

# My Reponse To Whisper's Directive On The Holy Scriptures – Bhagavid Gita (18:61), Bible (Samuel 6:7) Surah 36 - Ya Sin, Buddha's Heart Sutra (the Heart of the Perfection of Wisdom)

## Revisit:

On the 21<sup>st</sup> March, 2024, I shared with all of you the Meditative Insight I received from Whisper, when I was told:

***“The Heart is the essence of all Knowledge.....”***

And a special reference was made to the abovementioned Holy Scriptures.

Whisper added that:

***“The Take Away is that all Sources of Absolute Truth, The Holy Scriptures are grounded on this essential lesson...”***

I ploughed head on in my research, but I have only time to share with you a portion what I have discovered (previously) and augmented only by my recent research.

## Verify, To Avoid Being Misled

### My research on Surah 36 - Surah Ya Sin

On the left hand corner of my office desk, I kept for as long as I could remember (over 40 years) a translated copy of the Holy Quran by the distinguished and devout Muslim, Abdullah Yusuf Ali who explained:

***“This particular Surah is devoted to the Holy Prophet and the Revelation which he brought. This Surah is considered “the Heart of the Quran” as it concerns the central figure in the teaching of Islam and the central doctrine of Revelation and the Hereafter. It belongs to the middle or early Makkan period, ... It is full of wisdom and those are unfortunate who cannot profit from it ...”***

In all the years of my searching, it is most unfortunate (only until recently), that I discovered this eye-opening Surah, because no Muslim in earnest devotion bothered to share with me their experience in reading and reciting this Surah (if they did read at all).

Thus, my current research is my own endeavour to seek Truth as revealed to me in my daily meditation by Whisper. But, for my meditation and Whisper's urging, I would not have the experience and the appreciation on studying Surah 36, **the “Heart of the Quran”!**

This Surah is the most famous Surah within the Holy Quran after Surah **Al Fatihah**. The letters Ya Sin (or “Yaseen” as spelt by some) are the ‘miracles’ of the Quran and are known as ‘Muqatta’aat’. It is a mystery between Allah and His Messenger. The meaning given some scholars merely indicates their opinions, exposition and or elucidation. However, they do not mean that they speak exactly the conscience of Allah.

The opening verses (1-6) explain to those of us who have not studied the Quran:

***“Ya Sin. By the Quran, full of wisdom, thou art indeed one of the messengers. On a straight way. It is a Revelation sent down by Him, the exalted in Might, Most Merciful. In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the signs of God).”***

In Sahih Al Bukhari: Kitab - ut – Tayammum: Hadith 323 it is stated that:

***“I have been given five things which were not given to anyone else before me:***

- (1) Allah made me victorious by awe (by Allah frightening my enemies) for a distance of one month’s journey.***
- (2) The earth has been made for me (and for my followers) a place for praying and a thing to purify, therefore anyone of my followers can pray wherever the time for prayer is due.***
- (3) The war booty has been made halal for me yet it was not lawful for anyone before me.***
- (4) I have been given the right of Intercession (on the Day of Judgment).***
- (5) Every prophet used to be sent to his nation only, but I have been sent to all mankind...”***

My attention was drawn to verse 16 to 17 which provides:

***“They said: ‘our Lord doth know that we have been sent on a mission to you: And our duty is only to proclaim the clear Message’.”***

Why was I so mesmerised by the two verses??? I did not read the two verses before, but did I not say repeatedly that I have been commanded to “share, but not to persuade” which to me is almost the same as the exhortation in the Surah “to proclaim the clear Message.” The Oxford Dictionary explains that the word “proclaim” to mean to “declare publicly” and does not mean to “persuade”!

**In Sahih Al Bukhari, Kitab - ul- Taheed, Hadith No 7008**

***“The prophet (Sallallahu Alayhi Wasallam) said: There are two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say) but very heavy in weight in the balance. They are: Subhaan Allah Wa Bi-Hamdihee (Glorified by Allah, and praised be He) and Subhaan Allah Al-Azeem (Glorified be Allah, the Most Great).***

Time does not permit me to elaborate more. Still learning!

## My research on the Bible

I was born and grew up in the Biblical environment of the Catholic Faith. But, I did not wear the label "I am a Christian" on the sleeves and or the lapels of my outer garments. The "benchmark" was such a high standard that it shudders me that I would so foolish to advertise as such.

