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Sacred Coincidences

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Sacred Coincidences

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To understand and better analyze this important issue, I made a series of remarks and then a brief analysis of how evolved the various civilizations that have shaped humanity.

- In this tragic era in which we live, we find more than ever; there are many people who talk about values, criticize, and propose solutions.
- The reality is that most people no longer believe in anything and are desperate for the world economic crisis.
President George Bush won the U.S. presidency with a surplus 5 billion dollars and handed the presidency with a deficit of a trillion dollars. The unjust war that Bush promoted left hundreds of thousands of innocent people dead or injured and Asia Minor are in ruins.
- For many researchers, the source of this tragedy is the lack of responsibility that arises by not giving to life the greatest value it has and its transcendence. Man transcends its life in a positive or negative sense. Until now, Mankind has wasted our Planet and now is an ill Planet; where there is a lot of violence, social injustice, and suffering. Humanity has transcended in a negative way.
- Let's find the origin of pain in the world. And if possible giving some suggestions,

Introduction

Is it possible to pack for our last trip? It will arrive soon. Do we have First Class Ticket for that trip? Is it possible to buy or get it with good connections? Let's remember how ancient civilizations considered this problem and how they evolved.

It will be interesting to know how these civilizations understand the meaning of Life, and which ones are their main contradictions in their sacred books.

We may say Mankind has destroyed a great part of our planet, instead of taking care of it. There is a lot of violence, social injustice and mainly a lot of people are not responsible. Is that failure the result of the inappropriate teaching of the religions?

Please, let's study how each one of the main cultures understands "The Meaning of Life," and the main proved contradictions of the Jewish Bible or Old Testament, of the Bible of Christians or New Testament, and of the Bible of Muslims or Holy Book of Koran (Qur'an)

This brief analysis will help us to find the best way to increase our responsibility's sense. Take care of our planet, so destroyed now, and in some way "have a first class ticket for our last trip" With these reflections, is sure violence will diminish, and we will be able to help more our families, friends and whole Mankind by conviction, more than by laws or threatens.

Which would be the path of our life if we had born in a different culture that the one we have?

Let's make a synthesis of the evolution of each one of them, next let's study some of the main contradictions we find in each one, and the visualization about the meaning of life each culture has.

The **meaning of life** constitutes a philosophical question concerning the purpose and significance of human existence or biological life in general. This concept is through a variety of related questions, such as *why are we here?* And *what is the meaning of it all?* It has been the subject of much philosophical, scientific, and theological speculation throughout history. There have been a large number of answers to these questions from different cultural and ideological backgrounds.

Consciousness, and happiness, and touches on many other issues, such as symbolic meaning, ontology, value, purpose, ethics, good and evil, free will, conceptions of God, the existence of God, the soul, and the afterlife. The Scientific contribution is describing the empirical facts about the Universe. Science provides some context and sets parameters for conversations on related topics. An alternative, human-centric, and not a cosmic/religious approach is the question "What is the meaning of *my* life?" The value of the question about the purpose of life may coincide with the achievement of ultimate reality if that is believed by one to exist. Some scholars have a concise response about these ideas. The meaning of Life means to be able to arrive at the plenitude of being and existing where there is no matter, no space, no time, but Plenitude in Whom gave us life.

It is accepted all over the world that sense of fear started to be the origin of all religions.

When a torment was so strong so as to destroy the houses of the primitive man, He decided to create a god of the winds or thunderstorms, to have his favor. People believed with some gifts given to that God, will help them not suffer so much. The fear of losing crops moved Man to have a goddess of fertility and established some rituals to give her some gifts, so to obtain better crops.

All talk about God staggers under impossible difficulties. Monotheists have all been very positive about language at the same time as they have denied its capacity to express the transcendent reality. The God of Jews, Christians and Muslims is a God who in some way speaks. The Word of God has shaped the history of our culture. We have to decide whether the word "God" has any meaning for us today.

One of the reasons why religion seems irrelevant today is that many of us no longer have the sense that we are surrounded by the unseen. Our culture educates us to focus our attention on the physical and material world in front of us. One of its consequences is that we have eliminated the sense of the "spiritual" or the "holy" which pervades the lives of people in more traditional societies at every level and which was once an essential component of our human experience of the world. In the South Sea Islands, they call this mysterious force *manna*; others experience it as a presence of spirit; sometimes it has been felt like an impersonal power, like a form of radioactivity or electricity. It was believed to reside in the tribal chief, in plants, rocks or animals. The Latin's experienced *Numina* (spirits) in sacred groves.

Sumeria

The first notions of religion are in Sumeria.

The cult of the Mother Goddess expressed a sense that the fertility which was transforming human life was scared. She was called Inanna in ancient Sumeria, Ishtar in Babylon, Anat in Canaan, Isis in Egypt and Aphrodite in Greece. These myths were not intended to be taken literally but were metaphorical attempts to describe a reality that was too complex and elusive to express in another way. Mesopotamia, the Tigris-Euphrates valley, in what is now Iraq had been inhabited as early as 4000 years before CE by the people known as the Sumerians. In their cities of Ur, Erech, and Kish, the Sumerians devised their cuneiform script, built the extraordinary temple-towers called ziggurats. Afterward, the region invaded by the Semitic Akkadians, who had adopted the language and culture of Sumer. Later in 2000 BCE the Amorites had conquered this Sumerian-Akkadian civilization and made Babylon their capital. Finally, some 500 years later, the Assyrians had settled in nearby Ashur and eventually conquered Babylon itself during the eight centuries before CE. This Babylonian tradition also affected the mythology and religion of Canaan, which would become the Promised Land of the ancient Israelites.

Babylon

In this culture, they celebrated the great New Year Festival during the month of Nisan (April) in this celebration, enthroned the King and established her reign for another year. A scapegoat was killed to cancel the old, dying year; a mock battle reenacted the struggle of the gods against the forces of destruction. On the afternoon of the fourth day of the Festival, priest and choristers filled into the Holy of Holies to recite the *Enuma Elish*, the epic poem which celebrated the victory of the gods over chaos. A brief look at the *Enuma Elish* gives us some insight into the spiritual which gave birth to our own God Creator centuries later. Even though the Biblical and Koranic account of creation would ultimately take a very different form, these strange myths never entirely disappeared but would reenter the history of God at a much later date, clothed in a monotheistic idiom.

In the *Enuma Elish*, the story begins with the creation of the gods themselves. In the beginning, said the *Enuma Elish* two by two from a formless, watery waste (a substance which was itself divine) In Babylonian myth (as later in the Bible) there was no creation out of nothing, an idea that was alien to the ancient world. Before either the gods or human beings existed, this sacred raw material has existed from all eternity. When the Babylonians tried to imagine this primordial divine stuff, they taught that it must have been similar to the swampy wasteland of Mesopotamia, where floods constantly threatened to wipe out the frail works of men. In the *Enuma Elish*, chaos is not a fiery, seething mass, therefore, but a sloppy mess where everything lacks boundary, definition, and identity.

