

OUR GURUS SAYINGS ON THE MAHA SATGURU

LIFE AND TEACHINGS OF MAHA SATGURU YESHU



Dr.Ebe Sunder Raj, General Editor

Dr. Baskara Doss, NILT, Publication

OUR GURUS' SAYINGS ON THE MAHA SATGURU YESHU

**PREDICTIONS AND SAYINGS OF
INDIAN AND ASIAN GURUS IN 6000 YEARS
ON THE MAHA SATGURU YESHU.
LIFE AND TEACHINGS OF MAHA SATGURU**

CONTRIBUTING SCHOLARS AND EDITORS

Acharya Dayaprakash, Sat Dal Ashram, Nainital, UP.

Sadhu Chellappa, EATI, Chennai, Tamil Nadu.

Dr Baskara. Doss, NILT, Chennai, Tamil Nadu.

Dr Theo Srinivasagam, Bhandu Seva, Bengaluru, Karnataka.

Dr Victor Choudrie, Padar, Madhya Pradesh.

Dr Devasahayam Ponraj, Patna, Bihar

Dr Devakala Jothimani, Chennai, Tamil Nadu.

Dr Herbert Hoeffler, Gurukul, Chennai, Tamil Nadu.

Dr. Sounderarajan, Suham, Vellore, Tamil Nadu.

Dr Babu Varghese, Bengaluru, Karnataka.

Dr John Samuel, Institute of Asian Studies, Chennai.

Rs 30

Copy Right © 2021 Editors: No part of this booklet shall be altered in any form. General Editor.: ebesunderraj@gmail.com.

Publisher: Dr J. D. Baskara Doss

Narsanror Institute of Leadership Training, 508, 22nd Street, TNHB Colony, Korattur, Chennai 600080 Ph 044-26871563; 9444225454

Email: thomavedanta@niltindia.asia; Web: www.niltindia.asia

This book will be available in print and on line from June 2024 onwards in Hindi, Punjabi, Oriya, Telugu and Tamil. It will be available in other Indian languages before the end of 2024.

Those who want to publish this book in other languages can contact the General Editor or the main Publisher.

WHY THIS BOOKLET

Our beloved motherland is a nation of spiritual seekers. While our youngsters are excelling in science and technology on par with the rest of the world, our hearts are still strongly anchored in our spiritual aspirations. We do not see any dichotomy in this. Because our aspirations have been inclusive absorbing noble thoughts and values from around the globe.

Several world religions were born in India and the rest were born in our Asia. While religious rituals may divide the simple, our seers and gurus sought the celestial, transcending the terrestrial. They spoke on the common human need and the divine ethics transcending the time, space and matter. They spoke on the common redemptive need beyond the diversity of our cultures and customs.

This 40 page booklet contains the predictions and wise sayings of over 50 of these gurus across India and Asia, over a period of 6000 years, on the need for the ethical redemption for humanity, the coming of the world Redeemer as Maha Satguru and what he taught and did as Prayashchit Swayam Balidan and what he will do in the future for us.

GURUS	APPROX PERIOD	PLACE/ PEOPLE	LANGUAGE	SCRIPT	WRITING / SEALS / INSCRIPTIONS	SECTION/ VERSES	CONCEPT,	MESSAGE,	NAMES,	IMAGES
Negroid gurus	4500 BCE	Andaman, Western ghats Sri Lanka	Jarawa, Onge, Vedda, Irula	Oral transmission			Supreme Creator, soul beyond death, moral life, the Deluge.			
Mongoloid gurus	4000 BCE	Angami Naga, Karen Andaman	Tibeto Burmese	Oral transmission			Supreme Creator, failure of man, animalsacrifice as penance.			
Austroloid gurus	3500 BCE	Santhal, Saora, Munda	Austro Asiatic	Oral transmission			Supreme creator, failure of man, Noah's flood, animal sacrifice as penance.			
Dravidi scribes	3000 - 1400 BCE	Indus, Vaigai	Dravidi	Cuneiform	Seals		Veneration of Aadham (Seyun of Sumerians), animal sacrifice.			
Vedic gurus	1400 BCE – 200 CE	Iran, Pakistan NW India	Indo Iranian	Oral transmission	Rig Veda		Fire and nature worship, animal sacrifice as penance.			
Mahavir	699 BCE	Magadh (Bihar)	Magadhi	Prakrit	Angas, Upangas		Non theistic philosophy. Renunciation of sensory pleasures, ascetic life style. Nirvana, release from cycle of births. Ahimsa to humans and animals.			
Gautama	563 BCE	Magadh (Bihar)	Pali	Prakrit	Dhamma		Non theistic philosophy. Four noble truths. Eight fold path for release (moksha) from rebirth, passion and pain. Ahimsa, non-violence to humans and animals.			
Veda Vyasas	200 BCE - 200 CE	Aryan regions	Classical Sanskrit	Grantha	Four Vedas in written form		Polytheism, nature worship, animal sacrifice as penance.			
Thoma, disciple of Maha Satguru Yeshu	35-46 CE 52 CE 60-72 CE	Taxila, Punjab Gondophares Pahlava Empire Cranganur (Cheranadu) Mylapore (Chennai)	Aramaic Tamil, Syriac Tamil	Kharosti Gondophares coins with cross Syriac Oral	Acts of Thomas 180 CE in Syriac. Didascalía, 200CE in Persian Takt-i-Bhahi Dorotheus 250CE Rufinus 370 CE Ephraim 400 CE Gregory, Ambrose Eranimus 400CE		Monotheism (one supreme, benevolent God). Incarnation of God as man. Prayashchit balidan - Substitutionary self-sacrifice by God as Redeemer - for the failures of humanity. Abolition (completion) of animal sacrifice. Mukti by Bhakti (trust and obedience) in the Redeemer. Equality of all humans, social justice, forgiving. Love for all men next to love for God. Final judgement for all humans.			

