii) also for a similar story but in a different *Purana*. Furthermore, does he not know that Sita will commit suicide in the fire? And if he does not know, what is the point of being a god?

Why does Shiva have to do penance? Is he without self-control? As per the doctrine established in the *Upanishad* and *Bhagavad Gita*, all the gods are illuminated, enlightened, and at one with the self or Atman and therefore free of desire, want, lust, anger, attachments, etc. From the stories above, Shiva is rife with sexual desires for Sita and the lack of self-control over his temper. Do the gods not comply with their own doctrines? Why does Shiva need to have sex at all? If Shiva is a creator, why does he need to have sex to sire his children?

The *Shiva Maha Purana* tells us that Shiva is obsessed with Parvati for a thousand years and did not come out of his home and then full of wrath and anger when

Sita committed suicide. Does it sound like the reaction of a god? Why would he not use his said power as mentioned in section D (vi) where he brought Kamadeva back to life from his ashes, in section J (viii) where he brought Daksha back to life, and finally in section D (xii) where he brought Ganesh back to life and brought Sati back to life. Why would this fearsome god bring back other folks back to life and not his wife, especially when he spent twenty-five or a thousand years obsessed with her, right after their wedding?

(xxii) Shiva/Origin of Vishnu. Lord Shiva wanted to retire with Parvati and therefore needed someone to look after the place while he was away. The energy (sex?) of *Shiva and Parvati resulted in a child, whom they named Vishnu*, and they taught him to do penance in order to succeed in various accomplishments and also taught him the *Vedas* through his breath. Vishnu did his penance for twelve years and still failed and therefore was worried. Shiva recommended that Vishnu continue his penance, which he did for many days, and after the blessings from Shiva, Vishnu's body erupted with several fountain streams, which spread in all directions in the form of Brahma. Vishnu then rested in the fountain streams and was therefore known as Narayan or the one whose home is the water.

Also, out of that issued five elements from his self as well as three qualities or *gunas* (Sattva, Raja, and Tamas) and the ego. From Vishnu's body came forth five forms of matter, five elements of sky, water, air, fire, and earth, five sense organs, and five action organs. Out of Vishnu's body emanated a total of twenty-four elements. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.6, The origin of Vishnu*)

Comments

Shiva gave birth to Vishnu? If sex is a desire such that Shiva needed to fulfill his needs and desires, then it means that Shiva, if immortal, needed continued sex forever and ever. That means that Shiva and whomever he mated will be producing lots and lots of children. There is no birth control pill in existence at that time period, and since Shiva has been around for a few thousand years, there must be thousands if not millions of children, and I wonder where they are. Are they all deities? Heaven would be overfilled with children of deities and no room left for anyone else.

(xxiii) Shiva's deception at the wedding procession. Maina had not seen Shiva from previous meetings. Maina wanted to have a look at the handsome groom at the procession, but Shiva felt that was arrogant of her, so he sent the deities before him, such that she mistook each of them for Shiva. Maina wondered that if the one that she mistook was that handsome, the

groom must be beyond words. When she finally saw *Shiva, he was covered in ashes*, and his *gunas* looked terrible, and Maina fainted in failed expectations. Shiva wanted to teach her a lesson. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.97, Shiva divine plays*)

Comments

Shiva is portrayed here as a deceiver, like a serpent, regardless of how noble the purpose is!

(xxiv) Shiva wedding ceremonial rites and dowry. Sage Garg assisted Himalaya performed the wedding ceremonial rites and with the chanting of mantras, and there was singing all over. Himalaya paid Shiva a tremendous amount of dowry payments. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.97, Shiva divine plays*)

Comments

There are major problems here regarding the god Shiva, and they are as follows: (a) Why would such a great god or deity resort to deception in order to marry Parvati? (b) Why does Shiva who is illuminated, self-realized, at one with the self, free of all desires and attachment, need to get married? (c) Why does Shiva need any dowry as he owns everything in all three worlds? (d) How would anyone dare to object the marriage, especially when Shiva is a god, and survive? And (e) How is it possible for a god or deity not to know for certain if Parvati loves him at all unless he is not god at all and goes through the same uncertain feelings found in normal human beings?

Power and riches corrupt a person unless he/she is able to keep his/her heart stay on God continually. Many folks pointed out to the fact that King Solomon of the Bible had seven hundred wives and three hundred concubines. True enough, but King Solomon was warned by God that they will turn his heart away from Him (1 Kings 11:1–3) and that they will coerce him to worship their idols or foreign gods. King Solomon also disobeyed God's instructions to him to not increase his (a) horses (1 Kings 11:1–13) and (b) gold and silver (1 Kings 10:26–28) and (c) to read the law each day (Deuteronomy 17:18), and as a result of his disobedience, the kingdom of Israel became divided and his descendants did not inherit the throne of his father King David. So King Solomon was wise with regard to others and the kingdom except for himself. Power and riches corrupt a person unless he or she is able to keep his heart stayed on God continually.

K. Shiva Worship

- (i) Shiva's anger and wrath. Daksha and the deities presented Shiva with dowries of wealth. Brahma was curious what Sati looked like, so he made a smoke screen to hide his identity. When the room was covered with smoke, Brahma lifted Sati's veil and was at awe of her beauty and was infatuated with her. Brahma lusted for her. *Shiva discovered Brahma's doing and evil intentions and wanted to kill Brahma*, but the deities interceded with prayers. Vishnu both eulogized and *worshipped Shiva, and that caused Shiva's anger to fade, and he forgave Brahma*. (Shiva Maha Purana 5.2, Shiva Samhita 5.2.41, Lord Brahma faces the wrath of Shiva)

Comments

Shiva's anger and wrath showed he had no control over his emotions. Brahma, a god, with lust in his heart? But then again, Shiva has the same problem as Brahma, and for that, please go to section P (xi). Both these gods definitely had not achieved self-realization, enlightenment, nor were at one with the Atman, so how could they possibly be gods and gods to be worshipped?

- (ii) Brahma's punishment: Shiva worship. Even as Shiva had forgiven Brahma, he requested that Brahma bow his head low before him and apologize. Brahma complied and was ashamed of his deed, and *Shiva told him that to atone for his sins, he must worship him* (Shiva) and that Brahma should go to earth and worship Rudra and help the Brahmins accomplish their tasks and learning from Brahma that the people will not commit adultery. (Shiva Maha Purana 5.2, Shiva Samhita 5.2.42, Deformed face of Brahma)

Comments

Is worship a means of atonement? And if so, all a person has to do for his sins is to worship, and a person is free of his sins? It does seem totally ridiculous that a great god and creator like Brahma needs to be punished by Shiva, and this is almost farcical as the gods acted like human beings and sinned. Is there no god that does not sin? And if gods can sin and have the propensity for sin, that means they are not pure, holy, or righteous, and if they sin, who do they sin against?

- (iii) Shiva's virtues. There are many places and temples of worship on the banks of the many rivers like the Indus, Ganges, Yamuna, and Saraswati, etc., and if you do worship at these places, *Shiva will give unfading virtues to*

his devotees and liberate them from all their sins. (Shiva Maha Purana 5.1, Vidyeshwar Samhita 5.1.11, Sacred pilgrimages of Shiva)

Comments

How is Shiva going to impart virtues when he himself, at times, is furious and full of wrath and is a deceiver as shown in the passages above as it sounds very contradictory. I suppose truth, honor, and ability to control his emotions are not his virtues!

- (iv) Shiva informs Brahma and Vishnu how to worship him. *Shiva taught the Vedas to Brahma and Vishnu and how to conduct Shiva worship*. Shiva informed them that Vishnu came from the left side of his body and Brahma the right. Shiva also told them that he would bless them with the incarnation of Rudra from their bodies for the purpose of incarnation and also for the purpose of annihilation. Shiva further revealed that his consort Uma is actually nature and her power of incarnation of Saraswati as Lakshmi, who would be Vishnu's consort. (Shiva Maha Purana 5.2, Shiva Samhita 5.2.11, Shiva enlightens Brahma and Vishnu)

Comments

As you can see, the Trimurti are definitely not in unity or do not have the oneness as Vishnu and Brahma had to worship Shiva, which is a sign of superiority of Shiva over them, and yet Shiva is not fully illuminated, not fully realized, not totally free of desires and sexual needs, not completely free of attachments. And that makes Vishnu and Brahma much less than Shiva. If Shiva, Brahma, and Vishnu can sin, who do they sin against?

To sin is to trespass a law or commandment of gods, and in this case, when Vishnu, Brahma, or Shiva sinned, whose law did they trespass? Or who did they offend?

- (v) Shiva: places of worship:
- Worship of Shiva in the proper place, in the house, gives rewards.
 - Worship in a cowshed gives virtues and ten times more than the first place.
 - Worship on the banks of a river gives ten times more virtue than second place.
 - Worship in a temple, under a basil tree, or by the banks of the Ganga, gives ten times more virtues than the third place.

- e. Worship by a seashore is greater than the fourth place.
- f. Worship on the peak of a mountain gives ten times more virtues than the fifth place.
- g. Worshipping with total concentration gives the best rewards. (*Shiva Maha Purana 5.1, Vidyeshwar Samhita 5.1.14, Appropriate place and time for worshipping Shiva*)

Comments

If a god is omnipotent, then worship can be done anywhere, and why is one place more virtuous than the other? Is not the condition of the human heart more important than the location?

(vi) Worship of Shiva's idols. According to the Vidyeshwar Samhita, when the earthen idol of Shiva is worshipped, all of devotees' desires are fulfilled.

A Shiva idol should be made of clay from the riverbed, pond, or the like with fragrant powder and milk. The idol should then be worshipped with sixteen different Vedic rituals. The Shiva idol is, in reality, a Shiva Linga.

When the idol is constructed by an outside party, then worshipped with three sera (types of, say, food), offerings should be made to the idol, but when the idol is personally made, only one-fourth of the sera should be made.

Worshipping the idol a thousand times will assist the devotee attain or reach Satyaloka, the celestial home of Brahma and Sarawati (possibly the home of Shiva).

The ritual of purification, abhishek, and offering of fragrance gives rise virtues.

Naivedya (?) types of offerings increase life span, and when it is done with Dhoop (incense?), it gives wealth and prosperity. Worshipping with a burning lamp gives knowledge, and with betel nuts, it gives splendor.

Worshipping of Shiva on the eleventh month of the Hindu calendar and Krishna on the fourteenth day of the waning or waxing moon gives long life. Worshipping Shiva will give the devotees pleasures of life and salvation.

When worshipping Shiva on the Hindu month of Kartik and reciting the mantra, penance and offering of special fruits, the devotee will be free from all diseases.

(a) *Shiva Maha Purana 5.1, Vidyeshwar Samhita 5.1.15, Worshipping the idol of Shiva.*

(b) *Shiva Maha Purana 5.2, Shiva Samhita 5.2.13, The methods of worshipping Shiva*

Comments

Why does mankind worship idols that cannot see, are deaf or unable to listen, cannot eat or drink, and are dumb? It is no different that talking to a lump of clay or a piece of firewood. For more on idol worship, please go to chapter 5, section C (viii.b), and Chapter 11 Section C. If what this Shiva Purana said is true, then why worship anyone else as the worshipping of Shiva's idol will fulfill all of the devotees' desires? Can an idol that sees not, hears not, and speaks not answer your desires? And if not, why do men continue to worship idols?

(vii) Shiva's idols. There are eight different idols of Shiva symbolizing the eight natural elements in the process of creation, nurturement, and annihilation. The eight natural elements are land, water, fire, air, sky, supreme soul, sun, and moon. (*Shiva Maha Purana 5.3, Shatruda Samhita 5.3.6, Eight idols of Shiva*)

(viii) Shiva worship, rewards. Offering of incense to Shiva will free one from the bondage to this world... Builds or renovates a Shiva temple will attain tremendous virtue... Chants holy mantra during daily morning visits to the temple will absolve one from all his sins. (*Skanda Purana 4.1, Maheshwar Khand 4.1.3, Virtues of worshipping Lord Shiva*)

Comments

(1) Can bondage to this world possibly mean the material things of this world, its pleasures, pride and jealousy, emotions, and high offices? If so, Shiva failed on several accounts, and they are (a) desire to get married and enjoy its pleasures, company of the opposite sex; (b) inability to control his emotions as shown in the earlier passages; and (c) desires to have sex.

(2) How is Shiva able to give virtues when he himself is a deceiver or liar and unable to control his temper?

(3) How is Shiva able to absolve men from their sins when he himself sins (deceiving or lying)? How would renovating Shiva's temple accord virtues to the renovator? Similarly, how would daily morning holy mantra absolve anyone from sin? If Shiva did not create the laws, then how could you sin against him?

(ix) Shiva's instructions on how to worship. A devotee should paste the ground with cow dung and then construct a four-pillar structure or Mandap with decorations. There should be a broadleaf palm tree at the center and fenced the area off with colored threads from four directions. Then an artwork of an eight-petaled flower be drawn at the center of the four pillars or

Mandap and then create a design of symmetry artwork of Shiva Yantra. After that, the worship of the sun can commence. (*Shiva Purana 5.5, Uma Samhita 5.6.3, Methods of Shiva Worship*)

Comments

What does cow dung really do for worship in the twenty-first century? Why would you need a broadleaf palm, etc., for worship? I thought that the most important thing for worship is the heart of the devotee.

- (x) Shiva's claim. *Shiva showed himself as a penis pillar (Sthanu)* before Brahma, and Brahma started his creation. Brahma created the Soma and the world, and deities are embodied in it. Shiva proclaimed that he existed before time and will be forever and everything originated in him. Shiva claimed he is the Brahma and truth itself and manifested himself in the *Vedas* and that he is light as well as darkness. Shiva claimed he was Brahma, Vishnu, and Mahesh and that only when a person is aware of his omnipresence is he worthy to be called the enlightened one. (*Linga Purana 17.5.8 The Greatness of Shiva*)

Comments

Outside the *Vedas*, *Upanishads*, *Bhagavad Gita*, and the stories from the *Mahabharata*, *Ramayana*, and the *Purana*, has anyone ever talked with Shiva? Has anyone ever heard from Shiva at all? It does seem that Shiva and his idols, including his penis, do not see nor talk with his believers. Nor does Shiva heal the blind, raise the dead, nor perform any so-called miracles. There has never been any witness to all the claims of Shiva. Does Shiva's penis ever have a conversation with anyone? You can definitely see Shiva's stone penis in the Hindu temples in India and outside India, and the believers come to touch it, pour water or milk over it, and worship it. It never seems to dawn on the educated Indian Hindu minds that the idol sees not, hears not, feels not, and speaks not, yet they continue to pay tribute to the idols of Shiva.

Shiva, a god that is full of wrath and anger, and never once did Shiva express his love for you, and if he did, you need to tell us where and when. If Shiva loves you, how so and why? It also says Shiva absolved sin. How is that possible? What did he do to absolve sin? A bad deed or trespass has been committed, so how does he redeem the sinner or justify the sinner so that he or she is made whole? Just by saying it does not make it so.

From the same piece of stone, you crush up and make one into smaller pieces for the road fill, and the other piece, you shape it into Shiva and worship it. From the same piece of wood, you chop up and make firewood, and the other piece, you

shape it into Shiva and worship it. Does that make any sense to the Indian Hindu mind? You do not have to be educated to come to a sound decision. Not once did Shiva, Vishnu, Brahma, or Krishna ask his devotees to worship them in righteousness, purity, and truth, and that is a very significant point as it is contrary to his attributes of being a great deceiver!

Brahma could not have created the Soma as it had already been used in Mesopotamian worship as *hoama*.

For more on idol worship, please go to chapter 5, section C (viii.b) and chapter 11, section C.

L. Rudra

In the *Rig Veda* and the *Yajurveda*, the Rudras are deities of the middle world—that is, between heaven and earth—and they are the companions of Rudra-Shiva. The *Mahabharata* describes the Rudras as companions of Indra, servants of Shiva, and his son, Skanda, and companions of Yama (god of death). They have immense power, wear golden necklaces, and are like lightning illuminated clouds. And yet Shiva is regarded as a Rudra.

Here are the different versions of the Rudras:

- (i) Origin of the eleven Rudras and Shiva. Being tormented by demons, Sage Kashyap asked Shiva to be born through him as his son to kill the demons. Shiva consented and was born through *Kashyap's wife, Surabhi*. Surabhi produced eleven sons, and they are known as Rudras, and they fought with the demons and killed them. The deities were relieved and worshipped the Rudras. (*Shiva Purana 5.3 Shatruda Samhita 5.3.17 The Origin of Eleven Rudras*)

Comments

- (a) In the *Ramayana* and *Vamana Purana*, there are thirty-three children of *Kashyapa and his wife, Aditi*, and they are the *eleven Rudras*, twelve Adityas, eight Vasus, and two Ashvins. But in the *Matsya Purana*, it is Surabhi (the mother of all cows) who is a consort of Brahma, and they produced the eleven Rudras. They are: (1) Nirriti; (2) Shambhu; (3) Aparajita; (4) Kapardi; (5) Mrigavyadha; (6) Dahana; (7) Khara; (8) Ahirabradhya; (9) Kapali; (10) Pingala; and (11) Senani. *None of them are called or known as Shiva.*
- (b) In the *Vishnu Purana*, Rudra, later identified as Shiva, was given birth to by the god Brahma. And that *Rudra was Ardhanari*, and he was an angry Rudra. He is *half male and half female*, a hermaphrodite. The male part

then splits itself into eleven Rudras. The eleven Rudras are (1) Manyu, (2) Manu, (3) Mahmasa, (4) Mahan, (5) Siva, (6) Rtudhvaja, (7) Ugraretas, (8) Bhava, (9) Kama (10) Vamadeva, and (11) Dhrtavrata. Again, *none of them are named or known as Shiva*.

- (c) Further to that, from the *female*, *Shiva was also born eleven Rudranis*, and they all became wives of the male Rudras. In the Mahabharata, the names for the eleven Rudras are (1) Mrgavadha, (2) Sarpa, (3) Nirriti, (4) Ajaikapad, (5) Ahi, (6) Budhnya, (7) Pinakin, (8) Ishvara, (10) Kapali, (11) Sthanu, and (12) Bhaga in the Mahabharata. Kapali is regarded as the foremost Rudra, but in the *Bhagavad Gita*, it is Sankara who is considered as the greatest of the Rudras, and both Kapali and Sankara are regarded as epithets of Shiva, *but none of them are named or called Shiva*.
- (d) In another instance (*Bhagavad Gita*) the Rudras are regarded as sons of Tvastri, and they are named as follows: (1) Vishvarupa, (2) Ajaikapad, (3) Ahi Budhnya, (4) Virupaksa, (5) Raivata, (6) Hara, (7) Bahurupa, (8) Tryambaka, (9) Savitra, (10) Jayanta, and (11) Pinakin.
- (e) In the *Mahabharata*, it is stated that there are *eleven thousand Rudras*, including the god, Shiva.
- (f) In the *Bhagavata Purana*, Canto 3, Chapter 3, the names of the Rudras matches that of the *Vishnu Purana* as in item (b) above; however, in the same book under Canto 6, chapter 6, the names of the Rudras are as follows, *but some do not match the ones in Canto 3, Chapter 3*: (1) Raivata, (2) Aja, (3) Bhava, (4) Bhima, (5) Vama, (6) Ugra, (7) Vrsakapi, (8) Ajaikapad, (9) Ahribradhna, (10) Bahurupa, and (11) Mahan.
- (g) In the *Matsya Purana*, there are also eleven ferocious Rudras, and some are different than the eleven mention in item (f) above, and they are as follows: (1) Kapali, (2) Pingala, (3) Bhima, (4) Virupaksa, (5) Vilohita, (6) Ajesha, (7) Shasana, (8) Shasta, (9) Shambhu, (10) Chanda, and (11) Dhruva.
- (h) In the *Matsya Purana*, the Rudas assists Vishnu in his fight against demons. They wear lion-skin, have matted hair, and *serpents around their necks*. They have yellow throats, hold tridents and skulls, and have a crescent moon on their foreheads. Together headed by Kapali, they slay the elephant demon Gajasura.

General comments

It is excruciatingly painful as well as extremely discombobulated or confused when a person is seeking the truth to find that you cannot believe what you have discovered and that there are so many versions to one story. And to make it worse, they are all from so-called sacred texts of Hinduism. There cannot be several truths to the same subject matter. There is only one truth, and trying to rationalize and

make everyone happy or satisfied with the answer is not holding the noble truth in high esteem but rubbish. And yet the different versions are held in high regard if not embraced by many.

M. Rudra in the Vedas

- (i) The worshippers pray for joy, health, and strength to Rudra, the lord of sacrifice, songs and balms for healing. Soma is offered, and Rudra is asked for the health of their horse, cows, and to the men and women (*Rig Veda Manadala 1, Hymn 43, Rudra*)
- (ii) Worship was made to Rudra with songs for giving health to the cattle and men and to give joy and health to all. Rudra was called the ruler of valiant men helping to bring bliss to the families. Rudra is able to repel the anger of the gods from the worshippers. Rudra is called the wild boar of the sky (Varaha, the boar, is associated with Vishnu) whose hands are full of medicine and to give protection, security, and shelter. The worshipper addressed *Rudra as the father of the Maruts*. The prayer to Rudra is so that he does not harm the cattle, animals, and the people. The prayer is for Rudra to be benevolent and bless the worshipper with protection. (*Rig Veda Mandala 1, Hymn 114*)
- (iii) In praise of Rudra, armed with a mighty thunder (and yet Indra is the god associated with the thunder bolt and Shiva with the trisula, axe, and bow). Rudra, the father of the storm deities, sometimes called Maruts for his bounteous giving and awarder of good health with his medicines and for repelling an assault from the enemy. Rudra was always asked to be gracious to their children and not be angry with them. (*Rig Veda Mandala 2, Hymn 33*)
- (iv) In praise of Rudra with the strong bow and arrows, a strong conqueror that no one can defeat, and to come with his thousands of medicines to heal the sick of all sickness and that Rudra may not be angry with them. (*Rig Veda Mandala 7, Hymn 46, Rudra*)
- (v) Rudra, a bull?

(v.a) A pronouncement that Prisni, the cow, is Rudra's consort (*Rig Veda Mandala 5, Hymn 52*).

(v.b) In this Mandala, the Maruts come from Prisni, who is regarded as a cow, and Shiva (*Rig Veda Mandala 1, Hymn 38*).

(v.c) In praise with strong songs of *Rudra the mighty bull* (*Rig Veda Mandala 10, Hymn 92*).

Comments

Here, Rudra is having a cow for a consort, and unless Rudra is a bull, it is definitely bestiality! The other alternative is Rudra is a celestial entity or being, having sex with a cow. And if Rudra is Shiva, then the Veda is talking about Shiva having sex with an animal. Cattle worship has been practiced in Egypt since the fourth millennium, and that is before the Vedic religion and Hathor, the Egyptian cow goddess, was worshipped around 2686–2181 BC, about the same time as the dawn of the Vedic religion. The worship of the golden calf is a famous event in the Bible where Moses, under God's instructions, killed three thousand idol worshippers for having committed this grievous sin as shown in Exodus 32:21–35. For the details, please go to chapter 11, section C (vii).

(vi) In praise of Rudra, the fiend, the destroyer, the monster, the keeper, and giver of wealth, all sorcerers pay him, and the celestial bodies obey him in reverence. Rudra brings for the nighttime and the daytime. The air, the wind, and all the celestial bodies come from him, including the earth and its elements like fire and water, etc. (*Atharvavedas Kanda 13, Hymn 13:3*)

(vii) In praise and worship of Rudra who makes them wealthier, prosperous, and that Rudra is a healing balm for the animals or men (*Shukla [White] Veda Adhyaya, 3:57*).

(viii) Rudra was praised for being kind and generous and was regarded as Indra's thunderbolt (*Shukla [White] Veda Adhyaya, 10*)

Comments

Rudra is prayed to and worshipped with sacrifice with Soma drink and songs for being a conqueror and for rewards of health, medicine, wealth, protection, cattle, and for being kind and gracious.

It is from here that Hindu worshippers assigned Varaha (boar) as an avatar of Vishnu, and yet Rudra is called Shiva. The praise, prayer, and worship of Rudra is no different from the ones given to all the other gods or deities, like Agni, Vayu, Indra, Mitra, and the hosts of other deities, and he was never regarded as superior to any of the other deities.

As you can see, the Rudra character in the Vedas is portrayed much different than all the other sacred Hindu texts as shown in the preceding passages.

N. Shiva's Incarnations

(i) Brahma's Creation process (slightly different story). All the incarnations of Shiva were male, and therefore, Brahma had difficulties with the cop-

ulative creation process. Brahma then thought of Shiva and Shakti, and that pleased Shiva who manifested as Ardhanarishwar, half male and half female (this is probably the same person as *Ardhanari* in the *Vishnu Puranas* in section M [b]). The Ardhanarishwar separated in two entities, male and female, which made Brahma glad in that the copulative exercise could begin for the purpose of creation. (*Shiva Maha Purana 5.3, Shatruda Sambhita 5.3.7, Shiva as Ardhanarishwar*)

Comments

This is like what is in section B (iv), where Shiva was identified as a hermaphrodite.

(ii) Shiva and his ten incarnations (Shakti is the comic energy or essence).

Mahakal and his Shakti Mahakali.

Tar and his Shakti Tara.

Bhuvaneshwar and his Shakti Bhuvaneshwari.

Shodash and his Shakti Shodashi.

Bhairav and his Shakti Bhairavi.

Chhinamastak and his Shakti Chhinamasta.

Dhoomvan and his Shakti Dhoomvati.

Baglamukh and his Shakti Baglamukhi.

Amtang and his Shakti Matangi.

Kamal and his Shakti Kamala (*Shiva Maha Purana 5.3, Shatruda Sambhita 5.3.16, Dash Avatar (ten incarnations of Shiva)*).

(iii) Shiva's incarnations.

Most Puranas only mention Vishnu's incarnations (avatars). The *Kurma Purana* is one of the Puranas, which mentions Shiva's incarnations. *In each kali yuga, Shiva has had an incarnation.* The names of these incarnations are as follows:

- | | |
|-----------------|------------------|
| (1) Shveta | (15) Vedashirsha |
| (2) Sutara | (16) Gokarna |
| (3) Madana | (17) Shikhandaka |
| (4) Suhotra | (18) Jatamali |
| (5) Kankana | (19) Attahasa |
| (6) Lokakshi | (20) Daruka |
| (7) Jaigishavya | (21) Langali |
| (8) Dadhivaha | (22) Mahavama |
| (9) Rishabha | (23) Muni |

- | | |
|--------------|----------------------|
| (10) Bhrigu | (24) Shuli |
| (11) Ugra | (25) Pindamunishvara |
| (12) Atri | (26) Sahishnu |
| (13) Vali | (27) Somasharma |
| (14) Goutama | (28) Nakulishvara |
- (*Kurma Purana 12.28, Shiva's incarnations*)

Comments

Shiva had an incarnation at the end of each kali yuga, and he had twenty-eight avatars, and they are not as well known a Vishnu's avatars. A reasonable person would wonder as to why the concept of avatar ever rises, especially if the god or deity is omnipresent. If a god or deity is not omnipresent, how then is he a god or she a goddess. The avatar is just the possession of the spirit of Shiva in another person. The avatars are all born of different parents but has the spirit of Shiva.

As per the *Kurma Purana*, the avatar dies at the end of each age, which means that the avatar is not immortal nor has it attained immortality. Immortality is a sign in Hinduism according to the *Bhagavad Gita* and the *Upanishad* that a person has attained illuminations and is at one with the self and is free of all desires, lusts, anger, or wrath. And this should tell you that Shiva is not illuminated, self-realized, or at one with the Atman and therefore not immortal. If Shiva is not a god or deity, then what comes from him, like Brahma and Vishnu, are therefore also not gods or deities. How can mortality give rise to immortality unless something extraordinary happened, and in this case, none was found?

Since there are twenty-eight incarnations, one can then assume there were twenty-seven ends of the Kalpa or ages, and the whole world was renewed or recreated twenty-seven times as per section H (iii).

There is no second or third chance at all as all mankind is appointed once to die and then judged before a god. There is no slackness. For more information, please go to chapter 5.

O. Maruts (Son of Rudra and Prisni)

- (i) Here in Mandala 2, it is just affirming that the Maruts came from Rudra's chest (*Rig Veda Mandala 2 Hymn 34 Maruts*).

Comments

The Maruts or Marutas are regarded as storm deities and are identified as the sons of Rudra and Prisni, and this means that a god can have sex with a cow goddess and reproduce Maruts. In pictures depicting the Maruts, it showed they are more

human than bovine. Rudras are forms and followers of the god, Shiva-Rudra, and they formed eleven of the thirty-three gods in the Hindu pantheons. They are also sometimes identified as Maruts—sons of Rudra, and at other times distinct from the Rudras.

P. Shiva's Character

- (i) Shiva's deception.

(i.a) Arjuna made an earthen phallic symbol, placed a garland on it, and prayed to Shiva. Arjuna places his face against the linga or penis and sobs to Lord Shiva, saying that if he could not defeat a hunter he met, how is he going to defeat his enemies? And that he needed the Passupatastra from him. Suddenly, the earthen linga disappeared, and in its place stood the *vetala* hunter with a garland draped over his head that had a top-knot on his hair like a *jata*. Arjuna then realized that the hunter was Lord Shiva.

Lord Shiva told him that he was there to test him and was glad he did not give up the fight. Lord Shiva gave him the most powerful weapon ever and taught him the mantras on how to summon and to retrieve the Passupatastra. Parvati was there together with Lord Shiva. Arjuna felt the godly power in him. Then Lord Shiva and Parvati disappeared. (*Mahabharata Vol. 1, Book 3, Vana Parva (9), The Vetala [hunter]*)

Comments

This is another example of Shiva's natural born ability to deceive.

(i.b) Indra and Vrihaspati went to pay homage to Lord Shiva. Shiva knew of their coming, so he disguised himself as a hermit to test their devotion and met them along the way. Indra queried the hermit as to who he was and where he lived several times, but the hermit remained silent. Indra was furious and raised his hand with his Vajra or thunderbolt weapon to strike the hermit, but Shiva paralyzed the hermit's right arm and Shiva was filled with anger. Vrihaspati recognized Shiva and requested that he pardon Indra's life, which he did. Then they all returned to where they came from. (*Shiva Maha Purana 5.2 Shiva, Sambhita 5.2.120, Lord Shiva spares the life of Indra*)

Comments

Same as in (i.a)

- (ii) Shiva's wrath. Even after Kamadeva's death, Shiva's wrath did not subside, and it affected the whole world, so the deities and living creatures went to Brahma, who in turn went to Shiva to save the deities and living creatures from getting killed by Shiva's wrath. Shiva agreed to do that and redirected it to the sea and asked the sea to hold it until the final annihilation, and everyone was relieved. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.80, The anger of Shiva subsides*)

Comments

Again an example of Shiva unable to control his temper and emotions, showing that he had not fully renounced all his desires, wants, lusts, needs, etc., and therefore not fully realized or illuminated.

- (iii) Shiva informs Brahma and Vishnu how to worship him. *Shiva taught the Vedas to Brahma and Vishnu on how to conduct Shiva worship.* Shiva informed them that Vishnu came from the left side of his body and Brahma the right. Shiva also told them that he would bless them with the incarnation of Rudra from their bodies for the purpose of incarnation and also for the purpose of annihilation. Shiva further revealed that his consort, Uma, is actually nature, and her power is of incarnation of Saraswati as Lakshmi, who would be Vishnu's consort. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.11, Shiva enlightens Brahma and Vishnu*)
- (iv) Shiva's deception as Nataraj. Lord Shiva disguised as Nataraj in front of Parvati's mother, Maina, and danced before her, and she was very pleased and wanted to give Nataraj presents of jewels, but he refused. Instead he asked Maina for Parvati to be his consort, which infuriated Maina. Himalaya returned from his bath and was informed by Maina regarding Nataraj's requests for Parvati to be his consort. He, too, became angry, refused, and then sent Nataraj away.
- Lord Shiva then returned in his divine form and demanded that Parvati be his consort, but Himalaya was confused and again refused. Himalaya had a suspicion that Nataraj could possibly be Lord Shiva and had made a major error. (*Shiva Maha Purana 5.2, Shiva Samhita, 5.2.89, Shiva Demands Parvati as his consort*)
- (v) Shiva's deception at the wedding procession. Maina had not seen Shiva from a previous meeting. Maina wanted to have a look at the handsome

groom at the procession, but Shiva felt that was arrogant of her, so he sent the deities before him, such that she mistook each of them for Shiva. Maina wondered that if the ones that she mistook were that handsome, the groom must be beyond words. When she finally saw Shiva, he was covered in ashes, and his gunas looked terrible, and Maina fainted in failed expectations. Shiva wanted to teach her a lesson. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.97, Shiva divine plays*)

- (vi) Shiva's deception as Indra. Upamanyu was always hungry for milk, and there was never enough, so his mother told him to perform a penance before Lord Shiva. Upamanyu's penance and chanting of mantras was so fierce that it was burning up the three worlds. Shiva and Parvati decided to show up before him disguised as Indra and Indrani. They tried to discourage and deter him from worshipping Shiva and even cursed at Shiva. Then they asked him to worship them, and he would grant them his wish, but Upamanyu remained resolute and even got up to attack his abuser. Finally, they revealed their true identity and granted him his wish. (*Shiva Puranan 5.3, Shatruda Samhita 5.3.27, Lord Shiva appears in the guise of Indra [Sureshwar]*)

Comments

A person is not a liar because he lies but that he lies because he is a liar. A mango tree cannot bear coconuts because it is a mango tree. So the above tells you that Shiva is a deceiver and therefore deceives in order to get what he wants. If Shiva is a god in the true sense of the word, why does he need to deceive to get what he wants? A god that created Brahma and Vishnu and who absolves sin needing to deceive to get what he wants is ridiculous, and yet that is his character. He snared his prey and trapped them to get his way with them. If that is not Hinduism, why are the Hindu gods portrayed that way in their so-called sacred text? A deceiver is definitely not pure, not holy, not righteous! And if that is so, how can he possibly be a god? A god that is a deceiver and a liar, so how then can you trust him because you have no way of knowing if he is telling the truth as truth is not in him?

- (vii) Shiva and Sati. *Ganesha*: Parvati, when taking a bath in the river, was washing off the dirt and grime off to apply oil to her body. The accumulated dross from her body came alive in human form like an elephant. When Parvati immersed the enormous human form in the water, it became alive and became Ganesh, and she adopted him as her son.

Shiva became obsessed with Parvati, his consort, that he did not come out of the palace for thousand years.

Parvati went to the river for a drink when she met six divine women carrying some water in lotus leaves. She asked them for a drink, and they, in turn, asked her if given a drink if she would consent to let her son also be there. Parvati agreed and was given water to drink. Instantly a child came from her womb bearing a trisula, Shakti, and a noose in his hands. The child was *Kartikeya*. (*Padma Purana 2.1.11, Manifestation of Ganesh and Kartikeya*)

Comments

It seems from the story, Shiva was obsessed with Parvati for a thousand years, and that means he was not available to his believers for a thousand years. So what is the point of having a god that is not available because he is engaged in his honeymoon activities for a thousand years. Does it make sense?

(viii) Demons are devotees of Shiva. After the death of Tarakasur, his three sons, Vidyumali, Kamlaksha, and Tarakaksha complete a tremendous penance to Brahma, which pleased Brahma very much. The three brothers asked for immortality but had to settle for Brahma's gift of three invincible forts, and they cannot be killed unless someone is capable of destroying all three forts with a single arrow shot. The forts were made of gold, silver, and iron, one for each of the brothers.

The arrogant demons started to torment the deities, and they, in turn, went to Vishnu for help. Vishnu sent a thousand spirits to fight with the demons but was defeated. The deities went to see Vishnu again, and this time, *Vishnu realized that the demons were devotees of Shiva*, so Vishnu sent a delusionary entity to distract the demons from worshipping Shiva and to lead a morally degrading life. Vishnu then eulogized Shiva and went to see Shiva who agreed to destroy the three forts and the demons. Shiva then shot an arrow, destroying all three forts at one time and returned to him, thus destroying the demons. All the deities were delighted and eulogized Shiva. (*Linga Purana 17.4.7, Lord Brahma blesses the demons*)

Comments

Of course, demons are devotees of Shiva because demons are evil spirits and are all deceivers, and Shiva is the leader.

Shiva's character is portrayed by his looks with the king cobra or serpent, Vasuki, is wrapped around his neck and is wherever he is, or he goes on telling and showing his devotees that he really is the personification of the character of the serpent. Having a king serpent around his neck is no mistake but a blunt display of his true character, and the stories illustrated did not fail him at all. He could have an eagle, a

lion, or a bear, etc., but none of them are deceivers as they are more of illustration of brute force and power. I think the snake is befitting of his character.

(ix) Shiva drinking blood out of human skull as in section C (ii). Creation of Hanuman.

(ix.a) Lord Shiva was sexually attracted to Mohini Roopa, an avatar of Vishnu, and a femme fatale and enchantress, such that he ejaculated, and his semen fell to the ground (total lack of control). With the permission of Lord Shiva, Sage Saptarishi established the semen in Anjani, a monkey goddess. In this way, she gave birth to Hanuman, a monkey god. (*Shiva Purana 5.3 Shatruda Sambhita 5:3:19, Incarnation of Hanuman*)

Comments

Here, again, it shows that Shiva does not have self-control over his lust and is therefore not illuminated, self-realized, nor at one with the Atman or a universal self, nor is he free of desires and attachments. Lord Shiva here acted the same way the god Brahma as shown in chapter 6A, section K (xii), and he had the audacity to cut off Brahma's head for behaving the same lustful way.

(ix.b) Lord Shiva sanctioned the marriage of one woman (Drupadi) to five brothers (Yudhishtira, Bheema, Arjuna, Nakula, and Sahadeva). (*Mahabharata Vol. 1, Book 1, Adi Parva (49), The unusual wedding*)

Comments

Here Shiva consented to all the five Kshatriya princes having a common wife as well as having other wives. When things and actions are endorsed by a great god, Shiva, it means that it is permissible for eternity and for all society as things of god are eternal. This means that it is permissible for the Indian Hindu society to share a common wife as well as having several wives. But if it is not, how then is it possible for common Hindu devotees? Then it becomes a contradiction of faiths and beliefs. It is quite a conundrum trying to explain this away. But if you say that the Mahabharata is a mythology and not a sacred text, then you have to discard all the stories in the Mahabharata, and it falls under the category of great Indian literature and epics but never as part of a religion.

Q. Shiva's Attributes

Here are some of Shiva's attributes according to the Hindu sacred texts:

- (a) Is a *deceiver* many times over,
- (b) Shiva is both male and female.
- (c) Is a creator through Vishnu and Brahma.
- (d) Drinks blood from a human skull.
- (e) Encourages the killing of Kishna's (an avatar of Vishnu) camp by Ashwatthama.
- (f) Caused instant rebirth.
- (g) Taught sacred mantra for Kunti, a fourteen-year-old girl, to have sex with the sun deity, Surya.
- (h) Absolved sin instantly if the devotee bathed in the Ganga.
- (i) Brought the dead (ashes) back to life.
- (j) Unable to kill the demons and sought help from Vishnu.
- (k) Shiva had to worship Ganesh in order to defeat the demons.
- (l) Shiva to be destroyed at the end of the Kalpa.
- (m) Unable to prevent Sati's (his wife's) suicide.
- (n) His person serpent is Vasuki, a brother of Vishnu's serpent Anata.
- (o) Fought against Brahma and Vishnu.
- (p) Shiva's penis or Shiva Linga is worshipped by Brahma and Vishnu.
- (q) Preached to Brahma and Vishnu.
- (r) Shiva cannot control his emotions, desires, and lust. He ejaculated his semen at the sight of the enchantress Mohini as in Section P (xi).
- (s) Shiva, in marital bliss, forgot his responsibilities for a thousand years.
- (t) In the *Vedas*, Rudra was portrayed as a god that receives prayers, worshipped with sacrifices of Soma drinks and songs for being a conqueror, and for being a rewarder of health, medicine, wealth, protection, cattle, and for being kind and gracious.

Comments

With the listed twenty points above, do you still want Shiva to be your god? The twenty points speak for themselves. If your argument is that the *Ramayana*, *Bhagavad Gita*, *Mahabharata*, *Upanishad*, and the *Puranas* are nothing but mythological stories, then all of them should be excluded from the Hindu religious texts. Otherwise, it would be selective theology or cherry-picking your theology. Your disagreement or contention is not with me but the "sacred Hindu texts (the *Ramayana*, the *Mahabharata*, the *Bhagavad Gita*, the *Upanishads*, and the *Puranas*). And if you disregard them as mythologies or just plain literature, then you have very little or no

information on the Hindu god Shiva and therefore have no knowledge of whom you worship.

Then the question becomes, how you are able to worship someone in ignorance? This is the twenty-first century. That type of thinking is passe. You do not have to satisfy me with the arguments, but be in your own soul or spirit truly true and honest with yourself. One also cannot pick and choose what passage to believe in as that becomes selective theology, and it does not hold water.

There is the other possibility that Shiva is a spirit that appeared and taught the sages of old, and they have no idea who they were dealing with and were not knowledgeable enough to test the spirit. It must be a terrifying experience and, through no fault of their own, they accepted those celestial beings, spirits, or fallen angels as gods.

You should also compare the attributes of Shiva with that found in chapter 6 and see the similarities and the differences. Are there more similarities with chapter 6 than that found in chapter 5? And if so, then there is a real problem for you to resolve.

CHAPTER 7D

Indra



A. Introduction

The Vedic Deity, Indra, has its root identified with the Mitanni, Hurrian, and Hittite civilizations as evidenced by the inscriptions found on the Boghazkale clay tablets dated about 1380 BCE. In the discovered clay tablet is a treaty, where the four names are mentioned as witnesses, and they are Mi-it-ra, Varuna, Indra, and

Nasatya, which are similar to the Vedic deities, Mitra, Varuna, Indra, and Nasatya (Asvin or Ashvin). These deities are also found in the Avestan (Zoroastrian-Persian) with its own pantheon of gods.

Indra is the second most praised Vedic deity, as compared to Agni, the fire deity, in the *Rig Veda* with 250 hymns dedicated to him out of the 1,028 hymns.

Indra was married to Sachi (in Sanskrit, meaning “queen of Indra”) or Aindri, Mahendri, Pulomaja, and Poulomi. She is a goddess of wrath and jealousy. She is the daughter of Puloman, an Asura (demon), who was said to have been killed by Indra. Sachi is one of the seven Matrikas or mother goddesses, and in the *Rig Veda*, she is described as beautiful. She is the mother of Jayantha, Jayanti, Midhusa, Niiambara, Rbhus, Rsabha, and Chitrugupta.

In earlier Hinduism, the Trimuti (equivalent of the Christian Trinity) were made up of Agni, Vayu, and Surya and oftentimes in the *Veda*, Vayu is replaced by Indra. In the later Hindu practices, Indra had fallen in his ranking, even though in some instances he is still regarded as chief of all the gods. Today Indra is seldom worshipped but receives adoration at festivals that are kept in his honor.

Indra has many names, and some of them are as follows: Mahendra, Sakra, Maghavan, Ribhuksha, Vasava, Arha, Datteya. He is also known as Vritrahan, the destroyer of Vritra. Vajrapani, “of the thunderbolt hand,” etc.

B. Indra’s Appearance

Indra, the deity born of Maharishi Kashpaya, who was the mind-born son of Brahma, and Aditi, who was one of the many daughters of Prajapati Daksha. Indra is worshipped as the supreme ruler of the gods and is the god of thunder and storms. He is foremost a warrior. He has a ruddy complexion, two to four long arms, wielding a Vajra or lightning bolt, riding a golden chariot drawn by two horses with flowing manes. Indra also carries with him a bow, a net, and a hook. Indra is a god of fertility. He is said to delight in a ceremonial concoction of Soma juice that he gets high on. In the Mahabharata, he partakes in voluminous amounts of Soma libations and indulged in sensuality, lasciviousness, and adulteries.

As a god of the atmosphere, he is continually at war with Vritra or Ahi, the “demon” of drought or bad weather, and he overcomes it with his bolt of lightning and forces the rain to fall. Indra is always at war with the Asuras (powerful deities and later termed as demons), and he slew the demon Vritra, but he lives in constant threat by the Asuras and often loses the battle to them.

In the *Ramayana*, the Rakshasa king of Sri Lanka warred against Indra and defeated him. Brahma and the gods had to bail him out by giving immortality to the victor, and Brahma informed him that his defeat was a punishment for seducing the wife of the Sage Gautama, King Maharishi.

C. Indra's Transportation, Weapon, and Status

- (i) Indra, the creator, with Varuna. *Indra and Varuna are both credited for creating all creatures (Rig Veda Mandala 7, Hymn 7:82).*

Comments

This is contrary to the sacred text on Brahma. You can read that in chapter 7A.

- (ii) Indra is regarded as the king of all the devas (gods or deities) (*Mahabharata Vol. 1, Book 3, Vana Parva (10), The Lords of Light*).

Comments

Even though Indra was regarded as king of the devas he was fearful of the demons as in Section E (xvii), F (i) and (vi). So why is a god afraid of demons unless the demons are just as, if not more, powerful than him. So why then is Indra a god?

- (iii) Indra's creative power at the behest of Krishna (an Avatar of Vishnu). At Krishna's requests, Indra was able to recreate a complete desert wilderness and ruined city into a magical city of splendor with marbled palaces and streets glittered with jewel dust. It was a heaven on earth. And Krishna named it Indraprastha after Indra. Krishna is able to create a whole magnificent city in the wilderness. (*Mahabharata Vol. 1, Book 1, Adi Parva (54), A miracle in the wilderness*)

- (iv) Indra travels the sky in his chariot. Indra would travel in the sky with his chariots driven by two bay horses. (*Rig Veda Mandala 1, Hymn 1:6*)

Comments

The fact that Indra needed to travel in chariots meant that he is not omnipresent, so how is he a god? One would suppose that the horses are also celestial horses.

- (v) Indra rides on the bull and travelled when clothed in splendor (*Rig Veda, Mandala 3, Hymn 3:38*).

Comments

One would think it would be a slow form of transportation across the wide expanse of sky. Even with a couple of horses, Indra cannot be there in an instant.

- (vi) Indra acquired the thunder bolt. Indra is the youngest of the gods, and Prajapati gave Indra the Shodasin (one of the seven types of sacrifice), which is the thunderbolt. Indra accepted it and therefore attained the summit with the gods. There were three pressing for the Shodasin, and at the third pressing, he wins the cattle. (*Black Yajur Veda, Prapathaka, Mantra 6:6:11*)

Comments

If he had received the thunderbolt from Prajapati, then one can safely assume that Prajapati is a greater entity or god than Indra. It could mean there is an hierarchy of gods and demons.

- (vii) Indra had to acquire a higher a status than the other gods. Indra was at par with the other gods, so he went to Prajapati who asked him to perform a rite for fifteen nights and therefore attained a higher level than the other gods. (*Black Yajur Veda, Prapathaka, Mantra 7:3:6*)

Comments

Indra had to perform rites in order to achieve a higher status, and that also meant that any demon or god could do the same and achieve a higher status. Indra had lost his importance among all the pantheons of Hindu devas in this twenty-first century. To Indra's devotees, it seems the benefits far outweigh the downside of the character.

D. In Praise of Indra

- (i) In praise of immortal Indra, the leader of the heavenly hosts and generations of humans, and it is Indra who rules the people and gave freedom to gods by might and battle (*Rig Veda, Mandala 3, Hymn 3:34*).
- (ii) Indra was regarded a hero, champion, warrior, wielder of the thunderbolt, and made all mankind his subjects (*Rig Veda Mandala 6, Hymn 6:18*).
- (iii) All the goddess revered him for his might and power and he is the strong bull of heaven, waters on earth, who enjoys sweet and pleasant juice (*Rig Veda Mandala 6, Hymn 6:44*).
- (iv) Praise for the great Indra that he may bring protection, bounty, and prosperity (*Black Yajur Veda, Prapathaka, Mantra 1:4:41*).
- (v) God is poured forth ever more and more. In praise of Indra, who never fails nor deserts the worshipper, and may Indra pour out his bounty on him (*White Yujar Veda, Adhyaya 8:2*).

Comments

It seems that the god Indra is more like a servant in having to give his devotees all kinds of rewards of wealth, cattle, protection, village, and subduing the people, etc., with some sacrifices. That seems to be the same with all the other gods. They are here to serve their devotees.

E. In the Vedas, Indra Comes to the Sacrifice and Worship, Soma Drinks and Song, and to Give Wealth in Cattle to the Villagers, Subdue the People, and Give Fame

- (i) Indra come to the worship for a drink of Soma and the songs. Indra is portrayed as a god who would come at the time of worship to drink the sacred Soma and to enjoy the songs of the devotee (or lover of songs) and that he would bring them bliss. (*Rig Veda Mandala 1, Hymn 1:5*)
- (ii) Indra brings wealth to his devotees. Indra brings wealth to the devotees and armed with a thunderbolt to defeat their enemies, and his power is as wide as the heavens. Indra is regarded as mighty, supreme, and the great “thunderer.” (*Rig Veda 1, Mandala 1, Hymn 1:6*)
- (iii) Devotees hopes Indra will bring them wealth in cattle and fame. With songs of praise, the devotees bid Indra to come and to award them with wealth in cattle and fame that lasts a lifetime. Indra should also bring thousands of fruits from the earth. Indra is called the lord of wealth. (*Rig Veda Manadala 1, Hymn 1:9*)
- (iv) Asking Indra for the booties won from the war to make them rich. The devotees are asking Indra to give them his booties from the war and make them rich. (*Rig Veda Mandala 1, Hymn 1:81*)
- (v) Welcoming Indra to drink of the Soma with barley and milk. Indra, referred to as the ancient one carried by stallions, is welcomed to drink of the soma pressed with barley and milk, and the devotees, Kusikas, need his aid. (*Rig Veda Mandala 3, Hymn 3:42*)
- (vi) In praise of Indra who brings wealth to his devotees. Indra is referred to as a king and a radiant and excellent god who had come to bring wealth and treasure...the excellent lord. (*Rig Veda Mandala 8, Hymn 8:4*)
- (vii) Welcoming Indra with the Soma drink to deliver them from famine, misery, and sadness. Welcoming of Indra with poured Soma juice and for Indra to deliver them from their misery and famine and for the sadness to go away. (*Rig Veda Mandala 8, Hymn 8:55*)
- (viii) In praise of Indra for killing the boar with his thunderbolt and welcoming him with the sweet drink. In praise of Vishnu who had sent as hundred buffaloes and a brew of rice and milk and Indra for killing boar with his

thunderbolt and had come to drink of the sweet drink. (*Rig Veda Mandala 8, Hymn 8:66*)

- (ix) Soma drink and praise of Indra and to bring rain and give wealth. In praise of Indra, slayer of Vrita and enemies and who brings gifts. An offering of Soma, rich in sweetness and in milk, is made for Indra to drink and to bring rain and give wealth and to look at the giver favorably. In praise of the Soma, the sacred drink. (*Black Yajur Veda, Prapathaka, Mantra 1:4:1*)
- (x) In praise of Indra for strength. In praise of Indra (with Marutas) the mighty bull, the bountiful, the divine ruler, all-powerful, the dread and the giver of strength. (*Black Yajur Veda, Prapathaka, Mantra 1:4:17*)

Comments

Same comments as in Section D.

F. Indra’s Exploits

- (i) In praise of Indra’s exploit in killing the “dragon” Vritra. This hymn sings the boasts of Indra’s exploits in killing the Vitra, a “dragon,” and his mother and overcoming the charms of the enchanters, and there is not a foe can be found anywhere. His thunderbolt had smote Vitra between the shoulders and his mother as well. Indra had won back the soma drink and enabled the seven rivers to flow again. (*Rig Veda Mandala 1, Hymn 1:32*)
- (ii) In praise of Indra killing the dragon and tearing down his castles. In praise of Indra for breaking down the strong castles and his bull of tearing their castle to bits and Indra’s killing of Vitra with his thunderbolts. (*Rig Veda Mandala 1, Hymn 1:33*)
- (iii) In praise of Indra destroying the demons and their forts. In praise of Indra destroying castle after castle as well as striking down serpents named Namuchi, Karanja, and Parnaya as well as destroying hundreds of forts of Varigrada. (*Rig Veda Mandala 1, Hymn 53*)

More references:

- (iv) *Rig Veda Mandala1, Hymn 1:103.*
- (v) In praise of Indra killing Sambara the demon and his followers and castles as well. In praise of Indra who, with his bull of exceeding great strength, makes him master of heaven and earth. In praise of Indra who loves the soma and killed Sambara, a rakshasa or demon, as well as a band of sorcerers and setting free a group of people—Narya, Turvasa, Yadu, Turviti and

Satartu. Indra in the final battle destroyed ninety-nine castles. (*Rig Veda Mandala 1, Hymn 1:54*)

- (vi) The gods referred Indra as Mahendra as great is Indra who slew Vrita. (*Black Yajur Veda, Prapathaka, Mantra 6:5:5*)

Comments

The praise of Indra for killing of Vrita and the other demons repeats itself multiple times, and the fame of his deeds stopped after the *Vedas*, and then he retired and did not do anything else and therefore became irrelevant in the twenty-first century.

There are more praises of Indra and they can be found in the following:

- (vii) In praise of Indra for killing and chasing away the demons, taking their wealth and giving away rewards:

Rig Veda, Mandala 2, Hymn 2.

Rig Veda Mandala 3, Hymn 3:39.

Rig Veda 5 Mandala 5, Hymn 5:32.

Rig Veda Mandala 6, Hymn 6:17.

Rig Veda Mandala 7, Hymn 7:83.

Rig Veda Mandala 10, Hymn 10:99.

Rig Veda Mandala 10, Hymn 10:120.

Rig Veda Mandala 10, Hymn 10:131.

White Yujar Veda, Adhyaya 17:33–35.

White Yujar Veda, Adhyaya 17:37–46.

Black Yajur Veda, Prapathaka, Mantra 1:1:14.

G. Indra, a God Unable to Defeat His Enemies

- (i) Indra unable to defeat the Asura or demon. The gods were defeated by the Asuras or demons and became their servants, and power departed from them. *Indra knew of it and also that he was not able to defeat the Asura.* (*Black Yajur Veda, Prapathaka, Mantra 2:3:7*)

Comments

What is the point of being a god if he cannot even defeat the Asuras or demons?

- (ii) Fear in Indra when Tvashtar conjured up Vrita, Indra's old nemesis. Tvashtar, an artisan god, performed a rite with Soma and did not invite Indra because Indra had killed his son. Indra forced his way into the rite

and drank the Soma, and Tvashtar was upset and threw the remaining Soma into the fire. At the sacrificial fire, Tvashtar summoned Indra's foe, Vrita, and he showed up with the fire, enveloping the three worlds, and *that caused Indra to be afraid*, and so was Tvashtar. Tvashtar helped dip a bolt of fervor, and he could not handle it. Tvashtar also welcomed Vishnu, and Vishnu appeared into the three worlds and showed up on earth at the site. Tvashtar gave the bolt to Indra, raised his bolt with the help by Vishnu, and Indra gave it to Vishnu. This happened three times, and three times he gave it to Vishnu, who accepted it. Soma and Agni (fire who were in union with Vrita) did not want to be slain by Indra and asked for a pact with Indra, such that they enter into Indra for his satisfaction and kindle him, and Indra agreed. Soma and Agni entered Indra three times. It was given him and, in turn, given to Vishnu. It was as if it was given to Indra and Vishnu the three mantras (richas, samams, yajusus), and therefore, it was like a thousand gifts. (*Black Yajur Veda, Prapathaka, Mantra 2:4:12*)

Comments

Indra filled with fear. A god? Even if Indra is not popular today, the question is why he was worshipped in the first place and why he is regarded as the "lord of gods" in the sacred Vedic text. Is the Vedic text teaching falsehood or the scholars do not understand what was written of Indra?

- (iii) Indra instructed the gods how with offerings, it is possible to defeat the demons. The Asuras and the gods are in a fight, and the gods went to Indra for help to overcome the Asuras. Indra told them that if they made offerings for each of three elements, they would overcome the Asuras. An offering of eleven cakes on potsherd for each of the following: (i) to be free from tribulation; (ii) to drive the enemy away; and (iii) to acquire power. There are thirty-three gods. They completed the sacrificial offerings and had victory over the Asuras and acquired prosperity. (*Black Yajur Veda, Prapathaka, Mantra 2:4:2*)

Comments

It was never brought up or mentioned as to who the offerings should be made to, and it is a mystery how the offerings are able to make them overcome the Asuras or demons. Is Indra a lesser god?

- (iv) Almost the same story as (ii) Mantra 2:4:12, except Vrita arrived in union with the fire god, Agni, and the Soma. Indra ran to Prajapati, announcing

that an enemy had appeared. He raised his bolt to slay Vrita, but the fire (Agni) and Soma said, “Do not kill us also as we are inside Vrita.” Soma and Agni asked to enter Indra, and they provided an offering of eleven potsherd and Soma, and Agni entered Indra. Thus, Indra slew Vrita. The gods pleaded with Soma and Agni to help them retrieve their brilliance as it died with Vrita. So they brought them a cow as ghee is the brilliance of Agni, and milk is the brilliance of Soma. (*Black Yajur Veda, Prapathaka, Mantra 2:5:2*)

- (v) Indra lost his power temporarily. When Indra slew Vritra, he lost the gods and his power. Offerings of eight potsherds for Agni and curds for Indra during the new moon, and by it, he won the gods and his power. (*Black Yajur Veda, Prapathaka, Mantra 2:5:3*)

Comments

The question becomes, how is it possible for a god to lose his power, even temporarily? This does not quite make any sense, especially to man’s concept of who and what a god is? Some say that it is just plain mythology. The other possibility is that a spiritual entity had given the Vedic sage and author the story. It would be hard for the Vedic sage to refuse what he had been told, not knowing whether it is the truth or lie. Indra is possibly a spiritual entity claiming to be a god.

- (vi) Indra needed to perform a rite to acquire ability to defeat the Asuras. Indra was afraid of the Asuras, so he went to Prajapati, who advised him to perform a rite for fifteen nights as a thunderbolt. As a result, he was able to place, force, might, power, and strength in himself and defeated the Asuras and obtained property. (*Black Yajur Veda, Prapathaka, Mantra 7:3:7*)

Comments

How is a rite, regardless of how many nights it is performed, able to give Indra power and strength. If it is possible, then ordinary men and women should be able to perform the same rights and gain power and strength!

- (vii) Indra fearful of Ravana. Ravana, the head of the demons, was terrorizing the rishis and their sacrifices and even eating the rishis. *Indra was afraid of Ravana and went to Brahma for help, and they, in turn, went to Vishnu.* Vishnu promised them that he will be born as a son (Rama) of Dasaratha and will kill Ravana. King Dasanthra will have four sons after he performs an *aswamedha yagna* (horse sacrifice) by reciting passages from the

Atharvaveda. (Ramayana Book 1, Chapter 4, Ayodhya, Chapter 5, The need for an Avatar)

Comments

Indra is afraid of Ravana, and so is Brahma. So much for gods behaving like humans. Who and why would anyone want to worship a pair of weaklings? No one ever questioned why Vishnu was not able to defeat Ravana himself either.

- (viii) Indra’s fight with the demon Vritasur. The gods were beating the demons into retreat, and Vritasur was furious. Vritasur charged and roared at the gods, and the gods trembled and were routed at the sound, and Indra took a swing at Vritasur with his mace. Vritasur was able to block the blow with his own mace and hit Airavat, Indra’s elephant, with a painful blow that caused him to retreat. Vritasur told Indra that since Indra had killed his brother, Vishvarup, without a cause, he would gore or kill Indra with his trisula. Vritasur hit Indra with a trisula, but Indra was able to cut Vritasur’s hand, holding the trisula with his vajra. With the other hand, Vritasur hit Airavat on the forehead and Indra on the chin, causing him to drop his vajra, and it fell down at Vritasur feet.

The demon told him to pick up the vajra and kill him, but Indra was too ashamed to do that. Indra proclaimed that Vritasur is a great demon with truthful words and without deceit. Indra also said that Vritasur had patience, determination, and devotion to god and was a great person born into a demon family. Indra then cut Vritasur’s other hand and caused the demon to draw near with his heavy step and *swallowed* both Indra and Airavat, his elephant. Indra cut open the demon’s belly and then severed his head off. All the gods thanked Indra for his victory. (*Shrimad Bhagavata Purana 16.6.7, Killings of Vritasur by Indra*)

Comments

He is a great and mighty god that has power over the weather, hands out riches, etc., *that is fearful of the Asuras* and need his power restored with the aid of others to defeat Vrita and the other demons. Maybe the perception of this god is not sufficiently big and powerful enough to be able to act independently. Why did the Vedic devotees accept a lesser god in their beliefs? And it seems that the devotees have not been satisfied with the performance of their gods and continue to add more gods over the two thousand years until this very day. Maybe there is a real need to have an all-sufficient god that is perfect in every way so there is no need to continually invent more.

H. In Praise of Indra Driving Away Sins

- (i) Indra as blameless and priest. Indra is regarded as blameless and as a priest, who drove all sins away and looking for his devotees. (*Rig Veda Mandala 1, Hymn 1:129*)

Comments

How can Indra possibly be blameless when Indra disguised himself and raped King Maharishi's wife, Ahalya, as in section K (i). How can sins be driven away when sin is a trespass of what is conceived in the heart? Sin is not a physical thing. The outcome of sin could very well be a physically thing. So how is Indra able to drive away sins?

- (ii) Indra, the punisher of sinners, who breaks the laws of Varuna and Mitra. Indra here is described as the punisher of guilt and, with his a sword, will strike down the sinner and of men who are evil and break the laws of Varuna and Mitra. Evil men who break agreements and injure Varuna, Mitra, and Aryaman, the mighty Indra, will kill them with the sharp horns of the bull. (*Rig Veda Mandala 10, Hymn 10:89*)

Comments

Nowhere can you find the laws of Varuna and Mitra in any of the *Vedas* or found in any ancient Hindu texts. So how then is Indra able to judge according to unknown laws? How is it possible for deities or gods like Varuna, Mitra, and Aryaman to be injured? Are they not gods or are they lesser gods?

- (iii) Oblations for Indra to wash away sins and for protection. The devotee is offering up oblations with songs to Indra that he, in turn, may have his sins against the gods washed away and for Indra to protect him from injury. (*Yujar Veda, Adhyaya 3:46–48*)

Comments

How is Indra able to wash away sins as it is not something physical? If it's sin, who then is the sin against? If no one is offended by sin, why should there be a need to wash it away?

- (iv) Sacrifice of Soma drink for Indra, corn for the horses, and songs for the atonement of sins and rewards of wealth. Indra, on his air chariot drawn

by two bay horses, is welcome to Soma drink. There is corn also for the horses to feed. In praise of cows and horses offered with sacrifice and with offerings of songs of adoration. Atonement is made for:

- (a) sins against the fathers;
- (b) sin against oneself;
- (c) sins unknowingly committed;
- (d) wickedness by Indra, and that makes happiness and uplifting of spirit.

And also, Indra, the lord of wealth, would lead them to wealth in kind that leads to inspired devotion. (*White Yujar Veda, Adhyaya 8:11–15*)

Comments

Sin is a deed, thought, or act that is committed, and how is Indra able to drive out sin or destroy sin. What did Indra have to do to accomplish that? The act, thought, and deed of sin springs from the fact that it comes from a sin nature in all of mankind, and how was Indra able to remedy that or destroy the root of sin in men's nature? Items (a) to (d) are just generalities and do not have any substance, and it does not specify what those sins are. How does a person commit a sin against himself as in (b)? for more information on sin, please go to chapter 5 for more details.

I. Animal Sacrifices to Indra

- (i) In praise of Indra's immortality and welcoming him to eat of the sacrificed bull and the devotees to eat the fat thereof. This praise is directed toward Indra and his consort, Indrani, extolling Indrani as the most fortunate among women and that her Indra will never die. Indra is supreme overall. Indra will eat of the bull of the offering or sacrifice, and the devotee will eat the fat thereof until his belly is full. (*Rig Veda Mandala 10, Hymn 10:86*)

Comments

If Indra can eat the meat of a bull, why would that be a good reason for his devotees to eat meat of the bull also, which I believe the Vedic devotees do? They are definitely not vegetarians!

- (ii) Sacrificial offerings of goat, ram, cooked food, and Soma drink. Agni acting as a *hotar* to welcome Indra to the sacrifice. (*White Yujar Veda, Adhyaya 21:54–60*)

For details, please read chapter 12, section B.

(iii) Goat sacrificial offering and food to Indra with Agni acting as hotar. (*White Yujar Veda, Adhyaya 28:23*)

For details, please read chapter 12, section B.

(iv) Offering of a beast with dappled thighs to Indra if a person wants to subdue his relatives, possess a village and people to be dependent of him. In praise of Indra, such that if a person wants a village, he should offer a beast with dappled thigh to Indra with the Marutas. So with Indra and with the Marutas, he should be able to subdue his relatives and possess a village and make the folks dependent on him. (*Black Yajur Veda, Prapathaka, Mantra 2:1:3*)

Comments

This is a meat sacrifice for control over a group of people, and this is, in reality, is a practice of witchcraft! For details on witchcraft, please read chapter 6, section P.

(v) Offering of cooked food, cakes, and goat to Indra and Agni to act as hotar. Agni acted as a hotar to welcome Indra to the sacrifice of cooked food, rice cakes, and goat. Indra had eaten the fat and had accepted the cooked food and is strong from eating the rice cakes. (*Black Yajur Veda, Prapathaka, Mantra 2:3:6*)

Comments

There are two possibilities that during the Vedic times, when food was offered to the gods or spirit, they do not actually see the spirits eat the food or that the spirit, fallen angels, or spirit entities did actually appear to eat those food. This Vedic practice of offering food and drinks is still celebrated today in Hinduism and Buddhism, and no one actually sees any spirit come to eat the food or drinks!

More references on Indra and Animal sacrifices:

(vi) Indra made sacrifices of animals and songs to other deities in order to have power and strength. (*Black Yajur Veda, Prapathaka, Mantra 2:3:7*)

(vii) Sacrifice to Indra of 20 bulls and the Brahmins to eat the fat thereof. (*9Atharvavedas Kanda 13, Hymn 20:126*)

(viii) Indra's sin and Vishnu's horse sacrifice to save Indra. (*Ramayana Book 7, Uttara Kanda: Book of the North, 36, Bhargava's Curse*)

General comments

It is a fact the old Vedic practices involved the sacrifice of animals as well as the eating of it. It was only until the dawn of Buddhism that Hindus became vegetarians. The present-day Nepalese Hindus in their Gadhimai Festivals killed thousands of buffaloes. In 2009, at the height of the festival, some 500,000 buffaloes, goats, pigeons were killed, and after much protest, some 30,000 were killed in 2014 (downtoearth.org). The killed animals were offering to the goddess Gadhimai to bring good luck to the lives of the devotees as well as petition the goddess to grant them their wishes. However, in the past Vedic era, the *Upanishad* regarded the Vedic practices as lower knowledge or inferior knowledge as it does not lead the devotees to immortality or attain self-realization. Please read chapter 10. For more detailed discussion on meat sacrifice, please read chapter 12.

The meat sacrifices pertained to asking god for wealth, control over people, safety, health, power, having children, victory over enemies, and rewards. No one ever asks of god what he wants of him or her! Their gods have become their servants that can be bribed with a few sacrifices!

J. Indra's Claim that Certain Sacrifices Are Needed for Certain Rewards

- (i) This hymn is presented as it is Indra that is speaking:
- (a) that he is the possessor of all wealth from his victory and is the father of all living creatures;
 - (b) set the king free from the dragon's grasp and gave them away;
 - (c) in him, the gods had focused their intellectual powers, shining like the sun and men praise him for his past and future works;
 - (d) that he had won herds of cattle, horses, kine and gold with his thunderbolt;
 - (e) when the Soma and lauding had made him glad he had given away thousands, none had ever taken any of his wealth from him and he had never been near death;
 - (f) that you should ask him for riches and his friendship is not harmful;
 - (g) no one can defeat him when in battle and that he wins the battle easily;
 - (h) that Indra never violate the statutes of the gods, of Vasus, Rudriyas and Adityas, who formed him. (*Rig Veda Mandala 10, Hymn 10:48*)

Again, this hymn is recorded as if Indra himself is speaking of the many claims:

- (i) surround the singer or devotee with much wealth and that the songs strength him;
- (j) encouraged the sacrifice with is sacrifice and conquered those who did not worship him;
- (k) the people from the heavens, water and earth had proclaimed him as god among the other gods;
- (l) with two swift horse Indra was able to slay the dragon or demons with the darts of death and in doing so, he is worthy king to rule over the worshippers;
- (m) Indra gave away inviolable gifts and give his enemies away as prey to those who follow him;
- (n) boasts of his valor in battle and how he defeated his enemies and took over the domain of seven rivers and that he is gifted with wisdom. (*Rig Veda Mandala 10, Hymn 10:49*)

Comments

If those claims are truthful, then all of Indra's devotees should be blessed or endowed with overflowing wealth, health, and safety, but the reverse is true. All these claims are contrary to Indra's character as shown in section O. A man's character is like a painting in that if there is a single flaw, it makes the whole painting useless and much more so if it is that of a great king of the gods, Indra. If he is human, then it is understandable because it is a human trait to err, but how can that be for a god to err unless we reduce him to that of a human?

- (ii) The devotee is offering up butter to Indra in hope that he may receive Indra's power. (*White Yujar Veda, Adhyaya 2:9–10*)
- (iii) Worship and offerings to Indra, with grains and groats, wheat bread, Soma juice, which was pressed with stone and filtered through a piece of cloth for Indra to drink, *and finally the singing of songs in praise of Indra.* (*White Yujar Veda, Adhyaya 20:29–32*)
- (iv) Mantra chanting to give Indra strength, power, and might with offering of cow's milk and the worshipper to receive wealth. In praise of Indra, who received his power and energy from cow's milk, and to obtain wealth, let the devotee pay for the sacrifice. The chanting of a mantra (Trishtubh) gives Indra strength, power, and might. In order to gain and enjoy the wealth, let the devotee pay for the sacrifice. (*White Yujar Veda, Adhyaya 28:39–43*)

Comments

In this quotation, Indra receives his strength from cow's milk. To whom did Indra make the offering? If the offering of cow's milk does indeed do the trick to obtain power, then all of Indra's devotees should be endowed with the same power as Indra and receive wealth when the Hindus in India are rife with poverty. There are more beggars per capita in Hindu India than where else in the world, where the Hindu gods are not worshipped.