Indus Valley

In the seventeenth century BCE, Aryans from what is now Iran had invaded the Indus Valley and subdued the indigenous population. They had imposed their religious ideas, which we find expressed in the collection of writings known as the *Rig-Veda*. There we find a multitude of gods, expressing many of the same values as the deities of the Middle East and presenting the forces of nature as instinct with power, life, and personality. There were signs that people were beginning to see that the various gods might simply be manifestations of one divine Absolute that transcended them all. Like the Babylonians, the Aryans were quite aware that their myths were not factual accounts of reality but expressed a mystery that not even the gods themselves could explain adequately.

The religion of the Vedas did not attempt to explain the origins of life or to give privileged answers to philosophical questions. Instead, it was designed to help people to come to terms with the wonder and terror of existence. The ideas of the indigenous population that have suppressed in the centuries following the Aryan invasions surfaced and led to a new religious hunger. The revived interest in Karma, the notion that one's actions determine one's destiny, made people unwilling to blame the gods for the irresponsible behavior of human beings. Increasingly the gods were seen as symbols of a single transcendent Reality. Vedic religion had become preoccupied with the rituals of sacrifice, but the revived interest in the old Indian practice of Yoga (the "yoking" of the powers of the mind by special disciplines of concentration) meant that people became dissatisfied with a religion that concentrated on externals. Sacrifice and liturgy were not enough: they wanted to discover the inner meaning of these rites. In India the gods were no longer seen as other beings which were external to their worshippers; instead, men and women sought to achieve an inward realization of truth.

Hindus and Buddhists sought new ways to transcend the gods, to go beyond them. During the eight centuries before CE, sages began to address these issues in the treatises called the *Aranyakas* and the *Upanishads*, known collectively as the *Vedanta*: the end of the Vedas. More and more Upanishads appeared, until the end of the fifth century BCE, there were about 200 of them. The Upanishads evolved a distinctive conception of godhood that transcends the gods but is found to be intimately present in all things.

In Vedic religion, people had expressed a holy power in the sacrificial ritual. They had called this sacred power Brahman. The priestly caste, (known as Brahmins) was also believed to possess this power. The whole world was seen as the divine activity welling up from the mysterious being of Brahman, which was the inner meaning of all existence. The Upanishads encouraged people to cultivate a sense of Brahman in all things. Everything that happens is to become a manifestation of Brahman: true insight lay in the perception of the unity behind the different phenomena. Brahman cannot be addressed as "thou"; it is a neutral term, it is neither he nor she; nor is it experienced as the will of the sovereign deity. Brahman does not speak to Mankind. It cannot meet men and women; it transcends all such human activities. Nor does it respond to us in a personal way: sin does not "offend" it, and it cannot be said to "love" us or be "angry." Thanking or praising it for creating the world would be entirely inappropriate.

This divine power would be utterly alien where it is not for the fact that it also pervades, sustains, and inspires us.

The eternal principle within each was called Atman: it was a new version of the old holistic vision of paganism, a rediscovery in new terms of the One Life within us and abroad which was essentially divine.

Thus, even though we cannot see it, Brahman pervades the world and, as Atman, is found eternally within each of us.

Atman prevented God from becoming an idol, an exterior Reality "out there," a projection of our fears and desires. God is not in Hinduism as a Being, added on to the world as we know it. Therefore it is not identical with the world. There was no way that we could fathom this out by reason. It is only "revealed" to us with an experience which cannot be expressed in words or concepts. Brahman is "What cannot speak with words but that whereby the mind can think." It is impossible to speak of a God that is as immanent as this or to think *about* it, making it a mere object of thought. It is a Reality that can only be discerned in ecstasy in the original sense of going beyond the self.

God comes to the thought of those who know Him beyond thought, not to those who imagine thought can attain him. It is unknown to the learned and known to the simple. Is known in the ecstasy of an awakening that opens the door to eternal life.

Like the gods, reason is not denied but transcended. The experience of Brahman or Atman cannot be explained rationally any more than a piece of music or a poem. Intelligence is necessary for the making of

such a work of art and its appreciation, but it offers an experience that goes beyond the purely logical or cerebral faculty. This matter also is a constant theme in religions.

The ideal of personal transcendence was in the Yogi, who would leave his family and abandon all social ties and responsibilities to seek enlightenment, putting himself in another realm of being. In about 538 BCE, a young man named Siddhartha Gautama also left his beautiful wife, his son his luxurious home in Kapil Vastu, about 100 miles north of Benares and became a mendicant ascetic. He had been appalled by the spectacle of suffering and wanted to discover the secret to ending the pain of existence that he could see in everything around him. For six years he sat at the feet of various Hindu gurus and undertook fearful penances, but made no headway. The doctrines of the sages did not appeal to him, and his mortifications had simply made him despair. It was not until he abandoned these methods completely and put himself into a trance in one night that he gained enlightenment. The whole cosmos rejoiced, the earth rocked, the flowers fell from heaven, fragrant breezes blew, and the gods in their various heavens rejoiced. Again, as in the pagan vision, the gods, nature, and humanity were bound together in sympathy. There was a new hope of liberation from suffering and the attainment of Nirvana, the end of pain. Gautama had become the Buddha, the Enlightened One. At first, the demon Mara tempted him to stay where he was and enjoy his new found bliss: it was not used to try to spread the word because nobody would believe him. But two of the gods of the traditional pantheon-Maha Brahma and Sakra, Lord of the *devas came to the Buddha* and begged him to explain his method to the world. The Buddha agreed, and for the next forty-five years he tramped all over India, preaching his message: in this world of suffering, only one thing was stable and firm. This Dharma, the truth about right living, which alone could free us from pain.

This idea was nothing to do with God and urged his disciples to save themselves. This possible by living a life of compassion for all living beings, speaking and behaving gently, kindly and accurately and refraining from anything like drugs, or intoxicants that cloud the mind. The Buddha did not claim to have invented this system. He insisted that he had *discovered* it: "I have seen an ancient path, an ancient road, trodden by Buddhas of a bygone age."

Karma bound men and women to an endless cycle of rebirth into a series of painful lives. But if they could reform their egotistic attitudes, they could change their destiny. The Buddha compared the process of rebirth to a flame which lights a lamp, from which a second lamp lit, and so on until the flame extinguished. If somebody is still aflame at death with a wrong attitude, he or she will simply light another lamp. But if the fire is put out, the circle of suffering will cease, and Nirvana will be attained. "Nirvana" literally means "cooling off" or "going out." It is not a mere negative state, however, but plays a role in Buddhist life that is analogous to God.

Nirvana is permanent, stable, imperishable, immovable, ageless, deathless, unborn, and unbecoming that it is power, bliss, and happiness. The secure refuge, the shelter and the place of unassailable security; that it is the real Truth and the Supreme Reality; that it is the *good*, the supreme goal and the one and only consummation of our life, the eternal, hidden and incomprehensible Peace. Some Buddhist might object to this comparison because they find the concept of "God" too limiting to express their conception of ultimate reality. Attaining Nirvana is not like "going to heaven" as Christians often understand it. We could not define nirvana because our words and concepts tied to the world of sense and flux.

