

# Christ, the Truth

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## ABSTRACT

Building upon certain very convincing historical evidences that are hard to dismiss as mere heresy, this article reconciles our understanding of the life and teachings of Jesus Christ with the historical evidences. In each of these cases we use ample references from the Bible and find that the Gospels of the Bible seamlessly blend with historical evidences.

As the Bible says, Jesus is the chosen Messenger of God. God indeed raised Him from the dead and Jesus did ascend to heaven to be seated with God. If these events, the cornerstone of Christianity are seen in the correct perspective given by Luke 17:21(The kingdom of God is within you), then it is clearly understood that the Resurrection is a testimony to good triumphing over evil while the Ascension is the confirmation of Self-Realization. Neither of these have anything to do with what happened physically to Jesus after surviving crucifixion, and thus reconciling with historical evidences about Christ's travels after crucifixion neither violates the fundamental beliefs of Christianity nor poses a threat to the faith.

The historical and biblical references blend seamlessly indicating how the teachings of Jesus encapsulate the highest concepts of Kundalini Yoga, Advaita Vedanta as well as Buddhism, a result of His lost years in India. After crucifixion, Escaping Roman persecution, Jesus travelled to India and was known as Yuz Asaf, where He preached to the Bene Israel people, who have been confirmed to be the Lost Israeli Tribes by DNA tests. Eventually, Jesus shed His mortal coil and His tomb rests in the Rozabal Shrine of Srinagar in Kashmir, India. A smooth narrative seamlessly blending biblical and historical references are testimony to the veracity of this article. We conclude with the following statement improvising on the famous verse John 3:14:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. He took upon himself the sins of his people bearing the ordeal of the cross, but so great was the Lord's glory that he emerged victorious, showing the world that his path is the path of truth. The Son of God was the true Good Shepherd travelling far and wide to collect the lost lambs and show them the path of light. His tomb rests in the mountain valley; he sits beside the Throne of God and will give his Throne to those who follow him and emerge victorious.

## INTRODUCTION:

Did Jesus spend his lost years, between the ages of 14 and 29 in India? Did Jesus really survive after crucifixion and travel to India?

In the two millenia history of Christianity, there have been many who answered in the positive to these questions on the basis of certain evidences. And consistently the Church has dismissed these as heresy and heretic. Rather than a real assessment of the veracity of the evidences, these dismissals show a sign of the fear of collapse of Christianity, for as the Bible states the following:

1 Corinthians 15: 14 And if Christ has not been raised, our preaching is useless and so is your faith. 15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. 16 For if the dead are not raised, then Christ has not been raised either. 17 And if Christ has not been raised, your faith is futile; you are still in your sins.

I look at this matter from a neutral and objective perspective. On the one hand, historical evidences presented about Jesus in India are strongly convincing. On the other hand, there are verses from the Bible, to show clearly how accepting the historical evidences neither contradicts nor collapses the foundations of Christianity.

It is completely possible to be a devout Christian while also believing the historical records of Jesus. That is what I intend to present here. In fact I believe that this only makes one an even stronger Christian, with the added advantage of communion with the Son of God in His tomb in Kashmir.

## THE LOST YEARS OF JESUS:

The nativity and very early years of Jesus are documented in the Bible.

Matthew 1: 18 This is how the birth of Jesus the Messiah came about : His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. 19 Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. 20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21 She will

give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." 22 All this took place to fulfill what the Lord had said through the prophet: 23 "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").

Matthew 2: 1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, the three Magi from the east came to Jerusalem 2 and asked, "Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him." 3 When King Herod heard this he was disturbed, and all Jerusalem with him. 4 When he had called together all the people's chief priests and teachers of the law, he asked them where the Messiah was to be born. 5 "In Bethlehem in Judea," they replied, "for this is what the prophet has written: 6 " 'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel.' " 7 Then Herod called the Magi secretly and found out from them the exact time the star had appeared. 8 He sent them to Bethlehem and said, "Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him." 9 After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. 10 When they saw the star, they were overjoyed. 11 On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. 12 And having been warned in a dream not to go back to Herod, they returned to their country by another route.

Luke 2: 41 Every year Jesus' parents went to Jerusalem for the Festival of the Passover. 42 When he was twelve years old, they went up to the festival, according to the custom. 43 After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. 44 Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. 45 When they did not find him, they went back to Jerusalem to look for him. 46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. 47 Everyone who heard him was amazed at his understanding and his answers. 48 When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." 49 "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" [a] 50 But they did not understand what he was saying to them. 51 Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. 52 And Jesus grew in wisdom and stature, and in favor with God and man.

The evidences of scrolls in the Buddhist Monasteries of Hemis, Ladakh and Lhasa, Tibet, suggest that Jesus left home when He was 13, fearing the prospect of marriage and went to India. He studied Jainism in Rajasthan, studied Hinduism in the Jagannath temple of Puri, and studied

Buddhism in Nalanda and Rajagraha. The scrolls describe Jesus as Issar, the son of Virgin Mary.

These scrolls have been accessed and validated by many people including the Russian Notovitch, Indian saints Trigunatitananda and Abhedananda, Henrietta Merick and many others. Furthermore the Chinese text Glass Mirror attests to the Buddhist studies of Jesus. The Shankaracharya Nishchalananda of Puri Mutt also confirms Jesus presence in the temple studying the Achar Samhita.

Finally we note that a song chanted even today among the Naths of Bengal describe Jesus as Isha their Guru's Guru. This corroborates the reference in Nath Namavali Sutra which mentions Jesus as Ishanath, disciple of Chetananath.

If Jesus did spend the lost years in India, do we find references to Buddhist and Hindu influences in His teachings? The following evidences answer a resounding yes.

#### BORN OF THE SPIRIT

In the Hindu tradition, the highest goal of life and completion of one's studies is deemed only when one has attained Self-Realization. Such a person does not identify himself with the body, but sees the Self as God. He transcends worldly stories feelings, desires etc. These worldly distractions are nothing but an effect of Maya or illusion, while self-realization leads one to true perception and liberates. Such a person never craves for the outward world.

John 8: 32 Then you will know the truth, and the truth will set you free.

Revelation 3: 12 He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God.

Matthew 4:1- 11 talks about how Jesus spent 40 years in the wilderness fighting the devil and its temptations.

A person subject to temptation cannot be Self-Realized. At the same time Jesus returned after the 40 days in triumph. Matthew 4: 10 Jesus said to him, "Away from me, Satan! For it is written:

'Worship the Lord your God, and serve him only.'" 11 Then the devil left him, and angels came and attended him.

How does one realise the Self ?

John 3: 5 Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. 6 Flesh gives birth to flesh, but the Spirit gives birth to spirit.

Further, John 3: 9 "How can this be?" Nicodemus asked. And in John 3: 14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, 15 that everyone who believes may have eternal life in him."

John 8: 28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. 29 The one who sent me is with me; he has not left me alone, for I always do what pleases him."

The lifting of the serpent is a reference to the practice of Kundalini Yoga, where the life force visualised as a dormant coiled serpent in the coccyx is aroused, traverses seven energy centers or Chakras and reaches the crown of the head where a person is said to achieve Self-realization and eternal bliss.

It is important to understand the basis of Kundalini Yoga. This stresses on the divine nature inherent in everyone as the life force or serpent. One only needs to awaken it to fully realise one's own self as God.

In this connection there is a very important reference in Luke 17: 20 Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, "The coming of the kingdom of God is not something that can be observed, 21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

There are allusions to the Kundalini philosophy in other places of the Bible too.

The seven Chakras as centers of energy or light are mentioned in Revelations 4: 5 From the throne came flashes of lightning, rumblings and peals of thunder. In front of the throne, seven lamps were blazing. These are the seven spirits of God.

The path of seven Chakras as a ladder between man and God is referred to in Genesis 28: 12 He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.

#### AFTER BAPTISM

Thus clearly Jesus used the path of Kundalini Yoga to elevate Himself to higher levels of consciousness and attain Self-realization. The culmination of this was visualised in God's affirmation during His baptism by John.

Matthew 3: 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased.". The same is reported in Mark 1:11 and Luke 3:22 also.

It is a well known fact that the name Christ was a honorary epithet by which Jesus was referred. By the Greek etymology Christ is derived from Christos, meaning anointed.

However, an alternative etymology of Christ proposed by Kanchi Mahaperiyava and Prabhupada is the Sanskrit Krishta, an alternative of the name of Lord Krishna. Both Krishna and Krishta are related to the word Akarshana meaning attraction. This feature of Christ is confirmed in the Bible.

John 12: 32 And I, when I am lifted up from the earth, will draw all people to myself."

Self-realization is the highest goal proclaimed by Advaita Vedanta of Hinduism, and the fact that Jesus attained this goal is seen in many of His teachings including John 3:5-6 mentioned earlier where Jesus lays emphasis on the spirit, not wanting to identify oneself with the flesh.

John 10: 30 Jesus said, "I and the Father are one." Considering that the Father is God, this statement is an exact reproduction of the Vedic Mahavakya "Aham Brahmasmi" found in the Brahadaranyaka Upanishad, where the Self is viewed as God.

John 10: 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? This is the same as another Vedic Mahavakya "Tattvamasi" found in Chandogya Upanishad.

John 1: 12 Yet to all who did receive him, to those who believed in his name, he made them the children of God.

John 4: 24 God is spirit, and his worshipers must worship in the Spirit and in truth."

John 8: 12 Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

Thus, these references strongly show how Jesus attained Self-Realization, identified Himself with God, but was also ready to confer the same on anyone who was capable enough.