- (v) Sacrifice of ghee to Indra and Agni for wealth and good standings. The devotee proclaimed a fellowship between Indra and Agni with the sprinkling of ghee into the fire for their brilliance and radiance accompanied with hymns and mantras requesting for the increase of wealth and high standing among their peers. (*Black Yajur Veda, Prapathaka, Mantra 4:4:5*)

Comments

The same arguments apply as per (iv) above.

- (vi) Eleven potsherd should be offered to Indra and Agni if they:

- (a) wanted offspring;
- (b) had a dispute about a field with his neighbor, as Indra and Agni gives power and strength over the neighbors and foes also;
- (c) are about to enter into battle, so they receive power and strength to win the battle;
- (d) had already won the battle as they had placed power and strength in him;
- (e) are about to go to an assembly so that they may have power and strength at the assembly. (*Black Yajur Veda, Prapathaka, Mantra 2:2:1*)

- (vii) An offering of a cake on eleven potsherds should be made for each of the following:

- (a) a desire for cattle as cattle is power;
- (b) a desire for splendor as heat is splendor;
- (c) a desire for food, as a hymn is the food of the gods;
- (d) a desire for prosperity, as prosperity gives food;
- (e) a desire to be delivered from misfortune as misfortune is tribulation;
- (f) a desire to be freed from invaders and a menace, who invade his realm;

- (g) a desire to be free from being bound or beset as Indra is the protector; and
- (h) if the sacrifice is not effective. (*Black Yajur Veda, Prapathaka, Mantra 2:2:7*);
- (i) desires a village as Indra will make the villages obedient to him when in a battle, and is desirous of power, anger, wisdom and sound mind to win the battle;
- (j) when he is injured and mind affected and for Indra to grant him power, anger and wisdom;
- (k) if he is not injured and mind unaffected for Indra makes the people to give to him;
- (l) if he had not been already rewarding then Indra would bestow upon him;
- (m) desire to be restored from being expelled as Indra is the protector and will reward with his own share. Examples were given of how several others who made the similar offerings to Indra were rewarded by Indra. (*Black Yajur Veda, Prapathaka, Mantra 2:2:8*)

(viii) If a person desires:

- (a) a village an offering of eleven potsherds should be made to Indra and seven to Marutas; an offering should also be made to prevent confusion;
- (b) an offering of seven potsherd to Marutas for troops and make the people obedient;
- (c) strife between (a) the ruling class and (b) the people so that they fight against each other; an offering should be made and the cutting of the cakes to Indra and Marutas;
- (d) If a person desires a village, he should offer eleven potsherds to Indra and twelve to all the gods so that all the villagers are subjected to him and therefore gain the whole village. And in turn, the devotee pays for the sacrifice in a garment with fringes. (*Black Yajur Veda, Prapathaka, Mantra 2:2:11*)

(ix) The following are more examples of what offerings are required for certain rewards:

(ix.a) Offering to Agni and Indra if a person wants cattle and for them to grow. (*Black Yajur Veda, Prapathaka, Mantra 2:3:2*)

(ix.b) Offering if a person wants to be ahead of his peers. (*Black Yajur Veda, Prapathaka, Mantra 2:3:4*)

(ix.c) Those who are sick should drink of the cup of Vayu and Indra. (*Black Yajur Veda, Prapathaka, Mantra 7:2:7*)

(ix.d) Worship Indra for food, fame, vigor and splendor. (*Atharvavedas Kanda 13 Hymn 13:3*)

(ix.e) Prayer and sacrifice to Indra for strength and many sons. (*Atharvavedas Kanda 13 Hymn 20:63*)

(ix.f) In praise of Indra with the Soma drinks for his victory rewarder of booties and happiness. (*Atharvavedas Kanda 13, Hymn 20:137*)

(ix.g) Indra had to make oblations to the different gods for them to recognize his superiority. (*Black Yajur Veda, Prapathaka, Mantra 2:2:11*)

General comments

The only person or persons that benefited from these practices were the priests or Brahmins that assisted the devotees in satiating them of their guilt and satisfying their desire for wealth or for things in life to go their way. If the desires are not met as per their request, that is the fault of the Indra or the deva. It is a wonderful system where the priests spend their time meditating and fasting and not doing any work and have everything like food provided for by the devotees and worshippers. Sounds like a parasitic relationship. Furthermore, it tells us the character of the god(s) that he and his favors can be bought with offerings. And if indeed what Indra said is true, then most of the Hindu population worshipping Indra will be the rich and prosperous people in India, but that is absolutely false, and most of the Hindu population is mired in poverty.

It is only in the twenty-first century that one sees that India has an improved standard of living, but most Hindus are stuck in subsistence living from hand to mouth each day. When compared to the Western civilization that do not know Indra or any of the Hindu gods, the Western civilizations are doing a heck of a lot better, and that is a major reason why there is so many migrations of the Indian populous to the West. It is farcical to think that Indra had to go to Prajapati to make an offering to the other deities in order for them to recognize his superiority. For more discussion on meat sacrifices, please read chapter 12.

K. Indra's Character (Deceptions)

- (i) Indra's deception and rape of Queen Ahalya. One day, when King Maharishi Gautama was bathing in the river, Indra disguised as him and had sexual intercourse with his wife, Ahalya. When King Maharishi discovered what had happened, he cursed Indra to have a thousand penises or phalluses covering his body. Indra sat in a tremendous penance for a thousand divine years, which each is 365 human years, and Brahma reduced the curse of a

thousand penises to a thousand eyes. Since Ahalya willingly accepted Indra into her bed, Maharishi cursed her and turned her into dust. (*Ramayana Book 1, Bala Kanda 14, Rishi Gautama's asrama*)

Comments

In this story, Indra showed his true character, a deceiver at his worst. In order to satisfy his lust, he raped King Maharishi's wife—the ultimate character of a serpent.

But then this character of deception is common with Indra, Shiva, Brahma, Vishnu, and Krishna, and for more details, you can find them in their respective chapters.

- (ii) Not even the gods can defeat Drona with his armor and earring. When Drona with his *kavacha* (body armor) and *kundala* (earring), Indra, Varuna, and Kubera could not defeat him in a battle. (*Mahabharata V2, Book 7, Drona Parva 28, Indra's Shakti*)
- (iii) Battle between Arjuna and Karna. There is an upcoming battle between Arjuna (Indra's son) and Karna. Karna had a dream that Indra would come disguised as a brahmana and beg for his protective weapon, without which he would be killed. Indra would ask for his armor (kavacha), golden link, and his earring (kundala), and Karna is not supposed to give it away. Unbeknownst to both parties is that they are brothers at arms with each other. Karna's brothers are Arjuna, Yudhishtira, Bheema, Nakula, and Sahadeva. (*Mahabharata Vol. 1 Book 4 (Virata Parva), Chapter 5, Karna's dream*)
- (iv) Indra disguised as a Brahmana. Indra's deception as a poor and begging brahmana to Karna: getting Karna to sever the armor (kavacha) from his chest, cutting golden links, and the kundala from his ears, drawing blood. This way, Karna would be killed by Arjuna, Indra's son. (*Mahabharata Vol. 1, Book 4, Virata Parva (6), The brahmana at noon*)

Comments

Indra continued to deceive in order to have things go his way and thus control over the situation. Indra has not been portrayed as a noble, honest, and truthful character but one of cunning and deviousness. Indra has many followers and devotees, and they no doubt admire his skills at deception and lying and is therefore a thing of value. One wonders loudly how much that influenced the character traits of the devotees or followers and how that affected the general Hindu populous.

- (v) Conjuring up gods or devas to have sex with. King Pandu had two wives, Kunti and Madri, and retired to live in the mountains but confided in Kunti that he still wanted a son. Kunti conjured up a dharma deva and had a son named Yudhishtira. Pandu wanted one more son, so Kunti conjured up the god or deva of the wind and had sex and produced a son named Bheema. Pandu wanted another son and conjured up *Indra*, who had sex with her and produced a son named Arjuna. Pandu wanted more sons, but Kunti refused, but Madri consented and had sex with a deva and produced Aswin twins, Nakula and Sahadeva. (*Mahabharata Vol. 1, Book 1 (Adi Parva), Chapter 20, The sons of Pandu*)

Comments

So what is this story trying to say to its followers that it is perfectly okay for one's spouse to sire children with another person who is not their husband? Another problem is that one does not see the general followers, devotees, or intellectuals protest what the story teaches.

- (vi) Indra's gift of supernatural weapons. Rishi Vyasa said that the Lord Indra promised that when the time of a war to end all wars is come, he would give Arjuna all the astras or supernatural weapons needed, but in the meantime, he must obtain the Passupatastra (supernatural bow) from Lord Shiva, and to get that, he must perform a tapasya for Lord Shiva. (*Mahabharata Vol. 1, Book 3, Vana Parva (7), Vyasa's advice*)
- (vii) Indra/Arjuna. Arjuna went to see his father, Indra, and he gave him all the astras he *needed*. Arjuna then proceeded to spend time doing a tapasya in a cave, chanting a mantra and Lord Shiva's thousand names. (*Mahabharata Vol. 1 Book 3 Vana Parva (8) Arjuna's quest*)

Comments

It does seem strange that if Arjuna's father is the god, Indra, why would he be doing a tapasya to Shiva? Chanting a name a thousand times is just a mindless, meaningless act, and why would that impress Shiva? If your child says the same thing to you over and over again, five hundred times, you would probably chastise him and tell him to get lost. Why? Because it is boring, mindless, and meaningless!

- (viii) Arjuna's Quest from Indra. Arjuna went to visit with his father, Indra, and Indra asked him what he wanted. Arjuna told him he wanted his or Indra's astra (supernatural weapon). Indra informed him that he was asking for more than the weapons, which Was a life of bliss in the heavens.

Arjuna told Indra that he was not asking for bliss in heaven but for help for him in a war of revenge and that Indra must help him to vanquish his enemies. Indra consented, but Arjuna must first see Lord Shiva and ask for his Passupatastra as his enemies are the only ones that Shiva's astra can kill. The best thing to do is to sit in tapasya and worship Shiva. So Arjuna sat himself down in meditation and worshipped Shiva in a cave and began chanting a mantra and Shiva's thousand names. (*Mahabharata Vol. 1, Book 3, Vana Parva, Chapter 8, Arjuna's Quest*)

Comments

This story tells of Indra not having the necessary weapons for Arjuna to fight with Ravana and had to go to Shiva for help. Indra is a god, who is deficient of certain weaponry to fight the enemy. It sounds ridiculous or farcical.

(ix) Arjuna visit Indra's home, Amravati. The Amravati is a palace with white steps, and he was worshipped by the many types of beings, spirits, rishis, or sages. Walking beside him are five snow white leopards. His throne is made up of a single piece of blood ruby decorated with gold and crystal. Worshipping Indra by his throne are devas, rishis, and immortals like siddhas, gandharvas and asparas, charanas, and kimpurushas. *Also present were serpent lords, nagas (serpents) with emerald skin.* Music filled the palace, and folks danced before Arjuna and Indra. A feast is spread before them. (*Mahabharata Vol. 1, Book 3, Vana Parva, Chapter 11, Amravati*)

Comments

Here, again, it tells of Hindu gods' deep association with the serpents and their presence. Interesting enough is that all the Hindu gods are not associated with strong and powerful or noble beasts but one with guile and deception. Do read chapter 6 for more details on the master and lord of deception.

(x) Arjuna received the weapons of war from his father, Indra. Indra gave him all his astras as well as Vajra (thunderbolt). Indra then invokes a mantra which caused the weapon to enter and fuse into Arjuna's body and spirit. (*Mahabharata Vol. 1, Book 3, Vana Parva, Chapter 12, The weapons of Indra*)

(xi) Arjuna's time in Indra's home or devaloka.

(xi.a) Indra planned for Arjuna, his son, to have sex with an aspara or spirit. The devas like Yama (the deva of death), Kubera (the lord of wealth and protector of the north), and Varuna (deva of the ocean) gave Arjuna

special astras for the forthcoming war. Then Indra invited Arjuna to his palace where he would give him his astras, and Arjuna obliged. (*Mahabharata Vol. 1, Book 3 Vana Parva (10) The Lords of Light*)

(xi.b) Arjuna visited his father, Indra in his devaloka. Indra, in his palace, was worshipped by all races of immortals and spirits. His throne was a carved out of single ruby, fringed with gold and crystal. It has a leopard at his feet. It was Arjuna's first visit to Indra's home. There was much music and singing, songs about a father who longs for his son (arjuna) and who must leave shortly. *Arjuna caught a tear in his father's eyes.* There was a great banquet, and there were plenty of serpent lords and nagas (serpents) with emerald skin present and a host of supernatural beings. (*Mahabharata Vol. 1, Book 3, Vana Parva (11), Amravati*)

(xii) Indra's indiscretion and values. *Lord Indra* caught sight of his son Arjuna drawn to Urvashi's (an aspara or supernatural being or spirit) beauty and requested that Urvashi go to Arjuna's bed that night. Arjuna politely refused her, and she was offended by Arjuna and cursed him to be a eunuch so that he was incapable of having sexual intercourse with women. Lord Indra said that many had visited his realm or kingdom and had sex with the beauties there and that it was quite acceptable. (*Mahabharata Vol. 1, Book 3, Vana Parva (13), The Apsara Urvashi*)

Comments

Indra, a god, arranged for his son to have sex and seemed to be transferring his own sexual lust, thinking that his son was the same as he was. Is that what you expect from a god? And is that an example to the devotees? If Indra can do that, why should the believers not do the same? Indra is a much revered god in Hinduism in India.

(xiii) Indra's intervention. Indra found out about the curse and intervened with Urvashi so that the curse was only for one year. Arjuna already had two wives, Subhadra and Draupadi, whom he shared with his four brothers. (*Mahabharata Vol. 1, Book 3, Vana Parva (14), The Curse*)

Comments

To deceive is to lie with forethought in order to achieve what that person wants. It also means that the person does not have the ability or power to do it openly but has to do it by stealth. It also tells us that the person has a hidden agenda(s). If someone does that to you, and the effect on you is that, then that someone cannot be trusted. What this means is that the deity or god cannot be trusted. And if a deity or

god cannot be trust, then what is the god or purpose of it all? A person is a deceiver or liar because of his or her nature which is sin. He or she is not a deceiver or liar because he or she deceives or lies but because he or she deceives or lies by nature. A deceiver always comes as very good-looking or has smooth speech on the surface, but when accepted or received, it becomes deadly, like that of a serpent. A serpent looks beautiful with its design and patterns and the tantalizing forked tongue, but when embraced, handled, or when in opposition, the venom becomes deadly.

A person, deity, or god can make all the claims and do mighty deeds, but if he or she cannot be trusted because he or she is a deceiver or liar, everything comes to nothing—one big fat zero!

L. Indra in Conflict

- (i) Conflict between Indra and Agni with Arjuna and Krishna. Agni put the forest on fire because he was hungry, and the Khandava forest was full of rakshasas and demons, etc., and Agni was frustrated by Indra, who kept putting it out. Agni solicited the help of Krishna and Arjuna by promising them a weapon of war and astra, which should be able to keep Indra at bay. Agni started a fire, and *Indra, with his serpent friend, Takshaka, intervened.* Takshaka, winged serpent wife and queen, was kill by his son, Aswasena, who escaped. *Then a supernatural battle ensued between Indra and Arjuna, even though Arjuna is his son.* Then a spirit, asariri, appeared and told Indra that he had been defeated before and if he did not defeat Arjuna, his reputation would be destroyed, and Indra relented and stopped the fight with Arjun and Krishna. Instead, Indra blessed them and gave every astra weapon that he had to Arjuna. (*Mahabharata Vol. 1, Book 1, Adi Parva (66), The burning of the Khandava vana [Battle between Gods]*)

Comments

How is it possible for the god Indra to be in a fight with his son Arjuna? A god with his power should reign supreme and know what is right and wrong, much less going into a situation where he is in conflict with his son. Here Indra is associated with his serpent friend, Takshaka, much like Vishnu with Ananta, Shiva with Vasuki.

- (ii) Indra intervened in a battle between Rama and Ravana. The battle between Rama and Ravana was fought with flying chariots and all kinds astral weapons, sahkṭi, and trisula in the sky, and they were evenly matched. Indra sent his charioteer and chariot to pick up Rama for a ride where his horse would obey the summons of his thoughts and his weapons against Ravana's. Rishi Agastya also intervened and taught Rama how to defeat Ravana in the

battle. (*Ramayana Book 6 [Yuddha Kanda: War], Chapter 38, The two great enemies*)

Comments

Rama is an avatar of Vishnu and therefore possesses all the powers of Vishnu, so why would he need help from Indra?

- (iii) Indra needs to wear an armor in a fight. When fighting with Vitrasura, Indra needed a protective armor. (*Mahabharata Vol. 2, Book 7, Drona Parva 15, At the rim of the Red Lotus*)

Comments

Why would an all-powerful and mighty deity or god need to participate in a war or conflict? All he had to do is just say it, and anything that needs to be accomplished is accomplished. All the elements would have to obey him, but if that is not so, then we need to rethink what is a god or deity. Maybe the deity or god is too small and inherited all the frailties of man. Man seems to like to make god or deity in his own image and throw in a few supernatural attributes to make the god or deity superior to him or her to make the god or deity believable. But that indeed is a lie or deception.

However, if you decide that the *Ramayana*, *Mahabharata*, and the *Bhagavad Gita*, etc., are nothing but mythologies, then they should be thrown out of the Hindu scriptures, and when you do that, Indra ceases to exist, except that of the Vedic literatures.

M. Prajapati Teaches Indra and Virochana

Prajapati provides “person to person” teaching Indra, a god, and Virochana, an Asura or demon a on how to attain or realize the self.

After thirty-two years of direct teaching and living with Prajapati, they were found short because they failed to differentiate the body from the true self.

Indra went back for another thirty-two years of teaching and lessons.

Indra still falls short of the full knowledge of the self, so he was asked to stay another thirty-two years.

Then Indra completed two more sessions, five years, making a total of ten more years of learning and teaching, and finally, after 105 years, Indra graduated. (*Chandogya Upanishad, Prajapati, Instructions to Indra and Virochana*)

Comments

Why is Indra, a god, or deva such a dolt that it took him 105 years? If it takes Indra 105 years, then how will it be possible for an ordinary human ever hope to achieve the divine illuminated self in several lifetimes!

N. Indra's Yagna to Vishnu

Indra performed several Yagnas to show Lord Vishnu his appreciation for helping him defeat the demon Hiranyakashipu and regain heaven. (*Padma Purana 2.5, Uttara Kanda 2.5.5, Indraprastha*)

Comments

To perform a yagna to another entity or deity is an admittance of subserviency because he is unable to do it all by himself, and it also means that the god or deity is not all self-sufficient or all-powerful and is short of a full deck.

O. Indra Cursed

Indra was cursed with poverty by Sage Durvasa when Indra misplaced a garland and got trampled under by his elephant because the sage felt Indra had become arrogant from his prosperity. There was widespread poverty, and the deities went to Brahma for help, and Brahma, in turn, took them to see Vishnu. Vishnu, through his incarnation as a tortoise, Kurma, was able to restore all things back to normal. (*Padma Purana 2.5, Uttara Kanda 2.5.7, The Incarnations of Matsya and Kurma*)

Comments

Why is it that a deity or god can be cursed and have it come true? This is really outrageous. Does a Hindu god or deity lack the power to overcome a curse, and if so, can the deity really be a deity or god? If the answer is that the Puranas are not scriptures, then all the Puranas should be discarded from its theology. Otherwise, it becomes selective theology. And in selective theology, who gets to decide what is scripture and what is not? Similarly with the *Upanishads*.

P. Indra's Attributes

Here are Indra's attributes according to the Sacred Hindu texts:

- (a) *A deceiver*. In his disguise as King Maharishi Gautama, he raped the queen, Ahalya. Disguised as a Brahmana to disarm Drona so that Drona can be killed by Indra's son, Arjuna.
- (b) Invited and encouraged an Aspara named Urvashi to have sex with his son, Arjuna,
- (c) Was in conflict and fought with the fire god, Agni, and Arjuna.
- (d) Can be conjured with a special mantra to have sex with a person.
- (e) It took Indra 105 years in order to achieve the illuminated self, and yet he needed to deceive to attain his sexual gratifications and also enter into different conflicts.
- (f) Needed to put on his armor to go into battle.
- (g) Keeps the company of serpents.
- (h) Portrayed as a god, who rewards his devotees with strength, prosperity, protection, fame, sons, wealth, cattle, and sometimes with certain sacrifices or oblations required for certain rewards, delivery from famine, misery, and sadness; and finally, drives away sins, and sometimes roasted corns, horses, or goat sacrifices and songs with the soma drinks are necessary to atone for sins and receive certain rewards.
- (i) King of all devas (deities or gods).
- (j) Immortal and gives freedoms to the gods or devas.
- (k) He is a warrior and defeated Vitra, some demons, and some enemies with his thunderbolts.
- (l) Creator of all creatures and the complete city on Indraprastha. By the way, Brahma is also a creator, and so are Shiva and Vishnu.
- (m) Sometimes he needed help to defeat the Asuras (demons), and Indra was fearful of Ravana, the demon king. Had to perform some rites to defeat the Asuras.
- (n) Travels the sky with his chariot, and he rides on a bull.
- (o) Lost his power temporarily and provided instructions on how to defeat the demons.

Comments

With the listed fifteen points, do you still want Indra to be your god? The fifteen points speak for themselves. If your argument is that the *Vedas, Ramayana, Bhagavad Gita, Mahabharata, Upanishad*, and the *Puranas* are nothing but mythological stories, then all of the deities should be excluded from the Hindu religious

texts. Otherwise, it would be selective theology or cherry-picking your theology. Your disagreement or contention is not with me but the sacred Hindu texts (the *Vedas*, the *Ramayana*, the *Mahabharata*, *Bhagavad Gita*, the *Upanishads*, and the *Puranas*); and if you regard them as mythologies or just plain literature, then you do not have information on the Hindu god, Indra, and therefore have no knowledge of whom you worship.

Then the question becomes how you are able to worship someone in ignorance. This is the twenty-first century, and that type of thinking is passe. You do not have to satisfy me with the arguments, but you must be truly true and honest with yourself. One also cannot pick and choose what passage to believe in as that becomes selective theology, and it does not hold water.

There is the other possibility that Indra is a spirit that appeared and taught the sages of old, and they have no idea who they were dealing with and were not knowledgeable enough to test the spirit. It must be a terrifying experience and, through no fault of their own, they accepted those celestial beings, spirits, or fallen angels as gods.

You should also compare the attributes of Indra with that found in chapter 6 and see the similarities and the differences. Are there more similarities with chapter 6 than that found in chapter 5, and if so, then there is a real problem for you to resolve

CHAPTER 7E

Krishna and His Doctrines



A. Introduction

- (i) Krishna, the major god. Krishna is a major god and one of the most popular and most revered deities in Hinduism. Krishna is regarded as the eighth avatar of Vishnu, who is one of the Trimurti and is regarded as the god of protection, love, and compassion. Krishna, the deity, is not found in the

Vedas or in the *Upanishads*. There is a contention among Hindu gurus if the Krishna mentioned in the *Chandogya Upanishad* is the same as the deity in the *Mahabharata* stories or in the *Bhagavad Gita*. It does not really matter in the sense of what the opinion is as it has no bearing on his character in what we have already discovered in the *Mahabharata*, *Bhagavad Gita*, *Upanishads*, and the *Puranas*. The Krishna in the *Upanishad* has only two *Kandas* (two stanzas) and is regarded as a minor *Upanishad* among the 108 *Upanishads*. The name of Krishna did not show up in any of the *Vedas*. If your contention is that Krishna is really Vishnu, then please read about Vishnu in *chapter 7B*.

(ii) Krishna in the *Mahabharata* and the *Bhagavad Gita*. Krishna was the eighth child born to Vasudeva and Devaki but fostered out to Yashoda and Nand and was the eighth avatar of Vishnu. Krishna is one of the half dozen main characters in the *Mahabharata* and one of the two main characters in the *Bhagavad Gita*. The character Krishna is found mainly in the *Bhagavad Gita* and the *Upanishad* and partially in the *Mahabharata*. The *Mahabharata*, volume 2, has four sections dedicated to the *Bhagavad Gita*, and it is used to describe and propagate the main Hindu doctrines and philosophies as written and illustrated in the *Upanishads*.

If the stories of the *Mahabharata* and the *Bhagavad Gita* are regarded as mythologies, then the Krishna character and deity ceases to exist. It follows that if that is the case, the eighth avatar of Vishnu was never in existence, and that puts a huge dent in present-day Krishna worship. For discussions on mythologies, please go to chapter 4, section H.

The other alternate view is that Krishna is an actual spirit or celestial entity who revealed himself in doctrines to the sages, and for more information, please go to chapter 6.

The *Mahabharata* is an account of the events leading up to the war in the Kurus kingdom in the Indus Valley Civilization. It is based on a war that took place in the thirteenth or fourteenth century BCE, between the Kurus and Panchalas. It is a conflict between the five sons (the Panchalas) of Pandu and their cousins, the Kauravas, who stole the kingdom from the Panchalas. Krishna is a charioteer who assisted Arjuna, the protagonist, with his brothers destroy Duryodhana, the antagonist, and his allies with astral weapons that are fought in the air and on the land with flying chariots, supernatural arrows, and other celestial armories. They fought in the Kurukshetra wars.

The *Bhagavad Gita* is a story of how Krishna convinced Arjuna to go to war with his doctrines of liberation from his dharma and sin, if he is fully realized, illuminated, and at one with Krishna, thus fulfilling what he was born to do as a Kshatriya warrior to fight or do battle in wars and, therefore, without sin.

B. Krishna's Rebirths

(i) Lord Vishnu incarnated Krishna as a result of the tremendous growth of opposition to and declension of the moral and religious laws (Dharma), during the Dwapur Yuga (age or era). In order to recover it, *Krishna was born as the eighth son of Vasudev and Devaki*, while they were imprisoned by the demon Kansa. Kansa knew from the curse that the eighth son born of Vasudev would kill him. As a result, Vasudev exchanged Krishna for a baby girl born to Yashoda and Nand.

Even as a child, Krishna had divine powers and was able to get Vasudeva and Devaki out of prison by putting the prison guards to sleep. Kansa tried to kill Krishna, but all his attempts came to naught. Kansa had Krishna's *wet nurse, named Putna*, apply poison on her teats, such that when Krishna was breastfed, he would be poisoned to death. The story told is that Krishna sucked the breast so hard that it killed Putna. (*Garuda Purana 14.9, Sri Krishna*)

Comments

It is the intent of Vishnu to deceive the demons from their objectives. It is interesting to note that Vishnu did not destroy his enemies directly. Further to that, Krishna admitted that he perjured himself, which is to lie, and that means he is part of the moral decline of the society, and if so, how is he going to save society?

(ii) Swayambhuva Manu requested of Vishnu that Vishnu be born as his son to which Vishnu agreed. In the Treta Yuga, Manu was reborn as Dasharath, and he had Sri Ram or Rama. In the Dwapar Yuga, Manu was reborn as Vasudev, and he had Vishnu born as his son, named Krishna, as promised. After a thousand years, Manu was reborn as Haigupta, and Vishnu was born as his son, Kalki. (*Padma Purana 2.5, Uttara Kanda 2.5.10, Sri Rama's Birth*)

Comments

1. For a deity to have rebirth, it is a major disaster as it shows that the deity is not fully realized, illuminated, or in unity with the Atman or universal self or soul, thus not achieving immortality. In Krishna's own doctrine (please read below under Krishna's own doctrine, ii and iii), he is the one that determines a person's rebirth, and therefore, how does he determine his own rebirth?

2. So when Krishna was being born and was a child, who was there to determine the rebirth of the millions of people on earth?
3. Krishna, an avatar of Vishnu, means that the spirit of Vishnu entered into Krishna sometime in the process, and if that is not so, then the self or Atman has to be already present in Krishna and has therefore already attained self-realization without having to achieve the renunciation of all desires, wants, needs, and all attachments. The Upanishad tells you how the spirit enters the body through an opening in the head.
4. One can argue that the author meant reincarnation, but that can only happen if Vishnu had died and returned to Krishna. But that is not so. Therefore, the spirit must somehow enter into Krishna.
5. Please go to chapter 10 to read on rebirths and or the Samsara cycle.

C. Krishna's Childhood

- (i) Krishna's tremendous strength. Putna, an ogress, was sent by king Kansa to kill Krishna. She applied poison on her breast to kill Krishna while breast-feeding him. The story is that Krishna sucked her breast so ferociously that it killed her. (*Vishnu Purana: Childhood of Lord Krishna*)

Comment

It is interesting to note that Putna, Krishna's nurse in the *Vishnu Purana*, is an ogress.

- (ii) Krishna's tremendous strength. There were many complaints against young Krishna, such that his foster mother tied him to a wooden post and tied it between two trees, but Krishna uprooted both trees as he had tremendous strength. (*Vishnu Purana: Childhood of Lord Krishna*)
- (iii) Krishna, the child, killed a demon. Bakasur, a demon, disguised as a heron in order to kill Krishna but was killed by Krishna instead, even though he was just a child. (*Vishnu Purana: Childhood of Lord Krishna*)
- (iv) Krishna, the teaser and thief. Krishna would tease the girls, especially the milkmaids, and *he would steal their milk, curds, and butter* and would even at times break their pitchers. None of the complaints to his mother worked at all. One time, his brother, Balaram, complained about Krishna eating mud, and his mother scolded him, but he protested, and when she peered into his mouth, she saw the entire universe in his mouth. She was pleasantly surprised and forgot about the complaint. (*Vishnu Purana: Childhood of Lord Krishna*)

Comments

You cannot steal if it is not in your nature. An apple tree cannot produce oranges because the DNA will not allow it. *Krishna is not a thief because he steals, but he steals because he is a thief*, and that is his nature. It has nothing to do with age as it is in his nature. It is quite contradictory to the character Krishna tried to portray himself in his doctrine as found in section H.

D. Krishna's Appearance

(i.a) Krishna's cosmic appearance. Krishna transformed his appearance before the king Dhritarashtra and his audience into his cosmic form. His body shone like lightning and with brilliance, and *out of him came the devas, looking like demons*. Duryodhana and his company saw the four-faced Brahma on Krishna's eyebrow, and on his chest came eleven horrific Rudras. And on his shoulder, they could see Varuna, Kubera, Indra, Arjuna, the Yadava armies lead by Balarama, the Pandava legions, etc., and all hosts of heaven (the author Ramesh Menon *described it as Luciferic*).

Duryodhana, filled with fear, fell down before Krishna. On Krishna's hands, they could see all his military might and weapons, including the sudashana. *In his cosmic form, his tusk mouth spewed tongues of flames, and fire came out of his mouth and nostrils. The spell of fear was upon the audience, and they had their eyes shut, but the rishis were able to gaze at the spectacular sight.*

The blind king Dhritarashtra was on his knees with fear and asked Krishna for a boon to have his sight and see Krishna, and Krishna obliged. And in his ecstasy, he caught a glimpse of the cosmic Krishna, and that was enough for him, and so he elected to remain blind again. Krishna, in his cosmic form, was more than the earth could withstand. The planet began to shake, a tempest in the ocean, and the seas boiled, the birds and beasts fled for their lives, and if Krishna did not return to his human form, all would be destroyed. (*Mahabharata Vol. 2, Book 5, Udyogya Parva, 15, I am not alone, pp. 98–99*)

Comments

Krishna here is described as looking like a demon, and if you go to (iii), you see Krishna is described as an Asura or demon in the *Bhagavad Gita* and is a devotee of Vishnu. The question is if Krishna is an avatar of Vishnu, why did he not appear as Vishnu instead? The old English adage is if it talks like a duck, walks like a duck, looks like a duck, it is a duck! So Krishna, in his terrifying and fearful spiritual persona, is, in reality, a demon.

(i.b) Krishna was transformed into his comic form, and he spoke from many mouths, seeing with countless eyes and carrying countless weapons. He wore divine raiment with garlands, heavenly perfumes, marvelously irradiant. His face was turned every direction, and the stars were his ornaments, and all eternity was gathered into one, the god of gods. Krishna is the Brahma on his lotus throne, *and all the rishis and heaven's nagas or serpents surround him. Krishna is also Vishnu with his endless mouth and dreadful tusks and devouring flames.* (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, Bhagavad Gita, p. 180*)

Comments

You would think that a god like Krishna would surround himself with the courageous lion, the noble horse, the majestic eagle, or peacock, but that is not so. Like the old English adage, "Birds of the same feather flock together," Krishna is definitely at one with demons, ghosts, and Ananta, the king cobra or serpent as in (iii), just like Ananta, the seat of rest for Vishnu and Vasuki, who is wrapped around Shiva's body as in chapter 7C in section C (i). How can one not see that Krishna is the personification of the serpent, just as Vishnu is the personification of a serpent, Ananta?

(ii) Krishna, a demon, and is Ananta the serpent. *Krishna is also Ananta*, the same serpent that Vishnu laid with or rest upon. Krishna is also Varuna, deva of the ocean as well as Yama, the deva of death. *Krishna is Prahlada, an Asura or demon, who is a keen devotee of Vishnu.* (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Same as in (ii), the *Bhagavad Gita* is truthful in calling a spade a spade in that Krishna is a demon. And if Krishna is a demon, that means Vishnu is also a demon as Krishna came from Vishnu!

(iii) Krishna is both Vasuki and Ananta. Krishna claimed to be (a) Kamadhuk, the cow that fulfills all desire; (b) Kandarpa, the power of sex; (c) Vasuki the king of serpents; and (d) Ananta, the cosmic serpent, who lies or rests with Vishnu. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Krishna, in his cosmic form, looked like a demon, and he is surrounded by serpents or nagas. What this means is that this cosmic form is his true form. In the *Bhagavad Gita*, Krishna is described as Ananta the king serpent that is also the

serpent that Vishnu rests upon (chapter 7B, section B [v]). Why would a deity or god need to have tusks coming out of his mouth? And what purpose would the tusk serve? The tusks in animals are usually meant for fighting for a mate or territory, and one wonders what the tusks on Krishna serves?

E. Krishna's Role, Purpose, and Responsibility

(i) Krishna, the Creator. Krishna is the creator and without beginning or birth, and he knows the truth and frees himself of all evil. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Krishna is the creator, and so is Brahma, Vishnu, and Shiva, and you can find that in their respective chapters. Krishna here is described as without beginning or birth, and yet in section B above, he is described as having been born and that he steals milk, butter, and curds. Is that not evil? How can Krishna possibly free himself from evil as he declared that he is the Lord of all deception, thus a deceiver and a liar, and to lie is to sin, and so there is no truth in him! So the statement in the *Bhagavad Gita* is a self-contradiction.

(ii) Krishna, a Yadava prince and protector. Krishna appeared on earth as a royal prince of the house of Yadavas; thus he combines earthly majesty with hidden spiritual powers. Most know him only as an unimportant prince, but the wise have seen him reveal his power to destroy evil and protect the good. (*Bhagavad Gita Chapter 1, A, The War Within*)

Comments

As in the section D (iii), Krishna was described as an Asura, demon, so how is Krishna's suppose be to destroy evil. What is the devotee supposed to believe when the passages of *Bhagavad Gita* are in conflict? If the *Bhagavad Gita* is truly just mythology, then it should be treated as such, and none of the doctrines and stories should be part of the Hindu religious sacred texts. For discussions on mythology, please read chapter 4, section H.

However, if it is truly spiritual, then we are talking about spiritual entities behind the character of the story. For more information, please read chapter 6.

(iii) Krishna's responsibilities. Krishna's responsibility is to ensure that no evil power survived into the next age to overwhelm it. (*Mahabharata Vol. 1, Book 3, Vana Parva (32), The powers of darkness*)

Comments

You see all the evil all around the world today, such that one can say that Krishna failed to execute his responsibilities. Or that Vishnu or his avatar failed in his responsibilities. You can witness all the war and atrocities around you in the twentieth and twenty-first century. There is no period in the history of mankind when there is no war, and if Krishna's responsibility is the destruction of evil, he failed miserably!

Krishna, the dark one's purpose on earth is to purify the earth, through wars, to defeat his enemies. (*Mahabharata Vol. 2, Book 6: Bheeshma, Parva 13, The fourth day Bheema and his son*)

Comments

With all the wars that have been going on through the ages, it does not seem that Krishna is victorious at all. But this kind of message is only good for localized consumption as it does not hold water. Where was he when Stalin, Adolf Hitler, and General Pol Pot killed millions? Where was he when Russia's Putin invaded Ukraine and killed so many innocent men, women, and children?

(iv) Krishna's power to raise the dead. Sandipani a gift or Dakshina and the gift in that *he, Krishna, brought all of the sages sons back to life from hell or Yamloka*. After liberating the earth from the darkness of sin, Krishna returned to his heavenly home. (*Garuda Purana 14.9, Sri Krishna*)

Comments

It seems that Krishna's purpose and responsibility is very localized in the Indus Valley Civilization and affects the Kuru kingdom and has no impact on the rest of the world. It also looks like he is just a local deity, and to say that he is here to liberate and purify the earth from the darkness from sin is too far-fetched in the imagination. How can Krishna possibly be a god when he is just relevant among the local population of the Kuru kingdom? Would you not think that a god should be universal? But then Krishna is not omnipresent and therefore restricted in his influence. Where is Krishna this present day with all the conflicts in the Middle East, Afghanistan, and in the Ukraine. There is nowhere in any of the Hindu religious texts that show how Krishna liberated the earth from darkness and sin as suggested by the *Garuda Purana*.

F. Krishna's Claims (With Continuation in Chapter 10, Section B)

(i) Highest nature of the imperishable Brahman. Krishna's highest nature is the imperishable Brahman. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

(ii) Krishna is the divine self, the Atman, Vishnu, and returned to the earth again and again, age after age to relieve oppression and renew righteousness. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comment

If so, how is it possible for Krishna to be killed by a deer hunter or Ventala, as in the *Mahabharata*?

(iii) Krishna is also Indra of the *Vedas*, and he was defeated by Krishna, who protects the people from Indra's stormy wrath. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comment

Remember, it is just a claim but with no proof.

(iv) Krishna is also Rudra, which is Shiva. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Remember, it is just a claim but with no proof. The other possibility is that Shiva, Vishnu, and Krishna are actually the same serpent by different manifestations. Since the serpent is a chief deceiver, it is only natural to manifest in many characters as it is within his capability.

(v) Krishna is also Ananta, the serpent, that Vishnu rests upon. Krishna is also Varuna, deva of the ocean, as well as Yama, the deva of death. Krishna is Prahlada, an Asura or demon who is a keen devotee of Vishnu. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Krishna admitted that he is a serpent. Krishna is an avatar of Vishnu who rests upon the same serpent, Ananta, and therefore, one can safely assume that Vishnu is also a serpent. It is then not erroneous to claim that Krishna and Vishnu are a personification of the serpent.

(vi) Krishna is Vasuki and Ananta. Krishna claimed to be (a) Kamadhuk, the cow that fulfills all desire; (b) Kandarpa, the power of sex; (c) *Vasuki, the*

king of serpents; and (d) Ananta, the cosmic serpent who lies with Vishnu. (Bhagavad Gita, Chapter 10, Divine Splendor)

(vii) Krishna is also a gambler, a pastime of the royals. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

If Krishna is a god, then he knows the end from the beginning, and therefore it is impossible for him to be a gambler as he claimed. A person is only a gambler when he does not know the outcome of the gamble!

(viii) Krishna claimed to be Vyasa, the writer of the *Mahabharata* and the *Bhagavad Gita*. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

(ix) Krishna is *the creator* and without beginning or birth, and he knows *the truth and frees himself of all evil*. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Brahma, in chapter 6A, also claimed to be the creator, and so did Shiva in chapter 6C. And to think that Krishna was killed in the *Mahabharata* by a Ventala or deer hunter makes his claim preposterous or outrageous. Further, section B (i) recorded his birth. However, that can only be true if all of them are the same serpent with its different manifestations!

(x) Krishna claimed the seven sages and four ancients were born from his mind, from whence came all the creatures of the world. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

(xi) Krishna claimed to be Prahlada, a devotee of Vishnu and the *son of the demon Kiakasyap*. Krishna is “everything,” be it science, grammar, time, logic, or knowledge. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

It only stands to reason the celestial entities and fallen angels or spirits have tremendous knowledge and desires to be as god. For more detailed info, please go to chapter 6.

(xii) Krishna again claimed to be Yama, the deva of death, and the source of all beings not yet born. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

(xiii) Krishna, the eternal Spirit, existed before Brahma. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

If Brahma came from the navel of Vishnu, and Krishna is the eighth avatar of Vishnu, it is different to comprehend how Krishna can possibly predate Brahma. There are further contradictions on who the creator is if you read chapter 7 (sections A, B, C, and D).

(xiv) Krishna's other claims about himself:

- (a) his song will set Arjuna free because it is higher knowledge, imperishable, and wisdom;
- (b) his way is the way of an Avatar;
- (c) his spirit pervades the universe and everything else and all things exist in him;
- (d) he is the very essence of everything;
- (e) during the dissolution, everything will return to him, and he will issue it forth everything again;
- (f) *he is the lord of illusion (maya—for the purpose of deception)*;
- (g) he is the rite of wisdom and the source of the undying (or life of the living);
- (h) he is the father, mother, the purifier, and the end of all knowledge;
- (i) he is the AUM and the Rig, Sama, and Yajur Vedas (missing the Atharvaveda);
- (j) I am the heat of the sun and I master of the rain;
- (k) I am deathless, and death will show the hidden life;
- (l) worshippers of the Soma and Veda missed mark and will only go to Indra's realm to enjoy the pleasures of the devas, and when its merits are exhausted, they will be reborn again and again into the earth as those that died goes to whom they worshipped. Therefore only those that worship him (Indra) will come to him and no rebirths;
- (m) *I am all the gods and the Vedas as well*;
- (n) Those who worship me will come to me;
- (o) Any offering made to me I will enjoy and whatever you eat I will eat;
- (p) I am in everyone that worship me and I in them and even the vilest men if they worship me will receive peace and be a muni or sage. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4, The Bhagavad Gita, p. 165*)

Comments

How can anyone possibly believe any of the claims as Krishna said that he is the lord or master of illusions or deceptions? And the reason for that is it becomes impossible to tell what is truthful that comes out of the mouth of a lord or master of illusions or deceptions!

One cannot possibly deceive unless he or she does not know the truth, so therefore, Krishna purposely deceive when knowing the truth, and that makes him a liar on purpose!

(xv) Krishna's Maya. Krishna's true nature is *concealed in the Maya*. The Maya caused confusion or delusion (Moha). (Bhagavad Gita, Chapter 7, *Wisdom and Realization*)

Comments

This just confirmed the above that Krishna is a master or lord of illusions or deceptions.

(xvi) Krishna Master of his own nature and be reborn many times. Krishna claimed that he is the master of his own nature, his immortal nature, and had come to defeat the work of evil and that he will be reborn many times to defeat evil and cleanse the world. The doctrine tells us that if a person has achieved self-realization, is one with the Atman or the universal spirit, then that person has achieved immortality and is no longer stuck in the continual cycle of rebirths or getting caught in the Samsara cycle. And what that means is the Krishna is not full self-realized nor is one with the Atman but stuck in the Samsara cycle. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4 Bhagavad Gita*)

Comments

There is no record in the sacred Hindu texts of Krishna's rebirth. But then again, if he was reborn, that means he had not reached immortality but has been stuck in the Samsara cycle.

(xvii) Krishna knew all truths. Krishna, who knew all truths, said that the earth is thirsty, and only the blood of Duryodhana and Karna, Shakuni, and Dusasana will quench her thirst. For a moment, Krishna seemed lost. (*Mahabharata Vol. 1, Book 2, Vana Parva (4), Krishna swears an oath*)

Comments

If Krishna knows all truth, why then would he decide to be a deceiver and purposely lie? As Krishna boastfully pronounced, he is a liar because that is what a deceiver is! That affects all of Krishna's claims and doctrines! If your close circle of friends or relatives continually lie to you, would you still believe anything you heard from them? If not, why would you with Krishna when he himself declared that he is the lord of deception?

(xviii) Krishna continues to claim that he is everything within and without. The believer should love, devote all to him, and he will come to life in death, and here are some of the claims not already mentioned above:

- (a) not even the devas or the rishis know his beginning and that he is the source of everything in existence;
- (b) he is the origin of all things, gives understanding, chases away ignorance, and is a lamp of wisdom;
- (c) of my divine form, there is no end as I am the beginning, middle, and the end;
- (d) I am Vishnu, Maruts, sun and moon, of the Vedas, I am the Samada Veda, Rudra, Yakshas, Agni, all the Brahmans, Asges, Rishis, and even all the trees, etc.;
- (e) I am Yama (god of the dead), who devours everything;
- (f) I am admired by all females and well known in prosperity, speech, memory, intelligence, firmness, and patience;
- (g) *I am the chief deceiver* among dice players;
- (h) nothing can exist with me;
- (i) of lovers, I am Kama, the god of pleasure and erotic love;
- (j) *I am Vasuki, the king of serpents and if cobras, I am Ananta;*
- (k) those who worship me are the most perfect yogins;
- (l) fix your mind and thoughts on me, and you will live forever;
- (m) if it is impossible to be fully focused on me, then surrender and offer your life to me;
- (n) he who does not rejoice nor grieve is beyond good and evil and seed no difference between an enemy and a friend, who seed praise and blame as one;
- (o) has no permanent dwelling place and fully surrenders in faith to me with his whole heart is dear to me. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 6, The Bhagavad Gita, p. 167*)

Comments

The same comments as all the above in this section F.

(xix) Krishna's claims about his other nature. Krishna's nature is made up of eight things: earth, water, fire, air, ether, mind, ego, and intellect. The world is founded on his soul and is the beginning and end of all things. He is the essence of the water and the light of the sun and moon. He is the AUM, the Vedas, the Struti (sacred literature), and the manhood of men. He is the greatest in all things; purity, wisdom, and might, and the three gunas (sattva, tamas, and rajas) are found in him. He is unborn (does not go through rebirths or the samsara cycle), is changeless and supreme. "The discerning man is whom I find dearest because after many rebirths"; he realized that "I am all that there is. I know all past, present, and future beings." (*Mahabharata Vol. 2, Book 6, Bheeshma Parva 5, The song of god*)

Comments

Now that Krishna had established himself as a deceiver, how can anyone believe anything else he has to say?

(xx) All the three gunas is part of Krishna's divine maya (maya is the ability to create an illusion to deceive), the power to deceive and cause confusion. When people are deceived by the maya, they perform evil deeds and are not devoted to Krishna. They lost the power to differentiate and follow their lower nature. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Why would Krishna need the ability to create an illusion in order to deceive? To create a maya is to create falsehood, and to create a falsehood is to lie and deceive. Why would a god want to lie in order to get what he wanted? To lie is to be like everyone else human for the purpose of dictating the outcome of an event or to control the other party or parties involved. What it is also saying is that Krishna is unable to get what he wants with a lie or a deception. To lie is to sin, and how is Krishna able to absolve his own sin?

(xxi) Claimed that he is everything and there is not one thing that a person can identify or say that he is not in it, abstract or otherwise, and *that he is free of passion* and selfish attachments. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Actions speak louder than words or claims as Krishna had 108 wives, not including the 16,000 that he freed as slaves whom he married also! In Krishna's claim in (xi), he is Kamadhuk, the cow that fulfills all desire, and has Kandarpa, the power of sex, and it is impossible to fulfill that claim if Krishna is free of passion! But it does prove that Krishna is a liar and his claims are false.

(xxii) If he stopped his selfless work, the whole world would sink into cosmic chaos and the final destruction of the people and the world. (*Bhagavad Gita, Chapter 3, Selfless Service*)

(xxiii) Krishna's two natures. Krishna has two natures: (1) create from himself all things and the universe; (2) his spiritual nature as Lord of the universe. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Krishna claimed that he is everything that you can name. Also every being and creation, earthly and celestial, that is in existence comes from him as you can read from the above. Oddly enough, what is left out is that he is also the demon and evil because that is part and inclusive in "everything." To claim that you are a *deceiver* and *lord of the maya or delusion* is contrary, opposite of truth, which he also claimed to be. The two are diametrically opposite. A deceiver is a liar, and how is that compatible with truth? How can the people rely on a deity if the people cannot tell if the deity is telling the truth or lying?

It is incomprehensible for a god to lie, and therefore, he is someone you cannot trust. You can read from the actions that Krishna has taken as listed below under section O (i) and (ii). If you cannot stand a spouse or friend who lies, how can you possibly trust a deity or god who lies. There is such thing as a "white lie," and that exists only in Hollywood and fairy tales. Similarly, there is no such thing as a "good demon." It is just double talk and totally illogical. How can Krishna be free of passion when he claims that he is the deva of love in the same breath! Love without passion is not love.

(xxiv) Krishna, the supreme immortal, responsible for rebirths. Krishna claimed that *he could come and take a body and go* and enjoy the senses and suffer from them as well. Krishna said that *he is the supreme immortal*, and in the *Veda* and those who know him are truly wise, and the splendor of the sun, moon, and fire belongs to him. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 8, The song of god*)

Comments

This claim is consistent with spiritual possession as described in chapter 6, where yogic meditation destroys the self-will and allows the spirit to enter a person through the sagittal gap on top of the head as described in chapter 10, section F (xv.a).

(xxv) Krishna's ability to possess or dispossess a body at will. Krishna claimed that *he takes on or leaves a body. It comes and goes* like the scent of a flower, and he nourishes every herb and plant and nurtures the body of every animal. He is the heart of every man and the source of their memory and knowledge and their loss as well. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva 8, The song of god*)

Comments

Same as in (xxvi).

(xxvi) Krishna enters and leaves a person (possession and dispossession). Those who are liberated and achieved self-realization live with Krishna and do not return to a separate existence. The divine self enters at conception and leaves the body when death arrives. The divine self uses all the sense and enjoys the sense objects. (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

Krishna claimed he has the ability to enter and leave another human body and that in spiritual reality, it is possession. When Krishna claimed that he is a deceiver, liar, the lord of illusion, and a snake and that he can possess a body and leave a body, it is a serious matter. In a secular world, it is of no consequence to be possessed by a spirit because the secular does not understand its consequences as the foreign spirit has the ability to control the host, and many a times, the results are devastating and even deadly. Being possessed by an alien spiritual entity or being is a very serious matter. This is demonstrated through seances, trances, and can be seen at many Hindu festivals, where devotees pierce themselves with steel rods, etc.

There are many instances where a person is possessed without his or her knowing. Psychiatry defines such folks as people with multiple personalities, etc. but fail to recognize the spiritual side of things, which is a tragedy. When Krishna claimed that he is the lord of illusion or deception, it also means that Krishna cannot be trusted in all. Also please read the topic on "Self-Realization, Meditation, and Yoga" in chapter 10.

G. Krishna's Requests for Boons from Shiva

It is interesting to note that Krishna, an avatar of Vishnu, would *request boons from Lord Shiva*. Krishna requested for ten boons (many are contrary to Krishna's own teaching to Arjuna in the *Bhagavad Gita*). Here are the ten boons:

- (a) His intelligence is toward his religiosity.
- (b) Achieved immortal fame.
- (c) Live close to Shiva.
- (d) Unwavering devotion to Shiva.
- (e) Have ten brave sons.
- (f) Victorious over his enemies.
- (g) All of his enemies be destroyed.
- (h) The yogis liked him.
- (i) He is always of service to his parents (boon from Parvati).
- (j) He is always of service to the Brahmins (boon from Parvati). (*Shiva Purana 5.4, Koti Rudra Samhita, 5.5.2, Sri Krishna does penance*)

Comments

This is very contradictory action in that if Krishna claimed that he is everything, including creator, divine self, truth, etc. as stated above, why would he need any boon as he could have easily given himself anything that he ever wanted? And to request anything from Shiva is to admit subservience to Shiva or that one can say that the avatar of Vishnu is subservient to Shiva. And if that is the case, why go to Vishnu for anything? Why would you worship someone who is subservient to another? It therefore allows a person to challenge all of Krishna's claims about how great and powerful a deity he is!

H. Krishna's Doctrines*Introduction*

Present-day fundamental Hindu doctrines are found in the *Bhagavad Gita* and the *Upanishads*. The stories in *Mahabharata* are used to propagate the doctrines, and within the *Mahabharata* is also a section on the *Bhagavad Gita*. The various doctrines from the *Vedas* are addressed in chapter 10.

The main body of Hindu doctrines are found in chapter 10, and since Krishna contributed to a fair portion of the doctrines found in the *Bhagavad Gita*, here is a compilation of some of the doctrines attributed to Krishna.

- (i) Two kinds of men in a war. There are two kinds of men that fight in a war. One with a divine nature, which is pure and full of good divine qualities; and the other is dark and demonic and the nature of which is evil in every account. For the dark, ruthless, and demonic spirit, I cast them again and again into dark wombs and into rebirths and deaths and rebirths again. And those that fall into demonic wombs will, after rebirths and deaths, devolve lower and lower into the bestial state. There are threefold gateways—lust, anger, and greed—to hell for the soul. A person who is free of them enjoys bliss and is immortal.

A man becomes what he believes he is—sattvic, rajaic, or tamasic or a combination of the gunas. The symbol of a Brahman is the AUM, TAT, and SAT. AUM is the deep and total devotion of the Brahman at sacrifice, penance, and charity. TAT is what they say at the sacrifice, penance, and charity. And SAT is absolute of everything that is good and true at the sacrifice, penance, and charity. (Mahabharata Vol. 2, Book 6, Bheeshma Parva, 8, The song of god)

Comments

What a person believes who he or she is, is normally 50 percent right or you can say it's 50 percent in error. In Christian theology, man really is the shattered visage of God. God made man in his own image, but when Adam and Eve sinned in the garden of Eden, being tempted by a crafty and deceiving serpent and felled, as a result, that pure and true image was shattered. What we are is people born in sin, and therefore, the root of us is sin. Early *Vedas*, *Upanishads*, and the *Bhagavad Gita* were attempts by mankind, who are honorable, well-intentioned, and with high hopes, trying to overcome that root of sin, but they failed miserably. They only think they have attained perfection by being at one with a deity or god, have self-realization, illumination, or are enlightened.

Mankind, for thousands of years, tried to overcome their sin by their own righteousness. That is true in all religion, except Christianity. How is it possible to attain perfection from imperfection? Can a broken vase repair itself and make itself perfect? Please read the section on “Doctrine on Righteousness” as found in chapter 5 (vii). The *Vedas*, *Upanishads*, and *Bhagavad Gita* are documents of mankind's honorable attempts at being perfect to achieve immortality and be as gods.

However, in chapter 7C, section I (i) in the *Shiva Maha Purana*, The A, U, and M mantra are also metaphors for Brahma as semen and Vishnu for the vagina.

Of course, M stands for Shiva Linga, Shiva's penis. The OM sound in the mantra is Shiva. So it looks like the *Puranas* and the *Mahabharata* are not in agreement with each other, and both are sacred Hindu texts. Can both be right?

- (ii) Krishna's assurance: no sin in going to war if that is your destiny or dharma. Krishna assured Yudhishtira that there is no sin in fighting. This was as it is his dharma to war or fight. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 23, Uluka's Embassy*)

Comments

However, Krishna also said that if you are born a warrior (*kshatira*, caste) and do not go to do battle in a war, it is sin. It also implies that if you are born a Shudra (lowest caste), a Vaishyas (merchant or farmer caste), or a Brahman (priestly caste), you should not go to war. If a person kills someone, he can always argue that it is his dharma to kill that someone. Otherwise, he would not have done so. And not to kill that someone would be sin. It's absurd logic to justify an evil deed or action.

- (iii) Krishna asking for Arjuna's love, complete devotion, and worship. Krishna asked Arjuna to give him his love and his heart and to worship him always and to bow down to him only. To surrender his karma (fate as a result of action and reaction) to him, and Krishna will set him free from sin and bondage, *but he should not share this knowledge with anyone* who has no faith nor restraint and mocks him or a teacher or guru. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita*)

Comments

It is a mystery how Krishna can set Arjuna free from sin and bondage *but refuses to share that knowledge with everyone else*. But then Krishna continues to preach his doctrines in *Bhagavad Gita*, which is dispensing the knowledge to everyone else, and that is contrary to his message to Arjuna. In not sharing this with everyone else, is Krishna really saying that he is not interested in freeing everyone else from the bondage of sin?

- (iv) Let illumination and war be Arjuna's worship. In an answer to Arjuna's question, Krishna preaches that a man knows the happiness or bliss of the universal soul or spirit when all his desires and torments disappear, and he becomes wise and is illuminated. Nothing affects him: not the worst tragedy, not sorrow, desire, anger, fear, lust, grief, or affection. He has severed his bonds with the body. When the tortoise withdraws its legs, so does a

rishi withdraw from his senses. *A person is illuminated when he tames his mind and senses while focusing in Krishna.*

Desire becomes the object of attachment of the senses. With desire comes anger and anger, confusion, and from confusion, forgetfulness, and from forgetfulness, the ability to discriminate—then a man is destroyed. A pure spirit comes from a disciplined mind and attains peace, ending sorrow. Peace is the ocean of the soul of a Brahman, and he will not fall back into his old ways. At the time of his death, he attains eternal enlightenment and the bliss of god.

Arjuna asks Krishna why then is he? Krishna pushes him toward the savagery of war. Krishna replied that doing nothing, man does not become free but a hypocrite. *Arjuna was born to the Kshatriya class, and therefore a warrior, and he should fulfill what he was born to do, and without warring, he cannot sustain himself; and therefore, he should let war be his worship. (Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4, The Bhagavad Gita p. 155)*

Comments

If what Krishna is teaching is true, then only the very few are able to achieve complete separation from their desires, wants, anger, hatred, etc., and that means only the very few will go to heaven, and the rest are stuck in continual rebirths and deaths and without hope. How many gurus and sages are there compared to the more than one billion Hindus doomed to the Samsara cycle for the next hundreds or thousands of years and even eternity? Furthermore, there is *no proof or evidence* in the Hindu sacred text of anyone having achieved immortality or having gone through rebirths. Such important doctrines must have the following: (a) empirical adequacy; (b) existential relevancy tests; and finally (c) logical consistency. To have one billion followers, there is an importance and urgency to have proofs.

(v) The unattached is not guilty, though he kills thousands. There are five components to any work or deed, and they are the ego, sense, body, action, and providence, and everything is caused by these five components. He who has the idea that he is the one who is in action is delusional. But the person who is unattached of all, free of egotism, and acts naturally and perfectly, no karma, is able to impose or dictate his life, and even *though he kills thousands, he is not a killer. (Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita)*

Comments

It is true because when a person is totally detached of any feeling or sense of value for human life, he or she can kill thousands, if not millions, and not be affected

at all. For example, Adolf Hitler of Germany killed over six million in his death camps, Joseph Stalin of Russia killed over forty million with his purge, and finally, General Pol Pot of Cambodia killed over two million of his own citizens, and there are too many examples to be listed. A present-day example would be Russia invaded the Ukraine under Putin's command and killed thousands of innocent men, women, and children, and Putin can claim that he is a Kshatriya warrior and that it is his drama to war and killing, but he is innocent. Is that not an absurd argument? The lie or deception is, according to Krishna, the deed does not make the person a killer!

So the argument is that the person is totally detached of everything, but the counterargument is can anyone be totally detached of everything? *Therein lies the deception.* The reason is because all that Krishna taught is the ability to deny one's self of the attachments but not the ability to cut off the root of the attachments. To deny does not mean it does not exist but to suppress it. And to suppress means that it still lies hidden. The meditations and the chanting are only the means to suppress all of men's attachments but not sever the ties.

(vi) Krishna's encouragement to Arjuna to kill. I, Krishna, am time and water. I am come to help you fight, so take up your weapons and win the glory by killing your enemies. Ambidextrous. I have already slain your enemies as you are my instrument. So kill Drona, Bheeshma, Jayadratha, Karna, and the rest, whom I have damned. Have no fear, and you will fight and conquer all.

Krishna asked of Arjuna to consecrate all that is his and know that he is the only refuge and to be at one with him in his heart. "You will fight, Arjuna."

Krishna, the blue god *and of pure love, told Arjuna to give him his heart, love, and always worship him.* Arjuna is to bow down to Krishna only, and Krishna promises to love him more than he can imagine.

Krishna tells Arjuna to surrender his karma to him, and he will be his sanctuary, and there is no more fear because he will rescue him from sin and bondage. *(Mahabharata Vol. 2, Book 6, Bheeshma Parva 9, Bhagavad Gita)*

Comments

It says that Krishna is pure love, and that is just words because what did Krishna do to prove that? So that it cannot be disputed? To say it is one thing, but to prove it beyond reasonable doubt is another, and what did Krishna do to establish that? Is that love permanent or is it temporary? How can one worship the god Krishna, when he had proven subservient to Lord Shiva by asking Lord Shiva for boons as in section G? Krishna is only pure love to his personal devotees who abides in him 100

percent, but for others, he has no desire to set them free from their bonds of sin as in (iii), which he withholds his teachings from them.

(vii) Krishna's teaches the way of the avatar. His songs contain secret knowledge and wisdom and will set people free. His spirit pervades the whole universe, and all things abide in him but not him in them. He is all things, and at the end of the age, all things are gathered back into him and are then released at the beginning of a new age. Krishna claimed that he is the ancestral oblation, the ritual, sacrificial fire, herbs that heal, the mantra, the melted butter, and the burnt offering.

Krishna claimed he is the world's father, mother, the end of all knowledge, and the purifier. Krishna is the AUM and the *Vedas*, the origin and the dissolution, and is all in all and the immortal seed. *Worshippers of the Veda and the Soma erred in that when they cross over, they will be in Indra's realm and enjoy the pleasures of the devas. However, when their time is up, they will be reborn into the earth.* "But those that worship Krishna will bring with them what they have, and I will give them what they do not have. Everyone goes to whom they worship when they pass on. Even evil men who worship me will come to me and be a sage." Those who worship Krishna will never perish and be in his sanctuary. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva 6, The Bhagavad Gita*)

Comments

There are several doctrines here in (vii).

- (a) If the god Krishna is truly "everything," then there is no need for the god Brahma or Shiva! Why must Krishna be an avatar of Vishnu? Why can he not be just Vishnu himself? Is Vishnu not omnipresent?
- (b) In here, Krishna claimed the Vedic worshippers erred and will always be reborn after a time in the devaloka (or heavenly home). Then they will be stuck in the Samsara cycle for many lifetimes. But all the *Vedas* were given by Brahma as mentioned in the *Mahabharata* (please read chapter 7A, section H (iv)). Did Brahma make an error? Why would Brahma purposely commit an error.
- (c) Look at the promises that even evil men, if they worship Krishna, will become sages. But according to Krishna as in this section H (xx), sages are not born beings and have no attachments. So how then is it possible for Krishna to make men who had been born to this earth and then create them into sages? If sages are created beings with no attachments, then all of

them have no sins, are not fully realized, and are not ascended immortal beings. And are they all equal with all the devas, devi, and gods?

- (d) Krishna promised his devotees that they will never perish if they worship him and will be with him in his devaloka, and this is addressed in (viii). In essence, Krishna is promising immortality, and yet there has been no proof like (1) if there is any witness or that anyone had ever seen Krishna or that he just lived in the Hindu sacred texts; and (2) when Krishna was killed by a hunter as in section P (ii) and no one saw him rise again from the dead. All that there is are stories, and Vishnu reincarnated again into his ninth avatar, which is Buddha, but there is no proof that Buddha was Krishna. And in Theravada Buddhism, there are no gods or deities at all! If you are interested, you can find the information on Buddhism in other book entitled *Buddha and the Man on the Cross*.

(viii) Knowing Krishna leads to liberation and immortality. Anyone who knows him (Krishna) is never reborn but is absorbed into him and is delivered from his lust, anger, and fear. Karma and wisdom are two different ways to illumination, but they all lead to him, Krishna. Some live by Karma and others by wisdom. *A person who lives by karma knows its emptiness, but when purified and detached of all things, he realizes the Brahman. His wisdom will illuminate his immortal self.* (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4, Bhagavad Gita*)

Comments

Here, Krishna is defining in Hindu terms what is perfection in being able to denounce and detach from all things like wants, desires, needs in order to be able to be illuminated and realizes the Brahman and be immortal. It is the attainment of immortality through self-righteousness! That possibly only accounts for <0.001 percent of the Hindu population, and the rest are deigned to endless lifetimes of rebirths and deaths. So one can conclude that in Hinduism, immortality is designed by the gods for the very few elite.

The devout followers spent a lifetime meditating, trying to attain perfection and not work for a living, and they expect the other worshippers to feed and clothe them, but this is a form of parasitic relationship. Further to that, Krishna proved himself a *deceiver* and a master of the maya or illusion, so how then is it possible to believe in anything he said? Krishna, like Shiva and Vishnu, are the personification of their personal serpent, Ananta, and Vasuki, which is in congruence with their nature of deception or illusion. Here, Krishna is promoting the attainment of the Brahman through good works or self-righteousness as Krishna himself; that is, as god.

(ix) Krishna's teaching on human nature and the three gunas. *Krishna speaks of nature as near and yet so far and that the cosmos, ego, and intellect, there are five senses of the body and five senses of the mind, and the five senses considered are pleasure and pain, desire and revulsion, the entire being, intelligence, and will.* All these are knowledge: humility, honesty, nonviolence, patience, self-denial, and the perception at birth, death, old age, illness, and pain are evil, detachment, no dependence on wife, children, or home, the same attitude toward pain or pleasure, total devotion to Krishna, solitary life, and the continual dedication to yoga. *In order to reach the Brahman, he is totally unattached to anything and yet supports the universe, has no beginning or end, is transcendental, eternal, is beyond what is and what is not, is totally free of the gunas (sattvas, rajjas, and tamas), he is within every creature and beyond, and subtle beyond the grasp of the mind (the idea or concept of duality).*

Attachments causes the soul to give birth to good and evil, and regardless of how a man lives, if he experiences the Brahman, he is free from the Samsara cycle of rebirths.

The three ways to realize the universal soul or spirit are by (a) dhyana (yogic meditation); (b) gunas (ability to control the sattvas, rajjas, and tamas); and (c) karma (Hindu universal law of action and reaction). And the ignorance of these three ways leads to worship. And they, too, must cross the sea of death and get reborn. A person will only see god if he sees god in everything and is deathless in this mortal world.

When a man sees the actions in the world is by the gunas and never the soul or the atman. He then truly sees as the soul is without action. The Brahman is without beginning and lives in every being and does not act as it is touched by action; therefore, it is untainted and immaculate. A person who can differentiate the difference between the body and the knower of the eternal soul or atman becomes free and receives liberation or is fully illuminated or realized. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 7, The Bhagavad Gita p. 170*)

Comments

The doctrine here is attachments give rise to good and evil in mankind, but that is not really the full picture. The fact is that if good and evil is not already in mankind, it will not present itself. A mango tree will always grow mangos and not coconuts because its DNA is mango. Similarly, mankind commits good and evil because the DNA is good and evil. And no matter how hard and dedicated a person meditates and practices yoga and chants mantras, it will only suppress the good and evil as it will not get rid of it nor sever it. Mankind needs to be set free of the bondage of good and evil, and Krishna's doctrine is not the solution.

If Krishna is truly the god of love, he would endeavor to save hundreds of millions of mankind and not just for the very few! Instead, Krishna is teaching

his devotees how to achieve immortality and be as god through his own works or self-righteousness.

(x) Men's nature. *A man with divine nature is delivered, but ruthless men—who know nothing of purity, truth, and dharma—seek out to destroy the earth with their greed, hypocrisy, vanity, and their delusion. They live a life of ceaseless lusts and delusions with the purpose of amassing wealth in any way they can. They are conceited, arrogant, full of riches and power, performing empty yagnas, and when they die, they fall into hell. They are given into lust, anger, and hate, such that when they die, they get reborn again and again from demon wombs and eventually devolve lower and lower into bestiality. The scriptures are from me, and those who choose not to follow me will follow nature's base call and will never attain perfection or know joy of the highest peace. A repeat of the three gunas. (Mahabharata Vol. 2, Book 6, Bheeshma Parva 8, The song of god)*

Comments

If Krishna is who he claims to be, why would he need to go to war or carry a weapon. He just has to will whatever needs to be done, and it is done. Here is a very crucial teaching in here when coupled with the doctrine of rebirths. There is less gravity in killing because that person will be reborn again, so that should not be a problem! Mankind is born with the nature of good and evil and therefore does not have a divine nature. Here it presupposes that the divine nature in Hinduism is pure and full of truth, which is not the case as you can see in chapter 7D, section J (i), where Indra disguised himself as King Maharishi Gautama and raped his wife, Ahalya; and in chapter 7A, section K (xii), where Brahma lusted after Sati (Shiva's wife) and ejaculated his sperm; and in chapter 7C, section N (xi), where Shiva lusted after Mohini Roopa and ejaculated his sperm also, and the list goes on. Do Brahma, Indra, and Shiva not have divine nature? Why did Krishna not try to set Brahma, Indra, and Shiva free of their lusts and desires?

What it is also saying here is that mankind must be perfect or attains perfection in order to be "fully realized" and be at one with the Atman or universal soul or spirit. Therefore, the achievement of immortality is by works. Also the greater works that one does means that he or she will achieve greater status than others who are less fortunate, like those who are born disadvantaged.

So heaven is reserved for the very few who can spend all day meditating and then beg for food, whilst the workers had to labor to feed him, and his family are unable to dedicate his time to attain perfection. Where then is justice for all? So why should those who meditate all day and are parasitic on the working people for food be the ones to attain immortality?

