

# **The Unknown Life of Jesus Christ**

By Dr Nicholas Notovich (1887)

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## **Note by H.S.H. Shri Mataji Nirmala Devi**

### ***'Jesus was Īshanāth'.***

“When Jesus was thirteen years old, his relations started the preparations for his marriage. However he wanted to remain a bachelor. Hence he left his house and along with a caravan of merchants he reached India at the bank of river Indus. Thereafter in a group of Jain Sadhus he travelled to Jagannāth Puri (a holy place on the east coast of India). At that place, while absorbing strict austerities of the bachelor life he studied the Vedas under the tutelage of Brahmin Scholars. He also learnt the Smritis (code of conduct). He attained the age of twenty years till the time he completed his education.

Subsequently, in order to live in the company of Sadhus and Saints he undertook pilgrimage of a number of holy places such as Rayagriha, Benares, Prayag, etc. This was followed by six years training in the Buddhism in the monasteries of Nepal and Tibet. Thus studying in Indian Subcontinent (Ārya Varta) up to the age of thirty years and becoming a Buddhist ascetic he returned to his country via Iran. There he started the propagation of Indian philosophy (Based on a book on the Unknown Life of Jesus by Dr Notovich) When Jesus was fourteen years old and practicing the devotion to Shrî Shiva his name was Īsha Nāth.

He propagated the same knowledge of Shaiva Vidyâ – ‘*Knowledge of Shiva – ‘Spirit’*’ in his country, after completion of his studies in India. This was not liked by the heretics from his country who were worst crooks. They got him crucified.

However his Guru from the Nâth discipline took him off and brought to life. Then, the Guru and Îsha Nâth established an Ashram at foothills of the Himâlayas where Îsha Nâth offered three years rigorous penance. He died at the age 49 years. His grave is still shown in Kashmir as the grave of Îssa Saheb (*in Shrinagar*). His name Îsha got changed into the name Yesu (Jesus).

A picture of Jesus in the Vatican palace shows him having shaven off head except for few hair locks at the back side of head, wearing a Dhoti and shoulder cloth, which resembles to a Shaiva ascetic in India. This picture is not accepted by the Christians as they do not like the history related to the period of seventeen years that Jesus spent in India.

Bhavishya Purâna, Chapter Three, Verses 21-23 says that the grandson of Vikramâditya, King Shâlivâhan (who introduced Shâlivâhan almanac), while on the conquest of the Himâlayas saw a glorious man engaged in penances. Both had discussions on religious principles.

He said “I worship God with pure mind, speech established in truth and in complete union of attention with the Sun. Hence the people call me Îsha Pasi”. It shows that Jesus and King Shâlivâhana were contemporaries.

Dr Notovich, a well-known Russian scholar struggled for years to unravel the mystery of Jesus's life from the age thirteen to thirty years. The study of literature in libraries at Egypt, Turkey, Arabia, etc revealed to him that a sect called Essenes existed two thousand years ago, somewhere in the East, to which Jesus belonged.

Dr Notovich therefore extensively travelled in the East, to collect information known through legends. His quest brought him to India. A Tibetan Lama at village Himmis (in Tibet) showed him a book on the biography of Jesus, which contained manuscript written by Jesus. Dr Notovich made three copies of the book and returned the original book to Lama. Reaching back to his country, Dr Notovich sent one copy together with translation to the Pope. After six months he received a reply 'Your papers have been burnt. The Pope has ordered you not to publish these papers'. Dr Notovich albeit disregarded the order and published his book 'The Unknown Life of Jesus'."

***Ref: 1902-0000 Handwritten Note, Jesus was Īśhanāth***

## **Editor's Introduction**

In 1887, a Russian, Nicholas Notovich, journeyed to India to study Hindu culture. (Today we would call him an anthropologist.) Eventually Notovich arrived in Ladakh on the northern border of India, from whence he intended to return to Russia through Karakorum and Chinese Turkestan. While in Ladakh he was told by the abbot of a Buddhist monastery that manuscripts recording the life of Jesus were to be found in Lhasa - at that time absolutely closed to any 'white' man, as was the entire country of Tibet. Despite this prohibition, Notovich determined to force his way to Lhasa in search of the rumoured records. While still in Leh, the capital of Ladakh, Notovich visited the monastery of Himis and spoke with its abbot. When he asked the abbot if he knew anything of Īśha, was amazed to receive this reply:

"The name of Īśha is held in great respect by the Buddhists, but little is known about him save by the chief Lamas, who have read the scrolls relative to his life.... Among [the manuscripts of our monastery library] are to be found descriptions of the life and acts of the Buddha Īśha, who preached the holy doctrine in India and among the children of Israel and who was put to death by the pagans, whose descendants have since embraced the tenets he then propagated.

"The great Buddha, Soul of the Universe is the incarnation of Brahma. He remains almost always in passivity, preserving within himself all things from the beginning of time, and his breath vivifies the world. Having abandoned man to his own resources, he yet at

certain epochs comes forth from his inertia, taking upon himself a human form to save his creatures from irremediable ruin.

"During his earthly existence, Buddha creates a new world among his scattered people. And after having fulfilled his task, he leaves the Earth to reassume his invisible condition and his life of perfect bliss.

"Three thousand years ago, the great Buddha became incarnate in the celebrated prince Sakyamuni, thus continuing the scheme of his twenty incarnations.... Simultaneously with the advent of Buddhism in China, its tenets were diffused amongst the Israelites [by Īśha].

"Nearly two thousand years ago the perfect Being, again breaking through his state of inaction, became incarnate in the newborn infant of a poor family. It was his will that a child in simple words should enlighten the ignorant as to the life eternal - by his own example, bringing men back to the ways of truth in setting before them the paths most surely leading to the attainment of moral purity.

"When the holy child was still a boy, he was taken to India, where until manhood he studied the laws of the great Buddha who dwells eternally in Heaven....

"The documents [about Īśha] brought from India to Nepal and from Nepal to Tibet concerning his existence are written in the Pali language and are now in Lhasa. But a copy in our language - that is, the Tibetan - exists in this monastery."

Whether justifiably or not, the British government was convinced that the Russians wished to either invade India and make it a part of their empire or that they wanted the Indians to rebel against the

British rule and in their independence become an ally of Russia. This being so, every Russian who set foot in India was suspected of being an agitator or spy. (Madame Blavatsky was harassed throughout her years in India by the ignorant and the malicious who insisted that she was a Russian agent, although she was an American citizen.) Learning that the British authorities were beginning to get nervous concerning his presence in Ladakh, Notovich decided to return to India. He had not gone very far when he fell from his horse and broke his leg. This necessitated a return to the Himis monastery.

Taking advantage of his enforced stay in the monastery, Notovich asked that the manuscript on the life of Jesus be brought to him and his interpreter be permitted to read it out to him in Russian. This was done, and he wrote down the interpreter's words. (We must remember then, that the text that follows is a translation from French that was a translation from Russian that was an impromptu translation from Tibetan!)

Upon returning to Russia he showed the handwritten text to several leaders of the Russian Orthodox Church, including Metropolitan Platon of Kiev. They all advised him not to have it printed as it would cause 'problems' and 'confusion' - the typical excuses still made by exoteric Christian ecclesiastics to justify withholding the truth.

A year later in Rome Notovich showed his labours to a cardinal who told him its publication would make him enemies (was that a veiled threat?), and concluded by offering to pay him money as compensation for his efforts - evidently a bribe to obtain the text's suppression. Other encounters garnered the same results.