## TALKING IN PARABLES

The lofty concepts of Self-Realization are often found difficult for many to grasp. No doubt such messages were near impossible to reach the general public of Israel, who were themselves tormented by the Romans and the corrupt Jewish priests.

Thus Jesus reserved the highest principles of Advaita only to the apostles and some disciples who had some degree spiritual progress. To the masses, Jesus preached good conduct and good living which would purify their minds and elevate them to attaining Self-Realization.

With this objective, Jesus encoded the principles of love, tolerance, forgiveness etc in parables, while also giving suitable interpretations to the Ten Commandments. These form the crux of the famous Sermon on the Mount.

However Jesus preaching through parables did not escape the attention of His disciples:

Matthew 13: 10 The disciples came to Jesus and asked, "Why do you speak to the people in parables?"  
11 He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. 12 Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 13 This is why I speak to them in parables.

It is a well researched fact that the preachings of Jesus have many in common with the Buddha. After all, Buddha targeted the Vaishyas and Sudras, who were discriminated against by some priestly Hindu Brahmins, who weren't unlike the corrupt Jewish priests of the time of Jesus. Buddha's teachings resonated with the masses and so did those of Jesus. Marcus Bang has given a verse by verse comparison in "Jesus and Buddha: The Parallel Sayings".

There are parallels between Dhammapada verses 9.7, 4.7 and 7.3 with Matthew 13:31, John 8:4 and Matthew 6:25. Udanavarga 27.1, 22.4 and 9.8 are similar to Luke 6:41, Luke 11: 34 and Luke 6:43. Vimalakirtinirdesha teachings 2 and 5 match with John 2:24, John 1:17 and Luke 15:10. One can find the teachings of Sutta Nipata 242, 9.55 and 149 in Mark 7:15, John 7:46 and John 15:12. Sadharmapundarika verse 5 and Khuddakapatha verse 2 correspond to Matthew 5:45 and Mark 10:19.

Thus in essence Jesus followed a two-graded system of preaching according to the receiver's spiritual capability either Buddhist concepts by parables or the higher truths of Self-realization and Advaita.

References about the ministry of Jesus abound in the Gospel of Luke. Jesus' mission is seen in Luke 4:42- 44. He preached God's kingdom. Jesus explains how his rule and God's promises come in stages and how he overcomes forces hostile to humanity and to God (10:9, 18; 11:14- 23; 17:20- 21; 24:44- 49; Acts 2:16- 38; 3:14- 26; 10:34- 43). Jesus' Galilean Ministry (4:14- 15). Jesus' teaching and his fame began spreading throughout the region (so also 4:31; 5:3, 17; 6:6; 11:1; 13:10, 22, 26; 19:47; 20:1, 21; 21:37; 23:5). This is the first of several reports about the popular interest, curiosity and excitement being generated by Jesus (4:22, 28, 32, 36- 37; 5:15; 7:17). Then come the several sabbath events that will end in controversy (4:31- 37; 6:1- 5, 6- 11; 13:10- 17; 14:1- 5). In 1:50- 53, the reference to "the humble" is surrounded by descriptions that indicate the spiritually sensitive character of the poor.



The passage recognizes that often it is the poor who respond to God's message and embrace it with humility (1 Cor 1:26-29; Jas 2:5).

He will heal the blind, but that also pictures the coming of light to those in darkness (1:78-79). The healing of the blind man in 18:35-43 also pictures what Jesus does for Zacchaeus in 19:1-10. Jesus is the physician who comes to heal the sick (5:31-32). Eventually the ministry of Jesus will bring total restoration and release to the creation (Rom 8:18-39; Rev 21-22). The Son of David brings not only a future rule but also present release from sin and a reversal of the effects of Satan's presence in the world (11:14-23). In short, this is the beginning of the fulfillment of God's promise, and Jesus is the source of that fulfillment.

## CRUCIFIXION

The narrative of how Jesus was crucified and the events leading to it are well recorded in the Bible.

Luke 22: 1 Now the Festival of Unleavened Bread, called the Passover, was approaching, 2 and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. 3 Then Satan entered Judas, called Iscariot, one of the Twelve. 4 And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. 5 They were delighted and agreed to give him money. 6 He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present. 7 Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. 8 Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." 9 "Where do you want us to prepare for it?" they asked. 10 He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, 11 and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?'" 12 He will show you a large room upstairs, all furnished. Make preparations there." 13 They left and found things just as Jesus had told them. So they prepared the Passover. 14 When the hour came, Jesus and his apostles reclined at the table. 15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. 16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." 17 After taking the cup, he gave thanks and said, "Take this and divide it among you. 18 For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes." 19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." 20 In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.[a] 21 But the hand of him who is going to betray me is with mine on the table. 22 The Son of Man will go as it has been decreed. But woe to that man who betrays him!" 23 They began to question among themselves which of them it might be who would do this. 24 A dispute also arose among them as to which of them was considered to be