(xi) Renunciation. *Krishna defines renunciation as the election to abandon one's karma, and relinquishment is to abandon the results of one's action.* Therefore, the wise, in order to purify themselves, must perform the sacrifice, penance, and charity with no attachments to the results. Renunciation through ignorance is tamasic, and through fear is rajasic, and finally, if through abandonment of the outcome, it is sattvasic. The sattvic is able to distinguish right from wrong or what is safe from what is dangerous. The rajasic cannot tell right from wrong and what to do or not do, but the tamasic thinks evil is good and lives in delusion. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita, p. 178*)

Comments

All the comments in this section are applicable to the doctrine of renunciation. Suppression does not sever the bondage of sin but hides it!

(xii) For those who have mastered renunciation from all things, desires, lusts, anger, self-will, and selfishness will enter into a unitive state with Krishna and will always be joyful, beyond the reach of desire and sorrow, and attained supreme devotion to Krishna. And by loving Krishna, they will truly know him and will perform all acts in his service and, through his grace, win eternal life. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

All the comments in this section are applicable to the doctrine of renunciation. Suppression is not severing the bondage of sin but hiding it! As shown above, those who spent time training themselves by mediation and renunciation in order to achieve perfection were parasitic, and they begged for food and everything else from those that labored from the dawn of day until night for a few morsels of food for them and their family! How can a person be joyful? And he or she is devoid of feeling and emotions?

(xiii) Regardless of how you try to resist your karma, you will fail unless you worship and meditate on me, regard me as your sole protector as I will set you free from your karma and your delusions. To fight this battle all on your own, you will fail as your own karma will drive you to it by your delusion, and you are only free when Krishna is your refuge and your lord. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

If one's karma is to kill another, then it should not be murdered and definitely not a sin; therefore, murder is justifiable. Furthermore, the person will be reborn anyway and will have a chance to rectify whatever needs to be done to earn more merits so that he or she can have many, many chances at immortality. Where then is the justice for the party that is affected, offended, or killed?

(xiv) The divine self. Krishna defined himself as the divine self that is found in everyone and cannot be reborn. To discover the divine self in you is to be delivered from all selfish attachments, fear, and anger and in that way is purified in the fire of Krishna's being and is in *unity with Krishna*. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

Here Krishna claimed that he is the divine self, and yet in section K(a), he entered into conflict with Agni (fire god) and Arjuna (Indra's son), and in section K(b), Krishna entered into conflict with Indra, and (c) Krishna entered into conflict with Shiva in section K (iv). All is not well with the divine! He gives you a sour taste in the mouth that again Krishna is not what he claims to be. And in *section N (i)*, *Krishna admitted that he had to force himself to tell a lie*. No one is ever forced to tell a lie! It is a choice! How then can you believe what comes out of this mouth anymore? In the court of law, if a witness is caught lying, then all his testimonies are invalid, no matter how hard he tries to justify them. And why is Krishna any different if lying is not in Krishna's DNA that he cannot lie no matter how hard he tries? Krishna already tells you that he is the great deceiver as in sections F (xiv [f] and xvii [g]) as well as in section N. To be in unity with Krishna, in other words, is to be as god! Please read chapter 6 as this temptation technique is as old as mankind itself.

(xv) Duality of attachments. The duality of attachment and aversion deceives and confuses the mind right from birth, and the only way to escape this delusion is by devotion to Krishna. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

As shown in the preceding comments, Krishna is not able to sever all attachments nor assist the suppression of them. And for those who failed in freeing themselves from their attachments, Krishna has no love for them as can be found in section H (xvii) below.

(xvi) Overcoming the dualities of life. The one who is dear to Krishna are those that had conquered the dualities of life and are unmoved by anything that life dishes out. They are pure, detached, efficient, impartial, never anxious, and selfless and are Krishna's devotees. (*Bhagavad Gita, Chapter 12, The way of Love*)

Comments

Same as in (xv) above.

(xvii) Krishna only loves those who are free of attachments.

Knowledge is better than mechanical practice, but meditation is better than knowledge. However, better still is the surrender of attachment to results because one attains immediate peace. *The ones that I, Krishna, loves are those of you who live beyond the dualities of life* like, pleasure and pain, and beyond, the I and mine, in self-control, focused in faith and have given me all their hearts and their minds. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

Just remember Krishna does not love the 99.999 percent of all Hindus but only those who are free of attachments! To surrender the heart and mind means total possession! That means you no longer have a mind of your own nor have you your own longings or desires. You cease to be yourself with no individuality.

(xviii) Ones dear to Krishna. The ones who are dear to Krishna are those who are not affected by praise or blame, success or failure, honor or dishonor, and are ever quiet and in harmony and strong in faith. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

It is really too bad for all the other folks who are not free of attachments because Krishna just does not love the 99.999 percent of all Hindus, including you. This also means that without emotion, you are unable to love or have affection for someone. If you are all that, then it is impossible to love and have joy because you are totally devoid of feelings and emotions. How can you possibly love your wife, children, or family?

(xix) Devotees who are liberated from all attachments will live with Krishna in his heavenly home.

Krishna is not only the Atman (universal soul) but transcends the Atman. The liberated self, now an immortal soul, is in union with Krishna but does not become Krishna. Those in union with life with Krishna in his loka (heavenly abode). (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

One would assume that if you worshipped Krishna, you would live with him and his 16,108 wives in his heavenly home. Now what will happen to your wife? Is your wife not coming to the heavenly home at the same time, and you are left to your lonely self? If your earthly wife is reborn, she may not marry you at all in your next life because she has more or less merits than you, therefore reborn to a different time and/or status, and to make it worse, she possibly marries someone else better than you. Or is there a possibility that there will be shared wives or husbands in the heavenly places? The *Mahabharata* has no difficulty with one woman having five husbands! Furthermore, how is Krishna, who is without attachments, desire, or emotion, to love any of his wives? The only way he can treat any of his wives is that they become inanimate objects.

(xx) Sages are not born but without attachments of life. Krishna informed Arjuna that the sages are not born and are free from the bonds of the body like Indra himself and will not be destroyed in the dissolution. Krishna went on to define the three gunas—sattva, rajas, and tamas. *Sattva* is pure and reveals the universal soul but is bound by goodness and knowledge. *Rajas* is attraction and passion which springs forth attachment and desire, which binds the soul to the body with hunger for attraction. *Tamas* is born with dullness and ignorance, which binds the body to laziness, stupor, and darkness.

Sattva prevails in the body when there is true knowledge. Rajas prevails when there is chaos and greed, and finally, when Tamas prevails, there is total delusion. At the time of death, when sattva prevails, the person goes to a higher world that knows god, and when rajas prevails, the person is reborn into a life of action and power, but if the tamas prevails, the person is born deluded again. When the gunas are transcended, then he is liberated from life, decay, and pain. When a person is devoted to Krishna, he is free of the gunas and becomes a Brahman and lives a life of bliss. Krishna's every word is scripture. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 7, The Bhagavad Gita, p. 172*)

Comments

If sages are created beings, then they should not have a navel at all! All the ancient Vedic and Hindu sages sired many children, which goes to show you that the sages are not created free of the bonds of the body. Therefore, what Krishna had said is a lie. If you refer to chapter 7A, section E, comment (ii), you can read that Sage Kashyapa had twenty-one wives, and they gave birth to all the gods, Vasus, Rudras, and Asuras or demons. Further to that, there should not have been any sages this present day as all the present-day sages in Hinduism are born.

As you know, there is one way to check them out if they are sages or not. But if you say that the Bhagavad is only a mythology and not a sacred book, then you need to throw out the whole book because otherwise, you will be practicing selective theology. And with selective theology, everyone can pick what you want to believe and have your own religion.

(xxi) Krishna alone is to be worshipped. Krishna is the summation of the powers of all the devas and devis, and only he alone is to be worshipped as he is the only refuge and is the beginning and the end. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

If Krishna alone is to be worshipped, then it is in contradiction to the instructions in the *Upanishads* and *Puranas*, where Shiva and his penis, Vishnu, and Brahma are to be worshipped. In chapter 7C, section P (iv), Shiva taught Brahma and Vishnu on how to worship him. How much more for Vishnu's avatar (Krishna) to worship Shiva? If that is true, that Krishna alone is to be worshipped, then Hindus should get rid of all their other gods and deities, but if it's a lie, why then is Krishna a god? Furthermore, I do not see the Hindus in India worshipping just Krishna, and that is because Krishna is unable to deliver all their wants and desires. If Krishna alone is to be worshipped, what happened to his worship when he got killed by a Ventala or hunter as in the *Mahabharata*?

(xxii) Worship Krishna with full devotion. Only those who seek Krishna with a single-mindedness realize that Krishna is the eternal source of all. "They worship me without wavering and with full devotion, and they will see my face everywhere." (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Same as in (xxi) above.

(xxiii) Union with Krishna. If one can be totally devoted to Krishna alone, the purity of the will alone will free the person from his selfish motives and release him from his karma, and his spirit will be free to have union with Krishna. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Same as in (xiv), but then Krishna, admittedly, is a master of illusions or maya and is a self-declared deceiver, so you will be united with Krishna and be like him, a deceiver or liar!

(xxiv) Krishna, the god of love. Krishna calls himself the god of love, and anyone who truly loves and worships him will never come to spiritual harm or will perish and will in the end attain the supreme goal or union with the divine Krishna. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Krishna called himself the god of love, but that is only for Arjuna, the Kshatriya warrior, and no one else other than his over sixteen-thousand women. If he had declared is love for his human creation, there is no proof of action or deeds. So to call himself a god of love is meaningless because there is just no proof in action or deed. How is it possible for Krishna to be the god of love when he does not love those who are not fully free of attachments as stated in section H (xvi)? It is a contrary statement because if love is his nature, then he cannot help himself but love! Not just for the very few but for the rest of the world also! But the passage showed Krishna's love is conditional. Also read the comments in (xix) above. Furthermore, if Krishna is totally free of all attachments, desires, wants, needs, feelings, and emotions, how can he possibly love at all? It is a real contradiction, and that can only be true if he is a liar and a deceiver!

(xxv) Krishna's Secret knowledge and the Samsara cycle. *Krishna shared the secret of how to acquire "knowledge" or jnana and "life force" or vijnana so that a person can be free from all evil, and this great knowledge is a great purifier. It is righteous and imperishable and joyful to practice and experience. And those without faith in the supreme law of life cannot attain Krishna but*

return to the life of continuous rebirths or from death to death. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Knowledge did not set Krishna free from evil because he intentionally perjured himself as in section N (i), and to lie is evil! To intentionally lie is to know the truth but elected to lie in order to achieve a certain gain, control, or advantage! So how can good come from evil? There have been no proofs of rebirths.

(xxvi) End of the age. Krishna tells that at the end of the age, all creatures return to unmanifested matter, and he will send them forth again at the beginning of the new cycle. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

At the end of the age or kalpa, when everything is destroyed and then renewed, all your accomplishments will be destroyed, be they masterpiece paintings, world famous monuments, great writings, medicine—all will be destroyed. So then what is the purpose of life? For life on earth to start all over again, then the world will have to reinvent its medicines, science, philosophies and government. Mankind will again restart with the Stone Age civilization. Only a few are ascended, according to Krishna's doctrine, and the billions will start all over again and again come to nothing. Folks will be reborn into different parents, have different brothers and sisters, or will everything start again as amoebae?

(xxvii) Deluded people. People who do not see the divine Krishna in all things, animate and inanimate, and look beyond the physical are deluded, and their lives are empty and fraught with disaster and evil. (*Bhagavad Gita, 19, The Royal Path*)

Comments

Same as in (xiv) above.

(xxviii) Eternal Krishna. Krishna claimed that he truly is everything eternal, the beginning and the end and even death, what is and what is not. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Krishna was killed by a deer hunter as in section P (ii), and there is no record anywhere of Krishna rising from the dead. There is no proof of Krishna existing today. Krishna is the eighth avatar of Vishnu, and the ninth is Buddha, and Buddha is not Krishna. Krishna never appeared to anyone after he was killed by a ventala or deer hunter in the *Mahabharata*. So if all the avatars of Vishnu went to their places in the devaloka, are they all separate entities or is it just Vishnu? Are they all different personalities of Vishnu?

(xxix) Krishna responsible for rebirths. Krishna claimed that it is he who decides and arranges for people their rebirths again and again. Lust, anger, and greed are the three doors to hell, and a person must avoid it at any cost. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

It is surprising to read that Krishna did not include killing and lying as the other two items that are evil. But then Krishna intentionally perjured himself, so why should he not be sent to rebirth? And if that is Krishna's responsibility, then he would have sent Brahma, Indra, and Shiva to rebirth for their guilt of lust as shown in this section (x). And if Krishna had sent them to rebirth, how is Brahma and Vishnu going to be able to worship Shiva and his penis as shown in the comments under (xxi)?

(xxx) Krishna responsible for all rebirths. "It is I, Krishna, who assigned those who are demonic to rebirth after rebirth or death after death, the demonic to wombs with similar characteristics, and they degrade and fall lower and lower still." (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

Similar comment as in (xxix). Furthermore, if one person had descended further and further or degraded down the evolutionary ladder, let's say amoeba, how are the amoebas able to earn merits again to ascend up the evolutionary ladder? Or let us say if a person is degraded down to a monkey or ape, how is that ape or monkey able to work his way up and be human again? In this instance, Krishna claimed to be the judge and executioner, and how is he going to judge himself as a liar? Will he send himself for rebirth as a monkey or amoeba? So there is a real possibility that some of the dogs, cats, or even rats in your neighborhood in India are your close relatives or

parents? In section D (iii), Krishna is described as a demon and has a look of demons, so how is Krishna going to send himself to hell?

(xxxix) Vedic practitioners will go to heaven but will be reborn again. Those who conducted ritual, sacrifices, drink the Soma and free themselves of evil will go to heaven, where the gods are, and enjoy their celestial pleasures, but when their merits are used up, they are reborn into this world of endless death. Only those who meditate and worship me constantly and without attachments, I, Krishna will supply all their needs. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

If the Hindu gods can have sex and several consorts, will Krishna also supply consorts to all the Vedic practitioners in the celestial abodes? You can imagine those Vedic practitioners who are handicapped were unable to earn more merits and are therefore deigned for a shorter time in their heavens. But nevertheless, all are deigned to endless births and deaths. Krishna was never a Vedic deity, so then how is it possible for the Vedic believers to worship Krishna? Where will the billions of righteous people, who are not Hindus, in the world go to when they die? And is it Krishna who will judge them? And if not, Krishna is totally useless to nonbelievers who are not Hindus! And if yes, how is it fair to worship someone whom you do not know and who is a deceiver or liar? In practical terms, the Hindus in India worship more than just Krishna but pantheons of other gods and goddesses because he is unable to deliver all their needs.

(xxxix) The soul and rebirths. The soul can never be lost because all are partakers of the eternal nature of the Purusha, even as it goes through countless cycles of rebirths but will in the need of rest in the eternal spirit of Krishna. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Just because Krishna said it, it does not mean that it is true as Krishna has been known to perjure himself intentionally as in (xxv). Please read chapter 5 (vii [g]) as it tells you that you should fear Him who can destroy the soul.

(xxxix) When devotees die, they go to whom they worship. The people who died will go to or return to those whom they worship; their ancestor, deva, devi, etc. Those that worship phantoms will go to the phantoms. And those that worship me will return to me, Krishna. (*Bhagavad Gita, Chapter 9, The royal path*)

Comments

So if that doctrine is true and there are thousands of deities and gods in Hinduism, so each individual will be with their different gods for deities they worshipped. Most Hindus worshipped more than one god or deity, so what happens then? But if it is a false doctrine from the *Bhagavad Gita*, then it is time to throw out the whole lot of doctrines found in it. Otherwise, it is just cherry-picking whatever doctrine that fits you. If that is the case, how can it possibly be sacred? The question becomes why phantoms (ghosts or spirit entities) in the devaloka or heavenly abode are, and why do they coexist with all the Hindu deities in their devaloka?

(xxxix) Even sinners, when they take refuge in me, become holy. (*Bhagavad Gita, Chapter 9, The royal path*)

Comments

Krishna never showed how sinners, when associated or take refuge in him, become holy. So far, there has never been any definition of what holiness is in Hinduism. It does imply that when a person is able to denounce all things and have no attachments, he is holy. But then how does taking refuge in Krishna, a sinner, become holy? Just saying it does not make it so.

(xxxix) Union with Krishna. All who seek me with devotion worship me always with all their heart, regardless of status in society, will be in union with me. (*Bhagavad Gita, Chapter 9, The royal path*)

Comments

To be in union with is to be at one with, and in this case, it is to be one with god or be as god. So here is the finality of the Krishna doctrine, and it is to be “as god,” like him. So all the renunciation and rejection of all attachments (desire, anger, lusts, material things, greed, etc.) to come to its final end to be like god. Please read chapter 5 under Creation (b). Similarly, all the talk and doctrine of being illuminated, self-realized, and being at one with Atman or universal soul is to be “as god” or “one with god.” This doctrine is as old as the beginning of civilization and in the garden of Eden! For details on the happenings in the garden of Eden, please read chapters 5 and 6.

(xxxix) Union with Krishna. The Gita is the supreme secret and wisdom for the supreme union directly from the Lord of Yoga, Krishna himself. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

How is that doctrine possible, especially when Krishna was killed by a deer hunter? Does it mean that the union will be with someone else like a spiritual or foreign entity? But Krishna described himself as the serpent, Vasuki, and Ananta as in section M (iii) (j). Krishna is actually announcing his true colors, and he does not have to hide his true identity in that he is, indeed, the serpent.

(xxxvii) Meditation. “Difficult is the way of meditation, but if a person has me as his supreme goal and works at renouncing his self to me and meditates on me single-mindedly, I will rescue him from the death and birth cycle because his consciousness has entered into Krishna. If a person still cannot still his mind through the regular practice of meditation through the lack of self-discipline, he will still find complete fulfillment through selfless service.” (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

For the commentary on meditation, please read it under chapter 10. The reality is just the opposite in that Krishna, a deceiving spiritual entity, will come and take possession of your heart, your mind, and your soul as in (xvii).

(xxxviii) Krishna, the Knower. The field is made up of the body, which includes the mind, and it is made up of the nature and its inherent energy and its ego and self-will. Krishna is the knower, which is hidden in the field and is the true divine self. The true divine self, Krishna, is present in all, and he is the creator, preserver, and the destroyer. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Similar to comments in (xiv). Further to that, the god Shiva is declared the destroyer at the end of the age. That can be found in chapter 7C, section G. This *Bhagavad Gita* is essentially claiming that Krishna is also all the other gods, like Brahma, Vishnu, Shiva, and Indra. But then Krishna is a late-comer as he did not exist in the Vedic texts. The only possibility for the statement to be true is if Krishna is the serpent found in chapter 5 and 6 in that all the different deities are the different personifications of the serpent.

(xxxix) Krishna, the light. The Knower, Krishna, is also known as the light of light, knowledge itself, and those devoted to him are united with him. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Anyone can claim anything in this world if you do not have to prove it, and it becomes unbelievable when proven a liar, previously as in section N (i). But to lie and deceive is evil and darkness, and how can Krishna possibly be light and darkness at the same time? Something is askew here. Light is associated with purity and holiness, and how is Krishna both of those two qualities? To be a deceiver is to know the truth but decide to follow after falsehood, and how is that true and holy?

(xl) Krishna's home. It is described as a realm of light surpassing that of the sun. Krishna also dwelt in the realm below, where light and darkness coexist. *Krishna sends part of him, his self, to enter the body at conception, dwells in it, and then departs at death.* (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

If light is good and darkness is evil, how then is it possible for good to coexist with evil? Is there no conflict between good and evil? Light cannot coexist with evil because light will always shine through and exposes evil and its darkness! And that is a fact! The doctrine here can be found in chapter 7C, and it is the same as what is preached in the *Shvetashvatara Upanishad*, section III, where severe meditation destroys the self-will of the person, and in the *Chandogya Upanishad*, VIII, 6.5–6 (iv), and the *Aitareya Upanishad*, part 1:3:11–13, when and where the spirit enters in the person in meditation. This is called possession; that is, when the meditator is not in control because he or she lost her self-will, and therefore, the external spirit or foreign entity is in control!

(xli) An atheist is a demon-filled person. An atheistic person is someone with a demonic personality, and they do not originate from god or divine reality but are grounded in biology and sexual desire. Such a person causes suffering in themselves and others. They are never satisfied with their selfish desires, are arrogant, and will stop at nothing to get what they wanted. Krishna indeed gives them the desires of their heart, but their end is hell, a hell of their own making, their own karma. (*Bhagavad Gita, Chapter 16, Two paths*)

Comments

How can a person be demon-filled, unless the demon enters into them through the aperture of the Brahma. Cannot an atheist be a good person and perform good works and not purposely lie like Krishna as in section N (i). And how is that a demon-filled person? Even though an atheist can be a good person and does good works, the irony is that sin still abides in him.

(xlii) Krishna defines faith. Krishna defines faith as shraddha or the sum of our values that we regard as in our lives and that shraddhamaya is made up of faith. (*Bhagavad Gita, Chapter 17, The Power of Faith*)

Comments

Faith is never the sum of our values but the steadfast hope in god. Our values are like principles. We live by them, not lying or stealing or committing adultery, etc., and our values become our honor and integrity but never faith. Faith is what we place our hope on for substances of things hoped for and evidence of things not seen.

(xliii) Purify your sins. Beware of Krishna, always, and give him your adoration, every act of offering, and always make him your refuge. *Krishna will purify you from your sins of the past.* (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

How is Krishna going to purify Joseph Stalin, Adolf Hitler, and General Pol Pot for the millions killed or slaughtered? Let's just say if those referred to above come to Krishna, how is he able to purify them from the sins already committed? But then Krishna had already proved himself a *deceiver* and liar, so why would you believe anything he says? How does Krishna purify anyone from past sins committed and the sin nature inherent in mankind?

(xliv) Lord Krishna explained the ritual for a dead person. The area should be purified with a coating layer of cow dung, called Mandal, and graced by the presence of the Shiva, Brahma, and Krishna.

- (a) Sprinkle sesame seeds over the area and spread kusha grass over it.
- (b) The dying person should be laid on top of the kusha grass purified by the cow dung. He is absolved from his sins.

- (c) If the person does not leave the body, then it becomes a restless spirit with no place to go, and no ritual can give the spirit rest.
- (d) The sesame seeds are pure because it comes from his sweat, and all spirits, ghosts, and demons keep away from the place.
- (e) Similarly, the kusha grass comes from Krishna's hair and therefore has the presence of the Trimurti.
- (f) *The deities and the ancestors are satisfied with the kusha grass and sesame seeds respectively.*
- (g) The donation of salt and other articles should be made as salt comes from Krishna, and donating it *helps the ancestors attain heaven* as well as alleviates the suffering and pain of the dying person.
- (h) The relatives of the dead person should be chanting mantras for the dead so that *the dead person can attain liberation.*
- (i) The dead person should then be carried by the sons and relatives to the cremation ground and laid down with the *head facing north or east.*
- (j) The pyre wood should be sandalwood or palash.
- (k) The soul leaves the body with reluctance because it is still attached to the mortal world, even though he is dead.
- (l) The servants of the god of death will *take the sinner with ropes* and great humiliation to hell, the home of Yama, but the virtuous man will be taken with honor and respect.
- (m) Yama, the god of death, will appear with his buffalo as his mount and carries a noose and an iron stick with him. (*Garuda Purana 14.14, Garuda Queries 14.14.1, Salvation through rituals*)

Comments

Why all the rituals as they are for the living because the dead are dead? Are the spirits, ghosts, and demons keeping away from the dead person because they are allergic to those things? If mantras will make the dead receive liberation, then there is no need for him to be liberated when alive. Why would the direction that the dead is facing be important as he is already gone? And how does a physical rope bind a spirit? I am sure the priest conducting the ritual will benefit from the sesame seeds and salt, etc. How is the god of death ride as physical buffalo? Or is it just a spiritual buffalo that is a dead buffalo?

(xlv) Doctrine of death and life after death. Krishna continues his explanation to Garuda: After reaching the cremation ground, the head of the dead person should be placed facing south. (different from the info given previously, which is east or north). Once the body is aflame, ghee and sesame seeds

should be poured into the pyre. The soul is rebirthed into different species as well as going through countless cycles of deaths and rebirth according to their works and karmas. (*Garuda Purana 14.14, Garuda Queries 14.14.2, Death and after*)

Comments

Garuda, an avatar of Vishnu, should know everything that Vishnu knows, so why would Garuda need to be taught by Krishna who also is another avatar of Vishnu? It does not make any sense unless it is a lie! Why would the creator, preserver, and destroyer, as in (xxxvii), need sleep or rest?

(xLvi) Krishna defines the roles of the four castes:

- (a) The Brahman is to know the atman or universal soul and be at peace, restrained, and pure.
- (b) The Kshatriya is to possess battle skill as a warrior and be fearless and resolute.
- (c) The Vaishya is to till the earth, raise cattle and trade, and the Sudra is to serve all. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita*)

(xLvii) Castes. Krishna claimed that the castes, gunas, and karma come from him and are changeless and beyond action. Actions are not attached to him because he is not attached with their results, and to know that is to live in freedom and practicing an active life. (*Bhagavad Gita, Chapter 4, Wisdom in action*)

Comments

In chapter 7C under section B (iii) and (vii), it says Prajapati created the castes and section H (ii) and (vii), Brahma created the caste system, and that is in direct contradiction to the above (xLv) and (xLvi). How dare the Hindu Indian government ban the caste system in India in contradiction to the Hindu sacred text and the gods, Prajapati, Brahma, or Krishna, even as the caste system is like an anvil upon the neck of the people for all their lives! Is not the Hindu text sacred such that it cannot be violated? The question that should be asked is why the Hindu gods decided to put its devotees and believers under the yoke of permanent suffering of the caste system and without relief.

I. More on Krishna

(i) Krishna needed sleep.

- (a) *Mahabharata Vol. 2, Book 5, Udyoga Parva, 2, A choice of two Kshatriya.*
- (b) *Mahabharata Vol. 2, Book 5, Udyoga Parva, 12, In Vidura's house.*

Comments

Does a deity or god need sleep? And why so? Is the deity or god reduced to the level of mankind? Why does the great creator, preserver, and destroyer (xxxvii) need sleep or rest, and if he does, what happens to his responsibilities? Was Krishna asleep while the evil Joseph Stalin, Adolf Hitler, and General Pol Pot killed millions of innocent people? A god should be omnipresent and transcend being tied to a locality, like India, unless the Hindu deities are part of the spiritual entities responsible for the localities or regions like that found in chapter 6, section C (iv). Also, these spiritual beings or entities are described a principalities and powers in the New Testament of the Christian Bible, responsible for certain regions, but they are not gods but demons, like Krishna, as described in section D (iii).

(ii) Krishna requested Indra to recreate the old city on Khandavaprastha. At Krishna's request, Indra was able to recreate a complete desert wilderness and ruined city into a magical city of splendor with marbled palaces and streets glittered with jewel dust. It was a heaven on earth. Viswakarman appeared in the midst, and Indra requested that he restore the old city. And Krishna named it after Indra and Indraprastha. Thus Krishna is able to have a whole magnificent city in the wilderness and name it after Indra—Indraprastha. (*Mahabharata Vol. 1, Book 1, Adi Parva (55), A miracle in the wilderness*)

Comments

It is interesting to note that so great is Krishna that he had to ask of Indra, who in turn gave the work to Viswakarman to create a whole city in the wilderness. With all his claims as shown above in section F, Krishna needed someone else to do the recreation work.

J. Krishna in Conflict

- (i) If Krishna unleashes all his power against evil, all the earth will be destroyed, so the task is too small for him. (*Mahabharata Vol. 1, Book 3, Vana Parva (14), The curse*)

Comments

If Krishna is capable of destroying the whole earth, then there is no need of the God Shiva who is to destroy the whole earth and creation at the end of the kalpa or age.

- (ii) Yudhishtira refused Krishna's request to kill Kauravas. Krishna urged Yudhishtira to kill the Kauravas and take over the entire kingdom as Duryodhana and his brothers deserved to die for their deeds in stealing the kingdom from the Pandavas, except that Yudhishtira is a man of dharma and seek only peace. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 1, Council on Upaplavya*)

Comments

It boggles the mind as to how anyone can disobey Krishna, a god, and get away with it. Did Krishna not know that Yudhishtira is a man of his dharma, seeking peace?

- (iii) The reason for Krishna's presence on earth is to purify the earth by an enormous battle and killing or bloodletting. Krishna blamed Bheeshma and all his Kshatriyas warriors for waiting too long before taking any action as they could have killed King Duryodhana or locked him up as he regarded Duryodhana as a demon monster born for destruction in this world. Krishna gave an example of how he killed his uncle Kamsa, the tyrant of Mathura, before he had a chance to do more damage. Krishna reasons that if a threat is to a family, then it is the same of a village and a village a kingdom, and therefore, that person must be stopped. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 14, Duroyodhana and Krishna, p. 92*)

Comments

If that truly is Krishna's responsibility, then he is asleep on the job as you can see from the state of the world in the last several hundreds or thousands of years. There had been two world wars and hundreds of wars ever since. There is not a period in human history when there are no wars, so where the heck is Krishna?

- (iv) Krishna lost control of his temper and emotion! Yudhishtira was hesitant of conducting a war because of the terrible bloodshed and the cost of war and said that hesitancy is bad for the troops or his armies, *but Krishna was angry and snapped at him and assured him there is no sin for him to conduct a war* as it is calling him being born a Kshatriya warrior. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 23, Uluka's embassy, p. 135*)

Comments

For Krishna to be angry means that he lost control, and that is contrary to his own doctrines as described in section H. It looks like Krishna is not fully self-realized, Illuminated, or at one with the Atman (universal soul). It is just another lie from the Lord and Master of Deception or Illusion. Also read (vi) when Krishna is in conflict with Shiva.

- (v) When Krishna is not free of his lies as in (iv). Regardless of how you try to resist your karma, you will fail unless you worship and meditate on me, regard me as your sole protector as I will set you free from your karma and your delusions. To fight this battle all on your own, you will fail as your own karma will drive you to it by your delusion, and you are only free when Krishna is your refuge and your lord. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

Krishna personally took a part in a conflict. Is it real or mythology? If mythology, then it should not be part of a religion. But if religion, where is he today in present-day conflict? Krishna is dead. If he is worshipped as Vishnu, then where is Vishnu in present-day conflict? Why is the avatar worshipped more than Vishnu? For notes on mythology, please read chapter 4, section L.

- (vi) Warfare between Krishna versus Shiva. Krishna and Shiva find themselves on the opposite side of a conflict and then war. Sri Krishna was rescuing Aniruddha from Banasur's prison and Shiva and previously vowed to protect Banasur from harm. Banasur had a thousand arms. A long battle ensued between the armies for Krishna and Shiva. Krishna had amputated all of Banasur's arms, and Shiva came to Krishna to spare Banasur's life as he had granted a boon of immortality and to protect the integrity of the boon Shiva had given Banasur. Krishna agreed. (*Padma Purana 2.5, Uttarband 2.5.19, Aniruddha marries Usha*)

Comments

All is not well in devaloka or heaven when you find two gods in conflict with each other. What chance do humans have or who to worship when the gods are at odds with each other? How does a normal Hindu believer rationalize when his gods are in conflict with each other? Or does it matter at all? Life just goes on, and to hell with “what is true.” How can Krishna be fully realized or be at one with Atman when Krishna again cannot control his emotion? Krishna is definitely not the person of god that he tried to preach about himself! For a devotee or devotees to accept their deities are constantly in conflict with each other is to hold extremely low standards and expectations of their deities.

(vii) Conflict between Indra and Agni with Arjuna and Krishna. Agni puts the forest on fire because he was hungry, and the Khandava forest is full of rakshasas and demons, etc., and is frustrated by Indra, who keeps putting it out. Agni solicited the help of *Krishna* and Arjuna by promising them a weapon of war and astra, which should be able to keep Indra at bay. Agni started a fire, and Indra, with his serpent friend, Takshaka, intervened. Takshaka’s winged serpent wife and queen was killed, but his son Aswasena escaped. Then a supernatural battle ensued between Indra and Arjuna, even though Arjuna is his son. Then a spirit, asariri, appeared and told Indra that he had been defeated before, and if he did not defeat Arjuna, his reputation would be destroyed, and Indra relented and stopped the fight with Arjun and Krishna. Instead, Indra blessed them and gave every astra weapons that he had to Arjuna. (*Mahabharata Vol. 1, Book 1, Adi Parva (66), The burning of the Khandava Vana [battle between gods]*)

Comments

Similar to comments in (vii).

(viii) Krishna superior to Indra (conflicts). Krishna turns the people of Vraja away from worshipping Indra to worshipping the mountain Govardhan, and that caused Indra to be terribly upset. Indra caused it to rain incessantly without stopping, and in return, Krishna lifted up the mountain to provide a shelter for the people. Indra accepted that he lost and eulogized Krishna. (*Padma Purana 2.5, Uttara Kanda 2.5.14, Sri Krishna*)

Comments

All is not well in the heavens when Krishna is in conflict with Shiva and Indra, also an avatar of Vishnu. Darn, Vishnu is in conflict with himself! And one Vishnu avatar proved himself more superior to another avatar of Vishnu. How ridiculous is this? What I am trying to say is you need to get it out of your mindset that mythology can be mixed with truth or be any part of noble truth if the theology or doctrine of that religion is to withstand any challenges or queries. If you do not do that, you destroy your main purpose and nobility in your pursuit of truth, which I think that was the case at the dawn of Vedic Hinduism.

K. The Fighting Krishna

(i) Krishna wounded.

One of the Trigarta’s bravest Kshatriya, Subahu with gifted hands, rides out of the throng to face Arjuna alone. He is an excellent bowman and *wounds both Krishna and Arjuna*. (*Mahabharata V2, Book 7, 4, Bhagadatta’s elephant, p. 283*)

Comments

How can the great god Krishna, an avatar of Vishnu, the great creator, preserver, and destroyer, be wounded with an arrow, and it does not matter how great the opponent is.

(ii) Krishna unhurt. When Arjuna was going to be hurt in a fight, Krishna stood in the way and received the weapon on the chest but was unhurt. Krishna set up the fight for Arjuna to kill his enemies. (*Mahabharata V2, Book 7 Drona Parva, 5 An Ancient and his beast, p. 290*)

Comments

This great and mighty deity or god’s need to fight just does not make any sense. If he is truly who he said he is, then he just has to will it, and victory is his, and there will be no need for fighting. It boggles the mind that a deity or god can be hurt. And yet in section J (i), it states that Krishna had the ability to destroy the whole world. I think the definition of the deity and god is too small and becomes more like humans with its petty quarrels and fights.

L. Krishna Killing a Demon

- (i) Krishna killed Kansa. Krishna killed many precocious demons, and the showdown with Kansa is inevitable. Finally, when they met, Krishna punched Kansa so hard on the chest that it killed him. Krishna continued his education under the tutelage of Sage of Sandipani. At the end of his education, he brought his guru or sage. (*Garuda Purana 14.9 Sri Krishna*)

Comments

Being a god, does Krishna not have a supporting cast of warriors like the kshatriyas to do his fighting? And this great god has to do the fighting himself?

Why does such a great god—the creator, preserver, and destroyer—need education from Sandipani, maybe unless Sandipani is greater than Krishna! And if so, you are worshipping the wrong individual.

- (ii) Krishna's birth and killing of the demon Kansa (repeat alternate story). Krishna had 16,108 wives and loves Rukmini the best. After he had killed Kansa, they left for his heavenly abode and enjoyed a long life of 120 years. Krishna destroyed his whole clan before he was killed by a deer hunter, named Jara. Krishna's wives were kidnapped by armed robbers (dacoits) as foretold by Ashtavakra. (*Linga Purana 17.4.6, Sri Krishna*)

Comments

To have a favorite is to show different degrees of affection, and some are favored, others disfavored. How does that make the disfavored ones feel? Krishna promotes competition among his wives for his favors? This is the kind of love that Krishna has. That is the kind of love that causes jealousies and envies, and that affects the feelings, desires, likes and dislikes, and even hatred in Krishna's harem. That is also contrary to Krishna's own doctrine as in sections F and J.

- (iii) Krishna's victory over the demon Bhaumasur. The powerful demon, Bhaumasur, took by force the canopy of Varun (varuna), earring of Aditi (mother of the gods), and Maniparvat (palace) of the gods on Mount Meru and 16,100 princess captives. Indra prayed to Krishna to liberate the folks from Bhaumasur cruelties. Krishna came and was riding a chariot with his wife, Satyabhama, to fight with Bhaumasur. Krishna used all his weaponry, mace, arrows, and sword to defeat the forces of the enemies, and with a wheel, he cut off the demon's head. (*Vishnu Purana, Salvation of Bhaumasur*)

Comments

Same as in (i). If what the Vishnu Purana says is true, then Krishna would have to have his weaponry with him all the time, just in case there is an attack by a demon. So what if Krishna left his weaponry at home? that would be a mistake. And if Krishna needed all these weapons to fight and overcome just one demon, how the heck was he going to destroy the world of evil as stated in section J (i)?

- (iv) Repeat story: Krishna and Baanasur. Baanasur, son of King Bali, a devotee of Lord Shiva, received a thousand arms from Lord Shiva. Usha, Baanasur's daughter, dreamed of Anirudh, of making love to her. Later, Anirudh stole into her palace, and Usha and Anirudh enjoyed each other. Eventually, Anirudh was caught and was imprisoned. The news came to Krishna who decided to rescue Anirudh. Krishna cut off all but four of Baanasur's arms, and Baanasur submitted to Krishna and allowed Anirudh to marry Usha. (*Vishnu Purana, Marriage of Usha and Anirudh*)

Comments

Krishna claimed to be a creator of all things, is all truths, and everything else, so why would he need to fight with demons? If just by his mind he can create the whole universe and all creatures and plants and living things, he must have created demons also, then there should be no problem to just wipe out all the demons in his mind and not have to fight.

M. Krishna's Ability to Bring Dead Folks from Yamloka (Hell)

- (i) Devaki learned that Krishna was able to return Sandipani's dead son from hell (Yamloka), so she pleaded with Krishna to bring back her six sons. Urna and Sage Marichi had six sons born gods. *They, however, witnessed Brahma trying to have sex with his daughter and derided Brahma*, who in turn cursed the six sons to be reincarnated as demons. There were reborn by Devaki (Krishna's mother) and were killed by Kansa (a Rakshasa) and landed in the Yamloka. Krishna was able to return the sons to their mother, Devaki. (*Vishnu Purana, Revisiting of Devaki's six sons*)

Comments

The dead are already in hell or the Yamloka, but it is no big deal as all the dead, according to Krishna's doctrine, are all to go through many rebirths and deaths. Death is of no consequence as they will be rebirthed into another lifetime, and there-

fore, life is not valued or treasured. Even Joseph Stalin, Adolf Hitler, and General Pol Pot will be rebirthed, even as they were responsible for the death of millions. After their many rebirths, they can then earn their merits and eventually be as ascended beings and be at one with Krishna!

N. Krishna's Character, the Great Deceiver and Lord of the Maya

- (i) Krishna's willingness to perjure himself. The dark one lowers his voice, "And if we both die, Druka (Krishna's sarathy), how will the others resist the evil that wants to sweep everything before it? I have sworn I will not fight in this war. *But I will perjure myself and break my vow* so Arjuna may keep his."

Krishna was willing to perjure himself and break his vow not to fight in the war when the occasion arose. And that means his word or oath is not reliable. (Mahabharata V2, Book 7, Droan Parva, 12, Arjuna's Dream, p. 323)

Comments

He intentionally knows the truth but elects to act contrary in order to get an advantage for gain or benefit because otherwise, he is unable to win. So a liar is a deceiver, and for Krishna, that is not a surprise because he has already proven that he is the personification of the serpent, and true to his color, he will lie and cannot help it. A leopard cannot change his spots. Like the well-known story told of a man who was caught in a forest fire and came to a river, he saw a canoe and boarded to cross the river. Then a serpent called out for help that he needed to cross the river to save his life also. The man said, "I cannot help you because you are venomous and will bite me, and that would be the end of me."

The snake begged and begged and said he promised the man that he would never bite him, and both of their lives were in peril. The man relented and let the snake into the canoe. Halfway through, the snake bit him to his dismay. The man protested and said, "You had promised not to bite me, and you broke your promise."

The snake said, "You should not believe me because that is my nature, and no matter how hard I try, I will still bite you!" Krishna perjured himself because he cannot help it as it is his nature.

- (ii) Krishna's deception. The Pandavas, after a yagna (sacrifice), proceeded to successfully expand their territory by conducting a war with the neighboring kingdoms, except for that owned by King Jarasandh. *So Krishna with Bheema and Arjuna, disguised as Brahmins, were begging for alms.* When they came before Jarasandh, they tricked him for a personal duel or fight,

and Jarasandh decided upon Bheema. They fought for twenty-seven days without anyone with a deciding victory. Krishna then provided Bheema with a clue, which allowed him to have victory over Jarasandh. (*Vishnu Purana, Killing of Jarasandh*)

Comments

- (a) In the above information, it showed that Krishna is a *deceiver, liar*, and sometimes out of control and is unbecoming of a deity or god. How do you justify believing in a god who deceives and lies? And how are you able to trust him as you do not know when he is telling the truth or lying? But if you conclude that the Mahabharata is a mythology and is not real, which implies the *Bhagavad Gita* is the same, it means that the character of Krishna disappeared from the Hindu religion. The consequence is that the eighth avatar of Vishnu did not exist, and therefore, the practice of worshipping Krishna is nothing but a hollow practice. Maybe the only ones to benefit from the worship of Krishna are the temples and priests who benefit from all the gifts and sacrifices.
- (b) To deceive is to lie with forethought in order to achieve what that person wants. It also means that the person does not have the ability or power to do it openly but has to do it by stealth. It also tells us that the person had a hidden agenda(s). If someone does that to you, and the effect on you is that, then that someone cannot be trusted. What this means is that the deity or god cannot be trusted. And if a deity or god cannot be trust, then what is the god or purpose of it all?

A person is a deceiver or liar because it is his or her nature to sin. He or she is not a deceiver or liar because he or she deceives or lies but that he or she deceives or lies because his nature is as a deceiver and liar. A deceiver always comes as very good-looking or has smooth speech on the surface, but when accepted or received, it becomes deadly like that of a serpent.

A serpent looks beautiful with its design and patterns and the tantalizing forked tongue, but when embraced or handled, then the bite becomes deadly with its venom.

- (c) A person, deity, or god can make all the claims and do mighty deeds, but if he or she cannot be trusted because he or she is a deceiver, a liar, then everything comes to nothing, one big fat zero!
- (iii) *Krishna's mastery of the maya (page 18).* Please see Section F (xx).
- (iv) Krishna's claims. *Krishna is out of self-control with deceit.* Krishna, in a rage, admitted that it is only with deceit that Beeshma, Drona, and Karna could

be defeated in a battle and let the sin of deceit fall on him as he did not care because without deceit, the war would have been lost. It also meant that the avatar of Vishnu could sin and was not totally pure and without sin. (*Mahabharata V2, Book 9, Shalya Parva 8, The clarity of Krishna*)

Comments

In order to win a battle, Krishna sacrificed truth, honor, and integrity, and is a god elected to lie and deceive. Would you like your friends or your parents to lie and deceive you? And if not, why would want a god to do that?

- (v) *Krishna's loss of control.* Yudhishtira was hesitant conducting a war because of the terrible bloodshed and the cost of war and said that hesitancy is bad for the troops or his armies, but *Krishna was angry and snapped at him and assured him there is no sin for him to conduct a war as it is a calling being born a Kshatriya warrior.* (*Mahabharata V2, Book 5, Udyoga Parva, 23, Uluka's embassy, p. 135*)

Comments

Krishna here is behaving contrary to his own teachings and claims being a god that is fully self-realized, illuminated, and at *one* with the Atman. In this case, Krishna got angry because he recognized that the situation was out of his control. How is it possible for a god not to be in control of a situation?

- (vi) *Krishna's lack of courage.* Krishna longs to be with his earthly parents. He was afraid to ask Yudhishtira if he could leave, so he asked Arjuna to inquire for him, and he would abide with what Yudhishtira wanted. (*Mahabharata V2, Book 14, Aswamedha Parva 1, Krishna says farewell*)

Comments

How is it possible for a god to be afraid of any situation—good, bad, or ugly? If you know the end from the beginning or the outcome of any situation, why would a person or deity be afraid?

O. Curses on Gods and Deities

- (i) *Curse on Krishna.* As a result, to the Kurukshetra war between the Pandavas and the Kauravas for the kingdom of Hastinapura, where millions died, the widow, Gandhari, wife of the blind king, Dhritarashtra, cursed Krishna

as she said he could have prevented the war. She cursed him for the death of her sons, saying at thirty-six years from this day, his clan would fight against themselves and perish and that Krishna would wander the earth alone, friendless, and would die a common death and without glory. Everyone knows Gandhari's curse will not fail.

Krishna was undisturbed and smiled, accepting the curse, saying that only the Yandavas could only destroy the Yandavas or they would overrun the earth. Krishna told Gandhari that he would do anything to protect the Pandavas and is only too glad if the consequence is that the Yandavas come to an end. (*Mahabharata V2, Book 11, Stree Parva 2, Gandhari's Curse*)

Comments

For more on curses, please read under “Doctrines” in chapter 11 (H).

P. Krishna's Last Days

- (i) *Beginning of the end for Krishna.* Krishna summoned Sage Brishaspati and Vayu, god of the wind, to transport his idols to a specific location in the mountains in Kerala, which they did. Then he met with all the Yandavas to bathe and celebrate and chant the *Vedas*. *Krishna deceived them* with a sacred manta and ritual to remove Gandhari's curse, but it was for the passing from this earth. They all got drunk, fought, and killed each other, fulfilling Gandhari's curse. In a moment, all the Yandavas raged in him. Krishna went to see his father, Vasudeva, and told him that the end had come, and Vasudeva blessed him and left. *Krishna then went to see his elder brother and god Balarama*, who smiled at Krishna and *metamorphosed into an immense serpent* and slid out of his mouth, and *Balarama's body transformed completely into the serpent*. The brilliant serpent or naga slid into and is welcomed by the sea and Varuna and vanished. Krishna knew his time had come to leave this world. (*Mahabharata V2, Book 16, Mausala Parva, 1, Ritual at Prabhasa*)

Comments

If Krishna is a serpent or the personification of a serpent, it only make sense that his brother Balarama is also a personification of a serpent.

- (ii) *Krishna's death.* Krishna went into the forest, and he felt his death was drawing near. He crawled into a dead posture under the Aswattha tree. A

hunter, Jara, was out hunting when he saw the red sole of Krishna's feet from the red earth. He thought it was a red deer and shot at it with his sliver arrow. It pierced Krishna from the sole of his feet, and Jara heard the excruciating cry and ran to see his prey, and much to his surprise, it was an Avatar. Krishna told him that it only happened as he willed and that he had set him free. *Krishna was smiling and had a serene look on his face, and he died right away.* Krishna's spirit rose from his body and was welcomed by all the gods, Aswins, Rudras, Adityas, Vasus, and Vishnu, etc., into the heavenly realm. (*Mahabharata V2, Book 16, Mausala Parva, 2, Krishna*)

Comments

There is no record or stories of Krishna rising from the dead, and it just says his spirit left him and went to the devaloka. Nor is there any story of Krishna returning as another deity. If Krishna is an avatar of Vishnu, why would his spirit not return to Vishnu? Or does it continue to exist apart from Vishnu? Or do all avatars or Vishnu, when they die, exist apart from Vishnu, and if that is so, how would the separate avatars be part of the whole?

(iii) Consequence of Krishna's death. The Pandavas discovered all the dead Yadavas and Krishna. Vasudeva, Krishna's father, mentioned that *Gandhari's curse it is to blame and that Krishna did nothing to turn the curse.* They constructed a huge pyre, and all the corpses, including Krishna's, were cremated. Krishna's four wives—Rukmini, Saibya, Hymavati, and Jambavati—all walked into the fire and committed suicide. (*Mahabharata V2, Book 16, Masaula Parva, 3, Arjuna's anguish*)

Comments

A deity or god, who can be cursed and have it come true and dies, is no deity or god. In Krishna's own doctrine, when a person is at one with Krishna, the devotee receives immortality, and yet Krishna himself died so that he can be reborn again and again. So Krishna's claims and doctrine are not in harmony with his ending, which means what is taught and preached is a lie! It would seem that the four wives committed suicide by walking into the pyre, but why did the remainder of his wives (16,008 or 16,108) elect to live on? Maybe they had better self-esteem. Now that Krishna was killed, who was now responsible for running the Samsara cycle or rebirth cycles?

Q. Krishna and His Wives

- (i) Krishna and Rukmini. King Bheeshmak ruled over Vibdarbha, and he had a beautiful daughter, Rukmini, and many sons, including Rukmi, who wanted Rukmini to marry someone else. Rukmini appealed to Krishna for help, and he rescued her but tied Rukmi to his chariot. Krishna proceeded to shave Rukmi's hair, which caused him shame, and thus did not return to Vidarbha. Sri Krishna married Rukmini. (*Padma Purana 2.5, Uttarakhand 2.5.17, Abduction of Rukmini*)
- (ii) Krishna's 16,000 wives. A mighty demon, Narakasur, defeated the deities and took Aditi's earring, Aditi being the mother of the deities. They went to Krishna for his help. Krishna defeated the demon Narakasur after breaking his bow with his arrows. Sri Krishna recovered the stolen wealth back to the deities and set free 16,000 women from the demon's prison. Krishna married all of them to himself. (*Padma Purana 2.5 Uttarakhand 2.5.18, Sri Krishna's queens*)
- (iii) Krishna's marriage to 16,100 captive princesses. After slaying Bhaumasur, Lord entered his palace. *There he released the sixteen thousand one hundred captive princesses. The princesses were very much impressed by the Lord. They had all accepted in their mind that Lord Krishna as their husband. Lord, too, bowed before their love and accepted them as his wives and arranged to send them to Dwarka.* (*Vishnu Purana, Salvation of Bhaumasur*)
- (iv) Krishna and Rukmani eloped. The king of Vidarbha, Bheeshmak, had five sons and a daughter, Rukmani. She wanted to marry Krishna, but her brother, Rukmi, preferred her to marry Shishupal, son of King Chedi. Rukmani sent a message to Krishna about her predicament and asked for help. In the midst of the wedding preparation, Krishna came and swooped her away, much to the dismay of Rukmi accompanied by Balaram. (*Vishnu Purana, Message of Rukmani to the Lord*)
- (v) Krishna and Rukmani. Rukmi, Shishupal, and his forces chased after the eloping pair but was defeated in battle. The forces fled, but Rukmi was caught and had his head shaved. (*Vishnu Purana, Defeat of Rukmi and Shshupal*)
- (vi) Marriage of Krishna and Rukmani. After the battle was won, Krishna and Rukmani got married in Dwarka, and the people were glad to see Lakshmi married to Krishna as Rukmani. (*Vishnu Purana, Marriage of Rukmani and Krishna*)
- (vii) Krishna married to Satyabhama. Satrajit in recompense for taking a gem, when appearing before Lord Krishna, returned the gem and gave his daughter to Krishna as well. Krishna took Satyabhama in marriage but returned

the gem to Satrajit as a gift. (*Vishnu Purana, Marriage of Satyabhama and Krishna*)

- (viii) Krishna's marriage to Kalindi. Krishna was with Arjuna and met a pretty woman doing penance by the River Yamuna, and she boarded the chariot with Krishna, and they got married. (*Vishnu Pirana, Marriage of Lord Krishna with Kalindi*)
- (ix) Krishna's elopement and marriage with Mitrvinda. Mitrvinda's brother disagreed and stopped his sister's proposed marriage with Krishna, so Krishna and Mitrvinda eloped and later married. (*Vishnu Purana, Lord's marriage with Mitrvinda*)
- (x) Krishna's marriage to Satya. Krishna heard that King Nagnjit would give his daughter away in marriage to anyone who could defeat his seven oxen. Krishna disguised himself and defeated the seven oxen and therefore married Satya. (*Vishnu Purana Lord's marriage with Satya*)
- (xi) Krishna married to Bhadra, daughter to Shrutkiri. (*Vishnu Purana, Lord's marriage to Bhadra*)
- (xii) Krishna abduction of Lakshmana. Krishna abducted Lakshmana, daughter of King Madra, when she was about to get married to someone else. Later, Krishna married her. (*Vishnu Purana, Lord's marriage with Lakshmana*)

Comments

For a god or deity to want to marry and propagate showed that there is that sexual desire and want in Krishna, which is quite contrary to his claim and doctrine. And when the preacher is not what he preaches, then he is a liar, especially if he is a deity or god. In Krishna's case, when he married 16,008 or 16,108 women, he really was demeaning women in that they are just playthings and of no consequence. He ignored the wants and needs of the women just to satisfy his own sexual needs and desires, and worse, the women became playthings for him, just sexual objects.

The other perspective is since Krishna is completely free from all wants, desires, lust, emotions, and attachments, how can he possibly love any of the women he married? And that only solidifies the fact that Krishna treated all women as objects! This story of Krishna with 16,008 or 16,108 wives affected the national Indian Hindu consciousness, more than the people want to admit. Krishna's worth is greater than all those women he married. The *Vishnu Purana* (iii) disagreed with the *Padma Purana* (ii) as to the actual number of captive women Krishna married.

R. Krishna's Attributes

Here are Shiva's attributes according to the Hindu sacred texts:

- (a) As a young boy, he had divine power with tremendous strength, but he also stole milk, curds, and butter, killed his wet nurse, and a demon.
- (b) A chief deceiver and a master of the maya or illusion.
- (c) Described as a demon and an Asura.
- (d) His is Ananta and Vasuki, the serpent.
- (e) God of love and pleasure and had tremendous sexual power.
- (f) Creator, Yadava Prince, purifier of the earth and ability to raise the dead.
- (g) There are just too many claims to write down, but you can read them in section F.
- (h) Claimed he is the divine self, Atman, Varuna (god of the seas), Yama (god of death), etc.
- (i) A gambler, author Vyasa of the *Mahabharata* and the *Bhagavad Gita*.
- (j) Ability to possess and dispossess the body.
- (k) Needed to request ten boons from Shiva.
- (l) Knows all truths with ability to purify your sins.
- (m) Master of his own nature and reborn many times.
- (n) Knowing him leads to liberation and immortality.
- (o) His actions contradicted his doctrines.
- (p) Loves only those who are free of attachments.
- (q) Needs sleep and lacks self-control.
- (r) Defines roles of the four castes and is responsible for the operation of the Samsara cycles and rebirths.
- (s) Only he alone is to be worshipped and is superior to Indra.
- (t) In conflict with Shiva, Indra, Agni, and Arjuna.
- (u) Krishna can be cursed.
- (v) Had favorites among his 16,108 wives.
- (w) He is the Light of light.
- (x) Contradicted his own doctrines by knowing, perjuring himself by his deceptions.

Summary

With the listed twenty-four points, do you still want Krishna to be your god? The twenty-four points speak for themselves. If your argument is that the *Ramayana*, *Bhagavad Gita*, *Mahabharata*, *Upanishad*, and the *Puranas* are nothing but mythological stories, then all of them should be excluded from the Hindu religious texts. Otherwise, it would be selective theology or cherry-picking your theology. Your dis-

agreement or contention is not with me but the sacred Hindu texts (the *Ramayana*, the *Mahabharata*, the *Upanishads*, and the *Puranas*), and if you disregard them as mythologies or just plain literature, then you do information on the Hindu god Krishna and therefore have no knowledge of whom you worship.

Krishna did not appear in the *Vedas*. Then the question becomes, how are you able to worship someone in ignorance? This is the twenty-first century, and that type of thinking is passe. You do not have to satisfy me with the arguments, but to your own very soul or spirit you should be truly true and honest. One also cannot pick and choose what passage to believe in as that becomes selective theology, and it does not hold water.

On the other hand, as per chapter 5 (H), there is a spirit behind every Hindu god, and it is not just a character. As I had said before, to claim it as mythology is to despise and condescend the old Vedic and post sages who wrote all the sacred Hindu texts. You should then ask yourself why all of them have the same basic characteristics of being a great deceiver and why their character is so closely intertwined or associated with serpents or nagas in order to control and have the upper hand in any situation.

There is the other possibility that Krishna is a spirit that appeared and taught the sages of old, and they have no idea who they were dealing with and were not knowledgeable enough to test the spirit. It must be a terrifying experience and, through no fault of their own, they accepted those celestial beings, spirits, or fallen angels as gods.

You should also compare the attributes of Krishna with those found in chapter 6 and see the similarities and differences. Are there more similarities with chapter 6 than those found in chapter 5? And if so, then there is a real problem for you to resolve.

CHAPTER 7F

Rama

Ramayana (7–4 BCE) Translated by Ramesh Menon



A. Introduction

The *Ramayana* is one of the two major Sanskrit epics of Ancient India. The other is the *Mahabharata*. The two epics rivaled the *Iliad* and *Odyssey* by Homer.

The *Ramayana* was written between the seventh and the third century BCE, and it predates the *Mahabharata*. It was written in poetry form and had about twenty-four thousand verses. It weaved the teachings, philosophies, and religious beliefs of the time into one of the longest epics in the ancient world. The characters are four stepbrothers—Rama, Bharata, Lakshmana, and his twin, Shatrughna, Hanuman (a monkey deity), Rama's wife, Sita, and the main adversary, Ravana, and they are all associated with Hindu deities. There are many versions of the *Ramayana*, and the one reviewed in this writing is by Ramesh Menon.

In Hinduism and Buddhism, the sages can add or modify the teachings, doctrines, and philosophies as they are so inclined. Christianity tries to do it in their translation works from the original Masoretic Hebrew and Greek writings, and Islam tries to add to or modify their Quran with their Sunnah and Haddith and apply a term called *abrogation* to their interpretations of the Quran.

Rama was portrayed as a very handsome prince of strength, wisdom, honor, integrity, and valor, without parallel, and with his brother, Lakshmana, would fight the rakshasas, who were regarded as a race of demons. However, there are good and very bad rakshasas. Wars and battle are fought with mystical astras, swords, arrows, and powerful mantras, mantras that are powerful enough to raise even the dead or slain warriors. Like great folklore of fantastic proportions, there are also flying chariots, monkey kingdoms and warriors, etc. References were made of battle that Indra fought when he slew Vritra. There were battles with forces of sorcery and mystical powers of the maya (spiritual illusionary powers) and flying chariots.

This written work is not interested in the basic story itself but only in how Rama, an avatar of Vishnu, was portrayed in the story. The reason for that is it provides an inside or general idea as to what Hindu believers perceive about one of their major Gods. Since the character only exists in the *Ramayana* story, this write-up is treated differently than those of Brahma, Shiva, Vishnu, Indra, and Krishna.

B. The Beginning of Rama

- (i) Deity Brahma wanted to hear the story of Rama. Deity Brahma went to Sage Valmiki to tell him about the story of Rama's adventures. (*Ramayana Book 1, Bala Kanda, 3, The Ramayana*)
- (ii) Rama's appearance. Rama has broad shoulders, mighty arms, a strong neck, bright and attractive eyes, and a pleasing and handsome appearance. He has a deep sounding voice like a drum. He has shiny skin, squared shoulders, and well-proportioned limbs and is blessed with a dark-brown complexion.
- (iii) Rama, an avatar of Vishnu. Rama, an avatar of Vishnu, had to ask Sage Agastya what he must do to be liberated from the sin of killing a Brahmin.

(*Padma Purana 2.4, Patalkhand 2.4.3, Agastya advises Sri Rama to perform Ashvamedhya*)

Comments

You would think that Rama being the seventh avatar of Vishnu does not have to be taught on how to be liberated from sin. How is it possible for an avatar of Vishnu to commit sin? If Rama is not a god but a demigod like in the great Greek mythologies, why is he worshipped?

- (iv) Rama, the Kshatriya warrior. King Dasharatha had four sons from three wives. Rama was son of Kaushalya, Bharata, the son of Kaikeyi, and twin sons, Lakshmana and Shatrugna, from Sumitra. In this *Purana*, it says that Vishnu divided himself into four parts and was born into the four sons of Dasharantha, but that cannot be found in the *Ramayana*. In the *Ramayana*, only Rama was identified as an avatar of Vishnu. It is Vishnu's intent to destroy Ravana and armies of rakshasas or demons by the hands of Rama, his avatar. (*Agni Purana 10.1, The Avatars, 10.1.7, Rama*)

Comments

There is a definite disagreement in the story line between the *Ramayana* and the *Agni Purana*. It seems that Vishnu is incapable of destroying himself, so he sent his avatar, Rama. Maybe that was to ensure if Rama was defeated and killed by Ravana, Vishnu himself remained unhurt.

- (v) Rama, the perfect being. Rama was the embodiment of grace. But most of all, he was human; and like any man, he could suffer. (*Ramayana Book 2, Ayodhya Kanda, 1, Rama*)

Comments

In this story, Rama is described as a perfect being. However, Rama respected the people's opinion more than the love of his wife, and that caused her to commit suicide. Please see section H.

- (vi) Who is Ravana? Ravana, the head of the demons, was terrorizing the rishis and their sacrifices and even eating the rishis or sages. Indra was afraid of Ravana and went to Brahma for help, and they, in turn, went to Vishnu. Vishnu promised them that he will be born as a son (Rama) of Dasaratha and would kill Ravana. King Dasanthra would have four sons after he per-

formed an *aswamedha yagna* (horse sacrifice) by reciting passages from the *Atharvaveda*. (*Ramayana Book 1, Chapter 4, Ayodhya, Chapter 5, The need for an avatar*)

Comments

In Hinduism, there are both good and bad demons, thereby treating demons as another race of beings. Vibhishana, who is Ravana's young brother, is portrayed in the Ramayana as a good demon who left Ravana and sided with Rama against his brother. Imagine that the great creator god or deity is unable to defeat Ravana himself, and that should cause you to question the capability of the deities, Indra and Brahma.

(vii) Rama needed Shiva's bow to do battle. Like in the story of Ulysses, Rama was the only one who could string Shiva's bow. That was the condition that King Janaka of the house of Videha swore. He would give his daughter, Sita, to the man who could string Shiva's bow (King Janaka mentioned that in his kingdom, they think that Sita is as an avatar of Deva, Lakshmi). Sita is said to look like the goddess Lakshmi risen from the primordial lotus, full of purity and virtue. *Rama acquired Shiva's bow* from King Janaka by having the strength to bend the bow and string it. (*Ramayana, Book 1, Bala Kanda, 16 Shiva's Bow*)

Comments

Like in the story of Ulysses in the Greek mythology in Homer's *Odyssey*, only Rama could string the god Shiva's bow, and one would sometimes ponder where the Ulysses story, in the Greek epic, came from. It is a real possibility that part of this story started in the Indus Valley and went all the way to Greece.

(viii) Shiva and Vishnu's bow. Sage Viswakarma had made two bows and infused them with supernatural powers from the first day of creation. He gave one to Shiva and the other to Vishnu. Sage Bhargava had acquired Vishnu's bow and challenged Rama such that if he could string Vishnu's bow, he would concede the battle to Rama, and he could have the bow, which Rama did. (*Ramayana Book 1, Bala Kanda, 19, Bhargava*)

Comments

Same as in (vii)

(ix) Doctrine: worshipping of a guru or teacher:

(a) Rama and his brother, Lakshmana, worshipped their guru, and on the next morning, bathed in the river and worshipped the rising sun. (*Ramayana Book 1, Bala Kanda, 8, Kamasrama*)

Comments

Why would anyone worship any being that is less than a god? All human beings sin, so why would one worship someone who is impure or had sinned?

(b) Rama and Sita found her mother, Kausalya, worshipping the idol Lakshmi. (*Ramayana Book 2, Ayodhya Kanda, 3, The joyful news*)

Comments

In Hinduism, Lakshmi is the goddess of wealth, fortune, power, beauty, and prosperity and maya (illusion or deception). Lakshmi is also a consort of Vishnu. Lakshmi is less powerful than Vishnu, so why worship her instead of Vishnu. Of course, she fits well with Vishnu as Vishnu is the personification of the serpent, a *deceiver*. Would you want a *deceiver*, an illusionist or liar, to be your wife? Or your friends know that they have the ability to deceive you? Or that anything that they say or do rings falsehood? Why does a goddess need to have the ability to deceive or be an illusionist? Or can she, being a goddess, not get what she desires or wants truthfully? Why should a goddess resort to cheating? For more on Vishnu as a deceiver, please go to chapter 7B, Section F (i, ii, and iii).

(x) A queen's mind is poisoned. The (Kaikeyi) queen's youngest maid, Manthara, poisoned her mind and caused her to ask the king to banish Rama for fourteen years into the forest, hoping that her son, Bharata, would be crowned king. The king owed Kaikeyi a favor (two boons for whatever she wanted) as she rescued him from death from a demon's arrow when he went to war at Indra's bidding with Sambara. (*Ramayana Book, Book 2 Ayodhya Kanda, 5, A queen's poisoned mind; 6, A long night*)

(xi) Rama's exile. Kaikeya told the king that tonight is the night that she had come to collect her two boons that the king owed her. The two boons that she was asking were that Bharata, her son, be crowned prince in Rama's

place and that Rama be banished to the Dandaka Vana (forest wilderness) for fourteen years. She reminded king Dasaratha that his your dharma is a legend, and therefore, he should not break his word to her as that would be a disgrace to his ancestors and the House of Ikshvaku. (*Ramayana Book 2, Ayodhya Kanda 4, 7, At the palace*)

(xii) The boons of Kaikeyi. Rama's willingness to be banished and not crowned king and doing it without a grudge but willing. Rama obliged his father as he knew what a terrible position he was in and was willing to be banished to the forest for fourteen years, having just married Sita, and surrender having been crowned the future king of Ayodhya. (*Ramayana Book 2, Ayodhya Kanda 8. The boons of Kaikeyi*)

(xiii) Rama consented to the exile. Rama pleaded with his brother that fourteen years in a forest is only a short while, and to obey his fate for only a paltry fourteen years is better than to sacrifice his "immortality." Rama reminded Lakshmana to remain calm and that he is in error as he is following his intellect rather than his heart. And follow the heart is what he must do. (*Ramayana Book 2, Kanda 8, 10, The way of the dharma*)

Comments

Here in this story, Rama, an avatar of Vishnu, believed in the dharma or fate, instead of standing for what is right. Here is a lesson learned in that the doctrine teaches that god will let fate take its course instead of doing what is right and lawful. So who determines your fate? This is where it is detrimental to the health of India's Hindu society in that if you are born to a lower caste, you are doomed from bettering yourself. This type of doctrine and philosophy will not let the disadvantaged improve his or her lot. Once a beggar, always a beggar. What a deadly doctrine and philosophy to instill in a society. Both Brahma and Krishna claimed to have created the caste system as in chapter 7A and 7E.

(xiv) Ravana kidnapped Sita. (*Ramayana Book 3, Aranya Kanda 16, Sita in the Lanka*) Rama lost control, sobbed, panicked, and despaired. When Rama found out that his wife, Sita, was kidnapped by Ravana, he wondered if he had sinned or done wrong in his previous life. He felt life was not worth living. Grief overtook him, and he cried and sobbed uncontrollably. Sorrow and panic took over his emotion, and he ran through to the edge of the forest, crying. (*Ramayana, Book 3, Aranya Kanda, 17, Rama's despair*)

Comments

A god or his avatar should be able to see the end from the beginning; otherwise, why would the being be classified a god? If Rama knew the end of the story, he would not be overemotional, sob, panic, and despair, but if he is blind from the end, that would exactly be the behavior one would expect, just like an ordinary human being. So how would being an avatar make him different from ordinary human beings?

C. Rama's Character

- (i) The emotional Rama. Emotion and madness overtook Rama and contemplated on mountains, rivers, earth, and the stars or planets with his cosmic superpowers and astras. It was his brother Lakshmana that calmed him down. (*Ramayana, Book 3, Aranya Kanda, 18, Wrath*)
- (ii) The weeping Rama. Tears flowed down Rama's face and his body and limbs grew weak and he continued to sorrow. Anguished overcame him, and he longed to kill Ravana. (*Ramayana Book 3, Aranya Kanda, 22, Rama's grief*)
- (iii) The sobbing Rama. Lakshmana saw his brother Rama weeping and sobbing in the middle of the dark night and the torment in his eyes. (*Ramayana, Book 4, Kishkinda Kanda, 11, The rains and after*)
- (iv) Rama lost his will to fight. Rama thought that his brother Lakshmana was killed in the battle, and so he lost his will to fight and wanted to committed suicide. The Vanaras was able to revive Lakshmana and saved the day for Rama. (*Ramayana, Book 6, Yuddha Kanda, 36, An infernal Shakti*)

Comments

This Rama character, who is an avatar of the god Vishnu, is really an overemotional wimp, who allows his emotion to control his every reasoning and ability, and to think that he is going to be the future king! Normally, for a person to be desperate, sobbing, suicidal, and at times driven to madness, he thinks and feels that the situation is beyond his control, has lost all hope, and with a tormented soul, feels that he has no way out. So, for Rama, an avatar of the great god Vishnu, it does not reflect any of the qualities of a god at all. So how then is Rama an avatar of Vishnu?

Rama had to continually rely on the support of his brother Lakshmana to overcome the situation. In reality, Lakshmana is truly the stronger character. It is like seeing a little boy untrained, unskilled to do a man's job, and with no strong resolve on how to handle the situation, and yet he is an avatar of Vishnu. In essence, Rama psychologically already surrendered if not for Lakshmana. It makes one question what the point of being an avatar of Vishnu is if he exhibits that kind of behavior.

(v) Sage Agastya intervened to kill Ravana. Sage or Rishi Agastya intervened in the battle with Ravana by coaching Rama on how to kill Ravana. (*Ramayana, Book 6, Yuddha Kanda, 38, The two great enemies*)

Comments

Why would an avatar of the god Vishnu have to be taught how to do battle with a demon? Is Rama an avatar of Vishnu or is he not?