GURUS	APPROX PERIOD	PLACE/ PEOPLE	LANGUAGE	SCRIPT	WRITING / SEALS / INSCRIPTIONS	SECTION/ VERSES	CONCEPT, MESSAGE, NAMES, IMAGES
Thiru Valluvar	60 CE	Kadiyalpttinam,	Tamil	Tamili	Thiru Kural	6 20 25 350	God gave as sacrifice his five senses on an instrument. His followers will have eternal life. Man cannot morally survive without heavenly spirit. God bears witness for the One who sacrificed his five senses. To get rid of the grip of evil passions, grip Him who has no grip from evil. 'Patru' (grip) here is the origin for the word Bhakt.
Bodhi Sattvas	100 CE Kanishka Period	Kushan Empire	Pali, Sanskrit				Theistic Mahayana Buddhism Divine saviour of men (Nirmana Kaya). Compassion for all men. Messianic hope, coming Maitreya.
Shvetambara	400 CE	Sourashtra Maratta Pandianadu	Arthamagati Prakrit Sanskrit Tamil				Theistic Jainism. Divine Redeemer of men. Messianic hope.
Vedic gurus	300 BCE		Classical Sanskrit	Grantha Prakrit	Rig Veda	Tenth Mandala Purusa Sukta	Purusa ('Son of Man' as in the prophesy of Daniel 7:13 written in Aramaic and Elamu from Elam) becomes the sacrifice. This sacrifice descended from the heavenly abode.
	200 CE				Sama Veda	Dandeya Maha Brahmana	Prajapatir.....Yagnam - the Lord of all humanity becomes the sacrifice.
Upanishad gurus	100 CE - 400 CE		Classical Sanskrit		Chandogya Satpatha Bhahdaranyaka Itareya		The 'Supreme self-sacrifice' for human evil should be without blemish, separated, tied to a post, its blood should be shed, bones not to be broken, it should be resurrected after sacrifice.
Silapathikaram	600 CE	Chera Nadu	Tamil				Pirava Yakkai Perion. Veneration of Adam (Aadhan)
Dvaipayana Vyasa	200 CE - 400 CE	NW India	Classical Sanskrit	Nagari, Grantha	Bhagwat Gita	8:4 9:16	I am the sacrifice, here in the body. I am sacrifice (Aham yagnam).

GURUS	APPROX PERIOD	PLACE/ PEOPLE	LANGUAGE	SCRIPT	WRITING / SEALS / INSCRIPTIONS	SECTION/ VERSES	CONCEPT,	MESSAGE,	NAMES,	IMAGES
Nammalvar	700 CE		Tamil		Nalayira Thivya Prabandam	1352, 2685	God incarnated through a woman to deliver man from ignorance and evil.			
Thirumazhisai Alwar	700 CE		Tamil		Nalayiram	785	The Eternal First from heaven to earth became Word and Sacrifice and Shepherd.			
Thirupanalwar	700 CE		Tamil		Nalayiram	931	My heavy burden of janma paap he removed by his extreme self-sacrifice.			
Agathiar Sither	1000 CE		Tamil		Agathiar Gnanam		God created the world and man, then incarnated, lived like a sanyasi, did penance, appointed disciples, ascended into heaven.			
Thirumular	800 CE		Tamil		Thirumandiram		God incarnated from heaven as self-sacrifice to redeem me from my janma paap.			
Manika vasakar	860 CE		Tamil				God of light, incarnated, redeemed men, gives life.			
Chittars	900-1200 CE		Tamil		Chittars songs		God incarnated as guru, removed curse by suffering on a wooden instrument. Avoidance of images and rituals.			
Ramanuja	1017 CE		Sanskrit		Vishistadvaita		God has qualities (ethics); through Eashwara he created the world; man gets divine realisation through bhakti.			
Umapathy Sivachariar	1200 CE		Tamil		Potri Pahrodai	69	The birthless God, had birth as man, so that mortal man will have no death. The nameless God incarnated with a name to be identified with men.			
Mey Kandar	1300 CE		Tamil		Siva Gnana Bodham	Sutram 1,8,12	Fall of man, separation, God made sacrifice for human evil, eternal life for bhaktas, reunion with God.			

GURUS	APPROX PERIOD	PLACE/ PEOPLE	LANGUAGE	SCRIPT	WRITING / SEALS / INSCRIPTIONS	SECTION/ VERSES	CONCEPT, MESSAGE, NAMES, IMAGES
Basava	1200		Kannada				(Supreme benevolent one God Mukti through bhakti No idols, images, rituals Equality of all men No caste hierarchy or untouchability Service to all the needy) “ “ “ “
Kabir	1398		Brujubhasa				
Tulsidas	1497		Avadhi				
Ravidas	1450		Brujubhasa				
Guru Nanak	1469		Punjabi		Guru Granth		
Jagjeevandas	1781		Satnami				
Vallalar	1822		Tamil		Perupathesam		
Dayanand Saraswati	1824		Gujarati				
Jyoti Rao Phule	1827		Marathi				
Narayanaguru	1856		Malayalam				
Raja Ram Mohan Roy	1772		Persian English		Precepts of Jesus		All the teachings of the Maha Satguru Yeshu except Trinity
Vivekananda	1863		Bengali		Gnana Deepam	Sudar 2,4,7	Yeshu was Eshwara, God incarnate, Sanyasi embodiment of all that is high and great.
Bhagat (bhakti) tribal movement gurus	1750 onwards	Jharkand Chatisgarh Odisha	Austro Asiatic Dravidi		Oral transmission		Return to supreme benevolent God through bhakti, renouncing animal and human sacrifice

ASIAN GURUS

Musa, 1450 BCE, at Sinai, in Hebrew: One transcendent universal ethical benevolent God. Do not duplicate or symbolize God. God repays the iniquity of the fathers on the children to the third and the fourth generation but shows steadfast love to thousands (generations) of those who keep his commandments. Hold God's name in high honour. Observe weekly rest day and keep it pure physically and spiritually. Honor your father and mother, that you may live long. You shall not murder, commit adultery, steal, or bear false witness. You shall not covet your neighbour's house, his wife or anything that is your neighbour's. The Redeemer will come and bruise Satan's head. (This Musaic Law was known by 930 BCE in our west coast through King Solomon's traders in our Musiri, the mega port city. In reverse, King Solomon used Tamili words for his imported peacock and ivory, as recorded in the Hebrew Bible, Musaic Law was also practiced by all the Jewish communities in the west coast of India from 597 BCE.)