In time, however, Notovich did publish his findings as 'The Unknown Life of Jesus Christ'. As might be expected it caused a furore - mostly negative - and denunciatory ink flew in all directions. Even the famed orientalist Max Müller joined in the imprecations. So beleaguered was the abbot of the Himis monastery by those who came with the intentions of stealing and destroying the manuscripts that he refused not only to show them but to even speak on the matter. When the would-be vandals demanded that he at least tell them if such manuscripts were really in the monastery library he would not even answer. Armed only with this they returned home to write diatribes in which the abbot's silence was cited as proof that Notovich's book was all fabrication. Some even attempted to prove that Notovich had never been in India. There are always those who do not deem honesty the best policy - especially in religion, and in Christianity particularly.

A generation later in 1922, Swāmī Abhedānanda, a direct disciple of Sri Rāmakrishna Paramhansa and Vice-President of the Rāmakrishna Mission, went to the Himis monastery and asked to see the manuscript of which Notovich had written. (The Swāmī had seen and read the book earlier in America.) Because by that time the furore had long ago died down, and also because the Swāmī was obviously not a curiosity seeker or potential thief or vandal, one of the Lamas showed him the manuscript - after assuring him that Notovich's account of his visit and convalescence in the monastery was completely true. The Lama further told the Swāmī that the manuscript he was showing him was a translation of the original which was kept in the library of the monastery of Marbour near



Lhasa. The original text, the Lama said, was in Pali, whereas the Himis manuscript was in Tibetan, consisting of fourteen chapters which contain a total of two hundred and twenty four verses. The Lama, who knew English, read out some of the verses in English, demonstrating that Notovich's translation was true and not a fabrication. He further said that the original text was written three or four years after the crucifixion, being compiled from the remembrances of those who had met Jesus, as well as the reports of some merchants who had actually witnessed the crucifixion.

Swāmī Abhedānanda was accompanied by a secretary who also wrote about their visit to Himis and their seeing the book and hearing the testimony of the Lamas. So we can feel absolutely sure that Notovich's account is reliable, and the translation is without fabrication. Because Notovich's book was so controversial and upsetting to many, it quickly went out of print and has been (usually) vainly sought after for nearly a century. Now it is available in more than one reprint.

I am going to give you the complete text here. One thing to keep in mind, though, is the fact that this is a third-hand translation and we may not be sure just how accurately we are given the meaning of the original. This means little in the historical parts, but when we come to the words of Jesus it is good to keep this in mind. Also, we are seeing Jesus through Buddhist eyes, so we are getting an interpretation as well as a historical record. Even more, we are getting an interpretive translation by Notovich - perhaps because he felt some of the elements would not be understood by certain-to-be-prejudiced nineteenth century European Christians. For

example, in the opening verse Notovich has "the heavens wept," whereas Swāmī Abhedānanda's Lama translator rendered it: "the gods shed tears in heaven." There is a difference. "The heavens wept" frankly makes no sense at all, except as a poetic expression for rain. It could mean that the inhabitants of the heavens wept, but who are they? No doubt Notovich felt it was prudent to omit reference to "gods" lest his readers in their narrow and dim ideas of what constituted monotheism become alienated at the very beginning of their perusal. Unfortunately for us, Swāmī Abhedānanda only set down a portion of the rendering of the text as it was orally translated for him by the Lama. However I will give any significant variations in his text (*as footnotes*).

# The Life of Saint Īśha<sup>1</sup>: the Best of the Sons of Men

## Chapter One

The Earth has trembled and the Gods in Heaven have wept because of a great crime which has been committed in the land of Israel.<sup>2</sup>

For they have tortured and there put to death the great and just Īśha, in whom dwelt the soul of the universe.<sup>3</sup>

Which was incarnate in a simple mortal in order to do good to men and to exterminate their evil thoughts.<sup>4</sup>

And in order to bring back man degraded by his sins to a life of peace, love, and happiness and to recall to him the one and indivisible Creator, whose mercy is infinite and without bounds.<sup>5</sup>

Hear what the merchants from Israel relate to us on this subject.

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<sup>1</sup> *In the translation, "Īssa" is the form used, but I have substituted "Īśha" as that is more correct. (Editor)*

<sup>2</sup> *"The Earth trembled and gods shed tears in heaven at the dreadful sins committed by the sons of Israel." (Abhedānanda) Of course this imputation of guilt is only the opinion of the Buddhist authors.*

<sup>3</sup> *"This was because they had inflicted endless pain on the Saint Īśha who held within himself the soul of the Universe and did him to death." (Abhedānanda)*

<sup>4</sup> *"In him was manifest the soul of the universe to do good to all and to wash away all sinful thoughts." (Abhedānanda)*

<sup>5</sup> *"He had come among men to remind sinners of the infinite compassion of God and bestow on them peace, happiness and Divine Grace." (Abhedānanda)*

## Chapter Two

The people of Israel, who dwelt on a fertile soil giving forth two crops a year and who possessed large flocks, excited by their sins the anger of God, Who inflicted upon them a terrible chastisement in taking from them their land, their cattle, and their possessions. Israel was reduced to slavery by the powerful and rich Pharaohs who then reigned in Egypt.

These treated the Israelites worse than animals, burdening them with difficult tasks and loading them with chains. They covered their bodies with weals and wounds, without giving them food or permitting them to dwell beneath a roof, to keep them in a state of continual terror and to deprive them of all human resemblance.

And in their great calamity, the people of Israel remembered their heavenly protector and, addressing themselves to him, implored his grace and mercy.

An illustrious Pharaoh then reigned in Egypt who had rendered himself famous by his numerous victories, the riches he had heaped up, and the vast palaces which his slaves had erected for him with their own hands.

This Pharaoh had two sons of whom the younger was called Mossa [Moses]. Learned Israelites taught him diverse sciences.

And they loved Mossa in Egypt for his goodness and the compassion which he showed to all those who suffered.

Seeing that the Israelites would not, in spite of the intolerable sufferings they were enduring, abandon their God to worship those made by the hand of man, which were gods of the Egyptian nation,

Mossa believed in their invisible God, who did not let their failing strength give way.

And the Israelite preceptors excited the ardour of Mossa and had recourse to him, praying him to intercede with the Pharaoh his father in favour of their co-religionists.<sup>6</sup>

Wherefore the Prince Mossa went to his father, begging him to ameliorate the fate of these unfortunates. But the Pharaoh became angered against him and only augmented the torments endured by his slaves.

It happened that a short time after, a great evil visited Egypt. The pestilence came to decimate there both the young and the old, the weak and the strong, and the Pharaoh believed in the resentment of his own gods against him.

But the Prince Mossa told his father that it was the God of his slaves who was interceding in favour of these unfortunates in punishing the Egyptians.

The Pharaoh then gave to Mossa his son an order to take all the slaves of the Jewish race, to conduct them outside the town, and to

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<sup>6</sup> *"It came to his [Moses'] notice that in spite of their endless misery and hardship the sons of Israel had not given up faith in the Lord of the Universe and had not taken to worshipping the petty gods of Egypt. Mossa believed in God whom he considered to be one and indivisible. Priests who acted as teachers to the Israelites prayed to Mossa that he should request his father, the great Pharaoh, to come to the aid of their co-religionists. This they thought would bring good to all."*

*(Abhedānanda)*

Mossa then made known to the Hebrew slaves that he had set them free in the name of their God, the God of Israel, and he went out with them from the city and from the land of Egypt.

He led them into the land they had lost by their many sins, he gave unto them laws, and enjoined them to pray always to the invisible Creator whose goodness is infinite.

On the death of Prince Mossa, the Israelites rigorously observed his laws, wherefore God recompensed them for the ills to which he had exposed them in Egypt.

Their kingdom became the most powerful of all the Earth, their kings made famous for their treasures, and a long peace reigned among the people of Israel.

### **Chapter Three**

The glory of the riches of Israel spread throughout the Earth, and the neighbouring nations bore them envy.

For the Most High Himself led the victorious arms of the Hebrews, and the pagans dared not attack them.

Unhappily, as man is not always true to himself, the fidelity of the Israelites to their God did not last long.

They began by forgetting all the favours which he had heaped upon them, invoked but seldom his name, and sought the protection of magicians and sorcerers.

The kings and the captains substituted their own laws for those which Mossa had written down for them. The temple of God and

the practice of worship were abandoned. The people gave themselves up to pleasure and lost their original purity.

Several centuries had elapsed since their departure from Egypt when God determined to exercise once more his chastisements upon them.

Strangers began to invade the land of Israel, devastating the country, ruining the villages, and carrying the inhabitants into captivity.

And there came at one time pagans from the country of Romeles [Rome, which was founded by Romulus], on the other side of the sea. They subdued the Hebrews and established among them military leaders who by delegation from Caesar ruled over them.

They destroyed the temples, they forced the inhabitants to cease worshipping the invisible God, and compelled them to sacrifice victims to the pagan deities.

They made warriors of those who had been nobles, the women were torn away from their husbands, and the lower classes, reduced to slavery, were sent by thousands beyond the seas.

As to the children, they were put to the sword. Soon in all the land of Israel naught was heard but groans and lamentations.

In this extreme distress, the people remembered their great God. They implored his grace and besought him to forgive them; and our Father, in his inexhaustible mercy, heard their prayer.

## Chapter Four

At this time came the moment when the all-merciful Judge elected to become incarnate in a human being.<sup>7</sup>

And the Eternal Spirit, dwelling in a state of complete inaction and of supreme beatitude, awoke and detached itself for an indefinite period from the Eternal Being.<sup>8</sup>

So as to show forth in the guise of humanity the means of self-identification with Divinity and of attaining to eternal felicity.<sup>9</sup>

And to demonstrate by example how man may attain moral purity [or: holiness of the mind and of how to attain immortality by separating<sup>10</sup>] and, by separating his soul from its mortal coil, the degree of perfection necessary to enter into the kingdom of heaven [God's heaven<sup>11</sup>], which is unchangeable and where happiness reigns eternal.

Soon after, a marvellous child was born in the land of Israel, God himself speaking by the mouth of this infant of the frailty [impermanence<sup>12</sup>] of the body and the grandeur [glory<sup>13</sup>] of the soul.

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<sup>7</sup> *"In His infinite compassion for the sinners the Lord and Father of the World willed to descend on Earth in human form." (Abhedānanda)*

<sup>8</sup> *"The eternal spirit without any beginning or end and in a state of complete inaction separated Himself from the all-pervading Supreme Soul and came to assume the form of a human being." (Abhedānanda)*

<sup>9</sup> *"He descended on Earth to show all living creatures the way to unite with God and to attain endless bliss." (Abhedānanda)*

<sup>10, 11, 12, 13</sup> *Abhedānanda*



The parents of the newborn child were poor people, belonging by birth to a family of noted piety, who, forgetting their ancient grandeur on Earth, praised the name of the Creator and thanked him for the ills with which he saw fit to prove them.<sup>14</sup>

To reward them for not turning aside from the way of truth, God blessed the firstborn of this family. He chose him for his elect and sent him to help those who had fallen into evil and to cure those who suffered.<sup>15</sup>

The divine child, to whom was given the name of Īśha, began from his earliest years to speak of the one and indivisible God, exhorting the souls of those gone astray to repentance and the purification of the sins of which they were culpable.

People came from all parts to hear him, and they marvelled at the discourses proceeding from his childish mouth. All the Israelites were of one accord in saying that the Eternal Spirit dwelt in this child.

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<sup>14</sup> *"The parents of this child were poor but full of piety and born of families noted for their purity and innocence. They cared little for worldly possessions and sang the glory of the Lord. It was their conviction that sorrows and setbacks experienced by them had all been ordained by God in order to test their integrity." (Abhedānanda)*

<sup>15</sup> *"To reward them for their patience and fortitude God blessed their firstborn. He had sent him for the redemption of the sinners and the recovery of the diseased to health." (Abhedānanda)*

When Īśha had attained the age of thirteen years, the epoch when an Israelite should take a wife, the house where his parents earned their living by carrying on a modest trade began to be a place of meeting for rich and noble people, desirous of having for a son-in-law the young Īśha, already famous for his edifying discourses in the name of the Almighty.

Then it was that Īśha left the parental house in secret, departed from Jerusalem, and with the merchants set out towards Sind, with the object of perfecting Himself in the Divine Word and of studying the laws of the great Buddhas.<sup>16</sup>

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<sup>16</sup> *"Īśha was unwilling to marry. He had already earned fame through his expounding the true nature of God. At the proposal of marriage he resolved to leave the house of his father in secret.*

*At this time his great desire was to achieve full realization of God-head and learn religion [dharma] at the feet of those who have attained perfection through meditation." (Abhedānanda)*

## Chapter Five

In the course of his fourteenth year, the young Īśha, blessed of God, came on this side of Sind and established himself among the Aryas in the land beloved of God.<sup>17</sup>

Fame spread the reputation of this marvellous child throughout the length of northern Sind, and when he crossed the country of the five rivers and the Rājputana, the devotees of the god Jainē prayed him to dwell among them.<sup>18</sup>

But he left the erring worshippers of Jainē and went to Jagannāth in the country of Orissa, where repose the mortal remains of Vyāsa-Krishna (Ved Vyās) and where the white priests of Brahma<sup>19</sup> made him a joyous welcome.<sup>20</sup>

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<sup>17</sup> "At the age of fourteen he crossed Sind and entered the holy land of the Aryans." (Abhedānanda) Aryans are not a racial or national group, but "those who strive upward" - the literal meaning of the word.

<sup>18</sup> "As he was passing all along through the land of the five rivers, his benign appearance, face radiating peace and comely forehead attracted Jain devotees who knew him to be one who had received blessings from God Himself. And they [the Jains] requested him to stay with them in their monastery. But he turned down their request. At this time he did not like to accept anyone's service." (Abhedānanda)

<sup>19</sup> That is, Brahmins whose special study was the White Yajur Veda.

<sup>20</sup> "In course of time he arrived at Jagannāth Dham [Puri], the abode of Vyāsa Krishna (Ved Vyās), and became the disciple of the Brahmins. He endeared himself to all and learnt how to read, understand and expound the Vedas." (Abhedānanda)

They taught him to read and understand the Vedas, to cure by aid of prayer, to teach, to explain the holy scriptures to the people, and to drive out evil spirits from the bodies of men, restoring unto them their sanity.

He passed six years at Jagannāth, at Rajagriha,<sup>21</sup> at Benares, and in the other holy cities. Everyone loved him, for Īśha lived in peace with the Vaiśhyas [the merchant class] and the Śhudras [the servant class], whom he instructed in the holy scriptures.