D. To Rama, His Brother Meant More to Him Than His Wife, Sita

After a certain battle against Ravana and after Lakshmana recovered from his wounds, *Rama admitted to his brother, Lakshmana, that he meant more to him than his wife*. A miracle happened, and ten thousand vanara, monkey warriors, resurrected to life again after being killed. (*Ramayana, Book 6, Yuddha Kanda, 37, Sanjivini*)

Comments

Something is not right in these relations with his wife, Sita. But then this is happening in many Indian Hindu families, whereby a man feels that his blood lines are of more importance to him than his wife. Here is a woman who left all to be with the man she loves, and she is held as second class to the husband's family. Dowries are paid even in this twenty-first century by the woman's family to the man's family in order for her to marry the man. Many times, the newly married wife is treated like a servant by the man's parents, and the husband does not do anything about it.

This *Ramayana* story exacerbates the situation. What is even worse is, in the past, in India, when the woman did not bear the man child, she was ostracized and sometimes even killed. That belies the fact that stories like Rama deeply affected the Indian Hindu psyche more than deeply than the average Indian wants to acknowledge. There are so many documented cases where wives are tortured and killed by their in-laws if the wives refuse to subjugate themselves to their taskmasters.

E. Rama's Changed Personality: His Reputation

At the victory ceremony, Rama requested for Sita, but he was stone cold at her appearance and at a loss on how to receive her. His face was darkened, stern, and he was very formal—not a welcoming look for Sita. *Rama could not bear the sight of Sita at all and announced that no man of honor should take a woman home after she had lived for such a long time in the enemy's house, implying that she had sex with Ravana, thus wrecking his reputation, even though she never had sex with Ravana*. Sita was grief-

stricken, sobbed, and wept, and her heart was broken, and all that happened in front of everyone. (*Ramayana, Book 6, Yuddha Kanda, 44, Another Rama*)

Comments

The fact that Rama did not trust his wife speaks loudly. And this king who did not believe his queen! What good then is it for Sita to be married to someone who did not trust her? This distrust is public before his kingdom, and it is beyond humiliation, and if a great king, Rama, an avatar of Vishnu, does not understand this, then Rama doomed his relationship with Sita. Is that how an avatar of Vishnu treats his wife, who is supposed to be a part of himself in body, soul, and spirit?

F. Sita Hid Her Pregnancy from Rama

Sita hid her pregnancy from Rama and mentioned that her fate is to suffer and not know what sin she had committed. She did not know what could save Rama from the sin of what he did to her. (*Ramayana, Book 7, Uttara Kanda: Book of the North, 25, Lakshmana's anguish*)

Comments

No one can blame Sita for her reaction to Rama's public spurning of his distaste for her. And Sita's reaction is also a very normal reaction in national Indian Hindu psyche or consciousness, such that when something has gone wrong in life, the person ponders on what sin he or she had committed in his or her past life, and that is basically derived from the doctrine of continual deaths and rebirths according to the Samsara cycle. How is it possible that a god, who is an avatar of Vishnu, not know what is hidden in Sita's heart?

G. Rama and Sita

Sita gave birth to twins, Lava and Kush, without Rama being present, and he was not there until they were grown up. Sita and her children grew up with Sage Valmiki. Rama sent Laxman to bring Sita, Lava, and Kush to him, but only Lava and Kush went back with Valmiki. Rama sent for Sita again, but she refused. When Lava and Kush met up with Rama, they were asked to sing praise of Rama for his exploits and winning the war. Lava and Kush had been coached by Sage Valmiki. (*Padma Purana 2.4, Patalkhand 2.4.9, Sri Rama sends Laxman to bring Sita*)

Comments

I do believe that it is despicable for a man, especially if he is an avatar of Vishnu, who distrusts and humiliates his wife, to make love and have sex with her to have children! This Rama, an avatar of Vishnu, is without honor!

H. Sita's Suicide and Rama's Indifference

- (i) Rama, an avatar of Vishnu, humiliated Sita in front of everyone, that she had been tainted, and that gave her excruciating pain. Sita had Lakshmana built her a pyre in front of the stone cold Rama and walked into the fire with folded arms and without fear. (*Ramayana, Book 6, Yuddha Kanda, 45, Agni Pariksha*)

Comments

How, then, is Rama so popular, even worshipped in modern India? Rama stood there and did nothing to prevent Sita from committing suicide! But if you disregard this as just mythology, then you have to erase Rama from your worship as he did not exist once you throw out the *Ramayana*. However, the mindset in this story, justifying Sita's death, is that she will be reborn or be born again and be together with Rama again. Now that is truly outrageous. The value of life and the regard for human life itself just took a mighty drop of outstanding proportions! It teaches us not to hold life precious and excuse the evil deeds that take the life away.

- (ii) Sita's alternate end (another story). Maharishi brought Sita and her two sons with him to confront Rama and attested to the fact that Sita had remained pure and chaste through her ordeal of being kidnapped by Ravana. Sita mention that she had loved no other man and had worshipped Rama as a god, and if Mother Earth, goddess Madhavi, heard her, she should take her back to the earth. At that instant, the earth opened up, and Mother Earth sat Sita beside her on the throne and swallowed them up into the earth again. The earth closed up.

I. Rama's Reaction

After Sita's suicide, Rama was shocked and filled with anger. Rama demanded that Mother Earth, Devi Madhavi, return Sita to him or else he would burn up the whole earth, the forests, and all the creatures with his supernatural power and weapon or astra. Lakshmana, his brother, had to calm him down. Brahma appeared from the sacrifice and worship and announced that Sita was with her mother, and

Rama should be able to find her in his next life. Brahma disappeared after that. (*Ramayana, Book 7, Uttara Kanda: Book of the North, 38, The aswamedha yagna [horse sacrifice]*)

Comments

Rama, an avatar of Vishnu, does he not know that his actions will lead to his wife's (Sita's) suicide? Otherwise, what is the point of being an avatar of Vishnu? So why would Sita marry Rama in the next life as he will still be the same distrustful despicable being? To say that they will meet in their next life also meant that Rama and Sita had not attained self-realization, illumination, nor at one with the Atman and, therefore, stuck in the Samsara cycle; and, therefore, not immortal. There is no story in any of the Hindu religious texts that show or illustrate that Rama had achieved immortality, so why then is he worshipped?

J. Brahma Testified to Sita's Purity

Indra appeared to give a boon to Rama. Brahma's son, Saptarishi, asked why Rama did not do anything to Sita walking into the fire, and the devas all appeared before Rama. And they are: Kubera (deva of wealth), Yama (deva of death), Indra (deva of the heavens, weather, rivers, and war), Varuna (deva of the ocean), Shiva (deva of destruction), and Brahma (deva of creation). The four-faced creator Brahma mentioned to Rama that he is an avatar of Vishnu: Narayana (Vishnu), Parabrahman (supreme reality), without beginning or end, who came as Matsya (fish avatar) and Kurma (tortoise avatar), Varaha (boar avatar), and Vamana (dwarf avatar), Narasimha (part man, part lion avatar), and Parasurama (warrior Kshatriya).

Brahma tells Rama that he was born to destroy Ravana and to create, nurture, and consume the universe. Rama is the shelter for all the devas, and he pervades the universe. He is the oblation and fire and sacrifice.

While Brahma was talking, Sita appeared in the fire, and the god of fire, Agni, brought her out unharmed and proclaimed that Sita was not reborn a Lakshmi and had always been virgin, pure, and had no blemish in her. Tears flowed from *Rama's face, and he apologized to her and said that he had never doubted her chaste purity and faithfulness.*

Sita asked him why he had earlier on rejected her, and Rama responded by saying that it is not for him but for the world in that the world must know for certain. Rama said now he had the proof of her chastity and purity. (*Ramayana, Book 6, Yuddha Kanda, 46, The miraculous sky*)

Comments

If Indra and Brahma are gods and therefore know the end from the beginning, they knew what would happen and therefore should have interceded but did not. That also tells you that Indra and Brahma will not intercede either with your life if they did not even for Rama and Sita. Rama here just gave a lame excuse as he did not have the moral courage to tell the truth to the people, but that is consistent with his wimpy, crying, sobbing, suicidal, desperate character. Can a leopard change its spots? Rama will always be Rama.

Alternate story

Rama's reason for standing for the integrity of the throne over suspicion of his wife's words. Rama mentioned that it is most important what the people think of him as king and the throne, and its integrity and honor is in jeopardy, and therefore, he must put Sita away as he cannot bear to see the sight of her by him. And if she wanted to see him, they should tell her that he had been called away from the city with an urgent matter. (*Ramayana, Book 7, Uttara Kanda: Book of the North, 24, The terrible decision*)

Comments

Same as in section J.

K. Rama's Reaction to Sita's Suicide and His Own Suicide

(i) *Rama was shocked and filled with anger.* Rama demanded that Mother Earth, Devi Madhavi, return Sita to him or else he will burn up the whole earth, the forests, and all the creatures with his supernatural power and weapon or astra. Lakshmana, his brother, had to calm him down. Brahma appeared from the sacrifice and worshipped and announced that Sita was with her mother and Rama should be able to find her in his next life. Brahma disappeared after that. (*Ramayana, Book 7, Uttara Kanda: Book of the North, 38, The aswamedha yagna [horse sacrifice]*)

Comments

Same as in Section I. Furthermore, if Rama truly had such supernatural powers as claimed, then he would have defeated Ravana easily. So something is not quite right.

(ii) *Rama followed the river, Saraya, going upstream.* All the devas, heavenly beings, spirits, Brahma, and Vishnu appear to be witnessing Rama's coming to his earthly end. Rama then walked into a flame and appeared as light with arms. He is regarded as god of gods and was absorbed into the infinite one. Vishnu told Brahma that many of Rama's followers also followed him into the fire and that they are blessed. As their mortal bodies touched the holy waters of flame, the bodies dissolved and rose up as bright light and were like gods. (*Ramayana, Book 7, Uttara Kanda: Book of the North, 40, Rama prepares to leave the world*)

Comments

Rama is a person who cannot face the reality of what he really is and that he had caused Sita's suicide, and what makes it a tragedy is that he lacks the courage to repent and live. But that is consistent with his character as portrayed in this *Ramayana* story as a sobbing, crying, overemotional wimp who is overwhelmed by the situation as shown in section D.

L. Astrology and Prophecy on Rama's Separation from His Wife, Sita

(i) The story is in the war between the devas and the Asuras (demons), the Daityas (asuras) women fled to Sage Bhrigus' wife for refuge, and that infuriated Vishnu, who, in his anger, beheaded Sage Bhrigus's wife. *Sage Bhrigus then cursed Vishnu that as a mortal man, he would be separated from his wife so that he can experience how he felt, and Vishnu accepted the curse.* Vishnu told Sage Bhrigus that he will come as Rama to fulfill the curse and that Rama will rule eleven thousand years and have two sons who will rule after him and that Rama will be separated from his queen, Sita. (*Ramayana, Book 7, Uttara Kanda, 27, Sumantra's tale*)

Comments

Here it is illustrated that even the great Hindu god Vishnu has a weakness in that he cannot escape a curse! And if that is so, what good then is a helpless god?

A great and mighty god he is not! Does Vishnu not know the consequence of beheading Sage Bhrigus's wife? If Sage Bhrigus can curse Vishnu and have it come true, then truly, Sage Bhrigus is greater than Vishnu!

(ii) Rama was reminded by Narada (a mind-created sage by Brahma) that he is responsible for one-sixth of his kingdom's good deeds as well as well as

bad deeds or sins. A Sudra was performing a forbidden severe tapasya at the edge of his kingdom, and as a result, it killed the Brahmana's child. And, therefore, Rama is partly responsible for the sin. Rama accepted his responsibility, and he will right the wrong, and the Brahmana's child will live again. (*Ramayana, Book 7, Uttara Kanda 34, Rama's sin*)

Comments

If a Sudra, a person of the lowest caste and effective, killed a child belonging to the highest caste, the Brahman, with a severe tapasya, it also means that if all the Sudras get together and committed to a severe tapasya, that can effectively kill off a whole generation of Brahmans and in the long term wipe out the Brahmans!

Addendum

1. Brahma and holy rishis worship with the *Ramayana*, and it is even sung in the spiritual realm from Patalas to the highest lokas of Brahma, Vishnu, and Shiva.
2. This Adi Kavya is a holy poem that dispels sin that clings to man and should be read at funerals.
3. Even a sloka from the *Ramayana* cleanses a man of his daily sins.
4. The *Ramayana* was given to the Rishi Valmiki by Brahma himself.
5. He who listens to the *Ramayana* has all his sins exorcised and attains Vishnuloka.
6. The *Ramayana* is the Gayatri, and it heals the body and soul.

M. Comments Regarding Rama's Character

Rama was born to King Kaushalya and Dasharatha in Ayodhya in the kingdom of Kosala. Through extenuating circumstances, Rama was exiled for fourteen years in the forest, and his brother Lakshmana and wife Sita decided to follow him into exile.

The Rama character is the seventh avatar of Vishnu. The three major deities—Brahma, Shiva, and Vishnu—are regarded as illumined, self-realized, enlightened, and perfect beings as described in the *Upanishad* and *Bhagavad Gita*. Their devotees are encouraged to be illumined, self-realized, and enlightened so that the devotees can be at one as gods with them and achieve immortality. You would think that any avatar of any of these three deities, whereby the spirit of the gods had entered their body, would be somewhat close to or be like their gods: illumined, self-realized, or enlightened, and therefore should be without feelings, no attachments, no desires, no wants, not affected by any event, no anger, no hatred, etc. And yet the character of Rama is very different.

It seems that from what was written as shown below regarding the character of Rama, it should reflect some of the character of Vishnu, being an avatar of Vishnu. It seems that Rama did not know that he would be victorious in any battle nor that he would be successful in rescuing Sita, after she was kidnapped by Ravana, and yet he is nothing but a wimp as he sobs, tears up, cries, and is in a continual state of despair when faced with a difficult situation.

Rama is actually a sad character who, after he gained back his wife, was more concerned with his status with the people of his kingdom than for his wife, which led his wife, Sita, to commit suicide. If he is an avatar of Vishnu, does he not know what will happen with his decision? He never really gets to know his own twin sons! Rama in the end also committed suicide by walking into the fire. What kind of hero is that? And yet he is revered in Hinduism.

The underlying premise is that a person will be reborn into another life, and therefore, "life" is not as precious as compared to the only life he or she will ever have on earth. It also makes light of the gravity of the crime of murder and/or killing of another human being because the person that is killed will be reborn by going through the Samsara cycle. This truly is Hinduism in the raw.

Do you not feel that a god should know the end from the beginning, and at his "word," all things will be done and not have to actually go out and fight a war?

Furthermore, Rama, an avatar of Vishnu, truly felt that his brother is more precious to him than his wife. That is one of the values that Hinduism is trying to convey as it is held by Rama, an avatar of Vishnu. Therein lies many of the family problems in Hindu families whereby the wife is not treasured closer than parents or blood relatives! The tradition is still carried out in this twenty-first century, whereby the wife's family has to pay the groom's family dowries to the extent that it jeopardizes the economic welfare of the bride's family, and at times, the dowry tradition puts them into poverty. For many years and even to this day, the birth of a daughter is regarded as a curse that puts the family into poverty. In this twenty-first-century sex selection, it is in vogue in India. And how different is that from the practices of the past?

If it is decided that the *Ramayana* is only a mythology, then Rama is no longer an avatar of Vishnu, and that should be stricken off its theology, doctrine, or tenets of faith. Rama should just remain as a character in one of India's collections of great literature. It should not be part of any religious consciousness. The fact is that Rama is still worshipped today in India. The real difficulty is in changing the religious mindset that has been framed for the last three thousand years.

B. Biblical Trinity

Scriptures showing the existence of God the Father, God the Son, and God the Holy Spirit, and that they are *one*.

(i) God, the Father:

(i.a) Isaiah 64:8–9 says, “But now, *O LORD, You are our Father, We are the clay, and You our potter; And all of us are the work of Your hand. Do not be angry beyond measure, O LORD, Nor remember iniquity forever; Behold, look now, all of us are Your people*” (emphasis added).

(i.b) Psalms 89:26 says, “He will cry to Me, ‘*You are my Father, My God, and the rock of my salvation*’” (emphasis added).

(i.c) Matthew 6:6–15 says:

“But you, when you pray, go into your inner room, close your door and *pray to your Father* who is in secret, and your Father who sees what is done in secret will reward you. And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. So do not be like them; for your Father knows what you need before you ask Him.

“Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. Your kingdom come. Your will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil.’

“For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions.” (emphasis added)

(ii) God, the Son:

(ii.a) Isaiah 9:6–7 says, “For *a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace*” (emphasis added). (In this verse, the Son is also called Wonderful Counselor [which is the Holy Spirit or God the Spirit], Mighty God, Eternal Father [or God the Father], and Prince of Peace,

CHAPTER 8

The Biblical Trinity and the Trimurti

A. Introduction

Hinduism, its writers, and teachers have been claiming that the gods—Vishnu, Shiva, and Brahma—constitute the Trimurti, but it is not as per the Trinity in Christendom due to the lack of understanding of what the Trinity truly means. So in this section of the book is an attempt to show the differences. The term *trinity* was not applied before the dawn of Christianity but was applied in Hinduism by writers and Hindu teachers post-nineteenth century.

Trinity is a term used in Christian Bible to convey the idea or concept of the completeness of the unity and single wholeness of God, who has three different attributes: God the Father, God the Son, and God the Holy Spirit.

A good example is the triple point of water, where at the triple point, water exists in three different states as solid (ice), water vapor, and the liquid water in complete oneness. Pure water, pure ice, and pure water vapor can coexist in a stable equilibrium that occurs at exactly 273.16 Kelvin (0.01 degrees Celsius) and a pressure of 611.73 pascals (ca. 6.1173 millibars, 0.0060373057 atm). The triple point of water is the only temperature at which water can exist in all three states of matter—solid (ice), liquid (water), and gas (water vapor). This temperature is 0.01 degrees Celsius. Each of the three attributes, God the Father, God the Son, and God the Holy Spirit do not act independently but are always in oneness with each other.

The Christian scriptures from the Bible quoted below are to illustrate two specific and major points: (i) that the God exists as God the Father, God the Son, and God the Holy Spirit; and (ii) that God the Father, God the Son, and God the Holy Spirit act in complete *unity* in purpose, intent, and actions.

which is the title for Jesus Christ, illustrating the complete unity or oneness of the Trinity.)

(ii.b) Matthew 3:16–17 says:

After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the *Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."* (emphasis added)

(iii) God, the Holy Spirit:

(iii.a) Isaiah 61:1 says, "*The Spirit of the LORD God is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners*" (emphasis added).

(iii.b) John 4:23–24 says, "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth" (emphasis added).

(iii.c) Ephesians 4:30 says, "Do not grieve the *Holy Spirit of God*, by whom you were sealed for the day of redemption" (emphasis added).

C. The Unity and Oneness of the Biblical Trinity

The following Scriptures show God the Father, God the Son, and God the Holy Spirit all work in oneness and unison with each other and never a conflict.

(i) God the Father raised the Jesus from the dead:

(i.a) 1 Thessalonians 1:9–10 says:

For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to *serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, that is Jesus*, who rescues us from the wrath to come. (emphasis added)

(i.b) Acts 17:30–31 says: "Therefore having overlooked the times of ignorance, *God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in right-*

eousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead" (emphasis added).

(i.c) God the Spirit raised Jesus from the dead: Romans 8:11 says, "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

(i.d) Jesus said He raised himself from the dead: John 2:18–22 says:

The Jews then said to Him, "What sign do You show us as your authority for doing these things?" *Jesus answered them, "Destroy this temple, and in three days I will raise it up."* The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" *But He was speaking of the temple of His body.* So, when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word, which Jesus had spoken. (emphasis added)

D. Scriptures Testifying that God the Father and God the Son, Jesus, Are One

(i) God the Son and God the Father are *one*. John 5:19–47 says:

Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel. *For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man.* Do not marvel at this; for an hour is coming, in which

all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

“If I alone testify about Myself, My testimony is not true. There is another who testifies of Me, and I know that the testimony, which He gives about Me is true. You have sent to John, and he has testified to the truth. But the testimony, which I receive is not from man, but I say these things so that you may be saved. He was the lamp that was burning and was shining, and you were willing to rejoice for a while in his light. But the testimony, which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me. And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. You do not have His word abiding in you, for you do not believe Him whom He sent. You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life. I do not receive glory from men; but I know you, that you do not have the love of God in yourselves.

“I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will receive him. How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and only God? Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. *For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?*” (emphasis added)

(ii) Jesus, though born around 4–6 BC, testified He existed even before Abraham around 1850 BC. John 8:54–58 says:

Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’; and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do

know Him and keep His word. *Your father Abraham rejoiced to see My day, and he saw it and was glad.*” So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” *Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”* (emphasis added)

(iii) The unity and oneness of God.

(iii.a) John 6:46 says, “Not that anyone has seen the Father, except the One who is from God; He has seen the Father.”

(iii.b) John 10:26–30 says:

“But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. *I and the Father are one.*” (emphasis added)

(iii.c) John 17:3–8 says:

“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I glorified You on the earth, having accomplished the work which You have given Me to do. *Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.* I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.” (emphasis added)

(iv) God claimed that He is the *first* and the *last* (Alpha and Omega).

(iv.a) Isaiah 44:6–8 says:

Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: “*I am the first and I am the last, And there is*

no God besides Me. Who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, From the time that I established the ancient nation. And let them declare to them the things that are coming And the events that are going to take place. Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. *Is there any God besides Me, Or is there any other Rock? I know of none.*”

(iv.b) Jesus, after the resurrection, claimed He is the First and the Last (Alpha and Omega). Revelation 1:1–8, 12–18 says:

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw. *Blessed is he who reads and those who hear the words of the prophecy, and heed the things, which are written in it;* for the time is near. John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood—and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen. BEHOLD, HE IS COMING WITH THE CLOUDS, *and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him.* So it is to be. Amen. *“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”* Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands, I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength. When I saw Him, I fell at His feet

like a dead man. And He placed His right hand on me, saying, “Do not be afraid; *I am the first and the last,* and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. (emphasis added)

(v) God the Son, the Father, are *one*:

(v.a) John 5:19–47. *Please see (i).*

(v.b) John 6:46 says, “*Not that anyone has seen the Father, except the One who is from God; He has seen the Father*” (emphasis added).

(v.c) John 8:18 says, “I am the one that bear witness of myself, and the father that sent me bear witness of me.”

(v.d) John 8:29 says, “Then said they unto him, Where is your Father? Jesus answered, You neither know me, nor my Father, if you had known me should have known my Father also.”

(v.e) John 8:42 says, “And Jesus said to them, If God were your Father, you would have loved me, for I proceeded forth and came from God, neither came I of myself, but he sent me.”

(v.f) John 10:37–38 says, “If I do not the works of my Father, believe me not. But if I do, believe the works, that you may know and believe that the Father is in me and I in the Father.”

(v.g) John 20:25–29 says:

So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “*Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.*” After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, “Peace be with you.” Then He said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving but believing.” *Thomas answered* and said to Him, “*My Lord and my God!*” *Jesus said to him, “Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.”* (emphasis added)

(v.h) John 16:32 says, “Behold the hour cometh, yes, is now come that you shall be scattered, every man to his own, and you shall leave me alone, and yet I am not alone because my Father is with me.”

The unity and oneness of God is also found in the following scriptures:

(vi) John 8:54–58 and in the scriptures quoted above.

E. There Is Only One God

- (i) Isaiah 44:8 says, “Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none.”
- (ii) Isaiah 45:18 says, “For thus says the Lord, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), ‘I am the Lord, and there is none else.’”
- (iii) Isaiah 45:21 says, “Declare and set forth your case; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the Lord? And there is no other God besides Me, A righteous God and a Savior; There is none except Me.”

Comments

God is righteous; therefore, He must judge, and in order to judge mankind or His creation, He must provide mankind with His rules or commandments. And if God judges mankind by the rules or commandments, then no one is able to stand as everyone trespasses His commandments and commits sin or iniquity. How then is mankind able to stand before God? God is a God of mercy and therefore merciful, and He sit upon the mercy seat for His throne and provide all mankind to access His mercy. He is merciful because He loved His creation, each and every one. Therefore, He sent His beloved Son, Jesus Christ, to be a sacrifice on the cross for sin, that whosoever accept His work of atonement, redemption, and resurrection, then the blood of Jesus Christ covers the sins, and mankind is forgiven and therefore received into everlasting life into heaven. God in His Word said that “mercy triumphed over judgment!” However, if God’s mercy is rejected, then there is no room left for mankind but His judgment and wrath because it cost God his beloved Son for the sacrifice upon the cross.

The above qualities are what God is made up of and not of anything that is learned or added to the personhood of God. These attributes must be an inherent part of God, and God cannot act contrary from those attributes. Therefore, you cannot separate the sovereign God from holiness, mercy, truth, righteousness, a judge, and love, etc.

F. Hindu Trimurti

In earlier Vedic Hinduism, the trimurti was made up of Agni, Vayu, and Surya; and oftentimes in the Veda, Vayu is replaced by Indra. In the later Vedic Hinduism, Agni, Surya, and Indra had fallen in their rankings and were replaced by Brahma, Vishnu, and Shiva.

The origin or beginning of the Trimurti

- (i) The trimurti: Brahma, Vishnu, and Shiva. Origin of Brahma: Brahma was born from Vishnu through the lotus that grew from Vishnu’s navel. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)
- (ii) Appearance of Vishnu at the end of the kalpa and the birth of Brahma. At the end of the age or kalpa, everything was destroyed and in darkness, and you can find Vishnu in yogic slumber on his serpent, Anata Sesha. Vishnu had a thousand eyes, a thousand heads and a thousand arms, wearing a dull yellowish brown robe. His eyes were shining like the sun and his body immeasurable. While Vishnu slept, out of his navel sprouted a white lotus with its corolla blue, golden stalk with a divine scent, and within the sacred flower, Brahma was born a four-faced radiant creator. (*Mahabharata VI, Book 3, Vana Parva, 26, Markandeya Lore*)
- (iii) Brahma/Vishnu creation. Brahma first created the universal consciousness (Mahattatva or Gunas?), and from the Mahattatva, he created three types of ego, namely the Sattva, Rajas, and the Tamas, and they formed all the five sense organs: sense organs, organs of action, and all the five basic elements—space, water, fire, air, and earth. An enormous egg, which is made up of all the five basic elements, then appeared, and within the egg is the whole universe, which is made up of planets, mountains, islands, oceans, deities, demons, and human beings. The layers of fire, water, air, space, and darkness covered the egg and was enveloped by the Mahattatva, which in turn is covered by the Prakriti (or nature). Lord Vishnu did the creation as Brahma and also took on various forms of incarnation to protect mankind. At the end of the kalpa or age, Vishnu took on the form of Rudra to completely destroy the whole creation. After the end of the age, Vishnu rests on the serpent, Sheshanaga. (*Padma Purana, 2.1.1, The beginning of creation*)
- (iv) The birth of Brahma. It was Shiva’s desire that when Vishnu was sleeping in the water, out of his navel issued a lotus flower and Brahma. Brahma heard a voice asking him to do penance, and Brahma did a fierce penance for twelve years, desiring to know who his creator was. Vishnu showed Brahma his form, but Brahma was not able to recognize it because of Shiva’s illu-

sionary power, and so Brahma had an argument with Vishnu. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.7, Origin of Brahmaji*)

- (v) Brahma create Rudra (Shiva) from his mind. At the beginning of the Kalpa, Brahma thought of having a son with similar virtues as himself, and suddenly there appeared on his lap a boy with a reddish blue body, and Brahma gave him many names, including Rudra, Shiva, Bheema, Mahadeva, etc. There are eleven idols of Shiva, and they had eleven wives. Rudra married Sati, the daughter of Daksha Prajapati, and his wife. Later Sati committed suicide by walking into the yagna sacrificial fire. She reincarnated as Parvati to marry Shiva. Sage Bhrigu got married to Khyaati and had two sons and a daughter named Lakshmi who got married to Vishnu. (*Vishnu Purana 3.1.5, Creation of Rudra and omnipresence of Laxmi*)

G. Conflicts among Brahma, Vishnu, and Shiva

Introduction

There is scant information can be found on the character of Brahma, Vishnu, and Shiva in the *Vedas* and the *Upanishads*. Most of the information are found in the *Mahabharata*, *Bhagavad Gita*, and *Puranas*, and if the Hindu devotees and writers decide that these are nothing but mythologies, then they should be discarding all the information when considering the practices, philosophies, doctrine, characters, and information found in all the Hindu Gods. To pick and choose the information found in them is selective theology, and if that is the case, then everyone is at liberty to pick and choose what they feel comfortable with and is not based on truth. One cannot have it both ways.

Listed below are some of the stories of the conflicts among the three major gods in Hinduism, Brahma, Vishnu, and Shiva, and that hardly is a show of unity or oneness and therefore cannot be classified as Trinity, but if the term *Trimurti* is applied, it is justifiable as it is a Hindu term, and they are at liberty to apply it to mean whatever they so desire. The conflict shows continual conflicts and fights for superiority, control, and they are *not at one* with decisions made, and that hardly makes a Trinity.

- (i) Brahma and Shiva had to ask Vishnu for help to defeat Ravana. Ravana of the Ramayana story did an austere penance on one foot for ten thousand years to Brahma, and that delighted *Brahma who awarded him with a boon of a vast kingdom*. Ravana drove his stepbrother out of the Lanka after tormenting him for a long while and proceeded fighting with the deities. The deities went to Brahma for help, who in turn went to Shiva. Shiva was clueless as to how to subdue Ravana, so *they went to Vishnu for assistance*.

Vishnu assured the party that he would come as an avatar, Rama, to destroy Ravana. (*Padma Purana 2.4, Pataalkhand 2.4.2, Ravana the mighty demon*)

Comments

Vishnu had to incarnate himself into Rama in order to kill Ravana, and this just goes to show that the Trimurti are not at one or in unity with each other in that it was Brahma who gave Ravana his boon, which made him almost invincible. *The great and mighty god Shiva is described as being clueless and not able to defeat Ravana by himself and had to go to Vishnu for help*. So what good is a great and mighty god who is unable to defeat a demon, Ravana?

- (ii) Brahma and Vishnu quarreled. Brahma wanted to know who Vishnu was and was informed by Vishnu that he is the one that fulfills all of his desires. Brahma responded by saying that he is the only creator, nurturer, and the supreme soul of the world. Vishnu was upset and therefore angry. Even though Brahma is the creator, he indeed was the one that created him and therefore the world also. Vishnu told Brahma that indeed he is his protector, and therefore, Brahma should take refuge in him.

Brahma refused to believe Vishnu, and therefore, a fierce fight ensued between the two. The Shiva Linga appeared, and that ended the battle, and both Vishnu and Brahma asked the Shiva Linga to show his real identity as the Shiva Linga destroyed their pride and Brahma's ignorance. Brahma did a fierce penance for twelve years, desiring to know. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.8, Dispute between Brahmaji and Vishnuji*)

Comments

This is not an isolated incident, where there is a conflict in the Trimurti! There is disunity among the Trimurti. The Shiva Linga exposed Brahma's and Vishnu's pride, and it means that they are not fully illuminated or self-realized or at one with the Atman. How is it possible for them to attain immortality? And yet it is Krishna, an avatar of Vishnu, preaching the doctrine on total abandonment and how to be illuminated, self-realized, thus achieving immortality. Something is terribly askew here when there is discord among the Trimurti. In the Christian doctrine, it is the pride of Satan that caused him to be cast out of heaven and be thrown down to earth. And here you have the pride-filled Brahma and Vishnu of Hinduism.

- (iii) Vishnu, Shiva, and Brahma and the three demons, Tripurasurs. The three demon brothers tormented the deities until it became intolerable, so they

went to Brahma. Brahma was not able to help, and so he deferred them to Shiva, and likewise, he was not able to help, so they went to Vishnu. Vishnu performed an oblation that sent thousands of armed spirits to fight the three virtuous demon brothers, and they were outmatched. That troubled Vishnu, and he wondered how the Tripurasurs could be killed. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.115, The deities eulogize Shiva and Vishnu*)

Comments

Note (ii) showed Shiva is superior to Brahma and Vishnu, but (i) showed Vishnu is superior to Shiva and Brahma. It is a real quagmire, and one doesn't really know how Hindus resolve this problem. *The constant fight in the Trimurti shows that they are not in harmony or at odds with each other, and that is the major difference when compared to the Christian Trinity.* For the comparison of the Trimurti and the Trinity, please read the above.

Here is a major difference between the demons as shown in the Hinduism or Purana in that there are demons that are virtuous, but in the Christian doctrine, the demons are fallen angels that rebelled against God and were sent down to earth with Satan, and they are continually evil. For more information of demons and fallen angels, please go to chapter 6.

(iv) Warfare between Krishna versus Shiva. *Krishna and Shiva find themselves on the opposite sides of a conflict and then war.* Sri Krishna was rescuing Aniruddha from Banasur's prison, and Shiva had previously vowed to protect Banasur from harm. Banasur had a thousand arms. A long battle ensued between the armies for Krishna and Shiva. Krishna had amputated all of Banasur's arms, and Shiva came to Krishna to spare Banasur's life as he had granted a boon of immortality and to protect the integrity of the boon Shiva had given Banasur. Krishna agreed. (*Padma Purana 2.5, Uttara Kanda 2.5.19, Aniruddha marries Usha*)

Comments

How is it possible for the gods to be siding with opposite sides of a war?

(v) Shiva and Vishnu had a fight (Repeat story from another *Purana*). *Brahma informed all the sages that he is the most superior in the Trimurti. Vishnu was upset but claimed that, actually, he more superior as he is the preserver whereas Brahma is only a creator.* The personified *Vedas* informed them that, actually, Shiva is the greatest, but Brahma is not persuaded because he reasoned

that Shiva always has demons and ghosts for his company. Shiva showed up, and Brahma started to abuse Shiva by insulting him. Shiva created a being off his body, named Kalabhairava, who chopped off one of Brahma's heads; he once had five heads.

Brahma died when one of his heads got chopped off, and Shiva revived him. When Shiva killed Brahma, he committed a sin, and as a result, one of Brahma's head is stuck on the palm of Kalabhairava's hands and would not get unstuck for a thousand divine years. Vishnu advised Kalabhairava to go to Varanasi City, and when he did, the head fell off Kalabhairava. (*Kurma Purana 12.32, Shiva and Brahma [and Vishnu]*)

Comments

How is it possible for Shiva to lop off one of the heads of the great creator god Brahma? Further, it is in conflict with the info found in chapter 7A, where Brahma was created with four heads instead of five as in chapter 7A, section C (i). All is not harmonious with the Trimurti, where there is continual conflict as to who is the greatest of the lot!

(vi) Shiva informed Brahma and Vishnu. Shiva taught the *Vedas* to Brahma and Vishnu and how to conduct Shiva worship. *Shiva informed them that Vishnu came from the left side of his body and Brahma to the right.* Shiva also told them that he would bless them with the incarnation of Rudra from their bodies for the purpose of incarnation and also for the purpose of annihilation. Shiva further revealed that his consort, Uma, is actually nature, and her the power of incarnation of Saraswati as Lakshmi, who would be Vishnu's consort. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.11, Shiva enlightens Brahma and Vishnu*)

Comments

If Brahma and Vishnu are truly gods, they should already know the *Vedas*, and so why do they need to be taught by Shiva? Furthermore, chapter 7 (H), Brahma claimed the *Vedas* came from him, and if so, why would Shiva need to teach the *Vedas* to Brahma? As you can see that the Trimurti are definitely not in unity or do not have the oneness as Vishnu and Brahma had to worship Shiva, which is a sign of superiority of Shiva over them, and yet Shiva is not fully illuminated, not fully realized, not totally free of desires and sexual needs, not completely free of attachments. And that makes Vishnu and Brahma much less than Shiva. *If Shiva, Brahma, and Vishnu can sin, who do they sin against?*

This is a major problem here in the purity of the sacred texts in that they contradict each other, thus making it unreliable and, therefore, not sacred.

(vii) Brahma and Vishnu dialogue. Vishnu told Brahma that it is not wise or it is foolish to have Shiva as his enemy after Brahma had him and that he wants to take birth in human form. However, when Brahma insisted on going ahead, Vishnu advised him that if he can be pleasing to the Devi Parvati and receive her blessings, and if the Sage Daksha can do a penance so that Parvati can be born in his house (Sanskrit translation here is vague). (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.32, Dialogue between Brahma and Vishnu*)

Comments

From all the above passages in Section J on the Trimurti, all is not well in Hinduism in that the three major deities—Shiva, Vishnu, and Brahma—did not get along at all with the fighting, arguing, and trying to prove who is superior to the other. That definitely is the Trimurti but not the Trinity as per biblical teachings. The three deities definitely do not act as one nor are in unity. In the sections on Doctrine and Shiva Linga, Vishnu and Brahma had to worship Shiva's penis or Shiva Linga. Now how is that unity? If Brahma and Vishnu had to worship Shiva's penis, they are definitely subservient to Shiva.

(viii) Lord Brahma lusts for Sati, Shiva's wife. Daksha and the deities presented Shiva with dowries of wealth. Brahma was curious what Sati looked like, so he made a smoke screen to hide his identity. When the room was covered with smoke, Brahma lifted Sati's veil and was at awe of her beauty and was infatuated with her. Brahma lusted for her. Shiva discovered Brahma's doing and evil intentions and wanted to kill Brahma, but the deities interceded with prayers. Vishnu both eulogized and worshipped Shiva, and that caused Shiva's anger to fade, and he forgave Brahma. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.41, Lord Brahma faces the wrath of Shiva*)

Comments

In the Hindu doctrine found in chapter 10, a person can only be at one with the Atman or universal spirit or god when he or she has achieved complete renunciation of all his desires, wants, needs, etc. And here one finds that Lord Brahma is full of lusts and desires, so how is he a god?

(ix) Brahma's punishment. Even as Shiva had forgiven Brahma, he requested that Brahma bow his head low before him and apologize. Brahma complied and was ashamed of his deed, and Shiva told him that to atone for his sins, he must worship him (Shiva) and that Brahma should go to earth and worship Rudra and help the Brahmins accomplish their tasks and learning from Brahma so that people will not commit adultery. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.42, Deformed face of Brahma*)

Comments

A god that had to be punished? I thought a god is above humankind in every way. Or is it different in Hinduism? Not only did Brahma lose control of himself in an isolated incident with Hindu gods, but Shiva, too, desired and lusted, and for more info, go to chapter 7C, section O (xi).

(x) Brahma lost control and sinned at the wedding (repeat story). Shiva holding Uma's hand walked around the sacrificial fire three times and made offerings. When Uma touched Shiva's feet, Brahma was able to catch sight of her beautiful divine face that he became infatuated and lusted after her, such that *he lost control of himself and ejaculated. Brahma tried to conceal it by hiding his sperm in soil*, but Shiva knew about it and prevented Brahma from doing it as it would produce eighty thousand divine beings called Baalkhilyas, and it came true. (*Vamana Purana 6:17, Birth of Uma and her marriage to Shiva, 6.17.3, Uma marries Lord Shiva*)

Comments

Same as in (ix).

(xi) Shiva the preacher: doctrine. Shiva preached to Brahma and Vishnu the five ways in which the world functions, and they are (a) creation (Shrishtri); (b) position (Sthithi); (c) annihilation (Samhar); (id) concealment (Tirobhav); and (e) obligations or kindness (Anugrah). The world is nature and establishes its position, and its tendency is to destroy everything. Absent from this world is concealment and liberation and obligations or kindness.

Shiva went on to explain that the first four duties is for nurturing the world, and the fifth is its salvation. *Shiva informed Brahma and Vishnu that they had been entrusted with the duties of creation and position and that he is responsible for annihilation as Rudra (Shiva) for concealment as Mahesh (Shiva) and obligation or kindness as Shiva directly. Shiva explained to Brahma and Vishnu that Omkar is the world*

with the divine power (Shakti) and lies in him, and he initiated them with the mantra, which gives all kinds of accomplishment and salvation. Shiva finished by telling them the importance of worshipping the Shiva Linga. (*Shiva Maha Purana 5.1, Vidyeshwar Sambhita 5.1.9, Omkar*)

Comments

To be worshipped is to claim superiority, and in this case, over Brahma and Vishnu. So why should anyone worship Brahma or Vishnu? And why not just worship the most powerful god, Shiva?

(*xii*) Brahma blessed the demons. After the death of Tarakasur, his three sons—Vidyunmali, Kamlaksha, and Tarakaksha—complete a tremendous penance to Brahma, which pleased Brahma very much. The three brothers asked for immortality but had to settle for Brahma's gift of three invincible forts and that they cannot be killed unless someone is capable of destroying all three forts with a single arrow shot. The forts were made of gold, silver, and iron and one for each of the brothers.

The arrogant demons started to torment the deities, and they in turn went to Vishnu for help. Vishnu sent a thousand spirits to fight with the demons but was defeated. The deities went to see Vishnu again, and this time, Vishnu realized that the demons were devotees of Shiva, so Vishnu sent a delusionary entity to distract the demons from worshipping Shiva and leading a morally degrading life. Vishnu then eulogized Shiva and went to see Shiva who agreed to destroy the three forts and the demons. Shiva then shot an arrow, destroying all three forts at one time, and returned to him, thus destroying the demons. All the deities were delighted and eulogized Shiva. (*Linga Purana 17.4.7, Lord Brahma blesses the demons*)

Comments

Vishnu, with his thousand spirits, was unable to defeat the demons. This should tell you that Vishnu, one of the greatest Hindu gods, had something lacking and was unable to accomplish his task, and Shiva had to intercede. That speaks volumes about the Trimurti. Interesting to note is that Vishnu and his cohorts were unable to defeat the demons because Brahma blessed them with immortality. Please read comments as in section G (iii).

(*xiii*) Shiva encourages his devotees to kill the warriors in Krishna's camp. Shiva appeared before his devotee Ashwatthama as three eyes, dressed in deer skin, and carrying a trisula. Shiva gave Ashwatthama his sword so that Ashwatthama could enter the Pandava's camp and kill the Kshatriya warriors

in their sleep. Krishna, in his anger, cursed Ashwatthama. (*Mahabharata V2, Book 10, Saaptika Parva 3, The Savage Camp*)

Comments

It seemed that Shiva was at odds with Krishna, an avatar of Vishnu. Heaven is not united! The Trimurti is not united or at odds with each other.

(*xiv*) Shiva superior to Vishnu or Brahma and the Shiva Linga. Lord Shiva is the manifestation of the Almighty God, and Brahma and is known as Nishkal, and because of his divine beauty, he is also known as Saguna (god with form), but he is also considered to be Nirguna, a god without any qualities. *Lord Vishnu and Lord Brahma fought with each other to prove their superiority in the first Swetvarah Kalpa. Shiva appeared at the battle before Vishnu and Brahma to show that he is indeed superior when he showed his true form in the shape of a linga, thus a Shiva Linga, and it became well known from that day forth.* (*Shiva Maha Purana 5.1, Vidyeshwar Sambhita 5.1.4, Greatness of Shiva Linga*)

Comments

Many authors and writers of Hinduism make reference to the Shiva, Vishnu, and Brahma as the "Trinity," which is a term from the Christian Bible, without real understanding of what the Trinity means. The Trinity means the "complete oneness" of God the Father, Jesus Christ, the Son, who came down to earth as a human being, and God the Holy Spirit, and they are in complete harmony. It is like the triple point of water, where water exists in three states solid, liquid, and vapor all at one time. However, that is not the case with Shiva, Vishnu, and Brahma of Hinduism where they quarrel and fight with each other and even tried to impose superiority upon the other, and one does worship the other, so it is preposterous to refer them as the Trinity.

I think the original Hindu term of the Trimurti is more suited reference to the relationship between the three deities or gods. There is absolutely no harmony among the Trimurti as one deity would give a boon to a demon, who later would fight with another deity. If you had read the above (i) to (iv) of this section, you would surely understand what I am talking about. Would you worship a deity or god where they fight amongst themselves? If our friends fight amongst themselves constantly, each trying to assert their superiority, I am most certain that after a while, we would not want to have anything to do with them. Their actions would undermine their character and your respect for them. How much more so if they happened to be deities and you have to worship them? How could you trust any one of them?

It is strange indeed that the Indian Hindu mentality is able to accept this continual conflict amongst their gods and still worship them. An excuse can be given to the uneducated and uniformed masses, but there are many, many modern and educated believers.

(xv) Shiva/Vishnu and the AUM and OM. Shiva appeared as a sage to Vishnu and Brahma to explain the AUM and the mantra OM. Brahma comes from the letter A, signifying creation, Vishnu the letter U, signifying nurturement, and Shiva is from the letter M, signifying salvation. The A, U, and M are also metaphors for Brahma as semen and Vishnu for the vagina. Of course, M stands for Shiva Linga, Shiva's penis. The OM sound in the mantra is Shiva. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.9, Shabda-Brahma*)

Comments

A is for Brahma, U for Vishnu, and M for Shiva's penis. So the AUM sound that is chanted in the Hindu mantra represents the Trimurti and is represented in the male and female sexual organs and ejaculations, and you can imagine what preoccupies the mind when a person spends hours at a time in meditation and chanting. The chant and mantra, AUM, in reality, has a sexual overtone, and when a devotee spends time before their god or deity and meditates with the AUM, the devotee is imbedding and flooding in his mind, heart, and soul with sexual symbolism. And when thousands of devoted Hindus perform the same chants all over, you begin to understand the impact it has in the design of many Hindu temples, with figures in sexual acts and the worship of Shiva's penis and the Yoni (vagina). For more information, please read chapter 11 (ii).

Brahma, Shiva, Vishnu (Trimurti)

(xvi) Brahma sits on a lotus, and Vishnu holds on to the lotus, and that is essential for the worship of Shiva. The lotus plant grows in the dirty grime and filth, symbolic of passion and illusion and that we are unable to free ourselves. Therefore, *Brahma is here to teach all on how to be set free from the passion and illusion in spite of being surrounded by them.* (*Brahma Purana, 1.1.9, Seat of the Lotus*)

Comments

Do you not think that Brahma, as a god, is teaching you something which he himself is unable to fulfill as shown in (x)?

General Comment

One can generally conclude from reading the above passages on the Trimurti from the sacred Hindu texts that all is not well and that the three members of the Trimurti are continually at odds with each other as to who is superior to the other two and that these Hindu gods are full of lust and desire much contrary to their own doctrines as found in chapter 11. It seems to say, "Do as I say but not as I do." When a god is not at one with his own doctrines, it should give you sufficient warning as to what you read, what you are taught, and what is passed on to you from the generations before you.

CHAPTER 9

Avatars

A. Introduction

Incarnation literally means a spiritual entity or god born in the flesh, and this is very different from a spiritual entity entering and taking possession of another body. It is possession when the foreign spirit or entity takes control of the new host. The host is subject to the foreign spirit entity. Reincarnation occurs when that incarnate person dies or and is reborn incarnate.

The word *avatar* does not appear in any Vedic text but did appear in post-Vedic documents. Avatar is a Sanskrit word, and it refers to a material appearance, embodiment, or manifestation of a deity or spirit in human form. It is not a reincarnation because to reincarnate, one has to first die and then return or born into another life.

In Hinduism, there is a term called the self or Atman, which is the universal soul or spirit, and it is synonymous with Brahma and sometimes Krishna. When a person succeeds in denying all his desires, needs, attachments, anger, attachments, etc., through Yogic mediation, he attains full illumination and becomes one with self or Atman. The teaching on the self or Atman is that it is present in everything living.

The truth of the matter is there is more to it than just that. In the doctrine found in *Aitareya Upanishad (Part 1:3:11–13)* and in the *Bhagavad Gita, Chapter 8, "The Eternal Godhead,"* the self enters the body through the crown of the head (called the aperture of Brahma) and the person united with Brahma and attains immortality. This is also called self-realization or illumination, and this is covered in more details under the doctrine section of this book or chapter 10.

In Buddhism, it is called enlightenment. Also, in the *Bhagavad Gita (Chapter 8, "Eternal Godhead")*, when a person dies, the self (Brahma) leaves the body through the hole (gap or joint called sagittal suture) on top of the head or skull (please read section G in this chapter).

However, in chapter 7E, section E (xxvi), Krishna claimed that he indeed is the eternal spirit that enters a devotee when he or she is fully self-realized.

The point of the deep yogic meditation is to get the person to drop all of his or her guards and control, his conscience, mind, and be open to receive a foreign spirit. I saw that at a very young age of about ten years old, I witnessed on a couple of occasions when a woman from the interior of the country was running around the house, screaming and tearing her clothes, and had to be locked up. And then I was present when an evil spirit entered the body of a medium who went into a trance, and he was able to speak another language and tell of things only the dead person knew. Then in the year 2018, I met a mother, whose young son cut himself with a knife continually and was finally delivered of it, when the evil spirit was cast out.

Modern-day psychiatry would classify it is multiple personalities. Yes, modern psychiatry is correct as there are many personalities in the spirit in the person. It is real. It is just that modern psychiatry and medicine will, in their wisdom, refuse to recognize that there are such things as spirits, and if they do, it is akin to admitting that there is a God, which is a taboo. It is real as shown in the Christian Scriptures:

Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. And they were astonished at His teaching, for His word was with authority. Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!" But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the demon had thrown him in their midst, it came out of him and did not hurt him. Then they were all amazed and spoke among themselves, saying, "What a word this is! For with authority and power He commands the unclean spirits, and they come out." And the report about Him went out into every place in the surrounding region. (Luke 4:31–37)

And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them. Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him. And He asked the scribes, "What are you discussing with them?" Then one of the crowds answered and said, "Teacher, I brought You my son, who has a mute spirit. "And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So, I spoke to Your disciples, that they should cast it out, but they could not." He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him

to Me.” Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So, He asked his father, “How long has this been happening to him?” And he said, “From childhood. “And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.” Jesus said to him, “If you can believe, all things are possible to him who believes.” Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, “Deaf and dumb spirit, I command you, come out of him and enter him no more!” Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.” But Jesus took him by the hand and lifted him up, and he arose. (Luke 9:14–27)

In those instances, there is no real difference between an avatar and a person possessed by evil spirits as both involve the spirit entity entering and then leaving a person.

So now we are talking about a foreign entity entering and leaving the body. In spiritual terms, the entering of the entity or spirit is possession. In possession, the foreign entity is in control, and your own spirit and body are subject to it. An example is the Hindu festival of Thaipusam, where devotees would go into a trance and then pierce their bodies and then parade their spectacular undertakings. The hosts do not feel any pain at all.

In Christianity, the major difference is when a person confesses his or her sins and that Christ Jesus is the Son of God who went to the cross for his or her sins, a person is “born again” of the Holy Spirit of God, but the Holy Spirit is subject to the person (1 Corinthians 14:32 says, “And the spirits of the prophets are subject to the prophets”) and not the other way around. The term *born again* in Hinduism means actual rebirth at another time and to different parents, and that “born again” term is the process of the Samsara cycle, where a person is stuck in it until he or she is liberated through self-realization, illumination, or enlightenment and is at one with the Brahma or Krishna, and therefore, immortality, and that is the same in Buddhism, except in Theravada Buddhism, there is no god involved.

Buddhists make a point of saying it is different from Hinduism in that the person that is reborn into the world is different in that the person underwent continual change and is a different person.

The whole intent of the Yogic meditation is to be at one with the Atman, Brahma, or Krishna and gained immortality by his own righteousness or righteous

works so that the meditator is not caught in the Samsara cycle and is continually born again and again to the suffering and pain of this life. For more detail on self-realization, illumination, enlightenment, please go to chapter 10. When in Yogic meditation, and the spirit enters a person, and he or she is then empowered with serpentine Kundalini power, which is also the practices of certain groups of people originating from mainland China, and the practice is called Qi Kong. For more details, please go to chapter 10, section L (viii), and chapter 11, section L (vii).

B. Avatars of the Vishnu

(i) The twenty-two avatars of Vishnu. There are twenty-two avatars listed in the *Bhagavata Purana*, and I am just listing ten:

- Varaha (Boar)
- Matsya (Fish)
- Kurma (Tortoise)
- Narasimha, half man, half lion
- Vamana (Dwarf)
- Rama, King from the epic *Ramayana*
- Vyasa, compiler of the Vedic text and the suggested writer of the *Puranas* and *Mahabharata*
- Krishna
- Buddha
- Kalki (future avatar) (*The Bhagavata Purana* 1.3)

Comments

However, in the Agni Purana, Vishnu had nine avatars, plus one (Kalki) and more to come.

(ii) Idol (boar or Varaha) made of wood. The avatar of Vishnu, Varaha, requested that the idol of him be made of a common Mahua tree found in India. The wood must first be purified before being made into the shape of a boar and placed in the temple and be worshipped with camphor, vermilion, sandalwood, and incense. A swastika and other signs of Vishnu should be marked with the idol. Then there should be chanting of mantras to invoke Vishnu to dwell in the idol. The devotee should offer rice pudding (*bhoga* or *kheer*) to Varaha, and there should also be the burning of ghee or sesame oil lamp. The devotee should also, while chanting a mantra, walk around in circles several times. The idol must be worshipped daily. (*Markandeya Purana* 8.8, *Installation of Idols*, 8.8.1, *Idol made of wood*)

(iii) Vishnu's fish incarnation, Matsya. Manu, son of the sun god, spent ten thousand years in meditation or tapasya by the river. One day, on the way to do his absolution, he found a fish, and it grew and grew. Manu was going to throw the fish back into the river, but the fish told him not to. Finally, Manu had to put the fish in the ocean, and it continued to grow, and Manu, sensing that the fish is Vishnu, asked the fish what he was doing. The fish, Matsya, told him that he had come to destroy the world of the wicked and the evil, but he would save him with a boat.

Vishnu flooded the three worlds—the earth, the heavens, and the world between. So Manu got on to the boat with the seven sages when the three worlds got flooded, and finally, the boat landed on the top of the topmost peak of the Himalayan mountains. All living things were created again. A demon named Hayagriva stole the *Vedas* and the knowledge of the Brahmins, and so Vishnu, in the form of fish, Matsya, killed the demon and retrieved the *Vedas*. (*Agni Purana 10.1, The Avatars, 10.1.1, Matsya*)

(iv) Vishnu's avatar as Kurma the tortoise. Indra was cursed with poverty by Sage Durvasa, when Indra misplaced a garland and got trampled under by his elephant because the sage felt Indra had become arrogant from his prosperity. There was widespread poverty, and the deities went to Brahma for help, and Brahma, in turn, took them to see Vishnu. Vishnu, through his incarnation as a tortoise, Kurma, was able to restore all things back to normal. (*Padma Purana 2.5, Uttara Kanda 2.5.7, The incarnations of Matsya and Kurma*)

(v) Vishnu's incarnation as Nrisimha, half man, half lion. His brother, Hiranyahshipu, did penance to Lord Shiva who blessed him with immortality and that he could not be killed by man, beast, or weapon. He married Kalyani and had a son named Prahlad. Though born of a demon, he was devoted to Vishnu. That upset Hiranyakashipu and failed to deter his son, and he was unsuccessful when he encouraged his subordinates to kill Prahlad. When Hiranyakashipu realized that Vishnu was omnipresent, he decided to strike at a pillar, assuming Vishnu was there also. The pillar manifested into Nrisimha, who was Vishnu incarnated as half man and half lion and was able to kill Kiranyakshipu.

Doctrine: Vishnu, when he sees humanity, is under religious threat and will intervene by reincarnating himself to protect humanity. (*Padma Purana 2.5, Uttara Kanda 2.5.8, Nrisimha Incarnation*)

(vi) Vishnu's deception as a dwarf. Mahabali, an Asura (demon), is the greatest king on earth, and he had defeated the maruts and even Indra. He had a perfect bhakti (or devotional worship), dharma (pure virtue, moral, and purpose). Mahabali purposed to conduct a yagna (sacrifice) and a tapasya until he became an emperor and had made his demons lord over everything. Agni went to Vishnu as he was afraid that Bali would succeed in being an emperor and terrorized all the gods. Vishnu came as a dwarf, after performing a tapasya (an austere meditation to Mahabali) and asked him for a boon (to own whatever he can cover with dwarfish three steps).

Sukrachakra, Bali's guru, warned him that the dwarf was not what he seemed, but Bali refused the advice. The agreement was sealed by Bali's queen with the pouring of water over the king's palms. Vamana the dwarf grew into his cosmic size and crossed the heavens and the earth and what was in between in two steps. With the third step, Vishnu set it on Bali's head and thrust Bali into Patala, the underworld. (*Ramayana Book 1, Bala Kanda, 10, Legend of the Vamana*)

(vii) Rama the Kshatriya warrior. King Dasharatha had four sons from three wives. Rama was son of Kaushalya, Bharata, the son of Kaikeyi, and twin sons, Lakshmana and Shatrugna, from Sumitra. In this *Purana*, it says that Vishnu divided himself into four parts and was born into the four sons of Dasharatha, but that cannot be found in the *Ramayana*. In the *Ramayana*, only Rama was identified as an avatar of Vishnu. Vishnu's intent was to destroy Ravana and armies of Rakshasas or demons. (*Agni Purana 10.1, The Avatars 10.1.7, Rama*)

(viii) Origin of Krishna, an Avatar of Vishnu. Lord Vishnu incarnated Krishna as a result of the tremendous growth of opposition in the Dwapur Yuga to the moral and religious laws (dharma) in order to recover it. Krishna was born as the eighth son of Vasudev and Devaki while they were imprisoned by the demon Kansa. Kansa knew from the curse that the eighth son of Vasudev would kill him. As a result, Vasudev exchanged Krishna for a baby girl born to Yashoda and Nand.

Even as a kid, Krishna had divine powers and was able to get Vasudeva and Devaki out of prison by putting the prison guards to sleep. Kansa tried to kill Krishna, but all his attempts came for naught. Kansa had Krishna's wet nurse named Putna apply poison on her teats, such that when Krishna was breastfed, he would be poisoned to death. The story told is that Krishna sucked the breast so hard that it killed Putna.

Krishna killed many precocious demons, and the showdown with Kansa was inevitable. Finally, when they met, Krishna punched Kansa so hard on the chest that

it killed him. Krishna continued his education under the tutelage of Sage Sandipani. At the end of his education, he brought his guru or Sage Sandipani a gift or Dakshina and the gift in that he brought all of the sage's sons back to life from hell or Yamloka. After liberating the earth from the darkness of sin, Krishna returned to his heavenly home. (*Garuda Purana 14.9, Sri Krishna*)

(ix) Buddha and Kalki. The Asuras or demons defeated the devas in a war, and the deities went to Vishnu for help. Vishnu told them that he would create from the devas, out of his body, a being called Mayahoma, and from Mayahoma and Shuddhodana would come forth Buddha. Buddha would create such an illusion that would mislead the Asura from the Vedas and become Buddhists. The Buddhists would perform ceremonies, be robbers, interested only in riches, become kings and cannibals, and it all led to hell. Kalki would be born to Vishnuyasha (devotee of Vishnu), and he would destroy these unbelievers. Then the people would turn again to the sacred texts and the righteous, then it would be time again for a new satyayuga. Listening to the stories of the ten avatars would let the devotee achieve all his desires and go to heaven. (*Agni Purana 10.3, Buddha/Kalka and Creation 10.3.1, Buddha and Kalka*)

C. Shiva and His Ten Incarnations

- Mahakal
 - Tar
 - Bhuvaneshwar
 - Shodash
 - Bhairav
 - Chhinamastak
 - Dhoomvan
 - Baglamukh
 - Matang
 - Kamal (*Shiva Purana 5.3, Shatruda Sambhita 5.3.16, Dash Avatar*)
- (i) Incarnations of Shiva. Shiva had an incarnation at the end of each kali yuga, and he had twenty-eight avatars, and they were not as well-known as Vishnu's avatars. However, in the *Shiva Purana*, only ten incarnations are listed, and *Ganesh* and *Hanuman* are missing. (*Kurma Purana 12.28, Shiva's incarnations*)

Comments

Interesting to note that in the *Mudgala Purana*, Ganesh himself had eight avatars. Strangely enough, in chapter 7C, section D (ix), it was Parvati, Shiva's wife, who made Ganesh.

D. Ganesh

- (i) Parvati created Ganesh. Parvati, when taking a bath in the river, was washing off the dirt and grime and needed to apply oil to her body. The accumulated dross from her body came alive in human form, like an elephant. When Parvati immersed the enormous human form in the water, it became alive and became Ganesh, and she adopted him as her son. (*Padma Purana 2.1.11, Manifestation of Ganesh and Kartikeya*)
- (ii) Parvati created an idol, Ganesh/Shiva. Parvati treasured the privacy of her bath time, so she made an idol, Ganesh, from the dirt off her body and made it alive and instructed and gave a stock to Ganesh to protect her privacy. Shiva showed up and wanted to forcibly interrupt Parvati's bath, but Ganesh prevented him by hitting him with a stick. Shiva was furious and ordered his gunas to kill Ganesh. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.109, Ganesh*)
- (iii) Ganesh defeated Shiva's Ganas. All of Shiva's gunas fled in defeat to Ganesh and reported back to Shiva. Lord Brahma, Vishnu, and some of the deities arrived at the site, and Brahma tried to convince Ganesh not to fight Shiva but failed, so Shiva went to fight Ganesh himself. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.110, Ganesh defeats the Shivagunas and the deities*)
- (iv) Shiva decapitated Ganesh. Once Shiva realized that Ganesh was winning, he decapitated Ganesh's head with his trisula. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.111, Shiva severed Ganesh's head*)
- (v) Parvati's reaction to Ganesh's demise. Parvati was full of fury at the news of Ganesh's demise, and as a result, her anger manifested many goddesses and created many deities. The frightened deities took shelter with Parvati and asked for pardon, and she told them that was only possible if Ganesh was made alive again and worshipped. The deities went to Shiva for help, which he obliged. They found his body parts but had one tusk missing and put it together, and Shiva made it alive, and the deities worshipped Ganesh. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.112, Ganesh becomes alive*)

E. Creation of Hanuman

Lord Shiva was sexually attracted to Mohini Roopa, an avatar of Vishnu and a femme fatale and enchantress, such that he ejaculated, and his semen fell to the ground (total lack of control). With the permission of Lord Shiva, Sage Saptarishi established the semen in Anjani, a monkey goddess. In this way, she gave birth to *Hanuman*, a monkey god. (*Shiva Purana* 5.3, *Shatruda Samhita* 5:3:19, *Incarnation of Hanuman*)

F. Seven Avatars of Brahma

- Valmiki
- Kashyapa
- Sukra
- Bachesa
- Vyasa
- Khata
- Kalidasa (*Dasam Granth by Guru Gobind Singh*)

G. Doctrine on Possession

(i) How the foreign spirit or entity enters the body:

The self thought, “How can this be without me? If speaking is done by speech, breathing by breath, seeing by eyes, hearing by ears, smelling By nose, and meditation by the mind, Then who am I?” *Entering the body through the gateway at the crown of the head. He passed into the three states of consciousness in which the self resides.* (*Aitareya Upanishad Part 1:3:11–13*)

- (ii) How the foreign spirit behaves in the body. When the self takes a body, the self assumes all the frailties and limitations of the body and then sheds the body at the time of death. (*Brihadarankaya Upanishad, Chapter 4, The states of consciousness*)
- (iii) How the foreign spirit leaves the body. When a person dies, the light of consciousness exits through the nine gates: two eyes, two nostrils, two ears, mouth, anus, and penis, but the soul is still conscious. Sometime two more are added to the nine gates, and they are the navel and the *hole (gap joint or sagittal suture)* on top of the head or skull, which is called the aperture of Brahma or Brahmastrandhra (that is how Brahma enters the *body*). (*Bhagavad Gita, Chapter 8, The eternal godhead*)

(iv) When the spirit leaves the body or person. The mind and thoughts are locked in the heart when the consciousness leave through the nine gates. When life’s vital energy (prana) is withdrawn, the person has no access to his will. The prana must be made to move to the head through meditation. Only the yogi has control of the movements of the prana. So if the prana exits through the aperture of Brahma, there is no rebirth but union with Brahma or a state of Samadhi, thus achieving immortality. (*Bhagavad Gita, Chapter 8, The eternal godhead p. 160*)

The *Bhagavad Gita*, Chapter 8, “The eternal godhead,” p. 160–161, quoting the *Chandogya Upanishad* 8:6:5–6, saying that “if the prana goes *upward to the crown of the head*, going through the aperture of Brahma, he goes to eternal life, but if it exits through any gates, it will fail.” Repeating the OM, mantra of the imperishable Brahman, it is Krishna who will lead you union with eternal Brahman. (*Bhagavad Gita, Chapter 8, The eternal godhead*)

(v) When a person dies, the self leaves the body and the body dies. (*Chandogya Upanishad, Chapter 6, The story of Shvetaketu 11.3*)

H. General Comments

Here are some issues that the Hindu devotees need to address because it is difficult to believe and commit your life in something without clear answers:

1. When the deity is incarnate into another, does it exist and act independently, one from the other? For example, can all ten or twenty-two avatars exist at the same time? And can all of them be present in one location?
2. If they are independent, one of the other, then do they get into conflict?
3. When the deity incarnates into different avatars, do they each have different a spirit or do they have the same spirit?
4. If an avatar is the embodiment of the essence of a deity, then the question that begs to be asked is, why then are their personalities all so different? One a tortoise and the other a boar?
5. If the avatars are independent to act from the other, why do they still need the main host?
6. Are there crossover functions of the different avatars of the same deity?
7. Can the main deity recall the different avatar if he saw it?
8. Can an avatar have his own avatar, in a sense independent of the main host? Like Ganesh, an avatar of Shiva, act independently and have his own avatars that are not subjected to Shiva? As shown above, Ganesh has his own eight avatars.

I know that the above questions seem foolish to a devoted Hindu believer, but they are honest and true questions that come from an honest heart that seeks to know the truth about Hinduism.

The number of avatars for Vishnu was well fixed at ten before the tenth century BC, but it continues to grow as more texts are written after the tenth century BC. The definition for avatars continues to be developed, and thus Hinduism arrived at this present day. It has grown to many types of avatars.

There are different types of avatars, such as full avatars (purna avatars), partial avatars (ansha avatars). In the different branches of Hinduism, there are different classes of avatars and even subgroups of avatars. This is all very natural in that with man, when there is no strict tenet of the faith or doctrine that is restricted to what is found in text, then man in his free spirit and independence will seek to change and modify to fit his own sense of truth. This is the same in Buddhism where each sect or school will add to what Gautama Buddha had taught to create their own identity.

Conclusions

It does seem that there is no end in sight as to the number of avatars that can be created in order to suit any occasion or situation in order to resolve any number of problems. From the information given on avatars, it seems that many avatars of Vishnu, Shiva, Ganesh, etc., can all exist at one time, and that makes many Vishnus, Shivas, and Ganeshes. Do Vishnu, Shiva, and Ganesh all have different personalities? So what happens when they all get together? There is bound to be conflicts with the different avatars by reason of the fact that Shiva, Brahma, and Vishnu all fight and quarrel with each other as shown in their respective chapters. Do all the avatars of Vishnu and Brahma have to worship Shiva's penis? And which of the twenty-eight avatars of Shiva do they worship? This is very problematic for devout Hindus.

Hindu sacred text hardly ever tells you how the avatars come into being, except for a few like Krishna and Rama. Since they were born to their parents, the only way Krishna and Rama could be avatars is if the spirit of Vishnu and Shiva, respectively, entered into them, thus taking possession of them. Please read chapter 7B, 7C, 7E, and 7F for more details.

Therefore, from the above paragraph, it does seem like double talk when calling it one thing but meaning another. Calling it an avatar or calling it self-realization or attaining the Atman or universal spirit as in chapter 8 is nothing but "spiritual possession" as shown in section G as well as in chapter 6 because that is what actually had taken place. This is consistent with the fact that Brahma, Vishnu, Shiva, Indra, and Krishna, in their respective chapters, were admitted *deceivers* and *liars*. Therefore, anything that came from them had to be taken with a grain of salt and tested for *truth!* Nevertheless, it is masterful in deception, and millions fell for it.

I. Dissatisfaction with the Status Quo

1. If you are totally satisfied with your husband or wife, do you go looking for another?
2. If he or she can answer all your wants, needs, and desires, what can be the reason for you wanting to find another?
3. If you have one God that can satisfy all your needs, do you think you need more avatars or gods?
4. If your God is so powerful and fantastic and can answer to all your wants and needs, do you need more avatars or gods?
5. Maybe there is a possibility that the god you have is just too small and falls short of your expectations, unable to answer to your every needs, wants, and desires. If a god is to satisfy all your needs, wants, and desires, what you really need is a slave and not a god. If it is truly a great and mighty God and not a servant that you are embracing, then that God surely must have directions for your life. Then you need to fulfill God's desire and not the other way around. To fulfill God's desire then, that God must be able to communicate with you; and you, in turn, must be able to hear and confirm that it is directly from God. But then if your God is made from man's hand, then it is both dumb and deaf. Even if it is an AI (artificial intelligence) robot, it was preprogrammed by someone and is definitely not a God and is not able to see the end from the beginning. An idol certainly will not be able to speak instructions or listen to your requests.
6. Here in the examples and quotations given above, the Hindu deities were unable to accomplish a task ahead of them as they are. Therefore, the major Hindu deities had to assume another persona in order to complete or accomplish the tasks ahead of them. Why should the populous resign themselves to a lesser god or deity who is not all powerful and supreme over all? Therein lies that conflict, when the Hindu gods, who had been described as all powerful in so many ways and yet deficient and inadequate in many circumstances, that makes one question as to who they are in reality. Entities claimed to be gods and supernatural and yet were not really gods. There is only one answer to that query.

CHAPTER 10

Major Hindu Doctrines (II)

This section covers the following doctrines, and they are all taken from the *Vedic* texts, major *Upanishads*, *Ramayana*, *Mahabharata*, *Bhagavad Gita*, and the major *Puranas*:

A. Introduction

The ultimate goal of the post-*Vedic* doctrines is to be at one with the gods (Brahma, Krishna, etc.) through self-righteousness (good works), and the doctrines show the different ways and means on how to achieve it. This is contrary to biblical teachings, where salvation cannot be achieved by good works as it is a free gift and that man's righteous is a filthy rag but that God provided a way of salvation through the crucifixion and resurrection of His begotten Son, Jesus Christ, who was made a sin sacrifice for mankind's redemption. Please read chapter 5, section C.