Yobu, 950 BCE, in Uz nation: For I know that my Redeemer lives and at the last he will stand upon the earth. After my skin has been destroyed, yet in my flesh I shall see God, I shall see for myself, and my eyes shall behold.

Isaiah, 740-680 BCE, Judea, Hebrew: (Prediction about the Prayashchit Swayam Balidhan). For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end. He grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely, he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us

peace, and with his stripes (wounds) we are healed. All we like sheep have gone astray; we have turned, everyone to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, so he opened not his mouth. By oppression and judgement, he was taken away; who considered that he was cut off, out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his (spiritual) offspring; the will of the Lord shall prosper in his hand. By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. He bore the sin of many and makes intercession for the transgressors.

With righteousness he shall judge the poor and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

He will swallow up death forever; and the Lord God will wipe away tears from all faces, your dead shall live; their bodies shall rise. You, who dwell in the dust, awake and sing for joy. For behold, the Lord is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it and will no more cover its slain. Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy.

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. A bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. The coastlands wait for his law.

The Spirit of the Lord GOD is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to comfort all who mourn. God will create a new heaven and a new earth.

This is what the Lord says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? Has not my hand made all these things and so they came into being?" declares the Lord. "These are the ones I look on with favour: those who are humble and contrite in spirit, and who tremble at my word".

Dhaniel, 605-530 BCE, at Ealam, in Aramaic and Ealamu (proto Dravidi) languages: After 70 weeks (490 years) an anointed one (Redeemer) shall be cut off (sacrificed) and shall have nothing.

God of heaven will set up a Kingdom that shall never be destroyed, It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever. One like a son of man (Purusa) came to the Ancient of Days. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him. And many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

Michah 635 BCE, Judea, Hebrew: He shall judge between many peoples, and shall decide for strong nations far away; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

Confucius 551 BCE, Lu, China, Chinese: Heaven means to be one with God. Speak the truth, then you will go near God.

Haggai 520 BCE, Judea, Aramaic: The desire (treasure) of all nations shall come.

Yovel, 515 BCE, Hebrew, Judea: "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord. And everyone who calls on the name of the Lord will be saved.

Yovan Zachariah 30 CE, Jordan, Aramaic: Behold, the Lamb of God, who takes away the sin of the world has come.

Pavul 65 CE, From Roman prison: For the grace of God has appeared, bringing salvation for all people training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Redeemer Yeshu.

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God, having a form of religiosity but denying its power. Have nothing to do with such people.

Yovan, 60 CE at Ephesus: For God so loved the world that he gave his only Son (as human sacrifice), that whoever believes in him shall not perish but have eternal life.

Mara Bar Serapion, At Syria in **CE 70** in Syriac: Yeshu was killed

but he lives on in the teaching which he has given.

Yovan, 80 CE, On exile in Pathmu Island, Aramaic: A great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb. I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away. The Redeemer said "Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done".

"May the one who does wrong continue to do wrong; may the vile person continue to be vile; let the one who does right continue to do right; and let the holy person continue to be holy." "Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done. I am the First and the Last, the Beginning and the End".

Muhammed Nabi, 570 CE, Arabia, Koran, Arabic: Easa Nabi was Word of God, born of Mariam by the Holy Spirit. Easa will come again.

MAHA SATGURU – A CONCISE BIOGRAPHY

Maha Satguru Yeshu was born in Bethlehem 8 kilometers west of Urusalem (Jerusalem) in Palestine during the reign of emperor Augustus (a household trade name in our ancient Dravidi land) in the year 4 BCE as the eldest son of Maria who conceived him by the Holy Spirit. His foster father was Yusup a carpenter of the lineage of Kings David and Solomon. His mother tongue was Aramaic which was used by emperor Ashoka in his pillar edicts across India.

At the age of 30 the Satguru started teaching about the spiritual Kingdom of God. He cast out evil spirits, healed the sick, raised some

dead in order to validate his teaching and to validate his divine incarnation. **To this day all evil (demonic) spirits across all nations among all peoples flee at our human command invoking his name “Yeshu”.**

However, the main purpose of his incarnation was to die as self-sacrifice for the failure (*hata*) of the entire humanity (as prayashchit swayam balidhan) as was predicted by all the above prophets and gurus across Asia. He was killed by Governor Pilatu at the age of 33 on the same Morea hill where Abraham (the patriarch of all West Asian religions) was tested to sacrifice his son 1,830 years earlier.

The Satguru rose from the dead on the third day, gave instructions for forty days to more than 500 of his disciples and ascended into heaven.

His birth, his name, his place, his date, his self sacrifice and his second coming were predicted over 3,000 years by more than 40 prophesies by historic Asian gurus, a statistical impossibility for any single human being or avatar to fulfill. As predicted by all of them and by himself, he will come again to reward all humans both dead and alive according to each one's performance.

The Maha Satguru is teacher of the ultimate cosmic Truth, himself that Truth incarnate, way to God and God incarnate.