But the Brāhmans [priest class] and the Kshatriyas [warrior class] told him that they were forbidden by the great Para-Brahma to come near to those whom he had created from his side and his feet;<sup>22</sup> that the Vaiśhyas were only authorized to hear the reading of the Vedas, and this on festival days only; that the Śhudras were forbidden not only to assist at the reading of the Vedas, but also from contemplating them, for their condition was to serve in perpetuity as slaves to the Brāhmans, the Kshatriyas, and even the Vaiśhyas.

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<sup>21</sup> *The birthplace of Buddha.*

<sup>22</sup> *There is a passage in the Hindu scriptures that describes the Brahmin, Kshatriya, Vaiśhya, and Śhudra castes as originating respectively from the head, arms, thighs, and feet of God. This is of course symbolic of the psychological traits which determine a person's caste. A consideration of that is not for here, but I can assure you that the passage is correct, though wrong and foolish interpretations of it have prevailed into modern days, and likely will continue so. (Editor)*

"'Death only can set them free from their servitude' has said Para-Brahma. Leave them then and come and worship with us the gods, who will become incensed against thee if thou dost disobey them."

But Īśha listened not to their discourses and betook him to the Śhudras, preaching against the Brāhmans and the Kshatriyas.

He inveighed against the act of a man arrogating to himself the power to deprive his fellow beings of their rights of humanity, "For," said he, "God the Father makes no difference between his children; all to him are equally dear."

Īśha denied the divine origin of the Vedas and the Puranas. "For," taught he to his followers, "a law has already been given to man to guide him in his actions;

"Fear thy God, bend the knee before him only, and bring to him alone the offerings which proceed from thy gains."

Īśha denied the Trimurti and the incarnation of Para-Brahma in Vishnu, Śhiva, and other gods, for said he:

"The Judge Eternal, the Eternal Spirit, comprehends the one and indivisible soul of the universe, which alone creates, contains, and vivifies all.

"He alone has willed and created, he alone has existed since all eternity, and his existence will have no end. He has no equal either in the heavens or on Earth.

"The Great Creator has not shared his power with any living being, still less with inanimate objects, as they have taught to you; for he alone possesses omnipotence.

"He willed it and the world appeared. In a divine thought, he gathered together the waters, separating from them the dry portion of the globe. He is the principle of the mysterious existence of man, in whom he has breathed a part of his Being.

"And he has subordinated to man the earth, the waters, the beasts, and all that he has created and that he himself preserves in immutable order, fixing for each thing the length of its duration.

"The anger of God will soon be let loose against man; for he has forgotten his Creator, he has filled his temples with abominations, and he worships a crowd of creatures which God has made subordinate to him.

"For to do honour to stones and metals, he sacrifices human beings, in whom dwells a part of the spirit of the Most High.

"For he [the human being] humiliates those who work by the sweat of their brow to acquire the favour of an idler seated at his sumptuous board.

"Those who deprive their brethren of divine happiness shall be deprived of it themselves. The Brāhmans and the Kshatriyas shall become the Śhudras, and with the Śhudras the Eternal shall dwell everlastingly.

"Because in the day of the last judgment the Śhudras and the Vaiśhyas will be forgiven much because of their ignorance, while God, on the contrary, will punish with his wrath those who have arrogated to themselves His rights.

The Vaiśhyas and the Śhudras were filled with great admiration and asked Īśha how they should pray so as not to lose their eternal felicity.

"Worship not the idols, for they hear you not. Listen not to the Vedas, for their truth is counterfeit. Never put yourself in the first place and never humiliate your neighbour.

"Help the poor, support the weak, do ill to no one, and covet not that which thou hast not and which thou seest belongeth to another."

## **Chapter Six**

The white priests and the warriors, becoming acquainted with the discourses of Īśha addressed to the Śhudras, resolved upon his death and sent with this intent their servants to seek out the young prophet.

But Īśha, warned of his danger by the Śhudras, left the neighbourhood of Jagannāth by night, reached the mountain, and established himself in the country of Gautamides, the birthplace of the great Buddha Sakyamuni, in the midst of a people worshipping the one and sublime Brahma.

After having perfected himself in the Pali language, the just Īśha applied himself to the study of the sacred writings of the Sutras – *Buddhist teachings*'.

Six years after, Īśha, whom the Buddha had elected to spread his holy word, had become a perfect expositor of the sacred writings.

Then he left Nepal and the Himalayan mountains, descended into the valley of Rājputana, and went towards the west, preaching to diverse peoples the supreme perfection of man, which is - to do good to one's neighbour, being the sure means of merging oneself rapidly in the Eternal Spirit: "He who shall have regained his original purity," said Īśha, "will die having obtained remission for his sins, and he will have the right to contemplate the majesty of God."

In crossing pagan territories, the divine Īśha taught that the worship of visible gods was contrary to the law of nature.

"For man," said he, "has not been permitted to see the image of God, and yet he has made a host of deities in the likeness of the Eternal.

"Moreover, it is incompatible with the human conscience to make less matter of the grandeur of divine purity than of animals and objects executed by the hand of man in stone or metal.

"The Eternal Lawgiver is one, there is no other God but he. He has not shared the world with anyone, neither has he informed anyone of his intentions.

"Even as a father would act towards his children, so will God judge men after their deaths according to the laws of his mercy. Never would he so humiliate his child as to transmigrate his soul, as in a purgatory, into the body of an animal."

"The heavenly law," said the Creator by the mouth of Īśha, "is opposed to the immolation of human sacrifices to an image or to an animal, for I have consecrated to man all the animals and all that the Earth contains.



"All things have been sacrificed to man, who is directly and intimately associated with me his Father, therefore he who shall have stolen from me my child will be severely judged and chastised by the divine law.

"Man is naught before the Eternal Judge, as the animal is naught before man.

"Wherefore I say unto you, Leave your idols and perform not rites which separate you from your Father, associating you with the priests from whom the heavens have turned away.

"For it is they who have led you from the true God and whose superstitions and cruelties conduce to the perversion of your soul and the loss of all moral sense."

## **Chapter Seven**

The words of Īśha spread among the pagans in the midst of the countries he traversed, and the inhabitants forsook their idols.

Seeing which the priests exacted of him who glorified the name of the true God, reason in the presence of the people for the reproaches he made against them and a demonstration of the nothingness of their idols.

And Īśha made answer to them: "If your idols and your animals are powerful and really possessed of supernatural strength, then let them strike me to the Earth."

"Work then a miracle," replied the priests, "and let thy God confound our gods, if they inspire him with contempt."

But Īśha then said: "The miracles of our God have been worked since the first day when the universe was created, they take place every day and at every moment. Whosoever seeth them not is deprived of one of the fairest gifts of life.

"And it is not against pieces of stone, metal, or wood, which are inanimate, that the anger of God will have full course; but it will fall on men, who, if they desire their salvation, must destroy all the idols they have made.

"Even as a stone and a grain of sand, naught as they are in the sight of man, wait patiently the moment when he shall take and make use of them,

"So man must await the great favour that God shall accord him in his final judgment.

"But woe unto you, ye enemies of men, if it be not a favour that you await but rather the wrath of the Divinity - woe unto you if ye expect miracles to bear witness to his power.

"For it will not be the idols that he will annihilate in his anger but those who shall have erected them. Their hearts shall be consumed with eternal fire, and their lacerated bodies shall go to satiate the hunger of wild beasts.

"God will drive the impure from among his flocks, but he will take back to himself those who shall have gone astray through not having recognized the portion of spirituality within them."

