



The Tomb of Jesus

By
Sufi Mutiur Rahman Bengalee, M.A.

AHMADIYYA MUSLIM ASSOCIATION UK

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It is the tomb where Jesus, who after his escape of death from the cross, travelled in search of the lost sheep of the house of Israel, reached Kashmir, died in his 120th year, is buried. The tomb is situated in Khanyar, Srinagar.

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Foreword

This booklet deals with the vitally important and highly controversial subjects of Jesus Christ's death, Resurrection, Ascension and his post-crucifixion journey to India. The author Sufi M.R. Bengalee, M.A. late Ahmadiyya missionary in U.S.A., has presented the great truth very concisely & vividly.

First two editions of the booklet were published in U.S.A. Now, in view of the importance of the subject matter, its third edition is being published in India. We hope the readers of this booklet will find many historical & divine realities enunciated in it.

Our last cry is:

All praise belongs to Allah, the Lord of the Universe.

1st November 1963.

Mirza Wasim Ahmad,
Secretary for Mission Work,
Ahmadiyya Community,
Qadian, (Punjab)

Preface

Enlightened opinion among the three most important world religions — Judaism, Christianity and Islam — recognizes the importance of Jesus as a teacher. It is on the Passion and Resurrection that the three groups are at odds. This booklet presents an exposition of this question based on original scientific research.

It was through the guidance of Divine Providence that the answer to the enigma of Jesus' Crucifixion was revealed to Hazrat Mirza Ghulam Ahmad, of Qadian, Punjab, India, the Promised Messiah and Mahdi. The present writer offers in the following pages the original thesis as expounded in the well-known work, JESUS IN INDIA by Hazrat Mirza Ghulam Ahmad.

The booklet in no sense pretends to be comprehensive on this vitally important and highly controversial subject. It seeks to present simply and concisely the great truth disclosed by

divine revelation concerning the crucifixion and post crucifixion life of Jesus.

This is the second, revised and enlarged edition, containing much additional material recently made available to the writer. The footnotes and the bibliography at the end of the booklet will indicate the sources of information.

In conclusion, we consecrate this booklet to the Merciful Lord without Whose grace it never could have been written. We humbly pray that He will out of His infinite mercy accept it in heaven as well as upon earth and bestow thereon His blessings, so that its mission may be fulfilled. Our last cry is: "All praise belongs to Allah."

S.M.R.B.

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CHAPTER I

Jesus Did Not Die On the Cross Biblical Evidences

The Ahmadiyya version of the crucifixion of Jesus is of paramount interest. According to the Ahmadiyya belief, Jesus did not die on the cross. When taken down from the cross, he was still alive, in a state of unconsciousness. He was rescued from the sepulchre by his close friends and followers. Medicine was administered to his wounds and he was restored to health.

The followers of the Ahmadiyya Movement in Islam cite many verses from the Holy Quran in proof of their doctrine that Jesus was saved from the ignominy of the accursed death on the cross. They advance a number of arguments even from the Bible in support of their claim:

I. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas."

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of

man be three days and three nights in the heart of the earth."¹

In the above verses, Jesus makes the prophecy that the sign of the prophet Jonas will be shown in his case. And the sign of the Prophet Jonas was that he entered into the whale's belly alive and came out alive.

This prophecy can be said to have come true, and the sign can be said to have been manifested in the person of Jesus, only if he enters the tomb alive, and comes out alive. The fulfilment of the prophecy demands that Jesus escape the accursed death on the cross, and enter into and come out of the sepulchre alive.

II. The moving prayers of Jesus on the night before the day of crucifixion, which night he passed in extreme restlessness, imploring to God: "*O my Father, if it be possible, let this cup pass from me.*"² "*Father, if thou be willing, remove this cup from me.*"³ "*Abba, Father, all things are possible unto thee; take away this cup from me.*"⁴ (Mark 14:36). And his heart-rending cries of agony on the cross, "*Eli, Eli, Lama Sabachthani? That is to say, My God, My God, why hast thou*

¹ Matt 12:39, 40.

² Matt 26:39.

³ Luke 22:42

⁴ Mark 14:36

forsaken me?”⁵ furnish us with a strong evidence that Jesus was saved from death on the cross. For it is utterly unbelievable that such earnest prayers from no less a personage than Jesus Christ should go unanswered. Jesus says: “*Father, I thank thee that thou hast heard me. And I know that thou hearest me always.*”⁶ Again, Jesus says: “*Or what man is there of you, whom if his son ask bread, will give him a stone? Or if he ask a fish, will give him a serpent?*”⁷ The verses quoted at the beginning of this paragraph make it perfectly clear as to what Jesus prayed for—to be saved from death on the cross. Therefore, in view of the above promises, Jesus could not have died on the cross. Even St. Paul bears us out in this conclusion: “*When he offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared.*”⁸

III. According to the Bible, the death on the cross is an accursed death. “*For, he that is hanged is accursed of God.*”⁹

⁵ Matt 27:46.

⁶ John XI: 41, 42.

⁷ Matt 7:9, 10.

⁸ Hebrews 5:7

⁹ Deut. 21:23.

Joseph Klausner holds the opinion that nothing could be more repellent to the Jews than “a crucified Messiah,” “a curse of God that was hanged.”¹⁰

How, then could Jesus, an honoured, beloved and chosen prophet of God, die an accursed death — a punishment inflicted upon thieves and malefactors. It follows, therefore, that God would save him from such a punishment.

IV. A matter of supreme importance bearing on the question under discussion lies in the fact that death by crucifixion was exceedingly tardy. Jesus stayed on the cross for too short a space of time to render possible his death. Two thieves crucified along with Jesus did not die when taken down from the cross. Hence, apparently Jesus could not have died so soon. The following quotations are highly illuminating on this point:

“Crucifixion was a much more lingering kind of death, and, in its earlier stages, a much less excruciating one than we are apt to imagine, or than otherwise it would have been. As there was but little loss of blood, — the nails that pierced the extremities touching no large bloodvessel, and closing the wounds they made,

¹⁰ Joseph Klausner, *Jesus of Nazareth*, P. 357.