greatest. 25 Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. 26 But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. 27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. 28 You are those who have stood by me in my trials. 29 And I confer on you a kingdom, just as my Father conferred one on me, 30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel. 31 "Simon, Simon, Satan has asked to sift all of you as wheat. 32 But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers." 33 But he replied, "Lord, I am ready to go with you to prison and to death." 34 Jesus answered, "I tell you, Peter, before the rooster crows today, you will deny three times that you know me." 35 Then Jesus asked them, "When I sent you without purse, bag or sandals, did you lack anything?" "Nothing," they answered. 36 He said to them, "But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one. 37 It is written: 'And he was numbered with the transgressors'[b]; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.'" 38 The disciples said, "See, Lord, here are two swords." "That's enough!" he replied. 39 Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40 On reaching the place, he said to them, "Pray that you will not fall into temptation." 41 He withdrew about a stone's throw beyond them, knelt down and prayed, 42 "Father, if you are willing, take this cup from me; yet not my will, but yours be done." 43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.[c] 45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. 46 "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation." 47 While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?" 49 When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" 50 And one of them struck the servant of the high priest, cutting off his right ear. 51 But Jesus answered, "No more of this!" And he touched the man's ear and healed him. 52 Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? 53 Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns." 54 Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. 55 And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. 56 A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him." 57 But he denied it. "Woman, I don't know him," he said. 58 A little later someone else saw him and said, "You also are one of them." "Man, I am not!" Peter replied. 59 About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean." 60 Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. 61 The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." 62 And he went outside and wept bitterly. 63 The men who were guarding Jesus began mocking and beating him. 64 They blindfolded him and

demanded, "Prophecy! Who hit you?" 65 And they said many other insulting things to him. 66 At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. 67 "If you are the Messiah," they said, "tell us." Jesus answered, "If I tell you, you will not believe me, 68 and if I asked you, you would not answer. 69 But from now on, the Son of Man will be seated at the right hand of the mighty God." 70 They all asked, "Are you then the Son of God?" He replied, "You say that I am." 71 Then they said, "Why do we need any more testimony? We have heard it from his own lips."

Luke 23: 1 Then the whole assembly rose and led him off to Pilate. 2 And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king." 3 So Pilate asked Jesus, "Are you the king of the Jews?" "You have said so," Jesus replied. 4 Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man." 5 But they insisted, "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here." 6 On hearing this, Pilate asked if the man was a Galilean. 7 When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. 8 When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. 9 He plied him with many questions, but Jesus gave him no answer. 10 The chief priests and the teachers of the law were standing there, vehemently accusing him. 11 Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. 12 That day Herod and Pilate became friends—before this they had been enemies. 13 Pilate called together the chief priests, the rulers and the people, 14 and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. 15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. 16 Therefore, I will punish him and then release him." 18 But the whole crowd shouted, "Away with this man! Release Barabbas to us!" 19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) 20 Wanting to release Jesus, Pilate appealed to them again. 21 But they kept shouting, "Crucify him! Crucify him!" 22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him." 23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. 24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will. 26 As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. 27 A large number of people followed him, including women who mourned and wailed for him. 28 Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. 29 For the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!' 30 Then "'they will say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'" 31 For if people do these things when the tree is green, what will happen when it is dry?" 32 Two other

men, both criminals, were also led out with him to be executed. 33 When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left.

It is well known that Jesus was on the cross for a mere 6 hours. For all practical purposes, everybody present in the area including Jesus Himself thought that the life of Jesus came to a close. Luke 23: 46 Jesus called out with a loud voice, "Father, into your hands I commit my spirit."

We have already seen how Jesus was a Self-Realized soul who did not identify Himself with the body but with the spirit. This means Jesus did not care for His body or its imminent death. Rather He cared about the Mission for which He was sent into this world. It is this despair that is seen in the following verses, along with beseeching God to forgive the act of Romans who identified themselves with the body and were thus still deluded.

Matthew 27: 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Luke 23: 34 Jesus said, "Father, forgive them, for they do not know what they are doing."

John 19: 28 Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty." 29 A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. 30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

What happened after this? For this we turn to an important evidence: A letter titled "Crucifixion: By an Eyewitness", written by an Essene Therapeut to his friend in Alexandria, seven years after the event. This was translated and published in German in 1873.

As per the letter, at this point Jesus stopped responding to the external world and was for all practical purposes dead. The Romans were requested to remove the body from the cross especially as the next day was the Sabbath. To ascertain His death the Romans pierced His side with a lance. Blood and water flowed out. Yet the body did not respond convincing the Romans that He was dead.

Joseph of Arimathea, a witness to this immediately recognised the gushing of blood as a sign of a beating heart.

John 19: 38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

It is well known that aloe and myrrh are healing herbs, not embalming herbs. As per the letter, the body was wrapped after these herbs were applied and was kept in a tomb, where few Essenes attended to Him.