Meaning of Life in Hinduism

Hinduism Meaning of Life: Hinduism and the paths of liberation

Hinduism and the paths of liberation

According to Hinduism, liberation does not mean dying and going to heaven. Heavenly life is as desirable or undesirable as earthly life because, in the ultimate sense, a heavenly life is also limited and transient, thought compared to earthly life it may be longer and more intense. True liberation means liberation of the individual soul from the cycle of births and deaths, from the sense of duality and separation, and union with Brahman, the Supreme Soul.

Will our Life Transcend to Plenitude of Being and Existing in The One Who gave us Life?

Meaning of Life in Buddhism

This effort began in the 6th cents. BCE in India, with enlightening of Gautama. The Buddha regards himself as a guide and a physician. He taught in the content of the basic components of Hindu Cosmology and psychology.

The teaching of the Buddha is in the Four Noble Truths.

The Four Noble Truths

In his first sermon after attaining enlightenment, the Buddha taught the "Four Noble Truths," which form the foundation of belief for all branches of Buddhism:

1. Suffering marks all of life.
2. Desire and attachment cause suffering.
3. Suffering can stopped.
4. The way to end suffering is to follow the Noble Eightfold Path.

The Noble Eightfold Path

According to the fourth Noble Truth, one can permanently escape suffering by following the Noble Eightfold Path. The word "right" in these eight items designates "true" or "correct," to distinguish the Buddhist way from others: It is not enough to gain knowledge; it must be *right* knowledge.

1. Right knowledge
2. Right intention
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

Given both the importance and the difficulty of accomplishing these eight activities and eliminating suffering, the Buddha and the earliest Buddhist advocated the monastic life as the surest way to enlightenment.

Remains the perspective today in what is known as Theravada ("Way of the Elders") Buddhism, which predominates in Southeast Asia.

In Theravada Buddhism, there is certainly room for the laity to participate in Buddhism, but it thought that they must be reborn as a monk before they can attain enlightenment. Thus the purpose of the life of the Buddhist laity is to gain merit (good karma) by supporting the monks and doing other good deeds, in the hopes that the next life would be one favorable to gaining enlightenment.

The Buddha stated: Obtain salvation using having good behavior, help yourself, help everybody, and do not harm any living creature.

Will our Life Transcend to Plenitude of Being and Existing in The One Who gave us Life?

Israel

The person who started the Genesis, the first book of the Bible, is known as a wandering chieftain who had laid their people from Mesopotamia to the Mediterranean at the end of the third millennium BCE. These wanderers, some of whom are called Abiru, Apiru o Habiru in Mesopotamian and Egyptian sources, spoke West Semitic languages, of which Hebrew was one. They were not regular desert nomads like the Bedouin, who migrated with their flocks according to the cycle of the seasons, but were more difficult to classify and, as such, were frequently in conflict with the conservative authorities. Some served as mercenaries, other become government employees; others worked as merchants, servants or tinkers. Some became rich and might then try to acquire land and settle down. The stories about Abraham in the book of Genesis show him serving the King of Sodom as a mercenary and describe his frequent conflicts with the authorities of Canaan and its environs. Abram, who will later be renamed Abraham ("Father of a Multitude"), is commanded by Yahweh to leave his family in Haran, in what is now eastern Turkey, and migrate to Canaan near the Mediterranean Sea. We have told that his father, Terah, a pagan, had already migrated westward with his family from Ur. Now Yahweh tells Abraham that he has a special destiny: he will become the father of a mighty nation that will one day be more numerous than the stars in the sky, and one day his descendants will pose the land of Canaan as their own.

But who is Yahweh? It is highly likely that was El, the High God of Canaan. The deity introduces himself to Abraham as El Shaddai (El of the Mountain) which was one of El's traditional titles. Elsewhere is called El Elyon (The highest God) or El of Bethel. The name of the Canaanite High God preserved in such Hebrew names as Isra-El or Ishma-El. Abraham's god El is a very mild deity. He appears to Abraham as a friend and sometimes even assumes human form. This type of divine apparition, known as an epiphany, was quite common in the pagan world of antiquity. Please read Chapter 18 of Genesis. The myth of the Exodus from Egypt, when God led Moses and the children of Israel to freedom is equally offensive to modern sensibilities. Pharaoh was reluctant to let the people of Israel go, so to force his hand God sent ten fearful plagues upon the people of Egypt. Pharaoh decided to let the Israelites leave but later changed his mind and pursued them with his army. He caught up with them at the Sea of Reeds, but God saved the Israelites by opening the sea and letting them cross dry-shod. When the Egyptians following in their wake, He closed the waters and drowned the Pharaoh and his army. God is a brutal, partial and murderous god: a god of war who would be known as Yahweh Sabaoth, the God of Armies. He is passionately partisan, has little compassion for anyone but his favorites and is simple a tribal deity. Some mother scholars suggest that the Exodus story is a mythical rendering of a successful peasants' revolt against the suzerainty of Egypt and its allies in Canaan. The bloody story of the Exodus would continue to inspire dangerous conceptions of the divine and vengeful theology. In Book Numbers Chapter 31, we find the terrible act of vengeance dictated by Moses to his people, to destroy the Midianites. This god is a pagan god and not the real God. We may read in Numbers 31, 17 Moses commanded: "Now kill all the boys. And kill every woman who has slept with a man, but save for yourselves every girl who has never slept with a man" That was commanded by a pagan god, not by God.

While the God of Moses had been triumphalist, the God of Isaiah was full of sorrow. The prophecy, as it has come down to us, begins with a lament that is highly unflattering to the people of the covenant. The ox and the ass know their owners, but "Israel knows nothing, my people understand nothing" (Isaiah 1:3). Yahweh was utterly revolted by the animal sacrifices in the Temple, sickened by the fact of calves, the blood of bulls and goats and the reeking blood that smoked from the holocausts. He could not bear their festivals, new Year Ceremonies, and pilgrimages (Isaiah: 11-15). This God would have shocked Isaiah's audience: in the Middle East, these Celtic celebrations were of the essence of religion. The pagan gods depended upon the ceremonies to renew their depleted energies; their prestige depended in part upon the magnificence of their temples. Now Yahweh was saying that these things were utterly meaningless. Isaiah felt that exterior observance was not enough. The Israelites must discover the inner meaning of their religion.

Yahweh wanted compassion rather than sacrifice:

You may multiply your prayers,
I shall not listen.
Your hand covered with blood,
Wash, make yourself clean.
Take your wrong-doing out of my sight.
Cease to do evil.

