

Discovery of the Talmud of Jmmanuel (TJ)

This discovery occurred in 1963 as Swiss citizen and then world-traveler, Eduard Albert Meier, and his older friend, an ex-Greek-Orthodox priest, Isa Rashid, were walking along a roadway just south of the Old City of Jerusalem late one afternoon. Meier happened to glance up

the slope and notice a small opening in the ground amongst the rocks and shrubs. According to Meier's much later recollection in August of 1997, this hole was about 30 cm, or a foot, on a side. Being curious, he reached into his packsack for his flashlight and peered into the hole to notice that it continued inwards. So he and Rashid proceeded to dig away rocks and earth until the hole was large enough that they could crawl inside. It was an old [tomb site](#), half filled in with earth. After further digging and exploring inside it they discovered, buried underneath a flat rock, a bundle which they took back with them to Rashid's abode; it was about 60 cm in length and 25 cm wide. The bundle turned out to contain the Talmud of Jmmanuel (or TJ) in the form of rolls of written sheets, along with a few small artifacts. They had been wrapped up together in animal skin which was in turn encased in resin, by then dry and crumbly, but recalled to have been black on the outside and yellowish-brown on the inside. There were four rolls, each of which contained many leaves or pages of Aramaic writing. They were obviously old and fragile but the writing was clearly legible. Meier recalls that each leaf was roughly 30cm by 40cm in size, or somewhat larger than the European A4 size of paper, which is 21cm by 29.4cm. He is not sure if they were made of very thin, translucent parchment or of papyrus.



Photo of Meier in the 30 Sept., 1964, Delhi newspaper. From FIGU Press Information

Rashid, who could read most of the old Aramaic due to his Palestinian background on his father's side, soon noted that the TJ was heretical in several respects. For one, its title involved Jmmanuel (i.e., Immanuel, spelled with a **J** symbol supplying the "i" sound in place of the Aramaic/Hebrew letter "Ayin") rather than Jesus or Y'shua. For another, its writer was given as Judas Iscariot, the supposed betrayer. For a third, it mentioned that Adam's father had been Semjasa, the leader of the celestial sons, who were *El's* or *God's* guardian angels, and who were "distant travelers." Thus it was apparent from the beginning that if they wished this document ever to become public, its translation would have to proceed in secret. The Old Testament God had been an extraterrestrial leader rather than a "Father" in heaven. We shall be referring to him by his title of *El*, as in *Immanuel*.



Isa Rashid in the rear, Meier on the right.
Photo taken in Jordan in 1963, from Plate 18 of
Geheimnisse des Gemeindepfarrers
by Hans Georg Lanzendorfer.

Meier's interest in the document was very strong, as he not only had been self-schooled in earth's major religions while working his way around Asia and the Mideast, and was seeking spiritual truths, but he had been informed seven years before that he would become the disseminator of this document (more on this in the following section). Rashid spent a few months reading through the TJ rolls to glean their highlights, which he reported to Meier. Then the two agreed in August of 1963 that Rashid would translate the TJ into Meier's language (German, a language which Rashid understood) and would retain custody of the Aramaic document, while sending his translations to Meier for him to disseminate. So Rashid started the long task of rendering a translation of satisfactory quality, while Meier then continued his travels and first-hand religious learning, particularly under a Hindu guru

at the Ashoka ashram in Mehrauli, India, working his way along through doing odd jobs. The 1964 New Delhi newspaper article about Meier can be

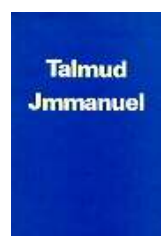
read [here](#). In 1965 Meier lost his left arm in a bus accident in Turkey. Later that year he met a Greek girl, Kalliope, eloped with her in 1966 and, after further working/traveling their way around Asia, returned to Switzerland to continue raising a family there and obtain employment in the town of Hinwil.



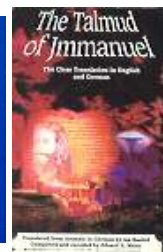
Meier and family in 1975.
Here Meier poses in his uniform as a security guard, a job he held at the time.
From Wendelle Stevens' *UFO Contact from the Pleiades*

The translations up through the TJ's 36th chapter reached Meier in Switzerland through [circuitous mail](#) some time around 1970. They had been sent to the address Rashid remembered for Meier's parents. But Meier did not hear from Rashid himself until in a letter in September of 1974. This [letter](#) briefly explained that his translation project had become known to certain authorities, forcing him to flee from Jerusalem, together with his family, the TJ rolls and further translations, to a refugee camp in Lebanon. But his presence there became known to Israeli authorities, and the camp was [heavily bombed](#), forcing him to flee again, this time to Baghdad, where he posted the letter to Meier. However, he and his family, like the other refugees, had to flee so suddenly that Rashid had no time to retrieve the Aramaic rolls or his further translations of them, and they were destroyed in the resulting conflagration.

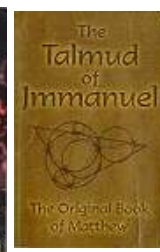
In 1976 Meier learned that Rashid and his family were assassinated in Baghdad,



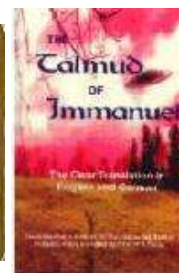
1978



1992



1996



2001

making him (Meier) the only known surviving witness to the TJ's discovery and historicity. About this time he started preparing the TJ translations for self-publication, and the German edition came out in 1978. A combined German-English version was published in 1992, and another edition, with improved English translation, was published in 1996 by [Wild Flower Press](#). A further improved German-English translation, the TJ's 3rd edition,

came out in November of 2001, and a 4th edition, further improved, is due out in 2006 from its new publisher, [Steelmark](#). Meier insists that publications of non-German translations of the TJ include

the side-by-side German edition, so that discrepancies or distortions in translation be less likely to creep in.

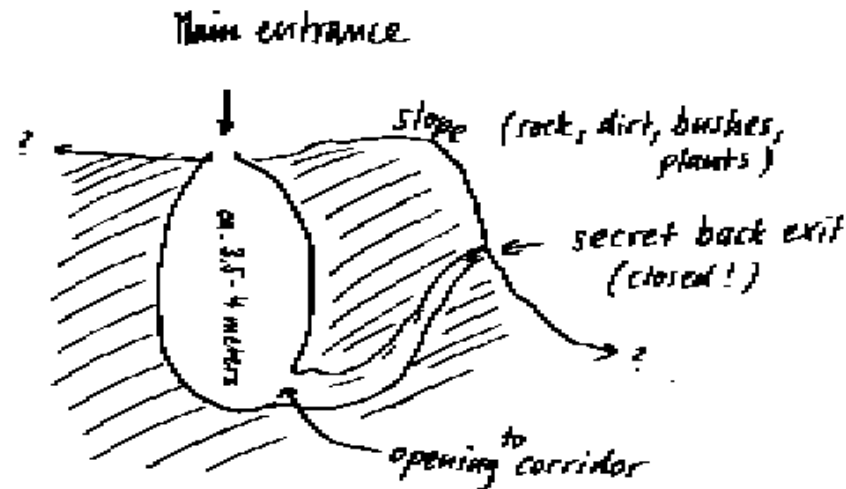
Click [here](#) for an excellent article introducing the TJ and its co-discoverer, Eduard Meier.

MEIER'S RECOLLECTION OF THE TOMB SITE

Around 1960 Isa Rashid was prompted (by the same ETs who later contacted Meier) to locate the tomb site where the *Talmud of Jmmanuel* (TJ) lay buried. However, from what Meier later learned, Rashid didn't then take any action to explore the site or dig his way into it, and soon forgot just where it was. In 1963, however, when Meier was visiting him and they were walking along outside and south of Jerusalem's Old City, Meier was himself prompted to look out at the hillside and notice a small dark cleft or hole up on the slope, partially obscured by bushes. According to Meier's recollection in August 1997, this hole was about 30 cm, or a foot, on a side. He reached into his packsack for his flashlight and peered into the hole to notice that it continued inwards. So he proceeded to dig away rocks and earth until the hole was large enough that they could crawl inside. (Meier remembers that a shrub growing next to this entrance was a "Meramie" plant.)

After more exploring inside the tomb site, they noticed something buried underneath a flat rock, and it turned out to be the TJ scrolls, along with a few small artifacts, wrapped in animal skin encased in resin. Meier's Foreword within the translated TJ document continues the story from there, but gives no description of the tomb, which Meier learned later had been the tomb of Joseph of Arimathea, which is mentioned in the Gospel of Matthew.

To the best of his 34-year-old recollection, Meier drew the sketch below of a plan view of the tomb. A member of his support group (F.I.G.U.) labeled it in English.



The tomb is recollected to have been 3.5 to 4 meters in length; the outside slope of the hill is labeled as having been covered with rock, dirt and bushes. In the rear of the tomb there was a narrow tunnel leading out to what had once been a second entrance, long since blocked with earth. This smaller, second entrance would have faced out onto the slope around a bend from where the tomb's main entrance had been. This was the entrance/exit through which Jmmanuel received medical attention from Joseph and some Hindu friends he had sought out, and from which they exited very early in the morning three days later, according to the TJ.

This picture is consistent with guards actually having been posted at the tomb, as in Matthew 27:65-66, to safeguard it from any who would enter in and steal the "body." The TJ indicates that this posting of the guards occurred a day or two earlier than in Matthew (more in keeping with the Gospel of John's timing), and so did not occur on a sabbath when chief priests and Pharisees would have been reluctant to send a

deputation to Pilate to ask for the guards. It is not inconceivable that those who helped Immanuel recover within the tomb could slip into the secret entrance on the side without being observed or suspected of anything by the guards.

Apparently this tomb site has not yet been explored by archaeologists. Ufologist Michael Hesemann of Düsseldorf, Germany, editor of *Magazin 2000plus*, explored the general area where the tomb was located in July, 1998. He retraced the route that Meier and Rashid had traversed in 1963, to the best of Meier's recollections, while in contact with Meier by cellular phone. It is located along the south slope of the Hinnom Valley not too far from its confluence with the Kidron Valley, and within the Akeldama tombs area, south of the Old City of Jerusalem. This had been a burial ground for foreigners, and Joseph of Arimathea likely was a foreigner, since the location of Arimathea remains unknown. According to an article by Gideon Avni and Zvi Greenhut in Report #1 of the Israel Antiquities Authority, "The Akeldama tombs" (1996):

"The confluence of the Kidron and Hinnom Valleys, south of the Old City of Jerusalem, contains one of Jerusalem's richest concentration of rock-hewn tombs. This area, located in the periphery of the village of Silwan, was one of the main burial grounds of Jerusalem... the use of the south part of the Hinnom Valley as burial grounds for foreigners is mentioned by Antoninus Martyr who visited Jerusalem in about 560 CE."

Apparently, years after the Potter's Field was renamed "the Field of Blood" (Akeldama), it became enlarged to encompass adjacent areas of preexisting tombs, including the tomb site of Joseph of Arimathea. The Akeldama site is mentioned by that name in Acts 1:19.

From what Hesemann learned from Meier, he had been informed by one of the Pleiadians/Plejarens (Florena) in June of 1998 that sometime after 1963 they had caused a landslide to occur down and over the hillside containing the tomb site. If so, this would be very consistent with their strategy of ensuring that they do not force truth upon people who are not in any way prepared to accept it, and one way of doing this is to allow original evidence to be destroyed while allowing truth in the form of secondary evidence to be available. Hesemann believes he located the landslide/rubble ravine, within the Akeldama tombs region, which marks the approximate location. The photograph below (courtesy of Michael Hesemann) indicates this area, with the probable site lying a little below the heavy arrowhead, with a question mark situated above at the top of the photo. The photo looks due south, and was shot from just outside the present south wall of the Old City. A second site of lesser probability lies some 50 yards to the right of the first, far underneath a thinner arrowhead and second question mark inserted at the top of the photo.



Arrowheads and question marks emplaced by Michael Hesemann

Hesemann was impressed that although Meier has not been back there to view the region, the site he described over the cell phone contained the landslide/rubble ravine. It would seem futile, even if permission could be gained, to attempt to detect what is left of the tomb site underneath the rubble, as all the artifacts inside it had been removed in 1963.

Circuitous Delivery of Rashid's Letter to Meier

The two packets of TJ translations mailed by Rashid did not reach Eduard Meier directly, as Rashid did not know Meier's Swiss address, then in the town of Hinwil. Instead, Meier had much earlier informed Rashid of the address of his parents in Switzerland; the address that Rashid used on one packet of the TJ translations was: Hinterburg-Neuthal-Bäretswil, and on the other: Ruggental-Neuthal-Bäretswil, according to Meier's recollection. Although Meier's parents were by 1974 no longer living in that area, the postal office at Neuthal, which is only a few miles from Bäretswil and from Hinwil, was able to locate Eduard Meier's address at Hinwil and forward the packets to him.

Translation of Letter from Rashid to Meier
Page 297 of the *Talmud of Jmmanuel*, Wild Flower Press
P.O. Box 190, Mill Spring, NC 28756

Baghdad, September 14.9.1974

Poste Restante
Head Post Office
Baghdad
IRAQ

Dear Friend Billy:

I am sorry, dear friend, for not having written so long and for not being able to send you additional translations of the rolls of writing ["schriftrollen" in German]. That has its reason in my fears which unfortunately have come true now.

As I always told you, I was prepared that one day I would be persecuted on account of the discovered rolls of writing. That has happened now. Just barely was I able to flee from Jerusalem with my family. Now I am staying with good friends in Baghdad where, however, I cannot stay long and must move on soon. Where to, I don't know yet, but I will notify you as soon as possible.

I have been persecuted by two different groups, both Christians and Jews, which was to be anticipated, because the rolls are not favorable towards either religion. After my lucky escape a misfortune struck me, which cannot be made undone. First I fled from Jerusalem to Lebanon and stayed there at a refugee camp with my family. But there the Jews located me and, with their military, attacked the camp, which resulted in many deaths. With great difficulty my family and I escaped the massacre and we were able to flee once more. But unfortunately all rolls of writing got lost and they are no longer in my possession. I believe they all burned when the Jews destroyed the homes by fire, but maybe they fell into the hands of the Jews?

Then the Israelis announced that they had undertaken a punitive action against Palestinian guerillas. However, in reality, they, together with some people from the Christian church, were after me and my scrolls. By means of the alleged punitive action they were now able to cover up and falsify the actual reason and purpose of their venture. And because of the disappearance of the original rolls, any proof is missing that the New Testament of the Bible is an outrageous lie whereby mankind is condemned.

Dear friend, unfortunately these are the latest bare facts and I do hope that you and your family will not meet with the same fate as I. After all, you do have 36 chapters of the Talmud Jmmanuel and they do represent an immense danger to Christianity, the Jewish faith, Islam and other religions. Therefore be very cautious and see to it that those few existing teachings of Jmmanuel will not get lost. They are really too valuable. I for my part do withdraw from the whole matter because I cannot endanger my family even more. Therefore keep my name and everything else a secret on the occasion of publication. I entreat you to do so. I know that I can always rely on you and thank you for it. You will hear further news from me on occasion and I am sending you my best regards, also from my family.

[signed] **Isa Rashid**

[Note: Meier did go ahead and publish Rashid's actual name, which is a common one, but only after learning of his assassination and that of his family in Iraq.]

The Israeli Air Raid that Flushed Out Isa Rashid

According to [Rashid's letter](#) to Meier dated 14 Sept., 1974, Rashid had been forced to flee from Jerusalem after he learned that his translation project and some things about the *Talmud of Jmmanuel* (TJ) had become known to Israeli authorities. Although at the time the TJ was discovered in Jerusalem, in 1963, the West Bank was under the control of Jordan, it had come under Israeli jurisdiction after the short war in 1967. Rashid's letter mentioned that he and his family had fled to a Lebanese refugee camp, but that an Israeli raid destroyed it and forced him to flee once again. However, in the letter Rashid did not bother to state the date on which the raid occurred, what kind of raid it was, or which refugee camp he had been located in; rather, his concern seemed to have been to convey the terrible news to Meier that he had been forced to leave behind the TJ scrolls, which were presumably destroyed in the raging fires. Meier would have to be content with just the 36 chapters of the TJ that Rashid had mailed to him some years earlier. It is of interest to inquire which Israeli raid, and when, was likely responsible for the alleged destruction.

Working backwards from the September date, we find from newspaper accounts that the first possibility was an Israeli bombing raid upon a "tent encampment" near Rashaya el-Fukhar in southeast Lebanon on 9 Aug., 1974. However, this was not one of the official refugee camps sponsored by the United Nations. Moreover, there does appear to have been a provocation for this raid, which was promptly carried out after Lebanese terrorists abducted several Syrian Druze workmen who were constructing a security fence for Israel along the border between Lebanon and the Golan Heights. Hence we move further back in time.

We move past other raids, which also were not upon Lebanese refugee camps, until we come to the series of raids of June 18-20, 1974. These were Israeli air raids upon several refugee camps in southwest Lebanon, ostensibly in retaliation for a guerrilla incursion into Chamir in northern Israel on June 13th, in which three Israelis and all four guerrillas involved died. The air raid of June 18th is the most likely candidate to have struck the refugee camp at which Rashid and his family had been staying (and to which he may have been tracked by Israeli security), since the raid on the first of the three days would have contained the greatest element of surprise.

This particular air raid, and those of the following two days, are prime suspects here because the Israeli bombardment appears to have been unusually highly escalated, being responsible for 70 civilians killed and as many more wounded (see the *New York Times* of 21 June, 1974, pp. 1-2), considering that the guerrillas involved in the earlier incursion had only been four in number and had died five days earlier. On June 21st, a U.S. senator, Abourezk of S. Dakota, spoke out against the brutality of these raids. In the *Congressional Record*, Vol. 120, No. 91, he stated, "I am extremely saddened to note that the government of Israel has seen fit to conduct daily bombing raids on civilians in southern Lebanon, in the farming areas, and, indeed, in the refugee camps where the military communiques which emanate from Israel say that the bombing raids are designed to kill suspected terrorists."

And the *Washington Post* of June 24th stated, "Contrary to published speculation, the highest officials of the U.S. government were both astonished and outraged by the overkill of Israel's revenge last week against Palestinian bases, endangering fragile peace hopes for the Mideast."

This series of raids quite possibly was delayed too long after the alleged provocation for it to have been the real provocation. In contrast, the Israeli air raids of May 16-18 commenced just one day after three terrorists, soon dead, had held 16 children hostages in Maalot, May 15th. A purported explanation for the delayed retaliation of June 18-20 was offered by Israeli Information Minister, Aharon Yariv (*New York Times*, 19 and 20 June); namely, that the delay was to allow President Nixon to calmly complete his Mideast trip of June 10-18, 1974. However, this explanation could well have been a lame excuse, since it is a great political embarrassment to have to admit that one's country held off on a series of brutal, devastating raids, supposedly aimed at wiping out terrorists, in order to avoid upsetting the chief executive of their prime benefactor nation. The preceding *Washington Post* statement instead indicates, as

might be expected, that in reality, high U.S. officials were outraged over the raids even though they did not occur until just after the end of Nixon's trip.

Minister Yariv was a former Israeli chief of intelligence; hence he could well have been in on the necessity for a cover story for these raids. The raids took place about three weeks after Yitzhak Rabin replaced Golda Meir as prime minister of Israel, and Shimon Peres succeeded Moshe Dayan as minister of defense. It should be mentioned that Dayan had a special interest in Jewish antiquity, and was an ardent collector, indeed looter, of archaeological artifacts (*Biblical Archaeological Review* 31, March/April 2005, pp. 53-57). Hence he may have played an inside role in striving to attain or destroy the TJ rolls.

If one gives potential credence to Rashid's report, one may surmise that Israeli agents who had been on Rashid's tail since almost capturing him in Jerusalem, had learned that he had fled to a particular refugee camp. The highest Israeli officials, knowing that the TJ scrolls were [dangerous for Judaism](#) as well as for Christianity, consequently would have planned the action to eliminate the scrolls. They could afford to wait a little while until there was some provocation, but President Nixon's trip caused their raids to be delayed longer than they would have desired. The raids upon the several other refugee camps on the following two days, June 19-20, may then have been intended to divert attention away from otherwise having targeted just one particular refugee camp for destruction -- the one where Rashid had been staying.

In summary, Rashid's statement that the raids were actually for the purpose of targeting him and the TJ scrolls is consistent with the events outlined above. However, there is no definitive proof readily available that would verify his account, and he is no longer alive to testify to its truth.

THE TALMUD OF JMMANUEL's U.S. PUBLISHER

Up until May of 2004, the *Talmud of Jmmanuel* (TJ) and also *Celestial Teachings* (CT), had been published by Wild Flower Press, an imprint of [Granite Publishing](#).

As of spring of 2004, however, both the TJ and CT were out of print and awaiting publication of their next editions. The new publisher is: [Steelmark LLC](#)

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Steelmark

<http://www.steelmarkonline.com/products.htm>

February 2004 [What's Been Said in Extraterrestrial Circles](#) This article links messages for Earth Humanity relayed by the U.S. - based Disclosure Project and through the Swiss contactee Billy Meier, with a particular emphasis on **Crop Circles**.

Introducing Eduard Albert Meier, "UFO Billy" - **THE PROPHET OF THE NEW AGE** Discoverer & Promulgator of the Ancient Text **THE TALMUD JIMMANUEL**

(by [Vivienne Legg](#)) March 2003

The term prophet, used here, has nothing to do with religion or perfect, exalted beings. As explained in Billy Meier's texts, a true prophet is not a being of higher value than any other being, but is only a conveyer and announcer of teaching, truth and prophecy.

The religious interpretation for the title 'prophet' has been attached to it through falsifications and distortions of ancient non-religious teachings which were delivered to us over the millennia by this same group of advanced extraterrestrial human beings and the respective prophets.

This age-old religious twisting of the truth has been so effective that we obviously have great trouble pulling ourselves free of the idea that prophets and spiritual teachings must be religious. But it is the Earthly religious interpretation of these concepts which is at odds with the truth and not this one provided by Billy Meier and the Plejaren extraterrestrials.

Billy Meier is only a more advanced human being, albeit still with human failings, who, because of his advanced ability and knowledge of the truth gained through his own enormous effort and experience, is qualified for the task of teaching Earth humanity these lessons. Like any teacher he needs to be far in advance of his students. It's as straightforward and logical as that. He is absolutely not a figure of worship nor should he be raised up on a pedestal in any way. He is an Earth human, just like us.