— the death which followed resulted from the processes of bodily exhaustion and irritation; and these were so slow, that in no case, where the person crucified was in ordinary health and vigor, did they terminate within twelve hours. Almost invariably he survived the first twenty-four hours, lived generally over the second, occasionally even into the fifth or sixth day. The ancient testimonies to this fact are quite explicit, nor are modern ones wanting, although there are but few parts of the world now where crucifixion is practised. I was told, says Captain Clapperton, speaking of the capital punishments inflicted in Soudan, a district of Africa, that wretches on the cross generally linger three days before death puts an end to their sufferings.”¹¹

“A fact of importance to be known, but which has not been sufficiently regarded, is that crucifixion was a very lingering punishment, and proved fatal not so much by loss of blood, since the wounds in the hands and feet did not lacerate any large vessel, and were nearly closed by the nails which produced them, as by the slow process of nervous irritation and exhaustion. This would of course be liable to variety, depending on differences of age, sex, constitution, and other

¹¹ Hanna, *The Life of Christ*, vol. III, p.328, 329.

circumstances; but for persons to live two or more days on the cross was a common occurrence, and there are even instances of some who, having been taken down in time and carefully treated, recovered and survived. In many cases death was partly induced by hunger and thirst, the vicissitudes of heat and cold, or the attacks of ravenous birds and beasts; and in others was designedly accelerated by burning, stoning, suffocation, breaking the bones, or piercing the vital organs.”¹²

But the sudden death of a young and robust man, after a crucifixion of only six hours, was extraordinary, and to them unaccountable. Like the Gruners, and other modern authors, the soldiers might readily have suspected that he was not actually dead, but only in a fainting state, and they had good reason to make sure of the fact; for, if through carelessness or mistake they had suffered any of the crucified persons to escape, they would have been answerable for the neglect with their lives.¹³

“Rationalism has principally given its adhesion to the former opinion (i.e. Jesus was not really dead). The short time that Jesus hung on the

¹² Stroud, *On The Physical Cause of the Death of Christ*, p.55.

¹³ Stroud, *On The Physical Cause of the Death of Christ*, p.133.

cross, together with the otherwise ascertained tardiness of death by crucifixion, and the uncertain nature and effects of the wound from the spear, appeared to render the reality of death doubtful.”¹⁴

And horrible to relate, the crucified often lived for many hours,— nay even for two days — in their torture.¹⁵

On the same page the author places doubt in the minds of the soldiers about Jesus’ death.

“And yet, as He might be in a syncope—as instances had been known in which men apparently dead had been taken down from the cross and resuscitated—and as the lives of the soldiers would have had to answer for any irregularity, one of the soldiers drove the broad head of his hesta into His side.”¹⁶

“It is evident, in fact, that doubts arose as to the reality of the death of Jesus. A few hours of suspension on the cross appeared to those accustomed to see crucifixions entirely insufficient to bring about such a result. They cited many instances of persons crucified, who had been removed in time, and brought to life again by energetic treatment. Origen, later on

¹⁴ Strauss, *Life of Jesus*, p.750.

¹⁵ F.W. Farrar, *The Life of Christ*, vol. 2, p.423.

¹⁶ F.W. Farrar, *The Life of Christ*, vol.2, pp 423, 424.

thought it needful to invoke miracle in order to explain so sudden an end. The same surprise is discovered in the narrative of Mark. Pilate was astonished that Jesus was so soon dead.”¹⁷

“The ordinary sufferings incidental to crucifixion have been minutely analysed by Richter, the Batholines, Gruners, etc., and are often injudiciously exaggerated, in order to account for the speedy occurrence of the Saviour’s death. Richter’s explanation of them, as quoted in a note of the Pictorial Bible on John, chap. 19, v.18, is somewhat fanciful and overstrained; yet, after all, the author acknowledges that they were not calculated to occasion rapid death, and concludes as follows:— The degree of misery is gradual in its increase, and the person crucified is able to live under it commonly until the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of our Saviour’s life, inquired in respect to the truth of it of the centurion himself who had the command of the soldiers. (Mark, chap. 15, v.44) — Concurring in this opinion, the editor of the Pictorial Bible observes, — It may be added that no act in the punishment of crucifixion was in itself mortal, the

¹⁷ Renan, *The Life of Jesus*, p.371, The Modern Library Edition.

sufferer died rather from the continuance and increase of the unutterable anguish and exhaustion of his torturing position,— and then subjoins the account, already cited from Josephus, of a person known to that historian, who had been crucified apparently for several hours, but having been taken down from the cross, and committed to medical care, survived and recovered. In their laborious attempts to prove that for some time before his death Christ was reduced to a state of extreme debility the Gruners strongly insist on the accessory or subordinate sufferings of crucifixion, as materially concurring with the principal ones in producing this effect; but, on an impartial examination of the matter, their insufficiency is obvious. The scourging, mockery, and labor of carrying the cross, were not in themselves more distressing to Jesus than to the malefactors who accompanied him;—his fasting and watching had not, at farthest, continued longer than from the preceding evening;—his removal from place to place was not likely to be attended with much fatigue, since all the places lay within a narrow compass;—and heat of climate could not have been very oppressive in Jerusalem at the vernal equinox, to a native of the country; more especially when it is considered that, during the

last three hours of his life, from the sixth to the ninth hour, the sun was obscured, and that in the much hotter climate of Central Africa crucified persons usually live three days on the cross.”¹⁸

Pilate, desirous of escaping, and of pleasing the Rabbis, told them to act through their Sanhedrin; but they (falsely) accused Jesus of being a rebel against Caesar; and much against his will Pilate ordered him to be scourged, and gave him over to be crucified. Crucifixion did not of necessity entail death; and Pilate marvelling at his death gave the body very willingly to his friends even ordering a guard—perhaps to protect the followers of Jesus through, as we are told, at the request of the Jews, among whom it was commonly reported that the disciples stole him away. Of the death of Christ we should have no evidence—considering how difficult it is to establish the fact of death in many cases—but for the very definite statement found in a single gospel: for after six hours of crucifixion the two thieves were found to be still alive. The death of Christ is attributed to his being speared by a soldier—according to the fourth Gospel; but it is remarkable that nothing about this is found in the other three detailed accounts of the Crucifixion. If

¹⁸ Stroud, *On The Physical Cause of the Death of Christ*, pp 123, 124.

we follow it be comes possible to suppose that some friends may have revived him in the tomb and may have facilitated his escape—leaving the cerements folded in the sepulchre—so that a natural interpretation is afforded of his being afterwards seen at dusk on the road to Emmaus and at dusk, in a house of Jerusalem, as well as (also at dusk) on the shores of the Lake of Tiberius somewhat later.”¹⁹

“There is the theory of those who assert that our Lord did not really die upon the cross, that his supposed death was no more than a temporary swoon, and that His Resurrection was simply His return to His consciousness. In defence of this are urged—the rapidity of His death, in contrast with slowness with which death by crucifixion generally took place; the facts that persons are known to have recovered who had been crucified and taken down from the cross as dead; the effect that would be produced by the cool air of the rock-hewn sepulchre, as well as by the aromatic spices with which the body has been prepared for burial;— and the conclusion is drawn that apparent restoration to life is thus sufficiently and easily accounted for.”²⁰

¹⁹ Forlong, *Faiths of Men*, vol. I, pp 442, 443, under Christianity.