Learn to do good,
Search for justice,
Help the oppressed,
Be just to the orphan,
Plead for the widow. (Amos 7:15-17)

The prophets had discovered for themselves the overriding duty of compassion, which would become the hallmark of all the major religions. Amos was the first of the prophets to emphasize the importance of social justice and compassion. The prophet Hosea makes Yahweh say: "What I want is love, not sacrifice; knowledge of Elohim (God), not holocausts. (Hosea: 6, 6)

In the Babylonian and Canaanite myth developed before the existence of Israel, we find the god Yahweh was an important god in the Council of gods in Canaan. The religion of the One God was not coming as easily to the Israelites as Buddhism or Hinduism to the people of the subcontinent. Yahweh did not seem able to transcend the older deities in a peaceful, natural manner. He had to fight it out. Thus in Psalm 82 we see him making a play for the leadership of the divine assembly, which had played such an important role in both cultures:

Yahweh takes his stand in the Council of El
To deliver judgments among the gods.
"No more mockery of justice
No more favoring the wicked!
Let the weak, and the orphan have justice,
Be fair to the wretched and the destitute,
Rescue the weak and needy,
Save them from the clutches of the wicked!"
Ignorant and senseless, they carry on blindly,
Undermining the very basis of human society.
I once said, "You too are gods,
Sons of El Elyon, all of you";
But all the same, you shall die like men;
As one man, gods, you shall fall.

When he stood up to confront the Council over which El has presided from time immemorial, Yahweh accused the other gods of failing to meet the social challenge of the day.

We shall see that later in the history of religions, some Jews, Christians, and Muslims worked on this early image of the absolute reality and arrived at a conception that was closer to the Hindu or Buddhist visions.

The prophets were in an important sense creating a god in their image. Isaiah, a member of the royal family, had seen Yahweh as a king. Amos had ascribed his empathy with the suffering poor to Yahweh; Hosea saw Yahweh as a jilted husband, who still continued to feel a yearning tenderness for his wife. All religion must begin with some anthropomorphism. A deity which is utterly remote from humanity such as Aristotle's Unmoved Mover cannot inspire a spiritual quest.

Also, we have in 2 Sam 11:15 The story about the cruelty and big sin of King David who committed adultery with the wife of his most loved friends, general Uriah who was also killed by him. And in Gen 19, 31 it is explained how Lot committed incest with his two daughters. These horrible stories mentioned in the sacred Koran book, as terrible mistakes written in the Bible.

Unlike the pagan deities, Yahweh was not in any of the forces of Nature, but in a realm apart. He is in the scarcely perceptible timbre of a tiny breeze in the paradox of a voiced silence. Strange as it may seem, the idea of "God" like the other great religious insights of the period, developed in a market economy in a spirit of aggressive capitalism. Some scholars believe Israel's religion, started to be a pagan religion, which was evolving so much that their concept of God at the beginning, was quite different from the one they have now.

Meaning of Life in Israel

Is the religion of a Chosen People and the Hebrew Prophets spoke for God? After the destruction of the temple in Jerusalem (586 B.C.) and the Babylonian exile, Jewish communities were organized around synagogues, where Rabbis expounded and interpreted the law that had been given to this person. An idiot is more than capable of leading a comfortable life. He doesn't suffer much, he enjoys ice cream, insults fly right over his head, and he always puts on a smile... The world is b-e-a-u-t-i-f-u-l. But he doesn't experience anything beyond his ice cream. He lacks the capacity to appreciate higher pleasures beyond the physical—relationships, meaning, and spirituality. Living only for material pleasure and comfort is not living. We also need to understand the deeper existential meaning of life. Sooner or later, every human being is faced with the cold, hard reality: "What's my life all about?" That's why we teach our children to say the Shema: "Hear O Israel, the Lord our God, the Lord is One." If you want to live, be real. Know what you are willing to die. Then you are genuinely alive, and able to truly achieve the highest form of pleasure from living. Shakespeare said, "A coward dies many a death, a brave man dies but once." All of us are going to die. The question is do you want to live? Will our Life Transcend to Plenitude of Being and Existing in The One Who gave us Life?

Main contradictions in Jewish Bible

The Bible is riddled with repetitions and contradictions, things that the Bible bangers would be quick to point out in anything that they want to criticize. For instance, Genesis 1 and 2 disagree about the order in which things are created, and how satisfied God is about the results of his labors. The flood story is two interwoven stories that contradict each other on how many of each kind of animal are to brought into the Ark—is it one pair each or seven pairs each of the "clean" ones? Repetitions and contradictions are understandable for a hodgepodge collection of documents, but not for some carefully constructed treatise, reflecting a well-thought-out plan.

The sins of the father

ISA 14:21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

DEU 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall put to death for his sin.

Should we kill?

- Exodus 20:13 "Thou shalt not kill."
- Leviticus 24:17 "And he that killeth any man shall surely put to death."

Vs.

- Exodus 32:27 "Thus sayeth the Lord God of Israel, Put every man his sword by his side . . . And slay every man his brother . . . Companion . . . Neighbor."

Should we tell lies?

- Exodus 20:16 "Thou shalt not bear false witness."
- Proverbs 12:22 "Lying lips are an abomination to the Lord."

Vs.

- I Kings 22:23 "The Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Does God change his mind?

- Malachi 3:6 "For I am the Lord; I change not."
- Numbers 23:19 "God is not a man that he should lie; neither the son of man, which he should repent."
- Ezekiel 24:14 "I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent."

Vs.

- Exodus 32:14 "And the Lord repented of the evil which he thought to do unto his people."
- Genesis 6:6,7 "And it repented the Lord that he had made the man on the earth . . . And the Lord said I would destroy man whom I have created from the face of the earth . . . For it repenteth me that I have made him."
- Jonah 3:10 ". . . And God repented of the evil, which he had said that he would do unto them; and he did it not."

See also II Kings 20:1-7, Numbers 16:20-35, Numbers 16:44-50.

See Genesis 18:23-33, where Abraham gets God to change his mind about the minimum number of righteous people in Sodom required to avoid destruction, bargaining down from fifty to ten. (An omniscient God must have known that he was playing with Abraham's hopes for mercy—he destroyed the city anyway.) Are we punished for our parents' sins?

- Exodus 20:5 "For I the Lord thy God I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation." (Repeated in Deuteronomy 5:9)
- Exodus 34:6-7 ". . . The Lord God, merciful and gracious, . . . That will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Vs.

- Ezekiel 18:20 "The son shall not bear the iniquity of the father."
- Deuteronomy 24:16 "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his sin."

How many Gods are there?

- Deuteronomy 6:4 "The Lord our God is one Lord."

Vs.

- Genesis 1:26 "And God said, Let us make man in our image."
 - Genesis 3:22 "And the Lord God said, Behold, the man has become as one of us, to know good and evil."
- It does no good to claim that "Let us" is the magisterial "we." Such usage implies inclusivity of all authorities under a king's leadership. Invoking the Trinity solves nothing because such an idea is more. Does God live in the light?
- Daniel 2:22 "He [God] knows what is in the darkness, and the light dwelleth with him." See also Psalm 143:3, II Corinthians 6:14, and Hebrews 12:18-22.

Vs.