As described in my previous article, "[What the Extraterrestrials are Telling us: The Hard Language of Truth](#)", my partner Dyson and I found ourselves energetically exploring the extraterrestrial topic at great length after the September 11th 2001 attacks on America. Three weeks before the attacks, as a climax to the U.K. crop circle season, there had been a [stunningly non-cryptic pair of formations](#) appear beside the Chilbolton radio telescope (Hampshire) in the form of a human face and "calling card". Due to their immense size,

inexplicable construction and serious nature we anticipated then that something really globally troubling was about to take place either in reaction to them, or which had resulted in them appearing. Three weeks later on the television we saw the twin towers going down in New York. We felt then that the makers of the crop formations were somehow "speaking out" against the shadowy forces behind that tragedy, and that something much larger was afoot.

Our post September 11th investigations into the UFO/ET topic led us to [the Disclosure Project](#) which provided many answers. They also led fairly quickly to the very politically hot and largely avoided [Billy Meier case](#), and then to the accompanying ancient text, the [Talmud Jmmanuel](#), discovered by Meier and a friend, Isa Rashid, near Jerusalem in 1963. The Talmud Jmmanuel appears to be the original teaching and life story of the prophet Jmmanuel, the man known as Jesus.

So how do you start to introduce such material? What part of this story is going to be the least palatable? Will it be the extraterrestrial component, the religiously-tainted, now over used prophet component, or the all-too cosmic concept of a New Age? Or will it be the idea that an ancient text was uncovered in 1963 which indicates that much of the story on which Christianity, the West's number one religion is based, is a lie? On one hand it sounds like so much other corny "New Age" garbage. On the other, the biggest story in modern history. Suffice to say, this article doesn't stand alone. It assumes that the reader has probably read [previous introductory articles](#) outlining the surprisingly substantial evidence for the existence of extraterrestrials, including that provided recently in print, and at the Washington Press Club, by over 100 military/intelligence insiders of the Disclosure Project. Backed by thousands of [declassified government documents](#) these respected professionals testify to their first-hand experience with UFOs, extraterrestrial intelligence and suppressed advanced energy and propulsion technologies. Hopefully, as they also reveal, the reader will be aware that monumental trans-national "shadow" government efforts have been, and still are in place to keep this evidence from being widely known. There has been an extraordinarily elaborate decades-long cover-up.

Naturally the Billy Meier/Talmud Jmmanuel case is far more sensitive than even the still much avoided Disclosure Project. It is commonly regarded amongst even the ufology community as being too good to be true. Meier, a Swiss citizen, stands unique among UFO witnesses and experiencers in having been given very many opportunities by his visiting extraterrestrials to take clear daytime colour photos, and 8 mm movie film segments of their various craft. He has hundreds of stunning photos, some of which have been positively tested by experts for authenticity. The details of these tests can now be accessed on the [They Fly web site](#). Meier also has independently tested extraterrestrial metal samples, a sound recording of an extraterrestrial craft, pictures of spacecraft landing tracks and detailed information (published years ago) about cosmic events, environmental facts and astronomical facts that have since been confirmed by science. ([The work of Michael Horn](#) is required reading to help understand these points.) Meier and his family have passed a lie detector test, and there exists a collection of signatures of witnesses close to him testifying to his truthfulness. In addition to this the Meier material contains prophecies and predictions, published years ago, which can be shown to have come true. Meier shows no signs of being ego driven and his work has been extremely burdensome. Despite all this, in much of the ufology community the Billy Meier case is still known as the biggest UFO hoax of the century.

The Plejarans, Meier's visiting extraterrestrial friends and teachers, have been preparing him for his special task since he was a small boy. However, as well as providing him, since 1975, with by far the best evidence of their existence they also supplied him with [elements for ridicule and confusion](#). As odd as this seems, it has been done in order to promote the controversy and discussion necessary for bringing about widespread UFO awareness. This has been very hard on Meier, of course, but the process of raising awareness about the extraterrestrial presence

needs to be done as gently as possible to avoid panic and shock. This concept is one well described by [Professor James Deardorff](#) in his January 2002 article [Plausible Deniability](#). Deardorff, who has written three papers published in peer reviewed journals "dealing with the likelihood of an alien presence and awareness of us and what their strategy may be for dealing with us", argues that extraterrestrials themselves have played a large role in the cover-up. "The aliens themselves would have had to ensure that Meier would be an easy target for skeptics, realising that debunkers tend to ignore supportive facts while focussing upon actions that may seem suspicious of fraud."

Deardorff explains that there are a number of actions taken by the Plejarans "to prevent the large amount of evidence they allowed him to accumulate from rupturing the UFO cover-up." The more convincing the case the greater the need to discredit it. I could list some of these actions here but the curious reader will discover them him/herself. When you [take a closer look](#), especially at the implications of this case for religion, it becomes apparent why so much effort has gone into debunking it by Earth-based debunkers.

The greatest debunker of Meier and the Talmud Jmmanuel is author and media personality Kal K. Korff. It is his work that is largely responsible for the current widespread opinion that Meier is a fraud. But Korff's work has also been scrutinised and found to contain many documented untruths, omissions of relevant data and unsubstantiated claims. A supporter of the Meier case, Joroen Jansen explains that Korff has been attempting for 20 years to prove the Meier case is a hoax. For an extensive, detailed analysis of Korff's work you can study [Jansen's web site](#).

Before I go further into the details of this case we should define the term prophet as it is intended in the Meier context. The word prophet naturally conjures up images of religious figures or of self-appointed New Age frauds, but in this case it is not intended to be religious at all. Nor did Meier choose the title for himself. He has in fact been very unwilling to accept it, which is not surprising for all the flak he gets. It has also been very difficult for those close to him to accept. However Billy's visiting extraterrestrials explain that the term has been misunderstood. Long-term Meier associate and friend Guido Moosbrugger explains (as the Plejarans have explained) in his approved book on the case ["And Yet They Fly"](#) that a prophet is, "a life form just like everyone else and is not a powerful being whose head is raised high above all of mankind." "According to a law of Creation, each inhabited planet brings forth one or more extraordinarily highly developed human life forms from time to time with which considerably higher intelligences can make contact in order to guarantee evolution. On Earth these people are called prophets and, unfortunately, have always been subject to hostility and persecution." [1] Only one prophet lives on a planet at any given time.

As for the real New Age, it is not the loose, colourful, anything-goes chaos we are all too familiar with and which gives the abovementioned topics a bad name, but a real Golden Age apparently beginning in earnest in 2029 where, for cosmic reasons to do with Earth's proximity to the galaxy's central sun, there will be a period where we have the greatest potential for spiritual growth and development. (Yes, this is to do with that similarly dodgy sounding, New Agey "science" of astrology, but apparently nothing like the poor substitute which is practised on Earth.) Before the New Age can take place the old age (rather ominously) must come to an end. And this appears to be what's happening now. The Plejarans, as an advanced race, are obliged to provide guidance to us in relation to this coming Aquarian Age.

Despite the seriousness of all this it's a fact that talking or writing about extraterrestrials, the New Age and spiritual truths still causes part of me to squirm with embarrassment. And of course I'm not alone. Respected academics won't go near these topics with a barge pole for fear of losing their positions, or being shunned in academic circles. But what a shame, since all of these things should of course be topics worthy of the greatest respect and attention. But

consider for a moment that such embarrassment would serve interests who wished the truth about these things to remain secret. Imagine how effective it would be to encourage book shops and especially now the internet to fill up with loads and loads of indiscriminate, confused new age garbage, so that any genuine and deeply challenging or threatening material, utilizing some of the same terminology and concepts, would quickly be disregarded with all the rest. This appears to be exactly what has happened.

In October 2002 Disclosure Project's Director Steven Greer described a U.S. National Security Agency protocol, dubbed DDT ([Decoy, Distract and Trash](#)) which is employed by sophisticated intelligence operatives to "set up some person or group, take them off the trail of something real and important and trash the person or subject." Greer explains how this technique is very much employed in the UFO/ET scene. It has certainly been applied to the Meier case. Create decoys of false, nonsensical spiritual teachings, delivered by false prophets or saints, serving a false and clearly flawed new age movement. Mix in the serious UFO evidence and some real truths and the damage is done.

"The truth is hidden in plain sight, but it is wrapped in so much deception that it is seldom seen." [2] (Greer, who has not spoken about the Meier case was actually talking in that article about the deeply troubling hoaxed alien abduction programs of which he has been made aware in detail and which are aimed at justifying future war against extraterrestrials in the context of a long-anticipated Armageddon. Satan is to be resurrected, using advanced cloning techniques, in the form of an ET! Truth is stranger than fiction. [But that's another story.](#)) Now on to the extremely sensitive topic of what extraterrestrials really have to do with religion.

Billy Meier is the prophet of the New Age according to the Plejarans /Pleiadians who are apparently the most advanced extraterrestrial race involving itself with Earth now. Coming from a planet called Erra in the Tayget system, the Plejarans are merely advanced teachers and helpers who do NOT wish to be worshiped as gods. The star cluster they inhabit is not within our space-time configuration but in another "dimension". It is not actually the Pleiades, as the name "Pleiadians" suggests, but exists an additional 80 light-years beyond our dimension's Pleiades star system (which is only a young, uninhabitable star cluster). The Plejarans are described as being the most spiritually advanced that a life form can be while still retaining a physical form. They tell us that on their planet they have now been without war for 50 000 years.

The Plejarans say they are descendants of far less spiritually evolved people who migrated to Earth thousands of years ago from the Lyrian Vegan systems, some of whom exploited our ignorance by presenting themselves as creator gods, a notion that is abhorrent to the Plejarans. As distant relatives the Plejarans feel partly responsible for our current situation, as they see us as being trapped in religious slavery, and so they have been attempting to bring the truth to light once again through their uniquely highly developed Earth contactee Billy Meier. At the same time the Plejarans are extremely advanced technologically and serve a policing role with an armada of flying craft at their disposal, and so offer us a level of protection from certain cosmic dangers. To humanise these people a little, here is a brief description of the three main visitors to Billy's farm. (Note: The Plejarans live for about a thousand years, not unlike the early biblical characters.)

Quetzal was the commander (between 1975 - 1986) of the bases that the Plejarans had on Earth until recently and in our solar system. Quetzal is about 464 years of age, (looks about 40 - 46 by our standards) 1.9 metres (6.25 feet tall) with blue-grey eyes and light brown hair. He is a technological expert, and has invented some useful items like an improvement for Billy's typewriter, so that Billy can type quickly with his one and only arm. Quetzal has four wives(!) and six children. Semjase, a woman, is 344 years old 6 feet tall, slim and blonde and her level of

knowledge far exceeds the average on her planet. She is what was known in ancient times as a demi-goddess of wisdom. Her Jschwjsch father (god, king of wisdom) Ptaah had been, until recently, overseeing their whole Earth-based operation and commands the Plejaran fleet of space craft. Semjase's earlobes are long and forward placed. That is the only anatomical difference she has to Earth women. Ptaah is about 770 years old, and presides over three inhabited planets at the present time. Guided by the High Council (Andromeda galaxy) he is not allowed to become, nor would he wish to become a despotic ruler, as happened with other gods in the past on Earth.

The Plejarans have given Meier the task of passing on advice and information about all kinds of practical things concerning our planet including population control, nuclear danger, destruction of the ozone layer and over exploitation of resources. They warn us against plans of conquest as we acquire the ability for interstellar travel and they also provide spiritual teachings. On top of this Meier was given the task of disseminating the compatible and uncorrupted teachings of Jmmanuel, the man known as Jesus.

In 1975 Plejaran Semjase told Billy at her first contact with him,

"Religion is only a primitive concoction by man to command, suppress and exploit others, to which only spiritually weak life forms succumb. Bring this truth to light throughout the world and make it known to the people. This is an additional part of our mission.

If this does not happen, mankind will slowly destroy itself and fall into complete spiritual darkness..."

Semjase explained, "A web of unequalled lies was manufactured around the person of Jmmanuel in order to erect a cult-religious power and unscrupulously enslave earthlings."

"We know that you are aware of a secret old text whose originals were unfortunately destroyed through the carelessness of our delegate, your friend [Isa Rashid] who, regrettably, has failed through fear. Disseminate the translation of this text, for it is the only truly authentic one and free from lies."

The Talmud Jmmanuel was discovered in 1963 in the tomb near Jerusalem "where Jmmanuel had lain for three days" [3]. [Thorough work has been done by Professor Deardorff](#) to establish the authenticity of the Talmud Jmmanuel, which was found in the form of rolls (presumably) papyrus, encased in preservative resin. The rolls had been wrapped in animal skin before being encased in resin. Professor Deardorff has done a lengthy verse by verse comparison between the Talmud Jmmanuel and the New Testament book of Matthew in order to determine if Matthew was a corruption of the Talmud Jmmanuel or vice versa. In fact Deardorff's detailed work compellingly shows that Matthew is dependent on the Talmud. Other points supporting Deardorff's assessment of the Talmud's authenticity are it's consistency and inspirational value, also the presence of Aramaisms which had been translated too literally in the original German translation. There is also the text's lack of punctuation which supports it's antiquity. Deardorff's assessment is that the Talmud Jmmanuel is beyond the capability of any scholar or combination of scholars to have hoaxed. He refutes false claims about and distortions of the Talmud by debunker Kal K Korff in [his website](#).

Meier was led to the cave by Greek Catholic priest, Isa Rashid, who discovered it (with the help of the Plejarans). Isa Rashid was first to translate part of the discovered text from the original old Aramaic into German. Billy Meier later translated Rashid's work from German to English with the help of the Plejarans who are familiar with the original (their people apparently having delivered it in times past!) Tragically the original scrolls found by Isa and Billy were destroyed, probably

burnt during an attack by the Israelis on a refugee camp in which Isa Rahsid was living. Being forced to flee from Jerusalem because of his work Rashid had been living with his family in a refugee camp in Lebanon. But his presence there became known to Israeli authorities and the camp was heavily bombed forcing him to flee to Baghdad. Of course this absence of evidence of the original scrolls conveniently provides more ammunition for debunkers. However, as Deardorff points out, that situation is no different to that which exists with the Old and New Testaments and his extensive verse by verse comparison with the Gospel of Matthew reveals evidence that Matthew was dependent on the Talmud Jmmanuel which has suffered far fewer translations from its original Aramaic. Adding further weight to the text's authenticity is the fact that due to its heretical nature Isa Rashid and his family finally were assassinated in Baghdad. Rashid indicated in a letter written in Baghdad to Billy on the 14th September 1974 that he had feared such an attack.

"I have been persecuted by two different groups, both Christians and Jews, which was to be anticipated, because the scrolls are not favourable toward either religion...I for my part do withdraw from the whole matter because I cannot endanger my family even more."

What resulted is that only thirty-six Chapters of the Talmud Jmmanuel were successfully transcribed, which amounts to only just over a quarter of the original text. Billy Meier first made the translated text public in 1978.

Why is the Talmud Jmmanuel such a threat to the Church? It's simple. It is scathing of the Israelis. Rather than being God's chosen people it describes their having occupied the land through murder, robbery and fire.

Ch. 8 v.15 "The false teachings of Israel will bring bloodshed over the millennia, because the power-hungry selfishness and high-handedness of Israel will bring death and destruction over the land and all the world."

The Talmud also demonstrates that Jmmanuel's teachings were quite distinct from the Old Testament, and that it was the writer of Matthew who drew from the Old Testament to produce Matthew in a way that was acceptable to the Jews. It also adds to the evidence available that the book of Matthew originally came before the book of Mark which goes against the currently held view amongst biblical scholars.

A particular blow to Christians, the Talmud reveals that the person "Jesus Christ" was a lie. According to the Plejarans the person Jesus was invented 150 years after Jmmanuel's supposed death on the cross and was an invention by the Jewish scribes to tailor the story of the prophet Jmmanuel for their own purposes. According to Deardorff there is no evidence that the book of Matthew was written before the second century AD. The name Jesus literally means "Yahweh saves" - saviour of Yahweh, the vengeful god of the Old Testament. The name Jmmanuel ("one with godlike knowledge") is traced back to the Plejaran forefathers and is therefore correctly spelled with a J. They apparently have old pictures of him which show differences in features to that on the shroud of Turin. Semjase drew [a picture](#) on the 31st of December 1975 that shows a stocky, large-nosed man with "cauliflower" ears - not particularly beautiful in the conventional sense.

The Meier/FIGU (Free Community of Interests in Fringe and Spiritual Sciences and Ufological Studies) web page explains, "Jmmanuel was the same prophet who nearly 2000 years ago, under Jschwjsch Kalatan, attempted to spread the spiritual teachings in Israel." The Talmud Jmmanuel explains that Jmmanuel was the son of Gabriel, a celestial son. The Talmud Jmmanuel was apparently authored by Judas Iscariot who was not the one who betrayed Jmmanuel. Instead the betrayer was the son of a Pharisee with a conveniently similar name,

Juda Ihariot. But more on that another time. Judas Iscariot was the only disciple who could understand handwriting. The Talmud Jmmanuel tells us that Jmmanuel survived the crucifixion, and was not resurrected. It says that reincarnation is true. Instead of teaching God's forgiveness of sins, Jmmanuel emphasised learning from our mistakes and he did not come to save us from our sins. On top of this the Talmud tells us that above god is Creation and Creational Laws should be obeyed above all.

So, who was "God"? The word god means king of wisdom (or Jschwjsch). The Jewish God was Yahweh. Perhaps the god of the Talmud Jmmanuel was the aforementioned Jschwjsch Kalatan. Jmmanuel said,

Ch. 4. v.40 "But god is a human being, like all the celestial sons and the terrestrial humans, except that he is vastly greater in consciousness than they are."

41 "Creation, however, is of immeasurably higher standing than god, the lord over the celestial sons and terrestrial humans, because Creation is the immeasurable enigma."

And where do the Plejarans come into this? The Talmud Jmmanuel also tells us that Plejarans/Pleiadians apparently showed up as teachers in times past,

"Ch 4. v 20. Not far from these three celestial portals had been built the palace of god, the ruler of these terrestrial humans and of those who had traveled from afar, the celestial sons, the guardian angels.

21. In his palace, god ruled over the three human lineages created by him and over his following, the celestial sons.

22 He was immortal, ancient and of giant size like the celestial sons.

23. In the palace of god, there appeared to Jmmanuel two very tall men, the likes of whom he had never seen on Earth.

24. Their faces shone like the sun, and their eyes looked like burning torches. From their mouths issued fire. Their clothing resembled a covering of foam, and their arms were like golden wings.

25. They inhabited an environment of their own, because the air of this earthly world would have been fatal for them.

26 These two men from the constellation of the seven stars [Pleiades] were venerable teachers, and they were together with two smaller men who said that they were from Baawi."

"49. Not until the time of space-traveling machines will the truth break through and gradually shake the false teaching that you are the son of god or Creation.

50. And this will be the time when we celestial sons begin to reveal ourselves anew to Earth humans, when they will have become knowing and will threaten the structure of the heavens with their acquired power.

51. Thus they spoke, the celestial sons between the North and the West, before bringing Jmmanuel in the metallic light back to Israel, to the land of Galilee."

According to Guido Moosbrugger, "The Pleiadians have been instructive elements for the people of Earth since time immemorial, and this continues unchanged to this very day.

Rectification of spiritual teachings that have been twisted and distorted beyond recognition in the course of time is one of the most important tasks to be fulfilled by the Pleiadians." [4]

And what of the Prophet of the New Age? According to the Talmud Jmmanuel, Jmmanuel said,

Ch.15 v 76. "The new prophet of that distant future will not possess as much strength and power over evil and sickness.

77. "But his knowledge will surpass mine, and his revelations about my real teachings will shake the foundations of the entire Earth,....

78 "It will be a time when wars from space begin to threaten, and many new gods will seek to rule over the Earth. "

The Plejarans now have in their possession an ancient relic on which is given the names of prophets through the ages. The last name given is "Billy". The Plejarans were amazed that this piece of evidence was uncovered. Interestingly the name Billy is really a nickname given to Eduard Albert Meier, but one which has stuck.

As well as being the one New Age prophet Meier is the Plejarans' only Earth contactee, according to the Plejarans. This situation alone is enough to raise suspicion about the truthfulness of this case, and as mentioned, most ufologists dismiss Billy as a charlatan. There is a given reason for there being only one Plejaran contactee. It's a situation of too many cooks spoil the broth. Billy has an extremely difficult mission to perform. It has to be done correctly. He being the only one apparently avoids confusions and contradictions. And of course, this is how it has been with prophets throughout the ages. We are told that Billy's spirit form has been performing the role of prophet for over 10,000 years. His spirit has been in the form of six previous prophets including Enoch. An excerpt from the FIGU web page explains,

' ...The story of the New Age prophet and his incarnation lineage is revealed, among other things, in the book called OM (German version), canon 20, verse 95, from where the following passage is taken:

"The human races and peoples of Earth were provided prophets from ancient days, and for this reason were sent to Earth Enoch (Henok) and Elijah (Elja), Isaiah (Jesaja), Jeremiah (Jeremja), Jmmanuel and Mohammed in direct succession and with ensuing rebirth .."

Meier is not the direct reincarnation of Jesus since, as mentioned before, the person of Jesus Christ did not exist. At any rate Billy's spirit took the form of Mohammed before taking on the form of Eduard Albert Meier. The Plejarans explain that a spirit form does not carry a personality with it as it reincarnates. However, from the Sermon on the Mount,

Chapter. 5 v.47 "Over the course of incarnations you shall train your spirit and your consciousness and allow them to develop to perfection, so that you become one with Creation."

Like the prophets of old Meier doesn't waste words. Unlike so many gentle "New Age" teachers, he avoids delivering messages intended to soothe and comfort. Instead he assaults our fragile psyches with hard truths. We're in need of a wake up call. To those of us raised in the "Judge not" doctrine, Billy Meier's exhortations can be a rude shock. On the other hand, they can be extremely refreshing.