After about thirty hours, Jesus regained consciousness. He heard about how what happened after His presumed death. Jesus understood it as the Will of God and became very emotional to know that God had saved Him.

Then the letter says how an eager Jesus came out to meet His people starting with Mary Magdalene, and how the next few days were spent in recuperating and meeting disciples amidst the suspicious Romans. We know from the Bible how the resurrected Jesus showed Himself in flesh and blood to the disciples. John 20: 26 A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" 27 Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

The letter also tells how Jesus was disappointed to observe that the Israeli people were more interested in political revenge and overthrowing the Romans rather than in spiritual transformation. Finally to avoid another Roman persecution Jesus had no option but to escape the land and travel elsewhere.

## BASIS OF CHRISTIANITY

Before we proceed to further travels of Jesus, we need to pause here and reflect on the implications. The Bible says in 1 Corinthians 15: 14 And if Christ has not been raised, our preaching is useless and so is your faith.

So, through the events of Crucifixion and Resurrection, what message does God convey to us? And

does any of this change upon our knowing that Jesus survived and travelled to a foreign land?

Why was Jesus put to the ordeal? Romans 4: 25 He was delivered over to death for our sins and was raised to life for our justification.

We must remember that Jesus Himself was not aware of His resurrection prior to crucifixion. Thus His resurrection is definitely an Act of God alone. There can be no doubts on this.

Why did God raise Jesus from death? This Act of God was to prove that Jesus was His chosen messenger. Even though Jesus preached extensively to the people of Israel, the Resurrection gave them concrete proof that Jesus survived the persecution of Romans: a triumph of good over evil. This was proof that His teachings, just like Jesus, was commissioned by God Himself, and that they will emerge victorious over evil.

There is also the belief that God raised Jesus to heaven and that the Christ sat beside God. This forms a major part of Christian faith and belief in the glory of Jesus.

Acts 7: 55 But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. 56 "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God." The same is mentioned also in Luke 24:51, Acts 1:1 and 1:9, Matthew 26:64, Mark 16:19, John 20:17 and 6:62, 1 Timothy 3:16, Ephesians 4:10 and 1:20, Philippians 2:9, 1 Peter 3:22 and Hebrews 4:14. So many references to this Ascension testify to its importance in Christianity.

Here we need to ask a very important question. Jesus ascended to heaven and sat with God. Where exactly is this heaven?

And most importantly, we have the answer to this question in the words of Jesus itself in Luke 17:21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you.

So it is clear that this Ascension is symbolic and not physical. Consider Revelation 3: 21 To the one

who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne.

Thus Jesus sitting on the throne of God is not an account of His physical ascension to the skies but rather a testimony to His victory: a victory of good over evil, a victory of His teachings against persecution. In other words this is a testimony to His Self-realization where Jesus had merged His identity with God. Though He already attained this state and preached it in His sermons, it was the resurrection alone that gave concrete evidence of His Self-realization. That was His victory, and that was His Ascension.

In fact the above verse shows how Jesus asks each one of us to follow His teachings, and emerge victorious ourselves whereon whereupon He promises the Throne of God for us too. In other words, this is Christ's message for all of us to strive towards Self-realization.

One can see this message of Christ in John 14: 12 Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.

This verse correlated with the above in Revelation 3:21 and Luke 17:21 clearly shows how the Ascension is Symbolic of the Victorious Self-realization, merging of Christ's identity with God, and how Jesus asks each one of us to emulate this ourselves and attain the same glory as Him.

Thus, if the Ascension of Jesus is symbolic, it is important to understand that historical events of Jesus after Resurrection do not have any effect on the fundamental Christian belief.

Here it is also important to note John 14: 6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

This is another cornerstone of Christianity. Was Jesus special? He definitely was. Is He the only way to God?

Here, one sees how Jesus traveled all the way to India to learn and consolidate various philosophies, and came back to Israel to spread the wisdom to His people. Since nobody in that region undertook such a mission or had found true wisdom, it was imperative that the people of Israel follow Jesus. Thus the above verse holds true for the people of Israel.

Also, one must keep in mind the similarity of Teachings of Christ with those of Buddha and Advaita Vedanta. So, if one sincerely follows the Teachings of Christ, they are already following Buddha or Advaita, and vice versa. Thus this statement appears to these people also.

How special was Jesus? He consolidated wisdom from India, attained Self-realization, preached the wisdom to the people, and offered them the same exalted status as Himself. This is what characterises a Guru in Indian tradition. And in Hinduism, one strongly believes in "Guru Sakshat Parabrahmam", that is Guru is God itself. This is a testimony to the specialty of Jesus Christ.

Thus in essence, as per the above verse from 1 Corinthians 15:14, our belief in Jesus death and resurrection, the implications, His uniqueness and thus, the foundations of Christianity does not change with the knowledge that Jesus Christ survived crucifixion and travelled to a foreign land.