- I Kings 8:12 "Then spake Solomon, The Lord said that he would dwell in the thick darkness." (Repeated in II Chronicles 6:1)
 - II Samuel 22:12 "And he made darkness pavilions round about him, dark waters, and thick clouds of the skies."
 - Psalm 18:11 "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."
 - Psalm 97:1-2 "The Lord reigneth; let the earth rejoice . . . Clouds and darkness are round about him."
- Does God accept human sacrifice?
- Deuteronomy 12:31 "Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods."

Vs.

- Genesis 22:2 "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."
 - Exodus 22:29 "For thou shalt not delay offering the first of thy ripe fruits, and of thy liquors; the firstborn of thy sons shalt thou give unto me."
- Christianity

SS Johan Paul II was the most important leader of Christianity. When he left Mexico said: "We arrive at the end of this Second Millennium, with Man despising Man" Also he asked pardon to Mankind for the crimes committed by the Catholic Church (Inquisition, Crusades, etc.). Now in the year 2010, the new Pope SS Benedict XVI or Joseph Ratzinger, expressed: The Catholic Church is being punished by God for its big sins, mainly by some religious priests abusing children. Let's help restore the wonderful teachings of Jesus, to help Mankind to live in peace **and with true responsibility**. Please dare to think how would be your life if you would have borne as a sincere Jew. Would you think Christians worship a Jew? How would be your life if you would have borne a sincere Muslim? Would you think Christians worship a Jew? For them, Jesus is a Prophet, a Great Master, and for them, the sentence "Son of God" is blasphemy. Most people agree it **is not possible** for a creature to explain its Creator. But some religious leaders say the Revealed Teaching explains it. But which one of the Revelers is right? The One offered by Jews, or by Muslims, or by Christians, or by Hindus, or Which One?

Christianity has its origins in The Book of Genesis.

a) **It is grounded** in the Original Fault, explained in Genesis.

Eva was cheated by the serpent, and then she cheats her husband, Adam. Then they have two children. One kills the other. Cain kills Abel.

The biggest sin is done when they disobey the commandment of God: "You will not eat the forbidden fruit." That is an infinite sin. To erase that sin, it is necessary to have an infinite repair. This infinite repair is done when The Only One God's Son, in an infinite act of generosity, gives His Life to get the pardon of that infinite sin. **The very ground of this teaching is in the statement that Our Creator made Man in His image and resemblance. So we may say Our Creator is a Perfect and Infinite Person, and Mankind is not.** In other religions, they believe Our Creator is much more than a Person.

b) **Each behavior** which a person makes against the God's Will is an infinite sin. This sin only may be pardoned when the sinner asks forgiveness, and believe Jesus is The Only One God's Son, Who has an infinite grace to obtain that pardon.

These ways of thinking are very dangerous because with that fact is possible to say or understand that a very big sin, like abortion, or many others, can be easily pardoned if the sinner asks for pardon, believes in Jesus, and assures he will not repeat that sin again. But as in the Good News is stipulated, the sinner may

be pardoned 70 times 7, (Matthew 18:21-22) **so it is very easy to repeat the same procedure. This situation in some way is the origin of actual corruption, some Scholars say.**

Some people think Jesus was and is the wisest of men. He said: "Resist no evil: but whosoever shall smite thee on the right cheek, turn to him the other also." (Matthew 5:39) It is not a principle which is a matter of fact Christians accept. This text was intended in a figurative sense, or not?

Jesus also said: "Judge not lest ye be judged" That principle was not popular in the law courts of Christian courts. Also, The Lord said: "Give to Him that asked (Matthew 5:42) of thee and from him, that would borrow of thee turn not thou away." Another wonderful sentence said by Jesus was: "If thou wilt be perfect, go and sell that which thou hast, and give it to the poor." (Matthew 19:21) If we analyze the way we behave, maybe most of the ones who put in themselves the label of Christians, will recognize they are not Christians.

In the wonderful teaching of Jesus, also we find:

"The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which make inquiry; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (Matthew 13:41) Then we may remember how at the second coming He is going to divide the sheep from the goats, and He is going to say to the goats: "Depart from me, ye cursed into everlasting fire." (Matthew 25:41) Then He says again, "If thy hand offend thee, cut it off; (Mark 9:43) it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where the worm dieth not and the fire is nor quenched."

There are other thinks of less importance. There is the instance of the Gadarene swine (Matthew 8:28) where Christ certainly was not very kind of the pigs to put the devils into them and make them rush down the hill to the sea. Then there is the curious story of the fig tree. We remember that Jesus was hungry, and seeing a fig tree afar of having leaves; He came if haply if He might find anything thereon; and when He came to it He found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it: 'No man eat the fruit of thee hereafter for ever' ... (Mark 11, 14) and Peter ... said unto Him: 'Master, behold the fig tree which thou cursedst is withered away.'" (Mark 11:21)

The Church treats the Mother of Christ with reverence, but he showed little of this attitude. "Woman, what have I to do with thee?" (John 2:1-11) this is His way of speaking to her. He also says that He has come to set a man at variance against his father, the daughter against her mother, and he that loveth father and mother more than Him is not worthy of Him (Matt.X,35-37). In Chapter 12, 46 of the book of Matthew, He says: ⁴⁶ While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. ⁴⁷ Then one said to Him, "Look, Your mother and your brothers are standing outside, seeking to speak with You."

⁴⁸ But He answered and said to the one who told Him, "Who is my mother and who are my brothers?" ⁴⁹ And He stretched out His hand toward His disciples and said, "Here are my mother and my brothers! ⁵⁰ For whoever does the will of My Father in Heaven is my brother and sister and mother." All this means the breakup of the biological family tie for the sake of creed.

This individualism culminated in the doctrine of the immortality of the individual soul, which was to enjoy the hereafter endless bliss or endless woe according to circumstances. For example, if you died immediately after you have asked pardon for your faults to a priest, and repents of them, you inherited eternal bliss. If Hitler and Stalin had liked to confess their sins, they also would have gone to eternal bliss; whereas, if after a long and virtuous life you happened to be struck by lightning at a moment when you were using bad language because you had broken a bootlace, you would inherit eternal torment.

About half of Mankind believes or knows the above Genesis's teachings. "Then God said, Let Us make man in Our image, according to Our likeness. Let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all^[b] the earth and over every creeping thing that creeps on the earth Gen 1, 26." The other half of Mankind, believe The Creator is above all explanation, and of course more than a Person. He cannot be explained, but revered, respected and followed as our final destiny. Then we will arrive at plenitude of being and existing in whom gave us Life.

In the true teachings of Moses, Jesus and The Sacred Qur'an (Book of Muslims) we find each one of them makes an emphatic emphasis on human responsibility. "Verily, God does not change men's condition unless they change their inner selves" With this reality and knowledge, **all of us are invited to be more responsible** and to forget the easy way to pardon the faults that are teach by most of the Protestant Pastors and some Catholic Priests. In this way, we will help in this Third Millennium, man esteem Man instead of the despise men have for men, as was stipulated for SS Johan Paul II Which country is the biggest buyer of drugs in the world? Why?