Mankind is created with a self-will, thought, and conscience precisely so that mankind is resistant to the possession by an exterior entity, spirit, or demons. These Hindu doctrines do the opposite with their different methods and practices on how to destroy the self-will, conscience, and thought so that the person can achieve unity with a foreign entity, spirit, demons, or "gods." This conclusion is not made because of personal biases but is supported by the numerous quotations from the different sacred Hindu texts as addressed below.

B. Krishna's Claims

- (i) Krishna had come to cleanse the earth by conducting an apocalyptic war with King Duryodhana and his sons. To show his resolve, Krishna said that he killed his Uncle Kamsa because he was a tyrant. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 14, Duryodhana and Krishna*)

Comment

It seemed that Krishna failed in cleansing the earth because after the Kurushetra War in the Mahabharata as there continued to be wars in the Indus Valley until the whole civilization (Mohenjo Daro and Harripan) disappeared. Or maybe he did such a good job that he wiped out the complete civilization in the Indus Valley.

- (ii) Krishna's claims about himself: (a) His song will set Arjuna free because it is higher knowledge, imperishable, and wisdom; (b) his way is the way of an Avatar; (c) his spirit pervades the universe and everything else, and all things exist in him; (d) he is the very essence of everything; (e) during the dissolution, everything will return to him, and he will issue forth everything again; (f) *he is the lord of illusion (maya; for the purpose of deception)*, he is the rite of wisdom, and the source of the undying (or life of the living); (g) he is the father, mother, the purifier and the end of all knowledge; (h) he is the A, U, M, and the *Rig, Sama, and Yajur Vedas* (missing the Atharvaveda); (i) "I am the heat of the sun and master of the rain"; (j) "I am deathless, and death will show the hidden life"; (k) worshippers of the Soma and *Veda* missed the mark and will only go to Indra's realm to enjoy the pleasures of the devas and when the merits are exhausted, they will be reborn again and again into the earth as those that died go to whom they worshipped; therefore, only those that worship him (Indra) will come to him, and there will be no rebirths; (l) "I am all the gods and the *Vedas* as well"; (m) "Those who worship me will come to me"; (n) "Any offering made to me I will enjoy, and whatever you eat, I will eat"; (o) "I am in everyone that worships me and I in them, and even the most evil men, if they worship me, will receive peace and be a muni or sage." (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4, The Bhagavad Gita*)

- (iii) Krishna continues to claim that he is everything within and without. The believer should love and devote all to him, and he will come to life in death and here are some of the claims not already mentioned above: (a) not even the devas or the rishis know his beginning and that he is the source of everything in existence; (b) he is the origin of all things, gives understanding, chases away ignorance, and is a lamp of wisdom; (c) "Of my divine form, there is no end as I am the beginning, middle, and the end"; (d) "I am Vishnu, Maruts, Sun and Moon, of the *Vedas* I am the *Samad Veda*, Rudra, Yakshas, Agni, all the Brahmans, Asges, Rishis, and even all the trees, etc."; (e) "I am Yama (god of the dead), who devours everything"; (f) "I am admired by all females and well-known in prosperity, speech, memory, intelligence, firmness, and patience"; (g) "I am the chief deceiver among dice players"; (h) "Nothing can exist with me"; (i) "Of lovers, I am *Kama*,

the god of pleasure and erotic love"; (j) "I am Vasuki, the king of serpents, and of the cobras, I am Ananta"; (k) "Those who worship me are the most perfect yogins"; (l) "Fix your mind and thoughts on me, and you will live forever"; (m) "If it is impossible to be fully focused on me, then surrender and offer your life to me"; (n) "He who does not rejoice nor grieve is beyond good and evil, sees no difference between an enemy and a friend, who sees praise and blame as one"; (o) "He who has no permanent dwelling place and fully surrender in faith to me with his whole heart is dear to me." (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 6, The Bhagavad Gita*)

General comments

With all these twenty-two claims about himself, Krishna, an avatar of Vishnu, is in reality claiming that he indeed is everything, and yet there are conflicts in his claims. Krishna claimed he is the *Vedas*, and yet he claimed the *Vedas* are inferior as the person who believes in the *Vedas* are stuck in the Samsara cycle. Krishna said that he is deathless, and yet he died at the hand of a deer hunter or Ventala, as in the *Mahabharata* found in chapter 7E, section P (ii).

However, he did say what is really true, and that is he declared openly that he is the great *deceiver*, a master of the *maya* or illusion, and is the serpent Vasuki and Ananta. A person or god is not a deceiver because he deceives, but he deceives because he is a *deceiver*, and that is his inherent nature.

Krishna claimed that he is the god of erotic love and pleasure, but that is contrary to his doctrine of renunciation of all desires, feelings, wants, and needs, which are discussed later in this chapter. How is it possible for a person or god devoid of feelings to be able to love? Love requires honesty, emotion, truth, and full commitment, which is not Krishna. It would be of interest for the reader to compare Krishna's claims with that in chapter 6. The claims of Krishna are aligned closer to that of chapter 5 and chapter 6.

(iv) Krishna speaks of nature as near and yet so far and that in the cosmos, ego and intellect are five senses of the body and five senses of the mind, and the five senses considered are pleasure and pain, desire and revulsion, the entire being, intelligence, and will. All these are knowledge: humility, honesty, nonviolence, patience, self-depreciation, and the perception at birth, death, old age, illness, and pain are evil; detachment, no dependence on wife, children, or home; same attitude toward pain or pleasure; total devotion to Krishna, solitary life, and the continual dedication to yoga. In order to reach the Brahman, he is totally unattached to anything and yet supports the universe, has no beginning or end, is transcendental, eternal, is beyond what is and what is not, is totally free of the *gunas* (*sattvas*, *rajas*,

and *tamas*), is within every creature and beyond, subtle beyond the grasp of the mind (the idea or concept of duality).

Attachments cause the soul to give birth to good and evil, and regardless of how a man lives, if he experiences the *Brahman*, *he is free from the Samsara cycle of rebirths*.

The three ways to realize the universal soul or spirit are by (a) *dhyana* (yogic meditation); (b) *gunas* (ability to control the *sattvas*, *rajas*, and *tamas*); and (c) *karma* (Hindu universal law of action and reaction), and the ignorance of these three ways leads to worship. And they, too, must cross the sea of death and get reborn. A person will only see god if he sees god in everything and is deathless in this mortal world.

When a man sees the actions in the world is by the *gunas* and never the soul or the *Atman*, he then truly sees as the soul is without action. The *Brahman* is without beginning and lives in every being and does not act as it is touched by action; therefore it is untainted and immaculate. A person who can differentiate the difference between the body and the knower of the eternal soul or *Atman* becomes free and receives liberation or is fully illuminated or realized. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 7, The Bhagavad Gita*)

Comments

Even though as Krishna was able to point out things about human nature, even before the dawn of Western psychology, he preached the doctrine of the Samsara cycle of continual deaths and rebirths, and the concept of man achieving immortality so that he can be "as god," which cannot be proven and is the oldest trick of the ages. But then it comes from the master of deception and illusion, and therefore you cannot know when and if he is telling the truth or a lie because his preaching is usually having both truth and lies all intertwined!

The concept of the Samsara cycle is derived from the fact that the snake sheds its skin and is "continually reborn." Krishna can claim all that he wants, but does it have any validity since he has proven himself with his own words that he is a liar and deceiver? A person is not a liar because he lies, but he lies because he is a liar. There is a subtle difference but a very important and crucial one. A person must be consistent with his words and claims, and how much more so if he is a godhead or deity? A *deceiver* cannot be righteous or holy because the moment he lies, he becomes unclean is tainted by sin. Krishna willingly perjured himself because he was unable to resolve the matter without doing so as in *Mahabharata*, Vol. 2, Book 7, Droan Parva, 12, Arjuna's Dream, p. 323.

But Krishna cannot perjure himself. It is not "in" him or his nature. He is only showing his true nature, a *deceiver* and a perjurer. You can read that in Krishna, chapter 7D, section H (xxv). This is a dangerous doctrine in that if a deity that is highly esteemed by his millions of devotees is a deceiver and liar, it affects the devotees

mentally and psychologically in that it is acceptable for a god to lie or deceive. Then there should be no problem or difficulty for the devotees to do likewise. You begin to wonder if this behavior becomes deeply imbedded or ingrained in the Hindu psyche.

- (v) Krishna claimed that he was reborn into this world in every age to preserve the good and destroy evil and reestablish the dharma. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

So here is a contradictory statement in the *Bhagavad Gita* that if Krishna is continually reborn into this world, then Krishna himself is stuck in the Samsara cycle, and he is therefore not immortal nor achieved self-realization or illumination!

- (vi) Krishna claimed that the castes, gunas, and karma came from him and is changeless and beyond action. Actions are not attached to him because he is not attached with their results, and to know that is to live in freedom (*Bhagavad Gita, Chapter 8, The eternal godhead, p. 161*) and practicing an active life. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

Here, again, both Brahma and Krishna claimed that each is responsible for the creation of the caste system in India. In Vishnu Purana 3.1.3, "Divisions of Earth and Origin of Cereals," Brahma is responsible for the creation of the Caste System, and you can read that in chapter 7A, section H (vii).

- (vii) Krishna is the god to be worshipped, and when worshipping other gods, in reality, one is worshipping Krishna. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

And yet in chapter 7E, section G, Krishna had to do penance, seeking boons from the god Shiva, showing Krishna's inferiority to Shiva. If that is the case, how is it possible to be one with Shiva?

- (viii) All the three gunas are part of Krishna's divine maya (maya is the ability to create an illusion to deceive), the power to deceive and cause confusion. When people are deceived by the maya, they perform evil deeds and are

not devoted to Krishna. They lose the power to differentiate and follow their lower nature. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Why would Krishna need the ability to create an illusion in order to deceive? To create a maya is to create falsehood, and to create a falsehood is to lie and deceive. Why would a god want to lie in order to get what he wants? To lie is to be like everyone else, a human, for the purpose of dictating the outcome of an event or to control the other party or parties involved. What it is also saying is that Krishna is unable to get what he wants unless it is with a lie or a deception. To lie is to sin, and how is Krishna able to absolve his own sin?

- (ix) People come to worship Krishna for different reasons, but unwavering devotion of wisdom surpasses all others. Blessed are those that follow the spiritual paths, but those who are in union with Krishna is the highest goal. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

And yet from those who are unable to attain union with Krishna, Krishna declared that he does not love them at all as mentioned in chapter 7E, section H (xvii). That showed that Krishna's love is conditional, and if you do not make the mark, it is just too bad for you!

- (x) Many people and the world are deluded by the maya to know that *Krishna is without birth, changeless*, and eternal and that Krishna knows everything in the past, present, and the future. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

The above statement is not wholly true as according to the *Mahabharata*, Krishna died by an arrow from a hunter, and if he did come back, he would have to come back in another form or another life according to the same doctrine that Krishna is promoting of reincarnation, an avatar, or get stuck in the Samsara cycle. The story in the *Mahabharata* never did reveal in what manner Krishna returned to earth. Further to that, you can read about Krishna in chapter 7E, section B, as his earthly father was Vasudeva and earthly mother was Devaki, and his foster parents were Nanda and Yashoda.

(xi) “Everyone is born deluded by the dualities of attraction and aversion, but only those that are fully devoted and established in me are freed of delusion.” (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

It is interesting to note that Krishna requires full devotion in order for a devotee to be free of delusion, when he himself is not, being the master of delusion or maya himself! How then is a devotee able to be free of delusion when he is in union with the master of delusion? It does sound like doubletalk, and you are being lied to!

(xii) Warning to those who disrespect Krishna by limiting him to his human form and underestimate his divine power as they are asking for spiritual harm. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Indeed, that is a severe warning and a threat. There is no protection for a person if the spiritual world decides to harm you, unless you belong to someone with greater power. Please read chapter 5, section C (xvi [b3]).

(xiii) Krishna is the summation of the powers of all the devas and devis, and only he alone is to be worshipped as he is the only refuge and is the beginning and the end. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Here is another falsehood as believers, as well as Brahma and Vishnu, are asked to worship Shiva’s penis as in chapter 7C, even Vishnu in chapter 7B, and Brahma in chapter 7A. So the Hindu worshipper and devotee is in a quandary as who to really worship.

(xiv) To have just devotion to Krishna is insufficient to achieve the divine self, but one must have understanding of Krishna’s nature and his universal nature. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Who defines what is sufficient to achieve the divine self as there is not a list of requirements to be found? So it is by guess and by gump. So a devotee is chasing after a moveable target. Just as Krishna had claimed about himself that he is a liar

and deceiver, that is his nature and universal nature as that of a serpent! Sadly there is nothing to the contrary that can be found in any of the sacred Hindu texts.

(xv) Krishna shared the secret of how to acquire “knowledge” or jnana and “life force” or vijnana so that a person can be free from all evil, and this great knowledge is a great purifier. It is righteous and imperishable and joyful to practice and experience. And those without faith in the supreme law of life cannot attain Krishna but return to the life of continuous rebirths or from death to death. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

It all depends on the definition of evil. Evil is not a person or an entity. Evil is doing what is right in your own eyes and not what is right with God. Once the deed is done, it is evil and cannot be undone, nor can it be purified as there are consequences for evil deeds. You cannot reverse a deed. Krishna had never shared what is the supreme law of life, but one can only assume that it was total dedication to Krishna and forsaking his family, wife, and children and the rest of the world and attaining immortality, which had never been proven. Do you not think it is evil to leave one’s wife and children to be destitute and without support and love?

(xvi) Krishna calls himself the god of love, and anyone who truly loves and worships him will never come to spiritual harm nor perish and will in the end attain the supreme goal or union with the divine Krishna. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Krishna can call himself anything he wants, but when he is at one with the Divine Self, he should have no feelings nor desires and therefore cannot love as love involves an emotion, truth, and commitment. Neither can his devotees feel anything at all as they are also devoid of feelings. So it is pointless being the god of love. And furthermore, Krishna does not love you if you are not in full union with him as in chapter 7E, section H (vii). How is Krishna going to protect the millions of Hindus all over the world from physical harm when he is not omnipresent?

(xvii) People who do not see the divine Krishna in all things animate and inanimate and look beyond the physical are deluded, and their lives are empty and fraught with disaster and evil. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Ninety percent of the world's population do not know nor see Krishna at all and are contented, and many are even happy with their lives. Most of the lives in Hindu India are fraught with poverty as compared to the Western world, and neither Krishna, Shiva, Brahma, nor Vishnu has blessed them. And millions of Hindu intellectuals from India are in the West, enjoying the wealth, prosperity, and freedom that they never had in India.

(xviii) Only those who seek Krishna with a single-mindedness realize that Krishna is the eternal source of all. They worship me without wavering and with full devotion, and they will see my face everywhere. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Why would you want to worship Krishna as he is subservient to Shiva and his penis or Shiva Linga as in chapter 7C? And furthermore, he lies and perjures himself! And Krishna also claimed that he is a demon as in chapter 7E, section D (iii). How can it possibly be that Krishna is both god and demon unless he is a deceiver and liar?

(xix) The devotees will realize that I, Krishna, am the ritual, the sacrifice, the medicine, the mantra, the creator of the universe, the purifier, the syllable OM, and the sum of all the sacred scriptures in the Vedas. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

It does seem that Krishna has already pointed out that the *Vedas* are inferior to the doctrine of self-realization. Krishna is not even mentioned once in the *Vedas*! Krishna is also making the same claim as Shiva the purifier and destroyer and Brahma (chapter 7A) as well as Shiva the creator (chapter 7C).

(xx) Krishna claimed that he truly is everything eternal the beginning and the end and even death, what is, and what is not. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Yes, and Krishna is also Prahlada, an Asura or demon, who is a keen devotee of Vishnu as in chapter 7E, section D (iii). So why are you worshipping a demon like

Krishna? It does seem that Vishnu himself, Brahma, and Shiva had been shut out of the process and do not deem it as important at all in this pursuit of immortality. But if you say that Krishna in reality is Vishnu, then you have to say that Vishnu was forced to worship Shiva's penis and is therefore inferior to Shiva. Please read chapter 7C, sections I (i) and K (xi) on the worship of Shiva's penis.

(xxi) The people who died will go to or return to those whom they worship—their ancestors, devas, devi, etc. Those that worship phantoms will go to the phantoms. And those that worship me will return to me, Krishna. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

It seems to me that Krishna died as in the *Mahabharata*, when he was killed by a deer hunter. How then can the devotee go to Krishna as Krishna probably reincarnated into another character that is an avatar of Vishnu (since it says that Krishna is immortal). If Krishna comes back as another avatar, who then is that character? If it is just Vishnu, there is a problem because the avatar and Vishnu exist at the same time, and so do all the avatars of Vishnu. Who then does the devotee go to? Vishnu? If Krishna is reincarnated somewhere, somehow, then it is only reasonable to say that Krishna is a spirit that left the body, and therefore, its existence continued when his spirit entered another body and is in control of that body.

(xxii) Even sinners, when they take refuge in me (Krishna) and become holy. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

How is it possible for the devotee to become holy, taking shelter in Krishna, when Krishna himself sinned, when he deceived and perjured himself, and therefore become unholy? Can unholiness produce holiness? Deception and illusion are part of Krishna's nature, and therefore, sin is in him, regardless of what he does or claims. There is no way for Krishna to sever the ties with his sin nature! He can perform a thousand tapasyas or sacrifices and offerings, and that will not be able to sever sin from his nature!

(xxiii) All who seek me (Krishna) with devotion worship me always with all their hearts, regardless of status in society, will be in union with me. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Do you want to be in union with a deceiver and perjurer? And do you not sin when you are in union with the one who has a sin nature and therefore unholy?

(xxiv) Krishna is also Indra of the Vedas, and he was defeated by Krishna, who protects the people from Indra's stormy wrath (Krishna fighting with himself?). (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

Did not quite make any sense at all. Krishna became Indra in the *Vedas* and was defeated by Krishna himself? Furthermore, if Krishna can be Indra, then he is the Indra character who was fearful of Ravana in the *Ramayana* or the Indra character who deceived and raped Ahalya, wife of King Maharishi Gautama, in the *Ramayana*? You cannot pick and choose "only the good" from someone for yourself and not inherit all the bad also!

(xxv) The true divine self, Krishna, is present in all, and he is the creator, preserver, and the destroyer. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Is Krishna taking the title from Shiva as the Destroyer and from Brahma as the Creator? You should not forget his claim that he is the master of the maya or illusion. If Krishna is truly present in all, then there is no need for further union with him. Why is there a need for Krishna to enter another person as in chapter 7E, section E (xxiv, xxv, and xxvi)?

(xxvi) The Knower, Krishna, is also known as the light of light, knowledge itself, and those devoted to him are united with him. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

So when Krishna died (chapter 7E, section L [ii]), as he was killed by a deer hunter (Ventala) named Jara in the Mahabharata, so then what happened to the unity with Krishna? Did the devotee also die? What happened to the light of light? Did it go dim and extinguish? Light represents purity, so what happens to that purity when that entity is a deceiver, perjurer, or liar?

(xxvii) Krishna is not only the Atman (universal soul) but transcends the Atman. The liberated self, now an immortal soul, is in union with Krishna but does not become Krishna. Those in union with Krishna will live with Krishna in his loka (heavenly abode). (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

In truth, the *Bhagavad Gita* rightly claimed that Krishna is the Atman or universal spirit or soul, and it is this spirit that enters the devotee to have union with him and not the other way around. Therefore, when the self-will is weakened or destroyed, then the Atman or universal spirit enters the devotee through the crown of the head to have union with the devotee! The word *union* gives you a false sense of an equal partnership, but the reality is the universal spirit or Atman will have dominion over the devotee and is therefore possessed by the Atman, Brahma, Krishna, Vishnu, or the Serpent! For more on destruction of the self-will and possession, please go to section F for more details. They are all superior to you and therefore will possess you and therefore be an unequal partnership.

Krishna's claims and the Samsara cycle

(xxviii) Krishna is the divine self, the Atman, Vishnu, and returned to the earth again and again, age after age, to relieve oppression and renew righteousness. (*Bhagavad Gita, Chapter 10, Divine Splendor*)

Comments

It seems that the whole creation is stuck in the Samsara cycle as even Krishna, the self, the Atman, and Vishnu had to return again and again, age after age. The whole world will start again with the Stone Age, and later the reinvention of mathematics and science. All that is accomplished is lost, so what is the purpose of creation? Hitler, Stalin, and General Pol Pot will eventually ascend the Samsara cycle and be at one with Krishna! So what is the point of being righteous when everyone will eventually end up in the same place?

(xxix) Krishna's claim and the Samsara cycle. Krishna claimed that it is he who decides and arranges for people their rebirths again and again. Lust, anger, and greed are the three doors to hell, and a person must avoid it at any cost. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

So who runs and operates the Samsara cycle when Krishna was preoccupied with the Arjuna in the Kurukshetra War in the Indus Valley? And there is nowhere to be found that says Krishna is omnipresent. Dang! The Samsara cycle must have taken leave of its operation for a short while.

C. Krishna's Doctrine: Dharma

- (i) The law of Karma, which is action or deed, is you reap what you sow. (*Bhagavad Gita Chapter 3, Selfless Service*)

Comments

This law of Karma is not totally true unless there is a final judgment day for all. In Krishna's doctrine of the Samsara cycle or continual rebirth, depending on the amount of accumulated merits, a person will either go up the ladder or devolve as in chapter 10, section D (xiv). Adolf Hitler, after killing more than six million people, will eventually work his way up the ladder of the Samsara cycle and finally to be at one with Krishna!

- (ii) Eight paths of the dharma. The gods do not protect men with their weapons, and for those who wish success he blesses with intelligence, and he would know the *eight paths of the dharma (religious and moral law): sacrifice, study, asceticism, charity, truth, mercy, forgiveness, and contentment*. And the first four exist from vanity, and the last four are found in a truly great man. As fire purifies gold, so does a man by his character, honesty, conduct, and courage when in panic. Poverty tests a man to have self-control and friends in times of danger and trials. The question is, how does Krishna fare with the moral law of truth when he claimed that he is the master deceiver or liar? (*Mahabharata Vol. 2, Book 5 Udyoga Parva 7 A Blind King's Terror*)

Comments

Both Krishna and Shiva interfered by siding with Arjuna in the Kurukshetra War, so it is very difficult to take these eight paths of the doctrine seriously because when Krishna, Shiva, Brahma, and Vishnu all fought, quarreled among themselves, and all are deceivers or liars, how can one possibly trust anything said? Would you trust your very good friend or spouse if he or she is a known liar or deceiver? The character must conform to the Word or the Word cannot be trusted nor the speaker. Poverty does not test a person as much as that of a rich person.

- (iii) Krishna informed Arjuna that it is the Kshatriya's nature and dharma to fight, and because of that, it is no sin. But if the Kshatriya do not fight, then it becomes a sin as it is contrary to his nature. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 3, A moment of Crises*)

Comments

The Kshatriya is of the warrior caste, so if they fight and kill, it's not sin as it is their dharma. Similarly, the Shudra (the lowest class of serfs) cannot fight for their cause because that is not their dharma and therefore sin. The lowest caste is deigned to a life of misery, and they cannot do anything to improve their lot because it is their dharma. There is something terribly wrong in the caste system that is created and promoted by the Hindu gods Krishna and Brahma. If the caste system is truly of god, how is it possible for a Hindu government to ban the practice of the caste system in India? And if the caste system is not of god, then both Brahma and Krishna are not gods but spiritual entities who tried to enslave the people! That also challenges the sacredness of the Hindu religious texts!

- (iv) In an answer to Arjuna's question regarding Krishna preaching that a man knows the happiness or bliss of the universal soul or spirit, when all his desires and torments disappeared, he becomes wise and is illuminated. Nothing affects him: not the worst tragedy, not sorrow, desire, anger, fear, lust, grieve, or affection. He had severed his bonds with the body. When the tortoise withdraws its legs, so does a rishi withdraw from his senses. A person is illuminated when he tames his mind and senses while focusing on Krishna.

From desire comes the object of attachment of the senses. With desire comes anger, and anger, confusion, and from confusion, forgetfulness, and from forgetfulness, the ability to discriminate—then a man is destroyed. A pure spirit comes from a disciplined mind and attains peace, ending sorrow. Peace is the ocean of the soul of a Brahman, and he will not fall back into his old ways. At the time of his death, he attains eternal enlightenment and the bliss of god.

Arjuna asks Krishna why then is he pushing him toward the savagery of war. Krishna replied that doing nothing, man does not become free but a hypocrite. Arjuna was born to the Kshatriya class and therefore a warrior, and he should fulfill what he was born to do, and without warring, he cannot sustain himself, and therefore, *he should let war be his worship*. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4, The Bhagavad Gita*)

Comments

Here Krishna is trying to convince Arjuna that because he is of a caste of a warrior or Kshatriya, he must fight and even kill, and there is no way out of his dharma. And without war, he cannot sustain himself? Wow. So being born a Kshatriya, a person can kill hundreds and thousands, and that is justified. I wonder what dharma a person must have to be justifiably killed. Must Kshatriyas or warrior, who have no desire kill, be commanded by Krishna and be forced or coerced to go to war and kill? Here is where the rationale is justifiable because a person is reborn again and again, and therefore, what harm is there to kill as per your dharma? Therefore, there is no guilt involved as every killing is justified by the dharma. What a dangerous doctrine and philosophy! You can use the same argument and kill your neighbor and take his possessions and even his wife and children.

- (v) God made men with his own nature and dharma, and by following his nature, he will prosper from his desire, and by following his dharma, he worships gods, and the gods in turn will nurture him. Being unattached to all desires, lust, rage, fear, and evil, a man achieve eternal bliss. Rage and lust are deadly enemies, and the deluded intellect feeds on them. In order to go past both lust and rage, one must transcend the intellect as it is the atman that sets one free. *Krishna pronounced that he is free of all karma and yet owned everything. (Mahabharata Vol. 2, Book 6, Bheeshma Parva, 4, Bhagavad Gita)*

Comments

Here in the *Mahabharata*, Krishna claimed that he is free of all karma, and then in *Mahabharata Vol. 2, Book 6, Bheeshma Parva, 6, The Bhagavad Gita p. 167*, Krishna claimed that he is the chief *deceiver*, and that means liar! Also in *Bhagavad Gita, Chapter 7, Wisdom and Realization*, Krishna claimed that he is concealed in the maya or illusion that causes confusion and delusion. That in reality is the character of a serpent, which Krishna claimed he is in the *Mahabharata Vol. 2, Book 6: Bheeshma Parva 6, The Bhagavad Gita*, and that he is also, Vasuki, the head of the serpents. How then are you able to trust Krishna? How do you know when he is telling the truth? And how are you able to differentiate the truth from the lie?

Krishna is unable to separate or keep himself from telling falsehoods because he claimed he is the master of the maya! How can a person be full of bliss when devoid of emotions, feelings, and trust?

- (vi) Since the self is unchanging, immortal, eternal, affected by anything, then a warrior, when confronted by war, should be pleased and not fight the

battle, which is sin, violating your dharma. (*Bhagavad Gita, Chapter 2, Self-realization*)

Comments

Same as (iv) above.

- (vii) Death means the attainment of heaven, and victory in war is enjoyment of the earth, and to engage in a great battle is to be free from sin. (*Bhagavad Gita, Chapter 2, Self-realization*)

Comments

Same as above (iv). If Krishna is not free of his nature, which is the lord of deception or lies, how can you possibly be able to free yourself from sin? In Christianity, only God provided a way to be free from sin, through His begotten Son, Christ Jesus, as described in chapter 5.

D. Self-Realization and the Vedic Practices

- (i) The yagna—or worship with an offering with the pouring of an oblation into the fire—is necessary for those who are not engaged in selfless service. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

The yagna worship and offering are past *Vedic* practices and pronounced inferior to that of self-realization promoted in the *Bhagavad Gita* and *Upanishad*. Also, it is impossible to experience the state of divine love because if a person who is free of the dualities of life cannot feel at all, and Krishna cannot have divine love because he himself had self-realization, he cannot feel or have desires and is free of all attachments and therefore cannot give love to all creatures as it is pointless.

- (ii) Those, who practices ritual and sacrifices as instructed in the Vedas will never reach their goal of immortality and achieve union with the supreme self, Krishna. After death, they will enjoy heaven for a time, and after their merits are used up, they are reborn again and again to have another chance to renounce their attachments and desires. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Here the doctrine is that a person, after he or she dies, goes to heaven and enjoys the merits won, and after it is used up, they get kicked out of heaven and back down to earth through rebirths so that their residency in heaven is only temporary. Therefore, in this instance, the husband and wife can easily be separated, and never shall they meet as they had different levels or merits. It also means that all the thousands of the devoted Vedic priests for over hundreds of years, with their sacrifices and meditations, were stuck in the Samsara cycle and were reborn into the miseries of life.

(iii) Those who conducted ritual, sacrifices, drink the Soma, and free themselves of evil will go to heaven, where the gods are, and enjoy their celestial pleasures, but when their merits are used up, they are reborn into this world of endless death. “Only those who meditate and worship me constantly and without attachments, I, Krishna, will supply all their needs.” (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

This statement in reality is actually very contradictory because why would Krishna supply all their needs since, when illumined, they will have no feeling, needs or wants, or any attachments?

(iv) Those who practice rituals and sacrifices as instructed in the *Vedas* that they will never reach their goal of immortality and achieve union with the supreme self, Krishna. After death, they will enjoy heaven for a time, and when their merits are used up, they are reborn again and again to have another chance to renounce their attachments and desires. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Please read comments in section B (xxviii and xvix) on the Samsara cycle. As previously mentioned, those who did not earn sufficient merits are devolved into beasts as in chapter 11, section D (xiv). And even worse, they can possibly be devolved into viruses and bacteria, so how then is it possible to earn sufficient merits to return as humans again? Do the bacteria and viruses earn their merits by the number of humans they infect?

(v) The three ways to liberation are (a) worshipping, (b) chanting the name of God to purify the mind, and (c) the singing of the *Vedas* or devotional songs. (*Shiva Maha Purana*)

Comments

In the introduction, the Upanishad had already claimed, as in (vi), that it is inferior to the meditation (yogic) and will never attain immortality. So why would one waste one's precious time with worshipping and singing Vedic or devotional songs?

(vi) Knowledge is twofold, higher and lower. The study of the *Vedas*, linguistics, rituals, and all the arts can be called “lower knowledge.” The higher is that which leads to self-realization. *The rituals and the sacrifices described in the Vedas deal with lower knowledge.* The sages ignored these rituals and went in search of higher knowledge. Such rituals are unsafe rafts for crossing the sea of Samsara, of birth and death, doomed to shipwreck who try to cross the sea of Samsara on the poor rafts. Ignorant of their ignorance, yet wise in their own esteem, these deluded men, proud of their vain learnings, go round and round, like the blind led by the blind. Living in darkness, immature, unaware of any higher good or goal, they fall again and again into the sea.

But those who are pure in heart, who practice meditation and conquer their senses and passions, shall attain the immortal self, source of all light and source of all life. Action prompted by pleasure or profit cannot help anyone cross the sea. Seek a teacher, who has self-realized the self, to the student whose heart is full of love, who has conquered his senses and passion, and the teacher will reveal the lord of love. (*The Mandaka Upanishad. Part 1*)

Comments

Here the *Mandaka Upanishad* reinforced the allegations that the Vedic practices are inferior to self-realization or illumination, where a devotee can achieve immortality. If Krishna, Indra, Shiva, or even Brahma are unable to control their desire to deceive and lie or perjure themselves, what chance do you think you have to achieve immortality? If the Hindu gods themselves do not make good examples, what hope is there for us mere humans? The only hope is as found in the biblical doctrine, where God provide for himself a lamb (Jesus Christ) of sacrifice for sin so that it fulfills all the conditions to be free from sins, the curse of the law, and death. For details, go to chapter 5.

(vii) Those who practice rituals and sacrifices as instructed in the Vedas will never reach their goal of immortality nor achieve union with the supreme self, Krishna. After death, they will enjoy heaven for a time, and when their merits are used up, they are reborn, again and again, to have another chance to renounce their attachments and desires. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

The age of the Vedas had passed as the believer and devotees became attracted to the idea of achieving immortality, and to do that is to become one as gods. This idea of achieving immortality became the forefront of Hindu thought, religious philosophy, and doctrine, and it is then labelled a self-realization. The only path to immortality is to be at one with the godhead or labelled universal spirit, universal soul or Atman, Indra, Krishna, the Spirit of Brahma, or Vishnu. Self-realization is not coming to know your personal self but that of god or the universal spirit in you. The god, “universal spirit,” or universal Atman is in really a foreign entity or spirit, and you only find that in the sacred Hindu text, and that is as shown below. The foreign Spirit will enter you after all the barriers are deconstructed or destroyed and will leave you when you die, and that is also shown below. In religious terms, it is called “spiritual possession.”

The Vedas are described as lower knowledge or can be described as inferior knowledge because its practice did not lead to immortality and be at one with the godhead, Atman, universal spirit or the self but is stuck in continual rebirths and deaths. The practices of the *Vedas* welcome the deities to the sacrifice and worship whereby the devotees asked for protection, wealth, prosperity, power, and progenies, but there never was a promise of being at one with the deity, thus attaining immortality.

Here lies a very misleading doctrine as the self or your inner self which is not about you or soul or your spirit, but it is in reality an external reality or spirit that will come into you and take over and become you, a new person. Thus it is termed a realizing of the *self* or becoming aware of the *self*. You will see in the sacred texts quoted that the “self will come and enter into you when you make yourself ready and leave you when you die.”

So when you prepare yourself through meditation or yogic meditation, the *self* will enter you, and thus, you realize the *self*, thus the term self-realization. That is called possession by alien entity. All this is done under the pretext of unity with the self, thus attaining immortality. The attraction and temptation is that an ordinary person can be as god. So all Brahmins and gurus who practiced the art of meditation to free themselves of all attachments truly prepared themselves to be filled with spirit of the self, and you can call it Brahma, Krishna, or Vishnu, but the result is the same.

Unity with the Brahma, Krishna, or Vishnu and becoming one with him, and therefore being as or like a god. Thus fulfilling the scriptures in the Bible (Genesis 3:1–5), when Satan (embodied as a serpent) tempted Eve in the Garden of Eden.

Now the serpent was craftier than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’” The woman said to the serpent, “From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” The serpent said to the woman, “You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and *you will be like or as God*, knowing good and evil.” (emphasis added)

For more details on this comparison, please go to chapter 5, section C, and chapter 6.

E. Self-Realization

- (i) Thousands seek perfection, but only a few realize Krishna. The eight divisions of the Prakriti are earth, water, air, fire, akasha (basic essence of all things), mind, intellect, and ego. Krishna also claimed he has a higher nature, and it supports the whole universe and is the source of all life. The birth and dissolution of the universe is all found in Krishna, and the whole universe is suspended and is hung like the jewels that are hung around his neck. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

So it is really too bad that hundreds of millions of Hindus never realized Krishna, and those that do not realize Krishna he does not love! Read chapter 7E, section H (xvii). Krishna only loves you if you are successful. Otherwise, it is just too bad for you.

- (ii) The two fundamental principles of all things are: (a) Prakriti (principle of mind and matter); (b) Purusha (principle of the spirit). The union of the Prakriti and the Purusha sets in motion the creation of the world. The purpose of self-realization is to separate the Purusha from the Prakriti. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

The intent is for the spirit to be totally separate from the body and mind and therefore renounce all attachments. When that happens, the self-will is destroyed as according to section F (ii) and thereby allowing any of the Hindu gods (Vishnu, Krishna, Brahma, etc.) or foreign spiritual entities to enter into you through the crown of your head as pointed out in section F (iii). And when that happens, the term used is that you become in union with Krishna, Brahma, or Vishnu and that you have become fully realized and thus realizing the universal SELF or Atman and therefore achieve unity with god or be at one as god. The word *union* is not what it implies, but the reality of it all is that the foreign spirit or entity will possess you. For biblical doctrines on being one with God, please see chapter 5, section B (ii).

- (iii) Those that lack understanding will have temporary satisfaction in life, and when they worship other gods, they go to them when they pass on. “But those who have complete faith in me, will be unified with me, Krishna.” (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Same as in (ii) above.

- (iv) The purpose of life is to attain self-realization or union with the divine Krishna or they will be stuck in the Samsara cycle of rebirth. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

In their rebirths, they either go up the ladder of life or they devolve into lower beings. Here lies the threat for the general populous in that they are stuck in the misery of this life, and this doctrine gives them, they think, a way out of poverty and the caste system. But it is another lie because Krishna informs you himself that he is the master of the maya or illusion, a great deceiver as in chapter 7E.

- (v) The three gates of destructive hell are lust, anger, and desire, and if you renounce them, you will escape from the dark gates of hell. Do not disregard the teachings of the scriptures and be driven by selfish desires and miss the happiness and success or even the supreme goal of life. So let the scriptures be one’s guide and act according to the teachings. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

Krishna’s doctrine in the *Bhagavad Gita* is not in harmony with his actions as how can he possibly marry 16,108 women, as in chapter 7E, without desire or even one woman without desire unless it is a marriage without love but just for his gratification, which is lust! Same as in (iv). Many will try to tell you that Krishna marry all the women slaves he freed out of kindness and favor to them, so the same question remains: is it not lust or desire for the remainder? But then if Krishna is free of all attachments and lust and desires, why then is there a need for him to marry at all?

F. Self-Realization and Possession

When your free will or self-will is destroyed, then you lose the ability to think or decide for yourself. You essentially surrender it to a foreign entity or spirit that enters into you, and that is defined as possession. That is exactly what the sacred Hindu texts tell you what happened, and it is as shown below. The purpose of it all is to be in “union” with the foreign spirit or so-called divine spirit and therefore be as one with god. That is the ultimate goal of self-realization, free of attachment, renunciation, illumination, yogic meditation, etc., and that is to be one with the Atman or universal soul or spirit.

- (i) The self thought, “How can this be without me? If speaking is done by speech, breathing by breath, seeing by eyes, hearing by ears, smelling by nose, and meditation by the mind, then who am I?” *Entering the body through the gateway at the crown of the head, he passed into the three states of consciousness in which the self resides.*

Filled with wonder, we sing: “I see the Lord.” So, his name is Idamdra, “He who sees.” *The name Indra stands for Idamdra.* The gods do like to sit behind a veil. Indeed, they like to sit behind a veil. (*Aitareya Upanishad Part 1:3:11–13*)

Comments

Please do not be misled as the word self here refers to the universal soul or spirit, which is Krishna, Brahma, or Vishnu, etc. And it is not you but a foreign entity. So when you force the mind and body to renounce all things, you destroy the self-will. Here is the very core of Hindu meditation doctrines and tenets of the Hindu faith! In chapter 7E, Krishna claimed that he is Indra. The Indra is the god who disguised himself and raped Ahalya, wife of King Maharishi in chapter 7D, section K (i).

- (ii) He (Brahma) is the source of all the powers of life. *He is the Lord of all, the great seer, who dwells forever in the cosmic womb. May he purify our*

consciousness. O Lord (Brahma) in whom alone we can find peace. May we see your divine self and be freed from all impure thoughts and all fear. O Lord, from whom we receive the mantram as a weapon to destroy our self-will. Reveal yourself, protector of all. (*The Shvetashvatara Upanishad, The Upanishads pp. 155–157*)

Comments

Same as in (i) above. The mantram is like a proclamation of welcome to the universal self or spirit after the self-will is destroyed, meaning that a person is unable to resist the possession of his body! Herein lies the secret of yogic meditation to destroy the self-will of the meditator!

(iii) The mind and thoughts are locked in the heart when the consciousness leaves through the nine gates. When life's vital energy (prana) is withdrawn, the person has no access to his will. The prana must be made to move to the head through meditation. Only the yogi has control of the movements of the prana. *So if the prana exits through the aperture of Brahma, there is no rebirth but union with Brahma* or a state of Samadhi, thus achieving immortality. The *Bhagavad Gita* quoted the *Chandogya Upanishad* VIII, 6.5–6, saying that “if the prana goes upward to the crown of the head, going through the aperture of Brahma, he goes to eternal life, but if it exits through any gates, it will fail.” Repeating the OM mantram of the imperishable Brahman, which is Krishna, will lead you union with eternal Brahman. (*Bhagavad Gita, Chapter 8, The Eternal Godhead p. 161*)

Comments

This is the text (i), the Aitareya Upanishad, and it tells the partial truth about the purpose of the meditation and the renunciation of all attachments so that the self, Atman, or universal soul or spirit can enter the person and possess the person. The *Shvetashvatara Upanishad* tells you that the *yogic meditation process with its mantram destroys the will of the person or protective barriers* so that the Atman or universal self or Brahma enter the person. In chapter 7E, Krishna tells you that he is the Atman or universal spirit. How much clearer do you want to hear of what the meditation process is doing to a person under the false pretense of achieving self-realization? When you see that the deities, Brahma, Vishnu, Shiva, Indra, etc., are all associated with or personification of the serpent, are all *deceivers*, so how can you possibly expect the truth because truths and deceptions do not lie in the same bed together? You are either one or the other.

You can see for yourself that from the following summarized passages from the sacred Hindu texts on renunciation and self-realization. What it is really trying to do is to deceive you. All deceptions come with a bait or something that is good, something that is far and above your wildest dreams, “to be at one with the deity that you may attain the ultimate goal of immortality.” No new doctrines from an external source are introduced here, but all of them can be found in the Hindu sacred texts.

The truth is found in the sacred Hindu texts themselves, and they are found in the details as to what being one with or being as god entails. In the *Bhagavad Gita*, chapter 8, The Eternal Godhead, p. 161, it tells of the Spirit leaving through the Brahma aperture or opening, which is the crown of the head or the same way that it came into the person.

(iv) It is not the postures or exercise (hatha yoga) but the union with the eternal being, Atman, through the practice of the discipline of the mind to detach from the dualities of life and achieve profound peace. (*Bhagavad Gita, Chapter 2, Self-realization*)

Comments

Same as in (iii), once it is detached, it no longer has any control.

(v) Those who are able to be detached themselves through yoga have come to fully realize the self, thus achieving self-realization, having full control of their senses instead of letting their senses control them. (*Bhagavad Gita, Chapter 2, Self-realization*)

Comments

Same as in (iii). Here is a contradictory statement in that the person does not have full control of his senses as he has already surrendered them and with that, the universal self, Krishna, Vishnu, or Brahma that has full control, and that is why it is termed “spiritual possession,” meaning your body is possessed by a foreign spirit or demon. For more details, please go to chapter 6.

(vi) Once a person knows his true nature, he is in touch with his own immortality and realizes their union with the eternal being. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

Same as in (iii). Here in the “union with the spirit” means it is enjoined to the universal spirit or Atman, and it is the Atman that has the full control of the body. When that happens, a person loses all sense of feelings, wants, needs, desires, hunger, thirst. You can see the evidence of that in some of the Hindu festivals, like the Thaipusam festival, where the men pierced or skewed themselves with sharpened steel spikes and paraded or boasted their condition to the general populous. How does Hinduism differentiate between being possessed by a god or a demon, especially when Krishna tells you himself that he is also a demon as in chapter 7E?

(vii) To despair and be weak at a time of crisis is to yield to one’s weakness and stray from the path of liberation. (*Bhagavad Gita, Chapter 2, Self-realization*)

Comments

Same as in (iii), it is just a play of words, and the *Bhagavad Gita* called it liberation, but in reality, after the free will is destroyed, it really is possession by a foreign spirit, demon, or entity! Krishna in chapter 7E identified himself also as an Asura, a demon.

(viii) A person inherits a body through his lifetime and, at death, inherits another body. If a person is unaffected by the dual experiences of pleasure or pain, cold or hot, etc., they are truly wise and fit for immortality. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

If that is true, then you begin to wonder what spirit embodied that of Adolf Hitler or Stalin. Maybe someone of high position from India? If a person cannot experience pleasure nor pain, then that person cannot experience love or hate. Similarly, Krishna called himself the god of love, which is an impossibility because he cannot experience the duality of life. The same argument goes for Shiva, Brahma, Indra as to why they had consorts and had children when they had no sexual desires at all. To have sexual desires is to have attachments in life. Or does it mean the same doctrine is not applicable to the deities? Sounds hypocritical. Just read the chapter 7A, section K (xii) on Brahma, who masturbated and ejaculated semen during Shiva’s wedding because he lusted after Shiva’s wife. And that also happened to Shiva as in chapter 7C.

(ix) The impermanent has no reality as reality lies in the eternal, and those who can distinguish the two have attained the end of all knowledge. The eternal is in the universal and is indestructible, unchanging, and imperishable. That which dwells in the mortal body is immortal and immeasurable. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

Here the doctrine is teaching you that the universal spirit or Atman that had entered you is immortal and immeasurable, and therefore, you have attained or are in union with immortality, but that is only temporary as once you get dispossessed, you are back down to reality. So do you want Indra, a rapist in chapter 7D, Brahma, who lusted and lack self-control in chapter 7A, Shiva, likewise in chapter 7C, Krishna in chapter 7E, and Vishnu in chapter 7B, both deceivers and liars, to inhabit your body? Instead of being free, you become possessed and not able to free yourself, and that is like being imprisoned for the rest of this earthly life. The temporary is also reality as it is divinely fated that mankind should live once and then die to face judgment before God, which no one can escape. For details on eternal judgment of God, please read chapter 5.

(x) The self.

(x.a) You are never born nor die, change or are unchanged, but are unborn, *eternal, immutable, and continue on when the body dies, acquiring a new body.*

(x.b) The self cannot be killed, hurt, burned, nor affected as it is everlasting and infinite and is therefore unaffected by grief or joy or sorrow or pain.

(x.c) Since the self is unchanging, immortal, eternal, affected by anything, then a warrior, when confronted by war, should be pleased and not fight the battle, which is sin, therefore violating your dharma.

(x.d) Death means the attainment of heaven and victory in war is enjoyment of the earth, and to engage in a great battle is to be free from sin. (*Bhagavad Gita, Chapter 2, Self-realization*)

Comments

Right here, the doctrine tells you that when your body dies, the Atman, universal spirit, or self will dispose you and acquire another body! So what happens to your immortality or being at one with the Atman or universal soul/spirit or Krishna, etc.? From chapter 6, you will find that the spirit is actually a supernatural entity, a

member of the fallen angels or demons. Also in chapter 5 and 6, the self, atman, or universal spirit will be judged and be thrown into the lake of eternal fire. In chapter 5, it tells you that the battle with sin had been won, and there is no more continual battle with sin.

When Jesus Christ was crucified and resurrected, sin had been severed and death defeated. For those who accepted the sacrifice of Jesus, the Son of God, and His resurrection, they will inherit eternal life. To inherit eternal life is not an earned reward but a free gift of God if you, by faith, accepted that His Son, Jesus Christ, was crucified for your sin and was resurrected that you may have life everlasting.

(xi) The mystical union with Krishna (an avatar of Vishnu) is possible through devotion *when one sees Krishna (Vishnu) in every creature* and enters a state of divine love. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

You cannot enter into a state of divine love because you have no feelings at all, having renounced all such attachments like love, etc. And Krishna cannot love because if he is truly fully realized, he has no feelings at all. One big fat zero! You cannot reject all attachments and renounce everything and still have the feeling and action of love.

(xii) Krishna, when entering every heart, gives the ability to remember and understand as well as to take it away. All scriptures lead to Krishna, and he is their author and wisdom. Krishna, who is beyond the changeless and changing, is the supreme lord that enters the cosmos and supports it from within. Krishna is the source of all wisdom, and those that see the self, they see truly. (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

This statement is contrary to that which states that Krishna is in everyone as claimed in this Section G (iii), and if that is true, then Krishna does not have to enter every heart as stated above. The fact that he had to enter implies that Krishna is an external entity and needed to enter a person, and that is true to the claim that the spirit enters the person through the crown of the head as in *Aitareya Upanishad Part 1:3:11–13 as listed here under section F (i) in this section*. How can Krishna be wisdom when he perjured himself in that he knowingly lied and therefore committed evil? If there is nothing wrong with Krishna lying, then all his devotees should be able to follow his example and lie without any repercussions.

(xiii) Self-realization and possession. The king's first dharma is to worship gods and the Brahmanas, *who are illuminated men*. The king's second dharma is to be truthful and cover up his weaknesses. The King must send out spies and sow dissension among his enemies. All men were pure and at peace until lust and covetousness crept in, and the world was thrown into darkness. The *Vedas* lost their influence, so Brahma constructed the *Shastra*, in a moment, which contained a hundred thousand edicts on how man should live and perform their religious duties, etc., to cover every aspect of life. It was studied and abridged by the gods and Shiva being the first.

Now they needed a ruler to administer the *Shastra*, to the people, and they approached Vishnu. *Vishnu promised to enter into the king's body in order to accomplish his purpose*. This way, the king is endowed with blessing and superior or divine intelligence. (*Mahabharata V2, Books 12 and 13, Shanti and Anusasana, 4, Bheeshma's Wisdom*)

Comments

Here is another proof of the doctrine of "spiritual possession" that is referred to as self-realization or illumination in that a person realizes the universal self, Atman, or Krishna, etc. The foreign spirit enters the body of the devotee. Please read chapter 6 for more info on the spirits, fallen angels, or demons. Here again it confirms the fact that Vishnu and Krishna had to enter into the human body, which is, in fact, a possession by a spiritual or foreign entity.

(xiv) Krishna claimed that he can come and take a body and go and enjoy the senses and suffer from them as well. (*Mahabharata V2, Book 6, Bheeshma Parva, 8, The song of god*)

Comments

Same as in (xiii) above.

(xv) Self-realization and dispossession.

(xv.a) When a person dies, the light of consciousness exits through the nine gates: two eyes, two nostrils, two ears, mouth, anus, and penis, but the soul is still conscious. Sometime later, two more are added to the nine gates, and they are the navel and the *hole (gap joint or sagittal suture)* on top of the head or skull, which is called the aperture of Brahma or

Brahmarandhra (that is how Brahma enters the *body*). (*Bhagavad Gita, Chapter 8, The Eternal Godhead [160]*)

Comments

If what the *Bhagavad Gita* said is true, then all one has to do is plug up all those holes and universal soul or spirit. Brahma, Krishna, or the Atman lies trapped inside. So if you just plugged up all the holes before a devotee dies, the Atman is trapped inside and will have to wait until the body rots to escape or when the body is cremated! Does that sound reasonable to you? If the entity is a spirit or a demon, why would it need an opening to enter or exit? When the self-will (as in section K viii) is destroyed, a foreign entity or spirit can enter or leave as it pleases!

(*xv.b*) Those who had abandoned all attachments to the results of their deeds attained unified consciousness and supreme peace and is the master of the “nine gates” of the body. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

Same as in (xv.a) above.

(*xv.c*) Only the wise see the divine self that dwells or leaves the body and enjoys the sense objects, but the deluded do not. Only those who strive wholeheartedly as a yogi will see the supreme self within. (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

In this passage, it talks about a foreign spirit or entity entering or leaving the body.

(*xv.d*) When a person dies, the self leaves the body, and the body dies. (*Chandogya Upanishad, Chapter 6, The story of Shvetaketu 11.3*)

Comments

Here it is talking about the divine self or a foreign entity leaving a body when the body dies. Here the foreign entity of the so-called self is no longer in unity with the individual, and there goes all hope of achieving immortality, and all the earlier promises come to nothing! You have been lied to!

G. Self-Realization and Freedom from Attachments

- (i) Those who live by the fruits of their achievements are miserable. When the consciousness is unified, it is free from all attachments. When your mind overcomes the dualities of life, you attain a state of indifference to all things, and you are unmoved by confusion, then you have attained the perfect yoga. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

What the *Bhagavad Gita* or Krishna does not tell you is that it may take several lifetimes or Samsara cycles and that you may not be where you are at in the next lifetime and that you may have devolved as in section H (x). Furthermore, there is no evidence to substantiate or guarantee that you will be back to earth in the next lifetime, if there is a next lifetime at all. And if not, then you have really wrecked this one, and there is no recourse!

- (ii) When you are free from all attachments, then you live in the full wisdom of the self. You have renounced all selfish desires and break free from the “I, me, and mine,” united with the lord, and that is the supreme state, and it passes from death into immortality. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

The fact that one needs to eat solid food and drink water tells you that the person is still attached to the needs of the flesh. Further to that, the person that wears any clothes tells you that he is affected by heat and cold and is therefore not free from the effects of the elements, thus attached to his bodily needs. He or she will be totally free when he is dead! This doctrine also implies that the devotee becomes free of devotion, affection, love, wife, parents, and children or babies! He has no need for them and would leave them destitute in order for his desire to be as one or in unity with god or the Atman. How do you feel about it? If you broke free of “I,” then you cannot say “I love you as” there is no I! Krishna is already fully realized, so when he said he loves you, it is an impossibility because he had renounced the “I.”

- (iii) Krishna defined himself as the divine self found in everyone and cannot be reborn. To discover the divine self in you is to be delivered from all selfish attachments, fear, and anger, and in that way is purified in the fire of Krishna’s being and is in unity with Krishna. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

Brahma claimed the same thing that he is the divine self and is in everyone, so who are you going to believe? Two deities are claiming the same, so one or both are lying. Krishna was killed by a deer hunter as in the *Mahabharata* and can be found in chapter 7E, section P (ii), and that Krishna did not resurrect nor was there any record that he was rebirth. If Krishna is the divine self and found in everyone, why is there a need to enter into someone or another body as in the section above?

- (iv) When the mind, sense, and body are controlled by the self (Krishna), he is indeed free from all attachments, external supports, anxiety, expectations, all sense of possessions, results, and all desires. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

This doctrine confesses the truth that it is the self, Krishna, Atman, or a spiritual entity that is actually taking over the control of the person and confirming that it is spiritual possession! When a person is possessed, he or she no longer has control over his or her bodily functions. You can see evidences in some extreme cases, when possessed folks are obsessed with cutting themselves or casting themselves into the fire, etc. However, many possessions are evidenced by personality disorder and sometimes addictions, etc. Modern-day psychiatry called it multiple personality disorder, which is true as there are other personalities in the person possessed. Also read the comments in F (vi).

- (v) A person who is free from the dualities of life and performs all their selfless service, their karma is dissolved. Brahman is attached by those who see Brahman in every action. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

There needs to be a clarification here in that “selfless” does not mean unselfish but that once the “self or the self will” has been destroyed and is possessed, then anything that comes from it is without the true self. Otherwise, it is impossible not to be selfish or still possess the dualities of life.

- (vi) The knowledge of spiritual wisdom will dissolve karma and purify and attain perfect peace. *Those who had found the divine self (Krishna) in themselves can never be happy in this world.* They had renounced all selfish attach-

ments and have no doubt in them, and using the sword of spiritual wisdom will take the path of yoga. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

Here, Krishna is defining what happiness is! All selfish attachments include parents, wife, sons and daughters, babies, house, cars, bicycles, etc. It makes the devotee unhappy or without happiness! Is that spiritual wisdom to leave your loved ones destitute and go begging for food and clothes to wear? Please read the (vii) below for more details.

- (vii) There are two paths toward self-realization. The self is Krishna (avatar of Vishnu), and to self-realize is to realize or discover the Krishna (or Vishnu) in you. The two paths are (a) renunciation or sannyasa and (b) selfless service. To renounce is to leave family, home, work, friends, and live an austere life of a monk. The life of selfless service is a life of action with no attachment to the results or forsaking the dualities of life. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

Please read comments in (vii.c).

- (vii.a) To be free from selfish attachments is to be free from home and family and seek only the true divine self, and otherwise, there is ignorance. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Please read comments in (vii.c).

- (vii.b) Those who are liberated and achieve self-realization live with Krishna and do not return to a separate existence. The divine self enters at conception and leaves the body when death arrives. The divine self uses all the senses and enjoys the sense objects. (*Bhagavad Gita, Chapter 15, The Supreme Self*)

Comments

How is it possible to commit your life to self-realization and leave your family destitute for want of food, shelter, and clothing for a life of enlightenment? To for-

sake your responsibilities for the children you are partly responsible for is recklessness and a total discard for the welfare of your offspring! They should be thrown into prison, where they can meditate and contemplate all they want.

(viii) Those who surrender to the divine spirit or Brahman is free of all selfish attachments and cannot be touched by sin. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

(viii.a) Those who have abandoned all attachments to the results of their deeds attain unified consciousness and supreme peace and is the master of the “nine gates” of the body. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

(viii.b) The true divine self in a person is not affected by whether the deed done is good or bad because it has no attachment to results. The illuminated person sees the divine self in all, regardless. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

What this means is that in total detachment or renunciation, you are not affected by all the societal misery, disasters, murder, and mayhem around you because you are in total peace. You do not need to have sympathy or empathy or provide aid or helping hands to those who need them because you cease to have feelings for them. Finally, you have arrived and are divine and illuminated! Being totally devoid of empathy is not human as from empathy comes mercy, sacrifice, acts of love, charity, etc.! And being at one with the self, Krishna, or Atman, one is devoid of all that is precious in life! Can a coconut or mango tree produce anything but coconuts and mangoes? How the sin nature severed from the person is never mentioned in the *Bhagavad Gita*, and saying it is so does not make it true.

(ix) Krishna does not take part in the good or evil deeds of a person. The knowledge of the self (Krishna) within destroys ignorance and reveals the supreme Brahman within. And those who throw out sin are absorbed into the Lord Krishna. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

This statement is false as Krishna actually partook in the war as described in the *Mahabharata* by taking sides with Arjuna. And Krishna admitted that he perjured himself, as shown in chapter 7E, and how is that not sin or evil? Why does Krishna marry 16,108 women as in chapter 7E, having no feelings, love, desire for them at all?

(x) Those whose minds are united with the Brahman or the divine self in themselves are free from delusion, and with a unified consciousness through meditation, live in abiding joy. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

It is a contradictory statement in that Shiva, Vishnu, Brahma, Krishna, and Indra are all full of deceptions and delusions, so how then is it possible to be free of delusion when you become united with any of them? Further to that, when one is free of all attachments, especially in this case, your feelings, how are you able to live in joy as joy requires feelings and emotions and the reflections of elated emotions of being happy?

(xi) All dualities of life end up in misery. When united with the Brahman in themselves, they attain Nirvana and find joy and rest within themselves. Free from the dualities of life through the path of yoga, the self is established forever in a supreme state. Meditation with closed eyes and steady breathing, focusing on the center of spiritual consciousness, the devotee will master their senses, mind, intellect with self-realization as their only goal that attain eternal peace. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

I can assure you that most of the world are able to handle the dualities of life and are not miserable. We do enjoy companies, have celebrations, and take vacations, so it is a big jump to say that all dualities of life end up in misery. If they had attained Nirvana, why are they still stuck on earth and require sustenance of food and water and therefore not free of attachments? What a deceiving and contrary doctrine in that Hindus have more celebrations and festivals than any religious groups on earth, and because of them being involved in the dualities of life, will all end up being the most miserable!

(xii) Those who seek to be free from old age and death and take refuge in Krishna will be united with the Brahman, and the divine self will be conscious of Krishna at the time of death. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Here lies the contradiction to what Krishna, the eighth avatar or Vishnu, is teaching in that Rama, the seventh avatar of Vishnu, committed suicide by walking

into the fire! And Krishna himself is killed by a deer hunter in the *Mahabharat* as in chapter 7E, section P (ii). Both of them never discover old age. Committing suicide is a final and ultimate action which reflects the surrender to the hopelessness of a situation with the inability to control its outcome. And here, Rama, an avatar of Vishnu, a god, had no control of a situation and is totally helpless and hopeless. So why would you want to worship Rama or Vishnu or even Krishna as he also is an avatar of Vishnu?

(xiii) If one can be total devoted to Krishna alone, the purity of the will alone will free the person from his selfish motives and release him from his karma, and his spirit will be free to have union with Krishna. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

Some folks have lots and lots of money and live a privileged life. Why would they want to go to heaven as they already have heaven on earth? Just the begging poor who do not want to come back to this miserable life, but there is no guarantee, so why they will go after death. In Hinduism, there is no guarantee or assurance as to where a person will go after death. Only those who are able to meditate day and night to detach themselves of their desires and wants are promised with life with their god, but again, there is no guarantee nor proof. In the meantime, they neglect the care of their wives and children and deign them to poverty and constant hunger.

(xiv) Be fearless, pure, and focused in your pursuit of a spiritual life by being self-controlled, sincere, truthful, loving, desiring to serve and renounce all attachments with joy. Do not be angry or harm living creatures, and be compassionate and gentle, showing goodwill to all. A person should cultivate vigor, patience, determination, purity, and avoid malice and pride. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

There is really nothing wrong with such high ideals, but it is a question of do what I say and not what I do. Krishna himself got angry with Shiva as in chapter 7E, section K (iv), and also knowingly perjured himself as in chapter 7E, section O (i), and to knowingly lie is definitely evil. So you can say that *Krishna broke his own teachings and lost his credibility, integrity, and honor.*

(xv) The three gates of destructive hell are lust, anger, and desire, and if you renounce them, you will escape from the dark gates of hell. Do not dis-

regard the teachings of the scriptures and be driven by selfish desires and miss the happiness and success or even the supreme goal of life. So let the scriptures be one's guide, and act according to the teachings. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

Is it wrong to have selfish desires? If a selfish desire is not destructive, what then is the problem? The selfish desire to achieve a certain goal in life, is that wrong? Selfish desire to provide your parents, wife, or children with food, shelter, clothing, and gifts—is that evil? This same doctrine condemns the god Brahma and Shiva, both of whom lusted and ejaculated their semen, and the god Indra, who raped Ahalya, the king's wife. And if the Hindu gods behave like mankind and are full of evil, why are they worshipped or called gods?

(xvi) Spirituality cannot be told to just anyone as they are not ready, lacking devotion or self-control and who despise instructions and thus should not be accepted as a student. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

It looks like Krishna broke his own teachings again! In chapter 7E, section J (iii), Krishna got angry and snapped at Yudhishtira, and in Section N (i), Krishna knowingly lied. Are gods and avatars allowed to lie and deceive?

(xvii) When a person comes to know his universal self or Atman and his soul, he is set free from all desires and torments of his heart disappears. When a person is totally absorbed in his universal self or Atman, he is enlightened, therefore is wise. Desire, lust, fear, rage, or evil have no effect or hold on him, and he becomes a Brahmanrishi, the enlightened one. When he dies, he is achieving the eternal enlightenment and is one with god. Krishna's advice to Arjuna is let war be your worship. (*Mahabharata V2, Book 6, Bheeshma Parva, 4, Bhagavad Gita*)

Comments

Here is another lie as it is not "his" universal self or Atman but that is, in reality, a foreign spiritual entity that had to enter a person to possess him or her. It had already been proven that all these characters—Krishna, Brahma, Shiva, Indra, and Vishnu—are deceivers and all for the intent to possess a body and control the dev-

otee. Krishna perjured himself, Indra raped, Shiva and Brahma both cannot control their sexual emotions and ejaculated at the people whom they were attracted to. Are these the examples the devotees are supposed to follow?

H. Self-Realization and Renunciation

Renunciation and free of attachments are the two sides of the same coin in that they are part and parcel of how a person can attain self-realization. This is the first or initial step, but it was found inadequate, and it encountered *tremendous* roadblocks in that it was unable to destroy the self-will. They tried and tried but continually failed over the years, and that is until they found out or discovered that with meditation, it was able to break down the protective wall of the self-will. And from just plain meditation, it progressed into yogic meditation, where it is finally able to break down the protective wall of the self-will as stated in the *Shvetashvatara Upanishad* as mentioned below in section K (viii). All these renunciations and being free of attachments are men's attempts at achieving self-righteousness in order to be able to attain immortality and be at one with God or be as God.

This has always been men's quest since day one to be as a god. You can call it by any other name like being in union with, etc., but the lie or the deception is the same. The temptation of being "as god" comes with many and all kinds of attractive end goals that men find hard to resist; the fruits of the tree are almost impossible to resist to men, to achieve perfection and be as one or union with God, and therefore, immortality. The God of the Bible says that your righteousness is as filthy rags. In order for Hinduism to achieve immortality and union with God is to make God smaller, with less expectations and be like men.

There is a noble attempt at being perfect and attaining righteousness through "works" to be able to renounce all desires and wants as well as being free of all attachments, including parents and children, but it is a foolish and futile attempt. The minute you think you have achieved this goal, pride creeps in. Even if you achieve that status for an hour while in the midst of your meditation, the minute you step out into the world, you will sin. Unless you get rid of the root for sin, sin is always there, like your DNA, and that is impossible to get rid of. So what are listed below are all the promises to be able to achieve unity with and thus be as God. It is just vanity of vanities.

- (i) There are two kinds of renunciation, and there is the *sannyasa* (the rejection of selfish acts) and *tsaya* (self-sacrifice, giving, and self-discipline). The act of *tsaya* should not be renounced because they purify the person, and it should be performed without selfish desires or rewards. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

The minute you feel satisfied with *sannyasa* or *tsaya*, you failed because being satisfied is self-gratification, and if you are never successful in whatever you embark upon, then you fail. It becomes a catch-22, meaning, you are caught up in a paradoxical situation, where you lose or fail in whatever position you take or decide upon. The minute you have feeling, you fail. It is futile attempt at self-righteousness through so-called "righteous works."

- (ii) A person who has a pure heart and is free from ego, though he kills, he is not bound or responsible for his action. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

Even Shiva lusted (chapter 7C, section P [xi]), Brahma lusted (chapter 7A, section K [xii]), and both of them ejaculated at the object of their lust. Indra raped King Maharishi Gautama's wife Ahalya (chapter 7D, section I [i]), and Krishna knowingly lied, chapter 7E, section N (i). If they, being gods, are unable to have a pure heart and free from ego, what chance do you think you have? If they cannot break the bonds of their sin DNA, then I feel sad to tell you that your chance of achieving full self-realization is exactly one big fat zero! All three gods, Brahma, Shiva, and Vishnu, compete to see who is number one, so how are any of these gods free from ego and pure of heart? This doctrine is also justifying killing without feeling guilty. Adolf Hitler and Joseph Stalin can claim that they have a pure heart and free from ego, which justified their killing of millions in Europe. It is evident, and apparently that they are free from feelings and attachments!

- (iii) For those who have mastered renunciation from all things, desires, lusts, anger, self-will, and selfishness will enter into a unitive state with Krishna and *will always be joyful*, beyond the reach of desire and sorrow, and attain supreme devotion to Krishna. And by loving Krishna, they will truly know him and will perform all acts in his service, and through his grace, wins eternal life.

Comments

According to chapter 7D, section I (i), it took Indra 105 years to master the skill, and he still failed. And if it took Indra 105 years and he failed, what chance do you think you have? How can you possibly master the art of renunciation and still love Krishna as you, by now, are totally void of any feeling? To love anything or any-

one requires a deep feeling or emotion and commitment of the heart. It is impossible to destroy the emotions and then be joyful. It sounds like double talk, and you cannot love Krishna because if you succeed in destroying your true self with complete renunciation, then the self is destroyed, and therefore, the self ceases to exist and cannot love! The intent of this doctrine is for you to destroy your self-will so that the foreign entity or spirit can enter and possess your body!

- (iv) Regardless of how you try to resist your karma, you will fail unless you worship and meditate on me. Regard me as your sole protector as I will set you free from your karma and your delusions. To fight this battle all on your own, you will fail as your own karma will drive you to it by your delusion, and you are only free when Krishna is your refuge and your lord. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

In this doctrine, a person born a Shudra of the lowest caste cannot get out of it by hard work or by using his intelligence. It seems more like a curse than a doctrine. It seems that the present-day Indian government is acting contrary to the great Hindu tradition of the caste system. It is disobeying Krishna and Brahma as they both claim to have created the Indian caste system. What are the consequences of disobeying the great gods, Brahma and Krishna? What comes out of a god's mouth must be truth and commandment, and how can disobeying their mandate be without penalties?

- (v) All things, actions, or thoughts can be classified into *Sattvic*, *Rajasic*, or *Tamasic* be it understanding, happiness, etc. For more on Sattvic, Rajasic, and Tamasic, please read (vi) and (x). (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)
- (vi) Krishna defines renunciation is the election to abandon one's karma and relinquishment is to abandon the results of one's action. *Therefore, the wise, in order to purify themselves, must perform the sacrifice*, penance, and charity with no attachments to the results. Renunciation through ignorance is *tamasic* and through fear is *rajasic*, and finally, if through abandonment, the outcome is *sattvic*. The *sattvic* is able to distinguish right from wrong or what is safe from what is dangerous. The *rajasic* cannot tell right from wrong and what to do or not do, but the *tamasic* thinks evil is good and lives in delusion. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita*)

Comments

Krishna had already said the Vedic practices are inferior to self-realization as in section D (vi), and yet here, Krishna is asking the devotee to practice a sacrifice, which is a Vedic practice. It seems that purification is necessary for sins or evil acts and thoughts, etc. How is it possible to cleanse one's self from sins and evil acts or thoughts through sacrifice, penance, or charity without attachments as the act or acts are already committed. Who is offended by the sins, evil acts, or thoughts? Who had the offender committed the offense against? If it is god, then which god? What of the gods, like Krishna, Shiva, Vishnu, Brahma, and Indra? Who committed the offenses? Who are they offending, and who should they do their penance or sacrifice to?

- (vii) The teachings of the *Upanishads* are that there are five components to any work or deed, and they are the ego, sense, body, action, and providence and everything is caused by these five components. He who has the idea that he is the one who acts is delusional. But the person who is unattached at all, free of egotism, and acts naturally and perfectly, no karma is able to impose or dictate his life, and *even though he kills thousands, he is not a killer*. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita*)

Comments

Here the doctrine is teaching that a person, who is free of all attachments, is not guilty, even if he kills thousands. This is really a dangerous doctrine. Who then is the judge to say that the person who killed a thousand is not free of attachments? Who is to say that Adolf Hitler, Joseph Stalin, or General Pol Pot were not free of attachments? Actually, they were all free of conscience in all that they had done! Were they then free of all attachments and were fully realized? They claim that they had fulfilled their dharma!

- (viii) A man realized the Brahman is always united with the Brahman and never wanders as his soul is yoked with the Brahman. Nothing can affect the yogin, no material things, no joy, no pain, no sorrow, no desire or lust, nor anger can affect him. The body, mind, and life are pure, and he achieved eternal bliss as natural as breathing. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 5, The song of god*)

Comments

As described, the man realized the Brahman is of no use or benefit to society as he does not feel the pain, the sorrow, the hurt, for the starving, etc. of those around

him and is therefore unable to help. He cannot help unless he recognizes the needs around him, but he cannot because he is always in eternal bliss. A crying and starving baby cannot help because he is always in a state of bliss and has no feeling or attachment. To be affected by the misery around you is to have a tender heart, which a realized Brahman does not have! You will not be equally yoked with Brahman because he is superior to you, and therefore, you will always serve him and be under bondage.

