

Yeesh moorti prapta nitya Shuddha Shivakari; Yeesh Masih itticha mam nama prathishtatham (Verse 31) meaning: The revelation of God who is eternal, Holy, Compassionate and giver of salvation; who dwells within our heart is manifested. His name is “Yeesh Masih” (Jesus Christ).

The Purana while speaking of this Saviour and God incarnate, refers Him as **Purusha Shubhan** (blameless and Holy person). **Blwaan Raja Shweta Vastrakam** (The Sovereign king in a Holy person robed with white): Yeesh Putra (Son of God);

Kumari garbha sambhavam (one who is born of a virgin); and **Satya Vrata Paraayanam** (The one who is the sustainer of the path of Truth).

The Holy scriptures of India are not the only ones that speak authentically about the divine incarnation of Lord Jesus Christ the Saviour of humanity; but the oldest Jewish Holy writings and books of the Old Testament, witnessed to this fact seven hundred years before his birth “in whom was no sin” (Isa. 53:9), “A virgin will give birth and His name shall be called Immanuel, that is God with us” (Isa 7:14). Even Islam, in its chief religious scripture: The Holy Koran in Surah Mirtam, refers to the Lord Jesus Christ as “Rooh Allah” meaning He is the Spirit of God and Miriam as the most Holy among all women.

Has the only and eternal God Almighty, ever been incarnate that d? If so, what are the promises and signs that point to it? The Scriptures and Holy writings give us the following indications and clues that God ought to be the:

Sanathana Shabdha Bhramaha (The Everlasting One and the Word who is God),
Srishtikartha (Creator) *Sarvagya* (The Omniscient one), *Nishpaap dehi* (The Sinless one)
Sachidananda (Truth, Conscious and Joy) *Tri Ekya Pita* (The Triune God), *Mahan Karma Yogi* (The greatest accomplisher of the will of God), *Siddha Brahmachari* (The complete celibate by vow), *Aloukiksanyasin* (The super natural recluse), *Jagath paapvahi*, (The bearer of the Sin of the world), *Yagna Purush* (The sacrifice of the alter)

Aadveta (the only one) *Anupam Premi* (The matchless lover).

The word of God, the Bible has in its New Testament all these attributes and many more
Aspects of the Uniqueness of the God incarnate as amply evident in the life and Holy personality of the Lord Jesus Christ.

Salvation : Only In Jesus Christ

The Holy Word of God through Jesus Christ talks about bequeathed salvation in this way:

“God after He spoke long ago to the fathers and the prophets in many portions and in many ways, in these last days has spoken to us His Son whom He (God) appointed heir of all things through whom also He made the world. He is the radiance of His glory and the exact representation of His nature” (Heb 1:1-13). “I am the Way the Truth and the Life; no man comes to the Father (God) but by me” (John 14:6). “There is now no more condemnation (the death that result from sin) to them who are in Christ Jesus” (Rom 8:1)
“Because the wages of SIN is DEATH, but the gift of God is ETERNAL LIFE through our LORD (Rom 6:23).

Dear friends, are you a traveler of the path of salvation? Has your soul longed after and thirsted for the Living God? Only in the Lord Jesus Christ you have redemption from the bondage of your sins and can receive peace that passes all understanding. The incarnate God is calling you this very instant. “Turn to me, and be saved, all the ends of the earth, for I am God and there is no other” (Isa.45:22). “That whosoever believes in Him (Jesus) should not perish but have everlasting life” (John 3:16). Salvation is not available anywhere else except in the Lord Jesus Christ. It is our deepest prayer that God Almighty may strengthen and establish you in this truth.

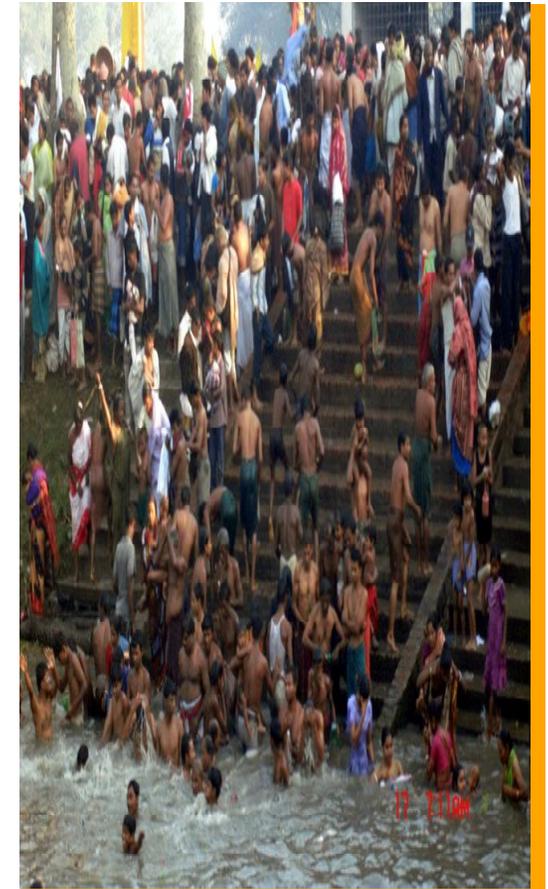
“Ashradha param paapam, shradha papa pramochini (Mahabharat, Shanti Parva 264:15-19) meaning: it is a great sin to be unbelieving, but faith and belief washes away one’s sins.