Seeing the powerlessness of their priests, the pagans had still greater faith in the sayings of Īśha and, fearing the anger of the

Divinity, broke their idols to pieces. As for the priests, they fled to escape the vengeance of the populace.

And Īśha further taught the pagans not to strive to see the Eternal Spirit with their eyes but to endeavour to feel him in their hearts and by purity of soul to render themselves worthy of his favours.

"Not only," said he unto them, "abstain from consuming human sacrifices, but immolate no creature to whom life has been given, for all things that exist have been created for the profit of man.

"Do not steal the goods of your neighbour, for that would be to deprive him of what he has acquired by the sweat of his brow.

"Deceive no one, so as not to be yourselves deceived. Endeavour to justify yourself before the last judgment, for then it will be too late."

"Do not give yourselves up to debauchery, for that would be to violate the laws of God.

"You shall attain to supreme happiness, not only in purifying yourselves, but also in guiding others in the way that shall permit them to gain original perfection."<sup>23</sup>

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<sup>23</sup> *Jesus is teaching them to observe the Five Precepts of Buddhism.*

## Chapter Eight

The neighbouring countries resounded with the prophecies of Īśha, and when he entered into Persia the priests became alarmed and forbade the inhabitants to listen to him.

And when they saw all the villages welcoming him with joy and listening devoutly to his sermons, they gave orders to arrest him and had him brought before the high priest, where he underwent the following interrogation:

"Of what new God dost thou speak? Art thou not aware, unhappy man, that Saint Zoroaster is the only just one admitted to the privilege of communion with the Supreme Being,

"Who ordered the angels to put down in writing the word of God for the use of his people, laws that were given to Zoroaster in paradise?

"Who then art thou to dare here to blaspheme our God and to sow doubt in the hearts of believers?"

And Īśha said unto them: "It is not of a new God that I speak but of our Heavenly Father, who has existed since all time and who will still be after the end of all things.

"It is of Him that I have discoursed to the people, who, like unto innocent children, are not yet capable of comprehending God by the simple strength of their intelligence or of penetrating into his divine and spiritual sublimity.

"But even as a babe discovers in the darkness its mother's breast, so even your people, who have been led into error by your erroneous

doctrine and your religious ceremonies, have recognized by instinct their Father in the Father of whom I am the prophet.

"The Eternal Being has said to your people through the medium of my mouth: 'You shall not worship the sun, for it is but a part of the world which I have created for man.

"The sun rises in order to warm you during your work; it sets to allow you the repose which I myself have appointed.

"It is to me, and to me alone, that you owe all that you possess, all that is to be found about you, above you, and below you."

"But," said the priests, "how could a people live according to the rules of justice if it had no preceptors?"

Then Īśha answered, "So long as the people had no priests, the natural law governed them, and they preserved the candour of their souls.

"Their souls were with God, and to commune with the Father they had recourse to the medium of no idol or animal, nor to the fire, as is practiced here.

"You contend that one must worship the sun, the spirit of good and of evil. Well, I say unto you, your doctrine is a false one, the sun acting not spontaneously but according to the will of the invisible Creator who gave it birth.

"And who has willed it to be the star that should light the day, to warm the labour and the seedtime of man.

"The Eternal Spirit is the soul of all that is animate. You commit a great sin in dividing it into a spirit of evil and a spirit of good, for there is no God outside the good,

"Who, like unto the father of a family, does but good to his children, forgiving all their faults if they repent them.

"The spirit of evil dwells on the Earth in the hearts of those men who turn aside the children of God from the strait path."

"Wherefore I say unto you, Beware of the day of judgment, for God will inflict a terrible chastisement upon all those who shall have led his children astray from the right path and have filled them with superstitions and prejudices;

"Those who have blinded them that see, conveyed contagion to the healthy, and taught the worship of the things that God has subordinated to man for his good and to aid him in his work.

"Your doctrine is therefore the fruit of your errors, for desiring to bring near to you the God of truth, you have created for yourselves false gods."

After having listened to him, the magi determined to do him no harm. But at night, when all the town lay sleeping, they conducted him outside of the walls and abandoned him on the high road, in the hope that he would soon become a prey to the wild beasts.

But, protected by the Lord our God, Saint Īśha continued his way unmolested.

## Chapter Nine

Īśha, whom the Creator had elected to remind a depraved humanity of the true God, had reached his twenty-ninth year when he returned to the land of Israel.

Since his departure the pagans [i.e. the Romans] had inflicted still more atrocious sufferings on the Israelites, who were a prey to the deepest despondency.

Many among them had already begun to abandon the laws of their God and those of Mossa in the hope of appeasing their savage conquerors.

In the face of this evil, Īśha exhorted his compatriots not to despair because the day of the redemption of sins was at hand, and he confirmed them in the belief which they had in the God of their fathers.

"Children, do not give yourselves up to despair," said the Heavenly Father by the mouth of Īśha, "for I have heard your voice, and your cries have reached me.

"Do not weep, O my beloved ones! For your grief has touched the heart of your Father, and he has forgiven you, even as he forgave your forefathers.

"Do not abandon your families to plunge yourselves into debauchery, do not lose the nobility of your feelings, and do not worship idols who will remain deaf to your voices.

"Fill my temple with your hope and with your patience and abjure not the religion of your fathers, for I alone have guided them and have heaped them with benefits.

"You shall lift up those who have fallen, you shall give food to the hungry, and you shall come to the aid of the sick, so as to be all pure and just at the day of the last judgment which I prepare for you."

The Israelites came in crowds at the word of Īśha, asking him where they should praise the Heavenly Father, seeing that the enemy had razed their temples to the ground and laid low their sacred vessels.<sup>24</sup>

And Īśha made answer to them that God had not in view temples erected by the hands of man, but he meant that the human heart was the true temple of God.

"Enter into your temple, into your heart. Illumine it with good thoughts and the patience and immovable confidence which you should have in your Father.

"And your sacred vessels, they are your hands and your eyes. See and do that which is agreeable to God, for in doing good to your neighbour you accomplish a rite which embellishes the temple wherein dwells he who gave you life.

"For God has created you in his own likeness - innocent, with pure souls and hearts filled with goodness, destined not for the

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<sup>24</sup> *The Buddhist authors are confusing this time period with the various incursions and persecutions that took place before Christ under various conquerors - but not the Romans. To give them their due it must be said that the Romans were exceedingly tolerant of Jewish ways, even to the point of veiling the images on their standards whenever they entered Jerusalem, because of the Jewish prohibition of imagery. For such proud conquerors this was a remarkable concession indeed. (Editor)*



conception of evil schemes but made to be sanctuaries of love and justice.

"Wherefore I say unto you, sully not your hearts, for the Supreme Being dwells therein eternally.

"If you wish to accomplish works marked with love or piety, do them with an open heart and let not your actions be governed by calculations or the hope of gain.

"For such actions would not help to your salvation, and you would fall into that state of moral degradation where theft, lying, and murder pass for generous deeds."

## **Chapter Ten**

Saint Īśha went from one town to another, strengthening by the word of God the courage of the Israelites, who were ready to succumb to the weight of their despair, and thousands of men followed him to hear him preach.

But the chiefs of the towns became afraid of him, and they made known to the principal governor who dwelt at Jerusalem that a man named Īśha had arrived in the country; that he was stirring up by his discourses the people against the authorities, that the crowd listened to him with assiduity, neglected the works of the state, and affirmed that before long it would be rid of its intrusive governors.