Guido Moosbrugger, wrote "To the regret of modern mankind, a prophet denounces all grievances with aggressive words and spares no one and nothing in doing so. For those who feel personally addressed, this is naturally not very flattering and does not suit them the least bit. But with the current deplorable state of affairs on Earth, the necessary clarity cannot be accomplished by any other way than with harsh language." [5]

Here's a very recent and topical example of the harsh language and message of Billy Meier, our modern day prophet,

"...As the 41st president of the USA, George H.W. Bush senior, started the first Bush-Gulf War in 1991, and now the second Bush-Gulf War should follow, this time set off by his irresponsible and obviously megalomaniac and infernally stupid son, George W. Bush who in arrogance and self-glorification sets himself up as an omnipotent being, and surpasses by far his progenitor with his war-craving actions...And the whole of mankind cowardly looks on at all these machinations of atrocities to mankind and does not undertake anything to break the insanity and greed for power of those who bring about death, suffering, hardship, pain, ruin and destruction to the worlds and its human beings....The most dangerous terrorism of all comes from America and her president who considers himself God and master of all things.

Should in fact a clash of weapons occur in Iraq, prodded by the howling for war by Bush, then this can become a reality and the fulfilment of the Henok Prophecies, although the old prophecy says that due to this consequence, the Third World War could in fact break out in the year 2006, whereby it should be said that it depends if this date is taken from the modern calendar of today or according to the time since the birth of Jmmanuel which then would correspond to the year 2003....The prophecies of old say that such a war will eradicate about two thirds of mankind and create enormous destruction to such an extent that life can barely exist..."

(January 30th 2003 "To the Statesmen in Power and to Mankind of Earth" [see the PDF file of entire posting](#)) It should be noted here that a prophecy, according to the Plejarans, is a warning of what will take place if steps are not taken to change things. This is distinct from a prediction which is the foreseeing of something which is certain and unavoidable.

There are many teachings that differ in the Talmud Jmmanuel to those provided by "Jesus" in the New Testament. (And there are many which are the same.) Just as a brief sample I'll highlight three main teachings from the Talmud Jmmanuel that I personally feel appropriately guide us in these troubled times.

Importantly, the Talmud Jmmanuel tells us that the power of the spirit and associated responsibility is with the individual human. Jmmanuel said, "...the human spirit can perform miracles through knowledge of the truth." "...call upon the omnipotence of the spirit in the knowledge that its greatness and power are infinite." "The almighty power of the spirit always dwells within you...Ask and you shall receive."

According to Billy Meier and the Plejarans there are all levels of spiritual development achievable by the human, with the top levels meaning an existence only in spirit form. Meier claims to be advised by a spirit level known as Arahat Athersata, a pure spiritual we-form, "whose name means the precious one who contemplates the times" and from the Petale level, "the highest stage of pure spirit forms or pure spiritual energy beings before becoming one with Creation." [6]

And with that spiritual power and responsibility comes the ability to judge correctly as we are encouraged to do by Jmmanuel. Strikingly unlike the Christian admonition "Judge not." the Talmud Jmmanuel reads,

Chapter. 7 v.1 "Judge not falsely, lest you be falsely judged.

3. "Judge according to the logic of the laws of nature, which are from Creation, because only they possess its truth and correctness.

To judge correctly we must learn and acquire knowledge and wisdom through seeking.

Chapter 32. v.29 "Humans should not lose their way in the thicket of limitations, but should expand their consciousness and seek and find knowledge, logic and truth, and from these learn wisdom.

30. "Thereby they will become closer to their life's goal and become cognizant of the Creational principle in all things. "

To finish, I'll include here an example of one result of such seeking. A great relief for me provided by this Plejaran/Meier material is a sensible explanation for what we perceive to be the battle between good and evil within the Earth human. The Plejarans go to a lot of trouble to provide a history of the migration of the Henok line from the Lyrian Vegan systems to Earth (waves of migration over the millennia) and importantly include the information that we humans on Earth now are a modified version of a more complete model. Our forefathers were created for the purpose of fighting and protecting an advanced people on another planet who had lost their ability to fight. In order that we did not become knowledgeable enough to become a threat to our creators our lifespan was shortened. (The Plejarans live for hundreds of years, not unlike ancient Biblical characters. Some other people live for thousands of years!) In order to get the desired aggressive nature our genes were altered. But this modification did not remove our ability to evolve spiritually, although it certainly dealt it a blow, and so we are regularly torn between feelings of aggression and other base emotions as well as more evolved creative feelings. Adding further complexity to this situation various Lyrian Vegan humans based on Earth (the celestial sons and daughters) "took" earth women as wives and thus added their superior genes once again. The whole story is very complex and not entirely clear but can be read about in great detail, as can the other points in the [existing voluminous published material of Meier's](#), and in Guido Moosbrugger's "[And Yet the Fly](#)".

As this article is only intended as an introduction to Billy Meier and the Talmud Jmmanuel I'll refrain from attempting to cover more ground here, although there is much, much more to cover. There is really no getting around the fact that if we want to understand this material we have to explore it and scrutinise it for ourselves.

It appears to us that although presenting numerous profound challenges and contradictions, the teachings of Billy Meier along with the accompanying controversy are what is required to prepare us for the real New Age as opposed to the New Age a la anything goes. The whole system needs a work-over and the Meier controversy will help loosen things up, to say the least. And so for this reason alone I think the discovery of this material is extremely good news. On top of that it sheds bounteous light on all kinds of otherwise puzzling things and provides practical paths on which to move forward, especially with spiritual development. But as mentioned, it also demands a substantial personal investment in thought, importantly in personally seeking truth and knowledge *independently* of the teachings. They are not to be followed dogmatically. And although the teachings may be hard, even cruel to people who have sincerely followed the teachings of the man known as Jesus in the context of the Christian Church, I hope that by sharing this news I can spread the sense of hope and joy and help foster a new enlightenment. I believe this enlightenment will bring freedom from a very long-term, entrenched bondage of ignorance which, it now appears, was forced onto us by the 'gods' of old and is preventing us from dealing logically with our current global crises.

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- [You can read this important and beautiful "Desiderata"](#) written by Billy Meier and perhaps gain an appreciation of the nature of his mission on this planet, especially in regard to Earth humanity's spiritual evolution.
 - [Here's an article](#) written by me (25th April '03) in an attempt to answer and correct some criticisms from a Christian of the Talmud Jmmanuel and Billy Meier.
 - Please also visit [the excellent web page of Dr. Dietmar Rothe](#), who has elaborated further on the teachings contained in the Talmud Jmmanuel in his presentation, "Talmud of Jmmanuel's Key Spiritual Teachings" (2001), which was presented at the 4th Annual International UFO Congress Summer Seminars, Sept. 2001, Laughlin, NV. Professor Rothe, being fluent in German and English, found that the English version of the TJ's second edition needed revisions in many places to bring out the true meaning contained in this wisdom. He spent many hours in collaboration with Heidi Peters (who consulted with Billy Meier on the meaning of difficult German passages) and Prof. James Deardorff to make the English text conform accurately with the original.
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References

[1] p.69 ["And Yet They Fly" by Guido Moosbrugger 2001](#)

[2] [\(From DDT Greer 24 Oct 2002\)](#)

[3] [Talmud Jmmanuel](#), Introduction

[4] p.301 "And Yet They Fly" by Guido Moosbrugger 2001

[5] p. 71 "And Yet They Fly" by Guido Moosbrugger 2001

[6] glossary "And Yet They Fly" by Guido Moosbrugger 2001

Overview of the TJ

The translation of the Aramaic leaves of the first roll reads as if it is the original writing of the ministry and teachings of Jesus. However, it indicated that his original [name was not Jesus](#), but had been Immanuel. His desire to have it be spelled starting with a "J" symbol is explained in Meier's Foreword to the TJ. The New Testament gospel most closely resembling the TJ is the Gospel of Matthew. It resembles the TJ closely in both wording, where the verses have close parallels, and in order, although each contains much text not contained by the other. Since 1986 I have been analyzing this [Talmud](#) and finding [several hundred reasons](#) consistent with its verses having been genuine and Matthew's verses having been derived from them.

It is impressive that despite this close similarity between the two texts, the TJ contains its own theme—a no-frills New Age theme in its essence that is absent from Matthew except for traces left behind. The TJ gives its own story in a straightforward manner that is remarkably free from inconsistencies, ambiguities and interruptions in flow of thought, all of which scholars have found characterize Matthew many times over. Comparison of the two texts allows one to deduce which of Immanuel's teachings had to be altered or omitted to conform with the early Christianity that Paul had initiated, and which teachings of Immanuel managed to find their way into the Gospels almost intact. A summary of these teachings is presented [here](#). Unfortunately, his teachings that were carried forward into Matthew essentially unaltered are in the minority. Comparison of the two texts leads to consistent reasons why the writer of Matthew made the changes he did.

The spiritual message of the TJ, which is its main thrust, is both enlightening and inspiring for one whose belief system does not oppose certain basics of New Age thought. It is described in an [internet article](#), whose source appeared in *Wildfire* magazine (vol. 4, No. 2; 1989), which I authored. I discuss the spirituality of the TJ further in the July issue (vol. 15, No. 3) of the *J. of Religion and Psychical Research*.

Basically, this theme involves discussions of the human spirit, its gradual evolution over innumerable lifetimes, its immortality and its eventual merger with and into the Great Spirit or Universal Consciousness or God, which the TJ refers to as Creation. A related theme teaches the distinction between human-like beings much advanced over us (called guardian angels and celestial sons), and Creation; these beings are of course commonly referred to as extraterrestrials (ETs) or aliens today. Their leader, for whom Immanuel had great respect, is referred to as "Gott" (God) in the German translation but as *El* here, since the Aramaic word, "El," as in "Immanuel," is what was used to refer to this entity. However, "El" in the Old Testament is translated as "God," which then was the procedure followed by the TJ's translator.

The overarching motif surrounding the TJ is that a certain alien group, who told Immanuel they were from the constellation of the seven stars—[the Pleiades](#),

were genetically compatible with us and had been visiting Earth in past scores of thousands of years. Some 10,000 or so years ago they decided to oversee us in a manner that no longer involved themselves directly, and to give us some guidance in a similar indirect manner. This they did by arranging to have a highly advanced soul periodically reincarnate into the human race in the Middle East region, starting with the biblical Enoch. Some 3000 years ago they decided the time was approaching when the key human lifetime of this soul should occur, for the purpose of teaching humanity some spiritual truths. So some 2000 years ago they brought about this incarnation, with that soul reincarnating into the fetus of Immanuel around [A.D. 6](#), not 6 B.C.! His alien procreator saw to it that Immanuel would receive intensive education in his youth, which involved those "[lost years](#) of Jesus" spent in



India -- a topic receiving very substantial evidential support. Thus Jmmanuel was an occasional contactee of these aliens. They realized that his teachings would inevitably be distorted, but felt that mankind could only learn through making mistakes and then learning from those mistakes. So they maintained a continued interest over the centuries.

One of the TJ's minor heresies is that the person who betrayed Jmmanuel to the arresting party and a little later committed suicide was Juda Ihariot, a young Pharisee who had been acquainted with Jmmanuel and the disciples, and not Judas Iscariot. Judas was Jmmanuel's designated writer as well as the treasurer for the twelve.

However, the greatest of the TJ's [heresies](#) is that he survived the crucifixion, with the help of medical attention inside the tomb during three days and nights. Then, after appearing to his disciples several times, he went on to Damascus where he stayed incognito a couple years, before sending for his mother Mary, brother Judas (Judas Thomas) and disciple Judas Iscariot to join him. Soon thereafter they started on their travels, of which [various traditions](#) speak.

The TJ rolls were mostly written by [Judas Iscariot](#) who traveled with Jmmanuel to India, along with Judas-Thomas (Jmmanuel's brother Judas) and [mother Mary](#), several years after the crucifixion. However, the full story was only completed in India in the early second century, with a transcription of the rolls apparently having been penned there. After Jmmanuel's eventual death in the Kashmir region in early 2nd century, the rolls and their transcription were carried back to the Palestinian or Anatolian region by Jmmanuel's oldest son. He evidently released the transcription somewhere in that region, where it eventually found its way into the hands of the [writer of Matthew](#), but he preserved and hid the original TJ rolls within a [tomb](#) just south of the Old City of Jerusalem. There they were presumably safeguarded from premature discovery by aliens of the same group until they prompted Meier and Rashid to discover them in 1963.

Early in his Pleiadian contacts Meier asked his primary alien contactor, Semjase, if she could give him a



Jmmanuel as sketched by Semjase, retouched by an artist. From the *Talmud of Jmmanuel*.



"Son of the Great Spirit." From *Ancient American*, Vol. 4, No. 26.

picture of Jmmanuel. She declined, but told him that if he supplied paper and pencil (so that no alien evidence would be left behind) she would make a sketch from their records. This she did, and gave to Meier; it is shown on the left. He is seen to be young looking but bearded, with almond-shaped eyes, hair parted in the middle, a mustache and lips that are not especially prominent. These same features are seen in the picture on the right, which is an etching on a stone that came from the Burrows cave in Michigan containing various native-American artifacts. The latter did not come to public attention until 1879, and were recently dated to

the 4th century A.D. or earlier (Wayne May, "[Christ in America?](#)" *Ancient American*, Vol. 4, No. 26 (Jan./Feb. 1999)). (The face shown in these drawings does not much resemble the one on the Shroud of Turin.) Considering that Jmmanuel was a contactee whose mission was to teach spiritual truths in many lands, we must keep open the possibility that some time after traveling to northern India and settling down there, Jmmanuel was taken on extended tours to the Americas and back in his father's UFO. See [He Walked the Americas](#) by L. Taylor Hansen (Amherst, WI: Legend Press, 1963), for Native-American legends regarding "Jesus," as influenced by Christianity in the last few centuries. Interestingly, both the stone etching and the legends indicate the man had a full beard, which Native Americans did not grow.

The TJ's text continues well into the narratives of Jmmanuel's travels in Anatolia, with interesting and practical teachings occupying much of it. Then it ends due to Rashid's written translation of the rolls not having extended past the point where Jmmanuel and his traveling companions were in a caravan on the road headed east to the land of India. Meier has estimated that only one of the original four rolls of writing was translated before their destruction in 1974. Thus, all has been lost that pertained to Jmmanuel's long life and ministry in India and Kashmir, except for what Rashid read during his initial reading of the rolls and then related to Meier, and except for what certain [other traditions](#) indicate.

What was not lost, however, includes a wealth of extremely valuable material. Among it is confirmation that Jmmanuel alias Jesus did travel to India and back during the [Lost Years](#) of his youth and early manhood. This confirms research on this topic, the most recent of which is that of Ed Martin, author of [King of Travelers](#).

The Meier UFO Contactee Case

Billy Meier's first UFO sighting, followed by contacts from an elderly alien named Sfath, occurred as a child. As a young man they were superseded by further contacts under the tutelage of an alien woman called Asket, in the 1950s and early



Photo by Meier on 3 July 1964 of the ashram showing Asket's UFO. Meier's photo #136 in his Photo Verzeichnis. Courtesy of E. Meier and M. Hurley. Click on the photo for full-size view of the saucer craft with brightness enhanced.

who is also known as Ananda Dharmawara, **Mahatma. The Buddhism he taught Meier there is from the oldest existing Buddhist school dating back to the 3rd century B.C.**

An interview of Meier on his UFO experiences up to 1964 appeared in *The Statesman* of Sept. 30, 1964—the Delhi, India, newspaper. Extensive videotape testimony from two eye-witnesses affirming Meier's UFO contacts with Asket in India during 1963-65 is available from the conveners of the [8th Annual International UFO Congress](#) (1999).

'60s. It was during this period that he was first told he would acquire a document of Jmmanuel's ministry and teachings; then later, at an appropriate time in 1963, he was prompted telepathically to be the co-discoverer of the *Talmud of Jmmanuel* (TJ). Only a dozen or so of the nearly 300 photographs he took during this period, many of them showing the aliens' spacecraft, have survived. These are shown in Wendelle Stevens' *UFO Contact from the Pleiades: A Preliminary Investigation Report* (1982), in his *Message from the Pleiades: The Contact Notes of Billy Meier*, vol. 4 (1995), and in Meier's own photo collection ([F.I.G.U.](#), CH-8495 Schmidrüti ZH, Switzerland). One of them is shown on the left.

During 1963-64 he worked at various odd jobs to earn his keep while traveling through the Near East and Asia. He spent about eight months working at the Ashoka Ashram in Mehrauli, India, near New Delhi, and learning Buddhist meditational practices from its leader, V.B.



Photo of Meier in 1963 at the ashram, with monkey which befriended him. From FIGU Bulletin No. 29 (Sept. 2000).



Passport photo of Billy's visa for Jordan issued by the Swiss consulate in Amman in 1963. From FIGU Bulletin No. 29 (Sept. 2000).

A summary of the account of the key witness, Phobal Cheng, is given [here](#) in the report by ufologist Michael Hesemann. Meier's photos from this time period were all confiscated by the secret police of Jordan when traveling through there circa 1965, but much later he managed to obtain copies of a few of them from friends to whom he had given some of them at the time. A passport photo of Billy at age 26, taken in 1963, is shown on the left.

Meier as a UFO contactee did not gain the attention of ufologists (UFO investigators) until after 1975, when his Swiss contacts commenced and he was allowed to take many "beamship" photos and 8mm movie-film segments of them, upon

abiding by the conditions laid down by these ETs. These conditions included not bringing anyone else along too close to where his contacts or photo-sessions took place, and

not photographing these aliens themselves—restrictions designed to cause Meier to be more easily debunked by skeptics. Wendelle Stevens, and collaborators Tom Welch and Lee & Brit Elders, were the first to explore the matter seriously and in depth, and their investigations extended from late 1976 through 1981.



Meier at the F.I.G.U. Center in 1977. From FIGU Bulletin No. 29 (Sept. 2000).



Meier during interview by Nippon TV in 1979. From Genesis III "Beamship: The Movie Footage."

(Stevens had been alerted to the case by the late Swiss ufologist, Ms. Lou Zinsstag.) Soon after, Japanese ufologist Jun-Ichi Yaoi also spent much time looking into Meier's experiences and photo evidence, and interviewing witnesses.

In 1978 Stevens brought Jim Dilettoso in on the Meier case to head their computer-related photo analyses. His summary of being involved in the investigation is given [here](#).

Later, historical author and attorney Gary Kinder investigated the case, from 1983-1985, documenting his findings in the book *Light Years*. There is an interesting, lengthy [open letter](#) that Kinder wrote to the ufological community explaining why his book about the Meier case needed to be published. A comprehensive content summary of his 1987 book, which one may search using a key word, is available on line, courtesy of [J. Jansen](#).

After some discussions with Wendelle Stevens, Lee Elders and Gary Kinder, I traveled to Switzerland in 1985 to briefly meet Meier for myself, interview a few of the witnesses who could not deny the reality of his extraterrestrial (ET) experiences, and notice their sincerity. I could only agree with the forenamed investigators, and the experts they had consulted, that there was no way the case could be any hoax. My own further examinations of some of his photographs, films and videos of "beamships" disclosed only further reasons why the case was genuine and no hoax. A schoolteacher from Vienna, who became a good friend of Meier's since 1976, and who learned all about Meier's experiences and contacts, sometimes from having been in close proximity to the latter, wrote his [own book](#) about it all; this is Guido Moosbrugger. And in the 1990's, the case was re-investigated by German ufologist Michael Hesemann, who was impressed by all the evidence indicating its genuineness.

Stevens collected [statements from many witnesses](#) in 1976-1980 who had observed the beamship, usually at night but once in the daytime, mostly in connection with their having accompanied Meier to secluded spots close to where he had been told to proceed alone a considerable distance further and wait either for a beamship to land or to be "beamed up" for a contact. Even in 1998, Hesemann was able to still locate and interview 12 witnesses whose observations and [latter statements](#) strongly support the reality of Meier's contacts during 1975-1987.

Reproductions of some of Meier's UFO photos can be seen at the [FIGU web site](#) which members of Meier's (FIGU) support group maintain.

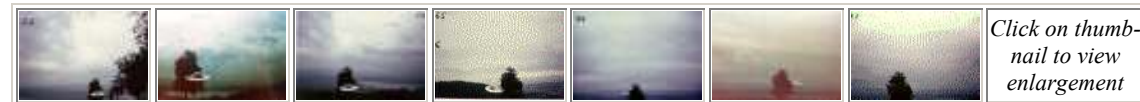


Eduard "Billy" Meier
1980

For film segments on video from Meier's movie-camera footage, try [Michael Horn's](#) website. For further information about the Meier case, and in particular for information on ordering English translations of some of Meier's written materials, check into the web site of the [Los Angeles Study Group](#). For Hesemann's conclusions on the Meier case, read [this discussion](#) and [this article](#). Unfortunately most of Wendelle Stevens' [books](#) on the Meier case are out of print. However a summary of Stevens' book *UFO Contact from the Pleiades, A Preliminary Investigation Report* (1982), is found at the website of [J. Jansen](#). The book by Moosbrugger, *And Yet... They Fly*, whose German version came out in 1991 and English version in 2001, includes color photos of "beamships" taken by Meier as well as much other information. A still later English version, called *And Still They Fly*, came out in 2004.

A recent (1998) series of statements from interviews of 14 witnesses still available to affirm the reality of Meier's UFO contacts has been published within *Magazin 2000plus* by ufologist Michael Hesemann; an English translation is [presented here](#).

In Meier's photo series below, taken on 9 July 1975 between the communities of Fuchsbüel and Hofhalden, near



Wetzikon, Switzerland, the beamship, as it is called, posed for him on all sides of the tree. In this series, 11 photos of which have survived, there are several indicators that force the skeptic to conclude that the beamship was an actual craft at a considerable distance from the camera. First, in the left-hand photo, one sees that the tree on the right is in poor focus because it is just a few meters away. The UFO and the tree adjacent to it are in very good focus, being many meters away. Consistent with this, Wendelle Stevens found that the focus setting on Meier's camera, with which he took his pictures in 1975 and 1976, was stuck just one notch short of infinity; thus he could not take clear close-up shots, but objects at distances of some 30-300 meters were in very good focus.

Equally important is the fact that one may take these photos, including the one best showing the tree's trunk (the 2nd one from the left), to experts in forestry and ask them to identify the kind of tree. Those with any knowledge of fir trees in western Germany, Switzerland and elsewhere will probably inform you that it is an *abies alba*, i.e., a European silver fir, or at the least, a mature conifer. It is no potted "baby" tree and no model tree. If you look closely at the trunk you will see two protuberances where limbs had once grown before being shed or pruned off. These facts can be determined from these photos even though the ones displayed here are much-handled copies of copies. In the first four of these photos, counting from the left, three or four nearly square "portholes" can be discerned, regularly spaced around an upper circumference of the craft.