²⁰ Wm. Milligan, *The Resurrection of our Lord*, pp. 76, 77.

V. When a spear was thrust into Jesus' side blood and water came out:

*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*²¹

Blood never comes out of a dead body. The oozing of blood is a sure indication and a conclusive proof of the fact that Jesus was still alive. H. Spencer Lewis says:

“The storm soon broke and delayed the removal of the body of Jesus for a few hours, but in that time food was given Him, and support was placed under His body to prevent it from pulling too greatly upon the nails which tortured His flesh. The new faithful ones noted with great anxiety that a sombre stillness and a numbness was passing over the body, and that gradually Jesus lost consciousness. At the earliest possible moment, when the storm quieted, torches were brought and an examination of the body revealed that *Jesus was not dead. The blood flowing from the wounds proved that the body was not lifeless,* and so the cross was immediately taken down and his body removed from it. The body was taken to a burial vault owned by Yousef of Arimathaea, which had been built for the care of his family;

²¹ John XIX: 34.

and being a wealthy man it was an elaborate and well constructed burial place. The body was placed in a special part of the tomb which had been pre-arranged for its reception, and physicians connected with the Essene Brotherhood were at hand to render every possible assistance in caring for the wounds."²²

VI: As has already been pointed out, mere crucifixion did not prove fatal. In order to cause death, especially to expedite it, various methods were resorted to, one of which was crurifragium — the breaking of the legs of the crucified. It has been fully demonstrated above that the short time Jesus hung on the cross could by no means bring about his death. And a momentous episode concerning the crucifixion of Jesus consisted in the fact that crurifragium was not applied to him, that is, his legs were not broken whereas those of the two malefactors were broken. The Gospel of John records:

*For these things were done, that scripture should be fulfilled, A bone of him shall not be broken.*²³

In other words, it was not through inadvertence but in the fulfilment of the prophecy

²² H. Spencer Lewis, *The Mystical Life of Jesus*, fifth edition, p 266.

²³ John XIX: 36

referred to above that Jesus's legs were not broken. At this point, a very pertinent question arises: What was the purpose underlying the prophecy which could not be without meaning? Had Jesus been already dead, it would be immaterial to him whether or not the legs were broken, or any injury was inflicted on the corpse. A moment's reflection makes it plain that the Divine purpose underlying the prophecy was to save Jesus' life from the ignominy of the accursed death. H. Spencer Lewis observes:

“In the book of John in the Holy Bible, we have one of the interesting facts concerning the crucifixion which appears in the ancient records from which I am quoting, and which incident is often overlooked by the most critical of the Bible students. It is that although it was a common practice to break the legs of the crucified persons, and to cause these bodies to hang upon the cross for several days so there would be no possibility of the body remaining alive, nevertheless the body of Jesus was taken down without the bones being broken, even though the soldiers broke the bones of the other two criminals that were upon the crosses close by. This was not an oversight on the part of the soldiers by any means, for not only did they fulfil the law by breaking the bones of

the criminals, but they had been so accustomed to this procedure for many years that we cannot believe that after having performed their duty with the other two, they would forget the practice, momentarily, in the case of the third body upon the cross. The ancient records to which I have been referring, state that when the soldiers were notified that the body must be taken down immediately because a release had come and that everything must be done to permit Jesus to regain His consciousness and strength if He had not passed through transition, they realized that they were not to injure, torture, or in any way affect the ease and comfort of Jesus, but to relieve Him as quickly as possible from the agony in which they found Him.

“It may be interesting to call attention to the fact that nowhere in the Gospels of Matthew, Mark, Luke and John, is the positive statement as an observation of one of these disciples that Jesus died on the cross or that He was dead when they removed Him from the cross and placed Him in the tomb.”²⁴

VII. The Gospel account, as well as all the standard works on the life of Jesus, are fully

²⁴ H. Spencer Lewis, *The Mystical Life of Jesus*, fifth edition, pp 270, 271.

agreed upon the extremely sympathetic attitude of Pontius Pilate toward the Nazarene. We are told that the Roman Procurator expressed his conviction of Jesus' faultlessness, and made earnest efforts to secure his acquittal. But, on account of the peculiar and adverse circumstances in which he was placed, he was prevailed upon against his own will to pass the sentence of crucifixion upon Jesus.

A few days before the crucifixion, Pilate's wife distressed by a dreadful dream, in which she "*suffered many things*" on account of Jesus, strongly pleaded with her husband to do something for "*this just man.*"²⁵

This intercession of Pilate's wife on behalf of the prophet of Nazareth, in conjunction with his own deep conviction as to Jesus' innocence, is particularly significant. It is evident that the Roman governor would spare no pains to save Jesus should the opportunity arise.

In this connection, the following will be read with interest:

"Pilate fulfilled his pledge by giving the man of their choice, and Jesus whom he vainly hoped to release on a satisfactory pretext, he now

²⁵ Matt 21: 19

condemned to the shameful punishments of scourging and crucifixion.”²⁶

“Pilate, then, would have liked to save Jesus..... According to a tradition, Jesus found a supporter in the wife of the procurator himself..... and the idea that the blood of this beautiful young man was about to be spilt, weighed upon her mind. Certain it is that Jesus found Pilate prepossessed in his favor. The governor questioned him with kindness, and with the desire to find an excuse for sending him away pardoned.”²⁷

Thereupon Pilate endeavoured to release him, but the Jews cried out,— ‘If thou release this man, thou art no friend of Caesar. Whosoever claimeth to be a king denieth the claims of Caesar.’— On hearing these words Pilate brought Jesus forth, and sat down on the judgement-seat in a place called the Pavement,—in Hebrew, Gabbatha. It was the preparation day of the Passover, and about the sixth hour. And he said to the Jews,— ‘Behold your king:’—but they cried out,— ‘Away with him, crucify him.’—Pilate said to them,— ‘Shall I crucify your king?’—The chief priests replied,— ‘We have no king but Caesar.’—When Pilate perceived that his efforts

²⁶ Encyclopaedia Britannica, 11 edition, p. 352, under Jesus Christ.