Then Pilate, governor of Jerusalem, ordered that they should seize the person of the preacher Īśha, that they should bring him into the town and lead him before the judges. But in order not to excite the

anger of the populace, Pilate charged the priests and the learned Hebrew elders to judge him in the temple.

Meanwhile Īśha, continuing his preachings, arrived at Jerusalem; and, having learnt of his arrival, all the inhabitants, knowing him already by reputation, went out to meet him.

They greeted him respectfully and opened to him the gates of their temple in order to hear from his mouth what he had said in the other cities of Israel.

And Īśha said unto them: "The human race perishes because of its lack of faith, for the darkness and the tempest have scattered the flocks of humanity and they have lost their shepherds.

"But the tempest will not last forever, and the darkness will not always obscure the light. The sky will become once more serene, the heavenly light will spread itself over the Earth, and the flocks gone astray will gather around their shepherd.

"Do not strive to find straight paths in the darkness, lest ye fall into a pit; but gather together your remaining strength, support one another, place your confidence in your God, and wait till light appears.

"He who sustains his neighbour, sustains himself, and whosoever protects his family, protects the people and the state.

"For be sure that the day is at hand when you shall be delivered from the darkness, you shall be gathered together as one family; and your enemy, who ignores what the favour of God is, shall tremble with fear.

The priests and the elders who were listening to him, filled with admiration at his discourse, asked him if it were true that he had tried to stir up the people against the authorities of the country, as had been reported to the governor Pilate.

"Can one excite to insurrection men gone astray, from whom the obscurity has hidden their door and their path?" replied Īśha. "I have only warned the unfortunate, as I do here in this temple, that they may not further advance along the darkened way, for an abyss is open under their feet.

"Earthly power is not of long duration, and it is subject to many changes. Of what use that man should revolt against it, seeing that one power always succeeds to another power? And thus it will come to pass until the extinction of humanity.

"Against which, see you not that the mighty and the rich sow among the sons of Israel a spirit of rebellion against the eternal power of heaven?"

The elders then asked: "Who art thou, and from what country dost thou come? We have not heard speak of thee before, and we know not even thy name."

"I am an Israelite," replied Īśha. "From the day of my birth I saw the walls of Jerusalem, and I heard the weeping of my brothers reduced to slavery and the lamentations of my sisters who were carried away by the pagans.

"And my soul was filled with sadness when I saw that my brethren had forgotten the true God. As a child, I left my father's house and went to dwell among other peoples.

"But having heard that my brethren were suffering still greater tortures, I have come back to the country where my parents dwell to remind my brothers of the faith of their forefathers, which teaches us patience on Earth to obtain perfect and sublime happiness in heaven."

And the learned elders put him this question: "It is said that thou deniest the laws of Mossa and that thou teachest the people to forsake the temple of God?"

And Īśha replied: "One cannot demolish that which has been given by our Heavenly Father, neither that which has been destroyed by sinners; but I have enjoined the purification of the heart from all blemish, for it is the true temple of God.

"As to the laws of Mossa, I have endeavoured to establish them in the hearts of men. And I say unto you that you do not understand their real meaning, for it is not vengeance but mercy that they teach; only the sense of these laws has been perverted."

## **Chapter Eleven**

Having hearkened unto Īśha, the priests and the wise elders decided among themselves not to judge him, for he did harm to no one. And presenting themselves before Pilate, appointed governor of Jerusalem by the pagan king of the country of Romeles, they addressed him thus:

"We have seen the man whom thou accusest of inciting our people to rebellion, we have heard his discourses, and we know him to be our compatriot.

"But the chiefs of the cities have made thee false reports, for this is a just man who teaches the people the word of God. After having interrogated him, we dismissed him, that he might go in peace."

The governor then became enraged and sent near to Īśha his servants in disguise, so that they might watch all his actions and report to the authorities the least word that he should address to the people.

In the meantime, Saint Īśha continued to visit the neighbouring towns, preaching the true ways of the Creator, exhorting the Hebrews to patience, and promising them a speedy deliverance.

And during all this time, many people followed him wherever he went, several never leaving him but becoming his servitors.

And Īśha said: "Do not believe in miracles wrought by the hand of man, for he who dominates over nature is alone capable of doing that which is supernatural, whilst man is powerless to stay the anger of the winds or to spread the rain.

"Nevertheless, there is one miracle which it is possible for man to accomplish. It is when, full of a sincere belief, he decides to root out from his heart all evil thoughts, and when to attain his end he forsakes the paths of iniquity.

"And all the things that are done without God are but errors, seductions, and enchantments, which only demonstrate to what an extent the soul of him who practices this art is full of shamelessness, falsehood, and impurity.

"Put not your faith in oracles; God alone knows the future: he who has recourse to diviners profanes the temple which is in his heart and gives a proof of distrust towards his Creator."

"Faith in diviners and in their oracles destroys the innate simplicity of man and his childlike purity. An infernal power takes possession of him, forcing him to commit all sorts of crimes and to worship idols;

"Whereas the Lord our God, who has no equal, is one, almighty, omniscient, and omnipresent. It is he who possesses all wisdom and all light.

"It is to him you must address yourselves to be consoled in your sorrows, helped in your works, and cured in your sickness. Whosoever shall have recourse to him shall not be denied."

"The secret of nature is in the hands of God. For the world, before it appeared, existed in the depth of the divine thought, it became material and visible by the will of the Most High."

"When you address yourselves to him, become again as children, for you know neither the past, the present, nor the future, and God is the Master of all time."

## **Chapter Twelve**

"Righteous man," said unto him the spies of the governor of Jerusalem, "tell us if we shall perform the will of our Caesar or await our speedy deliverance."

And Īśha, having recognized them as people appointed to follow him, replied: "I have not said to you that you shall be delivered from

Caesar. It is the soul plunged in error that shall have its deliverance."

"As there can be no family without a head, so there can be no order among a people without a Caesar; to him implicit obedience should be given, he alone being answerable for his acts before the supreme tribunal."

"Does Caesar possess a divine right?" further asked of him the spies. "And is he the best of mortals?"

"There should be no better among men, but there are also sufferers, whom those elected and charged with this mission should care for, making use of the means conferred on them by the sacred law of our Heavenly Father.

"Mercy and justice are the highest attributes of a Caesar; his name will be illustrious if he adhere to them.

"But he who acts otherwise, who exceeds the limit of power that he has over his subordinates, going so far as to put their lives in danger, offends the great Judge and loses his dignity in the sight of man."

At this juncture, an old woman who had approached the group, the better to hear Īśha, was pushed aside by one of the spies, who placed himself before her.

Then Īśha held forth: "It is not meet that a son should set aside his mother, taking her place. Whosoever respecteth not his mother, the most sacred being after his God, is unworthy of the name of son.

"Listen, then, to what I say unto you: Respect woman, for she is the mother of the universe, and all the truth of divine creation lies in her.

"She is the basis of all that is good and beautiful, as she is also the germ of life and death. On her depends the whole existence of man, for she is his natural and moral support.

"She gives birth to you in the midst of suffering. By the sweat of her brow she rears you, and until her death you cause her the gravest anxieties. Bless her and worship her, for she is your one friend, your one support on Earth.

"Respect her, uphold her. In acting thus you will win her love and her heart. You will find favour in the sight of God and many sins shall be forgiven you.

"In the same way, love your wives and respect them, for they will be mothers tomorrow, and each later on the ancestress of a race.

"Be lenient towards woman. Her love ennobles man, softens his hardened heart, tames the brute in him, and makes of him a lamb.