The word "Bible" means "book". To Christians, it is a book of God's words to us. It consists of 66 books compiled into One Book. Most Christians can state that the Bible is divided into the "Old Testament" and the "New Testament".

But, I have yet to meet a Christian who has the confidence to say that he / she has read St Peter's Epistles (1 & 2) and meditated on the profound teachings imparted.

Pause! Think.... and asked, Why?

St. Peter was the First Apostle and Jesus said,

***"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it..."***

**Matthew 16:18**

To my astonishment and disappointment Christians are not even aware that St. Peter wrote two Epistles. I am may be accused to be so bold, to assert **that the essence of Jesus teachings are encapsulated in St. Peter's Epistles**. Read Matthew 16:18 again and again. Are Christians that stupid to ignore the cited quotation?

To avoid any misunderstanding by followers of other Faiths, what I am referring to is the message by St. Peter to the Christians of the **then Asia Minor, not for you**.

It is what I found in my research. And I quote:

***"... you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honour, and glory at the revelation of Jesus Christ, whom having not seen, you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of faith – the salvation of your souls ..."***

***"Behold, I lay in Zion  
A Chief cornerstone, elect, precious,  
And he who believes n Him will by  
no means be put to shame..."***

***"Therefore, to you who believe, He is precious; but to those who are disobedient, 'the stone which the builder rejected has become the Chief cornerstone' ..."***

The next quoted passage will knock you off your feet!

**“... But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy ...”**

By the language of this passage, what St. Peter is stating unequivocally is that the Gentiles are the “Chosen People” not the people that followed the Pharisees that betrayed Jesus and crucified him.

No wonder and as history has testified, St. Peter was crucified inter-alia, for this declaration. The so-called “Jews” are not the “Chosen People” (a misnomer as there was no race called the “Jews” at the time of Jesus - see Endnotes). They are the followers of Pharisees.

### My Research On The Bhagavad Gita 18:61

The Bhagavad Gita explains that the Supreme Personality of Godhead, or himself Krsna, as the localised Supersoul **sits in the Heart directing all living Being.** Therefore, one should not think himself independent of the Supreme Personality of Godhead. The individual is always under the Lord’s control.

In verse 62, it is stated: “The Living entity should therefore surrender unto the Supreme Personality of Godhead **who is situated in everyone’s Heart**, and that will relieve him from all kinds of miseries of this material existence.”

In the 15<sup>th</sup> Chapter of the Bhagavad Gita, it is stated ‘sarvasya cāham hrdi sannivistah’ **the Lord is seated in everyone’s Heart.**

There are so much more that I could share with all of you. But if the above research are insufficient to motivate to meditate, nothing will.

Blessings

2<sup>nd</sup> April 2024

## Endnotes

### Reference to "Jew"

Many people suffer under the misapprehension that Jesus was a "Jew," moreover, that he was "King of the Jews." Thus, by inference, that the "Jews" were the "Chosen People" of the *Holy Bible* and so ancient possessors and modern inheritors of the Bible Covenants gifted by Yahweh to their forebears Abraham, Jacob and Judah. However, this is not the case. In fact, during Christ's Mission and Passion no such people existed called "Jews" nor indeed did the word "Jew." In short: Jesus was NOT a "Jew" nor was he "King of the Jews."

In fact, Jesus is referred as a "Jew" for the first time in the *New Testament* in the 18th century; in the revised 18th century English language editions of the 14th century first English translations of the *New Testament*. The etymology of the word "Jew" is quite clear. Although "Jew" is a modern conception its roots lie in the 3rd and 4th centuries AD. That is, the modern English word "Jew" is the 18th century contraction and corruption of the 4th century Latin "Iudaeus" found in St. Jerome's *Vulgate Edition* and derived from the Greek word "Ioudaios." The evolution of this can easily be seen in the extant manuscripts from the 4th century to the 18th century, which illustrate not only the origin of the word "Jew" found in the Latin word "Iudaeus" but also its current use in the English language. Littered throughout these manuscripts are the many earlier English equivalents used by various chroniclers between the 4th and the 18th century. Thus, from the Latin "Iudaeus" to the English "Jew" the evolution of these English forms is: "Gyu," "Giu," "Iu," "Iuu," "Iuw," "Iuu," "Ieuy," "Iwe," "Iow," "Iewe," "Ieue," "Iue," "Ive," "Iew," and then, finally, the 18th century, "Jew." Similarly, the evolution of the English equivalents for "Jews" is: "Giwis," "Giws," "Gyues," "Gywes," "Giwes," "Geus," "Iuys," "Iows," "Iouis," "Iews," and then, finally, in the 18th century, "Jews."