Since the craft posed on all sides of the tree, and cannot have been a small model if the tree was a mature fir, the evidence pointing towards the tree's maturity deserves more analysis. Therefore much more is discussed, shown and analyzed about it [here](#), with the inescapable conclusion being that this UFO or IFO was real—a beamship.

In the summer of 1975 at Ober-Sädelegg, Meier took 8mm movie footage of the beamship in the distance while he climbed up a path towards it, in view of the tripod-mounted camera. [Here](#) it is shown that if he had used a model UFO, in order that the length of a supporting pole not exceed 20 ft the model would need to be as small as 1 inch in diameter.

Another of Meier's filming opportunities also resulted in strong evidence that the UFO or beamship was a large object in the distance and no model, without requiring that the original film be checked by experts. This was his photo opportunity on 8 March, 1976, at Bachtelhörnli-Unterbachtel, in which he took 8mm movie footage of a beamship while it jumped from one location to a neighboring location with essentially no lapse of time, after which the craft moved close to the brow of the hillside Meier was standing on until it became partially eclipsed behind the brow of the hill; then it moved upwards. The evidence is [shown here](#) that this positional jump could hardly have been due to hoaxers moving one or two model UFOs around, stopping and restarting the movie camera, and later cutting and splicing the movie film; it's also shown that at one point the brow of the hill did indeed eclipse a portion of the craft.

Still another of Meier's beamship-photographing sessions is entirely consistent with the conclusion of genuineness. On the right is the most famous of the Hasenböl 35mm photos of 29 March 1976, during which occasion Meier took many other photographs of the beamship, of which 33 still survive. The analysis and discussion may be accessed [here](#). It includes thorough refutations of Kal Korff's claims that the photograph must be a hoax.

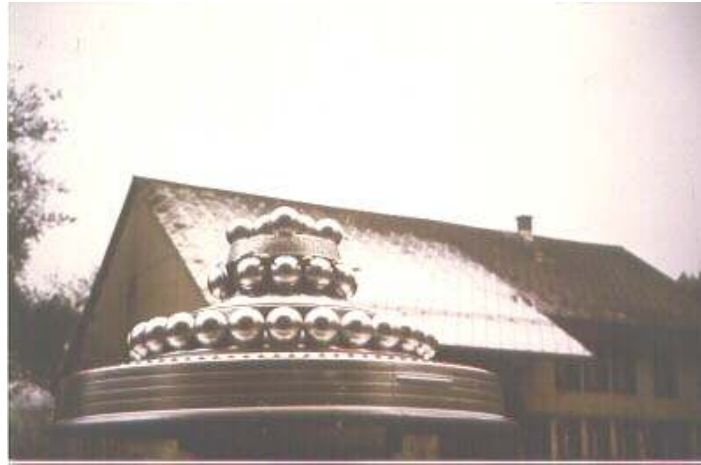


Cropped section of Meier's photo #174, taken March 29, 1976. Acquired from W. Stevens' 1990 calendar photos.

On the same date and location Meier had his movie camera with him also, and shot two short reels of super 8 movie film. These also [show features](#) that make the scene impossible to have been hoaxed, short of having constructed a Hollywood-like edifice from which to manipulate a high-tech UFO model.

A [sound track](#) of the noise one of the beamships can produce was taped by Meier and several others on July 7, 1980, at a location near Ober-Sädelegg. The craft was hovering invisibly overhead, apparently about 70 meters up. There were 15 known witnesses (Stevens, *UFO Contact from the Pleiades: Supplementary Investigation Report*, pp. 459-461). Sound specialists later found the recording to be unique in several respects, and well beyond the capability of contemporary state-of-the-art sound equipment.

There were some 14 other occasions in 1975-76 on which Meier was summoned telepathically by his ETs to collect his camera equipment and travel on his [moped](#) into the hills out east of his home in Hinwil and wait for his contactor and her beamship to show up for photographing, provided no one else had followed him there or was in the near vicinity. After that, until late in 1980, he was not permitted to have more photo opportunities, since Semjase, the Pleiadian/Plejaren most involved in his contacts at this time, apparently felt that the hundreds of photos Billy had already been allowed to take of their beamships should have sufficed.



Brightness-enhanced copy of Meier's photo #799, taken by him on Oct. 22, 1980.

But since they were assumed to be photos of model UFOs by most ufologists, by October of 1980 he was able to convince Semjase that he needed more. So on Oct. 22 of that year she came out with the so-called wedding-cake variety of beamship. The photo on the left shows it hovering down low in front of the F.I.G.U. Center at Hinterschmidrüti that Wednesday morning when no one but Meier was around; Meier has lived at the Center since 1977. He snapped the picture, along with at least 10 more, with a Ricoh Singlex TLS camera, focal length 55mm, which he had acquired by then. This particular craft is

believed to be a later version 7m-diameter ship of Semjase's, and exhibits the utmost in gaudiness and fine-scale structure. It would seem to be such a complex structure that a hoaxer could scarcely have fabricated any such monstrosity. Certainly a one-armed hoaxer would not be able to, and consistent with this, no model of this sort was ever discovered around Meier's residence or elsewhere—it was far too complicated a structure for any acquaintance of Billy to attempt to replicate in model form and give to him as a souvenir; and no hoaxer has been discovered or has come forward to claim credit. As we discuss the various [wedding-cake craft](#) further, we shall see several "smoking gun" indications of their genuineness, along with charges of fraud from negative skeptics that just don't stand up to scrutiny. It turns out that there is no way that the spectacular "wedding-cake" craft seen in the photos could have been a small, model UFO positioned close to the camera. This much is absolutely clear even without having access to the original camera film.

Meier's ETs seem to have been just as careful as other aliens to ensure, through covertness and other means, that some measure of [plausible deniability](#) be provided to those skeptics who would be devastated if confronted with absolute evidence of the alien reality. The conditions Meier had to follow in order to be allowed to shoot the photos (to be alone, not to photograph the aliens themselves) constitute but one set of these measures of plausible deniability.

Ufology and its Relation to the Meier Case

Anyone who studies the Meier case will need to investigate the UFO phenomenon as a whole to see how this case fits in with it. There is much reading to be done of UFO case studies and reports of sightings, much interviewing of UFO witnesses and abductees, and much attending of UFO meetings before one gains a comprehensive view of the phenomenon overall. Nowadays, thanks to the Internet, much of this can be done quite conveniently, using due caution and discrimination to weed out false claims.

A web site that gives a comprehensive overview of the history of the UFO phenomenon, along with many outstanding cases, is that of [NICAP](#). Their cases that include radar observations of UFOs, for example, can be viewed [here](#). The best web site for keeping up on UFO sightings in the U.S. is that of Peter Davenport's [National UFO Reporting Center](#); another with a nice set of archives is that of [George Filer](#); archives of UFO sightings worldwide may be found at [Joseph Trainor's](#) website. For keeping up on related UFO phenomena, visit the website of [Linda Howe](#) or of "[Farshores](#)". Visit the website of a leading ufologist, [Bruce Maccabee](#), to learn of the details of particular cases, such as the Trent UFO sighting/photos of 1950 near McMinnville, Oregon. For looking through a UFO

data base consisting of 1,563 cases, see the website of [Daniel Guenther](#). Present and past UFO activity within my own state of [Oregon](#) is interesting to explore. Accounts of UFO events from countries worldwide are also available, such as reports from [British Columbia](#), from [Israel](#), from [Italy](#), from [Mexico](#), from [Australia](#), and from [Scotland](#). For some 80 of the better UFO photos taken by camera, during the past 72 years, check [here](#). UFO photos taken recently may be viewed [here](#). There is also an excellent web page detailing the [UFO sightings by astronauts](#).

For learning about alien abductions, visit [this](#) web site, and to learn most specifically of the travail experienced by many UFO abductees, view the web site of [Dave Jacobs](#).

An excellent website regarding the [Roswell case](#) is that of David Rudiak. To learn of another well researched UFO crash, one near Kecksburg, PA, in 1965, visit the website of [Stan Gordon](#).

To learn about the many cases where UFOs have left behind physical traces of their presence, see [Ted Phillips'](#) web site. For the evidence that a particular recovered object, witnessed to have been ejected from a UFO, was manufactured and is non-terrestrial, see the website of [Bob White](#).

Visit [here](#) or [here](#) to view crop-circle formations. [Supplementary information](#) is also available. Good documentation may also be found on [Canadian crop circle](#) formations.

At Grant Cameron's website you may read comprehensive research into the level of UFO awareness of the [U.S. presidents](#) since 1947 — their interest and knowledge on the subject, past sightings if any, briefings received, and more.

To learn of some of the UFO sightings or awareness that existed in past centuries, visit the site of [Matt Hurley](#) and view paintings from past centuries in which UFOs are depicted.

For [current UFO topics](#) of discussion, try the web site of Jeff Rense, of [CAUS](#) (Citizens against UFO secrecy), or of the [National Institute for Discovery Science](#). For making a detailed search for UFO [word descriptors](#) within the comprehensive summaries of a 1600-case UFO database, visit the website of Mark Cashman. One may view UFO video footage from a particular [series of sightings](#) or from [many cases worldwide](#).

In comparing the Meier case against any or all of the rest of ufology's cases, one finds that it is entirely unique. The amount and quality of the UFO evidence he was allowed to gather—photographic, UFO sounds on tape and unearthly metal samples, exceeds anything that occurred before or since, as of this writing update in 2004. However, this was upsetting to most ufologists who valued their reputations as leaders in their field. They went along with those who pronounced the Meier contactee case to be a hoax despite all the evidence to the contrary, largely because they assumed all contactee cases to be non-genuine, and also because the quality and quantity of "beamship" photographic evidence Meier was allowed to acquire, seemed to be too good to be true. So they assumed the case to be a hoax by assuming all investigators of this case who concluded otherwise to be incompetent, without arriving at valid explanations of how any or all of it could have been hoaxed. By taking this stance they could bolster their own reputations as hard-nosed ufologists who were doing their best to attract mainstream scientists into treating their field seriously. However, it has only been since the mid-1980s that these ufologists have been forced to treat UFO abductions as worthy of study, due to the large number of such cases that had surfaced by then and due to their traumatic character. Before then, most ufologists dismissed alien abduction cases as being imaginary or psychotic in nature. Since contactees are treated more humanely than abductees by the ETs involved, contactees are still all dismissed by these ufologists as being self-aggrandizing or self-deluded hoaxers. Such a sweeping assumption actually makes no scientific sense; i.e., aliens or ETs need not all be assumed "bad," when the possibility exists that some could be diverse in character and some neutral or quite moral in their ethical levels. Rather,

Nature teaches us that we have to stay prepared for all kinds of animal behavior, and the UFO/ET phenomenon seems to be trying to teach us that the same carries over into the realm of extraterrestrial intelligence.

Both Meier's identity as a contactee, the uniqueness of his experiences and evidence, and their elements of [plausible deniability](#) have of course caused ufologists to debunk the case. The debunking attempts by Kal Korff in his 1995 book are refuted within links from this and other sections of this website. One by a highly respected ufologist, Bruce Maccabee, is refuted [here](#).

The TJ's UFO Connections

The Talmud of Jmmanuel (TJ) describes several occurrences involving what we today would place within the UFO category.

- The "angel" who speaks to Joseph in a dream to tell him to go ahead and marry his betrothed, Mary, had been present in person, not in a dream. He was a "guardian angel," or ET, sent by Jmmanuel's ET father, Gabriel, to inform Joseph not to leave Mary.
- The "star" of Bethlehem is instead a "bright light with a long tail" (i.e., a UFO) that hovers over the birthplace. A voice from this UFO craft had earlier informed the magi to commence their travel. Afterwards, this voice from the UFO (not within a dream) warns them not to return to Herod.
- It is Gabriel, the celestial son, and not just "an angel of the Lord," who tells Joseph in person (not in a dream) to flee to Egypt with Mary and the infant, and who later advises him it is safe to return to the land of Israel.
- It is a "metallic light" in the sky (UFO), not a spirit like a dove, that descends over the Jordan after the baptism. Jmmanuel departs in it and is not then seen again for 40 days.
- The angel at the tomb is a guardian angel, who arrives in a "radiant light" that descends noisily from the sky. He is responsible for stunning the soldiers at the tomb into becoming temporarily like dead men. He is the one who speaks to the two Mary's at the tomb.
- After Jmmanuel's last talk with his disciples, a "great light," having a metallic glitter in the sunshine, comes down from the sky and takes Jmmanuel aboard, ascends (the Ascension) and transports him to Damascus.

Thus, Jmmanuel was a very special contactee of these aliens. He is reported, in the TJ, to have received much instruction from them during the forty days he was taken with them (not with the devil!) before he was returned to Galilee. Now, nearly 2000 years later, we find that Eduard Albert Meier, born in 1937, is also a contactee of aliens of this same group.

The TJ's Spiritual Teachings

It must first be made clear that "spiritual" and "spirituality" here refers to the human spirit -- one's own spirit -- as a real entity. It does not refer to the religiosity within the dominant religions, such as Christianity, Islam and Judaism.

In the Talmud of Jmmanuel (TJ), Jmmanuel often talks about, and teaches of, the individual human spirit. This occurred in places that may be familiar to the reader who's aware of the Gospel of Matthew, since that gospel's writer usually did not alter the TJ's geographical context or its order of events, and only lightly edited its healing events. He only altered what was heretical for him and the early church, or was otherwise unacceptable to a Jewish scribe converted to Christianity in the early 2nd century. Most of Jmmanuel's teachings do fall in this category, however.

Jmmanuel's teachings on spirituality commenced after he was returned by his contacting aliens to the land of Galilee after having been instructed by them for forty days and nights. However, even before then he already had acquired firsthand knowledge of his spirit and spiritual power, due to having spent many [years in India](#), studying under their masters, during his youth and early manhood. His teachings about the human spirit accompanied his healings, which began after he acquired his first four disciples: Peter, Andrew, and the two Zebedee sons.

At his Sermon on the Mount, he taught, among many other things, that it is good to be rich in spirit, to be spiritually balanced, and to continue learning throughout life. Doing the latter is essential so that in the course of many incarnations -- reincarnations -- your spirit can approach the perfection of Creation itself, which created your spirit in the first place, and with which your spirit will eventually reunite. He taught that one's spirit grows in power as it becomes more and more knowledgeable through continued learning converted into wisdom.

Also in the Sermon of the Mount, he gave an example of how to pray to one's spirit. This prayer then was altered into the Lord's Prayer by the writer of Matthew. At this time Jmmanuel also taught that although one may receive answers to prayers even if under the influence of false teachings or religions, it is better to receive out of knowledge of the actual truth. In the same sermon he mentioned that fasting can be good for the expansion of your consciousness and spirit. But the need to concern oneself with increasing the knowledge of one's spirit -- spiritual evolution -- received his greatest emphasis. Frequently Jmmanuel advised against accepting false teachings, which he did not hesitate to identify, as such teachings hinder or prevent the growth of one's spirit.

In the same sermon, Jmmanuel included some admonitions having karmic overtones, as in Mt 7:2 -- "...the measure you give will be the measure you get." In a more pointed admonition, he warned his disciples that some of them might fail to recognize the wisdom of his teachings and would end up spreading falsehoods; those disciples he prophesied would experience difficulty in "finding the truth in coming incarnations" (TJ 20:28). In an especially harsh prophecy, Jmmanuel foresaw that not only the chief priests, scribes and Pharisees, but also their followers would long suffer an onerous karmic burden "like a heavy stone of the seven great ages, and whoever falls upon this stone will be smashed to pieces, but whomever it falls upon will be crushed" (TJ 22:48). In a later teaching (TJ 26:52-63) the act of suicide, whether done to escape from the consequences of guilt, mistakes or tragedy, is deplored, as in so doing proper responsibility is not accepted, and the karmic process towards perfecting the soul is thereby delayed. (However, the TJ never makes use of the word "karma.")

When healing the leper, after the Sermon on the Mount, Jmmanuel mentioned that the cure was effected through "the power of the spirit and the wisdom of knowledge." In the healing of the

paralytic, Jmmanuel told him that it was through his trust in the power of Jmmanuel's spirit and in his spiritual wisdom that he was helped. In the cure of the woman with the continuing hemorrhage, Jmmanuel told her that her faith or confidence had helped her. In that instance, the writer of Matthew did not need to alter the TJ's text, since he could allow "faith" to mean faith in Jesus as savior, whereas in the TJ the woman's faith was her confidence that she would be cured. In the case of the blind man and two mutes (in Matthew it is two blind men and one mute), it was their trust in his wisdom and in the power of his spirit that allowed them to be cured. At Jericho, the sight of the two blind men was restored after Jmmanuel ordered, "Be it done to you as you believe," because they believed that the power to do so stemmed from Creation (TJ 21:6-9).

Throughout all these healings, Jmmanuel continued to preach about learning the laws of nature so as to unlock the secrets of Creation and allow spiritual growth. He instructed his disciples to teach the same, saying, "The laws of nature are the laws of Creation, and the power of the Creational spirit within humans embodies life."

Jmmanuel taught that he had incarnated at that time not in order to bring peace to earth, but to bring the sword of knowledge of the power of the human spirit. His teaching about who John the Baptist was, is that he had been Elisha (not Elijah) in a past life. In his teachings through parables, his illustrations involved the realm of the human spirit rather than the kingdom of heaven. In the explanation of the parable of the sower, words of truth spoken about the human spirit and Creation's laws are likened to seeds that are sown—some persons cannot understand them, some cannot retain them long enough to benefit, some forget them after becoming preoccupied with worldly pursuits, but some can adjust their lives accordingly towards seeking and finding further truths. The parable of the mustard seed is seen from the TJ to be interpreted as indicating the gradual growth of the human spirit in knowledge and power. The parable of the hidden treasure likens the joy over discovering the existence and/or power of one's own spirit to finding a hidden treasure in the field; this discovery is personal and cannot be proven to others, so it is like the treasure in the field remaining concealed after its discovery. In the parable of the precious pearl, that is what the kingdom of the spirit is likened to—the thing of greatest value. In the parable of the fish net, the TJ interpretation seems to be that the fish represent knowledge gained from learning, with the fish that are retained representing the useful knowledge that will turn into wisdom. All of the parables have to do with the spiritual life of people.

During the episode of Jmmanuel walking on water, with Peter joining in briefly, Jmmanuel teaches that such is possible through not doubting in the slightest in the power of your spirit. He goes on to mention that among those who come out of space ("Weltenraum" in the German) there are ones who have greater spiritual power than he. But at this point he explains to his disciples that these particular ones are human like we are, but are not comparable in spiritual power to Creation, which is omnipotent.

One of Jmmanuel's most extensive teachings about the human spirit occurs at the point where the writer of Matthew substituted the Transfiguration for it. The essence is that a human spirit starts out ignorant in its first lifetime "until it has gained knowledge through thinking and inquiry" in lifetime after lifetime. This involves making mistakes and learning from them. In it he again emphasized the laws of Creation and of nature. It was many centuries earlier that the celestial sons had decided that mankind was ready to start learning ideals of enduring value, so they then instituted a procedure of periodically causing the various prophets' spirits—primarily Jmmanuel's—to incarnate among the Jewish people in order to bring the laws of Creation into human awareness. However, these laws did not get propagated without distortions or mistakes, as was to be expected.

At the point in Matthew where a child is brought before Jesus to demonstrate how to become great, the actual teaching of Jmmanuel was to become like the children, who eagerly search for

knowledge, if one wishes to become great in spirit. Those who prevent others from seeking truth and knowledge, or who follow false teachings, or who don't bother to search and find, are the ones who would be better off "with a millstone hung around their necks and drowned in the deepest sea."

One of his most definitive teachings about reincarnation occurred when he was questioned hypothetically by the Sadducees about which surviving brother would get the widow as his wife in their next lifetimes. (In Matthew, this was strongly altered, with "resurrection" being substituted for "reincarnation" or "new life.") His reply included the straightforward statement that in their next lives they would all be strangers, not remembering their past lives, with no law saying then or now that some man deserves some woman as a wife. He added that only the true prophets, who live in wisdom by following the laws of Creation, can remember their former lives. Jmmanuel's teachings on reincarnation do not include being subject to reincarnating within a lower animal life form, and differ in this and other respects from Hindu concepts.

In more teachings about the immortal human spirit, Jmmanuel taught that it stems from Creation itself, being a tiny piece of Creation's spirit, and that each time the body dies the spirit lives on in the beyond, where it continues to gather wisdom out of its accumulated knowledge, before reincarnating. According to the extent of this wisdom, the spirit itself determines its future incarnation and subsequent activities (TJ 23:45-46). These teachings are quite consistent with what one finds in [modern studies on reincarnation](#).

In Jmmanuel's farewell speech to his disciples, some months after the crucifixion, much spiritual advice is given. This includes being aware of the presence of Creation in everything you do. In one talk after setting out for the land of India, Jmmanuel taught about the evolution of the human spirit, and how in its eventual return to Creation as a perfected spirit it contributes its share to helping Creation perfect itself. He also discoursed on two-is-one philosophy at this time; an example is the unity of the human being, comprised of both body and spirit.

A fitting summary to his spiritual teachings is as follows:

"There is no eye equal to wisdom, no darkness equal to ignorance, no power equal to the power of the spirit, and no terror equal to the poverty of consciousness."

"There is no higher happiness than wisdom, no better friend than knowledge, and no other savior than the power of the spirit." (TJ 26:27-28)

Eduard Meier received much spiritual teaching from his ET contactors. It agrees with the essence of the spiritual teachings of the Talmud of Jmmanuel, and complements them. Some of these teachings are available at the [FIGU website](#).

Some of the above is contained in my article, "UFO Contactee: The Meier Case and its Spirituality," published by *Wildfire Magazine* in 1989.

The TJ's Genuineness

[Aramaisms](#)
[Antiquity deduced from lack of punctuation](#)
[Ancient history elucidated](#)
[The dependence of Matthew upon the TJ](#)
[Differences between the 1978 and 1992 TJ editions](#)

The dating and genuineness of an ancient text is customarily investigated or affirmed through radiocarbon dating and paleography -- comparing its writing style with that of known ancient documents, and by noting the type of paper or parchment it is written on and its degree of aging. Without the originals, as in the case of the Talmud of Jmmanuel (TJ), one has only its surviving co-discoverer's word that it had been in the form of four rolls of writing, whose leaves were somewhat crumbly in places despite the resin encasement surrounding the leather in which they had been preserved. However, this is much more than scholars have to go on with respect to their studies of the New Testament gospels, for example, for which neither the originals nor their first translations or copies, nor their second copies... exist, and for which of course no eyewitness testimony exists. Thus the genuineness of the TJ has to be determined through indirect means. The question as to whether or not it could be a hoax then may continually arise.