²⁷ Ernest Renan, *Life of Jesus Christ*, Modern Library edition, p.352

were of no avail, but that, on the contrary, a tumult was arising he took water, and washed his hands before the multitude, saying,— ‘I am innocent of the blood of this righteous man: See ye to it.’—All the people replied,—‘His blood be on us, and on our children.’—And their clamors, and those of the chief priests prevailed; for Pilate, desirous to satisfy the multitude, gave sentence that their demand should be executed. So he released to them Barabbas, imprisoned on account of sedition and murder, whom they had desired, and delivered Jesus to them to be crucified.”²⁸

VIII. The evening was drawing nigh. The Jews were becoming anxious to remove the crucified body from the accursed tree. They were seriously alarmed lest they should pollute the sanctity of the following day, the day of Sabbath, by allowing it to remain suspended on the cross.

Jesus had a number of secret followers who were men of wealth and influence. One of these, Joseph of Arimathaea, who was a distinguished member of the Sanhedrin, and a noble man of high character, seeing the life of his beloved master in danger, flung his secrecy to the winds, and boldly came to Pilate and sought Jesus’

²⁸ Stroud, *On The Physical Cause of the Death of Christ*. P.39.

body.²⁹ Pilate, who was “*the most anxious, if not to spare His agony, at least to save His life,*” in the words of Farrar, granted Joseph his wish, and delivered unto him his master’s body that “*he might do with it as he pleased.*”

Another devoted disciple, Nicodemus, also came forward to render his service to his master at this time of mortal peril.

Joseph and Nicodemus placed the body of Jesus in a rockhewn sepulchre, and rolled a great stone against its entrance.

On the third day, lo! The stone was rolled away from the mouth of the tomb and Jesus was gone, to the bewildered surprise of all.

²⁹ Mark 15:42, 43.

CHAPTER II**Resurrection and Ascension of Jesus**

Credulous imagination built up the theory of the so-called resurrection and physical ascension of Jesus to the sky, which, however, belongs entirely to the realm of fiction. Renan says:

“The glory of the Resurrection is accordingly due to Mary Magdalene... The image created by her vivid susceptibility still hovers before the world. She, as chief and princess among visionaries, has better than any other made the vision of her impassioned soul a real thing to the world’s conviction. That grand cry from her woman’s heart, “He is risen!” has become the mainspring of a faith to mankind. Hence, feeble Reason! Test not by cold analysis this masterpiece of ideality and love! If wisdom despairs of consolation to the unhappy race of man, abandoned by destiny, let unreason attempt the venture! Where is the wise man who has bestowed upon the world so exalted joy as this visionary Mary Magdalene?”¹

¹ E.Renan, *Les Apotres*, Histoire des Origines du Christianisme, livre 2-eme, Paris 1866, p.13. Translated by J.H. Allen, Boston, 1898, p.49.

It must be noted that Mary Magdalene, the author of the Resurrection story was possessed by seven demons. In other words, she was hysterical to the point of madness.²

We find ourselves in complete agreement with the noted Oxonian who maintains that the ordinary view of the resurrection of Jesus and his ascension to heaven with his physical body “cannot be substantiated.”³ The writer in the *Ency. Biblica* remarks about the so-called resurrection of Jesus and his ascension to heaven: “Nothing can be conjectured with any certainty, except that it described an appearance of Jesus to the disciples.”⁴ According to Kirsopp Lake: “In the earliest tradition there was no account of the actual Resurrection, but only statements as to the grave and the appearances of the risen Lord; there was therefore no account of actual Ascension to heaven, but statement of the implication of the fact the Lord was the heavenly being.”⁵ S.V. McCasland bears him out in the view just mentioned: “The earliest record which has come down to us from the beginning Christian

² Luke 8:2.

³ Bernard M. Allen, *Story Behind the Gospels*, pp. 107, 108.

⁴ *Encyclopaedia Biblica*, vol.II, p.1881.

⁵ Kirsopp Lake, *The Historical Evidence for the Resurrection of Jesus Christ*, 1907, p.231.

Movement, apparently, is that body of material represented in the common non-Markan sources of Matthew and Luke, which we have learned to call Logia or Q..... It is a very surprising fact that there is not a single reference to the resurrection of Jesus in all that material.”⁶

In short, there were no eyewitnesses of the alleged resurrection of Jesus. Nobody saw him to be actually dead and coming back to life. The mere fact that the tomb was empty was capable of other explanations. It does not follow therefrom that he was really dead and came back to life. Likewise, the fact that nobody knew where Jesus went after his post-resurrection appearances, does not lead to the conclusion that he ascended to heaven.

It is noteworthy that faith in the physical Resurrection of Jesus and in his ascension to the sky in the sense in which the Christians would have us believe involve three things: First, the actually dead person came back to life. Second, the physical body was lifted up to the sky. And the third, the assumption that the sky is a physical locality like this earth where the inhabitants of this planet can live as they do here in this world. It is obvious that all these are physical absurdities.

⁶ S. V. McCasland, *The Resurrection of Jesus*, 1932, p.131.

The physical ascension of Jesus to heaven has never been and never will be proved. Jesus, himself, says, that one who does not come from heaven, cannot go to heaven.⁷

St. Paul, whose account is supposed to be earliest of all, vigorously opposes the idea of Jesus' physical ascension to heaven. "*Flesh and blood cannot inherit the Kingdom of God.*"⁸

According to the unanimous testimony of the Gospel records, Jesus was seen by his disciples in "*flesh and blood.*" His mother saw him and took him for a gardener.⁹ His disciples saw him in his physical body:

"Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

"And when he had thus spoken, he shewed them his hands and his feet."

"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?"

"And they gave him a piece of broiled fish, and of an honeycomb."

"And he took it, and did eat before them."¹⁰

⁷ John 3:13.

⁸ I Cor. 15:50.