WHAT THE SECULAR HISTORIANS SAY ON THE MAHA SATGURU

Tacitus, 'the greatest ancient Roman historian' of 55 CE in his famous 'Annals' states that "Christus the founder of the 'Christians' was put to death by Pontius Pilate, procurator of Judea in the reign of emperor Tiberius" and that Nero falsely blamed the Christians for the fire in Rome.

Mara Bar Serapion, a Syrian philosopher of CE 70 wrote "What advantage did the Jews gain from executing their wise king (Jesus). He lives on in the teaching which he had given".

Josephus ben Mathias, (37-100 CE) famous Jewish historian wrote in 'Jewish Antiquities' that "Jesus was a wise man, a doer of wonderful works, a teacher, drew many Jews and gentiles. Pilate condemned him to the Cross".

Lucian of Samosata of 150 CE a Greek satirist states in 'Death of Peregrine' that "the Christians deny the gods of Greece, worship the crucified sage and live after his laws, believe that they are immortal, despise worldly goods, regarding them as common property".

Suetonius, the first century Roman historian in 'Life of Claudius' states that "as the Jews were making constant disturbances at the instigation of Chrestus, Emperor Claudius expelled them from Rome". Refer Acts 18:2

The Indian Bhakti movement started after the above period of history. It started in the Dravidic region as the historic records state 'Utpanna Dravida Bhakti'. Bhakt is the Sanskrit form of the Tamil word 'Pattru' which means Trust, Loyalty and Devotion. (Kural 350 on Thuravu). All the sixty-three Nayanmars and the twelve Alvars who sang on bhakti were from the same region where Thoma taught for four decades. Valluvar of Kural lived in the same Mylapore where Thoma lived, even if not as contemporaries. Monotheism, avatar, God becoming sacrifice for human evil, mukti through bhakti, forgiving others, equality of all men and service to the weak - become the dominant themes of the Indian bhakti gurus, from this time onwards. The Satguru bhaktas called Nasareni, in Cheranadu (Kerala) were able to preserve for two millennia their faith and practices because they had the written holy scripture in the Syriac language from 300 CE onwards, from the believers who migrated from Syria to Kerala. But the bhaktas in Pandiya and Chola Nadu called Chanror, did not have the holy scripture in Tamil except in oral form. Therefore, they became syncretic, mixed with image worship, mythology and rituals over the long period of 2,000 years. But the Bhakti gurus continued

faithfully to sing and write on the self-sacrifice God made for human failure.

Scholars may differ on the approximate time periods as given above of our Indian Gurus, though these are quoted from the most reliable scientific sources. Due respect and allowance must be given for such differences about the periods. It also must be recognized that often the period of written record comes much later than the period of oral record. However, the precise dates of records are not our focus here. The premise is that those gurus who spoke before the time of the Maha Satguru predicted about him as the Self-Sacrificing Redeemer yet to come or the need for a Redeemer to come or the need for Redemption. Those gurus who spoke after the time of the Maha Satguru wrote about him as the Sacrificing Redeemer who had already come. The above Indian and Asian gurus described all the qualities of the Prayashchit Swyam Balidhan, the Self-Sacrificing Redeemer which no Indian or Asian guru fulfilled except the Maha Satguru Yeshu. Subsequent to the above period, the organised theistic faiths in India replaced animal sacrifice with prasad and bhakti worship. God never left our forefathers and our gurus without necessary light to guide us to the Maha Satguru, the Light of the World and Redeemer of all humanity.

MAHA SATGURU CORE TEACHING

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Do not think that I have come to abolish the ethical Law or the Prophets teachings; I have not come to abolish them but to fulfil them. You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your dress, let him have your shawl as well. Give to the one who begs from you, and do not refuse the one who would borrow from you.

You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust. For if you love only those who love you, what reward do you have? Do not even the unjust men do the same? And if you greet only your brothers, what more are you doing than others? Do not even the lawless do the same? You therefore must be perfect, as your heavenly Father is perfect.

Do not be anxious saying what shall we eat or what shall we wear. Your heavenly Father knows that you need them all. Seek first the Kingdom of God and his righteousness. Then all these things will be added to you.

I being your Guru washed your feet. Therefore, you disciples must wash one another's feet. I am the way, the truth and the life.

When you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. Store up for

yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.

Do not judge, or you too will be judged. For in the same way, you judge others, you will be judged, and with the measure you use, it will be measured to you. Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! So, in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and, in your name, perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers.'

Yeshu went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead man was being carried out the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, "Don't cry." Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Yeshu gave him back to his mother. They were all filled with awe and praised God. "A great

prophet has appeared among us,” they said. “God has come to help his people.”

When one of the Pharisees invited Yeshu to have dinner with him, he went to the Pharisee’s house and reclined at the table. A woman in that town who lived a sinful life learned that Yeshu was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is that she is a sinner.” Yeshu answered him, “Simon, I have something to tell you.” “Tell me, teacher,” he said. “Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?” Simon replied, “I suppose the one who had the bigger debt forgiven.” “You have judged correctly,” Yeshu said. Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. She wet my feet with her tears and wiped them with her hair. She has poured perfume on my feet. Therefore, I tell you, her many sins have been forgiven.”

When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. This was to fulfil what was spoken through the prophet Isaiah: “He took up our infirmities and bore our diseases.”

Yeshu called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. As you go, proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give. Do not get any gold or silver or copper to take with you in your belts; no bag for the journey or extra dress or sandals or a staff. Whoever does not take up his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find

it. And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose his reward.

A synagogue (teaching cum prayer hall) leader came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." Yeshu got up and went with him, and so did his disciples. Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his dress. She said to herself, "If I only touch his dress, I will be healed." Yeshu turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed at that moment. When Yeshu entered the synagogue leader's house and saw the noisy crowd and people playing pipes. After the crowd had been put outside, he went in and took the girl by the hand and she got up. While they were going out, a man who was demon-possessed and could not talk was brought to Yeshu. And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, "Nothing like this has ever been seen."

