

## Extracts from the St Issa Scroll

Here we provide a few excerpts from these texts:

"It was then that Issa clandestinely left his father's house, went out of Jerusalem, and, in company with some merchants, traveled toward Sindh, that he might perfect himself in the divine word and study the laws of the great Buddhas. In the course of his fourteenth year, young Issa, blessed by God, journeyed beyond the Sindh and settled among the Aryas in the beloved country of God. The fame of his name spread along the Northern Sindh. When he passed through the country of the five rivers and the Radjipoutan, the worshippers of the God Djaine begged him to remain in their midst.

"But he left the misguided admirers of Djaine and visited Juggernaut, in the province of Orsis, where the remains of Viassa-Krichna rest, and where he received a joyous welcome from the white priests of Brahma.

"They taught him to read and understand the Vedas, to heal by prayer, to teach and explain the Holy Scripture, to cast out evil spirits from the body of man and give him back human semblance. He spent six years in Juggernaut, Rajegriha, Benares, and the other holy cities; all loved him, for Issa lived in peace with the Vaisyas and the Soudras, to whom he taught the Holy Scripture.

"But the Brahmans and the Kshatriyas declared that the Great Para-Brahma forbade them to approach those whom he had created from his entrails and from his feet. That the Vaisyas were authorized to listen only to the reading of the Vedas, and that never save on the feast days.

"That the Soudras were not only forbidden to attend the reading of the Vedas, but to gaze upon them even, for their condition was to perpetually serve and act as slaves to the Brahmans, the Kshatriyas, and even to the Vaisyas. 'Death alone can free them from servitude,' said Para-Brahma. 'Leave them, therefore, and worship with us the gods who will show their anger against you if you disobey them.'

"But Issa would not heed them; and going to the Soudras, preached against the Brahmans and the Kshatriyas. He strongly denounced the men who robbed their fellow-beings of their rights as men, saying, 'God the Father establishes no difference between his children, who are equally dear to him...'

"'The wrath of God shall soon be let loose on man, for he has forgotten his Creator and filled his temples with abominations, and he adores a host of creatures which God has subordinated to him. For, to be pleasing to stones and metals, he sacrifices human beings in whom dwells a part of the spirit of the Most High.

"For he humiliates them that labor by the sweat of their brow to gain the favor of an idler who is seated at a sumptuously spread table. They that deprive their brothers of divine happiness shall themselves be deprived of it, and the Brahmans and the Kshatriyas shall become the Soudras with whom the Eternal shall dwell eternally.

"For on the day of the Last Judgment, the Soudras and the Vaisyas shall be forgiven because of their ignorance, while God shall visit his wrath on them that have arrogated his rights.'

"The Vaisyas and the Soudras were struck with admiration, and demanded of Issa how they should pray to secure their happiness. 'Do not worship idols, for they do not hear you; do not listen to the Vedas, where the truth is perverted; do not believe yourself first in all things, and do not humiliate your neighbor. Help the poor, assist the weak, harm no one, do not covet what you have not and what you see in the possession of others.'" (Ibid, pgs. 34-35)

Let's take a brief moment to examine one of the above statements attributed to Jesus: "For, to be pleasing to stones and metals, he sacrifices human beings in whom dwells a part of the spirit of the Most High." The idea that part of the spirit of God dwells in human beings parallels the Gnostic view of a Divine spark that they believed existed in human beings.

The passages go on to say that Jesus was forced to leave the area after he was warned that the priests had become furious over his teachings of absolute equality for the lower castes. So he left Juggernaut in the night, traveled and took refuge in the Gothamide country, learned the Pali language, and dedicated himself to a deep study of Buddhist scriptures. After awhile, Jesus traveled back towards his birthplace. All along the way, in whatever country he entered, he defended the rights of the oppressed and quarreled with the priestly class. In Persia, he became such a nuisance that the Persian Zoroastrian priests got hold of him one evening and expelled him, hoping that he would be eaten by wild beasts.