## THE KING OF TRAVELERS

Having understood the implications of Resurrection, we now continue exploring Christ's life after this event. We start with how the letter of crucifixion by an eyewitness mentions how Jesus travelled to escape the persecution of Romans. Now there are two questions: why and where. First we address the why.

We note that Jesus Himself thought He would die at the cross. Thus survival after Crucifixion proved to Jesus the power of God's Will, but more importantly the message that His Mission on the Earth was not yet over.

The fear of persecution by Romans as well as the materialistic desires of the Israeli people for establishing a kingdom proved to both Jesus and the world that His mission was certainly no longer in Israel. Then what was remaining in the mission of Jesus?



Christ Himself answers in John 10: 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

He advised the same to the Apostles in Matthew 10: 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.

This verse is a clear reference to the Lost Tribes of Israel. Now, an article in the Wall Street Journal on May 11, 1998 published the results of a DNA test conducted by Parfitt and Bradman. These tests proved a positive genetic link between the Jews of Yemen, Lemba tribesmen in Africa and the Bene Israel of India. The last of this trio have a very strong presence in Kashmir in India, and there have been a treasure of tribe and town names of these people matching the ones in the Bible.

Acts 9 records how Saul of Tarsus saw Christ in Damascus. Noting that this was at the Eastern end of the Roman Empire, we note that travelling further eastward to India would give Jesus the advantage of escaping Roman persecution while also reaching out to the Bene Israel tribes in India thus fulfilling His mission.

The Taf sir Ibn- i- Jarir at Tabri of the 900s AD mentions Jesus in 3:197 as migrating from country to country along with Mother Mary. The Rauzat us Safa of 1417AD mentions Jesus in 1:130 as a traveller eastward and His stay in the kingdom of Nasiban, or modern day Nusaybin, a town in Turkey bordering Syria.

The Acta Thomae of Thomas the Apostle talks of a marriage in Taxila, Pakistan which Jesus attended along with Thomas. We also note in passing a certain tomb believed by locals to be of Mary in Pindi Point in Pakistan, in a town similarly named Mary or Murree.

It is clear that in Persia and Kashmir, Jesus either adopted or was given the name Yuz Asaf, meaning "Leader of the Healed".

As an evidence, there is a quartet of inscriptions in the Shankaracharya Temple/Throne of Solomon in Srinagar, which was renovated by then ruling King Gopadatta using the advice of Jesus.

The inscription, by the commissioned Persian architect, captured in image in 1869, clearly tells how Yuz Asaf was indeed Jesus, prophet of the Bene Israel who declared prophet hood in the year 54.

The Hindu text Bhavishya Majapurana dated to second century describes Jesus encountered by the king Shalivahana in the Pratisarga Parva Chaturyuga Khanda. Jesus described Himself as the Son of God, born of a virgin and took to prophet hood in the degraded Mleccha land. Christ then described his philosophy as follows:

"The living entity is subject to good and bad contaminations. The mind should be purified by taking recourse of proper conduct and chanting of the holy names of God. Just as the immovable sun attracts, from all directions, the elements of all living beings, the Lord of the solar planet, who is fixed and all-attractive, and attracts the hearts of all living creatures. Thus by following rules, speaking truthful words, by mental harmony and by meditation, one should worship that immovable Lord. Having placed the eternally pure and auspicious form of the Supreme Lord in my heart, O protector of the earth planet, Jesus preached these principles through the mlecchas' own faith and His name became isha- masiha".

To the people of India, the similarities between the teachings of Jesus and Buddha were far too obvious. They saw Jesus as another Buddha. This is seen in the two coins released by King Kanishka, one depicting Buddha and the other depicting Jesus.

#### THE ROZABAL SHRINE

Staying for a long time in Kashmir, Jesus eventually passed away at the age of 80. His tomb is the modest Rozabal shrine of Srinagar. In the later times a Muslim by the name Sayyid Nasruddin was also buried here making it a shared gravesite.

While there are two sarcophagi aligned north-south (the conventional Muslim burial arrangement), the actual tomb of Jesus is in the underground cellar aligned according to Jewish custom as East-West, and has been photographed.

Near the tomb are carved footprints in stone. These footprints show wounds of crucifixion. These are not aligned in the same position in both feet, but rather depict the wound marks if the left foot

was placed over the right and a single nail drilled through them. This description completely matches the Turin Shroud evidences.