We may say the USA, and more than 90% of the people are Christians, almost half Catholics and the other half of them Protestants. Has failed Christianity? Or has failed the teaching of Christianity because it has been twisted?

If we review the above considerations, we will find some reasons why a lot of people are eager to avoid reality using drug consumers. The main reason may be the American people do not understand why America has had several wars without understanding the reason to go there. Mainly the Iraq's war has had as a terrible result, thousands of dead people in that war without understanding the motive or justification of that war. Hundreds of thousands of youngest wounded. It promotes a big discouragement the bad government. That desperation looks the way to avoid that horrible reality and then is when the use of drugs is so big solicited. The real solution to that problem is, by all means, teaching in the proper way the wonderful teachings of Christianity and helping the government to avoid such big mistakes. When George W Bush won the presidency of the US, the country had a surplus of 5 billion dollars, and when He finished, the country had a deficit of one trillion dollars and the worst economic crisis worldwide. Please let's make ours the motto of Mankind: "Let all of us become genuinely sincere, grateful and respectful of The One Who gave us Life, to Nature and ourselves."

In the wonderful prayer "Pater Noster" (Matt. 6, 9-13) The Lord teaches all of us are brothers, including Jesus Christ, and invite us to pray directly to His Father, asking forgiveness for our faults, worshiping directly to Him, and much more wonderful teachings.

Are there some contradictions in the four Canonical Writings of Mark, Luke, Matt, and John? To answer this question, please ask ourselves which ones were the last words of The Lord. We will find the answers as follow:

Mark: "My God, my God, why have you forsaken me?" In this sentence, it is clear the Lord denies He is God

Luke: "Father, into your hands I commit my spirit."

John: He said to his mother: "Dear woman, here is your son," and to the disciple, "here is your mother" Later knowing that all was now completed, said, "I am thirsty." Then "It is finished."

Matt: "My God, my God, why have you forsaken me?" In this sentence, it is clear the Lord denies He is God.

Meaning of Life in Christianity

It is a chosen religion. There are no barriers of birth, caste or blood to joining the faith; Christianity hopes to become universal. The rule of celibacy for the Christian priesthood, in addition to its other benefits, assures the voluntary nonhereditary priestly commitment. These features made Christianity preeminently a religion of choice, and they were the seeds of the creation of a church. The Church becomes an independent corporation organized in a hierarchy with its professional priesthood.

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matthew 11:28-30). "I have come that they may have life, and have it to the full" (John 10:10b). "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it" (Matthew 16:24-25). "Delight yourself in the LORD, and he will give you the desires of your heart" (Psalm 37:4).

The Christian life is compared to the choice of whether to purchase the expensive seats at a sporting event that are close to the action, or pay less and watch the game from a distance. Watching God work "from the front row" is what we should choose but, sadly, is not what most people choose. Watching God work firsthand is for whole-hearted disciple of Christ who has truly stopped pursuing their desires to pursue God's purposes instead. They have paid the price (complete surrender to Christ and His will); they are experiencing life to its fullest; and they can face themselves, their fellow man, and their Maker with no regrets. Have you paid the price? Are you willing to? If so, you will not hunger after meaning or purpose again. Will our Life Transcend to Plenitude of Being and Existing in The One Who gave us Life?

Main Contradictions in Christian Bible

1. The very first page of the Old Testament opens right up with contradictory descriptions of the creation (Genesis 1 vs. Genesis 2). For example, if the Institute for Creation Research sought relevant information from Genesis, would they determine that plants were created, then animals, then humans (Genesis 1), or humans, then plants then animals (Genesis 2)?
2. Likewise, the very first page of the New Testament introduces another major contradiction: inconsistent genealogies of Jesus in Matthew and Luke. Some have "explained" this by saying that Luke is the genealogy of Mary; such a claim acknowledges error since Luke specifically states that it is the genealogy of JOSEPH [Luke 3:23], just like Matthew [Matt 1:16]. There is a contradiction (Matthew says that Jacob is the father of Joseph and Luke says Heli is the father of Joseph). From there back to Solomon, not a single name is the same; not even the same number of generations), or one of them is making an incorrect statement about a relevant fact for Jesus' claim to the House of David.
3. In fact, the entire accounts of the birth of Jesus in Matthew and Luke are not only completely inconsistent but also include direct contradictions.

Here are examples of details in Matthew but not in Luke:

- Wise men from East bring gifts (Matt 2:11).
- King Herod is on the throne at the time of Jesus' birth (His reign ends in 4 BC) (Matt 2:1) and kills all babies under age two (Matt 2:16). Though there is no other external historical source, Jewish or otherwise, to confirm what would have been a horrendous holocaust.
- After the birth, Joseph and Mary flee immediately with Jesus to Egypt (Matt 2:13-15).
- Note: there is no manger, no shepherds, no Roman census, no travel to Bethlehem (they seem just to be there already). And no story of John the Baptist's birth, and no mention of the reign of Quirinius (Cyrenius) in Syria, which did not overlap at any time with the reign of Herod.

Here are examples of details in Luke but not Matthew:

- The story of Zachariah, Elizabeth and John the Baptist's birth (Luke Chapter 1).
- Decree of Caesar Augustus for a worldwide census (Luke 2:1), which is not supported by any corroborating historical account.
- Mary and Joseph travel from Nazareth to Bethlehem (Luke 2:4).
- Birth in a manger because of no room in the inn (Luke 2:7; 2:12).
- Shepherds (Luke 2:8-20) and angels (Luke 2:13-15).
- After the birth, they linger in Jerusalem for circumcision, blessings, etc., and then return directly to Nazareth. (Luke 2:21-39).
- Birth occurs when Cyrenius [KJV] (aka Quirinius in NIV, RSV and historical accounts), whose reign began in 6 AD.
- Note: there are no wise men, no mention of Herod and no flight to Egypt.

The ONLY overlapping details are the angelic annunciation and that it happened in Bethlehem, which was needed to satisfy Micah 5:2, which are often interpreted by Christians as being a prophecy of Jesus.

More significant are the direct contradictions:

- Matthew notes that Herod, whose reign ended in 4 BC, is on the throne of Judea (Matt 2:1). While Luke claims that Quirinius (or Cyrenius) is the ruler of Syria (Luke 2:2), but that reign did not begin until 6 AD, ten years AFTER Herod had left the throne of Judea as claimed by Matthew!
- Further, Matthew claims that after the birth Joseph and Mary immediately take Jesus and flee directly to Egypt (Matt 2:13-15), while Luke claims they linger in nearby Jerusalem for Jewish rituals and then return directly to Nazareth (Luke 2:21-39).

It is certainly probable that two different reporters covering the same events would pick and choose different details of which minor aspects to emphasize. That is not the case here. It is not a matter of telling similar stories with only a few differing details or points of emphasis. They are telling completely different stories.