Aramaisms

When the TJ rolls were translated into German during the years between 1963 and about 1970, occasional peculiarities within the Aramaic writing found their way into the German text, through having been translated rather literally. These are called Aramaisms. The most definite ones that have come to this investigator's attention are as follows:

1.) TJ 3:30-31 When Jmmanuel had been baptized, he soon came out of the water of the Jordan, and behold, a metallic light came down from the sky and rushed over the Jordan. Consequently they all *fell on their faces* and pressed them into the sand while a voice from the metallic light spoke: "This is my son..."

Here "fell on their faces" is an Aramaism meaning "to bow down or cower before." In this case the expression can be taken more literally than usual due to the fear that a close-up UFO encounter would instill in bewildered witnesses.

2.) TJ 5:30 "If a thought causes you annoyance, eradicate it and ban it from your brain. It is better to destroy a thought that incites annoyance *and not* to bring the whole world of thought into an uproar.

This is a literal translation of the German, in order to bring out the Aramaism, which is "and not." If the translator, Rashid, had been concerned with rendering this into better German, he would have used the common German word "als" here, meaning "than," instead of "and not" (und nicht). Evidently, he made a rather literal translation. The Aramaic language lacked the capability for expressing this comparative sense in the manner we are used to (e.g., see M. Black, *An Aramaic Approach to the Gospels*, 3rd Ed., 1967, Oxford Univ. Press, p. 117), not possessing the direct equivalent of "than," and so other language was used to put across the intended thought. Although this TJ verse is not closely paralleled by the German Bible's Mt 5:30, both utilize "und nicht," as do their immediately preceding verse. Hence the evidence for TJ originality in this instance can be no

more than suggestive, as a literary hoaxer might have been astute enough not to slip up by using "als."

3.) TJ 15:14 "What would be better to make them come alive and think, *if not through* speaking in parables!"

This may also be an Aramaism, of the same nature. "if not through" ("wenn nicht durch") here could more conveniently have been rendered "than by" if its equivalent had been present in the Aramaic language. This verse refers to Jmmanuel's explanation as to why he spoke in parables to the people on that day.

4.) TJ 24:14 "It is unwise and foolish for people to let others consider themselves greater or smaller *as* they really are."

Here, the German word used in the comparison was "so," which means "as" or "so." Although in translation the comparative endings "er" to "great" and "small" were properly expressed, the appropriate comparative word, "than" ("als") was not. In the English translation, "than" was used, so that the Aramaism does not show up there.

A very definite Aramaism occurs in the following transliterated German sentence, from:

5.) TJ 4:51 "So spoke *they, the celestial sons* between the North and the West, before they brought Jmmanuel in the metallic light back to Israel..."

The italicized words constitute the Aramaism, called the proleptic pronoun (M. Black, p. 96). It involves the use of a pronoun in the nominative case (they) preceding a noun (son) to be emphasized. It is uncommon in German, but was not uncommon in Aramaic. (The German reads, "So sprachen sie, die Himmelssöhne...")

6.) TJ 13:6 "Truly, I say to you, you brood of snakes and vipers: A *stone* will turn into *bread* before no work may be done on the Sabbath."

A saying about turning a stone into bread would not likely have been used in the original Aramaic unless the two words bore some special relationship to each other. The Aramaic word for "bread" could have been (in transliteration) "repha," and for "stone" was "kepha," according to Frank Zimmermann (New York: KTAV Publishing House, 1979; p. 78) in his analysis of Mt 7:9. This possibility has been confirmed to me by professor Bruce Chilton, Dept. of Theology, Bard College (private communication). Thus it was probably the rhyming wordplay in Aramaic between the two words that prompted their usage here. The same wordplay occurs again in Mt 7:9, which is a parallel to TJ 7:13. A similar wordplay in English would be like: "Sticks and *stones* may break my *bones* but..."

The writer of Matthew omitted this and adjacent TJ verses. This was probably because they much more strongly oppose the law against violating the Sabbath than he could condone, and because they go on to speak of logic and the laws of nature and of Creation.

Although it might be claimed that the foregoing Aramaisms were fabricated by a clever hoaxer, who may have known of it from Mt 7:9, it really is not very probable that a New Age hoaxer would have been sufficiently knowledgeable to have done so.

7.) "Amen" or "Truly."

The use of "Amen," which means "truly" and is usually translated as such, is a Semitism when occurring at the beginning of a sentence or quotation. In the TJ it occurs 56 times in addition to those occurrences in Matthew that parallel this TJ word. In another 11 places in the TJ it occurs in repeated form: "Truly, truly," which does not occur in the synoptic gospels. However it does occur frequently in the Gospel of John. The writer of that gospel is seen, from comparison of several of its verses with the TJ, to have had access to the TJ.

8.) "Behold!"

It was a very common Semitic word, which is "Siehe!" (See!) in the German, "idou" (look or behold) in the Greek, and simply "ha" in Aramaic. Because of its frequent use in the Gospels, scholars, such as M.-J. Lagrange, have known since the early 20th century that it represents an Aramaism. Besides the many instances of its use within TJ verses having parallels to verses within the Gospel of Matthew, there are 42 other instances of its use in TJ verses having no parallel within the Gospels.

Now, a literary hoaxer would likely have been intelligent enough to notice frequent uses of "Behold" and "Truly" in Matthew and build them into his work, just as the writers of Matthew, Luke and John are deduced to have done. However, their further occurrences in the TJ is, at the least, consistent with its genuineness.

Antiquity deduced from lack of punctuation

ANSWERED AND SAID. Because there was no punctuation within the ancient texts, it was frequently the custom in Aramaic to alert the reader to the beginning of a quotation through use of an expression like "He answered and said...", with the "said" indicating the start of the quotation. When this carried over into the German, its English translation was often rendered as "He answered, saying,....". A TJ example of this, upon rendering the German literally, is:

TJ 28:41 But Jmmanuel *answered and spoke*: "Truly I say to you: You may succeed for a long time in accusing Judas Iscariot of treason in front of the people, but the truth will come out and be known by all in the entire world."

Notice the two verbs "answered and spoke." English translations of this often omit the redundant "and spoke," which indicates how easily such an Aramaism can be lost through translation.

Two more such instances occur in:

TJ 29:45-46 Slowly the screaming stopped, and the governor raised his voice a third time and *asked and spoke*: "Which one of these two shall I release?" The people *cried out and spoke*, "Free Barabbas!"

Two others occur in the following, with a literal translation of the German being employed:

TJ 31:12-13 But Mary *asked and spoke*, "Yet he was dead and lay here dead, how can he rise?" But the guardian angel *answered and spoke*, "Why are you seeking someone alive among the dead?"

The above examples occur in verses not having parallels within the Gospels, since these verses were unacceptable to the early church and could not be extracted from the TJ for use in Matthew when that gospel was being written, unless they were to have been heavily altered. There are at least ten more such instances, plus still others if one considers verses that Matthew does have parallels to.

SUCCESSIVE "AND". Another indication that the original had been an ancient text lacking punctuation is that in many places within the TJ's German text there is a series of three or more nouns, adjectives or verbs in a row, each separated by *and* ("und") rather than by a comma and a final *and*. That is, one finds frequent usage of the "A and B and C" structure and scarcely any usage of the conventional, present-day "A, B and C" structure. This is indicative of the original text having dated back to a time before the concept of the comma had been invented. This ancient structure then oftentimes carried over into the German translation of the TJ (1978 version), whether or not the text has a parallel within the Gospel of Matthew: e.g., see TJ 4:15, 6:40 (6:50 in the 1996 and later versions), 10:10, 10:26, 14:26, 18:35 (18:36 in '96 and later editions), 18:49, 18:58, 19:15, 22:10, 22:17, 24:31 (24:35 in '96 edition), 25:10, 28:45, 29:11 (29:4 in '96 and later editions), 30:14, 30:34, 31:36, 31:48, 32:40 (32:39 in '96 edition), 33:14, 33:33 (33:35 in '96 and later editions), 36:3, 36:5-6, 36:14, and 36:40-41 (36:37-38 in '96 and later editions). Of these, the 1996 English translation preserved the ancient structure only once (36:3). On the other hand, Eduard Meier in his various German writings dating as far back as 1975 does use the ordinary "A, B and C" structure; e.g., in the "Vorwort" (Foreword) of the TJ, 1978 version, pp. 9,10 (four instances), and in the 1996 version, p. xx, lines 3-4, 8, 15 and 22-23; and in the Epilog (lines 14-15), rather than using the ancient structure.

SUCCESSIVE "OR". A similar clue involving *or* (the German "oder") occurs at TJ 20:24 and 33:10, where three nouns or prepositional phrases are connected by two *or*'s without use of intervening commas, as in "A or B or C," rather than the modern structure "A, B or C." In Meier's Foreword to the TJ (1978 version, p. 8; 1996 version, p. xvi) one may notice that he uses the modern structure.

Ancient history elucidated

A suggestive kind of verification occurs when some poorly known circumstance of history is mentioned and/or elucidated. I myself did not learn of the realism underlying the following TJ mentionings until after 20 years of investigating the TJ.

AN HERB CALLED MERAMIE.

TJ 24:28 "Woe to you, scribes and Pharisees, you hypocrites who tithe mint, *meramie*, dill and caraway seeds but neglect the most important things in the law, namely justice, freedom of knowledge, and the truth of Creation...."

The Gospel of Matthew has a close parallel to the first part of this verse, in its Mt 23:23, but it omits "meramie." After much fruitless research within the botanical and herbal literature, I was notified by a Brazilian researcher of the TJ of his finding. The German word Meramie is the German transliteration of the Arabic name for the shrub called "Maramiyya." (See also under the discussion of [Mt 23:23](#)). Its Latin species name is "salvia fruticosa," known in English as the "three-lobed sage" and as "Greek sage." It is a common sage shrub in the eastern Mediterranean having a habitat of sunny dry, rocky hillsides. It has long been used as a medicine or medicinal tea. Its leaves, or the oil therefrom, is used internally for the treatment of digestive and respiratory complaints, menstrual and infertility problems, high blood pressure, depression and nervousness.

The "mara" root of the word means "bitter" in Hebrew, and the name of the plant in Hebrew is "Marva." "Maramiyya" is a bitter astringent, strongly suggesting that the meaning 'bitter' lies at the root of the word. It seems likely that when Isa Rashid translated the word he gave it the name it is still known by in the Palestinian region: "Maramiyya," or "Meramie" in German.

Thus we learn that meramie was a commercial herb that was subject to taxation along with mint, dill and cummin. I have speculated that the writer of Matthew omitted mention of this plant because it was known to be of important medicinal value. Use of it would likely have grated against

his Scriptural, leave-it-to-God theology concerning one's health: Let God take care of you; don't take matters into your own hands or rely on therapeutic herbs.

THE LAND OF THE HORNED KING.

TJ 28:54 "One of them (one of the three populations) is here in this country, which you (Israeli priesthood) have deprived of its rights and subjugated; another is in the east as far as the land of India, and the third is in the north from the land of the *king with horns* to the sea where icy mountains drift in the water."

Until recently (1/2/06) I had not learned of the likely abode of the "king with horns"



Coin showing the ram's horn on the side of Alexander's head.

despite intermittent research over the years. Then I learned that there are many different coins depicting Alexander the Great (356-334 B.C.) with ram's horns. This wearing of horns on a ruler's head or helmet served the twofold purpose of being portrayed like some of the gods had been (e.g., the Greek god Pan, the Celtic god Cernunnos, the Egyptian god Amon-Ra) so as to take on the authority of a god, and to emphasize strength and virility. I learned further that his successors, the Seleucid kings, were then also characterized by horns, as indicated in coins picturing Antigonus (382-301 B.C.) and Seleucus (312-280 B.C.) wearing horned helmets, and Diodotus Tryphon (142-139 B.C.). Their kingdom was that of Medo-Persia including Syria, and their empire (soon reduced from that of Alexander) lasted until about 66 B.C. The custom of wearing a helmet embellished with an ibex horn on special occasions was evidently carried on by many Seleucid kings, because, as I finally learned, in the book of Daniel (Dn 7:7-8,24) the referral is to ten horns, which Josephus easily interpreted as meaning successive kings who reigned over the Medes and Persians (*Antiquities* Book X, Chapter XI, paragraph 7). Daniel's reference to the "great horn" between the eyes of the he-goat (Dn 8:5) is taken to be Alexander the Great; his reference to the "little horn" is often taken to refer to Antiochus IV, king of Syria, 175-163 B.C. The land of the horned kings (plural) could therefore be interpreted to be the land of the Medes and Persians during the time of Josephus in mid-to-late 1st century A.D. Since the land of these kings had also been Alexander's land, it could also be called the land of the horned king (singular). The German TJ verse words it as "the land of the horned king."

So this TJ verse seems to refer to the land to the north of Israel starting from Syria and extending northwest over Europe all the way to the North Atlantic, where icebergs emanating from Greenland and Svalbard drift.

WARRIOR WOMEN.

TJ 35:1 It came to pass that Jmmanuel, his mother Mary, and his brother Thomas traveled on into the cities at the sea in the north. Since olden times, warrior women inhabited the area, but their descendants were now peaceloving.

The sea that is mentioned apparently refers to the Black Sea, as the previous last placement of Jmmanuel and his traveling party was in Damascus (TJ 33:34). According to Diodorus Siculus, a Sicilian-Greek historian in his Book #17 on Alexander the Great, Alexander had an encounter with a queen of the Amazons name Thalestris and the 300 Amazons traveling with her; she hoped to have Alexander sire a son with her.

And according to the Russian historian, [Viktor Yanovych](#) of Kiev:

The Ancient Greek historian [Herodotus] claims that the Sauromatians [or Sarmatians] were produced by a cross of the Scythians and Amazons. The latter are generally known to have been a female fighting community that lived without men. Many believe that it is just a romantic myth, yet

it is an historical fact that the Amazons did exist. There are different sources pointing to their deeds, names, and Amazon settlements dating back into the mist of centuries. Henning opines that the Ancient Greek legend about the Amazons dates from before Homer. Greek sources have it that the Amazons first lived in the Transcaucasus and then appeared by the Sea of Azov, not far from the Scythians. A number of cities in Asia Minor (e.g., Ephesus, Smyrna, Mytilene, Sinope, etc.) were believed to have been founded by Amazons.

The warlike women more often than not pitched camp on the river Thermodontus, on the south coast of the Pontus Euxinus, as the ancients called the Black Sea. According to Aeschylus, Strabo, Diodorus Siculus, and Pausanias, their main city was Thermoskyra, not far from Amysa and Amasia.

The latter community is located in the northern part of central Turkey, just south of the Black Sea. From that very region, apparently, Jmmanuel and his companions then traveled inland and through mountains until reaching Ephesus. Although experts on the topic are aware of the woman-warrior aspect of the Sarmatians, it is not likely that a New Age literary hoaxer would be aware of it, or would know that their influence had extended to the south side of the Black Sea.

The dependence of Matthew upon the TJ

Even a brief comparison of the TJ against the Gospel of Matthew discloses that one depends upon the other. The correspondence in order of events and sometimes in wording is too close to permit any other possibility. In comparing them, then, we continually raise the question: Is it more plausible that the writer of Matthew based his text upon the ancient TJ rolls, or that a 20th-century literary hoaxer based the TJ upon Matthew?

In these comparisons, the Matthean verse(s) are listed first under "Mt," followed by the parallel or cognate *Talmud of Jmmanuel* (TJ) verse(s) when the parallels exist. To access those Matthean verses that have received scholarly criticism or question, just click within the Table below. Explanations follow the Table.

Mt 1:	1 , 3,5,6 , 16-17 , 18-19 , 20** , 21** , 22* , 23 , 24* , 25
2:	1-2 , 4-6 , 7 , 9* , 10 , 11 , 13-14 , 15* , 16-18 , 19-20** , 22* , 23
3:	1 , 3 , 5-6 , 7* , 8-10 , 11* , 16 , 17*
4:	1-11** , 12-13* , 14-16 , 17 , 19* , 23
5:	3** , 4* , 5* , 6 , 7 , 8* , 9* , 10 , 12 , 17-18* , 19-20* , 21-22a* , 22b , 23-24 , 25-26** , 28 , 30* , 34-35 , 39* , 40 , 41 , 42 , 44-45* , 46-47 , 48*
6:	1 , 2 , 3-4 , 5b , 6 , 7-8 , 9-13* , 14-15 , 16b , 19 , 20-21 , 24b-25* , 27 , 30-32 , 33* , 34*
7:	1* , 6* , 7-8* , 11 , 15 , 19 , 21-22 , 23 , 28-29**
8:	4 , 10 , 11-12 , 20 , 23,24-25,26,27*
9:	2-3* , 5-6** , 8 , 10-11 , 13 , 14-15* , 16 , 27-33* , 35 , 37-38*
10:	2 , 5-6 , 7* , 9-10* , 15* , 18 , 21 , 22 , 23 , 28 , 29-31 , 32-33 , 34** , 35-37 , 38 , 39 , 40-42
11:	2-3* , 5* , 11 , 12 , 14* , 19 , 20-24 , 25-26 , 27 , 28-29 , 30*
12:	6-8 , 9 , 11-12* , 14** , 15-17* , 18-21 , 22-26 , 27-28 , 29 , 30 , 31-32 , 33-37 , 38-40 , 41-42 , 43-45 , 46-47 , 48-50
13:	1 , 3-11* , 12 , 13-14* , 19-23 , 24-30* , 31-32 , 36-43 , 44 , 47-48** , 49-50 , 54
14:	1-4a** , 9* , 13* , 14 , 17** , 19** , 21 , 23 , 29-31* , 33
15:	1-4 , 11,18 , 12** , 13-17 , 19-20a , 21 , 22-28 , 29-31 , 32-39

16:	1 , 4 , 4b-5* , 10 , 12* , 13 , 16 , 17 , 18 , 19 , 20* , 21-22* , 24 , 25* , 26** , 27 , 28*
17:	1-9 , 10-13 , 14 , 17-18 , 21 , 22-23 , 24-27
18:	1 , 3-4* , 5* , 6* , 8* , 9-10* , 11 , 12 , 13-14 , 16-17* , 18 , 19 , 20 , 21-22 , 23-35
19:	3-5 , 6 , 7-9a , 12 , 13-15 , 16-17 , 18-20 , 21-22 , 24,25-26 , 28 , 29 , 30**
20:	1-16 , 17-19 , 20-28
21:	2-3* , 4-5 , 7 , 9 , 11* , 12-13 , 15 , 16* , 18-23 , 28-32 , 42* , 43 , 44**
22:	1-14 , 15-16 , 30* , 31-33* , 34-35 , 36-40** , 42 , 43-46
23:	1-2 , 3* , 7-8,9,10** , 11-12* , 13** , 14* , 17-19 , 20-22 , 23 , 26 , 31 , 32 , 33 , 34-36 , 37 , 38-39
24:	3-4 , 5 , 9 , 11 , 13 , 14 , 15-16 , 20 , 27 , 28* , 30* , 31 , 33* , 34 , 35* , 37-41 , 42-44 , 45-50 , 51
25:	1-13 , 14-30 , 31-34 , 35-40,41,42-43 , 44-45 , 46
26:	1-2** , 3-4 , 5 , 6-13** , 14-16** , 17-18 , 22 , 23 , 24 , 25 , 26* , 27-28 , 29 , 30 , 31-33** , 35 , 36-46** , 47 , 49-50 , 51-52* , 53* , 54 , 55-56** , 57 , 58 , 59 , 61-62* , 63 , 64* , 65 , 67-68** , 69-70 , 74
27:	1-12** , 13-14* , 15* , 17,18,20,22 , 25 , 26* , 27 , 29 , 32 , 33* , 35 , 37 , 39-40 , 41-42* , 43-44 , 45 , 46-47 , 48-49 , 50 , 51 , 52-53 , 54 , 55-56 , 57 , 59*-61 , 62-66
28:	1 , 2-3 , 4* , 6 , 7** , 8 , 9-10 , 11-15 , 16 , 17 , 18-19,20**

COLOR KEY

- Matthean verses or passages in **blue** received valid questions and criticisms, to which the TJ is not subject, from scholar Francis Beare. Those in *italics* indicate there is no TJ cognate.
- Verses or passages in **green** received valid questions and criticisms, to which the TJ is not subject, from other Gospel scholars.
- Verses or passages in **red** receive criticisms of Matthew raised by myself with the aid of TJ hindsight.
- Matthean passages receiving criticisms, to which the TJ parallel passage is not subject, and whose arguments for TJ genuineness are not at all easy to reverse, are marked by an asterisk (*). Matthean verses whose TJ parallels exhibit too much creativity combined with realism to have been credibly hoaxed at all are marked by two asterisks (**).
- An occasional Matthean verse not receiving criticism (in **brown**) is listed in the Table when the TJ verse it substitutes for is especially interesting or informative.
- Non-italicized verses *do* have TJ parallels.
- When criticisms of two or three categories apply to the same verse or passage, priority in color-coding is assigned first to **blue**, then **green**, then **red**.
- Some passages contain a verse or two that did not receive criticism. These are then included to help fill in the context.

In the brief discussions following the verse presentations, the criticisms or questions raised by various scholars regarding the Matthean verse(s) are first aired. Then follows a brief explanation of why any parallel TJ verses do not suffer from the scholar's criticism or question. The scholar whose criticisms are presented most frequently here is the late Francis Beare, using his commentary *The Gospel according to Matthew* (San Francisco: Harper and Row, 1981). He is referenced by name and page number (e.g., Beare, p. xxx). His text is most heavily utilized here because it post-dates the TJ, is comprehensive, and is critical. However, I have tried not to present "invalid" criticisms based *only* upon assumptions that with hindsight appear to be false, even when they support the TJ's text over the Matthean text. The most common "invalid" assumptions are:

- (a) The supposition that a Matthean verse is non-genuine merely because it or a portion of it is *not* found in Mark;

- (b) The supposition that a Matthean verse is non-genuine merely because it or a portion of it is found in Luke but not in Mark (i.e., the scholar assumed it had been contained in the hypothetical document called "Q" and therefore was not original with the writer of Matthew);
- (c) The supposition that a Matthean verse or words within it are non-genuine merely because of an argument that overlooks the likelihood that Matthew was written first in the Hebraic tongue, as attested by the external evidence, with its translation into Greek coming only after Mark and/or Luke were written;
- (d) The supposition that no person, no matter how unique and how well attested to have been a short-range prophet, could validly prophesy events in his distant future as well; this would include certain OT prophets in addition to Jesus/Jmmanuel;
- (e) The supposition that no such thing as the human spirit, its evolution and power, along with the spiritual world, could exist;
- (f) The supposition that angels must not be equated to ETs nor their means of transport to UFOs.