When they came together in Galilee, he said to them, "The Son of Man is going to be delivered into the hands of men. They will kill him, and on the third day he will be raised to life." And the disciples were filled with grief.

"Whoever does God's will is my brother and sister and mother." "A farmer went out to sow his seed. Some fell on rocks and thorns and were lost. Some persons like seed sown on good soil, hear the word, accept it and produce a crop (of righteousness) some thirty, some sixty, some a hundred times of what was sown."

"Don't you see that nothing that enters a person from the outside can defile them? For it doesn't go into their heart but into their stomach, and then out of the body." (In saying this, Yeshu declared all foods clean.) He went on: "What comes out of a person is what defiles them. For it is from within, out of a person's heart, that evil thoughts come sexual immorality, theft, murder, adultery, greed, malice,

deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and defile a person.”

He then began to teach them that the Son of Man must suffer many things and be rejected, and that he must be killed and after three days rise again. Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. What good is it for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?”

“I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him”. Then he said to them, “Watch out. Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.”

“All those who exalt themselves will be humbled, and those who humble themselves will be exalted.” “Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So, if you have not been trustworthy in handling worldly wealth, who will trust you with heavenly riches?”

Yeshu called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the Kingdom of God like a little child will never enter it.”

Jesus took the Twelve disciples aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled”.

Yeshu went and ate at Zacchaeus’ home. They muttered “He has gone to be the guest of a tax collector.” But Zacchaeus stood up and

said to the Lord, "Look, Lord! Here and now, I give half of my possessions to the poor and if I have cheated anybody out of anything, I will pay back four times the amount." Yeshu said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost."

"When you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins. My Father's will is that everyone who looks to the Son and believes in him shall have eternal life and I will raise them up at the last day." When Yeshu again spoke to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life. So, if the Son sets you free, you will be free indeed".

"I am the good shepherd; I know my sheep and my sheep know me. My sheep listen to my voice; I know them and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

"When I am lifted up from the earth, will draw all people to myself." He said this to show the kind of death he was going to die. Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you".

Yeshu got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. "Do you understand what I have done for you?" he asked them. "Now that I, your Lord and Guru, have washed your feet, you also should wash one another's feet".

"Whoever takes the lowly position as this child is the greatest in the kingdom of heaven. And whoever welcomes one such child in my name welcomes me. If anyone causes one of these little ones those who believe in me to be tempted, it would be better for him/her to have a large millstone hung around him/her neck and to be drowned

in the depths of the sea. Woe to the world because of the things that cause people to stumble. Such things must come, but woe to the person through whom they come. If your hand or your foot causes you to stumble, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to stumble, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell. See that you do not despise one of these children. For I tell you that their angels in heaven always see the face of my Father in heaven. Truly I tell you, whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven. Again, truly I tell you that if two of you on earth agree about any (worthy) thing they ask for, it will be done for them by my Father in heaven.”

Yeshu told a parable about an unforgiving servant. “His master called the servant in. ‘You wicked servant, I cancelled all that debts of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant for this very small debt?’ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.” “Everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life”.

While they were eating, Yeshu took bread and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is symbol of my body.” Then he took a cup of grape juice, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. This is symbol of my blood of the covenant, which is poured out for many for the forgiveness of sins.” “In this world you will have troubles. But take heart I have overcome the world.”

Yeshu was arrested and taken to the Governor. The priests made a riot there as Jesus claimed to be God incarnate. “Are you a king” the Governor asked. Jesus replied, “My Kingdom is not of this world”. Because of the riot the Governor finally agreed Yeshu to be crucified.

They crucified Yeshu(nailed him on a wooden post to bleed and die) and with him two thieves one on each side and Yeshu in the middle. When Yeshu saw his mother there, and John the disciple whom he loved standing nearby, he said to her, "Mother, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Yeshu said, "Father, forgive my killers, for they do not know what they are doing." It was now about noon and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the mid curtain of the temple was torn in two. Yeshu called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last. The centurion, seeing what had happened said, "Surely this was a righteous man." When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. Yeshu was buried in a tomb cut inside a rock.

On the first day of the week, very early in the morning, the women took the spices they had for embalming and went to the tomb. They found the stone door rolled away from the tomb, but when they entered, they did not find the body of the Lord. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood said to them, "Why do you look for the living among the dead? He is not here; he has risen".

Yeshu appeared to the disciples and reminded to them "The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again." He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day and repentance for the forgiveness of sins will be preached in his name to all nations. You are witnesses of these things. I am going to send you the Holy Spirit, what my Father has promised; but stay in the city until you are anointed with power from on high."

After that he appeared to more than five hundred of the disciples. Again Yeshu came to the twelve and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all peoples and teach them to observe everything I have

commanded you. And surely, I am with you always, to the very end of the age.”

MODEL PRAYER TAUGHT BY THE MAHA SATGURU

Our Father in heaven, esteemed be your name. Your Kingdom come, may your will be done on earth, as it is done in heaven. Give us this day our daily food. Forgive us our debts (failures), as we also have forgiven our debtors (who failed us). Lead us not into temptation but deliver us from evil. For yours is the Kingdom (cosmic governance), the power and the glory (ethics) forever. Be it so.

TEACHINGS OF SATGURU’S DISCIPLES

Pavul: “God demonstrates his love for us in this: While we were still sinners, Christ died for us. There is now no condemnation for those who are in Anointed Yeshu, for those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by Yeshu we call *Appa* (father). The Spirit himself testifies with our spirit that we are God’s children. Now if we are his children, then we are heirs of God and co-heirs with Yeshu, if indeed we share in his sufferings in order that we may also share in his glory. Who then can condemn us? No one. Redeemer Yeshu who died is at the right hand of God and is interceding for us”.

“I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God; this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is, his good, pleasing and perfect will”.