If a starving hungry baby had no effect on a Brahman or a Hindu deity, then they are both monsters or demons and not god!

- (ix) Krishna identified the senses, and they are pleasure, pain, desire, revulsion, the entire organism, intelligence, will, humility, honest, patience, nonviolence, self-effacement, and perception and they can be classified under that of the body and of the mind. Krishna provides the guideline to leads a person to being a Brahman, and they are as follows: detachment from all things, no dependence on a wife, children or a home, and absolute non-feeling to pleasure or pain; total devotion to me, a life in solitary parts, far from the crowd; constancy in the yoga and insight. *The Brahma is transcendent and has no beginning or end; eternal, that is. He is and is not. He sees, hears, and senses all things. But he does not feel a thing at all, no joy nor sorrow. He is totally unattached and is free of his nature but enjoys nature.* Regardless of how a man lives, if he has experienced the Brahman directly, then beyond nature, he will never be reborn. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 7, The Bhagavad Gita*)

Comments

Krishna was born the eighth child to Vasudeva and Devaki but fostered out to Yashoda and Nand and was the eighth avatar of Vishnu and therefore had a beginning, and that Krishna was killed by a deer hunter or Ventala, named Jara, as in chapter 7E, section P (ii), and he had a beginning and an end. No one ever saw Krishna rise from the dead. According to the same criteria in the doctrine preached, Krishna is not illuminated nor had attained the Atman or the universal soul or spirit, and that means Krishna is not eternal.

You already know that the claim is incorrect as Brahma was full of lust and desire for Shiva's bride and ejaculated his semen. If a preacher or teacher and his teachings are not in unity or harmony, then it hides a lie. And liars cannot be trusted! Please read about it in chapter 7A, section K (xii). So how can you believe the doctrines found in the *Bhagavad Gita*?

- (x) Sages, who had become perfect like him, Krishna, are freed from the bonds of the body. They are not born by creation and therefore cannot be

destroyed in the dissolution. Everyone that is born in this world had his seed from Krishna, and Prakriti is the mother.

Krishna defines the three gunas: Sattva (goodness, constructive, and harmonious), Tamas (darkness, chaotic and destructive), and Rajas (passionate, active, and confused). At different times, one will dominate the other. The soul attains a higher world when a person is dominated by sattva. The soul is deluded and devolved into a lower world if tamas dominates when a person dies. Finally, a person will be reborn again into actions and passion if the rajas dominate when a person dies.

Every word of Krishna is scripture! A person who is free from desire, lusts, pleasure, pain, and delusion and conquers the evil of attachments of material and immaterial things has attained Krishna and cannot be reborn again. (*Mahabharata Vol. 2, Book 6, Bheeshma Parva, 7, The Bhagavad Gita*)

Comments

Same as in section G (xvi). Furthermore, how can you believe in Krishna when he already tells you that he is a *deceiver* and the lord of the maya as in section B (ii) and in chapter 7E. If you had read chapter 7E, you would realize the Krishna is far from perfect, and therefore, the above is a lie!

I. Self-Realization and Selfless Service

There needs to be a clarification here in that "selfless" does not mean unselfishness but once the self-will has been destroyed and anything that comes from it is without self; otherwise, it is impossible not to be selfish or still possess the dualities of life. Further to that is when the self-will is destroyed, the person is filled with the Atman, universal soul, spirit, or foreign entity, and sometimes called the *self* so to attain self-realization is to possess the Atman or termed the self. It is a very cunning or deceptive way of playing with words that only the deceiver can contrive.

- (i) A spiritual life progresses from tamas to rajas to sattvas, and the final is to be free of the three gunas and achieve the Atman or universal self. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

The definition of the three gunas are found in section H (x). It is very difficult for anyone to possess, behave, or act solely with just one gunas, but a person is a mixture or combination of all three gunas. Therefore, to say that a person's spiritual life progresses from the tamas to the rajas and finally to the sattvas is a false notion or

misconception. Even as one is good or does good, evil is found in him, even though it is nascent.

- (ii) Selfless service imprisons the world. Fulfillment of your desires is in selfless service as promised by the Creator. Honor and cherish the devas, and (a) they will return in kind, (b) you will attain supreme good, and (c) they will fulfill all your human desires and who are pleased with your selfless service. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

The statement is contradictory because there cannot be a fulfillment of one's desire. To attain the Atman or universal self, one must be devoid of desire, so how then is it possible to fulfill what is not there?

- (iii) When a person eats in the spirit of selfless service, he is freed from all sins, and those who eat for self-satisfaction eat sins. All selfless acts come from the eternal Brahma as he is present in every act of self service. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

To suppress sin does not mean it is not there. It just means it is suppressed. What is there to sever a person from the root of sin embedded in his DNA? So how then is a person free from all sins?

- (iv) All work attached with any of the three gunas is from the ego and is therefore attached to it, but selfless service is free of the gunas. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

If there is no desire, need, wants, or feelings, then there is no service. It is like a piece of rock or log. It has no need, no wants, no desires, no feelings, and as a result, it just sits there and does nothing, whether there be rain or shine. Therefore, the piece of rock or log has truly ascended and achieved full illumination or self-realization.

- (v) The divine law is those who practice selfless service, free from their karma, but those who complain, violate, or criticize are deluded and cause their own sufferings. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

To be saddled with karma is to say that a person lacks free will to choose between good or evil, which of course is *not true*. It is a lie and a deception! Everyone has a free choice to do good or evil. To say what has happened is because of fate is to abdicate one's responsibility from one's own action.

- (vi) It is the selfish desire and anger that comes from the rajas of the gunas that threaten a person in all that he does. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

If there is truly selfless service in Hinduism in India, where 90 percent are Hindus, then you would not see any beggars in India. But that is far from the truth as it is the charity services from overseas that tend to the poor, homeless, and the beggars. If there is selfless service, there would not have been the lower castes in India, and the irony is that it is Brahma who created the caste system, contrary to this doctrine of selfless service!

- (vii) It is selfish desires in the senses, mind, and intellect that mislead and delude a person; therefore it is necessary to control all the senses, mind, and intellect. That which is higher than the senses, mind, and intellect is the Atman or the eternal self. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

The foreign entity, like the Atman or universal self, may indeed have higher senses, mind, or intellect, but that is not you. But that does not mean that serves the ultimate good, and it is a great possibility that it is evil. Yes, evil. For more details, please read chapter 6. If you had read chapter 7A to 7E, you must have had read that the so-called gods fight with each other for dominance, due to the lack of sexual self-control, lies, and they are full of deception, which indeed is evil! So why would you allow them to control you mind, senses, and intellect?

- (viii) Only selfless service in the path of a Brahman will attain liberation and will never again be deluded and will see the self (Krishna) in everything. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

It is impossible not to be deluded because the self or Krishna himself is the Lord of the maya or delusions, i.e., lies as found in chapter 7E, section F (xiv), and if you are in union with him, then you, too, are a deceiver and a liar!

(ix) The goal of selfless service is spiritual wisdom. The goal of karma yoga or karma is liberation and spiritual wisdom. True knowledge is the greatest purifier of the soul. (*Bhagavad Gita, Chapter 4, Wisdom in Action*)

Comments

Selfless service is an honorable work, but it does not, in any way, affect the sin that is in all men and women. There are two independent items. Neither does good works negate sins. One does not balance out the other. Your good works to one party does not negate the sins or offense committed against another party. Sin is an offense against God and a trespass against His laws, and how are you going to recompense for that?

J. Self-Realization and the Samsara Cycle

Samsara is the doctrine of continual rebirths, whereby a person reaches higher and higher in the “wheel of life” until he or she achieves immortality, enlightenment, illumination, or is in union with the Atman or universal soul or spirit. Conversely, a person goes lower and lower into the wheel of life and devolves into the lower hierarchy or lower forms of life. Where one returns to, in the rebirth, depends on the merits or demerits earned in this life. One can get stuck in the Samsara cycle for hundreds or thousands of lifetimes if one does not attain immortality, and that is with the assumption that one is sent back to suffer the misery and deParvation of life. While stuck in the Samsara cycle, a person can be sent to so call “hell” temporarily to pay for the demerits or to the homes of the gods or devalokas to temporarily enjoy the merits earned and after which the person will be returned to earth to try again.

The underlying philosophy is that a person gets many chances at life, and you may be living next to previous folks who are mass murderers, rapists, etc., like Joseph Stalin, Adolf Hitler, or General Pol Pot. Or you have them marrying you in this new life or marry your daughters to them. And also, it is not as severe a crime to kill someone as he or she will be reborn again. A person will never know if he or she had earned sufficient merits to overcome his demerits and is therefore never certain if he or she will go to the devaloka when he or she dies.

(i) Krishna reminded Arjuna that his true self, the Atman, is eternal and is never born or dies, but the soul travels from one birth to another. It is in

the Samsara cycle, and it is not subject to time and death. In order to see the truth, one must see past the dualities of life: pleasure and pain, success and failure, or even hot and cold. The intent of the Gita is one taught the path of detachment from the dualities of life and identify with the Atman, the immortal self. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

It seems that the attainment of self-realization is definitely not for those who lack the intellectual capability to see and understand the duality of life; therefore the folks who are not that smart can never attain immortality.

(ii) Men are reborn again and again but have not knowledge of their past lives because they have no access to such knowledge, even Arjuna, the son of Indra. Krishna elected to be reborn several times for the welfare of the world. (*Bhagavad Git, Chapter 4, Wisdom in Action*)

Comments

The fact that Krishna is reborn again and again tells you that he has not attained immortality but is stuck in the Samsara cycle. However, this statement is in conflict with what was said, that Krishna is never reborn as in chapter 7E, section H (viii).

(iii) Krishna tells that at the end of the age, all creatures return to unmanifested matter, and he will send them forth again at the beginning of the new cycle. (*Bhagavad Gita, Chapter 9, The Royal Path*)

Comments

If all things and life will be recycled, then what is the point of doing anything as all things come to nothing and are then recycled?

(iv) After many rebirths, rare are the people that seek refuge in Krishna and *see Krishna in everything*. Many elect to follow their own nature and worship lower gods. (*Bhagavad Gita, Chapter 7, Wisdom and Realization*)

Comments

Here, the *Bhagavad Gita* is saying that there are lower and higher gods, meaning that there are many gods with different rankings. I wonder how the gods are ranked. Do they carry a special sign so we can know the difference? Or do they have signs

on their foreheads so we know their ranks? Who has the higher rank than Krishna or Vishnu, Shiva, and Brahma? Do you know among those mentioned who is the highest rank so we do not waste our time with lower-ranked gods? In the *Shiva Purana*, both Vishnu and Brahma had to worship Shiva's penis or Shiva Linga. Therefore Shiva or Shiva's penis must be the greatest and highest rank of all gods.

- (v) Krishna claimed that it is he who decides and arranges for people their rebirths again and again. Lust, anger, and greed are the three doors to hell, and a person must avoid it at any cost. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

Krishna, in chapter 7E, section N (iii), raged (i) perjured himself; in section K (a), he entered into conflict with Agni (fire god) and Arjuna (Indra's son); in section K (b), Krishna entered into conflict with Indra; and (c) Krishna entered into conflict with Shiva in K (iv). In chapter 7D, where Indra disguised himself as King Maharishi Gautama and raped his wife, Ahalya, in chapter 7A, section K (xii), where Brahma lusted after Sati (Shiva's wife) and ejaculated his sperm, and in chapter 7C, section N (xi), where Shiva lusted after Mohini Roopa and ejaculated his sperm—from the examples given, Krishna should send himself, including Indra, Shiva, and Brahma all for retraining or reeducation and be reborn into a lower hierarchy of evolution, but it seems that they continue to be worshipped today!

K. Self-Realization and Yoga



Shiva's yoga serpentine posture

The yogic pose is, in reality, a serpentine pose. The crossover of the legs represents the serpent's coil. The upright position on the spine is as the upright position of the cobra when upright. And in this yogic position, the energy in the position is called the Kundalini energy or serpent energy. This is all-in agreement with the following Hindu gods: (a) Vishnu rests on Ananta or Sheshnaga, the serpent; (b) Shiva has Vasuki coiled around his body or neck; and (c) Krishna claimed to be both Ananta and Vasuki. In reality, Vishnu, Shiva, and Krishna are but a personification of the serpent, and that is consistent with the yogic posture, whereby the Kundalini energy is quickened.

- (i) The three types of yoga are (a) Gyan yoga, (b) Kriya yoga, and (c) Bhakti yoga. Gyan yoga is when the mind unites with the soul. Kriya is when the soul is attached to external objects. And Bhakti is when the whole being is united with the goddess Bhagawati. *All three types of yoga will give salvation to the devotee. (5.5 Uma Samhita 5.6.1 Classifications of Yoga)*

Comments

All three types of yoga serve the same ultimate purpose, and that is to achieve union with the universal self or spirit, the Atman, and receives illumination or enlightenment and therefore is one with god and has attained immortality. And yet in Hinduism's own sacred text, it tells the truth that the practice ultimately destroys the self-will as in section K (viii) and that the foreign spirit can enter the person through the crown of the head or sagittal aperture as in section F (i).

- (ii) Vishnu said, "Only very few in this world are able to control their sensual desires and attain self-realization. Relentless effort must be made to acquire divine knowledge of self-realization as all other knowledge is superficial and insignificant. When desire is extinguished in the will, he experiences the divine state of self-realization. A person can be influenced by his sensual perception into believing that what he senses is real and failed to know and understand the real cause for the existence of this world, and that is not true for a person who is fully realized. Instead of searching for what is outside, he should seek for what is within himself. With a pure heart and relentless pursuit, he will attain self-realization. Vishnu went on to say that he is pure and beyond the limits of human intelligence and is beyond the confinement of the three gunas—sattva, raja, and tamas—and only the enlightened soul can experience him and drive away the darkness. (*Garuda Purana 14.13, Salvation through yoga, 14.13.1, Self-realization*)"

Comments

As mentioned, very few in Hinduism achieved self-realization, illumination, enlightenment, union with the self or Atman, and therefore the hundreds of millions of Hindus are destined for rebirths, some to go higher places, and others to devolve. So they are not a happy lot as there is no surety for salvation or guarantee in the afterlife as they are unable to completely deny or shun their family, wife, and children and dedicate themselves to the life of yogic meditation. It is a shame that they cannot have total renunciation nor be free of attachments as they have to take a break to eat or drink and perform bodily functions and to support and provide for their family!

- (iii) The principle of yoga is to break through the bonds of karma, and there is no failure nor waste, and it will protect you from your worst fears. See me alone with a single purpose, and you will achieve the self. (*Bhagavad Gita, Chapter 2, Self-Realization*)

Comments

It seems that only those who can spend time in yogic meditation until the self-will and desire are destroyed can attain immortality. For the rest of the common men and women who had to go out to make a living by putting food on the table instead of meditation, immortality is elusive. And the irony is that the common working men and women had to work their butts off, and the meditating priests would come begging for food or alms from working folks, and the result is the begging priests attain immortality, and the working poor is stuck with the Samsara cycle.

The begging priests are, in actual fact, society's parasites so they can attain their selfish needs of immortality and neglect the care of their parents, wives, and babies or children! This is very different from Christianity in that the promise and assurance of eternal salvation comes through faith in the belief that Jesus, the begotten Son of God, the Father, gave His life for a sacrifice on the cross for sin that all may inherit eternal life who believed. For more detail, please read chapter 6.

- (iv) There are two paths for a pure of heart: (a) jnana yoga, a contemplative path to spiritual wisdom; and (b) Karma yoga, a path of selfless service. And both require action. (*Bhagavad Gita, Chapter 3, Selfless Service*)

Comments

Either path is not free of sin, even as the process of denial is the suppression of sin, desire, wants, needs, feelings, etc. To suppress is not to cut off, and therefore, sin

is latent in the devotee, though it does not show itself. Therefore, either path is not pure but is tainted.

- (v) Once you know the two paths, light and darkness, to liberation or to rebirths, you can never be deluded again. *This knowledge can only be attained through constant yogic meditation.* There are merits in studying the scriptures, austerity, selfless service, giving alms, *but the practice of meditation surpasses all* and attains union with Krishna. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

This passage of the *Bhagavad Gita* admits that meditation is superior to the studying of scriptures, austerity, and selfless service. At the end of it all, do you want to be in union with a god who lies and is full of wrath, anger, and rage as shown in chapter 7E, section N (iii) and in (i)? He *perjured* himself in section K; (a) he entered into *conflict* with Agni (fire god) and Arjuna (Indra's son) in section K; (b) Krishna entered into *conflict* with Indra, and (c) Krishna entered into *conflict* with Shiva in K (iv). Therefore, for a vast majority of Hindu believers, there is no surety of the afterlife, and they are deigned to the hundreds and possibly thousands of rebirths, and for some, they will devolve as per the doctrine. For a surety of eternal life, please read chapter 5, where mankind can sever the root of sin in their lives and conquer death and hell, not through the works of self-righteousness but by faith in Jesus Christ and His sacrifice on the cross for sin and His resurrection and those who believe may have life eternal.

- (vi) The *Gita* is the supreme secret and wisdom for the supreme union directly from the lord of yoga, Krishna himself. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

If Krishna is already in everything, then he is in you already and therefore in union, so why is there a need to be in union again? According to Section B (xxvii), he is in everything animate and inanimate, so why is there a need for union? Why is there a need for Krishna or the foreign entity or spirit to enter or possess the body?

- (vii) Self-realization, yoga, and mantram. *He (Brahma) is the source of all the powers of life. He is the Lord of all, the great seer* who dwells forever in the cosmic womb. *May he purify our consciousness.* O Lord (Brahma) in whom

alone we can find peace, may we see your divine self and *be freed from all impure thoughts and all fear. O Lord, from whom we receive the mantram as a weapon to destroy our self-will*, reveal yourself, protector of all. (*The Shvetashvatara Upanishad*)

Comments

Herein lies the truth about the purpose of intense meditation, yogic or otherwise, and the continuous chants or mantram in that it dulls the mind and weakens the hearts and destroys the self-will so that the “foreign entities” like Krishna, Brahma, Atman, etc., can enter into the devotee. I had termed it as possession by a foreign spirit. Therein lies the deception. Krishna, Brahma, Shiva and, Vishnu had been shown in the Hindu sacred texts that they are *deceivers*, and here is the deception, that under the pretense of an individual achieving *immortality* by being in union with Krishna or Brahma or the lot, the person is actually getting possessed by a foreign spirit.

L. Yoga and Meditation

The end goal is the same, and that is to be as god or to be in union with god. The devotees are then chasing after “self-righteousness” by meditation and yogic meditation, but the result is the same. To be as god by will power, strength, and determination of the soul, to deny all desires, wants, needs, feelings, etc. in order to attain immortality is to be as god with works of self-righteousness. There is no humility involved but strictly determination and will power to deny and refuse all attachments and therefore be victorious by the strength of your soul in pure stubbornness to conquer the flesh. Therefore, a devotee attained a passing grade by his own power, and he thinks he has arrived, but there is no evidence, and it is only temporary, and he will fall back to his old condition and has to fight the same battle over and over again.

Listed below are the evidences from the Hindu sacred text on the path of self-righteousness, the vanity of vanities. Even while the devotee is doing all these things, sin is still in him or her because the root of sin has not been severed. Sin is just suppressed. It speaks volumes as to the power of sin and its hold on humanity. The futility of performing all the yogic meditation and failure to sever your sins must engender tremendous uncertainty of one’s status in after death.

Please read the comments in (xi). If it took Indra 105 years as in chapter 7D, section M, to finish his training. What kind of chance to you think you have in attaining union with the Atman, universal spirit, Krishna, Brahma, or a foreign spiritual entity? To make the situation worse, Brahma and Shiva had no control of their

lust and desire, and Shiva, Indra, Brahma, Krishna, and Vishnu are all deceivers as shown in their respective chapters.

- (i) Only in the meditative quietude and peace is it possible to be a Brahman, which is beyond any speech and its trappings. It is in that silence that the soul, mind, and the consciousness of the absolute that a man finds the Brahman, the AUM, the eternal and unchanging. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 7, A Blind King’s Terror*)

Comments

Look what the Vishnu in *Shiva Purana* had to say about the AUM: Brahma comes from the letter A, signifying creation, Vishnu the letter U, signifying nurturement, and Shiva is from the letter M, signifying salvation. The A, U, and M are also metaphors for Brahma as semen and Vishnu for the vagina. Of course, M stands for Shiva Linga, Shiva’s penis. The OM sound of the mantra is Shiva.

- (ii) (a) A man can *purify himself by washing away his desires* in the river because his atman or soul is sacred; (b) the *aim of meditation or tapasya is the inner peace* and quietude not in speech only but also of the mind and senses. A person that achieved that is the Brahman and is the ultimate reality that is eternal and unchanging. AUM is the Brahman; (c) *the ultimate Brahman cannot be achieved in a lifetime but in several lifetimes*. The ultimate Brahman cannot be understood nor defined, and it cannot be found in the akasa or the very essence of all things, in the devas nor in the *Vedas*, but it is present in all things. Even the cosmic destroyer, Lord Shiva, is destroyed by it after the dissolution. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 7, A Blind King’s Terror*)

Comments

(a) Sin, impurity of thoughts and feelings, and evil acts are not physical material things that can be washed away in the river; (b) quietude and inner peace are not the true purpose of meditation as the purpose is to achieve union with the divine self by becoming selfless and allowing the foreign spirit to enter the devotee as in section F (i); (c) to achieve the ultimate Brahman may take a hundred lifetimes. However, you may be caught in the Samsara Cycle as if it is at the end of the Kalpa or age, when the whole creation will be destroyed and creation will restart. Where then will you be? You may come back as a Neanderthal man, and if you devolve, you may come back as a dinosaur. Does it sound reasonable or intelligent to you? You will never know if you had earned sufficient merits to overcome your demerits because you do

not know what the rules of the game are as it had never been published. It seems to me that Krishna has good days and bad days, so your salvation is in jeopardy, and it depends on the whims of Krishna.

(iii) Reciting the *Vedas* does not save a deceitful man. (*Mahabharata Vol. 2, Book 5, Udyoga Parva, 7, A Blind King's Terror*)

Comment

Save a deceitful man from what? Going through the Samsara cycle but then, as in (ii), so what if it took 100 or 101 lifetimes? What difference does that make? This doctrine is contrary as Krishna is a deceitful god and as he is the lord of the maya (deceit or illusion) and he perjured himself. And if Krishna, a deceitful man, is immortal and an avatar of Vishnu, you cannot do any worse! But then so are Vishnu, Indra, Brahma, and Shiva, etc.

(iv) The path of perfect renunciation is difficult to attain without performing action, but nevertheless, it leads to *freedom of bondage of free will*. The wiser follows the path of selfless service after they have completely purified themselves and conquered their senses and self-will. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

Again, this doctrine is false as shown in section K (viii) in that it destroys the self-will and not as the passage tries to tell you as “freedom from the bondage of free will.” *Free will is not a bondage* but a *right* that allows mankind to choose for him or herself. If destroying the self-will is to be free of bondage, that statement is true. If you lost your free will, who then are you? A person who lost his free will means that someone else is in control of that free will and that someone else is in control of you, thus possession by a foreign entity or spirit. In many countries, its citizens have lost their rights to free will when living under an autocratic ruler, and in the same vein in the spiritual realm, the devotee has lost his or her free will to a spiritual entity.

(v) When a person enters into deep meditation, called Samadhi, the breathing is steady and is slowed down, and all senses are cut off. The mind quiets down, and all emotion and anger fades, and all senses and emotion disappear. *Now the spirit (Krishna) is free to flow, and a person enters into a state called Samadhi*, and the long duration in the state of Samadhi can only be achieved after many years of dedication. Once it is established, a person lives in permanent spiritual freedom. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

When dedicating yourself to daily meditation to deny yourself of everything, including the taking care of or the neglect of your family, it is selfishness to the extreme—the shunning of your responsibilities and letting others support your family, or at worst, making your children beg in the streets or be sold. This deep meditation is nothing but the technique to suppress all your wants, desires, needs, anger, lusts for the sake of being at one with god. All that is for the purpose of destroying the self-will that the foreign entity or spirit is invited to enter into you so that you can be at one with the foreign entity. It is super dangerous because you have no control of the foreign spirit at all. That is why I call it possession.

When it talks about spiritual freedom, it means that the foreign spirit, entity, or even a demon(s) has full control to do whatever it so desires. *So to call it spiritual freedom is a lie when in reality, it is spiritual bondage*. If Krishna is already in everything as in section J (iv), why is there a need to enter into another person or possess another body? When Krishna enters into you, then he is in possession of you.

(vi) Krishna proclaimed that he, in his past life, taught yoga to Vivasat (Sun), who in turn taught it to Manu, the offspring of Brahma and Shatrupa (Brahma's creation) or Saraswati. Brahma (god) created Ananti, who married Manu, and both became parents to humans. Yoga was passed on until it was lost. (*Bhagavad Gita, Chapter 5, Renounce and Rejoice*)

Comments

Krishna had claimed many things about himself, including the fact that he is the lord of the maya or illusion or deception and is therefore a master liar. Would you believe in a liar? Would you believe in or trust your wife, parents, or children if you know they were liars? If not, why would you trust in a god who lies or deceives?

(vii) A yogi is a person who does meditation, and it is not about posture or exercise. To discover self-realization is like climbing a mountain or *shana*, and it gets more difficult as you approach the summit. Willpower, self-help, and intense effort is absolutely necessary. For those who reach the summit, they will find the truest friend in the self (Krishna or the Atman). Only those who are self-disciplined and conquer themselves live in peace. He will not have malice nor look upon anyone as a foe and his had achieved a perfect mind and attitude or *sambuddhi*. The yogi has achieved in him all levels of consciousness and feels everyone's joy and sorrow as if it is their own (a contradiction?). They see the self in all beings. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

Do you ever seen a yogi in meditation, lying in bed, sitting on a chair by the kitchen table, or standing by a tree? Never. Please read (viii) below about the posture. It must start in a serpentine posture, and be aware of the kundalini or serpentine power. It is a contradiction because a yogi is void of feelings and desires and therefore cannot feel anyone's joy or sorrow.

(viii) It is traditional to meditate on Kusha grass and be seated on deerskin. Meditation must be single-minded and focused with total concentration. *The head, neck, and body must be in an absolute straight line so that the erect spinal column prevents drowsiness and allows the free flow of vital Kundalini energy. (Bhagavad Gita, Chapter 6, The Practice of Meditation)*

Comments

The Kundalini energy is defined as the serpent power that is spiritual and evolutionary energy that is like a coiled force at the base of the spine that rises up through the body in the depths of meditation to awaken the higher center of consciousness.

This doctrine is very real in that the devotee will gain the power of the serpent power through meditation, and that is impossible to realize unless the serpent is in you. So it only make sense that when the serpent enters you, you will have the serpent's power. This is a confirmation of the previous text (the *Bhagavad Gita*, Chapter 8, The Eternal Godhead, pp. 160–161, quoting the Chandogya Upanishad 8:6:5–6) that tells you the Atman or universal soul/spirit, Krishna, Brahma, or Vishnu enters into you through the crown of the head, called sagittal aperture of Brahma, and possesses you. It definitely is the Kundalini or serpent power because all the major deities are all a personification of the serpent. You will be in unity with Krishna, Brahma, Shiva, and Vishnu, who are all deceivers, master of the maya, and some of them desired and lusted after another woman who is not their wife! And you want to be in union with any of them?

(ix) An untrained mind constantly wanders all over and is restless, trying to fulfill its desires. It must be brought back into focus and rest on the divine self. When in the depths of meditation, it stops wandering and finds its fulfillment. The still mind touches the Brahman and enjoys the bliss. Krishna advises that it is very difficult to train the mind, but it is possible with regular practice and detachment. Krishna mentioned that it is possibly for a person to assume his spiritual quest for self-realization after a person dies and is into another family from where he had left off and will have a head start in the quest. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

It is speaking the truth in that it is difficult to break down the built-in wall of self-protection and self-preservation, but that doctrine is mixed with the things that are not true about self-realization and being reborn again and again. It is easier to swallow a lie if there is some truth laced with it. One cannot enjoy the bliss if void of feelings!

(x) The will is a friend for those who have conquered themselves but an enemy for those who fail to find the self within. For those who had conquered themselves, they are in touch with the supreme reality and live in peace as there is no cold or hot, pleasure or pain, and praise or blame and have arrived at the apex of human consciousness. There is no difference between dirt, stone or gold, friends, family, or enemies. *Good and evil are alike. (Bhagavad Gita, Chapter 6, The Practice of Meditation)*

Comments

In Christianity, to say that “good and evil are alike is also saying that God and Satan are the same entity! But in the *Bhagavad Gita*, that is the doctrine and preached and accepted.

It is always easier to sell a lie by attaching the lie with some truths, and this is one of the many examples, that good and evil are alike. So why are men so gullible? It is a deception that has been used over and over and again because it works. The desire to be as a god and be immortal blinds the person. If evil is like good, then there is no need to jail those who do wrong. If evil is really as it is good, then they should actually celebrate every time someone commits evil. If a person cannot see the differences in the duality of life, then he is like a dead person with no conscience or feelings at all, but then that is the whole object of complete renunciation and being completely free of attachments.

This constant effort of meditation breaks down the wall of what the text calls self-will that allows possession of the person to take place. So if you cannot see this doctrine from the *Bhagavad Gita* is a lie, then there is a real problem as you have just been deceived! But if it is telling the truth, then Brahma, Vishnu, Rama, Krishna, and Shiva are both good and evil. So how can anyone be serious about the *Bhagavad Gita*, which preaches both some truths and mostly lies as that is in line with the personality that comes from the deceiver or serpent? It is very consistent behavior, and you should not be surprised at all. One false doctrine or lie spoils the whole lot because if only just one lie is discovered, then there will be a whole bunch. Even a little bit of yeast will leaven the whole loaf. It can no longer be trusted—the doctrine, god, and/or preacher!

(xi) With constant effort detaching from the mind and desire, the person is absorbed into the divine self, and when it is mastered, the self will reveal itself, and the devotee will know the joy and peace that is beyond the senses. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

What is meant is that once the self-will is destroyed, the foreign or so-called divine spirit will take over. This is the possession of the spirit or foreign entity in a body. This is precisely the way we are created with a will, a mind, and conscience so that evil spirits or demons cannot take possession of the body. And this doctrine is essentially getting a person to lower all his protection so that a foreign spirit or demon possesses the body. Please read chapter 5 where Jesus cast out demons from the possessed people. There are many people who are possessed by demons, foreign entities, or spirits without being aware of them.

(xii) When the meditation is mastered, the two beings of consciousness (yours and the divine self) are unified, and they see everything with the same eye. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

It definitely is not unified when one's own is destroyed! How is it a union when the self-will is destroyed? It is very much one-sided as the person is no longer in control of himself! To call it *union* is a falsehood as it is more that the self (Krishna or the Atman) will dominate the person when his will is destroyed. Your own will is not strong enough to dominate that of a foreign entity or spirit.

(xiii) The mind is difficult to control, but with regular practice and detachment, it is possible to master it and attain the goal of self-realization. That means realizing the divine self in the person and in everything. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

Yes, it is difficult indeed, as all of us had been given a mechanism of protection in our consciousness, our mind, and our will. But the Atman, Krishna, Brahma, Universal Spirit, or foreign entity has found a way to destroy the self-will through discipline and determination in the practice of yogic meditation and the chanting of the mantram to take over the possession of the person!

(xiv) When a person fails in realizing the divine self, the person is not destroyed when he dies *because he is a good person*, but they go to other realms where the righteous live. They live there for countless years and are then reborn into a family where meditation is practiced, and to be born into such a family is rare. The wisdom that had been acquired in their previous lives are stirred up again, and they will strive harder for self-realization. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

Who and what defines a good person? All had sinned and are not morally perfect, and therefore, had demerits, and how is he to know if he had more merits than demerits? This doctrine of self-realization requires someone who is morally perfect in order to ascend or be illuminated and acquire the Atman or divine Spirit. Who is morally perfect or able to reach perfection? Otherwise, you will spend hundreds or even thousands of years in deaths and rebirths, and you may even be cut off midway because at the end of the age or kalpa, everything is destroyed and then regenerated. Again, what is taught here is a lie because it is deign for man to live once, then to die and face eternal judgment as there is no continual rebirths. For details, please read chapter 5.

There is no proof that wisdom is accumulated from previous lives because mankind continually fights wars that they start and never seem to have learned from history, even when it is written, published, and taught in schools.

(xv) A person is purified and attains self-realization after many lifetimes of purification of all selfish desires. Meditation is superior to asceticism or the path of knowledge, and it is also superior to selfless service. Those who have mastered meditation are firmly established in me and are absorbed into me and worship me with perfect faith. (*Bhagavad Gita, Chapter 6, The Practice of Meditation*)

Comments

To reject or renounce his own parents, wife, and children to chase after self-realization for himself is itself a selfish act and therefore contrary to its own doctrine! To be at one or in union with a master of the maya or deception cannot but make you a deceiver and a liar also!

(xvi) When meditating, the mind must be completely still, and the concentration should be fixed in between the eyebrows, the center of spiritual awareness. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

(xvi.a) The path of wisdom is regarded as possibly too steep for all humans. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

It is impossible to be fully realized, free of attachments, and renounce everything to have any feeling of love for anything at all. They are diametrically opposite to each other. Yes, it is too steep and therefore unreachable for 99.9 percent of the Indian Hindu population. So what is Brahma, Vishnu, or Shiva's intent when creating humans when only the elite or very few can attain or unite with the divine spirit and be as god? Is their intent that 99.9 percent of their creation spend most of their life in misery and suffering because they had set the criteria for attaining immortality too high or unreachable. Is that what you call divine love?

(xvii) If regular attempts at meditation fail, one should work tirelessly without desire for the results of his labor as real peace comes from renunciation. Self-surrender is the last resort, but it does bring immediate peace. (*Bhagavad Gita, Chapter 12, The way of Love*)

Comments

It is impossible to be fully realized, free of attachments, and renounce everything to feel peace as the person will have no feeling at all. If good and evil are alike, then war and peace is the same as you have no feeling toward either. You might as well be a rock or a log and therefore achieve self-realization, illumination, and be at one with the divine spirit. When you cannot stop to smell the flowers, appreciate a beautiful sunset, be thankful for kind deeds, and empathize with the less fortunate or help them, then you might as well be log or a rock because to have those feelings is not to have fully renounced them.

(xviii) The ones who are most established in yoga are those who set their hearts and worship me with steadfast faith and devotion. Similarly, those that seek the divine reality that have no name nor form and contemplate on the unmanifested Krishna, that is outside their reach of their thoughts and feelings while striving for the good of all and will eventually be united with Krishna. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

If a person is fully realized, then he or she is successful in renouncing all wants, needs, desires, feelings, and therefore free of attachments. So how can a person then

worship as a log or a rock cannot worship Krishna? To want to worship involves the will and desire and a love, and in this case, there is none of those attributes, and therefore, it is impossible to worship.

(xix) Difficult is the way of meditation, but if a person has me as his supreme goal and work at renouncing his self to me and meditates on me single-mindedly, I will rescue him from the death and birth cycle because his consciousness has entered into Krishna. If a person cannot still his mind through the regular practice of meditation through the lack of self-discipline, he will still find complete fulfillment through selfless service. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

You cannot provide "selfless service" when you interact with humans because the interaction will activate all your five senses. Can you stand by a starving and crying baby and behave like a log or rock because that is what this doctrine of self-realization is asking you to? If that is what it takes for immortality, then that is selfish and not worth its weight in gold! When a person is fully possessed by a foreign spirit or demon, then he or she behaves exactly like a log or rock as he or she has absolutely lost control of himself or herself. And this is the way of love?

(xx) Knowledge is better than mechanical practice, but meditation is better than knowledge. However, better still is the surrender of attachment to results because one attains immediate peace. The ones that I, Krishna, love are those of you who live beyond the dualities of life, like pleasure and pain, and beyond the I and mine, in self-control, focused in faith, and had given me all their heart and their mind. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

Krishna cannot love because he is fully realized, free of attachments, and had renounced everything and therefore cannot have any feelings and can never love. The fact that Krishna was married to Rukmini, Satyabhama, Kalindi, Mitrvinda, Sattya, and Bhadra (and not mentioning the sixteen thousand women prisoners he saved, released, and married) should tell you that he had feelings, desires, and lots of sex. So all this talk about Krishna is fully self-realized, free of attachment, and having successfully renounced all desires and lust is just a lie. So if Krishna is a liar, how then can you possibly believe anything he says. The same applies for Vishnu, Shiva, Brahma, and Indra, etc.

(xxi) The one who is dear to Krishna are those that had conquered the dualities of life and are unmoved by anything that life dishes out. They are pure, detached, efficient, impartial, never anxious, and selfless and are Krishna's devotees. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

Krishna is not *selfless* but *selfish* because he had married 16,108 women and not give them away to someone else. It is like hoarding, and with that many women, he deprived many of not having children at all unless you tell me that he had serviced them all!

(xxii) The ones who are dear to Krishna are those who are not affected by praise or blame, success or failure, honor or dishonor, and are ever quiet and in harmony and are strong in faith. (*Bhagavad Gita, Chapter 12, The way of love*)

Comments

Same as in (xix) above.

(xxiii) The field is made up of the body, which includes the mind, and it is made up of nature and its inherent energy and its ego and self-will. Krishna is the knower, which is hidden in the field, and is the true divine self. The body and the mind are all part of nature and its inherent energy. The true self is the knower and the pure. The soul can never be lost because all are partakers of the eternal nature of the Purusha, even as it go through *countless cycles of rebirths* but will in the need rest in the eternal spirit of Krishna. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Krishna claimed he is the knower, but he also claimed many, many things, and that includes being the lord of maya or illusion, deception, and lies. So how are you going to trust Krishna?

(xxiv) The field is made up of the five sense areas of perception: five sense organs and five organs of action. The three divisions of the mind are the memory (manas), intelligence and understanding (buddhi), and the ego with its self-will (ahamkara). In the field, a person experiences the dualities of life but is detached. He will be truly free of it all and suffering, old age, disease,

and continual deaths and rebirths. (*Bhagavad Gita, Chapter 13, The Field and the Knower*)

Comments

Same as in (xxv) above.

(xxv) There is no spiritual growth without self-discipline. Tapas or tap means heat or suffering. When spiritual practices are mastered, there is a feeling of heat in the body, also termed as tapas, which is a sign of increased spiritual potency and power gained through austerity. The sattvic tapas lead the person to his spiritual goal. The rajasic tapas is performed for selfish gains and admiration from others, and the tamasic tapas deludes, and a person will suffer pain with foolish practices for gain of power and even to injure others. (*Bhagavad Gita, Chapter 17, The Power of Faith*)

Comments

Here, spiritual growth means that you get more and are more successful toward full renunciation and free of attachments and having no feelings at all. Yes, of course it takes relentless discipline to spend a tremendous amount of time to continually be in meditation to be successful, but to what end? To be like a piece or log or rock? The gaining of spiritual potency or power is just another bait as what does it really mean? Will the spiritual potency or power allow you to function as a deity or god, and in this case, as that of a spiritual entity or demon? Can you cure the sick, heal the blind, or walk on water? The disciples and followers of Jesus, as in the Christian Bible, are able to raise the dead, cast out demons, heal the lame and sick, and perform many other miracles without fierce meditation, tapasya or self-realization, but are given power by the Holy Spirit of God through Christ Jesus. For more details, please read chapter 5.

(xxvi) Vishnu said, "*Only very few in this world are able to control their sensual desires and attain self-realization.*" Relentless effort must be made to acquire divine knowledge of self-realization as all other knowledge is superficial and insignificant. When desire is extinguished, he will experience the divine state of self-realization. A person can be influenced by his sensual perception into believing that what he senses is real and fails to know and understand the real cause for the existence of this world, and that is not true for a person who is fully realized. Instead of searching for what is outside, he should seek for what is within himself. With a pure heart and relentless pursuit, he will attain self-realization.

Vishnu went on to say that he is pure and beyond the limits of human intelligence and is beyond the confinement of the three gunas—sattva, raja, and tamas—and only the enlightened soul can experience him and drive away the darkness. (*Garuda Purana 14.13, Salvation through yoga, 14.13.1, Self-realization*)

Comments

Yes, indeed, only the very few can attain self-realization. Maybe less than .01 percent of all Hindus or even less are capable of achieving that goal. But then why does Vishnu, Shiva, Brahma, and Krishna make it so difficult for the 99.99 percent of the population, such that they are stuck in the Samsara cycle and return to lives of misery and suffering? The doctrine requires moral perfection for the imperfect human, requiring him or her to exist as a piece of wood or rock. This doctrine of self-realization promotes the earning of self-righteousness while stuck in sin and desires without the ability to sever them both.

For the Hindu, there is no guarantee of eternal life as he or she does not know if his or her self-righteous works are adequate, which is very different for the Christian and biblical doctrine, where there is an assurance of their sins being forgiven and eternal life guaranteed. For more detail, please read chapter 5.

(xxvii) Krishna defines the oldest Hindu or holy and spiritual sound of Om, Tat, and Sat, which is the sacred syllable that is Brahma. Om is the sound that is heard when in deep meditation. That is the supreme reality that is beyond thought or spoken words, and Sat means that which is. The mantram of Om Tat Sat confirms that good really exists, and the opposite is Asat which means that evil is transient and therefore cannot be impermanent and not real. Any action without faith or shraddha is Asat and not real. (*Bhagavad Gita, Chapter 17, The Power of Faith*)

Comments

Om, Tat, and Sat was not in existence during the Vedic times. It is a means to dull the mind and break down the self-will as in section F (ii).

M. Self-Realization and Yoga Mantram

Also in section F (ii), it destroys the self-will.

(i) The priests would repeatedly chant the mantram of Om, Tat, and Sat when performing sacrifices and reciting the scriptures or offering gifts. Those who seek liberation without rewards would add the word *Tat* and *Sat* used

to describe goodness like a worthy deed. And to practice without faith is Asat. (*Bhagavad Gita, Chapter 17, The Power of Faith*)

Comments

Same as in Section L (xxx).

(ii) The Gayatri mantra consisted of twenty-four letters, and each one is the name of a specific deity. For example, first is Agni, second is Vayu, third is Surya, ninth is Indra, twelfth is Mitra, twentieth is Prajapati, twenty-second is Rudra, twenty-third is Brahma, and the last is Vishnu. The person who chants this Gayatri mantra a hundred times will be free from their sins, obtains salvation, and is bestowed virtues similar to that received from studying the four Vedas. (*Padma Purana 2.1.12, An Ideal Brahmin and the Significance of the Gayatri Mantra*)

Comments

The Gayatri mantra is passe and no longer practiced or one can say that it is no longer relevant. Agni, Surya, Indra, Mitra, etc. are no longer worshipped and therefore became irrelevant. And to think that a mighty god can become irrelevant just blows one's mind. If they are of no use today, then they are of no use yesterday. And if the *Vedas* had been documenting and promoting them, then it is all in vain because it is all a lie. And if the origin is a lie, what then becomes of what it had become? A lie cannot, because of progress, become truth. Only lies can come from lies. If the *Vedas* are teaching the truth about Mitra, Surya, Agni, Nasatyas, then they should be worshipped today! The same *Vedas* record many gods like Varuna, Mitra, Asvins, Agni, etc., that have become irrelevant today. And as you can already see in India, today, the popularity of Shiva, Brahma, Indra, Krishna, and Vishnu has faded in their popularity and are being replaced by the many other gods? It sounds like a popularity and functionality contest, and the past gods and deities have become irrelevant, and if relevant now, they must also be relevant in the past.

(iii) Shiva appeared as a sage to Vishnu and Brahma to explain the AUM and the mantra OM. Brahma comes from the letter A, signifying creation, Vishnu the letter U, signifying nurturement, and Shiva is from the letter M, signifying salvation. The A, U, and M are also metaphors for Brahma as semen and Vishnu for the vagina. Of course, M stands for Shiva Linga, the penis. The OM sound is the mantra of Shiva. (*Shiva Maha Purana 5.2, Shiva Sambhita 5.2.9, Shabda-Brahma*)

Comments

Why would anyone be reciting those sounds that represent the sexual organs and semen of so-called gods? It is really perverse.

N. Demonic Possession

- (i) An atheistic person is someone who has a demonic personality, and they do not originate from god or divine reality but are grounded in biology and sexual desire. Such a person causes suffering in themselves and others. They are never satisfied with their selfish desires, are arrogant, and will stop at nothing to get what they want. Krishna indeed gives them the desires of their hearts, but their end is hell, a hell of their own making, their own karma. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

It is a broad assumption without proof that someone who does not believe in god is demon-possessed or demonic. The statements are nothing but hyperbole and without substance. I know that, and you and I have known many folks who are atheists, who are not preoccupied with sexual desires, are not always arrogant, greedy, and their hearts not full of evil. As a matter of fact, many are helpful, charitable, and caring. That does not mean that they do not sin, lie, nor deceive, but then so does Krishna, Shiva, Vishnu, and Brahma! Furthermore, how is an atheistic person demonic when there is no foreign spirit in him or her?

- (ii) The characteristic of a “demon personality” is one that overindulges in self-importance, gives ostentatious gifts, offers ritual sacrifices, and feels respectable and in high regard because of the wealth they have accumulated. They select the time and place to be generous so they look good. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

What do you call a personality that lies or deceives, and his spirit enters into a man or woman through the crown of the head to possess the body? This is just a play of words, and it is very deceiving as a person cannot have a demonic personality when he or she does not have a demon or spirit in him or her. And what is described above is not a demonic personality as he or she is just being a human being who is selfish, egoistical, and full of pride.

- (iii) Brahma had created Marichi, who is one of the seven created sages. Marichi with Kala created Kashyap, who married thirteen wives. *With Aditi and Diti, birth daughters of Sage Daksha, they gave birth to gods and demons respectively. The demons and gods are stepbrothers, and they fought for power and prestige. The battle, led by King Bali, lasted a thousand years, and the gods lost heaven to the demons and wandered around, looking for peace (the story in this Purana stopped here). (Narad Purana 18.9, King Bali defeats the gods)*

Comments

Can an apple tree produce an orange? Of course not because it is not in the genetic makeup of an apple tree. Similarly, can Aditi, Diti, and Brahma produce gods if it is not in their DNA? Similarly, they cannot produce demons if it is not in them. So why would Brahma deliberately create *demons*? If the demons are so evil, why then would Brahma create evil, and then Vishnu had to recover the world lost to evil? In this *Narad Purana*, gods and demons are really not different from each other as they are stepbrothers, and the demons at one time controlled heaven, and in the sacred text, even the demons worshipped Shiva and Vishnu. So in Hinduism, demons are just foreign entities or spirits like their gods or devas.

Maybe, just maybe, it is the lack of vocabulary in the English language and something is lost in translation that demons are not really demons in the sense of the western interpretations. I like to give latitude to interpretations, especially when it comes to different cultures and languages, to give them the benefit of the doubt.

- (iv) Divine qualities or values will lead you to freedom, but *the demonic will lead you to bondage*. The demonic will do what they should not and not do what they should. The demonic have no concept of uprightness, purity, or truth and believe there is no god, and therefore, there is no such thing as truth or spiritual laws or moral order. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

Same as in (ii). When you compare the character or qualities of the Hindu gods—Brahma, Vishnu, Shiva, Indra, Krishna, and Rama—with that specified in chapter 7, they are hardly divine and do not possess any divine attributes at all! The common attribute that they all share is deception or the ability to deceive or to lie. For more details on divine attributes, please go to chapter 5.

- (v) The demonic are hypocritical, proud, and arrogant and stuck with their delusion and insatiable desires pursuing unclean ends. The highest goal in their lives is to gratify their lust and stopping at nothing. Driven by greed and anger, they hoard their wealth and riches. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

The root of man is sin and therefore has the propensity for sin, but that does not necessarily mean that men are demonic. This statement is made to intimidate the general Indian populous to thinking that they are demonic unless they embrace the doctrine of self-realization and is therefore a false statement. It is without proof! Also read comments in (iv) above.

- (vi) The demonic are blinded by their pursuit and success in acquiring wealth, they feel invincible like gods, and perform sacrifices and give gifts to celebrate their generosity, but they all end up in hell. (*Bhagavad Gita, chapter 16, Two Paths*)

Comments

It is very judgmental and without basis. Same comments as (i) to (v). However, it is elected to ignore the behavior of Krishna, Shiva, Vishnu, and Brahma as shown above or in their respective chapters, dedicated to their characters.

- (vii) It is I, Krishna, who assigned those who are demonic to rebirth after rebirth or death after death, the demonic to wombs, with similar characteristics, and they degrade and fall lower and lower still. (*Bhagavad Gita, Chapter 16, Two Paths*)

Comments

It does seem that the term *demonic* is assigned to behavior instead of an entity. And that anyone can be demonic if his or her behavior did not conform to that of the devotees and are assigned to constant deaths and rebirths. Therefore, for you and I, we are designed for rebirths and therefore classified as demonic. Hare Krishna claimed that he is the one who is the authority of the Samsara cycle and deigns who gets to be reborn and who attains immortality. So then the question becomes who then is the authority when Krishna died in the *Mahabharata*? And who operates the Samsara cycle when Krishna is away in accompanying Arjuna in battle?

CHAPTER 11

Miscellaneous Hindu Doctrines (III)

Introduction

This chapter deals with a variety of miscellaneous and various doctrines, and they all come from the various Hindu sacred texts, and they are as follows:

A. Worship

- (i) Worshipping of guru, teacher, and parents. Rama and his brother Lakshmana worshipped their guru, and on the next morning, they bathed in the river and worshipped the rising sun. (*Ramayana Book 1, Bala Kanda, 8, Kamasrama*)

Comments

Only God is to be worshipped and no one else, and the reason for that is everyone else is the imperfect and sinner come short of the glory of God. Why would a person worship anyone who is imperfect and sinned? Only God is to be worshipped and no one else. For more information, please go to chapter 5, section C (xiv). Why would anyone worship an inanimate object that does not hear, speak, see, nor respond with an answer?

- (ii) Worship of father mother, fire, guru and his soul. (*Mahabharata V2, Book 5, Udyoga Parva, 7, A Blind King's Terror*)

Comments

Devotees were told to worship father, mother, guru, or teacher as well as the heavenly bodies. Why would anyone worship anyone who sinned in their lives and

is imperfect? Worship is reserved for God alone. Parents are to be honored and not worshipped! Why worship a fire when a fire hears not, sees not, and speaks not nor feels not? Nor can a fire act out of righteousness, mercy, or conscience.

(iii) Krishna's doctrine: On worship and being illuminated. Those who worship the devas go to the devas. Only the illuminated, when they are dead to their sins, *when they die, go to Krishna*. Only those who are free from the maya and the duality's delusions find sanctuary in Krishna and are *saved from the samsara cycle of deaths and rebirths*. Once they know the universal soul/spirit or Atman and Brahman, they all come to me when they die as I am here in this world and the next. (*Mahabharata V2, Book 6, Bheeshma Parva, 5, The song of god*)

Comments

When devotees die, they go to whom they worship. Those who worship Krishna are free from the Samsara cycle of deaths and rebirths, and this is without being self-realized. Please read chapter 9, sections E to K on self-realization. This is most misleading as if a person is totally freed from all duality and attachments, only to become attached or in union with Krishna, who is the master of deceptions and delusions or Lord of the maya. It is like jumping from the frying pan, into the fire!

(iv) Krishna asks for love and heart of Arjuna. Krishna asked Arjuna to give him his love and his heart and to worship him always and to bow down to him only, to surrender his karma (fate as a result of action and reaction) to him, and Krishna will *set him free from sin and bondage, but he should not share this knowledge with anyone* who has no faith nor restraint and mocks him or a teacher or guru. (*Mahabharata V2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita*)

Comments

Why would anyone worship Krishna as Krishna also sinned as he perjured himself, as seen in chapter 7E, section N (i), and is the lord of deception as in chapter 7E, section F (xiv) and is therefore a sinner? If it is true that Krishna is able to set people free from bondage and sin, why would he keep that as a secret from the populous? Does Krishna not want everyone to be set free of bondage and sin? And yet Krishna proclaimed himself the god of love in chapter 7E, section H (xxiv). But then Krishna only loves those who are free of attachments as in chapter 7E, section H (xvii). Too bad for you if you are not free of all attachments as that is the case with the majority of Hindus. Krishna does not love you at all.

B. Idol Worship

The following is a very basic biblical doctrine regarding idol worship:

(b.1) Deuteronomy 17:1–3 says:

If there is found in your midst, in any of your towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, *by transgressing His covenant, and has gone and served other gods and worshiped them, or the sun or the moon (constellations) or any of the heavenly host, which I have not commanded.* (emphasis added)

(b.2) Deuteronomy 18:10–14 says:

There shall not be found among you anyone who makes his son or his daughter pass through the fire, *one who uses divination, one who practices., or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spirits, or one who calls up the dead. For whoever does these things is detestable to the LORD;* and because of these detestable things the LORD your God will drive them out before you. You shall be blameless before the LORD your God. For those nations, which you shall dispossess, listen to those *who practice witchcraft and to diviners*, but as for you, the LORD your God has not allowed you *to do so.* (emphasis added)

(b.3) Deuteronomy 27:15 says, “Cursed is the man who makes an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret. And all the people shall answer and say, ‘Amen.’”

(b.4) However, here are the Hindu teachings on idol worship:

(i) Worship idol (boar or Varaha) made of wood. The avatar of Vishnu, Varaha, requested that the idol of him be made of a common Mahua tree found in India. The wood must first be purified before being made into the shape of a boar and placed in the temple and be worshipped with camphor, vermilion, sandalwood, and incense. A swastika and other signs of Vishnu should be marked with the idol. Then there should chanting of mantras to invoke Vishnu to dwell in the idol. The devotee should offer rice pudding (bhoga or kheer) to Varaha, and there should also be the burning of ghee or sesame oil lamp. The devotee should also, while chanting a mantra, walk around in

circles several times. The idol must be worshipped daily. (*Markandeya Purana 8.8, Installation of Idols, 8.8.1, Idol Made of Wood*)

- (ii) Idols of stone. Spotless stone should be used to carve the shape of the idol and then purified with unbroken rice grain (akshat). With a burning ghee lamp, the devotee should invoke Vishnu to dwell in the idol while chanting Vedic mantras. When the installation of the idol is done, the devotee should observe a fast for the whole night and the next morning put on new white clothes for the rights of passage ritual. The devotee should live only on milk and ghee. *The ritual of the worship consists of having four lamps and four pots filled with a mixture of cow dung, urine, milk curds, and ghee (panchagavya) and water, sandalwood, and milk.* (*Markandeya Purana 8.8, Installation of Idols, 8.8.2, Stone Idol*)
- (iii) Earthen and copper idols. Earthen idol should be without cracks and with the copper idol an invocation should be made for Vishnu to dwell in them. Purification and dedication ritual are similar to that of the stone idol. The earthen and copper idols should be facing north. (*Markandeya Purana 8.8 Installation of Idols 8.8.3 Earthen and Copper Idols*)
- (iv) Bronze idol. Similarly, the bronze idol should be facing north, and the purification and installation ritual is the same as that of the stone idol, except *the pots should be filled with the panchagavya, water, sandalwood, and honey.* (*Markandeya Puran, 8.8, Installation of Idols, 8.8.4, Bronze Idols*)
- (v) Silver and gold idols. The purification and installation ritual is the same (a) as that of copper or bronze idols. Lord Vishnu reveals that any deity can be worshipped at home but that the worship of (b) Shiva Linga, (c) shaligrams (fossilized seashell a symbol of Vishnu), (d) durga (goddess of war, strength and protection) idols, and (e) surya or sun idols are prohibited. (*Markandeya Purana 8.8 Installation of Idols, 8.8.5, Silver or gold idols*)

Comments

It is very difficult in the twenty-first century to think that men and women would worship idols that see not, hear not, feel not, and do not speak. Further to that the idol made from the same material that is made into firewood, decorative pieces, etc. What kind of god would receive offerings that are mixed with cow dung? I do not think I need to say anything further. Why would mankind be so deceived that they suspended their reasonings? I would suppose the Lord of the maya or deception is working overtime.

When was the last time the god Krishna talked with you? Or is it just a one-way street? He already proclaimed that he only loves those who are free of all attachments! Is the idol of gold, bronze, silver, or wood able to talk with you or respond to your requests?

(vi) Worship of Shiva's penis.



In many of the text, the term used is Shiva Linga and sometimes Shiva's phallus. However, the direct translation of Shiva Linga is Shiva's penis and not the sanitized term of the male phallus.

(vi.a) Worshipping of Shiva Linga absolved sins. Kartikeya felt guilty and regretted killing Tarakasur because Tarakasur is a devotee of Shiva, and Vishnu showed him what to do. Vishnu told him that if it is a righteous killing, then there is no sin. However, if he wanted to *atone for his sin, he should worship Shiva by means of worshipping the Shiva Linga.* He had three Shiva Lingas made, installed them in three different places, and while worshipping the Shiva Linga, he poured holy water over it and prayed for Tarakasur's soul and also made an offering of sesame seeds to Tarakasur, the son of Sage Kashyap, and this way, his sins are absolved. (*Skanda Purana 4.1, Maheshwar Khan, 4.1.12 Kartikeya's Sorrow*)

(vi.b) Shiva superior to Vishnu/Brahma and Shiva Linga. Lord Shiva is the manifestation of the Almighty God or Brahma and is known as Nishkal, and because of his divine beauty, he is also known as Saguna (god with form), but he is also considered to be Nirguna, a god without any qualities. *Lord Vishnu and Lord Brahma fought with each other to prove their superiority in the first Svetvarah Kalpa. Shiva appeared at the battle before*

Vishnu and Brahma to show that he is indeed superior, when he showed his true form in the shape of a linga, thus a Shiva Linga, and it became well known from that day forth. (Shiva Maha Purana 5.1, Vidyeshwar Samhita, 5.1.4, Greatness of Shiva Linga)

(vi.c) Worship of Shiva Linga. Both Brahma and Vishnu greeted and seated Shiva and then worshipped him for the first time, and that pleased Shiva. So the idol of Shiva is worshipped that day, and Shiva announced that anyone who holds him sacred and worships him in symbol, form, or shape of a linga is dearer to him than his own son, Kartikeya. Later Shiva brought back to life all those who died in the battle between Brahma and Vishnu. (*Shiva Maha Purana 5.1, Vidyeshwar Samhita, 5.1.8, Consecration of Maheshwar*)

(vi.d) Shiva Linga worship. Vishnu told Brahma that a person can be liberated from his sorrows by the worship of the Shiva Linga. All the deities were delighted and had many, many *Shiva Lingas made with all kinds of materials like gems, precious metals, etc. (Shiva Maha Purana 5.2, Shiva Samhita 5.2.14, Acquiring of Shiva Lingas by the Deity)*

(vi.e) Shiva Linga worship. Brahma explained the ways to worship the Shiva Linga is for the devotee to *purify himself spiritually as well as bodily* (Aachaman and Pranayam) and then to apply a sign of the trimurti (tripunda) on his forehead and to wear his prayer beads (rudraksha). Observations should be made of the sun rituals if the devotee has any requests. The worship of the Shiva Linga with the help of a guru, with the offering of flowers and chanting of mantras, is made in purity. (*Shiva Maha Purana 5.2 Shiva Samhita 5.2.15 Methods of Worshipping Shiva Linga*)

(vi.f) Shiva Linga worship. Shiva decided to test the devotees in their yagna or sacrifice and offering, so *Shiva appeared naked before the wives of the sages, holding his penis in his hand.* The sages were furious upon returning from collecting wood for the yagna to find a naked man in front of their wives. They demanded the naked man to reveal his identity, which he refused, so the sages cursed Shiva to become a penis. The penis or phallus fell off Shiva's hand that it generated so much heat that the three worlds started to burn. Fear came over the sages, so they sought Brahma's help, who informed them that the naked man was none other than Shiva. Brahma told them that in order to quell Shiva's wrath, they should seek out *Parvati and please her so that she would come and save them by appearing as a vagina and holding Shiva's penis, which she did.* After that, the sages worshipped Shiva's penis. (*5.4 Koti Rudra Samhita 5.4.6, The Reason Behind Phallic Worship*)

(vi.g) Shiva Linga Worship. The sages, afraid of Shiva's wrath, went to see Brahma for help. Brahma advised them to seek Shiva's refuge, which

they agreed to. Brahma took them to Kailash Parvat, and they eulogized Shiva with deep devotion, which pleased Shiva, who told them to establish the Shiva Linga at Saanihitya Sarovar, and by doing that, they would have all their desires satisfied, and the Shiva Linga would be famous and be known as Sthanu, the whole world. Furthermore, all devotees who go there will have all their sins liberated. The sages were at the place where the Shiva Linga had fallen over and were unable to lift it back up. Brahma told them that only Shiva was able to do that, so they went looking for Shiva. But they were unable to find him. Brahma meditated and discovered that Shiva had transformed himself into an elephant. Eventually, they found the elephant at Saanihitya Sarovar and requested that he put the Shiva Linga back upright, which he did with his trunk. The sages and Shiva were satisfied at what had happened, and they went their respective ways. (*Vamana Purana 6.13, Sages Take Lord Shiva's Refuge*)

(vi.h) Shiva Linga Worship (repeat story). A fight between Brahma and Vishnu on who was the greatest happened when Shiva showed up as a mammoth penis. (*17 Linga Purana 17.1.14, The Origin of Shiva Linga*)

(vi.i) Shiva Worship quarrel by Vishnu and Brahma (repeat story). Shiva claimed that he was the supreme almighty and distinct from Brahma, Vishnu, and Mahesh (Shiva as Rudra the destroyer). When Vishnu expressed his full devotion to Shiva, Shiva was pleased and proclaimed Vishnu as the creator, preserver, and destroyer. (*Linga Purana 17.2.1, Lord Shiva Blesses Brahma and Vishnu*)

(vi.j) Shiva Linga worship. The Shiva Linga or penis should be made of gold, silver, or copper and should be installed with an altar, and the altar symbolizes Uma. Lord Brahma is the base and Vishnu the center of the Linga or penis. The Shiva Linga should be decorated with clothes, and absolution should be performed when coming to worship and the chanting of the proper mantras. (*Linga Purana 17.5.11, Installation of Shiva Linga*)

General comments

The worship of Shiva's penis can be seen in many Hindu temples in India as well as in Cambodia, Thailand, etc. In many of those temples, the Shiva's penis is accompanied by Parvati's Yoni (vagina). It would be logical in primitive Stone Age or Bronze Age societies for those people desiring to have children, but we are living in an age of knowledge, so why is it being practiced today? If a god tells you to worship his penis, what is your perspective on that god? If you think that the *Puranas* are full of false doctrines and practices, then you need to throw out the *Puranas*. You cannot pick and choose as that would be selective theology, and who is the authority that decides what is truth and what is not? And to think that in this present day of

the twenty-first century, when men had landed on the moon about thirty years earlier, and India has aircraft carriers, the Indian Hindu populous still worship Shiva's penis—it just boggles the mind. In this twenty-first century, you should know that it is not the penis but the sperm that impregnates the woman's egg, so after all these years, you have been misled. I do not think this section is worthy of any further comments!

C. Sin

Sin can be defined as a trespass or violation of a law, commandment, statute, or ordinance, and that it is not an object or material, and therefore, it is not a physical thing that can be washed away with water or be burned away. Hinduism had not established a code of law. Commandments, ordinances, or statutes, whereby if a person transgresses any, it is regarded as sin. Sin can result in physical, mental, or psychological damage, but that is not sin but a result of sin. For more information on the established law or commandment of God, please go to chapter 5.

- (i) Indra slew an Asura (demon) Vrita. The rishi washed *Indra's sin with the water from the river.* (*Ramayana Book 1, Bala Kanda 9. The cursed forest*)
- (ii) Taking a dip in the Alaknanda River will free a person from sins. (*Padma Purana 2.5 Uttara Kanda 2.5.1 Badrik-Ashram*)
- (iii) The way to destroy sin is to bath in the Ganges. Offerings to the Ganges will satisfy one's dead ancestors for a hundred years. (*Vishnu Purana 3.2.8, Order of the Sun, the Stars and other Constellations*)
- (iv) It is possible for the devas (deities) to become vain and lose everything until they purify themselves by bathing in the sacred river like the Ganga or Saraswati. It heals men's soul and washes their sins away, removes terror and guilt after they sinned. (*Mahabharata V1 Book 3, Vana Parva (16) Tirtha Yatra*)
- (v) A dharmic person will purify himself in the river by washing away his desires because the universal soul/spirit is sacred. (*Mahabharata V2, Book 5, Udyoga Parva, 7, A Blind King's Terror*)
- (vi) It is possible for the devas to become vain and lose everything until they purify themselves by bathing in the sacred river like the Ganga or Saraswati. It heals men's souls and washes their sins away, removes terror and guilt after they sinned. (*Mahabharata V1, Book 3, Vana Parva (16), Tirtha Yatra Sage or Rishi said doctrine: four yugas or ages: (i) Krita, (ii) Treta, (iii) Dwapara, and (iv) Kkali.*)
- (vii) Sins can be burnt to nothing. (*Ramayana, Book 6, Yuddha Kanda (War), 7, Rama and the Ocean*)

Comments

Sin is not a physical thing but a transgression of the law, so it does not make any sense that the water from the river has the ability to wash sins away or that a person's sin can be repaired. And because sin is not a physical thing, how then is it possible to burn it away? So there is a real problem with the concept of sin in Hinduism. To sin is to offend, and who did the sinner offend? Sin is a trespass against the law, so where is the law that is established before all the people so that they become aware of what constitutes sin? Or what is the trespass? If no one is offended, how is it a sin? Which Hindu god established all the laws that constitute a sin if trespassed? For more details on sin, read chapter 5.

(viii) Regardless of the dharma, *a man's sin from his past life will eventually overtake him.* (*Ramayana Book 2, Ayodhya Kanda, 13, Rama and Dasaratha*)

Comments

The great supposition here is based on the doctrine of the Samsara cycle whereby a person is reborn again and again after their deaths. The question is who is the one who defines what is sin? Who is the judge? Even as Krishna directly claimed that he is the one who defines where a person goes to when entering the Samsara cycle as in chapter 7E, the question becomes who judges Krishna, who sinned in that he perjured himself and is a lord of the maya? As shown in their respective chapters, Vishnu sinned, Brahma sinned, and Shiva sinned, and last but not least, Krishna sinned, so who then judges? The Samsara cycle cannot arbitrarily judge because the Samsara cycle is not an entity or being to be able to make decisions or have thoughts and ideas! The Samsara cycle is just a concept or idea and has not been proven as a fact.

(ix) Three sins to avoid living in perfect dharma:

A man must never tell a lie.

A man must never look at a woman with desire.

A man must not kill unless provoked. (*Ramayana, Book 3, Aranya Kanda, 5, A matter of dharma*)

Comments

It is impossible for a man to *never* lie or to *never* look at a woman without desire. The Brahmin spent their lives in deep meditation to cancel all their desires in the monastery or temple, but when they moved among the populous, they fell into the same trap. The problem lies in the root and DNA of sin. You can meditate all you

want, but eventually, your DNA takes over. The problem is that you cannot visibly see a lie or a desire or lust, and they get away by looking pious. Here it is giving a person justification to kill if provoked, but it never describes the degree of provocation that justifies the end. Who then is the judge? Krishna perjured himself or lied, and he convinced Arjuna to kill. Brahma and Shiva looked at a woman with desire, such that they were unable to control themselves, and Vishnu also lied. If all the major deities sinned, who then will judge them?

- (x) A person with total devotion to Lord Vishnu is called a Vaishnava, and the just the sight of Vaishnava is sufficient to free a sinner from all his sins. (*Padma Purana 2.5, Uttara Kanda 2.5.4, Qualities of a Vaishnava*)

Comments

How is Vishnu able to free a sinner from all his sins when he himself sinned, being a deceiver as in chapter 7B, section F (i)? Is that not being a hypocrite?

- (xi) Beware of Krishna always, and give him your adoration, every act of offering, and always make him your refuge, and *Krishna will purify you from your sins of the past.* (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

If that is truth, then why wash yourself in the river as all you have to do is to look at a Vaishnava. The you can fulfill all your desires, lies, steal, and kill, and you can be forgiven all your sins just by looking at a Vaishnava? Saying that you can purify a person from his past sin is one thing, but how is Krishna able to purify anyone from his past sins? The deed had been done, sin had been committed, so how is Krishna able to purify one from his past sins? Both Vishnu and Krishna, an avatar or Vishnu, are personifications of the serpent, Sheshnaga and Ananta, and are *deceivers*, so how then can you be sure they are telling the *truth*?

- (xii) To deny your dharma as a kshatriya warrior is sin. If you are born in the warrior class of the Kshatriya and not fight, it is a sin, and it also infers that if you are born a serf or Shudra class, you cannot be anything but a servant.

When he, Arjuna, is in yoga, he is in perfect union with Krishna and free of all attachments and the yoke of intelligence, knowledge, and bonds of birth have reached the state of the Brahman, which is beyond the Vedic learnings, so you should have the unshakeable resolved to fulfill your warrior duty. It is a sin if you do not. (*Mahabharata V2, Book 6, Bheeshma Parva, 3, A moment of crisis*)

Comments

If it is one's dharma to kill, then is the killing wrongful or sinful? One can always say that any killing is dharma; otherwise, it would not have happened, and if that is so, then no one is guilty or sinful! In the Mahabharata, this doctrine is directed at the warrior caste. So if the kshatriya killed a Shudra or a lower caste, then it is acceptable and not otherwise? Is the Shudra being killed because his dharma is to humbly accept being killed and simply surrender to the kshatriya?

- (xiii) Krishna informed Arjuna that it is the Kshatriya's nature and dharma to fight, and because of that, it is no sin. But if the Kshatriya do not fight, then it becomes a sin as it is contrary to his nature. (*Mahabharata V2, Book 6, Bheeshma Parva, 3, A moment of crisis*)

Comments

Same as in (xii) above.

