



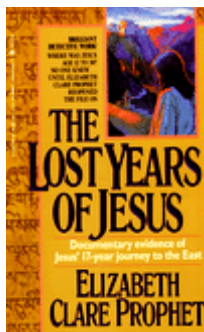
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The Life of Saint Issa

Best of the Sons of Men

Translation by Notovitch

CHAPTER I

1 The earth has trembled and the heavens have wept because of a great crime which has been committed in the land of Israel.

2 For they have tortured and there put to death the great and just Issa, in whom dwelt the soul of the universe,

3 Which was incarnate in a simple mortal in order to do good to men and to exterminate their evil thoughts

4 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.

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

CHAPTER II

1 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

2 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.

3 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,

4 To keep them in a state of continual terror and to deprive them of all human resemblance.

5 And in their great calamity, the people of Israel remembered

their heavenly protector and, addressing themselves to him, implored his grace and mercy.

6 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.

7 This pharaoh had two sons, of whom the younger was called Mossa. Learned Israelites taught him diverse sciences.

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

9 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,

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

11 And the Israelitish preceptors excited the ardor of Mossa and had recourse to him, praying him to intercede with the pharaoh his father in favor of their co-religionists.

12 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.

13 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.

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

15 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 found at a great distance from the capital another city where he should dwell with them.

16 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.

17 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.

18 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.

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

CHAPTER III

1 The glory of the riches of Israel spread throughout the earth, and the neighboring nations bore them envy.

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

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

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

5 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.

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

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

8 And there came at one time pagans from the country of Romeles, 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.

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

10 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.

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

12 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 IV

1 At this time came the moment when the all-merciful Judge elected to become incarnate in a human being.

2 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,

3 So as to show forth in the guise of humanity the means of self-identification with Divinity and of attaining to eternal felicity,

4 And to demonstrate by example how man may attain moral purity and, by separating his soul from its mortal coil, the degree of perfection necessary to enter into the kingdom of heaven, which is unchangeable and where happiness reigns eternal.

5 Soon after, a marvelous child was born in the land of Israel, God himself speaking by the mouth of this infant of the frailty of the body and the grandeur of the soul.

6 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.

7 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.

8 The divine child, to whom was given the name of Issa, 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.

9 People came from all parts to hear him, and they marveled 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.

10 When Issa had attained the age of thirteen years, the epoch when an Israelite should take a wife,

11 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 Issa, already famous for his edifying discourses in the name of the Almighty.

12 Then it was that Issa left the parental house in secret, departed from Jerusalem, and with the merchants set out towards Sind,

13 With the object of perfecting himself in the Divine Word and of studying the laws of the great Buddhas.

CHAPTER V

1 In the course of his fourteenth year, the young Issa, blessed of God, came on this side of Sind and established himself among the Aryas in the land beloved of God.

2 Fame spread the reputation of this marvelous child throughout the length of northern Sind, and when he crossed the country of the five rivers and the Rajputana, the devotees of the god Jaine prayed him to dwell among them.

3 But he left the erring worshippers of Jaine and went to Juggernaut in the country of Orissa, where repose the mortal remains of Vyasa-Krishna and where the white priests of Brahma made him a Joyous welcome.

4 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.

5 He passed six years at Juggernaut, at Rajagriha, at Benares, and in the other holy cities. Everyone loved him, for Issa lived in peace with the Vaisyas and the Sudras, whom he instructed in the holy scriptures.

6 But the Brahmans and the Kshatriyas 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;

7 That the Vaisyas were only authorized to hear the reading of the Vedas, and this on festival days only;

8 That the Sudras 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 Brahmans, the Kshatriyas, and even the Vaisyas.

9 "'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 cost disobey them."

10 But Issa listened not to their discourses and betook him to the Sudras, preaching against the Brahmans and the Kshatriyas.

11 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."

12 Issa 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; *[*The Abhedananda version of the Himis transcript does not include this denunciation*]

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

14 Issa denied the Trimurti and the incarnation of Para-Brahma in Vishnu, Siva*, and other gods, for said he: *[*The Abhedananda version of the Himis transcript does not include this denunciation*]

15 "The Judge Eternal, the Eternal Spirit, comprehends the one and indivisible soul of the universe, which alone creates, contains, and vivifies all. **Inasmuch as Jesus' closest disciple, John, begins his Gospel with a quote from the Vedas, 'In the beginning was the Word . . . ,'* the authenticity of this passage may be questioned. (Notation added by Notovitch)

16 "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.

17 "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.

18 "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.

19 "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.

20 "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.

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

22 "For he humiliates those who work by the sweat of their brow to acquire the favor of an idler seated at his sumptuous board.

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

24 "Because in the day of the last judgment the Sudras and the Vaisyas 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."

25 The Vaisyas and the Sudras were filled with great admiration and asked Issa how they should pray so as not to lose their eternal felicity.

26 "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 neighbor.

27 "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."

*Sir John Wodroffe notes: "The fourth Gospel opens grandly, 'In the beginning was the Word, and the Word was with God

and the Word was God.' These are the very words of Veda.
Prajapatir vai idam asit: In the beginning was Brahman. *Tasya
vag dvitya asit*; with whom was the Vak or the Word... *Vag vai
paramam Brahma*; and the word is Brahman"
(The Garland Letters, 7th ed. [Pondicherry: Ganesh & Co.,
1979] p.4)

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