"The wife and the mother are the inappreciable treasures given unto you by God. They are the fairest ornaments of existence, and of them shall be born all the inhabitants of the world.

"Even as the God of armies separated of old the light from the darkness and the land from the waters, woman possesses the divine faculty of separating in a man good intentions from evil thoughts.

"Wherefore I say unto you, after God your best thoughts should belong to the women and the wives, woman being for you the temple wherein you will obtain the most easily perfect happiness.



"Imbue yourselves in this temple with moral strength. Here you will forget your sorrows and your failures, and you will recover the lost energy necessary to enable you to help your neighbour.

"Do not expose her to humiliation. In acting thus you would humiliate yourselves and lose the sentiment of love, without which nothing exists here below.

"Protect your wife, in order that she may protect you and all your family. All that you do for your wife, your mother, for a widow or another woman in distress, you will have done unto your God."

## **Chapter Thirteen**

Saint Īśha taught the people of Israel thus for three years, in every town, in every village, by the waysides and on the plains; and all that he had predicted came to pass.

During all this time the disguised servants of Pilate watched him closely without hearing anything said like unto the reports made against Īśha in former years by the chiefs of the towns.

But the governor Pilate, becoming alarmed at the too great popularity of Saint Īśha, who according to his adversaries sought to stir up the people to proclaim him king, ordered one of his spies to accuse him.

Then soldiers were commanded to proceed to his arrest, and they imprisoned him in a subterranean cell where they tortured him in various ways in the hope of forcing him to make a confession which should permit of his being put to death.

The Saint, thinking only of the perfect beatitude of his brethren, supported all his sufferings in the name of his Creator.

The servants of Pilate continued to torture him and reduced him to a state of extreme weakness, but God was with him and did not allow him to die.

Learning of the sufferings and the tortures which their Saint was enduring, the high priests and the wise elders went to pray the governor to set Īśha at liberty in honour of an approaching festival.

But the governor straightway refused them this. They then prayed him to allow Īśha to appear before the tribunal of the ancients so that he might be condemned or acquitted before the festival, and to this Pilate consented.

The next day the governor assembled together the chief captains, priests, wise elders, and lawyers so that they might judge Īśha.

They brought him from his prison and seated him before the governor between two thieves to be judged at the same time as he, in order to show unto the crowd that he was not the only one to be condemned.

And Pilate, addressing himself to Īśha, said unto him: "O man! is it true that thou incitest the people against the authorities with the intent of thyself becoming king of Israel?"

"One becomes not king at one's own will," replied Īśha, "and they have lied who have told thee that I stir up the people to rebellion. I have never spoken of other than the King of Heaven, and it is he I teach the people to worship.

"For the sons of Israel have lost their original purity, and if they have not recourse to the true God, they will be sacrificed and their temple shall fall into ruins."

"As temporal power maintains order in a country, I teach them accordingly not to forget it. I say unto them: 'Live conformably to your station and your fortune, so as not to disturb the public order.' And I have exhorted them also to remember that disorder reigns in their hearts and in their minds.

"Wherefore the King of Heaven has punished them and suppressed their national kings. Nevertheless, I have said unto them: 'If you become resigned to your destinies, as a reward the kingdom of heaven shall be reserved for you.'"

At this moment, the witnesses were brought forward, one of whom made the following deposition: "Thou hast said to the people that the temporal power is as naught against that of the king who shall soon deliver the Israelites from the pagan yoke."

"Blessed art thou," said Īśha, "for having spoken the truth. The King of Heaven is greater and more powerful than the terrestrial law, and his kingdom surpasses all the kingdoms of the Earth.

"And the time is not far off when, conforming to the divine will, the people of Israel shall purify them[selves] of their sins; for it has been said that a forerunner will come to proclaim the deliverance of the people, gathering them into one fold."

And the governor, addressing himself to the judges, said: "Dost hear? The Israelite Īśha confesses to the crime of which he is

accused. Judge him, then, according to your laws, and pronounce against him capital punishment."

"We cannot condemn him," replied the priests and the elders. "Thou hast just heard thyself that his allusions were made regarding the King of Heaven and that he has preached naught to the sons of Israel which could constitute an offense against the law."

The governor Pilate then sent for the witness who, at his instigation, had betrayed Īśha. The man came and addressed Īśha thus: "Didst thou not pass thyself off as the king of Israel when thou saidest that he who reigns in the heavens had sent thee to prepare his people?"

And Īśha, having blessed him, said: "Thou shalt be pardoned, for what thou sayest does not come from thee!" Then, addressing himself to the governor: "Why humiliate thy dignity, and why teach thy inferiors to live in falsehood, as without doing so thou hast power to condemn the innocent?"

At these words the governor became exceeding wroth, ordering the sentence of death to be passed upon Īśha and the acquittal of the two thieves.

The judges, having consulted together, said unto Pilate: "We will not take upon our heads the great sin of condemning an innocent man and acquitting thieves. That would be against the law.

"Do then as thou wilt." Saying which the priests and the wise elders went out and washed their hands in a sacred vessel, saying: "We are innocent of the death of this just man."

## Chapter Fourteen

By the order of the governor, the soldiers then seized Īśha and the two thieves, whom they led to the place of execution, where they nailed them to crosses erected on the ground.

All the day the bodies of Īśha and the two thieves remained suspended, terrible to behold, under the guard of the soldiers; the people standing all around, the relations of the sufferers praying and weeping.

At sunset the sufferings of Īśha came to an end. He lost consciousness, and the soul of this just man left his body to become absorbed in the Divinity.

Thus ended the earthly existence of the reflection of the Eternal Spirit under the form of a man who had saved hardened sinners and endured many sufferings.

Meanwhile, Pilate became afraid of his action and gave the body of the Saint to his parents, who buried it near the spot of his execution. The crowd came to pray over his tomb, and the air was filled with groans and lamentations.

Three days after, the governor sent his soldiers to carry away the body of Īśha to bury it elsewhere, fearing otherwise a popular insurrection.

The next day the crowd found the tomb open and empty. At once the rumour spread that the supreme Judge had sent his Angels to carry away the mortal remains of the Saint in whom dwelt on Earth a part of the Divine Spirit.

When this rumour reached the knowledge of Pilate, he became angered and forbade anyone, under the pain of slavery and death, to pronounce the name of Īśha or to pray the Lord for him.

But the people continued to weep and to glorify aloud their Master, wherefore many were led into captivity, subjected to torture, and put to death.

And the disciples of Saint Īśha abandoned the land of Israel and scattered themselves among the heathen, preaching that they should renounce their errors, bethink them of the salvation of their souls and of the perfect felicity awaiting humanity in that immaterial world of light where, in repose and in all his purity, the Great Creator dwells in perfect majesty.

The pagans, their kings, and their warriors listened to the preachers, abandoned their absurd beliefs, and forsook their priests and their idols to celebrate the praise of the all-wise Creator of the universe, the King of kings, whose heart is filled with infinite mercy.

So ends 'The Unknown Life of Jesus Christ'.

## **Regarding the existence of the Ladakh manuscript**

Since it is still being claimed that Notovich was a fraud, it will be good to add some more evidence regarding the manuscript he discovered.

Besides Swāmī Abhedānanda, another disciple of Sri Rāmakrishna, Swāmī Trigunātītānanda went to the Himis monastery. The monks there assured him that Notovitch had spent some time in the monastery as he claimed, and they also showed him the manuscript. He was also shown two paintings of Īśha. One was a depiction of His conversation with the Samaritan Woman at the well. The other was of Īśha meditating in the Himalayan forest surrounded by wild beasts that were tamed by His very presence. While in America the Swāmī described this latter painting to an American artist who reproduced it. (This is the painting on the cover of this booklet.)