- (xiv) The summation of the *Veda* is that any deed has five components, and they are the body, the ego, the senses, the life in the body, and providence the fifth. All karma of speech, of body or mind, good or evil, is a result of these five components. He who thinks that he acts independently is deluded. But the man who is unattached, without ego, and who acts perfectly natural is not bound by karma. Even if he kills thousands, he is not a killer. (*Mahabharata V2, Book 6, Bheeshma Parva, 3, A moment of crisis*)

Comments

Same as in (xii). Adolf Hitler of Germany and Joseph Stalin of Russia claimed that they are free of all attachments and are therefore not guilty of murdering millions of innocent people. Of course they are free of guilt, and acting according to their dharma and their intent is to save mankind from itself!

- (xv) Krishna assured Yudhishtira that there is no sin in fighting; this was as it is his dharma to war or fight. (*Mahabharata V2, Book 5, Udyoga Parva, 23, Uluka's Embassy*)

Comments

The doctrine that is promoted here is that if you are born a serf, a kshatriya, a brahman, or a Vaisyas, then that is your karma or fate, and therefore if you act out-

side the definition of your class, you sinned. Similarly, if you do not act as per your karma, you sinned. Therefore, a warrior must fight and kill. If Hinduism is defined as per the *Vedas* and its sacred text, why did the Indian government ban the classes system? If the *Vedas* and the rest of the sacred Hindu text is truth, then it cannot be denied, and if the text came from god or the deity itself, how dare anyone defy god. If it is not the truth, then throw out the book, and what is not the truth is a lie.

(xvi) “Valmiki, Rama, have no doubt Lava and Kusa are my sons. I knew it as soon as I saw them. Let all those gathered here for the aswamedha yagna have no doubt about my love not only for my sons but for my wife as well, this precious Sita. *I begged her to forgive me for the anguish I have caused her, and now, for the sake of our son’s future, to swear her oath before this abha of rishis and kings and also the people who doubted her.*” (*Ramayana Book 7, Uttara Kanda: Book of the North, 38, The aswamedha yagna [horse sacrifice]*)

Comments

Rama’s love for his wife is not as great as his regard for his reputation before the people. Here, Rama, an avatar of Vishnu, had to ask for forgiveness because Rama is less than a god and can do wrong and sin, and if that is the case, what is the point for being an avatar? It makes no sense. And if a god can sin, then what is the point of being a god. It does seem that in Hinduism, the gods are not held to a higher expectation but act like humans and are fallible. Then what is the point for being a god.

(xvii) Types of sins according to the *Padma Purana*:

- (a) One who *criticizes the Vedas*.
- (b) *Change religion from “Hinduism.”*
- (c) Torment virtuous people.
- (d) Not respecting parents.
- (e) *Not giving alms to Brahmins* after a ceremonial rite for, say, dead parents.
- (f) Studying the sacred scriptures in an impure state.

Other sins (*g*):

- (g1) Prevent a man from having food or water is akin to killing a Brahmin.
- (g2) Backbiting.
- (g3) Seeing faults in others.
- (g4) Demeaning effort by others.
- (g5) Stealing land.
- (g6) Killing innocent animals.

(g7) Commit adultery.

(g8) Lies.

(g9) Disrespecting guests. (*Padma Purana 2.2, Bumikhand 2.2.1, The Manifestations of Goddess Lakshmi*)

Comments

The *Padma Purana* never said who instituted those laws and who is offended if trespassed. Chapter 9, section D (vi) in the *Mandaka Upanishad* states that the *Vedas* are inferior to the doctrine of self-realization. Now is that a sin? Also, the god Indra (chapter 7E) disguised himself and raped Ahalya, the wife of King Gautama Maharishi, and is that a sin? And the gods Shiva (chapter 7C) and Brahma (chapter 7A) ejaculated their semen in their lust and desire, and did they commit any sin? So to whom did they sin against as there is no higher authority. Is Vishnu a higher authority? But in Chapter 7C, Vishnu had to admit that Shiva and his penis is superior to him!

So if there is no one offended by the listed sins, then they are no sins at all! Which god established what are sins and what are not? The one that is offended by men’s sin is the god that establish the law. Yes, there are folks who are affected by men’s sins, but they can be compensated or apologized to, but if God is offended because you broke His laws, how do you satisfy God for the offense? For more information, please go to chapter 5.

(xviii) Twelve types of sins according to the *Uma Samhita*:

- Lust for another man’s wife, wealth, and evil design on another person.
- Sinful thoughts against another person.
- Sins of speech; conversation with a woman having her menstrual period, telling lies, backbiting, and having unpleasant talk.
- Sins of actions: eating things that are not good, violence, uncivilized activities, and acquiring someone else’s property by unfair means.
- More serious sins: criticizing teachers, hermits, parents, stealing temple property or that of a Brahmin.
- Even more graver sins: lacks devotions to one’s preceptor, abandons one’s preceptor, sleeping on the preceptor’s bed, getting intoxicated, committing adultery with the teacher’s wife, stealing donations and gaining wealth by improper means.
- The gravest of all sins: setting forest, cowshed, or city on fire, not marrying a girl to a suitable man.
- Having sex with your daughter-in-law or sister-in-law. (*5.5 Uma Samhita 5.5.3, Classification of Grave Sins*)

Comments

Same as above in (xii). Are the teachers and hermits perfect and above criticism? It seems that this list in the *Uma Sambhita* is man-made and aimed at protecting certain members of the population and to uphold their position of control.

(xix) Types of sins (some examples):

- (a) Touching or in contact with impure or irreligious things: should fast three days and six nights.
- (b) Defecated during dining: must fast immediately with one drink of water and then fast one day and night and finish with an appropriate ritual.
- (c) Dines immediately during or after urination: must fast day and night.
- (d) Women who did not serve their husband should go into exile for twelve years.
- (e) Touching a woman's menses: must fast for three nights.
- (f) The dead from suicide: must be covered with sandalwood paste or other holy material.
- (g) Escape a suicide attempt: should be fined two hundred rupees.
- (h) Eats cereal from darker people and lower trodden down classes of people or in contact with woman for illicit purposes must observe a fast and purify themselves.
- (i) Terrible relation with their mother, sister, or daughter: should commit suicide by immolation.
- (j) Sex with teacher's wife: must do fasting.
- (k) Kill a pregnant cow: must do a separate fast for each animal.
- (l) Panchgavaya ritual observations will satiate or wash any kind of sin.
- (m) Oblations for dead ancestors must be done in navel deep water and facing south. (*Narad Purana 18.13, Expiation for the Sins*)

Comments

The major problem here is, who is going to judge the sins done or committed in secret? Who would know and who would judge? You can easily write a few more thousands of sins, but the same questions remain: who would know and who would judge? The Samsara cycle cannot because it is not an entity or being and therefore unable to think, to will, or to do. It is not a computer. where someone inputs all the records of the billions of lives over the ages. It definitely is not Krishna, Brahma, Shiva, nor Vishnu as they themselves sinned as shown above! It becomes a doctrine without accountability. It is nice and high sounding, but so is an empty drum.

Not one of these gods—Krishna, Indra, Brahma, Shiva, or Vishnu—claimed ownership or authorship of the list of sins, as listed above; therefore, how can they be offended? And as a result, there is no one to ask forgiveness from or for atonement!

It seems that the *Padma Purana*, the *Uma Sambhita*, and the *Narad Purana* did not agree on a common package on sin, and everyone did what is right in their own eyes, and that includes the *Agni Purana* found in (xx).

(xx) A person must atone for his own sins or it's the king's duty to punish the sinner. The worst sin is to kill the brahmana, drinking of wine or the theft of it, and to atone for the killing, one must build a hut in the forest for twelve years and beg for a living and surrender all possessions to another brahmana.

Killing of a cow must live on coarse grain for a month, live with the cows, and follow them during the day. All his possessions will be surrendered to a brahmana, and he is to bathe in cow's urine for two months.

A brahmana steals, he must report his deed to the king who will hit him with a club.

The killing of a ksatriya is worth one-fourth of the sin of killing a brahmana.

The killing of a Vaishya is worth one-eighth of the sin of killing a brahmana.

The sin of killing a shudra is worth one-sixteenth of the sin of killing of a brahmana.

The killing of a shudra is the same as killing of a cat, mongoose, dog, frog, lizard, or a crow. Therein lies the tyranny of the caste system. (*Agni Purana 10.5 Manvataras, Varnashrama and Vratas, 10.5.3, Sins and their Atonement*)

Comments

You be the challenge. Are the listings from men or are they from god? If they be from men, then it can be changed according to traditions, culture, and time, but if they are from a god, then it is permanent and lasts forever and is nothing but the whole truth. If they are from a god, then it's time to throw out that "god" because they showed they are a total disrespect of truth. It definitely displays a discrimination of the so-called Shudra or people described as lower castes. It is outrageous and shows a complete contempt of the caste system, which is created by Brahma himself.

It is time to throw out Brahma! But then Brahma comes from Vishnu, so it is time to throw out Vishnu also. Why Vishnu? Because if he is a god, he did foreknow that Brahma would create the caste system in India, and he did nothing to stop Brahma, and by not doing anything to stop it, Vishnu endorsed what Brahma had done. The main obstacle is that all the gods listed sinned and are therefore unholy. So how does the unholy and sinful become the judge and jury for all of men's sins?

D. Death and Incarnation

- (i) Those who have Krishna in his mind at the time of death will go to Krishna. So it is necessary to have regular practice of meditation in order to keep Krishna in his mind at the time of death. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

If this doctrine and theology is true, then a person should be able to meditate on Rukmani, Krishna's wife, and be able to go to her when the person dies. Does it make sense at all? Or if one does not want Rukmani, one can meditate on Lakshmi, who is Vishnu's wife, and go to her when you die!

- (ii) There are two paths in life. One leads to rebirth and the other to immortality, and that is union with Krishna, the true divine self. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

Would you want to be in union for eternity with someone who is the lord of the maya (delusion, illusion, and deception) and deliberately perjured himself and therefore is not trustworthy?

- (iii) The many incarnations of Vishnu are to save the world and restore the dharma (virtuous and moral duty). (*Mahabharata V1, Book 3, Vana Parva (16), Tirtha Yatra*)

Comments

It is indeed strange that Vishnu is incapable of saving and restoring the world just by being himself and even with the assistance of all of his avatars. Vishnu did not help most Europe when it was almost conquered by Hitler, and did not save India from the British! Did it stop the Japanese from occupying Southeast Asia? Vishnu did not stop Stalin from killing millions. Therefore, he must be failing his responsibilities!

- (iv) Men are born into the Samsara cycle of deaths and rebirths. (*Mahabharata V2, Book 5, Udyoga Parva, 7, A Blind King's Terror*)

Comments

There has never been any proof that the continual rebirths happened. To arrive at a doctrine by observing the animal kingdom, whereby the creatures undergo a metamorphosis, and can be applied to mankind is fallacious and is a false assumption. However, it does excuse and lessen the gravity of a man of the wrong deeds that he has done and escaping the immediate penalty. It also devalues the worth of a life and provides a means of eventual redemption, which is a false concept. Who then is the judge? Who then is the architect of the Samsara cycle and ensures its performance? Nothing can happen by itself!

- (v) The Brahman cannot be attained in a single day or life, but it takes many lifetimes. By good deeds, a man reaches the home of the gods, but when the merit is exhausted, he goes back to rebirths into the mortal world. But if he attains the ultimate knowledge of the imperishable, he becomes the eternal Brahman. (*Mahabharata V2, Book 5, Udyoga Parva, 7, A Blind King's Terror*)

Comments

Here is the doctrine of self-righteousness by good works, and it can be attained by perfecting the man. Is it possible to attain perfection from imperfection? Where in life can you find perfection from imperfections? If the canvas is torn, you can paint the most beautiful picture, but the result is still a torn picture! This is not a mathematical exercise! All these ideas that a man can attain perfection and be as god have been around for a long time. It is the biggest lie of all time, and it has been promoted for ages. It entraps a man into thinking that he can become a god and be an immortal. Of all the billions of people that have already died, whom do you know has attained immortality? It is only man that has assigned immortality to him, but there has never been any proof. There must be undeniable proof that we can touch, see, and feel. The request is not beyond reasonable doubt for so tremendous an expectation.

- (vi) Death is only a gateway where the soul passes through to the next life and inherits a new body. The soul discards the body like worn-out clothes and finds a new one. The soul remains untouched by external elements like fire, water, weapons, wind, etc. (*Mahabharata V2, Book 6, Bheeshma Parva, 3, A moment of crisis*)

Comments

It is only a partial truth because there has been no proof that the soul inherits a new earthly body! And if it does, it is classified as possessing of another body, and what happens to the original inheritor of the body? The soul had experienced the past of deceit, lie, cheating, adultery, goodness, kindness, etc., and must be judged. Otherwise, the soul gets away with his evil or good deeds. Imagine here that Adolf Hitler or Stalin, under this doctrine, will eventually redeem themselves of the murder of millions of victims. All mankind must face all the consequences of all his deeds and thoughts through eternal judgment that is reserved for both the living and the dead. Self-righteousness through good works is insufficient for eternal life as it is unable to sever the sin nature in mankind. For more information, please read chapter 5.

(vii) A person should not grieve for the dead because he or she is reborn again and again as a person cannot determine when he or she will die or be reborn into the world. (*Mahabharata V2, Book 6, Bheeshma Parva, 3, A moment of crisis*)

Comments

Please see comments in (ii) above.

(viii) Brahman is the universal soul or Atman that lives in everyone, and the karma is the creative force. Those that think of Krishna when they die go to Krishna, and those that say AUM when he dies and thinks of Krishna will attain the perfect Brahman (priesthood), seer, ancient, the subtlest, the supporter beyond darkness. And those that come to Krishna are never subjected to rebirths. (*Mahabharata V2, Book 6, Bheeshma Parva, 5, The song of god*)

Comments

Interesting doctrine of when the devotee dies, he or she goes to the one they worship, and there is a caveat that those who worship Krishna are not subjected to the Samsara cycle. By this, it is implying that it is far superior to worship Krishna than Shiva, Brahma, or Vishnu, even as Krishna is an avatar of Vishnu. Did Krishna create and govern the Samsara cycle? If not, who? What are the laws of the Samsara cycle? And who is responsible for establishing those laws? And why is it not published for the whole of mankind? But Krishna had proved that he is the lord of the maya, illusion, or deception, so how are you able to trust anything about Krishna? Also, please read comments for (i).

(ix) After reaching the cremation ground, the head of the dead person should be placed facing south (different from the info given previously, which is east or north). Once the body is aflame, ghee and sesame seeds should be poured into the pyre. *The soul is reborn into different species* as well as going through countless cycles of deaths and rebirths according to their works and karmas. (*Garuda Purana, 14.14, Garuda Queries, 14.14.2, Death and After*)

Comments

The major problem with this doctrine or theology is that if devolved into a virus like COVID-19, how is the virus going to work its way up the chain of the evolutionary ladder and be a human again, possibly by killing as many humans as possible? So if your parents or wife or children are killed by the COVID-19 virus, you should be happy for the virus because it is accumulating positive merits in order to be reborn again as a human!

(x) Vidura: “Not just birth makes a noble man, but asceticism, restraint, knowledge, sacrifice, a pure marriage, and charity. *Men die and are born again and again; they ripen and wither.* Often, they stop their career through endless time, and ask, ‘Who am I, where am I going?’” (*Mahabharata V2, Book 5, Udyoga Parva, 7, A Blind King’s Terror*)

Comments

If that is the case, Vishnu (the deceiver), Krishna (the deceiver), Shiva (lust deity), Brahma (lust deity), and Indra (rapist) will continually be stuck in rebirths and devolve lower and lower in the evolutionary ladder. Those qualities are in their DNA, and they cannot save themselves. No amount of yogic meditation will be able to set them free of their nature, and there is no one there to forgive them of their sins or atonement made for their sins, regardless of how many times they dip themselves in the river. They cannot wash their sins away because it is not physical matter!

(xi) What is in the thoughts and mind determines how the soul journeys to rebirth as mind influences the soul. All the baggage in this life will be carried on to the next. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

Does it matter how the journey is if the destination is the same and does not change? It does not matter how much your mind tries to influence the soul as the

deeds are done, and without atonement, there is no salvation for you. If you are dead and cannot atone for your sins, the deed or deeds are done. For example, if you killed someone, how can you possibly correct the situation? No amount of washing in the river can clean you at all, and all other parties are affected forever as the wife cannot bring her husband or child back.

(xii) If one does not make a habit of remembering Krishna, the soul will lose its way in the journey to the next rebirth, and that will lead the soul to panic and chaos. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

What has the direction of where the head of a dead person is facing to do with where the dead person is going? Is God upset if facing the wrong direction? What does burning ghee or sesame seeds in the pyre have to do with where the dead person is going? Where is the proof that the soul of a dead person can come back as a different species? But it sure puts fear in those who are living to be under the control of the Brahmin! It befuddles me that the great Hindu civilization that produces great scholars and intellectuals would embrace such doctrine. The normal excuses given is that it is just mythology, but then you can see that in the practices and beliefs in the people reflecting the mythology, so then it is no longer mythology but a religion!

(xiii) Krishna informed Arjuna that the sages are not born and are free from the bonds of the body like Indra himself and will not be destroyed in the dissolution. *Krishna went on to define the three gunas: sattva, rajas, and tamas.* Sattva is pure and reveals the universal soul but is bound by goodness and knowledge. Rajas is attraction and passion which springs forth attachment and desire, which binds the soul to the body with hunger for attraction. Tamas is born with dullness and ignorance, which binds the body to laziness, stupor, and darkness.

Sattva prevails in the body when there is true knowledge. Rajas prevail when there is chaos and greed, and finally, when Tamas prevails, there is total delusion. At the time of death, when sattva prevails, the person goes to a higher world that knows god, and when rajas prevails, the person is reborn into a life of action and power, but if the tamas prevails, the person is born deluded again. When the gunas are transcended, then he is liberated from life, decay, and pain. *When a person is devoted to Krishna, he is free of the gunas and becomes a Brahman and lives a life of bliss.* Krishna's every word is scripture. (*Mahabharata V2, Book 6, Bheeshma Parva, 7, The Bhagavad Gita*)

Comments

Here it is talking about renunciation of all attachments: desire, lusts, all bodily needs, material things, etc. Then one, when fully devoted to Krishna, becomes a Brahmana and attains immortality. You can see in India that those who are in pursuit of such goals are often begging for food, refusing to work for a morsel of food, and are therefore parasites. That means living off the backs of the ordinary people. Even if a person temporarily succeeds in the quest, where is the proof of immortality? And their lives can hardly be called blissful, but the word *beggarly* is closer to the truth. Also see section C (xii).

(xiv) Krishna claimed that he can come and take a body and go and enjoy the senses and suffer from them as well. *Krishna said that he is the supreme immortal and in the Veda, and those who know him are truly wise, and the splendor of the sun, moon, and fire belongs to him.* There are two kinds of men that fight in a war. One with a divine nature, which is pure and full of good divine qualities, and the other is dark and demonic and the nature of which is evil in every account. *For the dark, ruthless and demonic spirit, I cast them again and again into dark wombs and into rebirths and deaths and rebirths again. And those that fall into demonic wombs will after rebirths and deaths will devolve lower and lower into the bestial state.* There are threefold gateways—lust, anger, and greed—to hell for the soul. A person who is free of them enjoys bliss and is immortal. A man becomes what he believes. He is sattvic, rajaic, or tamasic or a combination of the gunas. The symbol of a Brahman is the AUM, TAT, and SAT. AUM is the deep and total devotion of the Brahman at sacrifice, penance, and charity. TAT is what they say at the sacrifice, penance, and charity; and SAT is absolute of everything that is good and true at the sacrifice, penance, and charity. (*Mahabharata V2, Book 6, Bheeshma Parva, 8, The song of god*)

Comments

As found in the *Shiva Maha Purana 5.2, Shiva Samhita 5.2.9, Shabda-Brahma*, “The A, U, and M are also metaphors for Brahma as semen and Vishnu for the vagina. Of course, M stands for Shiva Linga, the penis. The OM sound is the mantra is Shiva.” So in this metaphorical sense, when reciting the AUM, you are actually reciting about the penis, semen, and vagina. So in the Mahabharata V2, Book 6, Bheeshma Parva, 8, the song of god, Krishna claimed that actually, he is the one that dictates where a person goes when entering the Samsara cycle. Now what happens when he is not around to be responsible for that position, say, when Krishna was a

child or while he was married to sixteen-thousand of the women prisoners that he had liberated?

Since Krishna cannot be at several places at the same time, this claim of Krishna lacks creditability. Here, again, Krishna is claiming that he is able to judge who is demonic and who is not and that he has the ability to devolve anyone from a human to a beast. You need to be careful because the goat or lamb that you eat could be somebody's husband, father, or brother or even your own. This doctrine holds tremendous power to those wielding the authority and control over the people or masses. It is scientifically proven that it is impossible to devolve, and that means the doctrine is a lie or the preacher of it a deceiver.

Fear is thrown in the way for the devotees or believers to force them to conform, and that is one of the oldest tricks in the books. Similarly, in Islam, the Koran tells the believers to conform or they will be turned into primates! You be the judge. A person who is free of all attachments should have no feelings at all and therefore cannot enjoy the bliss of immortality!

(xv) According to the *Gita* and the *Brihadaranyaka Upanishad*, VI: 2:15–16, *when a person dies, the soul travel travels either north or south according to the solstice*. To die when the sun is traveling south is not good, but if it is traveling north, it will lead to immortality. The southern path leads to rebirths that are fitting for the karma. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

How is that possible that when the soul travels north, it leads to immortality, but the soul that travels south is stuck in the Samsara cycle of rebirths and deaths? Who mandates this law? Krishna, since he claimed in the passage above that he is the one who is the judge and jury that assigns a soul to immortality or to bestiality. Please read the additional comments above in chapter 6E, section H (i).

(xvi) The soul that travels southward like the sun will be reborn again and again. The soul that travels northward like the sun will lead the devotee of Krishna to the supreme goal or union of Krishna. (*Bhagavad Gita, Chapter 8, The Eternal Godhead*)

Comments

Same as in (xv) above.

(xvii) Doctrine: Lord Krishna explained the ritual for a dead person (Why does Krishna have to explain the info to Garuda?)

- (a) The area should be *purified with a coating layer of cow dung*, called Mandal, and graced by the presence of the Shiva, Brahma, and Krishna.
- (b) *Sprinkle sesame seeds* over the area and spread kusha grass over it.
- (c) The dying person should be laid on top of the *kusha grass purified by the cow dung, and he is absolved from his sins*.
- (d) If the person does not leave the body, then it *becomes a restless spirit with no place to go*, and no ritual can give the spirit rest.
- (e) The sesame seeds are pure because it comes from his sweat, and all spirits, ghosts, and demons keep away from the place.
- (f) Similarly, the kusha grass comes from Krishna's hair and therefore has the presence of the Trimurti.
- (g) The deities and the ancestors are satisfied with the kusha grass and sesame seeds respectively.
- (h) The donation of salt and other articles should be made as salt comes from Krishna, and donating it helps the ancestors attain heaven as well as alleviates the suffering and pain of the dying person.
- (i) The relatives of the dead person should be chanting mantras for the dead so that the dead person can attain liberation.
- (j) The dead person should then be carried by the sons and relatives to the cremation ground and laid down with the *head facing north or east*.
- (k) The pyre wood should be sandalwood or palash.
- (l) The soul leaves the body with reluctance because it is still attached to the mortal world, even though he is dead.
- (m) The servants of the god of death will take the sinner with ropes and great humiliation to hell, the home of Yama, but the virtuous man will be taken with honor and respect.
- (n) Yama, the god of death, will appear with his buffalo as his mount and carries a noose and an iron stick with him. (*Garuda Purana 14.14 Garuda Queries, 14.14.1, Salvation through Rituals*)

Comments

If you want to be pure and holy, then cover yourself with cow dung as you will be absolved from your sins. How is the cow dung able to absolve sinful deeds that are already committed in the past? In the early section, your sins are absolved by washing in the river, so what the sacred Hindu text is saying is that you can do either. So a murderer can get his sins absolved just by washing his body in the river or covering it with cow dung. Does it make sense? What is the point of threatening the dead with a noose or a hangman's knot as he is dead already and cannot die again? How does chanting a mantra for the dead liberate the dead? If that is possible, then both Adolf Hitler and Stalin can be liberated from the crimes they committed against humanity.

How is it possible to lay the dead in the pyre, facing the north or east, because he is either facing the sky above or the ground beneath, and why is the direction so important? That is only possible if the dead person is in the upright position. If a good person, when dead, is facing west or east, will the soul not know which way to go?

E. Castes

- (i) Krishna defines the roles of the four castes: (i) the Brahman is to know the atman or universal soul and be at peace, restrained, and pure; (ii) the Kshatriya is to possess battle skills as a warrior and be fearless and resolute; (iii) the Vaishya is to till the earth, raise cattle, and trade; and (iv) the Sudra is to serve all. (*Mahabharata V2, Book 6, Bheeshma Parva, 9, The Bhagavad Gita*)
- (ii) The author tried to defend the writings on the caste system based on his twentieth century values, saying that it would be wrong to interpret the *Gita* as supporting the rigid caste system. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)
- (iii) The *Gita* defines the qualities of the four groups in the caste system. The Brahmins or priests *are born with their nature* of self-control, tranquility, purity of heart, patience, humility, learning, austerity, wisdom, and faith, The Kshatriyas *are born with their nature* of courage, strength, fortitude, dexterity, leadership, and always ready to do battle and never back down from one. The Vaisha *are born into* agriculture, dairy, and trade. Finally, the Shudras *are born into* their nature of service or servitude. That is their karma, and they should fulfill their responsibilities of their born nature. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)
- (iv) Brahma created the (a) Brahmins for his mouth, (b) the Kshatriyas from his chest, (c) the Vaishyas from his thigh, and (d) the Shudras from his feet, and they form the class system in India and Hinduism. Brahma created sons who are rishis or sages in order to populate the earth, and they are Bhrgu, Pulaha, Kratu, Angira, Marichi, Daksha, Atri, and Vashishth, but they are all virtuous and free of world desires. As a result, his effort to populate the earth failed, and out of his forehead issued forth Rudra, having a body that is half male and half female. Brahma instructed Rudra for the feminine side to separate from him and then start copulating and populating the earth. Rudra issued females and eleven males from his body, and they started having sex to populate the earth. The first human pair is Manu and Shatarupa. (*Padma Purana 2.1.3, The Four Prominent Castes*)

General comments

Brahma created the four castes in India, so how can India dispense with the caste system when it is divinely ordained? Is Brahma being a god or deity? And if Brahma is a deity or god that is one that oppressed a selected group of people, if so, why would one worship an oppressive god or deity? Maybe that is why the position of Brahma as a god has faded on modern-day India as there is only one Brahma temple and with very few who worship him. Brahma had lost his relevance in present-day society. And why did Vishnu create a god that was issued from his navel and become irrelevant in this present day?

If Brahma is truly a god, what of the neglect of Brahma to the people, intellect, wealth, safety, etc.? But then if it had no impact on the Hindu believers, what then is the use of Brahma in the first place. How is the Brahman able to be born with self-control in his nature when even Indra, Krishna, Shiva, Brahma, and Vishnu sinned? The Brahmin is not without sin.

(v) Doctrine: roles and responsibilities of each of the castes:

- (a) The Brahmin is to carry out the yagyas (or yajnas) and study the scriptures and not hurt anyone.
- (b) The Kshatriya is to organize the yagyas, donate to the Brahmins, and carry weapons to protect the earth.
- (c) The Vaishya raise cattle, are farmers, businesspeople, organize yagyas, make donations, and study the scriptures as well.
- (d) The Shudra should work with his hand, make donations, and make sacrificial offerings to appease their dead ancestors.
- (e) The Brahmin can be a Kshatriya or Vaishya and the Kshatriya a Vaishya, but none should be a Shudra. (*Vishnu Purana 3.3.8, Duties of Four Classes of Society*)

Comments

If the gods Brahma or Krishna, an avatar of Vishnu, proclaim that is the way society must function, then it should be. So why did Indian society ban the caste system? Are Krishna and Brahma incorrect? If they can be incorrect, once they can be incorrect many times, what is the point of have a god that errs? It has already been shown that Krishna, Brahma, Shiva, and Vishnu are all deceivers or liars. Why would anyone worship them? The old mentality is that with the maya and the deceptions, the gods used to get what they want by being very smart, but we are now in the twenty-first century, and many are still stuck in the "old mentality," maybe because they had not been able to find anything better. Or they are afraid to stand up to truths as

well as lacking the courage to face up to the elders and peer groups, and that is a sad day for truth.

I suppose today, the only god is money and the look of status, and they just have to put on a good face and go with the flow with a practice that has lost its meaning. They have, in reality, failed themselves by saying things and praying in something they do not believe in. There goes that old adage, “To thyself be true” as it is easier to live in a lie than in truth.

There are several hells reserved for people who marry across the caste boundary, kill animals, cut trees, are gluttonous, and who criticize the Vedas and teachers. (Agni Purana 10.6, Hellish Planets, Charity and Gayatri, 10.6.1, Hellish Planets—Narakas [Hells])

If the sacred text comes from god or from the holy sage or rishi, then it would be wrong to go against them. What is the consequence to go against the holy pronouncement? Why are Hindus generally going against this pronouncement? And are they not afraid of devolvement into a coronavirus. But if it is nothing but fairy tales, it is time to throw out all the *Puranas*. If you just discard the doctrine on caste, only then it becomes selective theology, and who then is responsible for telling which ones are truth and which ones are lies, especially when it comes from someone who had declared that he is the lord of deception?

F. Hell

(i) There are twenty main hells beneath the earth and each one for specific sins committed:

- False witness (Raurav hell).
- Kill babies, cows, or villages (Rodha hell).
- *Drink wine*, kill Brahmin, or steal gold (Sukar hell).
- Kill Kshatriyas or Vaishyas (Taal hell).
- Sex with teacher’s wife or incest (Taptakumbh hell).
- Sells woman or kill horses (Taptloha hell).
- Sex with daughter or daughter-in-law (Mahajwaal hell).
- *Criticize the Vedas* or sell the *Vedas* (Lavan hell).
- Violate social norms (Vilohit hell).
- Envious of gods, parents, and Brahmin (Lalabhaksha).
- *Manufacture arrows* (Vedhak hell).
- *Manufacture sword* (Vishsan hell).
- *Backbiters*, killer of friends and wine sellers (Rudhiraandh hell).
- Destroyers of yagya and villagers (Vaitarni hell).
- Sinners will suffer varieties of torture in hell.
- *Sinners, after going through hell, will take their rebirths as worms, aquatic animals, and birds, terrestrial animals, humans, religious people, etc.*

- Sinners who had not atoned for their sins will go to hell.
- *However, remembering the name of Vishnu at any time in life will atone for their sins immediately. So those who recite and remember Vishnu’s name will not go to hell because their sins are destroyed. (Vishnu Purana 3.2.6, Description of Hells)*

Comments

What the writer is saying is that you can do all those things that offend, but as long as you recite Vishnu’s name, it is okay. So before Hitler or Stalin died, and they called out Vishnu’s name, they are atoned for the millions they killed? Here, again, the doctrine of devolvement to worms, birds, etc., is to instill fear in the populace so that they will toe the line. The basic problem of this doctrine is it never tells you how the worms and the birds, etc., can earn enough merit points in order to evolve higher up the ladder.

You can imagine the billions of bacteria and viruses that get stuck in the Samsara cycle and are unable to evolve up the ladder. Similarly, some Hindus could really be evolved from worms and bacteria or viruses. So, possibly, if a bacteria or virus does its job and causes someone infections and kills them, they are doing their job or karma and therefore should evolve? Again, how does a worm offend to cause them to devolve further? Maybe a good worm that sacrifices itself to be a bait at the end of a hook for a fish or food for a bird? Now does the bird devolve because the bird eats the worm, but then that is his dharma?

(ii) Those who have never donated cereals to the poor will go to hell. The path to hell is dark with pits and is full of thorns, sharp nails, and pointed objects with extremely hot sands all over. The people will be forced there by the workers or messenger in hell called Yamdoots to be judged by Yama or Yanraj, the god of death, and their sins recorded by Chitragupta. Then the people, who are destined to the ocean of hell, will be forcibly purified. There are twenty-eight different hells, each one fitting the sins committed, and each one more horrific than the other. All sinners will undergo horrible pain and suffering. There are strapped into hot iron chains and hung on a tree.

The Yamdoots will place hot and heavy iron balls on the feet of sinners and beat them with iron rods. The sinners are then put into filthy wells. Liars will have their tongues pulled out by force. Sinners who disrespect their elders and teachers will have hot oil and sand poured into their mouths. Unfaithful wives will be thrown into the Lohakumbh, a horrible hell. (*Skanda Purana 4.1, Maheshwar Khan, 4.5.9, Description of Hell*)

Comments

There are certainly more than twenty-eight different types of offenses, so where or what kind of hell do they go to if they are not found as described? There cannot be physical iron chains and trees if hell is not a physical world but a spiritual one. If it's the underworld, where are you going to find physical iron chains and trees or iron rods? Is there spiritual hot oil? Something is amiss here. Who is the judge? Who assigns all the different types of hells to the different people? What if a person committed more than one or two of the offenses? Who is to decide which hell the person goes to? What if the person does not want to go? Who is in control here? And who has the moral authority because Indra, Shiva, Krishna, Brahma, and Vishnu do not as they all sinned, and you can find that in their respective chapters?

(iii) Everyone after death, without exception, his soul will enter hell, the domain of Yama, the god of death, to work out his payments for the things he did or did not do. The virtuous will enter hell from the north and the sinful man from the south. The home or abode of Yama, the god of death, is 86,000 Yojans (twelve kilometers or eight miles per yojan) below the surface of the earth. The virtuous reaches hell without any impediment, whereas the sinner is recompensed with the results of his deeds, and when he arrives in hell, the lord of death decides on the punishment depending on his sins. The virtuous just stopover and proceed to heaven. Hell has different levels of filth. (5.5 *Uma Samhita* 5.5.4, *The Description of Hell*)

Comments

Scientists have dug over 12.2 kilometers into the ground, and they found the temperature was 180 degrees Celsius and no hell! What happens to the soul that died in the Antarctica as it is located to the southern end of the earth? Did Krishna go to hell when he died as Krishna confessed that he is a deceiver and therefore a liar and thus sinned? The god Indra raped Ahalya, and so did Indra go to hell? If the gods go to hell, what is the point being a god? Brahma and Shiva failed to have self-control, lusted, and ejaculated their semen, so what hell do they go to?

(iv) The soul of the sinner goes to the hell according to the gravity of his sins, and the way to get liberated is to worship Shiva and sing hymns in praise of him. (5.5 *Uma Samhita* 5.5.7, *Liberation from Hell*)

Comments

Why would anyone worship Shiva when he is full of lust and unable to control himself as in chapter 6C, section P (xi)? And how is Shiva going to liberate you from sin when he himself is bogged down with lustful sins?

(v) Brahma describes the different types of hell, sixteen of them serving the different sins. (*Vamana Purana* 6.18 *Description of Hells*)

Comments

Same as in (ii) above.

(vi) There are two gates to hell, the home of Yama, the god of death. The good folks are taken by Yama's servants through the western gate to their different heavenly abodes or *svargas*. *The sinners are taken* through the southern gate to their respective hells:

- (a) A killer of brahmana or stealer of land will go to the Amakumbha burning hell.
- (b) *A killer of cows* will spend one lakh years (100,000 in the Hindu numbering system) in the Mavavicha hell.
- (c) A killer of women, children, and old people will go to Rourava hell for fourteen cosmic age cycles (Manvantara). An arsonist will go to the Maharourava hell for the entire kalpa.
- (d) A thief will go to the Tamisra hell when he is continuously pierced for several kalpas, and after that, the thief is taken to Mahatismra hell to be continuously bitten by snakes and insects.
- (e) A person who commits parricide will go to Asipatravana hell, where he is continuously sliced with swords.
- (f) A person who burned someone to death will go to Karambhaluka hell, where he is buried with burning sands.
- (g) *A person who eats sweets by himself* will go to Kakola hell, where he is fed only worms.
- (h) *There are several hells reserved for people who marry across the caste boundary, kill animals, cut trees, are gluttonous, and who criticize the Vedas and teachers.* (*Agni Purana* 10.6, *Hellish Planets, Charity and Gayatri*, 10.6.1, *Hellish Planets—Narakas [Hells]*)

Comments

If hell is 86,000 yojan or twelve kilometers deep, how is it possible for worms and insects to survive there, to be able to torture mankind? Is the person supposed to share his sweets with the Brahman? Are teachers perfect, such that they are above criticism? I suppose the intent is to inject fear into the believers, but that only works if they are ignorant. Working on fear of the believers or devotees is a form of control and a way of receiving support without having to do any work for a living.

Fear is a great motivator. Yes, there is a hell according to Christian biblical theology, but it is just one hell for all, and Jesus is the Judge and Arbitrator of all. For more information, please read chapter 5. And in Christian theology, all sin is in disobedience to God's laws, commandments, statutes, and ordinances, and there is only one place to go, which is hell. If the person refuses God's provision for the redemption for sin through the death, sacrifice, and crucifixion of His begotten Son, then the only place left is hell, and there is no multiple hells but just one. There is no torture in hell but a lake of eternal fire. God is not a pervert that enjoys the torture of his creations. Hell is bad enough.

(vii) Different types of hells and tortures. (*Narad Purana 18.14, Torture in the Hell*)

Comments

I like it that a person who eat sweets by themselves will go to Kakola hell. This sounds like an inspiration of the gods written by a sage or rishi. There are insufficient numbers of hells to condemn mankind for all their offences! Could the snakes and insects in the Mahatismra Hell be someone who is devolved after going through the Samsara cycle, and he is stuck in hell?

So far, no one knows who the judge or judges are who will preside over the individual and pronounce judgment. Is it Krishna, who had earlier claimed that role? Or is it left to the Samsara cycle? And what is a person to do when Krishna is not there but was with Arjuna, fighting a war?

From all the doctrines about hell, what acts caused a person to go to hell? And what kind of hells are there? It seems that they were made up as a result of the writer from what he and the wrongful deeds he saw around him, his experiences, and results of conflicts around him, and he had good intentions to do something about it, but that it is not an edict that came from the divine. It was just a hodgepodge of thoughts put together on how to dissuade the devotees and population for committing all those antisocial acts. For more information on hell and judgment, please go to chapter 5 (xxii).

G. Curses

Curses and witchcraft are located together because the practice of curses is also witchcraft. It is a means by which a person attempts to control a situation or person(s). It is because of the inability to control the situation or person(s) by means of free will that he or she resorts to curses or witchcraft. Curses are actually spells. However, not all curses are a practice of witchcraft, but all witchcraft entails curses, spells, and more, like charms, amulets, offerings, etc. all for the purpose of control. The following items are examples of witchcraft and curses.

In Hinduism, even the deities or gods and goddesses are vulnerable to curses and are therefore powerless unless another deity helps negate the curse or spell. What this means is that the Hindu deities or gods have a weakness in that they are all susceptible in the midst of their proclaimed status or power, grandeur, and authority. How fragile is their state of being? Or are they really deities or gods? It is also man's attempt to solicit assistance from the gods or goddesses to do his bidding, with the expectations that the gods and goddesses take bribes and do not have to ability to see through the truth. The gods and goddesses become more like useful servants to one's will and come at one's request.

- (i) Witchcraft. If the sun is not shining and or clouded over, then if a person desires the sun to shine, a white cow should be offered as a sacrifice to the sun god, Surya. The sacrifice should be made on a fire of Bliva wood. The person who practices *witchcraft* should offer up a cow with brown ears for sacrifice. (*Krishna or Black Yajurveda, Prapathaka, Mantra 2:1:8*)

Comments

The Brahman, priest, or even a witch profits from all the sacrifices made to enact a curse. This sounds like an organized system whereby the Brahmans profit from enacting curses by the believers.

- (ii) Doctrine: The curse of the pure will always come to fulfillment. (*Ramayana Book 6 Yuddha Kanda, 20, A monster is roused*)

Comments

This doctrine pervades through all of the Hindu sacred texts, stories, and mythologies, and it affected deities, gods, and all beings, both mortal and immortal. Is there such thing as a pure curse? It is ridiculous. A curse is a cure, and there is no such thing as purity or impurity in it. The sole purpose is to control another party

or parties that is not cooperating. And that essentially is the practice of witchcraft, which is contrary to Christian and biblical teachings.

(iii) One day, when King Maharishi Gautama was bathing in the river. Indra disguised as him and had sexual intercourse with his wife, Ahalya. When King Maharishi discovered what had happened, he cursed Indra to have a thousand penises or phalluses covering his body. Indra sat in a tremendous penance for a thousand divine years, which each is 365 human years, and Brahma reduced the curse of a thousand penises to a thousand eyes. Since Ahalya willingly accepted Indra into her bed, Maharishi cursed her and turned her into dust. (*Ramayana Book 1, Bala Kanda, 14, Rishi Gautama's asrama*)

Comments

That is what Hindus think of their god, Indra! This is where the realms of stories from the sacred religious texts touch that of mythology. The majority is unable to distinguish truth and mythology as it is so deeply imbedded in their psyche. A person's values and morals are only as good as the god or gods he or she believe in. For a person to accept his or her god as a rapist speaks more than volumes about the person. You cannot just say, "I accept this god and not that one." Or can you? Is the pantheon of Hindu gods displayed in the Hindu mindset, like going out to a shopping mall where you can pick and choose which ones you want in your basket? How do you pick and choose? Indra is a deceiver and rapist, Brahma and Shiva are full of lust, Vishnu is a deceiver, so how do you choose?

(iv) King Dasaratha shot an arrow and killed a young man who was fetching water for his rishi father and mother, who were blind. King Dasaratha mistakenly thought it was an elephant. They cursed King Dasaratha that he, too, will be blind and lose his son before they both walked into the pyre. (*Ramayana Book 2, Ayodhya Kanda, 23, A forgotten curse*)

Comments

Anyone can be cursed—kings, gods, husbands, wives, children, and strangers. Now here is a major problem, and it is how will you know if someone whom you do not know curses you? Is there no protection from any curse? Apparently, in Hinduism, even the gods and goddesses fall victim to curses, and they are completely vulnerable or helpless, so why then are they gods or goddesses?

(v) In the war between the devas and the Asuras (demons), the Daityas (asuras) women fled to Sage Bhrigu's wife for refuge, and that infuriated Vishnu, who in his anger beheaded Sage Bhrigu's wife. *Sage Bhrigu then cursed Vishnu that as a mortal man, he would be separated from his wife so that he can experience how he felt, and Vishnu accepted the curse.* Vishnu told Sage Bhrigu that he will come as Rama to fulfill the curse and that Rama will rule eleven thousand years and have two sons who will rule after him and that Rama will be separated from Sita. (*Ramayana Book 7, Uttara Kanda, 27, Sumantra's Tale*)

Comments

Sita committed suicide by walking into a pyre. If a god can be cursed and have it come true, what then is a god? It really is preposterous that a god can be cursed and have it come true. It reflects the fact that the god did not have power and authority over a curse. The god is more human than the believer wants to believe. If you can curse a god or goddess and have it come true, then you are greater than the god or goddess. How can the gods or goddesses grant you anything that you want because if they do not, all you have to do is to curse them! Then you yourself have become a god indeed!

(vi) Rama asked Agastya what the curse on Sweta was. Agastya mentioned that in the krita yuga, Manu, lord of the earth, and his son, Kshvahu, prospered over time. Manu sought a Brahmaloaka for himself and he set Kshvaku as king, and he did what was right. Kshvaku created a hundred sons, and all were great devas. The hundredth son, Danda, was full of ignorance and darkness. Kshvaku set him up a kingdom to rule and provided him with wise counselors, Usanas, Sukras, devas as gurus. The kingdom was between Vindhayas and Saivala mountains and the city Madhumanta. Danda, under the wise guidance, prospered ten thousand years.

One day, Danda came to a lake and saw an irresistible maiden, and she introduced herself as Araja and that she is Bhargava's eldest daughter and that her father, Sukra, is his guru.

Danda told her he wanted her, and she replied if it is love, he must get permission from her father or otherwise it will be refused. Danda took no thought of that and raped Araja and left. Sukra Deva heard the news and saw his daughter, and anger burned within him. *Sukra cursed, "In seven days, all of Danda's sons and his army shall die."* And he was burned to a crisp with a rain of fire, and a hundred yojanas surrounding the city would be burnt also.

Sukra and his daughter took to shelter by the lakeside in a secret place and performed the tapasya for expiation for whatsoever sin was committed and the terrible punishment. And it happened as cursed. Later, a dark forest grew in its place where it was inherited by pusachas, rakshasas, and other evil beings. As the curse came to an end, wind and rain returned to the forest, called Dandaka, and when Rama stepped on it during his exile, the curse vanished. (*Ramayana, Book 7, Uttara Kanda: Book of the North, Chapter 37, Bhargava's Curse*)

Comments

Same comments on curses as in (ii).

(vii) Lord Indra caught sight of his son, Arjuna, drawn to Urvashi's (an aspara or supernatural being or spirit) beauty and requested that Urvashi go to Arjuna's bed that night. *Arjuna politely refused her, which offended Indra, and he cursed him to be a eunuch so that he was incapable of having sexual intercourse with women.* Lord Indra said that many had visited his realm or kingdom and had sex with the beauties there and that it was quite acceptable. (*Mahabharata VI, Book 3, Vana Parva (13), The Apsara Urvashi*)

Comments

Same comments on curses as in (ii).

(viii) Indra found out about the curse and intervened with Urvashi so that the curse is only for one year. Arjuna already had two wives, Subhadra and Draupadi, whom he shared with his four brothers. (*Mahabharata VI, Book 3, Vana Parva (14), The Curse*)

Comments

So if one deity can reduce the term of a curse, he can also reduce it to one day or even cancel it. And if so, what is the point of it all? If a god can reduce the terms of a curse, why does he not have the ability to negate the curse that is on him?

(ix) Curse on Krishna. As a result, in the Kurukshetra War between the Pandavas and the Kauravas for the kingdom of Hastinapura, millions died, and the widow, Gandhari, wife of the blind king Dhritarashtra, cursed Krishna as she said he could have prevented the war. She cursed him for the death of her sons, saying at thirty-six years from this day, his clan would fight against themselves and perish and *that Krishna would wander the earth*

alone, friendless, and would die a common death and without glory. Everyone knows Gandhari's curse will not fail.

Krishna was undisturbed and smiled, accepting the curse, saying only the Yandavas can only destroy the Yandavas or they will overrun the earth. Krishna told Gandhari that he will do anything to protect the Pandavas and is only too glad if the consequence is that the Yandava comes to an end. (*Mahabharata V2, Book 11, Stree Parva, 2, Gandhari's Curse*)

Comments

If you read all the claims that Krishna made in chapter 6E, section F, you would think that he indeed is the greatest of all gods, and for him to succumb to a curse tells you that Krishna's claims are all lies. Krishna is not what he says he is.

(x) Beginning of the end for Krishna. Krishna summoned Sage Brishaspati and Vayu, god of the wind, to transport his idols to a specific location in mountains in Kerala, which they did. Then he met with all the Yandavas to bathe and celebrate and chant the *Vedas*. *Krishna deceived them* with a sacred manta and ritual to remove Gandhari's curse, but it was for the passing from this earth. *They all got drunk, fought, and killed each other, fulfilling Gandhari's curse.* In a moment, all the Yandavas raged in him. Krishna went to see his father Vasudeva and told him that his end had come, and Vasudeva blessed him and left. Krishna then went to see his elder brother and god Balarama, who smiled at Krishna and metamorphosed, and an immense serpent slid out of his mouth, and *Balarama's body transformed completely into the serpent.* The brilliant serpent or naga slid into and is welcomed by the sea and Varuna and vanished. Krishna knew his time had come to leave this world. (*Mahabharata V2, Book 16, Mausala Parva, 1, Ritual at Prabhasa*)

Comments

Just imagine, with all of Krishna's claims as found in chapter 6E, section F, he met his demise as a result of a curse. That curse was able to cut down so mighty a god or an avatar of Vishnu. Therein lies the Achilles heels of all the Hindu deities or gods, and if so, then they are no more deities or gods.

(xi) The Pandavas discovered all the dead Yadavas and Krishna. Vasudeva, Krishna's father, mentioned that Gandhari's curse was to blame and that Krishna did nothing to turn the curse. They constructed a huge pyre, and

all the corpses, including Krishna's, were cremated. Krishna's four wives—Rukmini, Saibya, Hymavati, and Jambavati—all walked into the fire and committed suicide. (*Mahabharata V2, Book 16, Masaula Parva, 3, Arjuna's Anguish*)

Comments

A deity or god who can be cursed and have it come true and dies is no deity or god. In Krishna's own doctrine, when a person is at one with Krishna, the devotee receives immortality, and yet Krishna himself died so that he can be reborn again and again. So Krishna's claims and doctrine is not in harmony with his ending, which means what is taught and preached is a lie! And what happened to the other sixteen-thousand wives that Krishna married?

(xii) Sage Duvaasa, who is short-tempered and a partial incarnation of Shankar, placed the garland on Indra's neck while he was riding on his celestial chariot with Airavat, the elephant. Indra placed it atop Airavat, and it fell and got trampled on. *Sage Duvaasa was terribly upset and cursed Indra for being drunk and despised his humble gift with poverty and would not forgive Indra at all. Indra lost all his wealth. It affected all, including the deities, demons, and the vegetation on earth.* (*Vishnu Purana 3.1.5, Creation of Rudra and Omnipresence of Lakshmi*)

Comments

Same as in (ix) above.

(xiii) Devaki learn that Krishna was able to return Sandipani's dead son from hell (Yamloka), so she pleaded with Krishna to bring back her six sons. Urna and Sage Marichi had six sons born gods. They, however, witness Brahma try to have sex with his daughter and derided *Brahma, who in turn cursed the six sons to be reincarnated as demons*. They were reborn by Devaki (Krishna's mother) and were killed by Kansa (a Rakshasa) and landed in the Yamloka. Krishna was able to return the sons to their mother, Devaki. (*Vishnu Purana, Revisiting of Devaki's six sons*)

Comments

Krishna claimed that he is responsible for the Samsara cycle and the outcome of anyone entering in as in chapter 8, section J (v). How then is Brahma able to interfere with what is the realm of Krishna unless Krishna is a liar?

(xiv) The deities had a yagna, and everyone was invited, and Shiva and Sati were there. Shiva eulogized and worshipped all the deities. When Daksha showed up, he saluted Brahma, sat down, and ignored Shiva. All the deities and sages came and saluted Daksha, but Shiva remained where he was. The ignorant Daksha then cursed Shiva and said that from thereon, no portion of the yagna will be kept for Shiva. Nandi, the bull vehicle *for Shiva was angry and cursed Daksha* such that from thereon, the Brahmins will not be able to understand the essence of the *Vedas*. But Shiva was able to placate Nandi's anger, and so they both left. But Daksha continued with his hatred for Shiva. (*Shiva Maha Purana 5.2, Shiva Samhita 5.2.48, Daksha's Animosity toward Shiva*)

Comments

A curse for the Brahmins not to be able to understand the *Vedas* is of little or no consequence because in chapter 8, section D (vi), it says that the *Vedas* are inferior to self-realization in that with the *Vedas*, a person will undergo continual rebirths, but with self-realization, when successful, a person achieves immortality.

(xv) Indra was cursed with poverty by Sage Durvasa, when Indra misplaced a garland and got trampled under by his elephant because the sage felt Indra had become arrogant from his prosperity. There was widespread poverty, and the deities went to Brahma for help, and Brahma in turn took them to see Vishnu. Vishnu through his incarnation as a tortoise, Kurma, was able to restore all things back to normal. (*Padma Purana 2.5, Uttara Kanda 2.5.7, The Incarnations of Matsya and Kurma*)

Comments

Why is it that a deity or god can be cursed and have it come true? This is really outrageous. Does a Hindu god or deity lack the power to overcome a curse? And if so, can the deity really be a deity or god? If the answer is that the *Puranas* are not scriptures, then all the *Puranas* should be discarded from its theology; otherwise, it becomes selective theology. And in selective theology, who gets to decide what is scripture and what is not? Is the *Purana* just a fairy tale? Or does it teach the truth and there is no halfway point?

(xvi) Lord Vishnu incarnated Krishna as a result of the tremendous growth of opposition to the moral and religious laws (Dharma), during the Dwapur Yuga, and in order to recover it, *Krishna was born as the eighth son of Vasudev and Devaki* while they were imprisoned by the demon Kansa. *Kansa knew*

from the curse that the eighth son born of Vasudev will kill him. As a result, Vasudev exchange Krishna for a baby girl born to Yashoda and Nand. Even as a child, Krishna had divine powers and was able to get Vasudeva and Devaki out of prison by putting the prison guards to sleep.

Kansa tried to kill Krishna, but all his attempts came for naught. Kansa had a Krishna's wet nurse named Putna and applied poison on her teats, such that when Krishna was breastfed, he would be poisoned to death. The story told is that Krishna sucked the breast so hard that it killed Putna. (*Garuda Purana 14.9, Sri Krishna*)

Comments

This story showed that it is possible to overcome a curse by trickery. So what is the point of a curse or spell if it can be overcome or bypassed? In a sense, it had become a farce.

Brihadaranyaka Upanishad Shruti (Curses on wife's lover)

(xvii) 6.4.12: If a man's wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kusa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, "Thou hast sacrificed in my kindled fire, I take away thy Prana and Apana, such and such. Thou hast sacrificed in my kindled fire, I take away thy sons and animals, such and such. Thou hast sacrificed in my kindled fire, I take away thy Vedic rites and those done according to the Smrti, such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations, such and such." The man whom a Brahmana with knowledge of this ceremony curses departs from this world, emasculated and shorn of his merits. Therefore, one should not wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.

Comments

This falls under witchcraft in that the curse is an attempt to control another person that is not within his authority or responsibility by using Vedic sacrifices and rites.

H. Various Other Hindu Doctrines

- (i) Netherworld. There are seven netherworlds beneath the earth, and each of the netherworlds is ten thousand yojans in length and twenty-thousand yojans deep. These seven netherworlds are full of precious gems and diamonds, and the demons and serpent residents enjoy the luxuries and pleasures of life. (*5.5 Uma Samhita 5.5.6, The Description of the Netherworld [Patal Loka]*)

Comments

Maybe one is better off in the netherworld than being on earth and having a good time with the demons and serpents!

- (ii) *Doctrine: heaven overcrowded by mortals.* Shiva said that a devotee is unable to attain salvation unless a pilgrimage is paid to the sacred Sthanu, and this way, he is easily accessible. In due time, heaven got overcrowded because of all the pilgrimages to the Sthanu Tirtha. *The sages were concerned that they will be crowded out of heaven and went to Brahma for help.* Brahma agreed and instructed Indra to fill up the Saanihitya Sarovar with mud, thus denying all the mortal devotees of going to heaven.

After several days, Shiva came and lifted up the Sthanu up from the mud, and when the devotees rubbed the mud over their bodies, they went straight to the abode of Brahma. (*Vamana Purana 6.14, Greatness of Sthanu Tirtha, 6.14.1, The Greatness of Saanihitya Sarovar and Sthanu Tirtha*)

Comments

There you go, heaven is already overcrowded, and with all your good works and self-righteousness, there is no place left for you as heaven is confined to a fixed space. And both Brahma and Indra agreed, but Shiva provided a bypass. Sounds more like a fairy tale.

- (iii) *Doctrine: laws of heaven.* The laws of heaven are different from the laws on earth:

- Every king must purify himself in hell first.
- If a man's sins exceed his punya or his virtue, he goes straight to heaven and then dies.
- When his punya is all used up, he goes to hell to suffer.

- When his virtue exceeds his sins. He first pays for his crimes and then comes to the swarga (higher plane) forever. There are seven different and higher planes or lokas in the heavenlies. (*Mahabharata V2, Book 18, Swargarohanika Prava, 1, Laws of heaven*)

Comments

With all the good works and self-righteousness in building up your meritorious points, you eventually end up in hell, so what is the point of the Hindu heaven as it is only temporary? Once you use up your merits in the devaokas, you reenter the Samsara cycle and get sent back to earth. So what is the point of it all? How would you recognize yourself once you go through the Samsara cycle?

(iv) Doctrine: how the world functions. Shiva preached to Brahma and Vishnu the five ways in which the world functions, and they are as follows:

- creation (Shrishtri);
- position (Sthithi);
- annihilation (Samhar);
- concealment (Tirobhav); and
- obligations or kindness (Anugrah).

The world is nature and established in its position, and its tendency is to destroy everything. Absent from this world is concealment and liberation and obligations or kindness.

Shiva went on to explain that the first four duties are for nurturing the world, and the fifth is its salvation. Shiva informed Brahma and Vishnu that they had been entrusted with the duties of creation and position and that he is responsible for annihilation as Rudra (Shiva), for concealment as Mahesh (Shiva) and obligation or kindness as Shiva directly. Shiva explained to Brahma and Vishnu that OMKAR is the world with the divine power (Shakti) and lies in him and he initiated them with the mantra, which gives all kinds of accomplishment and salvation. Shiva finished by telling them the importance of worshipping the Shiva Linga. (*Shiva Maha Purana 5.1 Vidyeshwar Sambhita, 5.1.9, Omkar*)

Comments

From this *Purana*, it can be seen that Brahma and Vishnu, though great gods or deities, are quite ignorant and had to be taught by Shiva. Both Brahma and Vishnu are mighty creators, and they had to be schooled by Shiva. It seems that the Hindu gods or deities need an education, and if so, are they really gods or deities at all? Did

both Brahma and Vishnu graduate with a degree as it seems they are sadly lacking in knowledge and intellect? Is that a god for you? If Shiva (Rudra) indeed comes from Vishnu, why would Shiva (Rudra) have to explain anything to Vishnu?

(v) Doctrine: astrology.

- Marriage should not take place in the month of Libra or Gemini.
- Friday is the best day for a trip.
- Medicine should not be taken if one of the stars or planets, Pushya, Hasta, Jyeshtha, Shravana, or Ashvini cannot be seen in the sky (I could not find the English equivalents for those planets or stars).
- Saturday is the best day to have a bath upon recovery from an illness.
- A person should not do the first shave on a child's head on Tuesday or Saturday.
- New clothes should not be first worn Wednesday, Thursday, or Friday.
- A new house should not be entered into in the months of March, May, August, September, December, or January (Hindu months may not match exactly as in the Gregorian or Julian calendar).
- It is best to harvest on Wednesday. (*Agni Purana 10.4 Temples, Holy Places and Astrology, 10.4.4, Astrology*)

Comments

If what is said is true, are practicing Hindus obeying this instruction? And if not, why not as the Agni Purana is a sacred religious instructions inspired by the gods and sage or rishis? If it is not true, then it is a lie, and if a lie, then you need to throw out the whole sacred literature or all the Puranic text out the window. If the Puranic texts are sacred, then so are the writings, and therefore, if disobeyed, is it sin? Or do the Puranic texts not hold water?

(vi) Doctrine on women.

(vi.a) Women with the following:

- Round face, curly hair, part of the navel slanted to the right is fortunate for her and her whole clan.
- Golden complexion, soft hands is chaste and faithful to her husband.
- Dry and disheveled hair and round eyes becomes a widow.
- Round face like a full moon, luscious lips like a red apple enjoys a happy and contented life.

- Cobweb lines on her palms of her hand will lead a torturous and painful life.
- Few lines on her palm lives in poverty.
- If the lines on the palm of her hand are pink, she will lead a happy, prosperous, and healthy life.
- If the lines on the palm of her hands are black, she will lead a life of slavery.
- If there is a mark of a Chakra, earring, or hook on her hand, she will have worthy sons and rule her roost.
- If she has hair around her breasts and protruding lips, it means doom for her husband.
- If she has a festoon mark on the palm of her hands mean, she will marry into a superior family status.
- If she has round navel with hair, she is destined to lead a life of slavery.
- If she has little and big toes that do not touch the ground, it means doom for her husband.
- If she has beautiful eyes and soft skin, then she will have a happily married life. (*Garuda Purana 14.3 Astrology 14.3.9 Prediction based on physical traits of women*)

(vi.b) With women, there can be no lasting friendship: hearts of hyenas are the hearts of women. (*Rig Veda 10:95:15*)

(vi.c) “Almighty God, you have created this womb. Women may be born somewhere else, but sons should be born from this womb” (*Atharva Veda 6/11/3*).

(vi.d) “O Husband protect the son to be born. Do not make him a woman” (*Atharva Veda 2/3/23*)

(vi.e) In *Shatpath Purana* (shatpath Brahman), a sonless woman has been termed as *unfortunate*.

(vi.f) “Lord Indra hath said, ‘The mind of woman brooks not discipline. Her intellect hath little weight’” (*Rig Veda 8:33:17*).

Comments

Does the written sacred text on women speak of truth? And if not, then it is a lie as it cannot be neither. If it is truth, then it must be true for eternity, and it cannot be true just for a time period. And if true, and it is applicable, then all Hindus should abide by the truths. If there can be one written for women, there must also be one for men, so why is there none found in the whole of Hindu sacred text? Is the sacred Hindu text only relevant for the past, and its truth has no relevance in the

twenty-first century? The list sounds more like a collection of superstitions from that era. How then are superstitions part of a doctrinal teaching?

(vii) *Doctrine of the kalpa and creation*. A few days after Krishna’s arrival, the Pandavas had another visitor, whose fondness of lore was always a source of delight. The ever-youthful Markandeya was a masterly *pauranika*, and Krishna was the most eager of them all to hear the maharishi’s tales. Markandeya did not need much persuading but launched into some shining tales of the eldest days.

“At the end of the last kalpa (cosmic tract of time), the three worlds were plunged in a solitary dark sea everywhere,” began that rishi. “There was nothing but a single dark sea everywhere: Ekarnava. There were no devas, no rishi, no nothing but the black sea. Upon that desolate and awesome sea, the *Lord Vishnu* Narayana *slept on the interminable serpent Ananta Sesha*. A thousand heads Vishnu had, a thousand arms and feet, and a thousand eyes. He wore a fulvic yellow robe.” Markandeya glanced at Krishna’s electric garment and continued, “Narayana’s eyes were like the suns, and his body immeasurable, and infinite sky the hue of blue clouds. *As he (Vishnu) slept, out of his navel a white lotus sprouted, its corolla blue, its stalk golden and endless*. It was the heart of the worlds, that primal lotus, and its divine scent spread everywhere. *Within that first sacred flower, Brahma was born the creator, four faced and irradiant*. The lotus born Pitama, grandsire of all beings, poured forth creation. First, he gave out the waters, fire, air, the sky, the wind and the earth, the rivers and oceans, mountains, and the ancestral trees. Then the moments, the hours, the days, the weeks, the fortnights, the months, the half years, the years, the yugas, the manvantaras and the kalpas flowed from him.

“*He made the Sapta rishi, sons born immaculately from his mind, Marichi, Daksha, Bhrigu, Angiras, Pulastya, Pulaha and Kratu*. From his breath came Daksha, Marichi his eye, Angiras from his head, and the rest from other parts of Brahma’s body. And with the advent of the seven sages, dharma had a human form. *Then, Brahma made the other beings*. Tamas was the quality that first arose in that Prajapati. *He extruded the Asura(demon) from his hind parts, and they were his firstborn, from his body. Brahma abandoned his creative body, and at that moment, from the castaway form, night was born, full darkness and sleep*. And the demons, the Asuras, worship the night, and are the strongest during the hours of darkness.

“*Brahma assumed another body*, and this had the essence of sattva. From it he made the devas, beings of light, exuded them from his face. *He abandoned the body of sattva, and because it was made of light, day was born from it*. Thus, the devas worship the day. Brahma took yet another form of sattva, and from this, the Pitrs, the manes, were born. When he cast off his body it became twilight, sandhya, which all beings, of both darkness and light worship.

“Now, Brahma assumed a body of rajas, and from that form of his, his passionate sons, men, were born. When he abandoned that body, it became the dawn. He assumed yet another material body, made of sattva, tamas and rajas, all three, and from it sprang the rakshasas (demons), who roamed the night, and are creatures of both darkness and passion. From that body of mixed gunas, also came the yakshas and gandharvas, the nagas (serpents), the kinnaras and charanas, and other divine beings. Then he created the birds of the air and the beasts of the wilds; trees, herbs and plants were born from Brahma’s hair. (a) From his eastern mouth, the Gayatri mantra issued, and the Rig Veda, and the melody of the Saman, and the Agnistoma yagna; (b) from his southern mouth, the Yajur Veda, the Brihatsaman melody, the Trishtubh mantra; (c) from his western mouth, the Sama Veda and Jagati mantra, the Vairupa and the Atiratha yagna; and (d) from his northern mouth, the Atharva Veda, the Aptoryaman yagna, the Anushtrup mantra and the Vairaja saman. From all his limbs, he emitted the various creatures.”

The muni, who now sang the Purana softly, paused, and Yudhihita said, “Rishi, tell us about the yugas.”

Markandeya said, “Fifteen nimeshas, instants, is a kaastha. Thirty kaasthas is a kaala (time), and thirty kaalas is a muhurta. Thirty muhurthas long are a day and a night. And 365 days and nights make a human year: one day and night of the gods. Four of the ages are called yugas: the krita, the treat, the dwapara and the kali. 12,000 divine years long are the four ages together. (i) The pristine krita yuga lasts four thousand years of the devas and for eight hundred years more, its twilights. (ii) The second yuga, the treat, lasts for three thousand years of the devas, and for six hundred years its dawn and dusk. (iii) The dwapara yuga, the third age, lasts for two thousand years of the devas, and four hundred cosmic years its cusps. (iv) The final yuga, the kali, the age of evil, is for a thousand celestial years, and two hundred years its twilights; and then another krita yuga begins.

“A thousand yugas chakras (a wheel, in a body, a subtle center of energy along the spinal column and in the brain), wheels of twelve thousand years each, is a day and a night of Brahma. Fourteen manvantaras are a day of Brahma, called a kalpa. Each manvantara is 852,000 divine years, and 367,000,000 human years. At the end of each day of the Creator, the worlds, the stars, and galaxies are all recalled into dissolution, while Brahma sleeps through the night, which lasts as long as his days. When he awakens again, he pours forth the world once more.

“One year of Brahma lasts for 365 such days and nights, with all their creatures and dissolutions. Brahma’s life lasts for a hundred years of such days and nights. At present, O Kshatriyas, half of Brahma’s life is over. This is the first kalpa of the second half of Brahma’s life, his fifty-first year. It is the kalpa called Varasha.”

Markandeya bowed to Krishna. “Knower of all things, it is true, indeed, that the age determines everything that happens within that span. All that are born during each yuga are influenced by the spirit of the yuga: how long they shall live, what

course their lives will take, how great or worthless they shall be. Because all things are subjected to their own natures and their natures to the primary nature of the yuga.

“As for the Avatars, O Krishna, they are not influenced by the yuga, but only seem to be. But, yes, they also assume the outward raiment of nature in their lives and their deeds, and these surely belong to the yuga into which each Avatar is born.” (Mahabharata VI, Book 3 (Vana Parva), Exile 13 years, Chapter 26, Markandeya’s lore)

Comments

The initial doctrine of the kundalini energy comes from Upanishad as well as from the Mahabharata, which is the vehicle by which the original doctrines from the Upanishad are promoted. It forms the basis of the Tantra meditation. The energy starts at the bottom coil of the spinal column which is a reference to that of a snake. You can also find that in the 1927 book, *The Chakras (The Serpent Power)*, by Charles W. Leadbeater. The different chakras were introduced through many mediums like the rainbow colours, etc. It is also a culmination of the many “arts” from alchemy to astrology gemstones. Homeopathy, Kabbalah, and Tarot were added later.

Of course, Kundalini energy is serpentine energy as Shiva is associated with Vasuki, Vishnu with Anata, Krishna with both, etc., so it only stands to reason that Kundalini energy is serpentine energy. The yogic position imitates the posture of the cobra, and the folding of the legs represents the serpent coil at the base.

This text or doctrine teaches that Brahma was issued out of Vishnu with four faces or heads, but in chapter 6A, section D (iii), it says that Brahma was created with five heads instead of four.

(viii) Doctrine: To banish fear and doubt.

(i) Doing a tirthas (sacred place or river) yatra (journey) will banish fear and doubt from thee heart. (Mahabharata VI, Book 3, Vana Parva (15), The Muni Brihadhaswa)

Comments

It does not matter how sacred the river is as it is full of human and animal waste and therefore not pure or you would not need a water treatment plant to clean the water to make it drinkable. So how is the filthy water from the river able to banish fear from the heart?

(ix) Krishna’s assurance for Arjuna to fight and kill his enemies. I, Krishna, am time and water. I am come to help you fight so take up your weapons and win the glory by killing your enemies. Ambidextrous. I have already slain your enemies as you are my instrument. So kill Drona, Bheeshma,

Jayadratha, Karna, and the rest, whom I have dammed. Have no fear and you will fight and conquer all.

Krishna asked of Arjuna to consecrate all to him and know that he is his only refuge and be at one with him in your heart. You will fight, Arjuna.

Krishna, the blue god and of pure love, told Arjuna to give him his heart, love, and always worship him. Arjuna is to bow down to Krishna only, and Krishna promises to love him more than he can imagine. Krishna tells Arjuna to surrender his karma to him, and he will be his sanctuary, and there is no more fear because he will rescue him from sin and bondage. (*Mahabharata V2, Book 6, Bheeshma Parva, 9, Bhagavad Gita*)

Comments

Here Krishna is encouraging and urging Arjuna to fight and kill. Here the Hindu doctrine is that if it is your dharma to kill, then you have to kill. So being born to a caste of Kshatriya, the dharma is to fight and kill. and therefore, there is no wrong. If that is the eternal truth, then Hindus need to follow these truths, but if it is a lie, then you need to discard such doctrine. Krishna had already been proven a *deceiver* and a *liar* and therefore you can come to only one decision.