These highly questionable suppositions are listed here because it would not make good sense to judge a source text (e.g., the TJ) that uncovers multitudinous falsehoods within a derived text (Matthew) by standards of the derived text (Matthew or other Gospels). As once noted by Dr. Jean Houston,

We won't solve problems using the mindset of those who caused the problems.

This mindset is one of denying or failing to recognize truth, due to having bought into false assumptions. However, it is worth mentioning that many of the Matthean redactions uncovered by the TJ involve considerations other than the non-validity of the above suppositions.

The verses/passages marked by an asterisk indicate ones that point quite strongly to Matthew having been dependent upon the TJ and/or ones that seem quite unlikely a literary hoaxer could have been creative, clever and knowledgeable enough to have invented. There are 80 of these, involving arguments that are difficult to reverse. The 32 additional passages marked by a double asterisk point even more strongly towards Matthean use of the TJ. The remaining passages are also consistent with the TJ being genuine, though some might equally be argued the other way around.

To each of the verse/passage comparisons deemed essentially independent in the table above a probability has been assigned that it could be a hoax, while avoiding the invalid suppositions listed above. Each probability, labeled P_{Hoax} , is a fractional value lying between 0 and 1; a value of 0.5 represents complete uncertainty whether the TJ is a hoax or not, judging from the particular verse comparison, a larger value represents an estimated probability from that verse/pericope comparison alone that it is a hoax, and a smaller value represents the estimated probability that it is not a hoax. Generally I have estimated probability values to the closest 0.05, and have combined them for each Mt-TJ chapter's set of verse comparisons according to the rules for [accumulating conditionally independent probabilities](#). Some Matthean verses do not receive any criticism or question here; they parallel TJ verses sufficiently closely that no claims of redaction could be made. If these had been included in the probability analysis, they would receive hoax-probability estimates around 0.5, which would not affect the outcome.

The resulting accumulated probabilities for hoax are listed in the table below.

Mt Chap.	Hoax Prob.	Mt Chap.	Hoax Prob.	Mt Chap.	Hoax Prob.	Mt Chap.	Hoax Prob.
1	3.3×10^{-5}	8	7.7×10^{-2}	15	2.2×10^{-2}	22	5.3×10^{-3}
2	2.0×10^{-4}	9	2.9×10^{-5}	16	3.0×10^{-7}	23	1.0×10^{-6}

3	2.2×10^{-3}	10	1.0×10^{-4}	17	3.0×10^{-1}	24	1.0×10^{-5}
4	8.6×10^{-4}	11	2.1×10^{-4}	18	1.0×10^{-4}	25	3.5×10^{-1}
5	1.3×10^{-8}	12	2.9×10^{-4}	19	1.4×10^{-2}	26	1.8×10^{-13}
6	6.3×10^{-5}	13	4.4×10^{-5}	20	3.5×10^{-1}	27	8.0×10^{-8}
7	9.4×10^{-4}	14	4.1×10^{-5}	21	1.4×10^{-4}	28	7.0×10^{-5}

What is the resultant probability, then, based on the hypothesis that either the TJ is a hoax constructed from Matthew or that Matthew was constructed out of the TJ, that the entire TJ could be a hoax? Upon accumulating the above probabilities for the 28 Matthean chapters, one finds the overall chance that the TJ is a hoax to be about 10^{-112} . This is no misprint. These are odds of about 1 in 10^{112} , a number that far exceeds the number of atoms in the whole Earth. These infinitesimally small odds for a hoax explain why this investigator has not often used language in this website that sounds hesitant or uncertain whether the TJ is genuine or not.

However, this value does not take into account the "prior probability," which emerges from the derivation of the statistical formula for accumulating the estimated probabilities. The prior probability is meant to account for any unspecified evidence not explicitly taken into account in one's analysis. In this instance, it might be an unsupported belief that Eduard Meier is not honest and fabricated the story of the TJ's discovery and provenance, or that the TJ's translator (Isa Rashid) never existed, or that it seems very improbable that any relevant document like the TJ would be discovered at this late date, or that it is improbable that there could be such a thing as a person (Jmmanuel) who is so highly evolved spiritually that he could prophesy validly both short range and long range, etc. The Bayesian-statistics derivation indicates that if one can identify and assign estimated probabilities of certainty to such "prior" considerations, they are to be treated in the analysis just as are the interpretations of the more explicit (textual) evidence. Although these priors have not been included here, the present website gives evidence that if they were to be included, the probability for hoax would be driven still smaller, by taking into account that the TJ's co-discoverer and custodian/editor of the translations is still alive to vouch for the genuineness of the discovery, that [many persons](#) have attested to the truth of his UFO experiences, as does the Meier-case [photo evidence](#). And it would decrease still further if the testimony of 2nd-century bishop [Papias](#) were to be taken into account, and interpreted as indicating that the writer of Matthew formed his gospel out of a Hebraic document that Papias referred to as the *Logia*, which did not survive. And even further decreased if the [Jesus-in-India](#) evidence were taken into account, and the massive amount of evidence supporting the [reality of reincarnation](#). The method of [accumulating probabilities](#) used herein needs to have all the evidence taken into consideration in order that there be no initial bias favoring either hoax or genuineness (the "prior probability" for hoax is then 0.5 and the simplest expression of the accumulation formula then becomes valid). Although I find that the above vanishingly small odds for hoax would then become even smaller when these other considerations are taken into account, I have not attempted to quantify them, and the prior probability has simply been set to 0.5.

The reader is reminded, however, that many scholars exist who insist that Matthew is dependent upon Mark, who must then insist that a hypothetical document "Q" once existed, that no such thing as the spirit world exists (they haven't studied the past-life, NDE and OBE data), and that UFOs aren't real and associated with aliens or extraterrestrials (they haven't studied the UFO phenomenon). They may be theologically committed and may not mind ignoring the logic of the arguments presented in the Mt-TJ verse comparisons. Such scholars can simply state, in an authoritative tone of voice, "The TJ looks like a hoax to me," and add 0.3 to 0.4 to each individual probability I have assessed. Then they will end up with an overall probability favoring the TJ being a hoax in their minds.

Is there precedent for an early Christian writer to have closely followed an earlier writing but altering it so as to make it more appealing to the church? The answer is affirmative, with the case in mind being the long recension of the epistles of Ignatius, as compared with the shorter version that scholars prefer as being much more genuine. (See the *Ante-Nicene Fathers*, Roberts and Donaldson, eds., vol. I; Grand Rapids: Eerdmans Publishing Co., 1993, pp. 45-104, where both the long and short version are printed alongside.) The anonymous writer of the long recension inserted many quotations from the Gospels, among other changes, in order to upgrade its christology. A substantial number of the Matthean alterations to the TJ are of this same type, wherein its anonymous writer utilized mainly the Old Testament (or Hebrew scriptures) for his quotations. The editors (T. E. Page and W.H.D. Rouse) of *The Apostolic Fathers*, vol. I, wrote that the long recension of Ignatius's epistles is "greatly corrupted by obvious interpolations." The TJ was just as obviously, but even more greatly, corrupted by the writer of Matthew. The similarity here between the two cases extends to the anonymity of the falsifying writers (the writer of the long recension and the writer of Matthew) and the failure of originals of the documents in question to have survived.

As suggested above and indicated much further upon examination of the Mt-TJ verse comparisons, even "mainstream" scholars have had large numbers of criticisms to make of Matthew and the other Gospels. The group of scholars who are best known for their deductions of genuine versus non-genuine Gospel verses is the Jesus Seminar. This group, once larger than 100 scholars, devoted one of their major efforts towards discussing and voting upon the genuineness of Matthew's teaching/discourse verses (see "Voting Records" in *Forum* 5, No. 1, March 1990). They judged 86% of these 719 Matthean verses to be non-genuine or probably non-genuine. Although this percentage is not so far from what the TJ indicates, this Seminar had few valid clues as to which particular verses were genuine and which not, and their batting average in this respect was dismal. They mainly assumed that "Jesus" genuinely spoke only weird or illogical, impractical utterances, such as "Turn the other cheek," "Love your enemies," and the parable of paying the workers in the vineyard the same wage whether they had worked one hour or all day. However, these, the TJ indicates, had been among the many inventions of the writer of Matthew. On the other hand, the TJ lets us know that some of the verses that the Jesus Seminar found to be non-genuine, such as the Golden Rule, had actually been spoken by Jmmanuel (though he did not claim credit for that particular precept). Furthermore, the Jesus Seminar could not realize that the Gospel of Matthew is even more corrupt than they suspected, in that its writer had the truth available to him in writing, and purposely edited out practically all the TJ's spiritual teachings because the true teachings conflicted with his own beliefs and that of the early church.

Differences between the 1978 and 1992 TJ editions

The 1992 German version of the Talmud Jmmanuel (TJ) edited by Eduard Meier differs very considerably in detail, though not in substance, from his 1978 German version. For scholarly, investigative reasons, the 1978 TJ may be preferable to the 1992 and later editions. Thus these differences are discussed here.

Meier made the alterations at the prompting of one of his Pleiadian ET contactors named Ptaah, who, according to what Meier has learned, presently holds a position of authority in overseeing Earth that corresponds to the position that the ET with the title *El* held 2000 years ago. He informed Meier during contacts occurring in 1989-1991 that there were many minor errors and some omissions in the 1978 version. Ptaah went on to inform Meier of the alterations needed, which were said to stem from knowledge stored within the Akashic Records. The errors and omissions of the 1978 version were incurred partly when the ex-priest, Isa Rashid, made the translations from old Aramaic into crude German starting in 1963, but mostly, according to Meier, when Meier's typist, Frau Krauer, in 1977-78 paid insufficient attention to the details of her task of readying the rough manuscript for publication, and relied too heavily upon the Gospel of Matthew from the

German Bible when typing in TJ verses having close parallels to Matthean verses. In addition, Meier could not take the time then to carefully read over the final, typed manuscript himself, due to being in the midst of having rather frequent ET contacts, transcribing their content, having photo sessions of the associated UFOs subject to the ETs' rules, and answering the many questions from his group of supporters, called F.I.G.U., and from hundreds of visitors to Schmidrüti, Switzerland. As well, he was trying to raise a family of three children during this time. Worse, he never received the rough manuscript back from Frau Krauer, who lived in a different village, despite having requested it more than once. Hence he could not proofread the final typed manuscript against the rough one.

In addition, however, at Ptaah's urging Meier also made numerous minor alterations in the German text and/or the verse numberings in order to satisfy the requirements of the code he was supposed to incorporate in all his writings. Only Meier and his contactors know what this code is all about. As already mentioned, whatever it was, it did not significantly alter the meaning or substance of the text.

First, concerning the verse numbers, these were altered in many of the 1992 TJ's 36 chapters when Meier usually decided that each sentence (in German), no matter how long or short, should receive a separate verse number. Involved in this editing, of course, were numerous decisions by Meier on when a sentence should be broken into two or more, with commas or semicolons replaced by periods, and when to progress in the opposite direction. Such decisions in this case were naturally at the discretion of the editor to make, since the text of the original Aramaic rolls of course had contained no punctuation. Of the 1,721 verses in the 1978 TJ, 44% received altered numbering as a result, with the 1992 TJ ending up with 1,783 verses. Aside from the effect of renumbering and redefining verses, only 42% of the 1992 TJ's verses remain identical in text to those of the 1978 version.

In producing the 1992 version, Meier made minor grammatical editorial adjustments in 23% of the TJ's verses, often multiply within verses. These involved items such as: revisions of word endings for corrections in number, case or gender; interchanging the order of two or more words; choosing a more appropriate preposition, conjunction or pronoun; filling in or omitting an implied verb; merging two adjacent words into a compound word or splitting a compound word into two; and correcting the prefix or tense of a verb.

Alteration or correction of the spelling of a name, or introduction of a word of unknown spelling (and meaning), occurred in some 2% of the verses. An example of an unknown word of this type is "also." Possibly this is part of the "code" requirement Meier abided by. Most of the alterations in the spelling of names occurred within the genealogy, where an "i" was often replaced by a "j," with no change in pronunciation, just as the "I" in Immanuel was replaced with a "J." The use of the "J" symbol is said by Meier to have been present in the TJ rolls themselves, as translated into German by Rashid, and is explained by Meier within an introductory page of the TJ from information he received from his ET contactors.

The substitution of one significant word or phrase for another in order to clarify its meaning occurred in 10% of the verses. Examples are: "Bewusstsein" (consciousness, or awareness or sensibility) replacing "Geist" (spirit or mind), and "vertrauen" (to trust) replacing "glauben" (to believe).

The insertion of additional words and phrases of substance, presumably either to correct for their previous omission or to better convey the supposed meaning of the Aramaic text, occurred in some 18% of the verses. These amplified upon the theme already under discussion. (When three or more words of substance replaced one, I classified them as an insertion rather than a substitution.) In

only 8 verses of the 1,783 was a word of any substance from the 1978 text omitted without replacement in the 1992 text.

In 3% of the verses a whole clause was inserted, and/or a new verse itself. Again, these amplified the existing topics under discussion.

When this editorial work by Meier is added to the amount he must have performed prior to 1978 in bringing the first version of the TJ into print, it is possible that Meier expended as much effort on the project as had Isa Rashid in first translating the Aramaic into crude German. However, it may be difficult to believe that he expended four times Rashid's effort, as stated in his Foreword to the 1992 TJ.

Overall, the impact and meaning of the TJ remained unchanged between 1978 and 1992, though certain details were altered and a few minor contradictions thereby eliminated. In forming an opinion of how genuine the TJ is, it is important to keep in mind that if one starts with a document that is genuine and consistent, the effect of errors in translation and editing is to introduce inconsistencies. Correcting the errors then eliminates these inconsistencies or contradictions.

Any Biblical scholar who should become interested in the TJ might wish to start with the 1978 version of the TJ, since it purports to be historical except for its errors and omissions, while the 1992 version contains some input that is akin to channeling, coming largely from an ET. One cannot be at all certain that everything Meier was told by his ETs was truth rather than disinformation (though Meier presumably is certain), since different contactees are told different things, sometimes contradictory, by their ET contactors. There is good reason to believe that ETs purposely supply us with [disinformation](#) along with truth, so that we must continue to rely upon our own discernment as to what is truth and what is not, and not come to rely upon them for enlightenment. Hence one cannot be certain that all the changes in the TJ's 1992 version go in the direction of truth, which may lie somewhere in between the 1978 and 1992 versions of the TJ.

Major Biblical problems and questions the TJ allows us to solve

It is handy to have a list of the *major* Biblical problems for which the TJ allows us to deduce true solutions. Although the [Mt-TJ verse comparisons](#) include some of these, they mainly present the *minor* discrepancies and problems within the Gospel of Matthew with which scholars are primarily concerned. The major questions are what most concern the non-scholar or layperson. Their answers are found within this website.

- **Is Genesis 6:1-2 more than just a metaphor:**

When men began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose.
- **Were the gospels written by the men whose names are attached to them? Who wrote the source for the first Gospel? Why weren't the Gospels referred to by name prior to about mid-2nd century?**
- **What gave rise to the tradition that the Gospel of Mark is connected to the disciple Peter?**
- **Was there something to the "immaculate conception?" Was the angel Gabriel, who figures prominently in Luke 1:26-38, involved with it?**
- **Why does Luke imply that the year of birth of Jesus/Jmmanuel was in A.D. 6 while Matthew implies it was a year or two before 4 B.C.? Which gospel is correct?**
- **Why was his name said to be Jesus if the Isaiah prophecy was for a messiah with the name Immanuel?**
- **Why do so many biblical events seem like they involve UFOs and ETs? This includes the star of Bethlehem, the angels, whether seen in dreams or real life, the voice coming down from the heavens during the baptism at the river Jordan, and the Ascension.**
- **Why do the Old Testament and Matthew portray God as a male being, who can wrestle with Jacob or sit on his throne, while in the Gospel of John (4:24) "he" is spirit? Is God a physical, humanoid male or a spiritual consciousness?**
- **Were all or most of those miraculous healings by Jesus/Jmmanuel actually real? How could he do it? Why does Matthew's version of the healings usually read like a remembered version of events, with some details forgotten, in comparison with Mark's version?**
- **Why do some Gospel verses indicate that the "kingdom of God/heaven" is a present place in the sky, while others indicate it is a future realm to be?**
- **Why are there some verses in Matthew that imply Jesus/Jmmanuel was speaking about reincarnation? And why are there other verses that sound like admonitions based upon karma?**
- **Why do some Gospel verses say that Jesus/Jmmanuel would come again soon, or the End Days would be soon, while others indicate that the end would not come until much later?**
- **Why does the Holy Communion sacrament of bread and wine (body and blood) so strongly resemble the ancient ritual stemming from Mithraism?**

- **What was the true significance of the sign of Jonah (Jonah in the "whale")?**
- **How were the detailed words of Jesus/Jmmanuel within the Gospels known in those circumstances when no witnesses were around to hear them?**
- **How can we explain the betrayal of Jesus/Jmmanuel by Judas Iscariot for a mere 30 pieces of silver when, as treasurer of the Twelve, he would frequently have collected much more than that?**
- **How does one account for the appearances of Jesus/Jmmanuel to his disciples after his entombment, with a body having crucifixion wounds partially healed, and with an appetite for eating fish?**
- **Why did Saul/Paul, before his conversion, pursue and persecute the disciples if he had never met Jesus/Jmmanuel or heard him teach? How did Saul know, during his conversion event, that it was really Jesus/Jmmanuel who was speaking to him, if he had never heard his voice before, and was blinded by the light? How come the men with Saul also heard the voice, on the Road to Damascus?**
- **Why are there so many traditions indicating that Jesus/Jmmanuel, along with mother Mary and Judas-Thomas, traveled through Anatolia and eastward to India and Kashmir, in years following the crucifixion?**

Debunking and shunning the TJ

Attempts to discredit the TJ

There are some who have debunked the Talmud of Jmmanuel (TJ) simply because UFO contactee Eduard Meier was its co-discoverer and the one who made it public, in 1978. These are mostly certain ufologists -- persons who have never read the TJ and have no interest in doing so, because they are under the false impression that Meier's contactee experiences are hoaxes. They assume that all UFO contactees are either hoaxers or self-deluded individuals, and so they assume Meier is one, too, who hoaxed the TJ. They don't realize that the TJ's content, fluidity, consistency, inspirational value, natural creativity and numerous details by which one can see that the Gospel of Matthew was derived from it, are beyond the capability of any scholar or combination of scholars to have hoaxed.

Thus, some of their reasons for debunking or shunning the TJ consist of their reasons for trying to debunk the Meier UFO-contactee case itself. Another key reason for their attitude is that Meier is unique among UFO witnesses, abductees or contactees in having been supplied with so many opportunities to take clear daytime color photos, and 8mm movie film segments, of his contactors' craft in the skies. Any case with more photographic evidence than usual is looked upon with great suspicion, since ufologists know that scientific minded colleagues will just say it looks too good to be true. "How did Billy Meier get singled out by the ETs as being so special? Why wasn't it me?" some have asked, not realizing that they would ask the same no matter who in particular the contactee was. Still another reason that arises, for someone of this character who should happen to read into Meier's Contact Reports, is the occultism involved. That is, Meier was treated to some of the ETs' advanced technology and teachings, and this of course can seem occult -- beyond our present understanding, and may also seem self-serving.

In an attempt to dispel some of this illogical, non-scientific attitude, I wrote an article that's in the ufological journal of the Mutual UFO Network (*MUFON UFO Journal*, Dec. 1987) entitled "The Meier Case: Occultness and Ambiguity No Cause for Rejection." The "occultness" is connected both with the spirituality that Meier's ETs taught and which Meier professes, and with the advanced technology to which they treated him and which he faithfully reported. The "ambiguity" is connected with our inability to understand this advanced science and technology, and with ufologists' unwillingness to learn of Meier's explanations. I believe it is also associated with his ETs at times having fed Meier pieces of disinformation mixed in with the truth, which has helped ensure that scientists would not latch onto the reality of the Meier case but instead would assume that he was a hoaxer, in order that the UFO coverup not come prematurely unraveled through Meier having been granted so many photographic opportunities. This is the [plausible deniability](#) factor -- purposely supplied by ETs, I believe, which so often accompanies UFO sightings and encounters, and keeps negative skeptics from being forced to accept what their minds are unable to cope with. Such skeptics are of course unwilling to believe that ETs could possess the necessary intelligence and degree of ethics to implement such a strategy, and so it is a "catch-22" situation.

The greater the amount of evidence the ETs supply a particular UFO witness or contactee, the greater care they seemingly must take to insure that they have also included ambiguous or deceptive evidence, which will allow negative skeptics to maintain their state of denial if they insist. This holds true for the Meier case.

Those interested in speculating on alien strategy may wish to read [three papers](#) I have authored in peer-reviewed journals dealing with the likelihood of an alien presence and awareness of us, and what their strategy may be for dealing with us. There have been a few scientists like myself, here and there, who have written articles of a similar nature so as to try to inform their colleagues as to

what is going on. Evidently, neither the government, nor academia, nor organized religion has been doing anything constructive to help bring about a public awareness of the UFO phenomenon, and so it is up to individuals, at the grass roots level, to do so.

Regarding debunkings directed towards the TJ itself, these have so far been attempted mainly by a very few ufologists who have become aware of the TJ. Its heretical, sensational and spiritual aspects are some of the reasons why such ufologists have strenuously attempted to debunk it. One of these persons is debunker Kal K. Korff, who confronted the TJ in seven pages of his book: *Spaceships of the Pleiades: The Billy Meier Story*. However, in just those seven pages I have noticed 9 false or unsupported claims, 12 misleading statements, 13 plain errors, and 3 innuendos with false implications: [click here](#) to read these refutations.

A similar debunking attempt of the TJ has been made by Italian ufologist Maurizio Verga. It is refuted [here](#).

Regarding false ufological debunkings of Meier's experiences, a web site of [Jeroen Jansen](#) points out the multitudinous errors in Korff's book, and sorts these into categories: 46 untruths, 17 examples of omission of relevant data, 17 unsubstantiated claims against which he presents counterarguments, and other failings. A complete refutation of Korff's claims against the famous photo series in which his contactor's craft posed on all sides of a mature fir tree is given [here](#).