Later, Dr. Nicholas Roerich, the renowned scholar, philosopher, and explorer, travelled in Ladakh and also was shown the manuscript and assured by the monks that Sri Īśha had indeed lived in several Buddhist monasteries during His "lost years." He wrote about his own viewing of the scrolls in his book *The Heart of Asia*.

In 1921 the Himis monastery was visited by Henrietta Merrick who, in her book *In the World's Attic* tells of learning about the records of Īśha's life that were kept there. She wrote: "In Leh is the legend of Jesus who is called Īśha, and the Monastery at Himis holds precious documents fifteen hundred years old which tell of the days that he passed in Leh where he was joyously received and where he preached."

In 1939 Elizabeth Caspari (who later established the first Montessori school in the United States) and Mrs. Clarence Gasque visited the Himis monastery. The Abbot showed her some scrolls, which he allowed her to examine, saying: "These books say your Jesus was here."

Robert Ravicz, a former professor of anthropology at California State University at Northridge, visited Himis in 1975. A Ladakh physician he met there spoke of Jesus' having been there during His 'lost years'.

In the late 1970s Edward Noack, author of *Amidst Ice and Nomads in High Asia*, and his wife visited the Himis monastery. A monk there told him: "There are manuscripts in our library that describe the journey of Jesus to the East."

Toward the end of the twentieth century the diaries of a Moravian Missionary, Karl Marx, were discovered in which he writes of Notovitch and his finding of scrolls about 'Saint Īśha'.

(Notovitch also claimed that the Vatican Library had sixty-three manuscripts from India, China, Egypt, and Arabia - all giving information about Śhrī Īśha's life.)



## **The Nātha-nām'āvali** - *'list of names of the Masters'*

In the latter part of the nineteenth century Sri Vijay Krishna Goswami, another disciple of Sri Rāmakrishna, chanced to travel with a group of very austere wandering ascetics in Western India that are known as Nāth Yogis. During conversations with them they referred to one of their major gurus whom they called Īśha Nāth. Intrigued, he asked for more information and they showed him a book called the Nātha-nām'āvali. Here is the relevant portion of that book:

"Īśha Nātha came to India at the age of fourteen. After this he returned to his own country and began preaching. Soon after, his brutish and materialistic countrymen conspired against him and had him crucified. After crucifixion, or perhaps even before it, Īśha Nātha entered samādhi – *'deep meditation'* by means of yoga.

"Seeing him thus, the Jews presumed he was dead, and buried him in a tomb. At that very moment however, one of his gurus, the great Chetan Nātha, happened to be in profound meditation in the lower reaches of the Himalayas, and he saw in a vision the tortures which Īśha Nātha was undergoing. He therefore made his body lighter than air and passed over to the land of Israel.

"The day of his arrival was marked with thunder and lightning, for the gods were angry with the Jews, and the whole world trembled. When Chetan Nātha arrived, he took the body of Īśha Nātha from the tomb, woke him from his samādhi, and later led him off to the sacred land of the Āryans. Īśha Nātha then established an ashram in the lower regions of the Himalayas and he established the cult of the lingam there."

This tells us the age of Jesus when He reached India. In samadhi yogis often leave their bodies, so it is not amiss to say that Jesus did indeed "die" on the cross. "The cult of the lingam" refers to the Śhaivite branch of Hinduism.<sup>25</sup> However, at that time Śhaivism was something very different from what it is now in India. "Śhiva," which literally means "He Who is All Bliss and the Giver of Happiness," was considered a name of the Absolute Being and often carried the connotation of God as Infinite Light. Basically Śhaivism was that philosophy which now is called Advaita Vedanta, and Yoga was its prime characteristic.

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<sup>25</sup> *For more about this and the ancient Śhaivite connections in Israel, see The Christ of India.*

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## **The Mosque of Fatehpur Sikri**

In the sixteenth century Akbar the Great build a mosque which has these two inscriptions:

"Jesus (peace be upon him) has said, 'The world is a bridge. Pass over it, but do not settle down on it! He who hopes for an hour may hope for eternity! The world is but an hour: spend it in devotion, for the rest is of no worth.'"

"Jesus (peace be upon him) has said, 'The world is a proud house, take this as a warning and do not build on it!'"

These quotations have no reference to the actual life of Jesus, but they do show that words of Jesus were known in India that were unknown elsewhere, thereby indicating that Jesus had lived in India and His memory and words remained alive there.

## **Indian Sufi Traditions**

Jesus is a major spiritual factor for the Sufis of India. "The seal of universal holiness, above which there is no other holy, is our Lord Jesus." "The soul who realized the truth even before he claimed to be Alpha and Omega, is Christ." These two statements are from the Indian Sufi tradition. Here are some saying of Jesus recorded in Indian Sufi books:

"Jesus, son of Mary, may peace be upon him, said: 'He who seeks after the world is like one who drinks sea water. The more he drinks, the more his thirst increases, until it kills him.'"

"Jesus, son of Mary, may peace be upon him, said: "The world consists of three days: yesterday, which has passed, from which you have gained nothing; tomorrow, of which you do not know whether you will reach it or not; and today, in which you exist, so avail yourself of it!"

"When Jesus, son of Mary, may peace be upon him, was asked: 'How are you this morning?' he replied: 'Unable to forestall what I hope, or to put off what I fear, bound by my works, with all my good in another's hand. There is no poor man poorer than I.'"

## **Bhavishya Mahā Purāna**

One ancient book of Kashmiri history, the Bhavishya Maha Purana, gives the following account of the meeting of a king of Kashmir with Jesus sometime after the middle of the first century:

"When the king of the Sakas came to the Himalayas, he saw a dignified person of golden complexion wearing a long white robe.

Astonished to see this foreigner, he asked, 'Who are you?' The dignified person replied in a pleasant manner: 'Know me as Son of God [Īśha Pūtram], or Born of a Virgin [Kumāri-garbha-sambhavam]. Being given to truth and penances, I preached the Dharma to the mlechchhas –'foreigners' ....O King, I hail from a land far away, where there is no truth, and evil knows no limits. I appeared in the country of the mlechchhas as Īśha Masiha [Jesus Messiah] and I suffered at their hands. For I said unto them, "'Remove all mental and bodily impurities. Remember the Name of our Lord God. Meditate upon Him Whose abode is in the centre of the sun.'"<sup>26</sup> There in the land of mlechchbbha darkness, I taught love, truth, and purity of heart. I asked human beings to serve the Lord. But I suffered at the hands of the wicked and the guilty. In truth, O King, all power rests with the Lord, Who is in the centre of the sun. And the elements, and the cosmos, and the sun, and God Himself, are forever. Perfect, pure, and blissful, God is always in my heart. Thus my Name has been established as Īśha Masiha.' After having heard the pious words from the lips of this distinguished person, the king felt peaceful, made obeisance to him, and returned."

This supports the tradition of the Nātha-nām'āvali that after His resurrection Jesus returned to India and lived there.

Another Kashmiri history, the Rāja-tarangini, written in 1148 A.D., says that a great saint named Īśhana lived at Īshabar on the bank of Dal Lake and had many disciples, one of which he raised from the dead.

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- *If you found this article informative, visit 'The Christ of India' for more in-depth information.*