⁹ John 20:15

¹⁰ Luke 24:39, 43

The above verses settle the question decisively that Jesus came out of the tomb alive. H. Spencer Lewis writes:

“Just before sunrise, Yousef of Arimathaea and other Essenes who had been hiding nearby approached the tomb when the guards were trying to protect themselves from the rain under the shelter of some cattle houses slightly distant. Using the means they had previously provided, and taking advantage of the laxity of the officials in sealing the doorway properly, they caused this great stone to be thrown over, and the doorway to be opened. When they entered the tomb, they found Jesus resting easily, and rapidly regaining strength and vitality. After an hour the storm ceased sufficiently for the Essenes to escort Him from the Tomb.”¹¹

If we make a close scrutiny and a thorough retrospect of the whole story in the light of the foregoing premises — Jesus’ prophecy of coming out of the bowels of the earth alive; his fervent prayers to be saved from death on the cross; the hideousness of the idea of his being subjected to the accursed death; the flowing of blood from his wound; the shortness of the time of his suspension and the consequent doubts of all concerned at

¹¹ H. Spencer Lewis, *Mystical Life of Jesus*, p.269.

such an unexpectedly early death; the pronounced sympathetic attitude of Pilate and his delivery of Jesus' body to his close friends and followers; and Jesus' subsequent physical appearance to his mother and disciples — then we can easily understand that he was only apparently dead, in a state of unconsciousness. It becomes clear that a secret plot was designed by Jesus' disciples for his rescue, in which Pilate himself played an important role. After his escape from the tomb, Jesus had to take recourse to disguise for fear of again being arrested.

CHAPTER III

Where Did Jesus Go?

Now if Jesus did not die on the cross and did not ascend to heaven, where did he go? This introduces us to the following discussion.

We read in the Bible that Jesus Christ was sent to the lost sheep of Israel:

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.¹

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: But go rather to the lost sheep of Israel.²

Out of the twelve tribes of Israel, only two were in the country where Jesus taught his Gospels and was crucified. In order to fulfil his mission, Jesus must, of necessity, go to that country which was inhabited by the remaining tribes of Israel. It surely does not stand to reason that a man, sent to a particular people with such a grand and heavenly message as that of Jesus, comes and lives with a small fraction of that

¹ Matt 25:24.

² Matt 10:5, 6.

people only for three years, and then goes away. Such a man can on no account be said to have achieved any measure of success in the great mission of his life. Hence, we must admit that either Jesus Christ did not fulfil his mission or he went to that part of the world where were the remaining ten tribes of Israel who undoubtedly were the overwhelming majority.

Historical investigations reveal to us that the people of Kashmir, India, Afghanistan, and the surrounding provinces represent the ten lost tribes of Israel. Hence, it follows that Jesus must have gone to that part of the world. To prove our contention, we give below a few quotations which corroborate our argument:

1. "On entering the kingdom after crossing the Pirepenjale mountains the inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manner, and that indescribable peculiarity which enables a traveler to distinguish the inhabitants of different nations all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Jesuit Father and by several other Europeans long before I visited Cashmere."³

³ *Bernier's Travels*, p.430.

“In recent times visitors to Cashmir seeing the names Rahimju, Lusju, Julju, etc., etc., common ones among the tradespeople who cater to foreign visitors in Srinagar, written up as RAHIM JEW, JUL JEW, JUS JEW, have imagined that the bearers of these names were Jews of nationality! The Jewish cast of features of many of the inhabitants of Cashmir is noted by many modern travelers.”^{3a}

2. “... the majority of Eastern writers consider them to be the descendants of one of the ten tribes of Israel—and this is the opinion of the Afghans themselves.”⁴

3. “... Ferrier is disposed to believe that the Afghans represent the lost ten tribes, and to claim for them descent from Saul, King of Israel. Amongst other writers concurring in this view may be mentioned the honoured name of Sir William Jones.”⁵

4. “The traditions of this people refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtunasar (Nebuchadnezzar), and planted as colonists in different parts of Persia and Media.

^{3a} Bernier’s Travels, Note 3, p.430

⁴ J.E. Ferrier, *History of the Afghans*, p.1.

⁵ Col. G.B. Malleeson, C.S.I., *The History of Afghanistan from the Earliest Period to the Outbreak of the War of 1878*, p.39.

From these positions they, at a subsequent period, emigrated eastward into the mountainous country of Ghor, where they were called by the neighboring peoples 'Bani Afghan' and 'Bani Israil', or children of Afghan and children of Israel. In corroboration of this we have the testimony of the prophet Esdras to the effect that the ten tribes of Israel who were carried into captivity, subsequently escaped and found refuge in the country of Arsareth, which is supposed to be identical with the Hazarah (Cashmere) country of the present day, and of which Ghor forms a part. It is also stated in the *Tabacati Nasri*—a historical work which contains, among other information, a detailed account of the conquest of this country by Changiz Khan—that in the time of the native Shansabi dynasty there was a people called Bani Israil living in that country and that some of them were extensively engaged in trade with the countries around.”⁶

The names of a number of towns and cities of Afghanistan and Kashmir are identically the same as those of ancient Syria. For example, the names of Kabul, Himis, Gilgit, Laddakh, Leh, Suro, Sukat may be compared with Kabul, Hams, Golgotha, Laddak, Lehi, Shur and Succoth of

⁶ *The Races of Afghanistan*, p.15

ancient Syria. This constitutes one of the strongest proofs of the fact that the ancestors of the people of Afghanistan, Kashmir and the adjoining provinces came from ancient Syria, representing the lost tribes of Israel.

An interesting account of the life of Jesus is recorded in a well-known historical work, "Rawzatus-Safaa", the sum and substance of an excerpt of which we give below:

Jesus was called the "Messiah"* because he was a great traveller. Wearing a woollen scarf on his head and a woollen cloak round his body and with a staff in his hand, he travelled from country to country and from city to city. He wandered forth in the wilderness and lived upon its fruits

* FOOTNOTE: The word "Massih" or "Messiah" has been derived from the root "Siahat" which means travelling. The great Arabic lexicon, "Lisanul-Arab" says: "Jesus has been named "Masih" because he was a traveller. He would not settle at any place." (Lisanul Arab, p.431). Similarly, the eminent authority, the Imam Abu Bakr Ibnal-Waleed, Al-Fahri, At-Tartushee, Al-Malikee writes about Jesus in Vol.VI, of his famous book, "Seerajul-Muluk" published in Egypt, by the Khairiyya Press in 1306 Hijrah: "Jesus, the spirit of God and His word, the chief of the ascetics and the leader of the travellers."