For example: two of the best known 18th century editions of the *New Testament* in English are the *Rheims (Douai) Edition* and the *King James Authorized Edition* and both contain the word "Jew." Yet, when the English language version of the *Rheims (Douai) New Testament* was first printed in 1582 the word "Jew" did NOT appear in it. Similarly the King James Authorized translation of the New Testament into English (begun in 1604) and first published in 1611, here too the word "Jew" did NOT appear. That is, the word "Jew" first appeared in both these well known editions in their 18th century revised versions. The combination of the Protestant Reformation, the publication of the revised English language 18th century editions and the printing press (allowing unlimited quantities of the *New Testament* to be printed) meant the wide distribution of these English language *Bibles* throughout the English speaking world. That is, among people who had never possessed a copy of the *New Testament* in any language but who were now in possession of one in their native tongue. And, although these 18th century editions first introduced the word "Jew" to the English language the word as it was used in these has since continued in use in all the editions of the *New Testament* in the English language.

Numerous copies of these revised 18th century English editions ( especially the *Rheims (Douai)* and the King James translations of the *New Testament*) were distributed to the clergy and the laity throughout the English speaking world. And so, the new readers of these 18th century editions were introduced to a new word both to them and the English language, the word "Jew." For, these readers did not know the history of the origin of the English word "Jew" and accepted it as the legitimate modern form of the ancient Greek "Ioudaios" and the Latin "Iudaeus." Thus,

these new readers did not understand or care to question the meaning and use of the word "Jew" since it was a new English word to them. Consequently, the use of the word "Jew" was not only stabilised by these 18th century editions but also its anachronistic application to people and places fully established.

The original chroniclers used the Greek "Ioudaios" to denote people who lived in Judaea, that is, in English, for "Judaeans." Thus: "Ioudaia" in Greek is, in English, "Judaea" ( or "Judea") while "Ioudaios" in Greek is, in English, "Judaeans" (or "Judeans") Moreover, when the word "Jew" was first introduced by the redactors into the English language in the 18th century they intended its one and only application was to denote "Judaeans" (or "Judeans"). That is, they deemed them cognates (conveying identical implications, inferences and innuendoes) and so interchangeable. Thus, they meant that it makes no difference which of these two words is used when referring to the inhabitants of Judaea during the time of Christ's Mission. However, since this time the implications, inferences, and innuendoes conveyed by these two words have radically changed and are now as different as black is from white. In short: today, the word "Jew" is never regarded as a synonym for "Judaeans"(or "Judeans") nor is "Judaeans" regarded as a synonym for "Jew." The word has taken on a far different meaning, one wholly divorced from the original conception of the 18th century redactors.

This is its "secondary meaning" that has been carefully nurtured among the English speaking peoples of the world by a secret power intent upon exploiting its ancient power of association. This so-called "secondary meaning" for the word "Jew" has been assiduously cultivated during the 18th, 19th and 20th centuries and bears no relation whatsoever to the 18th century original connotation of the word "Jew." It has succeeded to such a degree, that now most people in the English-speaking world can not comprehend the true nature of the word "Jew," its literal sense, and do not regard a "Jew" as a "Judaeans." That is, understand the correct and only meaning of the word known to the 18th century redactors of the *New Testament*. In short: the word "Jew" in modern usage is a misrepresentation. The etymology of the word "Jew," first used in the revised 18th century English language editions of the *New Testament*, is uncomplicated: the original Greek word "Ioudaios" was derived from the Aramaic "Jehudhai," which referred to Judaeans, the residents of the Babylonian province of Judaea, and not as a reference to members of the tribe of Judah. That is, the modern English word "Jew" is a transliteration of an abbreviation or slang word coined by Babylonian conquerors for the enslaved Judaeans without any due regard to the race or religion of the captives. This indiscriminate use of the word "Jew" to refer to the diverse mass of races and religions then resident in Judaea is the application of an incorrect, modern colloquial idiom without regard or recognition of the true and Biblical meaning of the original words.

**<https://www.linkedin.com/pulse/origin-name-jew-jacqueline-amos>**