A comprehensive article answering critics' objections to the TJ is given [here](#).

Scholars' problems with the TJ

New Testament scholars cannot be made interested in the TJ because:

- It is very seriously heretical in several ways;
- Its originals are no longer extant;
- It indicates that certain gospel events were UFO related, and the UFO topic is taboo for scholars to discuss openly in print or on the Web;
- It is connected with an alleged UFO contactee, and as noted above, many ufologists shun contactees;
- It is sensational, and scholars tend to shy away from the sensational, or from what they perceive as radical;
- It contains certain verses that, if taken out of context, may seem pro-Aryan or anti-Judaistic, and may be misconstrued as anti-Semitic;
- It indicates that Jmmanuel had been a long-range prophet, not just short-range; and
- It indicates that the Gospel of Matthew had come first, not Mark.

Any two or three of these aspects will deter scholarly inquiry. All of them together rule it out except for the most independent of open-minded scholars.

Regarding the last of these deterrents, it turns out, from my own research, that 19th-century scholars found too many embarrassments for the church and for their own faith within the early, historical testimony: namely, that Matthew had come first and had been written in Aramaic/Hebrew. A similar opinion I've seen is that certain Protestant scholars did not appreciate the emphasis that Matthew places upon Peter, out of which the concept of papal succession and then papal infallibility evolved, within Catholicism. And so they opted for Mark being the first Gospel. This decision had a huge impact on future New Testament scholasticism, pointing it in entirely the wrong direction. For more on this, I refer the interested viewer to my unpublished papers on [Christian theological commitment](#) within scholasticism (see especially Section 6), and on the [Gospel priority problem](#) (see especially Section 1). So a majority of 20th-century scholars have

accepted Markan priority, even though the decision appears to have been based upon theological commitment rather than logical deductions from the available evidence.

A few New Testament scholars with whom I've been in contact have tried to debunk the TJ through scoffing or use of disparaging comments. These appear to have been based upon nothing more than glancing at one or more Internet sites that have offered debunking statements against Billy Meier's UFO photos and contacts, by means of false claims, distortions and omissions of relevant evidence. So far, this has been more than sufficient to deter scholars from looking into the mass of supportive evidence uncovered by the original investigators of the Meier case from 1978-85—Wendelle Stevens, Lee and Brit Elders with Tom Welch, and Gary Kinder, and of the evidence uncovered in India from 1963-65.

A particular debunking attempt

One who has not tried to use the UFO phenomenon as reason to debunk the TJ is Åke Eldberg, a Lutheran-Episcopal minister in Sweden. However, at his [website](#) one finds large numbers of claims not backed up by substance or logic. As an example, he starts out with the following slanted summary:

"Talmud Immanuel. This book is the work of 'Billy' Eduard Albert Meier who was born in Bülach, Switzerland in 1937. His rather obvious Biblical hoax has all the usual characteristics: no manuscript is available, the text only exists in modern translations, the "find story" is unlikely, and it contains anachronisms and obvious "prophecies after the event". I find it interesting because it's such a typical and predictable late-20th century Biblical hoax."

Thus Eldberg assumes from the start that Meier wrote the TJ, which he misspells. A scholar obviously would not make any such rash assumption without backing it up by honest evidence. He calls it an obvious hoax when a comprehensive investigation finds it is no hoax at all; thus he is mixing up "black" and "white."

He mentions that no manuscript (original manuscript he must have meant) is available, as if that proves anything; he failed to mention why the lack of extant original TJ writings should be no surprise whatsoever, and is more to be expected than not, due to the TJ's great heresies for Judeo-Christianity.

By "find story" he is referring to the TJ's discovery, and of course any discovery of something new, different and important could be termed "unlikely," since it would not have occurred previously. Thus he is assuming from the start that Eduard Meier was not in on the TJ's discovery and invented the event.

His statement that "the text only exists in modern translations" is especially strange, since he knows the translation exists, the original was discovered in 1963, and hence the existing translation must perforce be modern (dated later than 1963). If he was referring to ancient references to the TJ, he should realize that the TJ was just as heretical back in the early 2nd century as at present, and one cannot expect that those few who had access to it then would have allowed it to be promulgated. However, with hindsight one can realize that the TJ may have lain behind the [Logia](#) that the 2nd-century bishop Papias wrote about. It is also quite possible that the TJ was the document that Pantaenus came across in India in the late 2nd century but reported as being a Hebrew form of Matthew (Eusebius, *Ecclesiastical History*, 5.10:2-4). This because Pantaenus reported the tradition that one of the disciples had preached from it there in India, while scholars now know that the New Testament Gospels were not written while the disciples were still alive.

Eldberg confuses "anachronisms" with prophecies that have either come true or appear to be coming true; thus he is making the not uncommon assumption that no man, however unique, could have been a successful long-range prophet. This topic is also covered within the present website, where the successful short-range prophecies of Jmmanuel (i.e., Jesus), such as Peter's 3rd denial after the cock's crow, and the long-range prophecy that the woman's deed of pouring the expensive ointment on Jmmanuel's head would become known throughout the world, are discussed. These are present in the Gospel of Matthew, so that quite a few scholars, not just Christians, allow that Jesus was a prophet.

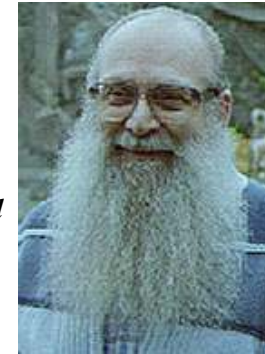
The TJ, on the other hand, indicates many instances in which the editing of the TJ by the writer of Matthew produced anachronisms within his gospel, as they do not exist in the TJ. These are mentioned in discussions in the Mt-TJ verse comparisons under: Mt 3:11, 7:21-22, 9:5-6, 11:5, 12:31-32, 14:19, 14:33, 16:24, 18:5, 21:2-3, 22:42, 23:7-10, 24:9, 26:6-13 (two), 26:25, 26:26, 26:27-28, 26:30, 26:61-62, 26:63, 27:17-18,20,22; 27:54 and 28:18-20. (In all but two of these 25 instances there is a TJ parallel to the Matthean verse.) Thus, the number of anachronisms that one may find in the TJ, upon assuming that Jmmanuel could not have been a successful prophet, are surpassed by the number of anachronisms that the TJ assists us in finding in Matthew.

Anyone can write whatever they wish about the TJ, but unless it is backed up by detailed and honestly represented evidence plus logical reasoning, it may amount to no more than meaningless words. My advice is: check the TJ out for yourself, don't just accept Pastor Eldberg's word about it. More on his website file [here](#).

The Meier case today

The situation today is virtually unchanged from 10 or 15 years ago, except that the teachings Meier has received have been accumulating into an ever greater [bibliography](#). Because some ufologists have mistakenly assumed the UFO aspects of Eduard Meier's experiences to be a hoax, the case remains unsettled. Six hours of presentations at the 8th Annual International UFO Congress in Laughlin, Nevada, in 1999, did remind listeners that the eyewitness testimony in support of the reality of his UFO experiences, dating back to 1963, is exceedingly strong, and many of his 35mm photos and 8mm movie films show features that defy hoaxing. Yet some leading ufologists cannot accept this, and continue their efforts

to debunk the case whenever they perceive the necessity to do so. This "necessity" arises largely from the belief that ETs can not or should not be able to perform actions we cannot understand, and should not be intelligent enough to have a rational strategy of dealing with humankind that includes use of their highly advanced technology. Hence the continuing controversial status of the case deters the news media from reporting on it and prevents it from becoming at all well known to the public at large. Similarly, the *Talmud of Immanuel* remains taboo for bible scholars to investigate and report seriously on, and this, combined with its heresies for Christianity and Judaism, deters the news media from bringing it to public attention.



"Billy" Eduard A. Meier, 1995

Meier himself has long since ceased responding personally to the large numbers of visitors who seek him out each year to ask him questions, as years ago he has set in writing the answers to many questions, plus supplying voluminous details of his experiences with the ETs who told him they were from the Pleiades. He has made these writings, his beamship photographs and the *Talmud of Immanuel* available to interested persons. This is carried out primarily by his support group



Meier's residence and FIGU headquarters, 1988

at Schmidrüti, Switzerland, known as FIGU, with some assistance from abroad. FIGU stands for "Freie Interessengemeinschaft für Grenz- und Geisteswissenschaften und Ufologiestudien," which in turn can be translated as "Free Community of Interests in Fringe and Spiritual Sciences and Ufological Studies." Some of FIGU's members also help protect his photographic evidence from the hands of those who would like to eliminate it. However, the possibility still exists for the sincere visitor to meet with Meier, especially if he wishes to further explore, and help disseminate, the truth of Meier's experiences, findings and teachings.

One such visitor in April of 2004 was Matt Hurley, who was able to meet Meier and [report back](#) on how shipshape the residence is. Hurley is a civil servant in the government's Statistics Office in South Wales, UK, and author of *The Alien Chronicles*.

Meier continues to have contacts, mostly of a telepathic nature, with different ETs from the region of the Pleiades, though only occasionally and not nearly as frequently as in 1975-77. For example, on July 6, 2000, Silvano Lehmann, a FIGU member who resides



Billy with Matt in April 2004



and works at the Center at Hinterschmidrüti, and whom I met there in 1985, reported that he was just going outside when Billy Meier, in the kitchen drinking a cup of coffee, suddenly yelled out to him that Enjana (a Pleiadian/Plejaren) was just then passing over the FIGU Center. Meier had received this information telepathically. They both rushed outside and saw the beamship. It was 2:55pm on a nearly cloudless day. Meier rushed back in to get his camera, and Silvano took it and used its 200mm zoom lens in taking two or three pictures of it. One of these is shown here, taken from Michael Hesemann's old website. It is a distant object, and lacks the foreground and background scenery of Meier's 1975-76 photos. However, the fact that there was a witness besides Meier is notable. Meier has kept track of his main contacts, telepathic and otherwise, with different ETs and reported them in his website.

To keep up on these and other subjects of most interest to Meier and the associated FIGU group, periodic visits to [his website](#) are recommended. One may do this also through the [website](#) of Michael Horn, who since about 2000 has been Meier's authorized media representative for the U.S.

Survival of the Crucifixion: Traditions of Jesus within Islam, Buddhism, Hinduism and Paganism

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[INTRODUCTION](#)

[HIS "LOST YEARS" IN INDIA](#)

[RESUSCITATION HYPOTHESES](#)

[ATTEMPTED DEBUNKINGS](#)

[TRADITIONS OF JESUS' TRAVELS AFTER THE CRUCIFIXION](#)

[Jesus within Islam](#)

[Jesus within Hinduism](#)

[Jesus within Buddhism](#)

[Jesus within Roman paganism](#)

[SUMMARY](#)

[ENDNOTES](#)

INTRODUCTION

The empty tomb on Easter morning and subsequent appearances of Jesus to his disciples and to a few others have provided some novelists, or writer-scholars, with incentive to explore the possibility of his survival of the crucifixion.¹ This incentive has been furthered by the lack of documented examples of resurrection other than that supposed for Jesus first by Paul and then by the early Christian church. Unknown to many, however, is that various independent scholars have also postulated that Jesus survived the crucifixion for the same reasons. Also not well known is how widespread and credible the traditions are that point to Jesus, after surviving the crucifixion, having traveled with a few others through Anatolia and thence eastward to northern India and the Kashmir region. Here these topics will be summarized and consolidated so that open-minded, questioning Christians can better explore the roots of their faith and understand how thoroughly Christian authorities over the centuries have ignored, suppressed and belittled the unthinkable evidence that could overturn their faith.

RESUSCITATION HYPOTHESES

Although the various Gospel accounts of Jesus' appearances to his disciples following the crucifixion contain a large number of inconsistencies and discrepancies, this is only to be expected if the Gospel writers, especially the first one, needed to edit an original account of Jesus having survived the crucifixion into an account in which he had appeared in a resurrected form. The various scholars' hypotheses will then vary due to the differing weights they may attach to the different Gospel accounts, and due to their differing religious backgrounds.

The Ahmadiyyas. This non-orthodox branch of Islam was founded in the 19th century by Hazrat Mirza Ghulam Ahmad of Qadian, Pakistan. His [century-old book](#), available on line, provides the basics of their evidence and understanding that Jesus survived the crucifixion. By now, their followers, several hundred thousand strong, are centered in London, Berlin and Los Angeles as well as in Pakistan. M. G. Ahmad carefully researched the traditions that support Jesus' trek across Asia; this prompted him and some scholarly followers to postulate how Jesus survived the crucifixion. Briefly, they posit that Jesus lapsed into a deep swoon while on the cross, that the spear thrust missed his heart, that he received medical attention while in the tomb, and that his exit from the tomb was aided by Essenes.² These are all plausible suppositions, except, it turns out, that Essenes were not in on it.

Underlying this and other survival hypotheses to be discussed is the knowledge that death on the cross was designed to be long in coming -- up to several days, while Jesus is said to have been taken down from the cross, with legs unbroken, relatively early on the same day. Further, it is often pointed out that Josephus has written of an instance in which he recognized three Jewish prisoners who had undergone crucifixion but had not yet died. He obtained permission from Titus to take them down from their crosses and administer aid; one of them survived.³ The Ahmadiyya literature also points out that the "sign of Jonah" prophecy made by Jesus is better fulfilled if he had survived the entombment of three days and nights, since Jonah survived his experience within the interior of the "big fish."

The Ahmadiyyas' supposition that Essenes were involved in Jesus' recovery stems from their assumption that the "angels in white" in Jn 20:12 or the men (or man) in white in Lk 24:4 (or Mt 28:3, Mk 16:5 or Jn 20:12) were Essenes due to the belief that Essenes wore white garments. Of course, this is not consistent with the reactions of the reported witnesses to having seen non-human entities clad in dazzlingly white apparel.

Karl Bahrdt, ca. 1780. This scholar postulated, in brief, that Jesus survived a feigned death, with Luke the physician having supplied drugs to Jesus beforehand. Jesus was supposed to have been an Essene, and so also Joseph of Arimathea, who resuscitated him. On the third day, when Jesus came forth, his appearance scared the guards away and he later lived in seclusion with the Essenes.⁴ Here there is much to criticize -- all, in fact, but the likelihood that Joseph of Arimathea was involved in Jesus' recovery. ⁵

Karl Venturini, ca. 1800. Venturini proposed that Jesus had been associated with a secret society, which wished him to become a spiritual Messiah. Though they had not expected him to survive the crucifixion, one of them, dressed in white, heard some groans from inside the tomb. He frightened away the guards and retrieved Jesus, who used up his remaining energy in appearing to his disciples and afterwards retired permanently from sight. This appears even more far-fetched than Bahrdt's version.

Heinrich Paulus, 1828. A more detailed version was postulated by Paulus. Preceding the earthquake of Mt 27:51, dense fumes were supposedly released that caused difficulty in breathing and made it appear that Jesus had prematurely died on the cross. Somehow Jesus survived in the tomb without any help. Similar to Venturini's hypothesis, Paulus had Jesus use up his remaining energy in the following days and then disappear into an orographic cloud at the end of his final meeting with the disciples on the mountain -- the Ascension. Again, however, there is no shortage of problems with this scenario.⁶ Nevertheless, the father of modern theology, F.E.D. Schleiermacher, endorsed a form of this hypothesis in the early 1830s.⁷

Ernest Brougham Docker, 1920. He proposed that on the cross, Jesus had lapsed into a state of catalepsy or self-hypnosis, that the spear thrust to the side may not have occurred, and that within the tomb Jesus was aided by Joseph and Nicodemus. Later, the gardener of Jn 20:15 supplied Jesus with fresh clothing.⁸ Docker was a district court judge as well as a student of the New Testament, and offered an interesting discussion of how the bystanders at the crucifixion may have mistakenly thought Jesus dead while Joseph discovered otherwise. This scenario seems more realistic than the preceding ones, though surely Joseph or Nicodemus could have supplied the clothing.

Robert Graves & Joshua Podro, 1957. These two independent scholars pictured Jesus as having collapsed into a coma while on the cross, with the spear thrust having failed to pierce the lungs. The outflow of "blood and water" (Jn 19:34; Mt 27:49b, according to manuscripts "B" and "Aleph") indicated to them that Jesus had not died, a point also made by the Ahmadiyyas. One of the guards at the tomb is supposed to have entered in order to steal the valuable ointment smeared on the shroud in which Jesus had been wrapped; finding him alive, he informed their sergeant, who let Jesus go. That evening Jesus showed himself to the disciples, but from then on became a wanderer, living in hiding.⁹ I find this guard scenario much less realistic than that of secret medical attention supplied within the tomb.

The Talmud of Jmmanuel (TJ), 1978. This is the document discovered in 1963, translated in substantial part from Aramaic into German by 1974, and destroyed in June of that year due to its heresies for Christianity and Judaism.¹⁰ Because of its heresies, lack of extant originals, and association with a UFO contactee case, scholars cannot deal with it seriously and it remains largely unknown to them. In it, Jmmanuel (Jesus) lapses into a very deep trance, probably samadhi,¹¹ on the cross and only Joseph of Arimathea notices he is not dead after the spear thrust. After enshrouding him and carrying him to his tomb, he quickly seeks out Jmmanuel's Hindu friends for help because of their skill in medicines and herbs. They utilize a second entrance to the tomb known only to Joseph so as not to arouse suspicions, especially after the guards are posted. After three days (not just two) Jmmanuel is helped out very early in the morning via the secret entrance and continues to recover rapidly. Just how he was able to recover so quickly is not explained, and one is left with the possibility that his miraculous healing powers could be applied not just to others but to a considerable extent to himself as well. During his subsequent meetings with his disciples, he warned them not to disclose his survival to others. This may well be history, not hypothesis, but for those who insist that the TJ must be a literary hoax, it is the hypothesis of an unknown hoaxer.

J.D.M. Derrett, 1982. Prof. Derrett allowed that Jesus had lapsed into unconsciousness or a self-induced trance during the crucifixion, being taken for dead by bystanders and by the Roman soldier who stabbed him in the side. He chose the likelihood that his heart and lungs had not been pierced, and assumed that Jesus subsequently self-revived within the tomb. Basing other assumptions on the Gospel of Mark, he inferred that no Roman guard had been set, but rather that the young man of Mk 16:5 (and possibly of Mk 14:51) was a self-appointed guard. Some noise inside the tomb supposedly caused this guard to check inside, whence he found Jesus in poor shape but alive. Jesus is assumed to have muttered a few things to this guard to relay to the disciples, and died not long afterwards from his injuries. His disciples supposedly cremated his body because they considered him the Paschal Lamb, meant to be sacrificed.¹² A half dozen objections to this hypothesis have been raised.¹³

B. Thiering. This scholar pictured Jesus as having been given snake poison on the cross, which rendered him unconscious. He recovered from this and was helped to escape from the tomb by friends. Ultimately he settled in Rome.¹⁴ I have been unable to see any merit in her arguments: she pictures the entire ministry of Jesus as presented in the Gospels as actually having occurred in the Dead Sea area rather than the Sea-of-Galilee area, including the fishing industry. She regards nearly everything in the Gospels as a coded version of what actually occurred, with the code to be deciphered by the "peshet" method. Her use of this method makes repeated use of the Dead Sea Scrolls in which she interprets the "Wicked Priest" as Jesus. I am disappointed to have had to dismiss her work as summarily as have the "mainstream" scholars.

ATTEMPTED DEBUNKINGS

The resuscitation hypotheses up until 1835 were roundly rejected by David Friedrich Strauss, and for nearly a century this put a damper on further such hypotheses. His criticism was largely in the form of ridicule over the idea of a "half-dead" being creeping out from the grave "weak and ill," yet managing to instill in his disciples "the impression that he was a Conqueror over death and the grave."¹⁵ He assumed Jesus had not received any medical attention while in the tomb. However, several of the survival hypotheses do postulate such medical assistance, and are therefore immune to Strauss's objection. Yet, his rejection is sometimes referred to by scholars even today, when necessary, as if it were germane. Strauss was the first scholar to emphasize the possibility that after the crucifixion the disciples so longed for their Lord that they invented the appearances. Thus he simply dismissed all testimony that Jesus had risen from the grave and physically appeared to his disciples by pointing out inconsistencies in the various accounts, rather than exploring reasons why such inconsistencies would be expected.

A prominent medical-theological treatment of the crucifixion concluded that if Jesus did not die on the cross, he must surely have died from the spear thrust.¹⁶ However, this conclusion was based most noticeably on pre-1980 analyses of the Shroud of Turin and the assumption that this shroud is genuine.

The Ahmadiyyas have also utilized the Shroud of Turin to support their opposing conclusion, but they could point to the outflow of "blood and water" from the spear thrust as indicating that Jesus had not died, as from asphyxiation, prior to that action. Although the authors of this attempted debunking were Christians, and must have believed in the reality of Jesus' miraculous cures of lepers, the lame, blind, deaf and other afflicted, they never questioned whether his spiritual healing power might not extend to his own body.

In summary, if the most logical components from the various resuscitation hypotheses are synthesized in a consistent manner, it is seen that one like the TJ's story could emerge that survives the objections of attempted debunkers. This is especially true if Jesus' healing powers could have applied also to himself. This may seem more plausible to many than that the Gospels' stories of Jesus' post-crucifixion appearances were totally made up and that resurrection is a viable concept. Hence it is reasonable to treat seriously the traditions indicating that in years following the crucifixion, Jesus and a small party traveled about Anatolia and western Asia.

Some of these Jesus-in-Asia traditions to be presented have been pseudo-debunked by the Swedish scholar, Per Beskow.¹⁷ Careful inspection of one topic, however, indicates that his tactic was to ignore the most pertinent pieces of evidence, distort much of the rest, emphasize irrelevancies, attempt to discredit persons who provide first- or second-hand information, and otherwise treat the evidence piecemeal rather than cumulatively.¹⁸ Beskow dismissed the Jesus-in-Asia traditions primarily by calling them legends whose Asian sources "do not carry any weight at all."¹⁹ This appears to be a cultural put-down induced by theological commitment or fear that serious investigation of the topic would be loathsome in the eyes of Western colleagues.