Authorities derive the word "Messiah" from another root also, "Masah"—rubbing or anointing, as with oil. According to this derivation, the word "Messiah" comes to mean "one who is rubbed with blessedness and goodness." Jesus was called the "Messiah" because he was anointed with blessedness and goodness. It should be borne in mind that the two meanings of the word "Messiah", the traveller and the anointed one as applied to Jesus are not contradictory. Jesus was both a great traveller as well as anointed with blessedness and goodness.

and vegetables. He passed the night wherever he found himself at the close of the day. Once, during the days of his sojourn, his companions presented him with a horse, which he rode for a day and then sent it back because he was unable to provide for its feeding. In the course of one of his travels, he came to Nasibain, which is situated at a distance of several hundred miles from his native land. In that trip, he was accompanied by some of his disciples whom he sent into the city to preach. False and unbecoming rumors had, however, been prevalent in the city about Jesus and his mother, on account of which the Governor of the city had the disciples arrested and summoned Jesus. Jesus miraculously healed some people and performed other wonders. The result was that the ruler of that territory with all his armies and people became the follower of Jesus.⁷

It is noteworthy that Nasibain which has been called Nasibus in the English maps, is situated between Syria and Mosul and is at a distance of 450 miles from Jerusalem, and about 150 miles from the western frontier of Persia. The eastern frontier of Persia adjoins Herat in Afghanistan. Herat, which is on the western frontier of Afghanistan in the direction of Persia,

⁷ *Rawzatus-Safaa*, pp 133-135.

is at a distance of 900 miles from the western frontier of Persia and about 500 miles from the Khyber Pass.⁸

The account given in “Rawzatus-Safaa” referred to above, provides a missing link in the unknown life of Jesus. Nasibain or Nasibus, as it is called in English, constitutes the nucleus of an important fact which leads us to the conclusion that Jesus went to India. It helps us to trace the route he followed in his long journey. He came to India by way of Persia and Afghanistan, halting at Nasibain or Nasibus on his way. It has already been established that the people of Afghanistan, Kashmir and the neighboring countries represented the lost tribes of Israel. Therefore, it was natural for and wise on the part of Jesus to come by way of Afghanistan so that he might accomplish his supreme task of delivering his message to people of that country. In short, Jesus came to the Punjab by way of Afghanistan and after paying visits to Benares, Napal and Tibet, finally arrived in Kashmir where he settled.

The Discovery of the Tomb

The discovery of the Tomb with the inscription “Yus Asaf” decisively settled the

⁸ Hazrat Mirza Ghulam Ahmad, *The Messiah in India*, pp.67, 68.

question. There is a tradition among the people of Kashmir that the tomb belongs to one Yus Asaf—who was a Nabi (Prophet), Sahibzada (Prince). He came there some 1900 years ago from some western country.

Joseph Jacobs states, on the authority of a very old version of the story of Yus Asaf that he (Josasaph) at last reached Kashmir, and there he died.⁹

A historical work, the *Tarikhi Azami*, written some two hundred years ago, says regarding this tomb:

“The tomb is generally known as that of a prophet. He was a prince who came from a foreign land. He was perfect in piety, righteousness and devotion. He was made prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf.”

The following circumstances prove that Yus Asaf could be none other than Jesus.

1. The word “*Yus*” is no other than *Yasu*, the Arabic name for Jesus.

Asaf is the Hebrew form of *Asaph*^{9a}, the gatherer, so it comes to mean, “Jesus the

⁹ *Barlam and Josaphat*, p CV.

^{9a} Facsimile Series, Bagster’s Polygot Bible, p.33 (appendix.)

gatherer,” as Jesus came to gather the lost tribes of Israel.

2. He is known as Nabi, a prophet among the Moslems. The word “nabi” occurs only in two languages, Arabic and Hebrew. He could not be a Moslem as none other than the Holy Prophet has been called “Nabi”; so he must be a Hebrew prophet.

3. It is noteworthy that there exists a striking resemblance between the teachings of Yus Asaf and those of Jesus. For example, Jesus’ famous parable of the sower of the seed¹⁰ is also among the parables of Yus Asaf¹¹. Likewise Yus Asaf gives the name of Bushra (Hebrew and Arabic name for Gospel) to the word he preached as in the following passage in *Ikmaluddin*, a historical work about a thousand years old:

“Then he began to compare the tree to (Bushra) which he preached to the people, and he likened the spring of water to wisdom and knowledge which he possessed and the birds he compared to the people who swarmed around him and accepted his religion.”

A writer, John Noel, corroborates the discovery of the tomb of Jesus in Srinagar,

¹⁰ Matt 13:3 and Luke 8:5.

¹¹ *Barlam and Josaphat*, p CXI.

Kashmir, India in his article entitled, *The Heavenly High Snow Peaks of Kashmir*:

“Immensely strong are those picturesque, broad-shouldered Kashmiri peasants, and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen—not because they wear a flowing, cloaklike dress that conforms to your ideas of Biblical garments, but because their faces have the Jewish cast of features. The curious coincidence—or is it a coincidence?—is that there is a strong tradition in Kashmir of connection with the Jews. For a good many years there have been afloat in this land rumors that Christ did not really die upon the cross, but was let down and disappeared to seek lost tribes, and that he came to Kashmir, Ladak and Little Tibet and died and was buried at Srinagar. Kashmir legend, I have been told, contains references to a prophet who lived here and taught, as Jesus did, by “parables”—little stories that are repeated in Kashmir to the present day. Of recent years certain explorers have also come upon traces of this story of the sojourn of Jesus in these regions. In one version of the story he is said to have come to confer and argue with the Buddhist monks on

the doctrine of reincarnation during the years of his young manhood, the period of which there is no Biblical record in regard to his whereabouts.”¹²

¹² Asia Magazine, October 1930.