There are many documents written throughout history that affirm the Rozabal shrine to be the tomb of Yuz Asaf or Jesus Christ. The document Kamal-ud Din wa Tmam-un Nimat fi Asbat-ul-Ghaibat wa Kashf-ul-Hairet written in the 900s AD narrates:

"Yuz Asaf, after roaming about in many cities, reached that country which is called Kashmir. He traveled in it far and wide and stayed there and spent his (remaining) life there, until death overtook him, and he left the earthly body and was elevated towards the Light. But before his death, he sent for a disciple of his, Ba'bad by name, who used to serve him and was well versed in all matters. He expressed his last will to him and said: 'My time for departing from this world has come. Carry on your duties properly and turn not back from truth, and say your prayers regularly.' He then directed Ba'bad to prepare a tomb over him (at the very place that he died). He then stretched his legs towards the West and head towards the East and died. May God bless him".

The Tarikh i Kashmir of Mullah Nadiri in 1420AD describes Jesus as Yuz Asaf and confirms the references in Bhavishya Purana and Gopadatta's inscriptions. Ain ul Hayat of the 1600s AD mentions in 2:2:177 about Yuz Asaf, His parting message to His disciple and the Eastward alignment of His tomb. The parting message is also narrated in the text Qisa Shazada Yuzasaph wo hakim Balauhar.

Tarikh i Azam in 1729AD mentions about the grave of Yuz Asaf who came from afar and was 'anointed for Kashmir'. This text is displayed in a board on the Rozabal shrine. In 1766 AD, a legal decree by the Grand Muf ti pronounced the verdict affirming Yuz Asaf as the Messenger of God for Kashmir and His tomb in Rozabal, also called Khanyar.

Bagh i Sulaiman in 1780AD mentions the tomb of the prophet in Rozabal. Wajees ut Tawarikh from 1857AD mentions the tomb belonging to Yuz Asaf who was in Kashmir during the rule of King Gopadatta or Gopananda. Tarikh i Kabir Kashmir of 1900AD mentions the tomb of Yuz Asaf while also quoting another work Asar ul Ikhyar stating that Yuz Asaf was Jesus, the 'progeny of Moses' sent from Egypt and Israel.

Thus the travel of Jesus to India, His ministry in Kashmir and His tomb in Rozabal of Kashmir has

been extensively referenced throughout history in both inscription and literary evidences by Persian, Hindu, Buddhist and Arabic texts. On the basis of these evidences one can certainly conclude that the Rozabal Shrine is a holy treasure of the world that enshrines the True Saviour Jesus Christ. Also, in Indian culture a Guru is held in high reverence and obeisance is paid to His holy feet as the Guru Paduka. True to this culture, one can see His footprints with crucifixion wounds.

## CONCLUSION

Building upon certain very convincing historical evidences that are hard to dismiss as mere heresy, this article reconciles our understanding of the life and teachings of Jesus Christ with the historical evidences. In each of these cases we use ample references from the Bible and find that the Gospels of the Bible seamlessly blend with historical evidences.

As the Bible says, Jesus is the chosen Messenger of God. God indeed raised Him from the dead and Jesus did ascend to heaven to be seated with God. If these events, the cornerstone of Christianity are seen in the correct perspective given by Luke 17:21(The kingdom of God is within you), then it is clearly understood that the Resurrection is a testimony to good triumphing over evil while the Ascension is the confirmation of Self - Realization.

Neither of these have anything to do with what happened physically to Jesus after surviving crucifixion, and thus reconciling with historical evidences about Christ's travels after crucifixion neither violates the fundamental beliefs of Christianity nor poses a threat to the faith.

The historical and biblical references blend seamlessly indicating how the teachings of Jesus encapsulate the highest concepts of Kundalini Yoga, Advaita Vedanta as well as Buddhism, a result of His lost years in India.

Escaping Roman persecution, Jesus travelled to India and was known as Yuz Asaf, where He preached to the Bene Israel people, who have been confirmed to be the Lost Israeli Tribes by DNA tests. Eventually, Jesus shed His mortal coil and His tomb rests in the Rozabal Shrine of Stinagar in Kashmir, India.

A smooth narrative seamlessly blending biblical and historical references are testimony to the veracity of this article. We conclude with the following statement improvising on the famous verse

John 3:14:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. He took upon himself the sins of his people bearing the ordeal of the cross, but so great was the Lord's glory that he emerged victorious, showing the world that his path is the path of truth. The Son of God was the true Good Shepherd travelling far and wide to collect the lost lambs and show them the path of light. His tomb rests in the mountain valley; he sits beside the Throne of God and will give his Throne to those who follow him and emerge victorious.



Tomb in cellar  
aligned east-west;  
carved footprints  
with crucifixion scars

# Shankara temple inscriptions

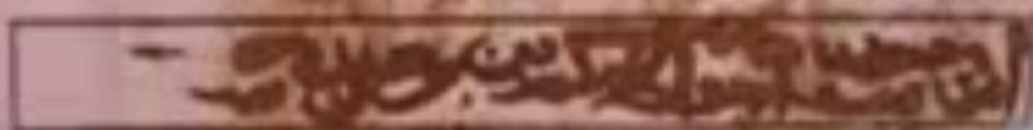
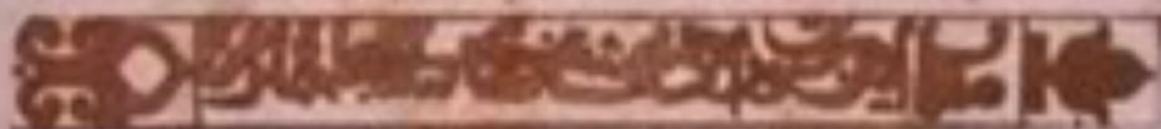
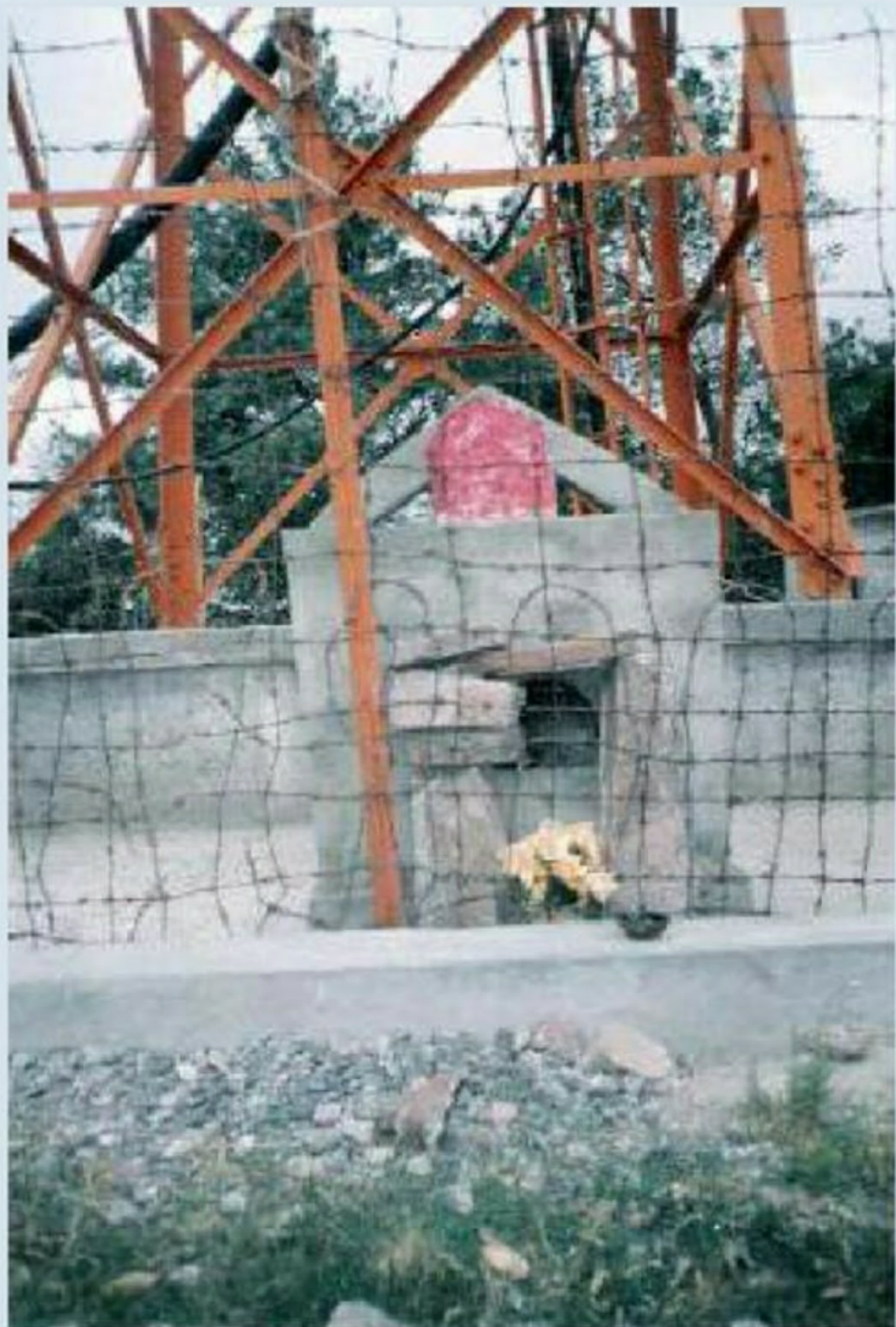


Image captured in 1869  
now destroyed



King Kanishka  
Buddha-Yuzo coins



**‘When dust rises to Heaven, it is still dust.  
When a jewel falls in to dust,  
it is still a jewel.’**

‘Jesus in Kashmir, The Lost Tomb’ p. 205. Photo by  
Suzanne Olsson at legendary grave of Mother Mary,  
Pindi Point, Murree, Pakistan, 2002.

The yellow silk roses are from the author.