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THE PATHWAY TO MOKSHA

By Pandit Dharam Prakash Sharma



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The five Phandava brothers had just finished the Holy Mahabharat war. They had even completed the sacrifice that pertains to victorious kings, symbolizing the glory of the king as that of the rising sun. Now all that was left to be done was to attain the ultimate bliss before completing their earthly pilgrimage, and in the pursuance of that goal of attaining true salvation, they arrived at the pilgrim center of Harkdwar.

In order to attain Moksha (salvation) at any cost, and thus satisfy the one and only deepest longing of the human soul they came to the banks of the great Ganga and there washed themselves in holy bath ritually at Har Ki Paidi of Brahma Kund, and then proceeded to climb the glorious valleys of Humalayan mountains to achieve the fulfillment and satiate their quest for salvation.

Whether the ritual bathing at Brahma Kund in the Ganga waters, had brought them onto the purest and Holy path of attaining moksha (Salvation), remained an unanswered mystery which only the Savior and Eternal God knows. We can hear the warning bells toll, as we take care to listen to the voice of Shrimad Bhagvad Gita: “**Mannushan Lokam Mukti Dwaram**’ which means that this life span in the body of human beings is the gateway to liberation.

The Great Need of Salvation and Why It Can’t Be Attained

The tangible experience of Moksha or Salvation is the hardest problem and the greatest need of mankind. How clearly the book of Vivek Choodamani, casts light upon this fact when it says, that among all the living creation, the birth of human kind is attained with difficulty, more especially that of male body. To be born a Brahmin is rare; rarer to be born attached to Vedic dharma. The hardest to acquire among these, is that birth that understands the mystery or Brahma (the only God) and Maya (bondage of sin, illusion and ignorance) and then find the path to attain Moksha(Salvation).

There is a very beautiful story from Vedic scenario that graphically depicts the difficulty in acquiring Moksha or Salvation. There once was a man who search of the easiest way to redemption, went to Adi Sankaracharya.

The Guru then said, the one who has to attain oneness with God in order to receive salvation, has to be truly equal to the man who has take a bade of Kusha grass and dip it in the ocean water to bring out drop by drop of the ocean through the blade of grass, into the pit that he dug. When all the sea water brought out in to that pit then he would attain Moksha.

The Quest For Moksha And Attainment

All the penance of the generations of the Aryan sages and pilgrim saints, was in search of the way of salvation. Beginning at the Vedas, and journeying through the Upanishads, Avatar

the Aranyakas, and Puranaas, they continued their pilgrimage through the Nirguna (in spirit) & Saguna (in blissful form) path of devotion, while they kept pressing forward with unshaken and true spiritual thirst. Is it at all possible to perceive and experience Moksha in reality any where? As man bound by sin, and continues to persist in his search for truth, it seems as though the eternal the God and attaining Him in experience plays hide and seek with man and cry goes out how long? How long.... Will it go on?

But behold at such grim and groaning moments of utter darkness, ages ago on the length and breadth of the vast horizon there appears a silver lining in sky. The history of the world stands witness to the fact that nearly two thousand years ago at a time when all the major philosophies of the religions of the world had reached their zenith – the philosophy of the Greeks, the Sankhya, the Vedanta, the Yoga, the Hebrew, the Jain, the Buddhist, the Persian and others and their Sun was setting, while mankind was languishing on the Spiritual horizon, the most High God himself took body in the person of the Lord Jesus Christ, being the Full incarnation or **Purna Avatara**. He was manifested so that, the burden of the wages of sin, and the bondage of death or “Karma-danda”, which inflicts mankind may be lifted by Him personally. Having said: “It is finished”. He gladly offered himself to atone for man’s sin, on the alter of sacrifice, which is the cross of Christ. By his incarnation as man and while suffering death under that incarnation for man, he has fulfilled his role as “**Trata**” (only Saviour of mankind) and ‘**Pitratam Pitranga**’ (most cherished heavenly Fatherliest of all fathers envisaged in the Rig Veda 4:17:17).

The Lord Jesus Christ, The Author of Salvation Sinless And Perfect Incarnation

The panoramic creation of beautiful nature the sons and daughters of the land of Aryans that is called Bharat, yearns through the length and breadth for its only creator and the living God. The ardent prayers of the Vedas, the deepest yearnings of the Upanishads are all directed towards that one most Holy and purest of beings, the liberator of sinners.

In order to mitigate the sufferings that abounds in and all around the universe, many great personalities and saints, prophets and priests or kings and monarchs were born but there was still left in every nook and corner of this earth, a palpable yearning and looking for the One who can redeem man from the endless power of death’s sting and grant full salvation: even the Holy blameless perfect incarnation of a wonderful loving God.

It was then, from out of the bosom of a dark night that morning star appeared. The Eternal and Uncreated One: the Alpha and Omega God for the first and the last, took upon Himself the human incarnation out of deep compassion for the human race which was helplessly trapped in the strongest grip of sin. It was such a perfect incarnation, for that, whole creation and every living thing eagerly looked forward to with great hope.

The venerable and adorable words from the Vedic scriptures like “**Vagg Vai Brahma**” (Brhaddo Aranyak Upanishad, 1:3, 21; 4:1,2) meaning: the Word is God: “**Shabdakhara**

Param Braham” (Brahamabindu Upanishad 16) meaning; The Logos is the indestructible God, the Supreme Leader who is the cause and governor of all creation (Rigveda 10:125) who to protect and save sinful mankind. Himself appeared upon the earth wrapped in a body that is Holy and without sin.

Personification Of The Divine: Jesus Christ The Son of God

Among the important Hindu Puranas, one Bhavishya Purama, written in Sanskrit around 7th century A.D. describes quite lucidly about the Holy incarnation in Pratisarg chapter of the Bharath Khand as follows: