Jesus Chronicles

By

Carol Lamb

FREE READ
CHAPTER 8: ISSA

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AUTHOR'S NOTE

Truth and Light Chronicles and Jesus Chronicles were originally written as one book and they are meant to be read as such. The subject matter and historical time line deserved and required a specific focus and so one book became two. While it is hoped that the reader may enjoy each in its own right, the purpose of Truth and Light Chronicles was to provide an alternative esoteric framework of the spiritual journey of mankind from which to consider the significance of the life and teachings of Jesus Christ.

Jesus Chronicles investigates the life of Jesus from the perspective of the sacred texts of East and West, compiled by those who revered him; restoring the 'lost teachings' rediscovered in the 20th Century and absent from the orthodox account. An understanding of the metaphysical explanation for his miracles and works will be enhanced, by reading Truth and Light Chronicles. Ancient spiritual archives provide the foundation for both books, the aim being to restore what has been faithfully preserved by the few through the ages and lost to the many in the 21st Century.

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CHAPTER 8

ISSA

If the Isles of B'rith were a familiar landscape to Jesus during his earliest years, where was he during his teens and twenties since theologians agree he did not begin to preach in Palestine until around the age of thirty? If we choose to accept that the mission of Jesus was global, we should perhaps expect to find him visiting many lands. Sadly this is one more record which has been lost or witheld from his followers for the past two thousand years. By tracing his footprints through the collective memory of the people of Asia we can begin to comprehend the story in a more complete way. From this perspective we now see the three-year ministry in Palestine marking the end rather than the beginning of his mission.

Examining the beliefs and the cultural experience of the ordinary men and women to whom Jesus addressed his teaching, we find again and again the deep reverence his name evokes worldwide. The people of Central Asia, India and Tibet knew of Jesus even before the people of Palestine heard him preach, recognising him as a divine incarnation, a 'Buddha'. To them he was Saint Issa and his journeys through their lands are recorded in their ancient manuscripts.

To find them we must go to Tibet, the 'roof of the world'. Few Westerners gain access to the 'gompas', or monasteries of this closed world and fewer still are accepted as genuine seekers. A culture of mistrust exists among the Oriental people towards Westerners, who have too often dishonoring their religion and way of life by betraying the sincere attempts by lamas to share sacred traditions. The inscrutability of the East is well known and perhaps best demonstrated by the monks of the Tibetan lamaseries.

One investigator who penetrated this veil of secrecy was Nicholas Notovitch. Born in the Crimea in 1858, a writer and journalist, most of his works were written in French and relate to Russian matters of State and international relations. On 14th October 1887 he left Rawlpindi, worked his way to Kashmir and then to Ladakh, Tibet, planning a return journey through Khartoum and Chinese Turkistan.

On the way Notovitch visited a Buddhist monastery at Mulbetch, the gateway to the Buddhist world. During his visit he discussed Tibetan religious life with the lamas (monks) and was informed by one that several thousand scrolls existed which told of the life of the prophet Issa. These, he was told were preserved in the home of the Dalai Lama, the spiritual leader of the Tibetan people. Notovitch asked if there were any of these scrolls at Mulbetch and was told that such important documents were kept only at the principal monasteries where sometimes there were two copies. Intrigued, the writer decided to pursue this information and travelled to other monasteries.

During his investigation he visited Himis, the largest and most celebrated monastery some 25 miles from Leh, the capital city of Ladekh. Experts agree that Himis holds more books, masks and artifacts than any other monastery of Ladakh, other monasteries in the past brought their treasures there for safe keeping due to its concealed position. The collection, locked away in a safe room known as the Dark Treasury, is said to be opened only when one Treasurer hands on to a successor.



Present day Tibetan monks studying Buddhist scrolls.

During his stay at Himis, Notovitch witnessed one of the famous Mystery Plays and afterwards, discussing topics of spiritual interest with the chief lama, he asked if he had ever heard of Issa, the name by which Jesus is known in Asia. The lama replied that Buddhists greatly respected Issa, saying: *'Among the many scrolls at Himis are to be found the descriptions and acts of the Buddha Issa who preached holy doctrine in India and among the children of Israel.'* According to the lama the documents were brought from India to Nepal, then to Tibet and were originally written in Pali, the sacred language of Buddhism. A copy held at Himis had he said, been translated into Tibetan.

'We respect the one you recognise as Son of God, not that we see in him an only son but a perfect being elect from among all. The spirit of a Buddha was indeed incarnate in this sacred person of Issa, who without aid from fire or the sword has spread knowledge of our great and true religion throughout the world.' Here we see the Buddhist respect for non-violence and a recognition of the teaching of the peaceful heart inherent in the teaching of Jesus.

The lama continued: *'Issa is a great prophet, one of the first after the 22 Buddhas. He is greater than any of all the Dalai Lamas for he constitutes part of the spirituality of our Lord. It is he who has enlightened you, who has brought back within the pale of religion the souls of the frivolous and who has allowed each human being to distinguish between good and evil. His acts are recorded in our sacred writings and in readings of his wondrous existence passed in the midst of an erring and wayward people, we weep at the horrible sins of the pagans who, after having tortured him put him to death.*

The principle scrolls, whose compilation was affected in India and Nepal at different epochs proportional to events, are to be found at Lahsa to the number of several thousands. These are sacred things, which will be shown to you nowhere. Issa preached the holy doctrine in India and among the children of Israel and was put to death by the pagans (Romans) whose descendants have since embraced the tenets he then propagated… Two thousand years ago the Great Soul of the World 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.'

Notovitch must have held his breath before daring to ask whether it might be regarded as inapropriate for the lama to read these verses to him, a stranger? To which the lama replied: *'That which belongs to God belongs to man. Our duty obliges us to help with all good grace in propagating his sacred word.'* It is not difficult to imagine the disappointment of Notovitch when it transpired that the lama was not sure where the scrolls were kept within the monastery however he offered to make them available should he ever return.

Understandably the investigator decided to find a way to do this within an appropriate period of time in order to request once more to see the manuscripts. Leaving Himis, he continued on his journey as planned, intending to travel to Kashmir but as he states in his book *'fate ordained otherwise'*. At such times the Divine Plan unfolds in a manner beyond the

control of mere mortals, usually in a manner we would not choose. This invariably brings about the objective, which in this case would enable Notovitch to bring the information to the attention of the West.

About a half day's journey from Himis Notovitch fell from his horse sustaining a leg fracture. He was carried by local villagers back to the monastery where the monks cared for him until he was able to walk. As a result of his enforced period of rest, opportunities arose to talk with the lamas through which a sense of trust and kinship developed. Eventually the sincere requests by Notovitch to view the scrolls were rewarded, he was finally shown two large bound volumes, the leaves yellowed with age. As he convalesced, the lama read aloud the sections describing the life of Issa, which were biographical in style and scattered throughout the book without sequence. The chief lama kindly allowed a translation to be made and this Notovitch carefully recorded in his diaries.

Several years later he would put the verses into order and publish the document under the title: 'The Life of Saint Issa - Best of the Sons of Men'. The text is composed of 14 chapters with 244 verses, the longest containing 27 verses. From these scripts a condensed version of the Old and the New Testaments emerges covering the history of the Israelites from their captivity in Egypt and their deliverance through 'Mosa' (Moses). The subsequent failure of the Israelites to heed the laws of God through the Ten Commandments is recorded resulting in the invasions and subjugation of the people by Rome. Issa is described as a divine child born to a poor but holy family of illustrious ancestry who grows to reveal spiritual truths as the representative of God on Earth.

There are also detailed accounts, which are not a part of the orthodox gospels giving an explanation of the arrival in India of Issa at the age of fourteen:

'when an Israelite should take a wife' ..... Issa had already attracted great attention and many visitors thronged the home of his parents, among them the rich and those of noble birth anxious to have him as a son in law. Issa left his home secretly, joining a caravan of merchants and traveling East in order to perfect himself in The Divine Word and to study the laws of the Great Buddhas.'

According to their folklore Issa was 14 years of age when he crossed the Sind, a region we know today as South East Pakistan in the lower Indus Valley. Here he established himself with the Aryas who migrated to that region in the second millennium BC. Issa's fame spread and he acquired many devoted followers. The Jains, a strict religious sect requested him to

remain with them but he continued instead on his journey, visiting Juggernaut where the Brahmin Priests initialy welcomed him. Issa spent six years studying the Vedas with the Brahmin priesthood, perfecting the healing arts and the rites of exorcism, becoming versed in the mastery of the body through the yogic practices of subduing the heartbeat and bodily functions to attain altered states of higher consciousness.

At that time the caste system controlled the lives of those of the Hindu religion from the cradle to the grave and not surprisingly the Brahmin priesthood had elevated itself to the highest caste or rank stating their authority came from the Vedas, their sacred scripture. This Brahmin priesthood and the Kristiyas, or Warrior caste, dictated all aspects of life for the masses. The priesthood were the only ones allowed to read from the Vedas with the farmers and the merchants caste allowed to hear the holy scriptures read by priests but only on feast days. The lower castes of the peasants and labourers were not allowed to hear them at all and not even to look at them.

This social system of segregation allocated people to a specific caste from birth to death; the lower served the higher. It was in effect slavery since there was no possibility of rising from the imposed caste system. The only escape was death. Issa spoke out against the caste system denouncing the priests' interpretation from the Vedic scriptures as false, enraging the Brahmins by challenging their right to relegate human beings to subservience and accusing them of being *'a false priesthood'*. As a result they plotted to kill him but Issa was warned by the peasant caste and leaving by night he began the next stage of his journey through Asia.

Travelling to Southern Nepal at the foothills of the Himalayas he reached the birthplace of Guatama Buddha who had taught the people five centuries before. Here after a further six years of study Issa had become 'a perfect expositer of the sacred writings'. Leaving the Himalayas, he journeyed West through Persia where he preached against idolatry to the Zoroastrians. The worship of the 'Sacred Flame' as a focus of 'the light of God' as taught by the prophet Zoroaster had become corrupted to a worship of the fire element itself as once again humanity had fallen into the error of worshipping the physical expression of the Creator, failing to see the truth in the sacred teaching of a Master.

Issa restored the true understanding to the people who followed and revered him but once again became the target of revenge from an alienated priesthood. The Zoroastrian priests wished to be rid of him but recognising his spiritual authority were not prepared to kill him, so instead banished him

outside the city gates at night in the belief that wild animals would put an end to his life. Issa had divine protection and survived the night, the next day he began his return journey to Palestine; he was twenty-nine years old.

This biography, preserved in the sacred scriptures and remembered by the people, is reputed to have been written three or four years after the crucifixion, based on oral accounts given by Indian merchants returning to their homeland after witnessing the crucifixion of Jesus in Palestine. Nicholas Notovitch also returned home eager to tell of his experiences and to bring this amazing information to the people of Europe and America. Keen to publish his text he approached several well-known members of the clergy in the hope that they would assist him. He was to meet with opposition and at times deliberate attempts to prevent publication. A Monsignor Platon of Kiev tried to dissuade him and when he showed the text to an unnamed Cardinal 'on good terms with the pope' he was informed that he would make many enemies by publishing the manuscripts: *'However, if it be money which interests you I might ask that a reward be paid to you for your notes which should indemnify you for the expenses you have incurred and the time you have lost.'*

Notovitch refused and instead approached Cardinal Rotelli in Rome who also opposed the publication on the grounds that it would aid the enemies of the Church and threaten *'evangelical doctrine'*. Throughout history the masses have been deemed to be too ignorant to come to their own conclusions concerning the teachings of Jesus, with Mother Church and a hierarchy of 'fathers' deciding on their behalf what may or may not be suitable information.

Against such odds Notovitch went ahead and published and in 1894 the book 'The Unknown Life of Jesus' was an immediate success, a denial of those who suggest the public is not open to investigate spiritual truths. At least 18 editions were published in France with three separate translations in English appearing in the USA and another English translation in London the following year. It also appeared in German, Spanish, Swedish and Italian and remains available today.

It was inevitable that such a controversial book would meet with skepticism and the all too predictable denunciation from that part of the Christian community rooted in religious and racial intolerance. Notovitch, could not however have been prepared for the vicious personal attack on his character and his professional credibility. The Times reviewed the book on 4th June 1894, questioning not only the authenticity of the documents but also whether Buddhist *'infidel records ... were of greater value than Christian ones.'*

Authenticity of the book was questioned and even whether Notovitch had ever even been to Ladakh, with critics going so far as to doubt the existence of *'this somewhat mythical monastery which we do not find on our own calendar of Buddhist ecclesiastical establishments.'* Max Muller, an Oxford University Professor of note, argued that *'assuming Notovitch is a gentleman and not a liar, he was far too easy prey for Buddhist monks who enjoy mystifying inquisitive travellers.'*

Notovitch, pilloried in the press by notable theologians and academics, was forced to defend himself and provide documentary evidence of his travels, naming the people with whom he had spoken on his journeys. Scholars then suggested that the texts, if they existed at all, would have been recorded in the catalogues of Buddhist literature, the Tanjur and the Kanjur. Notovitch pointed out that these are incomplete records covering only a small proportion of the religious manuscripts of Asia. In addition the text concerning Issa could not have been catalogued separately since it was composed of verses scattered through more than one book and without any title.

It was suggested that Notovitch had reported that Jewish merchants had brought the story of the crucifixion from Palestine and that this would have been of little interest to the people of India and Tibet. In fact, he had stated that the stories were introduced into India by Indian merchants returning to a country where Issa was already widely known and revered through his earlier travels and teaching prior to his Palestinian mission. Any news of him would therefore have been of great interest and certainly news of the death of one whom the people regarded as 'a Buddha' would have merited record.

Nicholas Notovitch vigorously defended his book and this was commented upon in the New York Times on 19th April 1896, in an article which said that 'while this did not convince his critics it more or less silenced them.' However the story took another unexpected turn when in 1895 Professor J. Archibold Douglas travelled to Himis in an attempt to prove or disprove the account. The lama who had first shown the scrolls to Notovitch refused to confirm the story and after questioning the lama Douglas returned home. He quoted the lama as saying that he had never heard of a book, which mentioned Issa and that he and other chief lamas were only familiar with Issa's name through missionaries and other Europeans.

This perplexing incident can only be explained through an understanding of both the culture of the Orient and of esoteric tradition, both of which demand great discretion in sharing sacred information. Only close observance of the demeanour of any inquirer and an assessment of motive and intention decides

the worthiness to receive inner truths protected through the ages. A further test of patience is normally then demanded of any seeker before such things are spoken of. On this occasion it would seem that the enquirer did not satisfy the lama, who chose not to speak. The paramount obligation of the spiritual leaders was to protect the interests of the monastery from further intrusive inquiry from Europeans more interested in justifying their own beliefs than in the search for truth; what in the West might be justified as a 'white lie'. For Nicholas Notovitch this must have seemed like the end of his heroic attempt to place the information in the public domain. It would be several more years before his account was independently verified on three separate occasions by three further expeditions, as the lamas waited patiently to recognise those who would make the long trek to the 'roof of the world' without self interest.

Kalisprasad Chandra born 2nd October 1866 in Calcutta proved to be an exceptional scholar from an early age, speaking Sanskrit and English fluently from childhood. Later to become known as Swami Abhedananda, a man of deep spirituality and a follower of Ramakrishna, he spent ten years of strict discipline and pilgrimage to the holy cities of India before travelling to London, where he became widely respected as a teacher of Vedanta, a Hindu philosophy based on the sacred Vedas.

Swami Abhedananda set out for Tibet in 1922 and later wrote his book, 'Kashmir O Tibate' (Kashmir and Tibet) in which he records, 'In 1922 I went to Tibet from Kashmir, crossing the Himalayas on foot to study the manner, customs and Buddhist philosophy of Lamanism which prevail among the Tibetan Lamas. I went along Yorkand Road, the Highway to Europe and stopped at Leh, the capital of Ladakh in Western Tibet. My destination was Himis monastery.' On arrival in Tibet his reputation of great spiritual integrity had gone before him, he was welcomed by the lamas as a true seeker after truth, come to listen and to learn of the Buddhist teachings, to compare and not to criticise, to absorb and not to ridicule and dismiss. Hardly surprising then, that the lamas, were very ready to open their holy books to him. Abhedananda writes that after visiting five different monasteries he began a tour of Himis monastery accompanied by his assistant and an expert interpreter; the lama conducting the tour spoke English.

During his stay Abhedananda learned that some years previously a Russian traveller touring the region had fallen from his horse and rolled down a hill breaking his leg. After being brought by villagers to the guesthouse of the monastery, he was tended by the lamas for a period of approximately six weeks. This of course verified Notovitch's earlier account of how he came to

be at Himis. The lama also confirmed the story that Notovitch had indeed been shown the holy books. Taking a manuscript from the shelf, the lama showed it to Abhedananda saying it was a copy of the original, which was kept in Marbour near Lhassa. The original, he said, was written in Pali but the copy he held was translated into Tibetan. It comprised 14 chapters with 244 verses, exactly as Notovitch had reported. The lama agreed to Abhedananda taking a translation and this was done through the expert interpreters present. This transcript was later translated into Bengali and published as 'Kashmir and Tibet'. At last Notovitch was vindicated but this was only the first in a strange series of events, which further confirmed his account.

In 1924 and 1928 Nicholas Roerich, a noted Russian born archeologist, explorer, writer and critic, led expeditions to Tibet. The purpose of the journey was to provide an illustrated record tracing the migrations of nations and contemporary religions of the people of Central Asia. As a gifted painter, poet and philosopher, Roerich approached the study of the people not as a scientific observer as others had before him but as a mystic. Integrating within their communities, living with them, absorbing their culture and beliefs he listened to their stories. At every stage of the journey he found references to the life and teaching of Saint Issa among the people. They told of his visits and his teaching at Sprinagar, Kashmir, Mongolia, Sinkiang. Only the Christian missionaries denied the legends of Jesus having travelled in the Orient.

Roerich found the Tibetan lamas to be kind, tolerant of other faiths and hospitable to travellers, as Buddhists are obligated by their faith to be. However, they were also cautious and reluctant to speak of spiritual things through a translator in order to preserve the purity of transmission of the sacred text. Roerich commented *'Curiosity was insufficient to gain their approval; only a love of truth inspired their trust.'* Slowly the fragments of evidence emerged and finally he was shown the manscripts by the lamas at Himis, as Notovitch and Abhedananda had been before him.

At Leh the people told him of a pond beside a tree under which Issa last preached before beginning his return journey to Palestine, the tree is no longer in existence but the pond is and is known to this day as Issa's Pond. Among all the stories lay a common thread. All agreed that Issa had travelled in Central Asia during the period he was absent from his homeland of Palestine between the ages of 14 and 29, the period in which the Bible is silent concerning the life of Jesus. If the Divine Plan to bring the evidence to the West was finally unfolding, it would seem that enough duplicated evidence had been amassed to demand a serious investigation by the

theologians and scholars of Europe and America. Providence, however, had one more card to play in the shape of perhaps the most unlikely expedition of all.

In 1937, Elizabeth Caspari had found herself in Tibet by a series of events none of which she had instigated. As a result of a period of illness and long convalescence in childhood, Elizabeth became passionately interested in music and eventually founded a school of music in Switzerland. She achieved some renown as a teacher of piano, through her innovative techniques and through coincidence or synergy, dependent upon your point of view, Elizabeth was invited to attend a lecture on Science and Religion. She was unaware that the speaker was a woman who was to become her closest friend.

Clarence Gasque was the head of the British branch of the International Fellowship of Faith, formed to promote an alliance between spiritual seekers. As a result of attending this lecture, Elizabeth was to meet Clarence and was astonished to be offered a job as a pianist to accompany her on a world lecture tour; still in a state of shock she accepted. So began a friendship, which would eventually lead the two women to the monastery of Himis later that year on a planned tour of Tibet, Ceylon, India and Kashmir. The visit provided an opportunity for study and pilgrimage to the Tibetan shrines which were to be included in the itinerary.

The Tibetan schedule was intended to allow the party to arrive at Himis monastery in time to watch the sacred Devil Dance. Unfortunately they arrived a day late but such was the prestige of Clarence Gasque that the chief lama graciously offered to present the dance again in their honour. At the end of the three days both women were sitting relaxing on the roof of the building idly watching a painter when they were approached by the librarian and two other monks carrying three books wrapped in brocade cloths of green, red, blue and gold. Reverently the librarian unwrapped one of the books, which were composed of sheets of parchment sandwiched together between two pieces of wood. The parchments were presented to Mrs Gasque for her consideration with the words, *'these books say your Jesus was here'*.

Elizabeth Caspari was unaware of the controversy surrounding Notovitch or that she would unwittingly be the one to verify his story. At such moments we can appreciate the dedication, which ensures the unbroken continuity of spiritual truths, as such a treasure is revealed to us. In the most unlikely circumstances, here on the peaks of the Himalayas, the 'roof of the world', a Buddhist monk was confirming to them the life of Jesus as historical truth. The evidence preserved for almost two thousand years, not by the Christians

who follow him but by the Buddhists who revere him still as one of the divine incarnations, an aspect of the Godhead.

What motive could there be, in the lamas revealing such an intimate part of their spiritual heritage, other than the soul recognition of the two people who had travelled halfway across the world, to study the path of their Buddha Gautama? It is a truth that those who listen instead of talking hear the same message of the Universal Creator, who spoke from the mouth of both the Buddha and the Christ. After many years, Elizabeth Caspari added her testimony to those others, who had climbed to the roof of the world to hear the poignant words of the Tibetan monk, as he held out the manuscripts and said, *'these books say your Jesus was here'*.

EXCERPTS FROM THE SACRED TIBETAN SCROLLS

The following excerpts are selected from the sacred scrolls to demonstrate where the narrative corresponds with the gospels. In other parts the accounts differ substantially to the story told in the New Testament, providing an intriguing comparison. Retrieved and preserved by the diligence of the spiritual search of Nicholas Notovitch, Swami Abedananda, Nicholas Roerich, Elizabeth Caspari and Clarence Gasque who made it possible for us to read them, it is for each of us to make of them what we will. Through a different intonation and expression of the people of Central Asia we can still detect the familiar resonance and sublime truths expressed through the words of Jesus.

Moses and the Israelites

'Then Mossa made known to the Hebrew slaves that he had obtained their freedom in the name of his and their god, the God of Israel and with them he left the city and departed from the land of Egypt.'

'He led them back to the land which because of their many sins had been taken from them. There he gave them laws and admonished them to pray always to God, the indivisible Creator, whose kindness is infinite.'

'Unfortunately, man is prone to err and the fidelity of the Israelites was not of long duration.'

'The kings and the chiefs among the people substituted their own laws for those given by Mossa; the temple of God and the observance of their ancient faith were neglected; the people addicted themselves to sensual gratification and lost their original purity.'

'Strangers invaded Israel, devastated the land, destroyed the villages and carried the inhabitants away into captivity.'

'At last came the pagans from over the sea, from the land of Romeles. These made themselves masters of the Hebrews and placed over them their army chiefs, who governed in the name of Caesar.'

'The children were slain and soon in the whole land there was naught heard but weeping and lamentation.'

‘In this extreme distress, the Israelites once more remembered their great God, implored his mercy and prayed for his forgiveness. Our Father in his inexhaustible clemency, heard their prayer.’

The Divinity of Jesus

‘At that time the moment had come for the Compassionate Judge to reincarnate in a human form.’

‘And the eternal Spirit, resting in a state of complete inaction and supreme bliss, awakened and separated from the eternal Being, for an undetermined period.’

‘So that in human form he might teach man to identify himself with the Divinity and attain to eternal felicity.’

‘And to show by His example, how man can attain moral purity and free his soul from the domination of the physical senses, so that it may achieve the perfection necessary for it to enter the Kingdom of Heaven, which is immutable and where bliss eternal reigns.’

‘Soon after, a marvellous child was born in the land of Israel. God himself spoke, through the mouth of this child, of the miseries of the body and the grandeur of the soul which is immutable and where bliss eternal reigns.’

‘The divine child to whom the name Issa was given, commenced in his tender years to talk of the only and indivisible God, exhorting the strayed souls to repent and purify themselves from the sins of which they had become guilty.’

Jesus travelling in Central Asia:
Preaching to the Hindus, Jains, Budhists and Zoroastrians

‘In his fourteenth year, young Issa the Blessed One, came this side of the Sindh and settled among the Aryas, in the country beloved by God.’

‘He spent six years in Djagguernat, in Radjagriha, in Benares and in other holy cities. The common people loved Issa, for he lived in peace with the Vaisyas and the Sudras, to whom he taught the Holy Scriptures.’

‘When the just Issa had acquired the Pali language, he applied himself to the study of the sacred scrolls of the Sutras.’

‘After six years of study, Issa whom the Buddha had elected to spread his holy word, could perfectly expound the sacred scrolls.’

Teachings of Jesus

‘For God has created you in his own image, innocent, with pure souls and hearts filled with kindness and not made for the planning of evil but to be the sanctuaries of love and justice.’

‘Help the poor, support the weak, do evil to none, covet not that which ye have not and which belongs to others.’

‘Lift up those who have fallen, feed the hungry and help the sick, that ye may be altogether pure and just in the day of the last judgement which I prepare for you.’

‘Be not given to debauchery for it is a violation of the law of God.’

‘Wander not in the darkness, seeking the way, lest ye fall into the ditch but gather together, sustain one another, put your faith in your god and wait for the first glimmer of light to reappear.’

‘The human race perishes because of the lack of faith, for the darkness and the tempest have caused the flock to go astray and they have lost their shepherds.’

‘The power of the earth is not of long duration and is subject to numberless changes. It would be of no avail for a man to rise in revolution against it for one phase always succeeds another and it is this that will go on until the extinction of human life.’

The three year Palestinian mission

‘Issa whom the creator had selected to recall to the worship of the true God, men sunk in sin, was twenty nine years old when he arrived in the land of Israel.’

‘Since the departure there from of Issa, the pagans had caused the Israelites to endure more atrocious sufferings than before and they were filled with despair.’

‘Many among them had begun to neglect the laws of their God and those of Mossa, in the hope of winning the favour of their brutal conquerors.’

'The Israelites came in multitudes to listen to Issa's word; and they asked him where they should thank their heavenly father, since their enemies had demolished their temples and robbed them of their sacred vessels.'

'Issa told them that God cared not for temples erected by human hands but that human hearts were the true temples of God'

'When you pray to Him, become again like little children, for ye know neither the past, nor the present, not the future and God is the lord of Time.'

'Just man,' said to him disguised spies of the Governor of Jerusalem 'tell us if we must continue to do the will of Caesar, or expect our near deliverance.'

Jesus answered: 'There cannot be a family without a head and there cannot be order without a Caesar, whom you should implicitly obey, as he will be held to answer for his acts before the Supreme Tribunal.'

'Upon this an old woman who had approached the group to better hear Issa, was pushed aside by one of the disguised men, who placed himself before her. Then said Issa:

> *'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 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 shall be Mothers tomorrow and each, later on, the ancestress of a race. Be lenient towards woman, her love enables 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 to you by God; they are the fairest ornaments of existence and of*

them shall be born all the inhabitants of the world. Woman possesses the divine faculties 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 to 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 your family. All that you do for your wife, your mother or another woman in distress you will have done unto your God.'

The Trial and Crucifixion of Jesus

Then soldiers were sent to arrest him and they cast him into a subterranean dungeon, where he was subjected to all kinds of tortures, to compel him to accuse himself, so that he might be put to death.

And Pilate, addressing himself to Issa said, 'Is it true, Oh Man, that thou incitest the populance against the authorities with the purpose of thyself becoming King of Israel?'

Issa replied 'One does not become king by ones own purpose thereto. They have told you an untruth when you were informed that I was inciting the people to revolution. I have only preached of the king of heaven and it was Him who I told the people to worship.

For the sons of Israel have lost their original innocence and unless they return to worship the true God they will be sacrificed and their temple will fall in ruins.

The worldly power upholds order in the land. I told them not to forget this. I said to them, live in conformity with your situation and refrain from disturbing public order and at the same time, I exhorted them to remember that disorder reigned in their own hearts and spirits.'

By order of the Governor the soldiers seized Issa and the two robbers and led them to the place of execution, where they were nailed upon the crosses erected for them.

Thus ended the terrestrial existance of the reflection of the eternal Spirit under the form of a man who had saved hardened sinners and comforted the afflicted.

The disciples preaching ‘the word’

‘And the disciples of Saint Issa departed from the land of Israel and went in all directions, to the heathen, preaching that they should abandon their gross errors, to think of the salvation of their souls and earn the perfect bliss which awaits human beings in the immaterial world, full of glory, where the great Creator abides in all his immaculate and perfect majesty.’

‘The heathen, their kings and their warriors, listened to the preachers, abandoned their erroneous beliefs and forsook their priests and their idols, to celebrate the praises of the most wise Creator of the Universe, the King of Kings, whose heart is filled with infinite mercy.’

OTHER BOOKS, COURSES AND TRAINING

Born Remembering, Truth and Light Chronicles and the sequel Jesus Chronicles are available through Epiphany Press or may be ordered online through Amazon.

Spiritual Alchemy – Steps to Freedom a non denominational self help guide to spirituality, written and presented for twelve years, available online at: www.rainbowlightfoundation.net and www.rainbowlight.uk.com

The author presents Workshops and Seminars through online Webinars. Courses and training manuals are available online.

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