“God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in you?”

“If any of you has a dispute with another, do you dare to take it to the court of the ungodly for judgment instead of before the Lord’s people? Do you not know that the Lord’s people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? Do you not know that we will judge angels? How much more the things of this life.”

“Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against his/her own body. Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own.”

“I have the freedom, you say, but not everything is beneficial. I have the freedom but not everything is constructive. No one should seek his own good, but the good of others. So, whether you eat or drink (or dress) whatever you do, do it all to reflect the character of God. Do not cause anyone to stumble, even as I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be redeemed.”

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are speaking in unknown languages, they will cease; where there is knowledge, it will pass away. And now these three remain: faith, hope and love. But the greatest of these is love.”

“The acts of the flesh are obvious: sexual immorality, impurity and debauchery, image worship and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like. I warn you, that those who live like this will not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control”.

“Be very careful, then, how you live not as unwise but as wise, making the most of every opportunity, because the days are evil. Our struggle is not against flesh and blood, but against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground; and pray in the Spirit on all occasions with all kinds of prayers and requests. Be alert and always keep on praying for all the Lord’s people.”

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Redeemer Yeshu.”

“Wives, blend to your husbands, in all (responsible) matters that are fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents, for this pleases the Lord.”

“We do not have a high priest who is unable to empathise with our weaknesses, but we have Yeshu who has been tempted in every way, just as we are, yet he did not sin. Let us then approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.”

“Since we are surrounded by such a great host of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us. Do not forget this word of encouragement that addresses you as a father addresses his son. It says, ‘My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son.’”

Yakub: “If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you. My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry. Listen, my dear brothers and sisters: Has not God chosen those who are poor in the

eyes of the world to be rich in faith and to inherit the Kingdom he promised to those who love him?”

“The wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Submit yourselves, then, to God. Resist the devil, and he will flee from you. Humble yourselves before the Lord, and he will lift you up. Confess your sins (failures) to one another and pray for one another so that you may be healed. The prayer of a righteous person is powerful and effective.”

Pethru: “Scoffers will say, ‘Where is the second coming that Yeshu promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.’ The Lord is not slow in keeping his promise, as some understand slowness. Instead, he is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

Yovan: “If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Yeshu, his Son, purifies us from all sin. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.”

END TIME MESSAGES:

Pavul: “In the last times there will be scoffers who will follow their own ungodly desires. But mark this. There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God having a form of religion but denying its power.”

“People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the

day Lot left Sodom, fire and sulphur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man (Yeshu) is revealed.”

Yeshu: “I am the resurrection and the life. The one who believes in me will live, even if he dies.”

“Do not let your hearts be troubled. My Father’s house has many rooms; And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. Believe me when I say that I am in the Father and the Father is in me; Very truly I tell you, whoever believes in me will do the supernatural works I have been doing, and he will do even greater things than these. And I will do what you ask in my name, so that the Father may be glorified in the Son. If you love me, keep my commands. Whoever has my commands and keeps them is the one who loves me. The Holy Spirit, 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.”

“At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.”

Pavul: “I tell you a mystery: We will all be changed at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we who are alive will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. We know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.”

Yeshu was sitting on the Mount of Olives; the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your second coming and of the end of the age?” Yeshu answered: “Watch out that no one deceives you. For many will come in my name, claiming, ‘I am the Messiah,’ and will deceive many. You will hear of wars and rumours of wars but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation

will rise against nation, and kingdom against kingdom. There will be famines, pestilences and earthquakes in various places. All these are the beginning of birth pains. Then you will be handed over to be persecuted and put to death, and you will be hated by all people because of me. and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but the one who stands firm to the end will be saved. At that time if anyone says to you, 'Look, here is the Messiah!' or, 'There he is' do not believe it. For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. See, I have told you ahead of time. For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. Immediately after the distress of those days the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken. Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will see the Son of Man coming on the clouds of heaven, with power and great glory."

Yovan: "A great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb (Balidan Yeshu). I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done."

"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

Yeshu: "Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done. May the one who does wrong continue to do wrong; may the vile person continue to be vile; let the one who does right continue to do right; and let the holy person continue to be holy. Look, I am coming soon. My reward is with me, and I will give to each person according to what they have done. I am the First and the Last, the Beginning and the End. (Note: While

some sensationalists may be engrossed in the when, where, how, how many, who all, on the Second Coming of Yeshu, we must only be concerned whether we are righteous enough to meet Yeshu here on the earth or in heaven after our death.)

OUR CULTURES AND BHAKTI:

Regarding the cultural practices our highly cherished Asian cultural traits can be categorized into the following:

(A) Ethically healthy practices: Value for lives, promise keeping, loyalty to spouse, family, village and to society; patriotism, love for people, respect for elders, care for the weak and vulnerable, protection for children, simple lifestyle, commune life, collective decision making, harmony with nature etc.

These traits are fully scriptural. We must preserve, promote, and propagate them.

(B) Ethically neutral practices: Music, poetry, arts, sports, children dance, folk dance (within moral values), architecture, food habits, decorations, ways of dressing (with Asian modesty) ornaments, language, names of persons, ways of addressing persons (bhai, behen, anna, akka, bhaiya, dhidhi etc) manners of greeting (folded hands, bowing before elders etc) showing respect (removing footwear / covering head) inside worship place etc.

Do not disturb or replace or destroy them. They give beauty, meaning and bonding to human relationships.

(C) Good cultural traits which acquired religious colour:

Harvest festivals: Sankranti, Pongal, Basant, Bihu, Lohri etc

Decorations: Sandal paste, saffron, coconut, flowers, rangoli, kolam, mango leaves, banana leaves, etc

Social rites for birth, puberty, marriage, pregnancy, death, last rites to parents. Respect for ancestors by garlanding their pictures, obeisance without doing puja etc.