- (x) Doctrine: do not share teachings. Do not share these teachings with anyone who lacks devotion, self-control, or the desire to learn as Krishna only teaches them who show the greatest act of love for Krishna and who are truly devout and have no doubt, and they all will find a happier life. (*Bhagavad Gita, Chapter 18, Freedom and Renunciation*)

Comments

If the doctrine truly liberates mankind and gives him or her immortality, why would Krishna hide it and only give it to those who love him? Does Krishna write off everyone except for a few and say that there is not a second chance in life as they are fated to continual rebirths through the ages? I thought Krishna loves everyone, but I am wrong as it is reserved for the very few. How could they be happier when they are devoid of feeling through the renunciation of all attachments (feelings, desires, wants, needs, anger, etc.)?

- (xi) Doctrine: entrance of evil. The eternal dharma was fully grounded on four feet at the Krita juga, when everything was perfect or utopian with no evil. Brahma is the Lord of the krita yuga. *Evil entered into the world* for the treta yuga (second age), and the eternal dharma was on three feet. Surya, the

sun deva, is the Lord of the treta yuga. Dharma was on two feet when the dwapara yuga, the third age, arrived, when Vishnu is the lord and on one foot when the last age, when Rudra (Shiva) is Lord, the kali yuga, arrived. (*Mahabharata V1, Book 3, Vana Parva, 27, The four Yugas*)

Comments

If evil can enter into the world, why is the great Vishnu, Brahma, or Shiva, the great Trimurti, unable to stop it and kick it out? Unless evil is greater than Shiva, Brahma, and Vishnu! Evil just cannot suddenly appear. It must have a beginning! If there is no other entity or so-called god present, Krita Yuga, except Brahma, Vishnu, Shiva, Indra, and Krishna, how does evil rear its ugly head at the beginning of the Treta Yuga?

- (xii) Doctrine: faith. Krishna defines faith as shraddha or the sum of our values that we regard as in our lives and that shraddhamaya is made up of faith. The *Gita* defines the three types of faith and like the gunas: (a) sattvic faith is the purest and it worships the devas or gods of the heavens; (b) rajasic faith is dynamic and worship yakshas, who are spirits of riches and wealth and rakshasas, who are powerful spirits who are full of selfishness and lust for power and pleasure; and (c) tamasic faith goes astray easily by worshipping the spirits of the dead and ghosts. (*Bhagavad Gita, Chapter 17, The Power of Faith*)

Comments

Here Krishna defines the three categories of faith, and that it is depending on whom you worship. They are of different degrees of purity. But why would you worship devas who are deceivers or liars as you cannot trust them at all? Shiva and Brahma are full of sexual desires and lust and cannot control themselves while Vishnu and Krishna are deceivers or liars. Faith, as defined in the Bible, is the substance of things hoped for and substance of things not seen. It is our faith in Jesus Christ, the begotten Son of God the Father, in His sacrificial work, that provided the assurance for mankind's salvation from death and the inheritance of eternal life. For more details, please read chapter 5.

CHAPTER 12

Doctrines and the Practices of Snake Worship

A. Hindu Doctrines and the Practices on Snake Worship

The initial doctrine of the kundalini energy comes from *Upanishad* as well as from the *Mahabharata*. It forms the basis of the Tantra meditation. The energy starts at the bottom coil of the spinal column which is a reference to that of a snake. The yogic position imitates that of a serpent or cobra where the folding legs represent the coil of the serpent. You can also find more information in the 1927 book *The Chakras (The Serpent Power)* by Charles W. Leadbeater. The different chakras were introduced through many mediums like the rainbow colors, etc. It is also a culmination of the many “arts” from alchemy to astrology and gemstones. Homeopathy, Kabbalah and Tarot were added later.

This benediction is to the queen of serpents and the serpents, who were worn out and had been shedding their skin, and with verses from the queen of serpents, they were able to renew themselves and become immortal. The devotee was able with *verses to the queen of serpents* and thereby obtained food. The sacrifice of him who removes the fire is split; he pays reverence with a verse containing the word *Brihaspati*; *Bhrihaspati is the holy power (Brahman)* of the gods, verily the power (Brahman) he unites the sacrifice. “May he unite the scattered sacrifice,” he says, for continuity. “May the all gods rejoice herein,” he says, verily continuing the sacrifice he points out to the gods. “Seven are the kindling sticks, O forms of Agni, seven thy tongues,” he says, “for sevenfold in seven wise are the dear forms of Agni; verily he wins them. verily he wins them.” (*Krishna or Black Yajurveda, Prapathaka, Mantra 1:5:4*)

Comments

The shedding of the skin of the serpent represents the renewal of new life, and it also forms the original concept of the Samsara cycle and later the achieve-

ment of immortality through union with Krishna or the Atman or universal spirit.

- (a) Vishnu as in chapter 7B, section B, (iii.a) and (iii.b), and in section F (vi) is intimately tied to and is both the serpent Shesha (Ananta) and Vasuki.
- (b) Shiva as in chapter 7C section C (i) and in section D (i) is identified with the serpent Vasuki or cobra.
- (c) Krishna claimed in chapter 7E, section D (ii) and (iv) that he is both Ananta and Vasuki, serpents.

As you can plainly see, all Vishnus, Shivas, and Krishnas are intertwined inseparable with the serpent. They are not associated with the noble horse, the fearless lion, or the regal eagle but the *deceiving serpent*. The serpent is so deceiving because it looks so beautiful, but the venom will kill you.

B. Christian Doctrine on Snake Worship

Satan, the great deceiver, impersonated the serpent in the Garden of Eden and succeeded in tempting Adam and Eve that they can be as gods by lying to them. That incident caused Adam and Eve to be kicked out of the garden and be separated from God. Mankind sinned. However, God devised a plan to recover these creations by send Jesus, God the Son, to die on the cross as a proportion of the sins that whosoever believed in Him will have eternal life and therefore regain the relationship and favor with the God, the Great Yahweh. For what happened in the Garden of Eden, please go to chapter 5, section b.6.

Isaiah 27:1 says, “In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who *lives* in the sea.”

Matthew 23:33 says, “You serpent you brood of vipers; how will you escape the sentence of hell.”

Revelation 12:9 says, “And the great dragon was thrown down, the *serpent* of old, who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him” (emphasis added).

Revelation 20:2 says, “And he laid hold of the dragon, the *serpent* of old, who is the devil and Satan, and bound him for a thousand years” (emphasis added).

CHAPTER 13

Animal Sacrifices

CHAPTER 13A

Origin of Animal Sacrifices in Judaism and Christianity

A. Introduction to Biblical Christian Doctrine on Sin Offerings

The practices of animal sacrifices for sin offerings that are acceptable to God as that were His instructions, which are very different from the intent of animal and drink sacrifices in Vedic Hinduism, which is to welcomes the gods or spiritual entities to partake of the sacrifices so that the worshippers can exact favors of safety, health, riches, rewards, or favors, control over villages or individuals, and sometimes for sins as defined by the priests.

B. All Have Sinned

Romans 3:23 says, "For all have sinned and fall short of the glory of God."

C. Only One Mediator

(a) John 14:6 says, "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father but through Me.'"

(b) 1 Timothy 2:3–6 says:

This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, who gave Himself as a ransom for all, the testimony *given* at the proper time.

D. Reason for Redemption

John 3:16–18 says:

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

E. Redemption through Blood Sacrifice

1 Peter 1:18–19 says, “Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.”

F. Detailed Procedures of the Animal Sacrifice: An Old Covenant (Pre-AD 27), Which Is a Shadow of What Is to Come or Fulfilled for Sin

(a) Leviticus 4:1–34 says:

Then the LORD spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘If a person sins unintentionally in any of the things which the LORD has commanded not to be done, and commits any of them, if the anointed priest sins so as to bring guilt on the people, then let him offer to the LORD a bull without defect as a sin offering for the sin he has committed. He shall bring the bull to the doorway of the tent of meeting before the LORD, and he shall lay his hand on the head of the bull and slay the bull before the LORD. Then the anointed priest is to take some of the blood of the bull and bring it to the tent of meeting, and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary. The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before the LORD in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting. He shall remove from it all the fat of

the bull of the sin offering: the fat that covers the entrails, and all the fat which is on the entrails, and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys (just as it is removed from the ox of the sacrifice of peace offerings), and the priest is to offer them up in smoke on the altar of burnt offering. But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse, that is, all *the rest of* the bull, he is to bring out to a clean place outside the camp where the ashes are poured out and burn it on wood with fire; where the ashes are poured out it shall be burned.

“Now if the whole congregation of Israel commits error and the matter escapes the notice of the assembly, and they commit any of the things which the LORD has commanded not to be done, and they become guilty; when the sin, which they have committed becomes known, then the assembly shall offer a bull of the herd for a sin offering and bring it before the tent of meeting. Then the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be slain before the LORD. Then the anointed priest is to bring some of the blood of the bull to the tent of meeting; and the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil. He shall put some of the blood on the horns of the altar which is before the LORD in the tent of meeting; and all the blood he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting. He shall remove all its fat from it and offer it up in smoke on the altar. He shall also do with the bull just as he did with the bull of the sin offering; thus, he shall do with it. So, the priest shall make atonement for them, and they will be forgiven. Then he is to bring out the bull to *a place* outside the camp and burn it as he burned the first bull; it is the sin offering for the assembly.

“When a leader sins and unintentionally does any one of all the things which the LORD his God has commanded not to be done, and he becomes guilty, if his sin which he has committed is made known to him, he shall bring for his offering a goat, a male without defect. He shall lay his hand on the head of the male goat and slay it in the place where they slay the burnt offering before the LORD; it is a sin offering. Then the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and *the rest of* its blood

he shall pour out at the base of the altar of burnt offering. All its fat he shall offer up in smoke on the altar as *in the case of* the fat of the sacrifice of peace offerings. Thus, the priest shall make atonement for him in regard to his sin, and he will be forgiven.

“Now if anyone of the common people sins unintentionally in doing any of the things which the LORD has commanded not to be done, and becomes guilty, if his sin which he has committed is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has committed. *He shall lay his hand on the head of the sin offering and slay the sin offering at the place of the burnt offering.* The priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all *the rest of* its blood he shall pour out at the base of the altar. Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to the LORD. *Thus, the priest shall make atonement for him, and he will be forgiven.*

“But if he brings a lamb as his offering for a sin offering, he shall bring it, a female without defect. He shall lay his hand on the head of the sin offering and slay it for a sin offering in the place where they slay the burnt offering. The priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and all *the rest of* its blood he shall pour out at the base of the altar. Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to the LORD. Thus the priest shall make atonement for him in regard to his sin which he has committed, and he will be forgiven.” (emphasis added)

(b) Leviticus 16:11–19 says:

Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. He shall take a firepan full of coals of fire from upon the altar before the LORD and two handfuls of finely ground sweet incense and bring *it* inside the veil. He shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on *the ark of* the testimony, otherwise he

will die. Moreover, he shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side*; also, in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull and sprinkle it on the mercy seat and in front of the mercy seat. He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus, he shall do for the tent of meeting which abides with them in the midst of their impurities. When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel. Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides. With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it.

(c) Leviticus 16:24–30 says:

Then the LORD spoke to Moses, saying, “Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the LORD; it is most holy. The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting. Anyone who touches its flesh will become consecrated; and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed on. Also, the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water. Every male among the priests may eat of it; it is most holy. But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire.’”

G. Prophecy of a New Covenant to Come (Circa 600 BC)

Jeremiah 31:31–34 says:

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart, I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

H. New Covenant (Circa AD 27), a Fulfillment of the Old Covenant

Luke 22:17–20 says:

And when He had taken a cup *and* given thanks, He said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” And in the same way *He took* the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

I. The Crucifixion

John 19:16–37 says:

So he then handed Him over to them to be crucified. They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew,

Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS.” Therefore, many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin *and* in Greek. So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’” Pilate answered, “What I have written I have written.” Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. So, they said to one another, “Let us not tear it, but cast lots for it, *to decide* whose it shall be”; *this was* to fulfill the Scripture: “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.” Therefore, the soldiers did these things.

But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, “Woman, behold, your son!” Then He said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own *household*.

After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, “I am thirsty.” A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon *a branch of hyssop* and brought it up to His mouth. Therefore, when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. So, the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass to fulfill the

Scripture, NOT A BONE OF HIM SHALL BE BROKEN.” And again, another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

J. The Resurrection

(a) John 20:11–18 says:

But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” When she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid 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, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” Mary Magdalene came, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her.

(b) John 20:26–31 says:

After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, “Peace *be* with you.” Then He said to Thomas, Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving but believing.” Thomas answered and said to Him, “My Lord and my God!” Jesus said to him, “Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed.”

(c) John 21:1–14 says:

After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples were together. Simon Peter said to them, “I am going fishing.” They said to him, “We will also come with you.” They went out and got into the boat; and that night they caught nothing. But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. So, Jesus said to them, “Children, you do not have any fish, do you?” They answered Him, “No.” And He said to them, “Cast the net on the right-hand side of the boat and you will find *a catch*.” So, they cast, and then they were not able to haul it in because of the great number of fish. Therefore, that disciple whom Jesus loved said to Peter, “It is the Lord.” So, when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net *full* of fish. So, when they got out on the land, they saw a charcoal fire *already* laid and fish placed on it, and bread. Jesus said to them, “Bring some of the fish which you have now caught.” Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

Jesus said to them, “Come *and* have breakfast.” None of the disciples ventured to question Him, “Who are You?” knowing that it was the Lord. Jesus came and took the bread and gave *it* to them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

(d) First John 1:14 says:

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life (Jesus), and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fel-

lowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete.

K. The Ascension

Luke 24:44–53 says:

Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures, and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, *He parted from them and was carried up into heaven*. And they, after worshiping Him, returned to Jerusalem with great joy, ⁵and were continually in the temple praising God. (emphasis added)

L. Doctrine of the New Covenant

(a) Ephesians 1:7 says, “In Him we have redemption through His, the forgiveness of our trespasses, according to the riches of His grace.”

(b) Hebrews 8:4–6 says:

Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, “SEE,” He says, “THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.” But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. (emphasis added)

(c) Hebrews 8:7–13 says:

For if that first *covenant* had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says, “BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT; WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS; ON THE DAY WHEN I TOOK THEM BY THE HAND; TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD.

“FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL; AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”

When He said, “A new *covenant*,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (emphasis added)

(d) Hebrews 9:15–17 says:

For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance. For where a covenant is, there must of necessity be the death of the one who made it. For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

(e) Hebrews 9:22 says, “And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”

(f) Hebrews 13:10–14 says:

We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp. Therefore, Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. So, let us go out to Him outside the camp, bearing His reproach. For here we do not have a lasting city, but we are seeking *the city* which is to come.

CHAPTER 13B

Vedic Animal Sacrifices and Eating

A. Introduction

Yajina is the term for meat sacrifice in the *Vedas*. Meat eating was very common during the Vedic years and was continued among many early Vedic Hindus. They turned to being vegetarians due to the influence of Buddhism after the fifth century.

Hinduism’s greatest propagator, Swami Vivekanand, said thus: “You will be surprised to know that according to ancient Hindu rites and rituals, a man cannot be a good Hindu who does not eat beef” (*The Complete Works of Swami Vivekanand*, vol.3, p. 536).

Mukandilal writes in his book, *Cow Slaughter—Horns of a Dilemma*, page 18: “In ancient India, cow-slaughter was considered auspicious on the occasions of some ceremonies. Bride and groom used to sit on the hide of a red ox in front of the ‘Vedi’ (altar).”

A renowned scholar of scriptures Dr. Pandurang Vaman Kane says, “Bajsancyi Samhita sanctifies beef-eating because of its purity” (*Dharmashastra Vichar Marathi*, page 180).

Adi Shankaracharya’s commentary on Brihdaranyak Upanishad, 6/4/18, says: “Odan” (rice) mixed with meat is called “Mansodan.” On being asked whose meat it should be, he answers “Uksha.” Uksha is used for an ox, which is capable to produce semen.

The book *The History and Culture of the Indian People*, published by Bhartiya Vidya Bhawan, Bombay, and edited by renowned historian R. C. Majumdar (Vol. 2, page 578) says: “This is said in the Mahabharata that King Rantidev used to kill two thousand other animals in addition to two thousand cows daily in order to give their meat in charity.”

B. The Following Quotations Offer Irrefutable Proofs that the Early Vedic Hindus Were Meat Eaters

- (i) Oxen sacrifice. The bridal pomp of Surya, which Savitar started, moved along. In Magha days are *oxen slain*, in Arjunis they wed the bride. (*Rig Veda: Mandala, 10, Hymn 85:13*)

Summary: Oxen are killed for a wedding celebration.

(i.a) Oxen sacrifice. “Invoked in the highest sacrifice, invoked in the greater offering, invoked in the living abode,” he says. The highest sacrifice is offspring, *the greater offering is cattle*, the divine abode is the world of heaven. (*Black Yuagr Veda, Prapthaka, 2, Mantra 2:6:7*)

Summary: The greater offering is that of the cattle to the gods in devalokas.

(i.b) Oxen sacrifice. Cattle belong to Prajapati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured. He prepares (them) with two, the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations, cattle are fivefold; I verily he wins cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. “The breath of the sacrifice is apart from the victim,” he says, for distinction. “If the victim has uttered a cry” (with these words) he offers a libation, for calming. “*O ye slayers, come to the sacrifice,*” he says; that is according to text. *When the omentum is being taken, the strength goes away from Agni.* “Thee they keep carrying the offering”—(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods, the cry of “hail” is uttered before (an offering); in the case of others, the cry of “hail” is uttered after. “Hail to the gods, to the gods hail.” (With these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods). (*Black Yugar Veda, Prapthaka, 3, Mantra 3:1:5*)

Comments

If libation is poured over the omentum of sacrifice and with uttering “Hail to the gods,” then the sacrificer expects to gain strength from Agni.

- (ii) Bull sacrifice. No dame hath ampler charms than I, or greater wealth of love’s delights. None with more ardor offers all her beauty to her lord’s embrace. Supreme is Indra overall. Mother whose, love is quickly won, I say what verily will be. My breast, O Mother, and Dame with the lovely hands

and arms, with broad hair plaits add ample hips, Why, O thou Hero’s wife, art thou angry with our Vrishakapi? Supreme is Indra overall. From olden time the Queen, the rite’s ordainer is extolled, Supreme is Indra overall. So have I heard Indrani called most fortunate among these Dames, For never shall her Consort die in future time through lengths of days. Supreme is Indra overall. Never, Indrani, have I joyed without my friend Vrishakapi, Whose offering here, made pure with water, goeth to the Gods. Supreme is Indra overall. Wealthy Vrishakapayi, blest with sons and consorts of thy sons, *Indra will eat thy bulls*, thy dear oblation that affected much. Supreme is Indra overall. Fifteen in number, then, for me a score of bullocks they prepare, And I devour the fat thereof: they fill my belly full with food. Supreme is Indra overall. (*Rig Veda: Mandala 10, Hymn 86*)

Comments

This praise is directed toward Indra and his consort Indrani, extolling Indrani as the most fortunate among women and that her Indra will never die. Indra is supreme overall. Indra will eat of the bull of the offering or sacrifice, and the devotee will eat the fat thereof until his belly is full. This *Veda* ignores the fact that Indra raped Ahalya, the wife of King Maharishi as described in chapter 7D, section K (i).

(ii.a) Bull sacrifice. May he, the bull, wearing the shape of Indra, come to us, O Gods, bestowed, with blessing. Both arms of Varuna, and Indra’s vigor, the Marutas’s hump is he, the Asvins’ shoulders. They who are sages, bards endowed with wisdom, call him Brihaspati compact and heightened. Thou vigorous, reachest to the tribes in heaven. Thee they called Indra, thee they called Saravat. Turned to one aim, that *Brahman gives a thousand who offers up the Bull as his oblation*. Brihaspati, Savitar gave vital vigor, thy breath was brought from Tvashtar and from Vayu. In thought I offer thee in air’s mid-region. Thy sacrificial grass be Earth and Heaven. *Let the priest joyfully extol the limbs and members of the bull, Who moved and roared among the kine as Indra moves among the Gods.* The sides must be Anumati’s, and both ribs Bhaga’s share, Of the knee-bones hath Mitra said, both these are mine, and only mine.

The Adityas claim the hinder parts, the loins must be Brihaspati’s. Vata, the God, receives the tail: he stirs the plants and herbs therewith. To Surya they assigned the skin, to Sinivali inward parts. *The slaughterer hath the feet, they said, when they distribute the bull.* They made a jest of kindred’s curse: a jar of Soma juice was set. What time the deities, convened, assigned the Bull’s divided parts. They gave the hooves to tortoises, to Sarama scraps of the feet: His undigested food they gave to worms and things that creep

and crawl. *That bull, the husband of the kine*, pierces the demons with his horns, banishes famine with his eye, and hears good tidings with his ears. With hundred sacrifices he worships; the fires consume him not. *All Gods promote the Brahman who offers the Bull in sacrifice*. He who hath given away the Bull to Brahmans frees and cheers the soul.

In his own cattle pen, he sees the growth and increase of his cows. Let there be cattle, let there be bodily strength and progeny. All this may the Gods kindly grant to him who gives away the Bull. *Indra here verily hath rejoiced: let him bestow conspicuous wealth*. May he draw forth at will from yonder side of heaven a deft cow, good to milk, whose calf is never wanting. With close connection mingle with the cows in this our cattle pen. Mingle, the Bull's prolific flow, and Indra! Thine heroic strength! Here we restore this Bull, your youthful leader: sporting with him, go, wander at your pleasure. Ne'er wealthy ones! May he be left of offspring; and do ye favour us with growth of riches. (*Atharvavedas Kanda, 9, Hymn 9:4*)

Comments

Brahman would offer thousands to those who sacrifice the bull. At the sacrifice, the deities will come for the different parts of the bull: the sides for Anumati, the ribs for Bhaga, knee bones for Mitra, hind parts for Adityas, loins for Brihaspati, the tail for Vata, the skin for Surya, and the inserts for Sinivali. The bull offering pierces the demons with his horns, banishes famine with his eyes, and with the ears brings good news. The gods will reward the Brahman with the bull sacrifice, increase the cows in the pen, give bodily strength and progenies, and riches. If the gods and demons can accept the offerings of bulls and cows, why should ordinary Hindu citizens eat the bulls and cows.

(ii.b) Bull sacrifices. Wealthy Vrishakapayi, blest with sons and consorts of thy sons. *Indra will eat thy bulls*, thy dear oblations that effecteth much. Supreme is Indra overall. Fifteen in number, then, *for me a score (twenty) of bullocks they prepare*. And I devour the fat thereof: they fill my belly full with food. Supreme is Indra overall. (*Atharvavedas Kanda, 20, Hymn 20:126*)

(iii) Cow sacrifice. Prajapati issued a cow and a bull from his body and the gods *offered the cow* to Vishnu and a bull to Varuna, and that will result in capturing the foe by Varuna. Those who have enemies should offer to Vishnu and Varuna a cow and a bull to Indra, and that will cause Vishnu and Varuna to apprehend the foes. Power will be gained by Indra, thus defeating the foes. (*Krishna (Black) Yajur Veda, Prapathaka, Mantra 2:1:4*)

(iii.a) Cow sacrifice. On the full moon, he should offer the Samnayya; on the new moon, he should sacrifice with clotted curds for Mitra, and

Varuna on the full moon (the Soma) is pressed for the gods; during this half-month, it is pressed for them, and *a cow for Mitra and Varuna is slaughtered for them* at the new moon. (*Black Yugar Veda Prapathaka, 2, Mantra 2:5:5*)

Comments

A cow should be sacrificed for Mitra and Varuna at the new moon. Now that Mitra and Varuna are hardly ever worshipped, what happens to them? Did the gods just retire in their lokas?

(iv) White cow sacrifice. Yonder sun did not shine, the gods desired an atonement for him; for him they offered this offering of ten bulls; verily thereby they restored his brilliance. They had recourse to Prajapati. Prajapati, from his body, fashioned out the bull and the cow; the gods offered a cow to Vishnu and to Varuna, a bull to Indra; they chased him to be seized by Varuna and by Vishnu, the sacrifice, they drove him away; his power they appropriated by means of that for Indra. He who has foes should in strife offer to Vishnu and Varuna a cow, to Indra a bull; verily causing his foe to be seized by Varuna, by Vishnu, the sacrifice, he drives him away, he appropriates his power by means of that for Indra, he prospers, his foe is defeated. If the sun is not shining and or clouded over, then *if a person desires the sun to shine, a white cow should be offered as a sacrifice to the sun god, Surya*. The sacrifice should be made on a fire of Bliva wood. The person who practices witchcraft should offer up a cow with brown ears for sacrifice. (*Black Yugar Veda Prapathaka, 2, Mantra 2:1:8*)

Comments

If the sun is not shining and or clouded over, then if a person desires the sun to shine, a white cow should be offered as a sacrifice to the sun god, Surya. The sacrifice should be made on a fire of Bliva wood. The person who practices witchcraft should offer up a cow with brown ears for sacrifice.

(v) Cow and horse sacrifices. Taken upon a base art thou. Thou art bay colored, yoker of Bay Courses. Thee for a pair of tawny-colored horses. United with the Soma, ye, for Indra, are corn for his two twany* steeds to feed on. *That draught of thine which winneth cows or horses, offered with sacrifice text lauded*. With chanted hymns and songs of adoration—of that permitted do I take permitted. Of sin against the Fathers thou atonest. Of sin against oneself thou art atonement. The sin that I have knowingly committed, the

sin that unawares I have committed, of all that wickedness thou art the atonement. We with our bodies have again united, with lustre, vital sap, and happy spirit. Giver of boons, may Tvashtar grant riches and smooth whate'er was injured in our body. Lead us with thought to wealth in kine, O Indra, to princes, Lord of Bounty! And to welfare. Lead thou us on to God inspired devotion, to favour of the Gods who merit worship. All hail! (*White Yugar Veda: Adhyaya 8:11–15*)

Comments

Indra on his air chariot drawn by two bay horses is welcome to Soma drink. There is corn also for the horses to feed. In praise of cows and horses offered with sacrifice and with offerings of songs of adoration, atonement is made for (a) sins against the fathers, (b) sin against one's self, (c) sins unknowingly committed, (d) wickedness by Indra, and that makes happiness and uplift of spirit. And also, that Indra, the lord of wealth, would lead them to wealth in kings that led to inspired devotion.

(vi) Horse sacrifice. "With the red steed may Agni convey thee to the God," he says; these are the steeds of the Gods, the straw is the sacrifice; in that he cast forward the straw with them, *he makes the sacrifices to go to the steeds of the Gods to the world of heaven*. "I unyoked thy head ropes, thy rein," he says; that is the unyoking of Agni; verily thereby he unyokes him. "By sacrifice to the God Vishnu, by the sacrifice, by the sacrifice may I attain health and wealth and security," he says, Vishnu is the sacrifice, verily the sacrifice finds support at the end. (*Black Yugar Veda Prapathaka, 1, Mantra 1:7–4*)

Comments

The worshippers sacrifice a red horse in the sacrificial fire burnt with straw to Vishnu, and in return, they may get wealth, health, and security.

(vi.a) Horse sacrifice. Ravana, the head of the demons, was terrorizing the rishis and their sacrifices and even eating the rishis. Indra was afraid of Ravana and went to Brahma for help, and they in turn went to Vishnu. Vishnu promised them that he will be born as a son (Rama) of Dasaratha and will kill Ravana. King Dasanthra will have four sons *after he performed an aswamedha yagna (horse sacrifice) by reciting passages from the Atharvaveda*. (*Ramayana Book 1, Chapter 4, Ayodhya, Chapter 5, The need for an Avatar*)

(vi.b) Horse sacrifice. Vitra, an Asura, did such a severe penance and tapasya that Indra was afraid for his life that he went to Vishnu, crying

and weeping and asking for help, as *he had committed a sin* for killing a Brahamana. Indra addressed Vishnu as Lord of gods. Vishnu agreed and said he must perform a *horse sacrifice (aswamedha)*. As a result, Indra was saved. (*Ramayana Book 7, Uttara Kanda: Book of the North, 36, Bhargava's Curse*)

(vi.c) Horse sacrifice. Those who watch for the cooking of the strong one and call out, "It is fragrant; take it out," and who wait to beg for the meat of the steed, may their approval quicken us. The trial spoon of the meat-cooking pot, the vessels to hold the juice, the covering of the dishes for warming, the hooks, the crates, attend the steed. The starting place, the sitting down, the turning, the hobbles of the steed, what it had drunk, what it had eaten as fodder, may all these of thine be with the gods. May Agni, smoke smelling, not make a crackle, may not the radiant pot be broken, smelling; offered delighted in, approved, offered with the Vashat cry, the gods accept the horse. The garment they spread for the horse, the upper garment, the golden (trappings). If one hath smitten thee, riding thee driven with force, with heel or with whip, as with the ladle the parts of the oblation in the sacrifice. So, with holy power all these of thine I put in order.

The four and thirty ribs of the strong steed, kin of the gods, the axe meeteth, skillfully do ye make the joints faultless, declaring each part, as do ye put asunder. One carver is there of the steed of Tvashtar, two restrainers are there, so is the use; Those parts of the limbs that I place in order, *those in balls I offer in the fire*. Let not thy self-distress thee as thou comest; Let not the axe stay in thy body; May no greedy *skillless carver, missing the joints, mangle thy limbs with the knife*. Thou dost not die, indeed, thou art not injured. On east paths thou goest to the gods. The bays, the dappled ones, have become thy yoked fellows; The steed bath stood under the yoke of the ass. *Wealth of kings for us*, may the strong one (grant) *wealth in horses*, men and sons, and every form of prosperity. May *Aditi confer on us sinlessness*. Kingship for us may the horse rich in offering gain

May those who looking after the cooking of the horse cry out, "It is fragrant, take it out," and it is time to dish it out.

A skillful carver will dress the horse with its 34 ribs and the testicles are thrown into the fire but an unskillful carve will missed the joints and mangle the limbs with a knife. With the sacrifice, the worshipper hopes to have a reward of cow, horses and every form of prosperity. And Aditi makes the worshipper sinless. (*Black Yugar Veda, Prapathaka, 4, Mantra 4:6:9*)

(vi.d) Horse sacrifice. The conquering Kshatriya, Arjuna, and Yudhishtira went to the gate of the city, Hastinapura, to welcome the horse. All the rishis and Sage Vyasa sat around the fire *when the horse was sacrificed*. *The horse was cut into pieces*

and the Brahmanas cook the marrow of the dead horse. The Pandavas sniffed the fumes from the boiling marrow, which removed every stain of sin from them. The other portions of the horse are fed into the sacrificial fire. (*Mahabharata V2, Book 14, Aswamedha Parva, 2, Aswamedha Yagna*)

Comments

Doctrine: Horse sacrifice removes the stain of sins.

(vii) Goat sacrifice. He who desires prosperity should offer a white (beast) to Vayu; Vayu is the swiftest deity; he has recourse to him with his own share; verily he makes him attain prosperity; he prospers. "He is an over swift deity," they say, "he has power to burn him up." This (beast) he should offer to Vayu of the team; the team his support; verily, being support he attains prosperity to avoid being burnt; he prospers... Prajapati was here alone, the desired, "May I create offspring and cattle"; he took out from his body the omentum, and placed it in the fire. *The hornless goat then came to life; he offered it to its own deity*; then did he create offspring and cattle. He who desires offspring and cattle should offer to Prajapati a hornless goat. (*Black Yugar Veda Prapathaka 2, Mantra 2:1:1*)

Comments

For prosperity, a white beast should be offered to Vayu (god of wind). A hornless goat should be offered to Prajapati, if a person wants children and cattle.

(vii.a) Goat sacrifice. Seize him and bring him hither. Let him travel. Foreknowing, to the regions of the pious. Crossing, in many a place the mighty darkness, let the *goat* mount to the third heaven above us. I bring thee hither as a share *for Indra; prince of this sacrifice*, for him who worships. Grasp firmly from behind all those who hate us; so, let the *sacrificer's men be sinless. Wash from his feet all traces of evil doing*: foreknowing, with cleansed hooves let him go upward. Gazing on many a spot, crossing the darkness, let the Goat mount to the third heaven above us.

Cut up this skin with a grey knife, Dissector! Dividing joint from joint, and mangle nothing. Do him no injury, limb by limb arrange him, and send him up to the third cope of heaven. *With verse upon the fire I set the Cauldron: pour in the water; lay him down within it!* Encompass him with fire, ye immolators. Cooked, let him reach the world where dwell the righteous. Hence come thou forth, vexed no pain or torment.

Mount to the third heaven from the heated vessel. As fire out of the fire hast thou arisen. Conquer and win this lucid world of splendor.

The Goat is Agni: light they call him, saying *that living man must give him to the Brahman*. Given to this world by a devout believer, the Goat dispels and drives afar darkness. The Goat Panchaudana, given to a Brahman, shall with all fullness satisfy the giver... This Goat Panchaudana was indeed a sacrifice unlimited. *A boundless sacrifice he performs, he wins himself boundless worlds*: Who gives the Goat Panchaudana *illumined with a priestly fee*. Let him *not break the victim's bones, let him not suck the marrow out*.

Let the man, taking him entire, even here deposit him. This even this is his true form: the man united him herewith. *Food, greatness, strength* he bringeth him, who giveth the Goat Panchaudana illumined with guerdon. *The five gold pieces and the five new garments, and the five milch-kine yield him all his wishes*. Who gives the Goat Panchaudana, illumined with a priestly fee. *Five gold pieces*, five area light to light him, robes become armour to defend his body. He winneth Svarga as his home who giveth the Goat Panchaudana illumined with bounty. When she who hath been wedded finds a second husband afterwards, The twain shall not be parted if they give the Goat Panchaudana. One world with the re-wedded wife becomes the second husband's home. Who gives the Goat Panchaudana illumined with the priestly fee. (*Atharvavedas Kanda, 9, Hymn 9:5*)

Comments

Indra is called the prince of sacrifice, and with the sacrifice, Indra is asked to grab the enemy without his knowing and to confer sinlessness on the sacrifice and cleanse him from all evil works. The goat of sacrifice is to be cut up with a grey knife and dividing up the joints without mangling it. The bones should not be broken nor the bone marrow sucked out. The goat parts are then put into a cauldron of water set in the fire. Men are supposed to give Brahman the goat of sacrifice to drive away darkness. The one who brings the goat will in turn gain food, strength, and greatness, so he should also give a priestly fee of five gold pieces and five milch cows, and his desires will be answered.

When goat offering is made, a rewedded wife will find a second husband permanently.

(viii) Goat and cooked food sacrifices. Agni acted as a hotar to welcome Indra to the sacrifice of cooked food, rice cakes and goat. *Indra had eaten the fat and had accepted the cooked food* and is strong from eating the rice cakes. (*Black Yugar Veda, Prapathaka, 2, Mantra 2:3:6*)

(viii.a) Goat and cooked food sacrifices. Today the sacrifice hath elected-dressing messes of cooked food and a rice cake, binding a goat for

Indra—Agni as his Hotar. Today divine Vanspati hath with a goat served Indra well. *He hath eaten from the fat, he hath accepted the cooked food, he waxed strong with the rice cakes.* (*White Yugar Veda, Adhyaya 28:23*)

Comments

In this hymn, the fire god, Agni, acts as a hotar or vedic priest to welcome the Indra to partake of the sacrifice and offerings of cooked food, rice cakes, and a goat. Indra had consumed the burnt fat thereof and accepted the cooked food.

(ix) Animal sacrifices. The gods and Asuras strove for these worlds; Vishnu saw this dwarf (beast) he offered it to its one deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Vishnu; then he becomes Vishnu and conquers these worlds. He who is engaged in a contest should offer (a beast) with a spot on its *forehead and horns bent forward to Indra*, the angry, the wise. By power (indriya) by anger, by wisdom, one wins a contest. He who *desires a village should offer (a beast) with dappled thighs to Indra with the Marutas*. Verily he has recourse to Indra with the Marutas with his own share, verily he subdues his relative to him, he becomes possessed of a village.

In that it is *an ox, it is Indra's*, in that it is *dappled, it is of the Marutas*, for prosperity. It has dappled thighs; verily he makes the folks dependent on him. He who *desires food* should offer a brown (beast) to Soma; food is connected with Soma; verily he has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. (*Black Yugar Veda, Prapathaka, 2, Mantra 2:1:3*)

Comments

Those who desire a village should offer a beast with dappled thighs to Indra and the Marutas. Those who want prosperity an ox should be sacrificed to Indra and a dappled one to Marutas. If a person desires food, a brown beast should be sacrificed to Soma.

(x) Ram, bull, and goat sacrifice. Goddesses three, three goddesses—Asvins, Ida, Saravati. In Indra's midmost navel have laid store of energy and power. For the gain of wealth, etc. God Narasama, Indra thrice protecting, whose car moves by Saravati and Savins. May Tvashtar lay seed, deathless form in Indra, a fitting place for birth and mighty powers. For gain of wealth etc. God with Gods, Vanaspati of *golden leaves and goodly fruit, ripens till Indra finds it sweet*, with Asvins and Saravati. Strewn soft as wool, in sacrifice,

with Asvins and Saravati. The sacred robe of water plants be, Indra and fair seat for thee! Together with the sacred grass limy they, for sovereignty, bestow King Passion and great power on thee. *For gain of great wealth*, etc.

Let the God Agni Svishtakrit worship the Gods as is meet and right for each, the two Hotars, Indra and Asvins, Vak with speech, saravati, Agni, Soma, Svishtakrit has been well worshipped, Indra Good Deliverer, Savitar, Varuna the physician have been worshipped. The God Vanaspati, the Gods who drink clarified butter have been well worshipped, Agni by Agni. Let the Hotar Svishtakrit *give Hotar fame, great power, energy, honour, Ancestral libation*.

Today this Sacrificer cooking viands, cooking sacrificial rice cakes, binding a goat for the Asvins, a ram for Saravati, a bull for Indra, a pressing Sura and Soma juices for the Asvins, Saravati, and Indra the Good Deliverer, has chosen Agni as Hotar. Today the divine Vanaspati has done good service to the *Asvins with a goat, to Saravati with a ram, to Indra with a bull. They have eaten these from the marrow onwards, they have accepted the cooked viands, they have waxed strong with rice cakes.* (*White Yugar Veda, Adhyaya 21:54–60*)

Comments

In praise of Indra, the Asvins, Saravati with offerings of goat, ram, bull, cooked food and rice cakes, and the sacred Soma juice that the Vedic priest may gain great wealth. Also worshipped are Agni, Varuna. A hotar or Vedic priests to invoke the presence of the gods to come and accept the offerings and sacrifices.

(xi) Horse, ram, bull, and goat sacrifices. Indra made sacrifices and offering to Prajapati and the other deities. He won the brilliance of Agni, Savitar, Marutas, Brishaspati, etc., and he places the cakes on the potsherd facing upwards and the cakes on twelve potsherd to secure all the gods, and he was bestowed with power and strength with his sacrifice. He recites verses and made an offering of a *horse, bull, ram, and a goat* for a sacrificial fee. And if the deities eat this so shall men eat of it. (*Black Yajur Veda, Prapathaka 2, Mantra 2:3:7*)

Comments

The gods were defeated by the Asuras or demons and became their servants, and power departed from them. Indra knew of it and also that he was not able to defeat the Asura. Indra made sacrifices and offerings to Prajapati and the other deities. He won the brilliance of Agni, Savitar, Marutas, Brishaspati, etc., and he places the cakes on the potsherd facing upward and the cakes on twelve potsherds to secure

all the gods, and he was bestowed with power and strength with his sacrifice. He recites verses and makes an offering of a horse, bull, ram, and a goat for a sacrificial fee. And if the deities eat this, so shall men eat of it.

(xii) Horse, sheep, and oxen sacrifices. By Agni may one win wealth and abundance day by day, glory full of heroes. Rich in cattle, in sheep, O Agni, in horses is the sacrifice. (*Black Yugar Veda, Prapthaka 3, Mantra 3:1:11*)

(xiii) Horse and goat sacrifices. The gods came to eat his oblation. Who first did master the steed. Full haunched, of slender middle, the heroic divine steed, vie together like cranes in rows, when the horses reach the divine coursing place. The body is fain to fly, o steed; thy thought is like the blowing wind. Thy horns are scattered in many places, they wander busy in the woods. *To the slaughter the swift steed hath come*, pondering with pious mind. *The goat, his kin, is led before*. Behind him come the sages sing. (*Black Yugar Veda, Prapthaka, 4, Mantra 4:6:7*)

Comments

The sages sing as the goat, and then the horses are led to the sacrifice.

(xiii.a) Horse and goat sacrifices. Let not Mitra, Varuna, Aryaman, Ayu, Indra, Ribhukshan, the Marutas disregard us, when we shall proclaim before the assembly the might of the strong god born steed. When they bear before him, covered with a garment and with wealth. The gift they have seized. The goat, all-formed, bleating, goeth straight to the dear stronghold of Indra and Pushan. This *goat is led before the strong steed* connected with all the gods. When Tvashtar impels him as an acceptable sacrifice. As a share of acceptable sacrifice. Together with the steed for fair renown. When men thrice lead around in due season. *The steed going to the gods as an acceptable offering*. Then first goeth Puhān's share. *The goat announcing the sacrifice to the gods*. Hotar Adhvaryu, atoner, fire kindler, holder of the stone, and skilled reciter. With this well-prepared sacrifice, well offered do ye fill the channels. The cutters of the stake, the bearers of the stake, and they that fashion the top piece for the stake for the horse *and they that collect the cooking pot for the steed*, may their approval quicken us.

Whatever of the horse's raw flesh the fly eateth, whatever on the chip or the axe hath struck, whatever is on the hands, the nails of the slayer, may all these of thine be with the gods. The refuse that bloweth forth from the belly, the smell of raw flesh, let the slayers see that in order, *let them cook the fat to a turn*. Whatever flieth away from thy limbs, as it is cooked by the fire when thou art spitted, let it fall not on earth nor on the grass, be that given to the eager gods. (*Black Yugar Veda, Prapthaka, 4, Mantra 4:6:8*)

Comments

The goat is led to the sacrifice before the horse, which is an acceptable offering to the gods. A Brahmin acted as a hotar to welcome the gods to the sacrifice. They cut up the horse with an ax, and the meat goes into the cooking pot. The fat is burnt in the fire, and what meat is spitted, the gods are eager to come and feed.

NB: It is not the intent to quote every mantra in the Black Veda, where animal sacrifices and sacrificial rites or ceremonies were mentioned as there are just too many.

General comments

As you can read, all the *Vedas, Ramayana, and Mahabharata* on animal sacrifices and the eating of the meat from the sacrifices, one can safely say that the early Vedic Hindus in fact did eat meat, and it was only in the beginning of the fifth century BC that the practice of vegetarianism started.

The present-day Nepalese Hindus in their Gadhimai Festivals kill thousands of buffaloes. In 2009, at the height of the festival, some 500,000 buffaloes, goats, pigeons were killed, and after much protest, some 30,000 were killed in 2014. The killed animals were offerings to the goddess Gadhimai to bring good luck to the lives of the devotees as well as to petition the goddess to grant them their wishes.

However, in the post-Vedic era, the *Upanishad* regarded the Vedic practices as lower knowledge or inferior knowledge as it does not lead the devotees to immortality or attain self-realization. Please read chapter 8, section 10 (ia).

For more information on meat eating Vedic devotees please go to chapter 6D, section G.

CHAPTER 14

Sexuality in Christianity and in Hinduism

A. Purpose of Creation

(i) Genesis 1:27–28 says:

God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.

(ii) Genesis 2:24–25 says, “For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.”

(iii) Genesis 9:1 says, “And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.”

(iv) Mark 10:6–9 says, “But from the beginning of creation, *God MADE THEM MALE AND FEMALE. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND THE TWO SHALL BECOME ONE FLESH;* so they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”

(v) 1 Corinthians 7:3–5 says:

The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband *does*; and likewise, also the husband does not have authority over his own body, but the wife *does*. Stop depriving one another, except by agreement for a time,

so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

B. Marriage, Love, Pleasure, and Procreation

- (i) 1 Timothy 3:2 says, “An overseer, then, must be above reproach, *the husband of one wife*, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.”
- (ii) Hebrews 13:4 says, “Marriage *is to be held* in honor among all, and the *marriage bed is to be undefiled*; for fornicators and adulterers God will judge.”
- (iii) Songs of Solomon 7:6–13 says:

How beautiful and how delightful you are, *My love*, with *all* your charms! Your stature is like a palm tree, And your breasts are *like its* clusters. “I said, ‘I will climb the palm tree, I will take hold of its fruit stalks.’ Oh, may your breasts be like clusters of the vine, And the fragrance of your breath like apples, And your mouth like the best wine!” It goes *down* smoothly for my beloved, Flowing gently *through* the lips of those who fall asleep.

The union of love

I am my beloved’s, And his desire is for me. Come, my beloved, let us go out into the country, Let us spend the night in the villages. Let us rise early *and go* to the vineyards; Let us see whether the vine has budded *And its* blossoms have opened, *And whether* the pomegranates have bloomed. There I will give you my love. The mandrakes have given forth fragrance; And over our doors are all choice *fruits*, Both new and old, Which I have saved up for you, my beloved.

- (iv) Proverbs 5:18–19 says, “Let your fountain be blessed, And rejoice in the wife of your youth. *As* a loving hind and a graceful doe, Let her breasts satisfy you at all times; Be exhilarated always with her love.”
- (v) 1 Corinthians 7:1–16 says:

Now concerning the things about which you wrote, it is good for a man not to touch a woman. But because of immo-

ralities, each man is to have his own wife, and each woman is to have her own husband. The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband *does*; and likewise, also the husband does not have authority over his own body, but the wife *does*. Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control. But this I say by way of concession, not of command. Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that. But I say to the unmarried and to widows that it is good for them if they remain even as I. But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*. But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such *cases*, but God has called us to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

(vi) Ephesians 5:25–31 says:

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it,

just as Christ also *does* the church, because we are members of His body. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. (emphasis added)

C. Immorality: Adultery, Sex without Marriage, Rape, Incest, Homosexuality, and Bestiality

- (i) Exodus 20:14 says “You shall not commit adultery.”
- (ii) Proverbs 6:32–34 says, “The one who commits adultery with a woman is lacking sense; He who would destroy himself does it. Wounds and disgrace he will find, And his reproach will not be blotted out. For jealousy enrages a man, And he will not spare in the day of vengeance.
- (iii) 1 Corinthians 5:1–2 says:

It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

(iv) 1 Corinthians 6:9–10, 16–20 says:

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God... Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, “THE TWO SHALL BECOME ONE FLESH.” But the one who joins himself to the Lord is one spirit *with Him*. Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore, glorify God in your body.

(v) Mark 7:18–23 says:

And He said to them, “Are you so lacking in understanding also? Do you not understand that whatever goes into the man

from outside cannot defile him, because it does not go into his heart, but into his stomach, and is eliminated?” (*Thus He* declared all foods clean.) And He was saying, “That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man.”

(vi) Matthew 5:27–30 says:

“You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.”

(vii) 1 Thessalonians 4:2–5 says:

For you know what commandments we gave you by *the authority* of the Lord Jesus. For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God.

(viii) Leviticus 18:22 says, “You shall not lie with a male as one lies with a female; it is an abomination.”

(ix) Leviticus 20:10–14 says:

If *there is* a man who commits adultery with another man’s wife, one who commits adultery with his friend’s wife, the adulterer and the adulteress shall surely be put to death. If *there is* a man who lies with his father’s wife, he has uncovered his father’s nakedness; both of them shall surely be put to death, their blood guiltiness is upon them. If *there is* a man who lies with his daughter-in-law, both of them shall surely be put to death; they have

committed incest, their blood guiltiness is upon them. If *there is* a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their blood guiltiness is upon them. If *there is* a man who marries a woman and her mother, it is immorality; both he and they shall be burned with fire, so that there will be no immorality in your midst.

(x) Leviticus 20:15–16 says, “If *there is* a man who lies with an animal, he shall surely be put to death; you shall also kill the animal. If *there is* a woman who approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their blood guiltiness is upon them.

(xi) Romans 1:24–27 says:

Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason, God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

(xii) Leviticus 18:23 says, “Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion.”

(xiii) Exodus 22:19 says, “Whoever lies with an animal shall surely be put to death.”

(xiv) 1 Timothy 1:8–10 says:

But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.

D. Consequences of Immorality

(i) Galatians 5:19–21 says:

Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

(ii) Jude 1:7 says, “Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.”

(iii) Revelation 21:8 says, “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part *will be* in the lake that burns with fire and brimstone, which is the second death.”

(iv) Repentance from immorality: First John 1:8–10 says, “If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.”

E. Sexuality in Hinduism

Sexuality has been on the forefront of Hinduism since the dawn of the Vedic religion as evidenced in their Vedic documents and their art works in their temples for all to see. The major problem here is that it is the Hindu gods that committed the sexual acts, and the acts are accepted as facts with no societal stigmas or taboos attached to it, which imply that there is no boundaries or moral laws attached to them. Even if some acts were regarded as “wrong,” they were addressed and treated as a minor event as the final consequence is no consequence at all as all things return to normal. It also implies that no one particular god owns the moral laws or if there is a moral law established at all for the gods of mankind.

(i) Indra changes his sexuality. To old Kakshivant, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vrichaya. Thou very wise, was Mena, Vrishanasva’s child: those deeds of thine must all be told at Soma feasts. (*Rig Veda 1:51:13*)

Comments

According to the Brahma Purana, Mena means wife or female, and the verse in the *Rig Veda* meant that Indra had changed his sex to become the wife of Vrishanasva, which is also confirmed in the Satapatha Brahmana.

Cast down thine eyes and look not up. More closely set thy feet. Let none see what thy garment veils, for thou, a Brahman, has become a dame. (*Rig Veda 8:33:19*)

Comments

Some say the verse meant that the god Indra changed himself into a woman so he can be a wife to Vrishanasva, and in the second verse, the Brahman had changed his sex to that of a female.

(ii) Indra a rapist. Indra raped King Maharishi Gautama’s wife, Ahalya, as in chapter 7D, section K (i). How Hinduism resolves such a conflict as to who their gods are is a real conundrum and a mystery. How does a person justify worshipping a deity that is a rapist and the other deities associated with Indra? It is often left unresolved, and most are afraid of speaking out loud, and the issue is left in the closet.

If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra: “I take away your reputation,” etc. As a result of that curse, she comes to be known as barren and unfortunate, and is then actually discredited. If she is willing, he should proceed, uttering the following Mantra: “I transmit reputation into you,” and they both become reputed. (Brihadarankaya Upanishad Shruti: Putramantha Brahmana [Hindu Stack Exchange], 6.4.7–8)

If she does not willingly yield her body to him, he should buy her with presents. If she is still unyielding, he should strike her with a stick or with his hand and overcome her, repeating the following mantra: “With power and glory I take away your glory.” Thus, she becomes discredited. (Brihadarankaya Upanishad Shruti: Putramantha Brahmana [Hindu Stack Exchange], 6:4:9)

Comments

These two of the many passages contributed many a disfavor in the Hindu psyche in their perspective and attitude toward women, and sadly, the same still pervades Indian society today. If the *Upanishad* is of god, then it should be upheld;

otherwise, the whole *Upanishads* should be disposed of and no longer regarded as sacred.

(iii) Virtual sex. *The Vajnavalkya discourse*. In *the third state of consciousness*, there are no chariots, no horses drawing them, or roads on which to travel, but he makes up his own chariots, horses, and roads. In that state, there are no joys or pleasures, but he *makes up his own joys and pleasures*. In this state, there are no lotus ponds, no lakes, no rivers, but he makes up his own lotus ponds, lakes, and rivers. It is he who makes up all these from the impressions of his past or waking life.

It is said of these states of consciousness that in the dreaming state, when one is sleeping, the shining self, who never dreams, who is ever awake, watches by his own light the dreams woven out of the deeds of the past deeds and present desires. In the dreaming state, when one is sleeping, the shining self keeps the body alive with the vital force of *prana* (vital life force), *and wanders wherever he wills*. In the dreaming state, when one is sleeping, the shining self assumes many forms, eats with friends, *indulges in sex, sees fearsome spectacles*. (*Brihadaranyaka Upanishad, The Upanishad translation by Eknath Easwaran, p.110*)

Comments

Here is an instance where believers are encouraged to engage in virtual or day-dreaming of sexual gratification.

(iv) Oral sex.

(iv.a) The lord assumed the form of a horse and approached her as she grazed about fearlessly in the form of a mare. It was in her mouth that he had his sexual intercourse as she began fidgeting due to her suspicion that he might be a person other than her own husband. She let out the semen of Vivasvat through her nostrils. (*Brahma Purana 4:42:43, G. P. Bhatt*)

(iv.b) *Sūta said*: On hearing this, the sun was appeased. The Sage Tvaṣṭr put him on the turner's lathe and sharpened him further. His blazing form was slightly reduced in brilliance. When the form was made more pleasingly brilliant by Tvaṣṭr, it shone splendidly. Then resorting to Yogic practice, he saw his wife Saṃjñā. He assumed the form of a horse and approached her for sexual indulgence with her, who could not be overwhelmed by any living being due to her lustre and observance of restraint. O sage, in the course of the sexual activity, she suspected him to be another man. Hence, she received the semen through the mouth into the nostril.

Thence were born the twin gods, Aśvins, the foremost among physicians. They are known as Nāsatyas and Dasras. (*Shiva Purana Section 5, Chapter 35:30–34, J. L. Shastri*)

(iv.c) Comments: another example of oral sex. The sun, after getting his power modified by Visvakarma, went out in the form of a horse and enjoyed himself in the company of Samjua, who, not recognizing him and taking him for another person, became terrified but was helpless. She consequently ejected the semen through her nostrils, out of which Asinikumaras, called otherwise Nasatyas and Dasias, were born. (*Matsya Purana 11:34–36, Digital Library of India, Item 2015.45856. by B. D. Basu, Ed*)

Comments

Why are the sexual habits of the Puranas be part of the Hindu sacred texts? What has that got to do with quest for holiness, purity, renunciation, and immortality or be at one with the Atman or Krishna?

(v) Sex slaves.

(v.a) Eager for booty, craving strength and horses, we singers stir Indra, the strong, for friendship, who gives the wives we seek, whose succor fails not, to hasten, like a pitcher to the fountain. (*Rig Veda 4:17:16*)

(v.b) Two wagon teams, with damsels, twenty oxen, O Agni, Abhydvartin Cayamdna, the liberal Sovran, giveth me. This guerdon of Prthu's seed is hard to win from others. (*Rig veda 6:27:8*)

(v.c) A gift of fifty female slaves hath Trasadasyu given me, Purukursa's son, most liberal, kind, lord of the brave. (*Rig Veda 8:19:36*)

Comments

If a work is divine, then it's doctrine should last for eternity and not change because of time. The doctrine can only change if a greater revelation or new covenant takes its place.

(vi) Adultery and prostitution.

(vi.a) The friend hath wrapped him in his robe, as in a parents arms, a son. He went as lover, a dame, to take his station suitor like. (*Rig Veda 9:101:14*)

(vi.b) He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame. Master of present and of future life, the maiden's lover and the matron's Lord. (*Rig Veda 1:66:4*)

(vi.c) Two wagon teams, with damsel, twenty oxen, O Agni, Abhyavartin Chayamana, the liberal sovereign, giveth me. The guerdon drink this Soma poured to please thee. (*Rig Veda 6:27:8*)

Comments

The *Veda* in these three instances does not take a stand, be it right or wrong an act, and when that happens, it implies that it does not have a value or principal for life. You would think that in a divinely inspired document from the deities, it would provide a guide for life, and not saying anything is to leave its believers and devotees to decide for themselves, and if so, why would it be sacred or divine?

(vii) Incest. In the *Vedas*, there are instances where daughter was impregnated by her father and the sister by her brother. The following example of sexual intercourse is found between father and daughter in the *Vedas*:

(vii.a) Pushan, who driveth goats for steeds, the strong and mighty, who is called his sister's lover, will we laud. His mother's suitor I address. May he who love his sister, hear, brother of Indra and my friend. (*Rig Veda 6:55:4–5*)

(vii.b) Attendant to the blessed dame, the blessed had come: the lover followeth his sister. Agni, far spreading with conspicuous luster, had compassed the night with whitely shining garments. (*Rig Veda 10:3:3*)

(vii.c) Father and daughter (*incest*). Membrum suum virile, quod vrotentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublaturum fuerat, non aggressurus, ad se rerahit. Quum jam in medio connessu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficiem sacrorum sede effusum emisierunt. Quum pater suam nilam adiverat, cum eā congressus suum semen supra viram effudit. Tum Dii benigni precem (brahma) progenuerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt. (*Rig Veda Book 10:61:5–7*) *Comments* The above was written in Latin by Ralph T. H. Griffith, who was too proper a gentleman to translate the text to English. This is a reference to the story of how Brahma attempted to commit incest with his daughter Saraswati, and to stop him, Shiva cut off Brahma's fifth head.

NB: Here is what the Shatapatha Brahmana of the *Yajur Veda* says about these verses: Pragâpati conceived a passion for his own daughter. "May I pair with her!"

thus (thinking) he united with her. This, assuredly, was a sin in the eyes of the gods. *He who acts thus towards his own daughter, our sister [commits a sin]*, they thought. The gods then said to this god who rules over the beasts (Rudra), "This one, surely, commits a sin who acts thus toward his own daughter, our sister. Pierce him!" Rudra, taking aim, pierced him. Half of his seed fell to the ground. And thus it came to pass. *Accordingly, it has been said by the Rishi with reference to that (incident), "When the father embraced his daughter, uniting with her, he dropped his seed on the earth."*

Edit: MGM pointed out in the comments that Griffiths also omitted parts of *Rig Veda*, Book 10, Hymn 86, and this time, he didn't even put them into Latin. So here is the new *Oxford* translation's rendering of the hymn (again, in a spoiler tag due to inappropriate content [*Hinduism Stackexchange.com*])

(vii.d) "When father had sexual intercourse with his daughter, then with the help of earth he released his semen and at that time the righteous devas (deities) formed this 'Vartrashak (Rudra) Devta' (Pledge keeper diety named Rudra)." (*Atharva Veda, 20/96/15*)

Comments

If the *Vedas* are holy and sacred books of the early Vedic Hindus, then what is the author trying to tell the reader, devotees, and believers the purpose of the passages about incest. It is a taboo in all societies, regardless of how primitive they are, but it seems that the Vedic Hindus have no such code for moral living and have not received any refutation or expression of disgust in Hinduism. This seems to be a denial of its existence and the inability to deal with such issues.

(viii) Bestiality. In *Yajur Veda*, such references are found in a number of places where the principal wife of the host is depicted as having intercourse with a horse.

(viii.a) For example, consider the following hymn: "All wife of the host reciting three mantras go round the horse. While praying, they say: 'O horse, you are protector of the community on the basis of good qualities, you are protector or treasure of happiness. O horse, you become my husband.'" (*Yajur Veda 23/19*).

(viii.b) After the animal is purified by the priest, the principal wife sleeps near the horse and says: "O Horse, I extract the semen worth conception and you release the semen worth conception." The horse and principal wife spread two legs each. Then the Ardhvaryu (priest) orders to cover the oblation place, raise canopy, etc. After this, the principal wife of the

host pulls penis of the horse and puts it in her vagina and says: "This horse may release semen in me." (*Yajur Veda 23:20*)

(viii.c) Then the host, while praying to the horse, says, "O horse, please throw semen on the upper part of the anus of my wife. Expand your penis and insert it in the vagina because after insertion, this penis makes women happy and lively." (*Yajur Veda 23:21*)

Comments

Similar comments to (x.d).

(ix) Polygamy.

(ix.a) *Yajur Veda* in the context of "Ashva Megha" (horse sacrificing ceremony) says that many wives of Harish Chandra participated in the yagyna (religious sacrifice).

(ix.b) In "Shatpath Puran (Shatpath Brahmin)," preaching (13/4/1/9) of the *Veda*, it is written that four wives do service in "Ashva Megha." In another *Purana* (Tatiraitya Brahmin, 3/8/4), it is written that wives are like property.

Comments

Both these customs clearly show that a woman was treated like a moving property. The only difference between the two customs was that one man, in the former, had a number of movable properties; in the latter, women are joint and transferable property.

(x) Intercourse without marriage. A slave girl was called Vadhu (wife), with whom sexual intercourse could be performed without any kind of marriage ceremony. These girls belonged to the men who snatched them from the enemies or who had received them in dowries or as gifts. Only the men to whom they belonged could have sexual intercourse with them. But some slave girls were kept as joint property of the tribe or the village. Any man could have sexual relations with them. These girls became the prostitutes. The *Vedas* also talk about Niyog, the custom of childless widows or women having sexual intercourse with a person other than her husband to beget a child.

(x.a) In simple words, Niyog means sending a married woman or a widow to a particular man for sexual intercourse so that she gets a

son. Indication of this custom is available in *Rig Veda*. In *Aadiparva* of *Mahabharata* (chapter 95 and 103), it is mentioned that Satyawati had appointed her son to bestow sons to the queens of Vichitrvirya, the younger brother of Bhishma, as a result of which Dhritrashtra and Pandu were born.

(x.b) Pandu himself has asked his wife, Kunti, to have sexual intercourse with a brahmin to get a son. (*Mahabharata, Aadi Parva, chapters 120 to 123*)

Comments

The so-called sacred *Mahabharata* does not take a higher moral ground nor does it show disgust for the actions taken. So the question is, where is the sacred document in Hinduism that provide guidelines and values and laws for living. Instead, it elected to choose the route of total denial or renunciation in order to attain immortality, which is not proven nor is it attainable by all the populous.

(xi) Polyandry.

(xi.a) Not only one man had many wives (married and slave girls), but there were cases of many men having a joint wife. It is confirmed from the following hymn in *Atharva Veda*: "O men, sow a seed in this fertile woman." (*Atharva Veda 14/1*)

(xi.b) In the *Mahabharata*, Vol 1, Book 50, An Unusual Wedding, Drupada was married to five Kshatriya brothers; Yudhishtira on the first day, Bheema on the second day, Arjuna, third day, Nakula and his twin brother, Sahadeva, on the fourth day. The gods like Krishna and Agni sanctioned the wedding.

Comments

Polyandry is still practiced today in some Indian villages. Polyandry is, in a sense, promoted in the *Mahabharata* and by Krishna. What does the practice of Polyandry tell you about Hinduism? It is like a no holds bar religion, where everything is acceptable. Polyandry destroys the very fiber of harmony in the family and caused confusion and rejection and lost souls. The sense of the family harmony and love and all thrown to the wind, and everything is acceptable. If everything is acceptable, then there is no need for a guide for living, and there is no longer a need for society's laws. The death of the family spells the death of civilization. Law is whatever anyone chooses it to be, and anarchy will eventual reign supreme.

GLOSSARY



<i>Aachaman</i>	Traditional Hindu ritual
<i>Adityas</i>	Offspring of Aditi
<i>Agni</i>	Fire deity
<i>Ananta Sheshanaga</i>	Name of the King Cobra or serpent of dark virtues that accompanies Vishnu and Krishna, claimed to be both Ananta Shesha and Vasuki.
<i>Apana</i>	Essence of breath in and out-breathing
<i>Aryaman</i>	A Vedic deity
<i>Asariri</i>	Disembodied voice
<i>Asparas</i>	Celestial or spiritual beings
<i>Asura</i>	Demon
<i>Asvin</i>	Twin deities (Nakula and Sahadeva)
<i>Aswamedha</i>	Horse sacrifice
<i>Atiratra</i>	Offspring of the Manu, the first human created or a sacred rite
<i>Atman</i>	Universal self or divine self, and Krishna claimed he is the Atman and universal self and the realized self. Brahma also claimed to be the Atman.
<i>Avatar</i>	The Hindu doctrine tells you that it is an incarnation of Vishnu, but in reality, it is a being that is filled with the spirit of Vishnu or any of the other deities.
<i>Brahmin</i>	A priest of the highest caste order
<i>Brahman</i>	Supreme reality, existence, or consciousness
<i>Brahmana</i>	Any prose works associated with any of the Vedic work
<i>Brahmashakti</i>	Creative energy associated with creation
<i>Brihaspati</i>	Guru of priest of the gods
<i>Chakra</i>	“Wheel circle” illustrating the various focal points or visualization in the practice of meditation or other rites

NORMAN LAW

<i>Deva/Devi</i>	God and goddess
<i>Dharma</i>	Religious and moral law
<i>Dualities</i>	Are opposites of life
<i>Ganesh</i>	Deity with the head of an elephant
<i>Gandharvas</i>	Celestial beings or demigods where the males are singers, and the females are dancers
<i>Ganga</i>	The Ganges river
<i>Garuda</i>	Bird (kite or eagle), a carrier for Vishnu
<i>Gunas</i>	Three types of egos (Sattva, Raja and Tamas) that formed all the five sense organs, organs of actions, and the five basic elements of space, fire, air, water and earth
<i>Hanuman</i>	Monkey deity
<i>Indrani</i>	Consort of the deity Indra
<i>Illumination</i>	Being self-realized is to be illuminated or enlightened.
<i>Kalpa</i>	Name of the cosmic age of time
<i>Karma</i>	Destiny or fate
<i>Kshatriya</i>	Warrior caste
<i>Kundalini</i>	Divine energy or Shakti located at the base of the spine and associated with serpentine pose
<i>Lakshmana</i>	Brother of Rama
<i>Loka</i>	Homes or heavenly abode
<i>Maharishi</i>	Highest order of the Hindu sages
<i>Mantram</i>	Continuous and repetition of selective chants and formulae for achieve an end or goal
<i>Manu</i>	First created human by Brahma
<i>Markandaya</i>	Ancient sage
<i>Maruts</i>	Storm deities and sometimes regarded as attendants to Indra
<i>Maya</i>	Illusion or deception
<i>Mitra</i>	Vedic deity
<i>Muni</i>	The first human being created by Brahma
<i>Nagas</i>	King cobra or serpentine beings
<i>Narayama</i>	Vishnu, protector of mankind
<i>Passupatastra</i>	Shiva's supernatural bow and astral power
<i>Pauranika</i>	In the ancient past or certain branch of Hinduism
<i>Pitamaha</i>	Grandfather or someone of high stature
<i>Potsherd</i>	Pottery for food offerings

HINDUISM AND THE MAN ON THE CROSS

<i>Prakriti</i>	Nature or principal of mind and matter: i.e., composed of earth, water, air, fire, akasha (basic essence of things), mind, intellect, and ego
<i>Prana</i>	The essence of breath in or in-breathing
<i>Pranayam</i>	Yogic exercises
<i>Purusha</i>	Principal of the Spirit
<i>Rajas</i>	Passion, confusion, and desire
<i>Raksaasa</i>	Demon
<i>Rakshasa</i>	Demon
<i>Rebirths</i>	This is different from the Christian term "born again" in that the same person is actual born again into this world as another being, name, to another family or as an insect, animal, etc.
<i>Rishi</i>	Sages
<i>Samsara Cycle</i>	The doctrine of the continuous cycle of life and death
<i>Sarawati</i>	A possible river in northwest India, which forms the confluence of the Ganges and the Yamuna, or it can be a spiritual river of life
<i>Sattvas</i>	All things that are pure, good, and virtuous
<i>Self-Realization</i>	Does not mean the coming realization on one's self with coming into union or being infilled with the Atman or the spirit of Vishnu, Krishna, or Brahma
<i>Shiva Linga</i>	Shiva's penis (normally a curved idol of rock, etc.)
<i>Sloka</i>	Prose or verses in the Vedas
<i>Soma</i>	Drink concoctions derived from the mountain side plants offered during worship and sacrifice (Similar to Hoama drink at the time of Zoroaster of Persia); sometimes it is deified and referred to as a deity.
<i>Sudra</i>	Serfs or servant caste
<i>Tamas</i>	All things impure, chaos, destruction, and darkness
<i>Tantra</i>	A ritual or practice to release of energy and consciousness through Yogic practices
<i>Tapasya</i>	Deep meditation with chants
<i>Trimurti</i>	Hindu term for the three deities (Brahma, Shiva, and Vishnu)
<i>Trisula</i>	Equivalent of a trident
<i>Ukthya</i>	A libation at sacrifice
<i>Vaisya</i>	Merchant caste

NORMAN LAW

<i>Varuna</i>	Vedic ocean or sea deity
<i>Vasuki</i>	Brother of the serpent, Ananta, and Krishna's older brother Balarama also was able to transform himself to Vasuki, a serpent.
<i>Vasus</i>	Attendant deities to Indra and later Vishnu
<i>Vayu</i>	Wind deity
<i>Ventara</i>	Deer hunter in the <i>Mahabharata</i>
<i>Yagna</i>	Sacrifice and worship
<i>Yakshas</i>	A class of spiritual beings or entities
<i>Yama</i>	Death deity and deity of the underworld
<i>Yamloka</i>	Hell
<i>Yogic Meditation</i>	Does not only mean the concentration and focus of the mind but also the surrendering or denial of all desire, wants, needs, feelings, etc. It is also the total abandonment or renunciations of all of life's attachments.
<i>Yuga</i>	Celestial or cosmic age of time

ABOUT THE AUTHOR



Norman Law graduated from the University of Alberta, Canada, in 1970 and is a retired engineering project manager after working thirty-eight of his forty-four years in the oil and gas industry in Canada.

Norman published his first book in 2016, *Qur'an Bible Study Commentary*, which compared the complete Qur'an (114 Surahs) with the doctrines in the Christian Bible. He then published his second book, *Buddha and the Man on the Cross*, in 2018.

In his early years, Norman went to school and grew up with folks from different faiths like Roman Catholicism, Hinduism, Islam, and Buddhism. His search for “the meaning of life” started in 1974. He met and received the Lord Jesus as his Savior on November 1, 1976.

Norman was married for twenty-four years and widowed in 2005. He has two adult children and remarried Ms. A. Akbari in 2018.

Norman has recovered from kidney damage but no longer requires hemodialysis.

In February 2018, Norman almost died three times in three days from various incidents: a flood, a thick tree branch fell from a forest canopy, and a traffic incident. Norman suffered a total kidney failure on October 31, 2018, when his heart stopped twice and was resuscitated back to life in the emergency ward in the hospital and then again in the ICU and was on dialysis for seventy-two hours. Norman is fully recovered with some minor damage and no longer requires dialysis. All glory and praise be to God, his Savior, for his mercy, grace, and blessings.