Finally, he reached Palestine. The connection between San Issa and Jesus Christ becomes clearer as we read on. Issa arrived back in Palestine at the age of 29 and, having been gone so long, no one knew who he was:

"And the learned men then said: 'Who art thou, and from what country hast thou come into our own? We had never heard of thee, and do not even know thy name.'

"'I am an Israelite,' responded Issa, 'and on the very day of my birth, I saw the walls of Jerusalem, and I heard the weeping of my brothers reduced to slavery, and the moans of my sisters carried away by pagans into captivity.

"And my soul was painfully grieved when I saw that my brothers had forgotten the true God; while yet a child, I left my father's house to go among other nations. But hearing that my brothers were enduring still greater tortures, I returned to the land in which my parents dwelt, that I might recall to my brothers the faith of their ancestors, which teaches us patience in this world that we may obtain perfect and sublime happiness on High."

"And the learned old men asked him this question: 'It is claimed that you deny the laws of Mossa [Moses] and teach the people to desert the temple of God.'

"And Issa said: 'We cannot demolish what has been given by our Heavenly Father and what has been destroyed by sinners; but I have recommended the purification of all stain from the heart, for that is the veritable temple of God.

"As to the law of Mossa, I have striven to reestablish them in the heart of men; and I say to you, that you are in ignorance of their true meaning, for it is not vengeance, but forgiveness that they teach; but the sense of these laws have been perverted." (Ibid, pgs 39-40)

Notovitch now felt that he had come across the most powerful discovery in 2000 years: written manuscripts giving stunning details of the lost years of Jesus, between the ages 12 and 30, that are not mentioned in the Bible, and showing that Jesus had been tutored by Buddhists. It is well worth quoting extensively Notovitch's explanations of his next moves:

"Entertaining no doubt of the authenticity of this narrative, written with the utmost precision by Brahmin historians and Buddhists of India and Nepal, my intention was to publish the translation on my return to Europe. With this object in view, I addressed myself to several well-known ecclesiastics, requesting them to revise my notes and tell me what they thought of the matter.

"Monseigneur Platon, the celebrated Archbishop of Kiev, believed my discovery to be of great importance, but he earnestly tried to dissuade me from giving the memoirs publicity, declaring it would be against my own interests to do so. Why? This the venerable prelate refused to explain. Our conversation, however, having taken place in Russia where censorship would have placed its veto on a work of this kind, I determined to wait. A year later I chanced to be in Rome. Here I submitted the manuscript to a cardinal standing high in the estimation of the Holy Father.

"'Why should you print this?'" he said, didactically; 'nobody will attach much importance to it, and you will create numberless enemies thereby. You are still young, however. If you need money, I can obtain some compensation for these notes, enough to remunerate you for your loss of time and expenditure.' Naturally enough, I refused the offer.

"In Paris I laid my project before Cardinal Rotelli, whom I had met in Constantinople. He also opposed the publication of my work, under pretext that it would be premature. 'The church,' he added, 'suffers too deeply from this new current of atheistic ideas, and you would only furnish new food to the calumniators and detractors of the evangelical doctrine. I tell you this in the interest of all Christian churches.' I then called on M. Jules Simon, who found my communication most interesting and advised me to consult M. Renan in regard to the best means of publishing these memoirs.

"The very next day I found myself seated in the study of the great philosopher. At the end of the interview M. Renan proposed that I should entrust him with the memoirs in question, that he might make a report on them to the Academy. This proposition, as the reader will understand, was most deductive and flattering. Yet I took away the work with me, saying I wished to revise it once more-- the fact being that I feared if I accepted this association I would only receive the bare honor of discovering the chronicles, while the illustrious author of 'The Life of Jesus,' would reap the glory of the publication and of the commentaries. Believing myself sufficiently prepared to publish the narrative by adding my own notes, I finally declined the courteous offer made to me. That I might not, however, wound the feelings of the great master, whom I deeply respected, I resolved to await his death, which could not be far off, judging from his feebleness. Soon after the death of M. Renan, I wrote to M. Jules Simon, and again sought his advice. His reply was that I should judge for myself the

expediency of giving publicity to the memoirs."  
(Ibid, pgs. 10-11)