Subsequent legends brought the above purely cultural traits under religious rites and control. Therefore, remove or replace the legend / occultic part. Can maintain the cultural part.

(D) Religious names which became cultural names today:

Indra, Mitra, Apollo, June, Esther, Usha, Shyam etc. They have become cultural names today. Therefore, retain them in your names. Do not change your name. When found very necessary add a beautiful meaningful Asian name to your / child's surname. Example: Krupa, Asha, Dhayanidhi, Nityanand, Aashish, Gurucharan, Amrit Singh, Arul Nesan, Bhagyavathi, Roshni, Bharkat, Siddique, Saleem etc which are all very meaningful scriptural names. George, Robert, Edward, Henry etc are good Celtic Teutonic clan names but they are not Christian names.

(E) Traits that are partly cultural and partly religious:

Yogasana (without mental or spiritual manipulations). Remove the religious part if any. Can use the cultural and physical part.

Tilak, pottu, chendur; socio ritual ornaments, annual village mela etc. Avoid the occultic part and use the socio-cultural part, if necessary, in your current circumstance. Changes can happen over a long period without affecting family and social relationships.

(F) Traits formed by historic, geographic, tribal, economic or safety compulsions: Marriage within caste or tribe.

Village or community restrictions on certain social practices etc.

Over necessary period of time, bring changes. Abrupt changes can bring avoidable difficulties to the disciple's personal faith and relationships.

For detail explanations on the above, study the booklet *SATGURU AND SANSKRUTI (CHRIST AND CULTURES)*

The following are some useful guidelines:

There is no such thing as "Christian culture" in the world. They are Hebrew, Syrian, Arabic, Asian, European, and other cultures, which were influenced by the Satguru precepts for about 1000 years or more.

Similarly, there is no such thing as Hindu culture. There are only Aryan, Dravidian, Mongoloid, Austroloid and Nigrito cultures in India, which were influenced by Buddhist, Jainic, Vedic, Islamic, Saivite, Vaishnavite and other faiths to varying degrees of influence.

When more people in a culture become disciples of the Maha Satguru more of its core values reflect His character. All the non-value specific traits of the culture can and should continue.

The demarcation lines between the above ABCDEF categories are not hard boundaries. They vary from culture to culture. You need to make a careful study of your culture and of the Holy Scripture and draw demarcation lines for your own need. Do not be guided by any person who does not have a very deep understanding of your culture and of the Holy Scripture.

All cultural traits drift with time by absorbing new entities from other cultures, discarding some, transforming some etc. No culture remains static permanently. However, changes must take place very slowly and without compromising on scriptural morality. Sudden or fast changes forced on a culture or even on an individual, disrupt its / one's core values and destroy its life. Redraw the ABCDEF lines every few years for your family or group or culture.

The Satguru allows much socio-cultural accommodation to a seeker / new disciple which he does not allow for a tenth-generation disciple. What he allows for a girl from an orthodox family he does not allow for a senior spiritual mentor.

Living faith (bhakti) in the Maha Satguru brings forth as many cultural expressions as the number of cultures in the world. Avoid mono culturism.

Culture is the container. Bhakti is the content. The Maha Satguru as Prajapathy (Lord of all humanity) not only permits but refines and preserves everything beautiful in our Asian cultures.

PRACTICE OF BHAKTI: God is a spiritual being. He exists everywhere and therefore resides nowhere – in the physical world. Therefore, He can be worshipped in any worship place, a school hall, in a hut, under a shading tree, in your pooja room.

God can and must be worshipped first and foremost individually, then as a family, as a group of families and lastly as a larger gathering. This is the spiritual order or way. Religion reverses this order and so makes individual man nonrelated and non-accountable to God. Religions build rituals. But God builds relationships; vertical and horizontal.

Worship is growing in deep awareness of the character of God. What ethical qualities we sing by our lips (must) go and grow into our lives. The anointing of the Holy Spirit helps us in this growth.

Keep thanking God continually for all that you have received. Then you will receive what you need; not all that you want or wish.

Keep meditating on God's teachings. It is the Standard Operating Procedure for healthy human living and for reaching optimal human performance.

All of us need spiritual mentors but not religious vendors. Never outsource your above personal spiritual actions and responsibility to others for a payment.

The Satguru bhaktas were called in Asia by various names in various cultures, in various nations, in various times. Use some term most appropriate to your language, culture, time, and context like:

Chandror, Nazareni, Marghi, Mey Vazhiar, Mukteswaras, Satguru Panthi, Masihi, Satnami, Christiani, Limmudh, Thalmidh, Mathetes, and other terms.

As found in many Asian cultures, Diksha / Snaan symbolizes cleansing. Diksha (cleansing) is self-taken or mutually taken within the family or given by a mentor from outside as per need of the seeker and his / her context. So is the Masihi diksha. Diksha is not Mukti.

Diksha is only a witness for Mukti. The seeker alone must decide on this, as to if and when and how and not outsiders.

The holy scripture emphasizes discipleship not membership. For some persons membership in a large assembly may help mutual spiritual accountability or nurturing or social support. Some prefer small home gathering. Some may prefer very personal private faith. It depends on each one's personal need, context, timing, and culture.

God Realization is expressed by different terms by different cultures and in different languages. Mukti, Parivartan, Krupa grahan, Gnan dharshan, Irayoli, Arutperu, Guru charan etc. Do not import alien colonial terms like "conversion" and thereby invite self-inflicting pain and conflicts.

WHAT BLESSINGS CAN I EXPECT IF I FOLLOW THE TEACHING OF THE MAHA SATGURU?