4. Apostles James (brother of Jesus) and Paul (persecutor of Christians) disagreed about a key doctrine: whether "salvation" is by faith alone or faith and works combined. Compare the direct contradictions (when analyzed for parallel vocabulary and parallel grammatical structure in the original language) in wording between Romans 3:28 and James 2:24.

Additional scriptures support faith alone (Romans 3:27-28 & 4:6; II Timothy 1:9; Ephesians 2:8-9; Galatians 2:16; Titus 3:5), while others specify the need for works / good deeds (Matt 16:27, Revelations 2:26 & 20:12; 2 Timothy 4:14; Philippians 2:12; James 2:24-26).

In a further contradicting between Paul and Jesus relevant to salvation (who will be in heaven), Jesus says that those who will enter the kingdom of God must be as little children (Matt. 18:4-5, Mark 9:36-37, 10:15. and Luke 18:17). While Paul says that maturity demands us to forsake the things of childhood (I Cor 13:11) Thus, Jesus teaches us that the kingdom of heaven will be filled with those who lived their lives in active compassion and childlike innocence. While Paul envisions a heaven of crusty, serious "mature" grouches who merely have to profess "acceptance" of Jesus without ever actually performing a single kind, compassionate, cheerful or childishly playful deed.

In fact, it should be noted that the topic of what one must do (or be, or believe) to enter heaven was a consistent source of contradiction and disagreement which merits a separate discussion [click on [Paul vs. Jesus](#) or the discussion of [salvation](#)]. As noted in these separate web pages, Jesus had a very different (and conflicting) teaching from that of Paul. His version of Christianity is essentially what has been handed down to us, owing to his phenomenal missionary success with the result that, since most of the early Christians found their way to this teaching by way of Paul, it is not surprising that it is his vision of that teaching which has survived.

5. One of the most debated issues of the Bible, which is heatedly contested among modern Christian denominations, is whether sin can be passed from one generation to another (some Christian sects even teach that humans are born with inherited sins all the way back from Adam, while others do not). These contentious disagreements stem from the Bible's contradictory statements on the subject: Deuteronomy 23:2, Isaiah 14:21-22, and Exodus 20:5 all assert that the iniquities of the fathers are passed down to their descendants, while Deuteronomy 24:16 and Ezekiel 18:20 state the opposite
6. Mark 10 Chap 18: Jesus asks: Why do you call me good? No one is good except God alone. In this affirmation, The Lord explains He is not God. The ones who worship Jesus commit idolatry.

Islam

About the year 610 an Arab merchant of the thriving city of Mecca in the Hijaz, who had never read the Bible and probably never heard of Isaiah, Jeremiah, and Ezekiel, had an experience that was uncannily similar to theirs. Every year Muhammad Ibn Abdallah, a member of the Meccan tribe of Quraysh, used to take his family to Mount Hira just outside the city to make a spiritual retreat during the month of Ramadan. This reflection was a common practice among the Arabs of the peninsula. Muhammad would have spent the time praying to the High God of the Arabs and distributing food and alms to the poor who came to visit him during this sacred period.

The Arabs were now rich beyond their wildest dreams. Their drastically altered lifestyle meant that the old tribal values had been superseded by a rampant and ruthless capitalism. People felt obscurely disoriented and lost. Muhammad knew that the Quraysh were on dangerous course and needed to find an ideology that would help them to adjust to their new conditions.

They felt that they have become the masters of their fate, and some even have believed that their wealth would give them a way to immortality. But Muhammad believed that this new cult of self-sufficiency would mean the disintegration of the tribe. Now individualism had replaced the communal idealism and competition had become the norm. Individuals were started to build personal fortunes and took no heed of the weaker Qurayshis. Muhammad was convinced that unless the Quraysh learned to put another transcendent value at the center of their lives and overcome their egotism and greed, his tribe would tear itself apart morally and politically in internecine strife.

Unlike the Torah, however, which according to the biblical account was revealed to Moses in one session on Mount Sinai, the Koran was revealed to Muhammad bit by bit, line by line and verse by verse over a period of twenty-three years.

Muhammad believed he was putting the ineffable Word of God into Arabic, for the Koran is as central to the spirituality of Islam as Jesus, the Logos is to Christianity. We know more about Muhammad than about the founder of any other mayor religion. In this sacred book, God seems to comment on the developing situation: he answers some of Muhammad's critics, explains the significance of a battle or a conflict within the early Muslim community and points to the divine dimension of human life. As each new segment was revealed, Muhammad, who could neither read nor write, recited it aloud, the Muslims learned it by heart and those who were literate wrote it down. The Koran was not meant for private perusal but liturgical recitation. He did not believe that he was founding a new universal religion but saw himself bringing the old religion of the One God to the Quraysh. If Arabs failed to reproduce God's benevolence in their society, they would be out of touch with the true nature of things. Consequently, Muhammad made his converts bow down in ritual prayer twice a day. This external gesture would help Muslims to cultivate the internal posture and reorient their lives. Eventually, Muhammad's religion would be known as *Islam*, the act of existential surrender that each convert was expected to make to al-Lah: a *Muslim* was a man or woman who has surrendered his or her whole being to the Creator. Muslims were to cultivate a symbolic attitude:

Verily,

In the creation of the heavens and of the earth and the succession of night and day and in the ships that speed through the sea with what is useful to man: and in the waters which God send down from the sky, giving life thereby to the earth after it had been lifeless, and causing all manner of living creatures to multiply thereon: and in the change of the winds, and the clouds that are running their appointed courses between sky and earth: (in all this) there are messages indeed for a people who use their reason.

A study of the workings of the natural world showed that it had a transcendent dimension and source which we can talk about only in signs and symbols. Even the stories of the prophets, the accounts of the Last Judgment and the joys of paradise should not be interpreted literally but as parables of a higher, ineffable reality.

But the greatest sign of all was the Koran itself: indeed its individual verses called *out*. *Western people find the Koran* a difficult book, and this is largely a problem of translation. Arabic is particularly difficult to translate: even ordinary literature and the mundane utterances of politicians frequently sound stilted and alien when translated into English, for example, and this is doubly true of the Koran, which is written in dense and highly elusive, elliptical speech. Muslims say that when they hear the Koran chanted in the mosque, they feel enveloped in a divine dimension of sound, rather as Muhammad was enveloped in the embrace of Gabriel on Mount Hira or when he saw the angel on the horizon no matter where he looked. It is not a book

to be read simply to acquire information. It is mean to yield a sense of the divine, and must not be read in haste:

And,

Thus have We bestowed from on high teas (divine writ) as a discourse in the Arabic tongue, and have given therein many facets to all manner of warnings, so men might remain conscious of Us, or what it give rise to a new awareness of them.

(Know) then, (that) God is sublime exalted, the Ultimate Sovereign (al-Malik), the Ultimate Truth (Al-Haqq): and (know this), do not approach the Koran in haste, ere it has revealed unto thee in full, but (always) say: "O my Sustainer, cause I go to grow in knowledge"

It was the Koran which prevented God from being a mighty reality "out there" and brought Him into the Mind, heart and being of each believer.