CHAPTER IV

Jesus' Journey to India According To Buddhist Records

It is a fact of singular interest that the ancient Buddhist records of Tibet reveal statements concerning the life and teachings of Buddha which correspond in a remarkable manner to traditions recorded in the Gospels about the life and doctrines of Jesus Christ. The parallels between the Buddhist and the Christian religion are so striking that it seems as though they are essentially the same. Authorities on the subject have enumerated a large number of analogies between the history, the doctrines and the ethics of Buddha and those of Jesus. A considerable part of Prof. Seydel's book¹ deals with "Buddhist-Christian Gospel harmony" wherein are set forth no less than fifty one particulars of harmony between the two stories. The following quotations throw a strong light on this point:

"The earliest travels in Tibet Proper which have been transmitted to us, are those of Jesuit

¹ *Das Evangelium Von Jesu in Seinen Verhältnissen Zu Buddha Sage und Buddha Lebre, Leipzig, 1880.*

fathers, Grueber and Dorville, who returned from China by that route in A.D. 1661, just four hundred years after Marco Polo's journey westward. They were the first Christians of Europe who are known to have penetrated into the populous parts of Tibet; for Marco Polo's journey was, as we have stated, to the north-west, by the sources of the Oxus. Father Grueber was much struck with the extraordinary similitude he found, as well in the doctrine, as in the rituals, of Booddhists of Lassa to those of his own Romish faith. He noticed 1st, that the dress of Lamas corresponded with that handed down to us in ancient paintings, as the dress of the Apostles. 2nd. That the discipline of the monasteries, and of the different orders of Lamas or priests, bore the same resemblance to that of the Romish church. 3rd. That the notion of an incarnation was common to both, so also the belief in paradise and purgatory. 4th. He remarked that they made suffrages, alms, prayers and sacrifices for the dead, like the Roman Catholics. 5th. That they had convents, filled with monks and friars, to the number of 30,000, near Lassa, who all made three vows of poverty, obedience, and chastity, like Roman monks, besides other vows. And 6th, they had confessors, licensed by the superior Lamas, or

bishops; and so empowered to receive confessions, and to impose penances, and give absolution. Besides all this, there was found the practice of using holy water, of singing service in alternation, of praying for the dead, and a perfect similarity in the costumes of the great and the superior Lamas to those of the different orders of the Romish hierarchy. *These early missionaries, further, were led to conclude, from what they saw and heard that the ancient books of the Lamas contained traces of the Christian religion, which must, they thought, have been preached in Tibet in the time of the Apostles.*"²(*Italics are Author's*).

“Attentive readers will have noticed in the rough sketch of Buddha’s life many details coinciding with the incidents of the life of our Saviour as reported by the Gospels. Sakya Muni, we are told, came from heaven, was born of a virgin, welcomed by angels, received by an old saint who was endowed with prophetic vision, presented in a temple, baptized with water and afterwards baptized with fire. He astonished the most learned doctor by his understanding and his answers. He was led by the spirit into wilderness, and having been tempted by the devil, he went

² H.T. Princep, *Tibet, Tartary and Mongolia*, p.12-14.

about preaching and doing wonders. The friend of publicans and sinners, he is transfigured on a mount, descends to hell and ascends to heaven. In short, with the single exception of Christ's crucifixion, almost every characteristic incident in Christ's life is to be found narrated in the Buddhistic traditions of the life of Sakya Muni, Gautama Buddha."³

“Jesus’ idea of Kingdom of Heaven more nearly resembles the Buddhist in that life in the Kingdom of Heaven might be here and now provided that the individual lived according to the law of the spirit world, that is, by love. It was a present, freer life of the spirit, which lifted one above the turmoil and suffering of the mortal life. It was, within not without; it was present, it was now. Hence Jesus recognized that it would be useless to explain it in too great detail to those who were unready for its experience. They must first be awakened by his parables and hints of it, to a prior faith in it, to a prior desire for its benefit. When they reached that stage of spiritual life, they would understand by intuition its blessed and blissful reality.

“This is precisely Buddhist idea.....

³ E.J. Eitel, *Three Lectures On Buddhism*, p.13, 14.

“But especially was he a Buddhist in his attitude toward non-resistance.....

“In this form it makes the teachings consistent and reveals Jesus to have been a strict pacifist, like the Essenes and like all Buddhists.....

“The great parables of Jesus are all tinged with Buddhist thought and sentiment. The parable of the Good Samaritan denounced the selfish and the hard hearted Pharisee and extolled the Buddhist kindness to the poor and the sick. In the parable of the Prodigal Son, the elder son pictures the common Jewish belief, and the father’s attitude is the typical Buddhist attitude of compassion and forgiveness and the resumption of spiritual relations. So also in the Great Commandments. It is Love for God, rather than the Jewish fear of Jehovah, that is commanded; it is love for the neighbour because in him is the same Buddha nature, rather than love for him in the same measure as one loves the self, which would be more after Jewish ideas.

“The assertion of the nearness and accessibility of a present, freer life of spirit, and of the fundamental place that Love holds in its experience, especially as love is expressed in unselfish kindness and service between a man and

his neighbour and as he illustrated it in his own willingness to die for love of others, these are contribution of Jesus to the salvation of the world; and all these ideas are distinctly Buddhist rather than Jewish.....”

The extraordinary resemblances in the life thought and doctrines of Jesus to the life and teachings of Buddha which we have noticed above, demands an explanation. In an attempt to provide an explanation, some have advanced the theory that there was contact between India and Palestine prior to the time of Jesus and that Buddhism was prevalent in the holy land in his day. The protagonists of this theory assert that Jesus borrowed all about his religion from Buddhism prevailing in Palestine at that time and promulgated it in his own name. In other words, Jesus was but a pupil of Buddha and Christianity was but the second edition of Buddhism. Likewise, according to the proponents of this theory the Gospel writers inserted in their books the extant stories about Buddha and Buddhism in the name of Jesus and his religion. Hence the parallels between the two systems.

This theory has been thoroughly exploded by numerous authorities. Two eminent scholars express themselves on the subject thus:

“Similarities between Christianity and Buddhism have frequently been pointed out of late, and the idea that Christ was influenced by Buddhist doctrines has more than once been put forward by popular writers. The difficulty has hitherto been to discover any real historical channel through which Buddhism could have reached Palestine at the time of Christ.”⁵

“ I can find no evidence whatever of any actual and direct communication of any of these ideas common to Buddhism and Christianity from the East to the West.”⁶

Hence, the alleged story of Jesus’ borrowing from Buddhism is utterly without foundation.

A fact of exceeding importance bearing on this question consists in the complete lack of the sources of information concerning Buddha and Buddhism which can be traced back to a period earlier than the Christian era. Eitel maintains that “Not a single ancient manuscript of the Buddhist authorities has survived the ravages of time.”⁷ Max Muller fully agrees with this opinion when he says: “All Indian MSS are comparatively

⁵ Max Muller, *Nineteenth Century*, October 1894.

⁶ Rhys Davids, *Lectures On The Origins Of Buddhism*, Hibbert Lectures, p.151.

⁷ *Three Lectures On Buddhism*, p.23.

modern, no MS written one thousand years ago is now existent in India and that it is almost impossible to find one written five hundred years ago.”⁸ According to Oldenberg: “A biography of Buddha has not come down to us from ancient times, from the age of PaL texts, and, we can safely say, no such biography was in existence then.”⁹ J.B. Pratt holds the opinion that the oldest books which give an account of the life and teachings of Buddha were not committed completely to writing till about the year 30 B.C., though some put the date at 80 B.C.¹⁰

The view set forth above is particularly true about the records containing the life and teachings of Buddha which resemble those of Jesus. Eitel expresses himself on this point in the following words:

“It can be proved that almost every single tint of Christian colouring which Buddhist tradition gives to the life of Buddha, is comparatively of modern origin. There is not a single Buddhist MS in existence which could vie, in antiquity and undoubted authenticity, with the oldest codices of the Gospels. Besides, the most

⁸ *Sacred Books of The East*, Vol. X, Part I; Introduction to the Dhamapadda, p. XI.

⁹ Oldenberg, *Buddhism*, p.78

¹⁰ J.B. Pratt, *The Pilgrimage Of Buddhism*, p.2.

ancient classics contain scarcely any details of Buddha's life, and none whatsoever of these above-mentioned peculiarly Christian characteristics. Nearly all the above given legends which claim to refer to events that happened many centuries before Christ, cannot be proved to have been in circulation earlier than the fifth or sixth centuries after Christ."¹¹

This brings us face to face with the question: What, then, is the real explanation for the existence of the striking resemblances between the life and teachings of Buddha and those of Jesus? The following paragraphs will provide the answer to this question:

.Buddhist traditions reveal a prophecy of the advent of a prophet or a Redeemer named *Metteyya*: "The Dhigha Nikaya, one of our oldest documents, mentions the name of the Buddha of the future, who, when the religion of Gautama will have been forgotten, shall again reveal the path to men. His name is *Metteyya*."¹² Mrs. Rhys Davids records the prophecy in these words: "But that a Buddha named *Metteyya* should come in the fullness of time is recorded in the Canon as a prophecy made by Gautama himself."¹³

¹¹ E.J. Eitel, *Three Lectures On Buddhism*, p. 14, 15.

¹² T.W. Rhys Davids, *Buddhism*, p.180.

¹³ Mrs. Rhys Davids, *Buddhism*, p.245.

Oldenberg mentions the prophecy thus: “On the occasion of a prophecy regarding *Metteyya*, the next Buddha, who will in the far future appear upon the earth, it is said, ‘He will be the leader of a band of disciples numbering hundreds of thousands, as I am now the leader of bands of disciples numbering hundreds.’”¹⁴ Still another authority records the prophecy in these words: “The general expectation of the birth of a great prophet, Redeemer or Savior, which is alluded to even by Tacitus, as prevailing at the period when the founder of the Christian religion appeared, was, there can be no doubt, of Buddhist origin, and not at all confined to the Jews or based only on the prophecies of their scriptures.”¹⁵

As is clear from the authorities referred to above, the name of the coming prophet is *Metteyya*. Max Muller states that the English T or Th gives the sound of S in Arabic and Persian.¹⁶ Hence the word *Metteyya* is no other than the word *Messiah*. H.T. Princep remarks: “Gautama declares himself to be the twenty-fifth Booddh, and says, ‘Bagwa Metteyya is yet to come.’ The

¹⁴ Oldenberg, *Buddha*, p. 142

¹⁵ Henry T. Princep, *Tibet, Tartary and Mongolia*, p.171.

¹⁶ *Sacred Books of the East*, vol XI, p. 318.

name *Metteyya* bears an extraordinary resemblance to *Messiah*.”¹⁷

The fore-going discussion makes it abundantly clear that five hundred years before the birth of Jesus, Buddha foretold the advent of the *Messiah*; and in accordance with the prophecy made by the founder of their religion the Tibetan Buddhists of the time of Jesus had been expecting the appearance of the *Messiah*. Jesus after having escaped the ignominious death on the cross went to India and paid a visit to Tibet where he delivered his great message to the Buddhists of that country, who readily accepted him as the *Messiah*, as he fully answered the description of the prophecy prevailing among them. Jesus taught in Tibet what he taught in Palestine, and the story in both parts of the world could not have been but one and the same. Hence, the parallels between the two stories which have for long confounded the students of religion. Therefore, instead of indulging in the abortive attempt to find the traces of Buddhism in Palestine, search for the blessed foot-steps of Jesus in the hilly lands of Tibet, Nepal and Kashmir, then the enigma of the identity of the two stories of Buddhism and

¹⁷ H.T. Princep, *Tibet, Tartary and Mongolia*, p.171.

Christianity will be easily and satisfactorily solved.

A most significant proof of the fulfilment of the prophecy in the person of Jesus consists in the fact that the very name “MESSIAH” has been discovered in Chinese books on Buddhism of the Eighth century of the Christian era:

“It is indeed curious to find the name of Messiah in a Buddhist work, though the name came quite accidentally. The book is called “The New Catalogue of The Buddhist Books” Compiled in Chang Yang period (A.D. 785-804) in the new Japanese edition Chinese Buddhist Books.....

“King-Chang (Adam) ought to hand down the teachings of MESSIAH (MI-SHI-HO) and Sakyaputriasramanese Sutras of Buddha.”¹⁸

The following circumstances specifically identify Jesus to have been the fulfilment of Buddha’s prophecy about the advent of the *Messiah*.

First: The prophecy states that five hundred years after the time of Buddha when the religion would be in a state of decay, the new Buddha *Messiah* would appear in order to restore the

¹⁸ I-Tsing, *A Record Of The Buddhist Religion*, translated by J.Takakusu, Oxford Clarendon Press, 1896.

religion to its pristine purity. No one needs to be told that Jesus came precisely five centuries after Buddha.¹⁹

Second: According to Buddha's prophecy, the would be Buddha, the *Messiah* would be "Bagwa" — light in complexion. It is a well-known fact that Gautama Buddha who was born in India five hundred years before the Christian era, was of dark complexion. And Jesus Christ coming as he did from Palestine was comparatively of much lighter complexion. Hence, the Buddha *Messiah* could have been none other than Jesus Christ.²⁰

¹⁹ Hazrat Mirza Ghulam Ahmad, *The Messiah in India*.

²⁰ Hazrat Mirza Ghulam Ahmad, *The Messiah in India*.

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