- The supreme blessing is Mukti, redemption from spiritual darkness into divine life. See John 3:16. This eternal life transcends time, space, and matter. It may happen instantly. It may happen over a lifetime.
- The second blessing is Shanti (peace) in your spirit, even while your circumstances still remain the same and have not yet started changing for the better.
- As you grow in Bhakti, in prayer, scripture meditation and obedience to God's written word, demonic oppression, inexplicable fear, suicidal thoughts, self-hate, addiction, lust, bitterness etc. begin to fade and disappear sooner or later.
- God begins to communicate with you and guide you through the holy scripture, spiritual teachers, circumstances, dreams, visions, prophecy etc. depending on your need, desire, and obedience.
- Healing begins to take place, either instantly or over a long period, in your mind, emotions or body. This depends on your need, trust and obedience.
- Your circumstances begin to change in answer to prayer. Interpersonal relationships improve. However, you should not expect instant miracles, especially in ungodly people's attitude and values. Human will is the hardest thing in the world to change.

- Super naturals begin to happen in your material world. God does not promise affluence. But God meets our very basic needs of food, shelter, clothing, job, loving family and godly friends. Your trust and obedience matter in this.
- God gives spiritual anointing and spiritual gifts to all believers (See I Corinthians. 12) to serve others. When you obey God’s authority in your life evil powers obey your authority and leave from others whom you pray for.
- God nurtures the fruit of the spirit in you (Galatians 5) so that you reflect the character (mahima, glory) of God. You begin to live for others especially for the needy. Others begin to live for you. Thereby you gain intense and eternal purpose in life.
- God first blesses you and then he makes you a channel of blessing to our nation. The first is the means, the second is his end purpose.

-----END-----

This booklet is made freely readable and freely downloadable online at: www.niltindia.asia; www.ebesunderraj.in; www.mahajesus.com

Responsible registered organisations who want to upload this booklet on their websites can contact the General Editor. For special permission for printing and distribution of this booklet for your local needs please contact the General Editor or the Publisher for terms and conditions. Translators into more vernaculars are needed for this booklet.

General Editor: +91 6374300875, 9790120393, ebesunderraj@gmail.com

Publisher: +91 9444225454, Email: jdbaskar@gmail.com

(The above booklet is a Supplement to the 240 page abridged Bible “The Life and Teachings of Maha Satguru Yeshu, His Disciples and Prophets” published by the Bible Society of India.)

READ ONLINE: LIFE AND TEACHINGS OF MAHA SATGURU YESHU:

This abridged Bible is only 240 pages including 40 pages of notes and foot notes. This book was edited by 20 South Asian scholars of global standard into one sixth of the volume of the Bible. This book contains all the ethical commandments (Law), 300 divine promises for the obedient, 40 messianic prophesies (predictions), 200 worship verses, 250 wisdom verses and all the redemptive texts for the seeker

and all the siksha verses for his growth in the bhakti by self-study. It contains 80 apologetic foot notes, 40 link notes and several articles to make the Holy Scripture contextual to all persons, from the pedestrian to the scientist. It makes a seamless reading from Genesis to Revelation. This printed book is available in Christian bookshops and online purchase. Price Rs 100. Available in English and Hindi. Other vernacular editions are under process. This book is published by the Bible Society of India. General Editor Dr Ebe Sunder Raj

To read this full book online for free: www.mahajesus.com

For contact: Ph 9989300047, emmanuel@mahajesus.com

Bible Society: bsind@biblesociety.in; Website: www.bsind.org

ebesunderraj@gmail.com; www.ebesunderraj.in; Ph 6374300875

LIFE AND TEACHINGS OF MAHA SATGURU YESHU CONTRIBUTING SCHOLARS AND EDITORS

Dr. J.T.K. Daniel, Ph.D. (Mathematics), Ex-President, Serampore University.

Dr. Roger Gaikwad, Ph.D. (Hinduism), Head of National Council of Churches in India.

Dr. Samuel Meshach, Ph.D. Director, Communications, Lutheran World Federation.

Dr. Ivan Satyavarta, Ph.D. (Theology); Head of Assemblies of God in Eastern India.

Dr. Ajith Fernando, D.D. (Theology), Editor of ESV Global Study Bible, Sri Lanka.

Dr.J.N. Manokaran, D. Mis. (Engineer); National Director, Community Bible Study.

Dr. Theo Srinivasagam, Ph.D. (Marine Biologist), Head of, India Missions Association.

Dr C. Barnabas Ph.D. (Chemistry) National Director, Indian Institute of Missiology.

Dr. Victor Choudrie, FRCS, Ex Chairman, Christian Medical Association of India.

Dr.S.D.Ponraj, D.Mis. (Missiologist); Founder Chairman, Bihar Christian Churches.

Dr. Baskara Doss, Ph.D. (Dravidian Bhakti Movement), Indologist.

Dr. Jesudian Ph.D. (Theology) Director, Bethel Bible Institute.

Dr. P.V.Thiagaraj Ph.D. (Theology), Evangelical author and publisher.

Dr. Agharwal Ph.D. (Biologist), Central Research Institute of India.

Dr. Shwetha Deepak, Ph.D. (Geneticist), Oxford, U.K.

Mrs Ruth Collins, (Journalist), Ex Editor, Union of Evangelical Students of India.

Mr. Charles Joseph, (Apologet), Ravi Zacharias International Ministries.

Sadhu Chellappa, (Indologist) on Indian Bhakti Movement.

Mr John Jayanandam, author and publisher for Brethren Assemblies in India.

Prof. Damodaran, Language Editor.

Dr Ebe Sunder Raj, Engineering Professor, Indologist, General Editor.

DISCLAIMER: The above listed scholars and editors are responsible only for their individual contributions. Each quoted source is responsible for its content. Inadvertent errors, if any, in resourcing, editing, and publishing if indicated officially will be gratefully received and corrected. We express our sincere regret for any offence, actual or perceived, from any statements in this document, in the course of our desire to help our fellow pilgrims in our common pilgrimage towards the ultimate Jyoti.

END