When the teaching of religions became to be more ***grounded in responsibility sense***, about the great value of life and its transcendence, ***then by conviction***, more than by law or threaten, each one of us will become:

"Genuinely sincere, grateful and respectful of The One Who gave us Life, (God, Jehovah, Allah, Brahman) to Nature and ourselves." The Social Injustice will diminish as well as violence, in a natural way by the conviction of our eternal Transcendence; if we surrender our will to the One Who gave us Life. Most religions teach the way to be able to obtain "***Salvation***." different ways may explain this concept; maybe the best is "To be able to arrive at ***Plenitude of Being and Existing***, where there is no matter, no space no time, but Plenitude in The One Who gave us Life."

Meaning of Life in Islam

The above idea applies to anything that Allah commands us to do and anything He commands us to avoid. In a Hadith *Qudsi* (revelation from Allah expressed in Prophet Muhammad's words), we read the following:

Allah's Messenger (peace be upon him) once said that Allah, the Exalted and Glorious, said, "O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.

O My servants, all of you are liable to err except whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path.

O My servants, all of you are hungry and needy except whom I feed, so ask food from Me, so that I may feed you.

O My servants, all of you are naked except whom I provide garments, so ask clothes from Me, so that I should clothe you.

O, My servants, you commit error night and day, and I am there to pardon your sins, so ask pardon from Me so that I should grant you pardon.

O, My servants, you can neither do Me any harm nor any good.

O My servants, even if the first in creation among you and the last in creation among you and even the whole of the human race of yours and that of Jinns even, become God-conscious like the heart of the most God-conscious person among you, that would add nothing to My power.

O My servants, even if the first in creation among you and the last in creation among you and the whole human race of yours and that of the Jinns too in unison become the most wicked like the heart of a single person, that would take nothing of My power.

O My servants, even if the first in creation among you and the last in creation among you and the whole human race of yours and that of Jinns also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not in any way cause any loss to Me any more than that which is lost to the ocean by dipping a needle in it.

O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself. (Muslim)

Main Contradictions in Islam

The holy book of Koran believes that errors are in the Old Testament. The Bible gives many of the Prophets of God the most heinous sins: Lying and Abraham described leaving Hagar and her son; says that Lot committed incest with his daughters; says Aaron produced a calf and it urged the Israelites to worship; says David committed adultery with Uriah's wife, says Solomon worshiped idols. The Holy Koran, however, does not accept any of these claims, ultimately rejects the majority and pound these prophets of the false accusations made against them. Some of its verses have contradictions (3:7)

There are three basic categories of contradictions in the Qur'an:

1. **Internal contradictions:** Verses contradicting each other or the laws of logic
2. **External errors:** Verses contradicting the facts of history or science
3. **Verses contradicting the earlier revelations**

Allah, Adam, and the Angels

www.answering-islam.org/Shamoun/wonders.htm#4

www.answering-islam.org/Responses/Abualrub/twoadams_ss1.htm

The Quran has a lot to say about the relation between Allah, Adam, the angels, and Satan. In fact, some of what the Quran says regarding these persons or entities raises a series of questions and comments. This reflection is specifically the case with Surah 2:30-38 which we will shortly quit.

And when thy Lord said unto the angels: **Lo! I am about to place a viceroy (khaleefatan) in the earth; they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee?** He said: Surely I know that which ye know not. **And He taught Adam all the names, and then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.** They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. **He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth?** And I know that which ye disclose and which ye hide. **And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate; all save Iblis.** He demurred through pride, and so became a disbeliever. And We said: O Adam! **Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will,** but come not nigh this tree lest ye become wrongdoers. But Satan caused them to deflect from that place and expelled them from the (happy) state in which they were; **and We said: Fall, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.** Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful. We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve. S. 2:30-38 Pickthall

The above passage brings up several questions. First, how did the angels know what the condition of man would be before his creation? Where did they get the idea that man would be a violent creature? Who told them? The text doesn't say anything about Allah giving them this piece of information. Are angels omniscient?

"In the future, the Global Religion would be a Cosmic Religion. It will transcend the personal God and will avoid dogma and theology. It will embrace natural and spiritual things. It will be grounded in a religious sense sprout out from all spiritual and natural things as a significant union" Albert Einstein

Major differences between the major religions

In the Jewish religion, it noted that we should live an orderly life and acknowledge Jehovah as the only God and we must keep His commandments, which are 613 of which the most important are the ten commandments ordered by Moses, and we expect that a Redeemer will come to help us attain salvation. Jesus of Nazareth is called a prophet, not the Son of God. The major contradiction is that Moses said, "Thou shalt not kill" and then in Numbers 31, 17 Moses said how the Israelites were to avenge their enemies killing all them including pregnant women, and all girls just respecting the ones that would not have slept with anyone.

In Christianity, the Christian religion comes from the Jewish but believes that the Redeemer had come to Earth, and its merits save the sinner if he repents and asks forgiveness. The act of asking forgiveness is as Jesus of Nazareth explains in the Lord's Prayer, "Our Father who is in heaven ..." which teach us to be asked forgiveness directly to God. In this religion, it found that sins can forgiven if they applied the infinite merits of the Savior who is Jesus of Nazareth. This salvation is obtained only if it is accepted that Jesus is Son of God and that it should be given the treatment that is given to God, that is to be worshiped. Also defines God through the mystery of the Holy Trinity, consisting of three distinct persons and only one true God. This was defined in the year 325 by the Council of Nicaea, in which Constantine the Great allowed Jesus's religion. That means before that Council most Christians viewed Jesus of Nazareth as a teacher of religion, not as a god to be worshiped.

In Islam, it considered that God is more than a person and therefore do not have a son. In the religion of Islam, Jesus of Nazareth is respected and they consider him a prophet who should be respected but not worshiped.

In Buddhism, we find that Buda, never spoke of God, and when Buda was asked if God exists, Buddha only smiled but did not claim nor denying anything. Buddha believed that salvation is achieved through good works, but that sins are not forgiven by the infinite merits of any savior. And that what saves us is an exemplary life, which is similar to what preached Jesus of Nazareth, and that our sins make grow our negative transcendence, and this prevents our salvation, creating negative karma that makes us reborn in the womb of an animal creeping, such as scorpion, snake, etc.

Conclusion

The Lord blesses who looks for Truth with a sincere heart. The idea expressed in all sacred books. The above respectful study may help us to find the best way to have a transcendent life, so we may arrive at plenitude of being and existing, where there is no matter, space or time, but Plenitude in The One which gave us our life. (Jehovah, God, Allah, Brahma)

It is an invitation to awaken our Conscience in order each one of us dares to think to find the Truth. I analyze with total respect, common sense and verifiable documents, the best way to make an effort to help Mankind to be united, diminish violence and increase our responsibility's sense by conviction, more than by laws or threatens.

Sincerely

Cuernavaca Morelos México

February, 2017

Paul Hertre

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