TRADITIONS OF JESUS' TRAVELS AFTER THE CRUCIFIXION

Jesus within Islam. Certain Islamic historians felt no need to suppress these traditions, since to them Jesus was only a mortal prophet, albeit a very important one. Moreover, Islam in general doesn't even believe that Jesus underwent the crucifixion, but that someone substituted for him on the cross. The Persian historian Mir Kawand names a site close to Damascus called Maqam-Isa or Mayuam-i-isa, which means "the place where Jesus lived," according to independent scholar Holger Kersten.²⁰ Kersten traveled through western Asia in 1973-74 visiting various libraries and researching these traditions. The *Talmud of Immanuel* confirms this by indicating that Immanuel (alias Jesus) went to Damascus following his final meeting with his disciples, and lived there incognito for two years.²¹ This included the time when Saul (Paul) had his conversion experience on the road to Damascus southwest of the city.²²

Three of these historians wrote of Jesus, Mary and Thomas (Judas-Thomas, presumably) having traveled to Nisibis (Nasibain) near Edessa, now Urfa in southeast Turkey just north of Syria, where Jesus preached to the king. Mir Muhammad bin Khawand Shah Ibn-i-Muhammad, also known as Mir Khawand bin Badshah, in 1417 wrote of the journey of Jesus away from the Jerusalem area to Nisibis. In the former, Jesus and Mary first go to Syria; in the latter, they and Thomas have some confrontations with the king of Nisibis.²³

Faqir Muhammad, around 1830, wrote, among other things, that on these journeys Jesus and Mary traveled on foot, and that Jesus preached to the king of Nisibis.²⁴ According to Holger Kersten, the story is prefixed by this king having been ill and having requested Jesus to come and cure him; Jesus sent Thomas on ahead, and Thomas cured the king by the time Jesus and the rest of his party arrived.²⁵

Iman Abu Jaffar Muhammad bin Jarir at-Tabri in 1880 wrote of the tradition that Jesus and party had to depart quickly from Nisibis because of hostility that had arisen against them there.²⁶

In some Muslim writings Jesus is referred to as Yuz Asaf. The meaning and derivation of the name is uncertain. "Yuz" is thought by some to mean either "Jesus" or "leader," and "Asaf" to refer to those he

cured of leprosy. Thus one interpretation is that Yuz Asaf means "leader of those he cured of leprosy."²⁷ An alternate interpretation will be supplied later. It is understandable that in his travels after the crucifixion Jesus would have remained incognito, especially for the first few years and in Anatolia, and when necessary have supplied a name for himself other than what he had been known by in Palestine. However, ample descriptions are supplied that leave no doubt that the man known as Yuz Asaf is to be identified with Jesus -- his close association with his mother Mary and with Thomas is one of these.

In Iranian traditions recounted by Agha Mustafai, it is said that Yuz Asaf came there from the west and preached, causing many to believe in him.²⁸ His teachings are said to have been similar to those of Jesus. However, if he had taught reincarnation, ²⁹ one would not expect that his surmised teachings on that subject would have been carried along by Muslim writers any more than by Christian writers, since Islam also does not embrace the concept of reincarnation.

Within northwest Afghanistan, centered in the city of Herat, an explorer of Sufism, O. M. Burke, came across a sect of some 1000 people who are devotees of Yuz Asaf, whom they also knew as Isa, son of Maryam.³⁰ Their tradition includes Isa, the prophet from Israel, having escaped the cross, traveled to India and settled in Kashmir. He was (again) regarded as possessing the power to perform miracles. The sect's leader at that time (1976), Abba Yahiyya (Father John), could recite the names of the succession of their leaders and teachers back through nearly 60 generations to Yuz Asaf himself, when he had stopped off there along the Silk Road. Although Burke referred to this sect as Christians, since they revere Isa as the Son of God, they cannot of course be considered Christian in any orthodox sense.

Within the Holy Quran there are many verses discussing Jesus, and often Mary also, but these either deal with the Nativity or his Palestinian ministry, or contain no definite geographical and temporal context. A possible exception, however, is Surah 23:50, a translation of which reads:

And We made the son of Marium [Mary] and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.
Since Israel is not noted for having lofty ground with meadows and springs, this verse suggests a different location, and if shelter was needed, it indicates they were traveling.

In eastern Pakistan, next to Kashmir, there is further support for these traditions. There one may find the tomb of Mary on a hilltop just outside a small town called Murree or Mari. The grave is called *Mai Mari da Asthan*, which means "the final resting place of Mother Mary."³¹ Her tomb faces east-west, as in Jewish custom, rather than north-south as in Islamic custom. Thus some evidence does exist to indicate that Mary made it at least this far in their travels and had traversed with Jesus over much beautiful high country of Afghanistan and Pakistan, in support of the Quran verse that hints at this.

Farther east, in Kashmir near Srinagar, there is a monument in stone: the Throne of Solomon, bearing four inscriptions, the last two of which are most interesting though they were mutilated following the conquest of Kashmir by the Sikhs in 1819. However, they were described by the early Muslim historian of Kashmir, Mulla Nadiri, in 1413. An English translation of his Persian script is:

At this time Yuz Asaf proclaimed his prophethood. Year fifty and four [in the reign of King Gopadatta].
and
He is Jesus, prophet of the Children of Israel.³²
The correct dating and significance of the year 54 is not clear. The year has been placed within the reign of King Gopadatta at 107 C.E. by Kersten, and at 78 C.E. by Professor Fida Hassnain, director of archives and antiquities in Kashmir.³³

Some written and oral tradition assert that after death Yuz Asaf was entombed in the old section of Srinagar, in Anzimar in the Khanjar (or Khaniyar) quarter.³⁴ Tradition has it that the tomb, about which a small building was long ago constructed, has been under constant watch by a succession of guardians ever

since Yuz Asaf's supposed burial there. On the floor next to his grave it was noted by Hassnain that much candle-wax had accumulated, and upon carefully scraping it away at one corner of the tombstone, he discovered a crucifix and a rosary that had long been embedded. In addition, he found two footprints carved into the stone underneath the candle wax and mud with the marking of a crucifixion scar etched into each print.³⁵ This is further indication that Yuz Asaf was known to have been Jesus Christ. Each year hundreds of Muslims, Christians, Hindus and Buddhists visit the tomb (known as Rozabal, or the "sacred tomb") to pay homage -- a nearly unique example of a unity within world religions.

There is a report, however, that Yuz Asaf was actually buried not at the noted tomb site in Srinagar's old town, but on a hillside not far away. This comes from the UFO contactee Eduard Meier, the co-discoverer and editor of the *Talmud of Jmmanuel*, who in turn received the information from one of his contacting extraterrestrials. Those who have studied this document and realize its genuineness may wish to treat this report seriously.

Within the ruins of the Indian city of Fatehpur Sikri, located some 15 miles west of Agra, there is an interesting inscription on a wall. It was emplaced on the portal of a mosque around 1601 by the emperor Akbar the Great, a Muslim convert of sorts, and reads,

So said Jesus on whom be peace! The world is a bridge; pass over it but build no house upon it.³⁶ The meaning seems to be to keep in mind that the permanent home of the human spirit is not of this world, but with the Universal Consciousness, or God. Since the saying is not in the Gospels, it is consistent with having been uttered by Yuz Asaf. Its spiritual nature is fully consistent with the content of the previously mentioned *Talmud of Jmmanuel*. Possibly, verse 42 of the Gospel of Thomas is based upon this saying, for it reads, "Become passers-by" or "Become, as you pass by."

It may be speculated that one of those who accompanied Yuz Asaf alias Jesus on his travels was a disciple-writer who continued to document Jesus' experiences and ministry until his own death, after which the writings ceased or were taken over by another until Jesus' death. If so, Jesus may have made provision for someone to carry a copy of the writings back on the Silk Road to the Palestinian area soon after his death, where it eventually came into the custody of the compiler of the Gospel of Matthew.³⁷ This then would have been the source that Bishop Papias had learned about and referred to as the *Logia*, and the reason for the Gospels having come into existence relatively late.³⁸ A supportive legend behind this speculation comes from the mention by Eusebius that the well known Alexandrian, Pantaenus (late second century), reported that during his trip to India he had learned that one of the twelve apostles had earlier preached there to the Indians from a Hebraic writing identified as the Gospel of Matthew. ³⁹ Since the Gospels as they became known by mid-2nd century had not yet been created while any apostles were still alive, this suggests that the preaching Pantaenus reported had come from a pre-Matthean source written in India -- the *Logia*. The early parts of these *Logia* would have resembled the Gospel of Matthew.⁴⁰

The first Muslim writer known to have included the tradition of Jesus having traveled to India in his youth with the tradition that he, as Yuz Asaf, had traveled in southwest Asia in the latter half of the first century, was the 10th-century historian, Shaikh Al-Said. ⁴¹

Jesus within Hinduism. The Hindu literature known as the *Bhavishya Maha Purana* contains some ten verses indicating that Jesus was in India/Kashmir during the reign of King Shalivahan, which has been placed within 39 to 50 C.E. The king is said to have encountered Jesus at a spot about 10 miles northeast of Srinagar where there is a sulfur spring.⁴² During the king's inquiries of who he was, Jesus is reported to have replied that he was Yusashaphat (interpreted as Yuz Asaf by K. N. Ahmad), and that he had become known as Isa Masih (Jesus the Messiah). K. N. Ahmad dates the writing of these verses to 115 C.E. Although details of the verses may indicate that they received later editing, their basic theme -- that Christianity's Jesus had been there in Kashmir -- persists.

Much more recent is a statement by Jawarhar Nehru in a 1932 letter to his daughter, Indira, where he wrote, "All over Central Asia, in Kashmir and Ladakh and Tibet and even farther north, there is a strong belief that Jesus or Isa travelled about there. Some people believed that he visited India also."[43](#) This testifies to the persistence of the oral tradition.

Jesus within Buddhism. It has been suggested that within Mahayana Buddhism the legendary Bodhisattva Avalokitesvara developed out of Jesus having been in Tibet and India. [44](#) For one reason, this bodhisattva is thought to have reached his earliest known (legendary) form around the second or third century C.E.,[45](#) which timing is appropriate for the hypothesis. For another reason, the book by Professor John Holt of Bowdoin College, Brunswick, Maine, suggests that the origins of the Avalokitesvara cult was in northwest India in the second century.[46](#)

Although Avalokitesvara is mentioned in the Buddhist writing called the *Heart Sutra*, that writing, according to Holt (personal communication), is a "prajnaparamita" text that probably dates to either the 1st or 2nd century CE and is therefore somewhat later than the more likely origins of Avalokitesvara. The name itself, however, may stem from "avalokana," an abstracted mythologization of the compassionate view of the world that the Buddha takes just after his enlightenment experience.

For still another reason, given the impact that Jesus made in just a couple years of ministry in Palestine, due in no small measure to his ability to work miracles and prophesy, it would not be surprising that his further ministry during many post-crucifixion years of traveling outside of Palestine under different names would also have received acclaim, at least within oral tradition. The Bodhisattva Avalokitesvara is a candidate for this because he became the top one or two of all the numerous bodhisattvas in importance and degree of respect and worship accorded. [47](#) Within Buddhist thought, the successive Dalai Lamas are believed to be reincarnations of Avalokitesvara.

However, the primary reason is that he is sometimes portrayed with a small circular marking on the hand, which could represent a crucifixion scar.[48](#) A similar marking, usually interpreted as the Buddhist wheel of life, is mentioned in a third-century writing to be imprinted upon the soles of his feet.[49](#)

The mythologization of Avalokitesvara became so extensive that he has even been considered the creator of the world. [50](#) This is surprisingly similar to Jesus being professed as part of the Godhead who was with God the Creator from the beginning. If both creation stories are considered to be myths, however, it is not surprising that the same man could have inspired both.

If Avalokitesvara should indeed be another name for Jesus, it is an example of a legend as yet known to only a few. But if it was known to be more than just a legend to some Buddhists at the time the name Avalokitesvara was bestowed, it is understandable that they would not wish to antagonize Christians by insisting Buddhism call him by the same name that Christianity uses.

Kersten has advanced the idea that the name Yuz Asaf may actually have a Buddhist derivation. If Jesus had called himself a knower of truth, or others had recognized this, then in Sanskrit this phrase would be "bodhi sattva," or "budasaf" essentially, Kersten suggests.[51](#) He pointed out that in Syrian, Arabic and Persian, "Budasaf" would read like "Judasaf" or "Yudasaf," since their letters J and B are nearly identical. The latter two words are sufficiently similar, then, that this could be the real etymology behind "Yuz Asaf."

The tradition that Jesus, under whatever name, had been to the Kashmir region in years after the crucifixion is known to some of the lamas. In 1922 Swami Abhedananda, a well known monk and disciple of Sri Ramakrishna of the Barahanagar Temple, near Calcutta, learned of this from a lama at Himis monastery, Ladakh.[52](#)

Jesus within Roman paganism. It is only natural to inquire if a similar legend might not exist within Roman paganism that would point back to Jesus as having been its source. There is indeed such a legend - the man known as Apollonius of Tyana, but he was more than a legend. He is supposed to have been born around the commencement of the Christian era and to have died in 97 C.E. His life is described within a biography written in Rome by the Greek philosopher, Philostratus, around 220 C.E.⁵³ If the many other traditions that collectively indicate Jesus had spent years traveling after the crucifixion contain truth, it would not be surprising that he would sometimes have been confronted by a Roman official and, to be safe, would have needed to supply himself with an alias. A Greek name with pagan overtones -- Apollonius -- would no doubt have made it easier for him to travel within Anatolia and elsewhere within the Roman empire.

In his biography Philostratus credits Apollonius with the same kinds of powers that the Gospels depict for Jesus: healing, casting out of spirits, and foreknowledge. One of his healings was particularly suggestive, where he brought a girl back to life who had recently died, very much as with the daughter of Jairus in Matthew 9:23-25. And at one point Philostratus went so far as to allude that Apollonius would actually be alive when his followers would instead think he had risen from the dead.⁵⁴ The parallels between the life and character of Apollonius and those of Jesus are much too numerous to ignore

This connection between Apollonius and Jesus did not go unnoticed by influential Christians. Eusebius knew of it, and denounced those who wrote favorably about this Apollonius.⁵⁵ Fortunately, however, Philostratus's biography managed to survive, though an antecedent's books about Apollonius did not.⁵⁶ It would seem that Philostratus had taken care to ensure in his book that any connection between Apollonius and Jesus would be indirect and not too apparent. For example, he never mentioned Apollonius as residing in, or traveling to, the land of Israel.

On his journeys Apollonius is said to have been accompanied not only by his primary companion, Damis, but by "two servants he had inherited" -- one a shorthand writer and the other a secretary.⁵⁷ These two could easily correspond to Jesus' disciple-writer and to his mother, respectively. Damis would then correspond to Judas-Thomas, and we may note a similarity between Thomas's Greek name "Didymus" and "Damis."

On one trip Apollonius and his party travel to Babylon, where the king had fallen ill. Apollonius attends him and brings about his recovery.⁵⁸ This story is somewhat reminiscent of Faqir Muhhamad's account of Thomas having cured the king of Nisibis, if allowance is made for Philostratus to have altered the geographical location.

On a longer trip eastward to Taxila (in Pakistan) Apollonius and his party are said to have visited King Gundaphorus for several days.⁵⁹ That visit is reminiscent of one to the same king reported in the *Acts of Thomas*.⁶⁰ However, Philostratus found much to say about Apollonius and Damis there while in the *Acts of Thomas* Jesus only puts in fleeting appearances at King Gundaphorus's court, as if its writer knew that were he to write anything further it would target his Gnostic document for oblivion by defenders of Christianity.

Analysts have had great difficulty with the biography of Apollonius in trying to determine which parts are historical and which are fiction. However, Apollonius himself was definitely a historical figure:

- (a) four books by one Moeragnes that did not survive were written about him and mentioned by Origen;
- (b) Apollonius is mentioned by the Greek rhetorician Lucian; and
- (c) the historian Cassius Dio mentions him twice in contexts of having been a real figure.⁶¹

Just how and where Apollonius of Tyana died is left vague by Philostratus. He has no known tomb or burial site, despite his historical importance, which is consistent with his name being a pseudonym and/or his burial place being outside of the Roman empire.

There is an [Apollonius website](#) devoted entirely to this man and the problem he posed for early Christianity.

The tradition relayed by Irenaeus. Besides the clues within the Gospels of the empty tomb and post-entombment appearances, which are consistent with Jesus later having had an extended ministry outside of Palestine, a tradition consistent with this was made known by a prominent church father. Irenaeus, who lived until about 180 C.E., and who was a staunch quasher of heresies, nevertheless attested to a tradition that elders of the church who were conversant with the disciple John in Asia had affirmed that Jesus had reached old age -- beyond 50.⁶² The crux of it reads as follows:

On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years, and that this extends onwards to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord [affirming] that John conveyed to them that information. And he remained among them up to the time of Trajan. Some of them, moreover, saw not only John, but the other apostles also, and heard the very same account as to the [validity of] the statement.

"The statement" or "information" evidently is the assertion that Jesus had reached the stage of old age and was still teaching, and was no longer the young 30 he had been at the crucifixion (suffering). The clause "even as the Gospel and all the elders testify" reads like a scribal addition that attempts to explain this away in reference to Jn 8:56, which strangely implies that Jesus, during his Palestinian ministry, was nearing the age of 50. The preceding paragraph, not reproduced here, also reads like a scribal addition designed to ameliorate the impact of the above statement; it talks of Jesus, during his ministry, being of all ages, and taking on the age of each person who was listening to him.

It is not known how Irenaeus assimilated this information into his belief in the resurrection. The editors of *Ante-Nicene Fathers* called it an "extraordinary assertion," but could only imply that Irenaeus had somehow been grossly in error. It should be clear that if the statement had merely involved the fact that Jesus had been a teacher for one, two or three years until the day he was crucified, this is not anything Irenaeus would have bothered to report, as Christians already knew that. The mention of Asia in the above report probably refers to Asia Minor, or Anatolia.

SUMMARY

Many of the foregoing legends and traditions may be unfamiliar to the reader because they *have* been systematically ignored and suppressed in the West. However, when they are viewed together as a whole, we see a very consistent picture that is trying to tell us that Christianity at a very early stage was directed onto the wrong path, first by Paul and then by the early churches which Paul so heavily influenced. The right path instead tells us much more of just how remarkable this man, known to us today as Jesus, actually was. This is not to say that some fraction of the strange tales one may read about Jesus are not fictions, but to say that a holistic perception is needed to separate probable fact from probable fiction. The practice of assuming that any tradition is false if it conflicts with one's own particular theological commitment, without having first carefully examined it with a truly open mind and in a comprehensive manner, cannot be condoned within true scholarship or true science.

ENDNOTES

1. See, e.g., Hugh J. Schonfield, *The Passover Plot* (London: Hutchinson, 1966); Donovan Joyce, *The Jesus Scroll* (Melbourne, Australia: Ferret Books, 1972); and Michael Baigent, Richard Leigh and Henry Lincoln, *Holy Blood, Holy Grail* (New York: Harper and Row, 1983) 357.

2. See Khwaja Nazir Ahmad, *Jesus in Heaven on Earth*, (Woking, England: Woking Muslim Mission & Literary Trust, 1952) 196-199. See also several relevant articles in *Truth about the Crucifixion* (London: The London Mosque, 1978).
3. See, for example, David Friedrich Strauss, *A New Life of Jesus*, vol. 1, 2nd Ed. (London: Williams and Norgate, 1879) 410-411.
4. See William Lane Craig, *The Historical Argument for the Resurrection of Jesus during the Deist Controversy* (Lewiston, NY: Edwin Mellen Press, 1985) 392-393.
5. James W. Deardorff, *Jesus in India* (Bethesda, MD, International Scholars Publications (University Press of America), 1994) 138-139.
6. Ibid., 140-141.
7. Craig, *Historical Argument*, 400. See also Karl Barth, *The Theology of Schleiermacher*, ed. D. Ritschl, transl. G. Bromiley (Grand Rapids, MI: Eerdmans, 1982) 101-102.
8. E. B. Docker, *If Jesus Did Not Die on the Cross: A Study of the Evidence* (London: Robert Scott, 1920), 20-21, 32-33, 49.
9. R. Graves and J. Podro, *Jesus in Rome* (London: Cassell & Co., 1957) 12-13. Much of the book is devoted to the possibility that Jesus traveled to Rome after the crucifixion, which I find to be based on only one very shaky bit of evidence.
10. *Talmud Jmmanuel*, ed. Eduard A. Meier (Schmidrüti, Switzerland: 1978). See also the present web site: <http://www.tjresearch.info>.
11. Samadhi is a trance-state of meditation whose deepest form is the same as being "out-of-body." According to Janet Lee Mitchell, *Out of Body Experiences: A Handbook* (New York: Ballantine Books, 1981) either exhaustion, a life-threatening situation or the purposeful intent of an experienced practitioner can induce it. In this state, no pain inflicted upon the body is felt, not even from a spear thrust, and it is not surprising that both the soldiers involved in the crucifixion and the bystanders would have mistakenly thought Jmmanuel was dead. Even one of the Gospels indicates that this sort of thing can happen (Mk 9:26): the onlookers of Jesus' healing of the paroxysmic boy thought he was dead after he had become "like a corpse," until Jesus took his hand.
Samadhi is known within Hinduism and Buddhism, and Jesus would likely have learned how to access this state if the "lost years" of his youth had been spent in India. See Deardorff, *Jesus in India*, 101-134; and Elizabeth Clare Prophet, *The Lost Years of Jesus* (Livingston, MT: Summit University Press, 1984). The TJ briefly indicates that Jmmanuel (Jesus) had indeed been to India during his youth, had learned much from the Masters there, and had acquired Hindu friends during or after his return.
12. J.D.M. Derrett, *The Anastasis: The Resurrection of Jesus as an Historical Event* (Shipston-on-Stour, England: P. Drinkwater, 1982).
13. Deardorff, *Jesus in India*, 148.
14. Barbara Thiering, *Jesus and the Riddle of the Dead Sea Scrolls* (San Francisco: HarperSanFrancisco, 1992), 116.
15. Strauss, *New Life of Jesus*, vol. 1, 412.

16. W. D. Edwards, Wesley J. Gabel, and Floyd E. Hosmer, "On the physical death of Jesus," *J. American Medical Assn.* 255 (1986) 1455-1463.
17. Per Beskow, *Strange Tales about Jesus: A survey of Unfamiliar Gospels* (Philadelphia: Fortress Press, 1985).
18. Deardorff, *Jesus in India*, 112-134.
19. Beskow, *Strange Tales*, 8.
20. Holger Kersten, *Jesus Lived in India*, transl. T. Woods-Czisch (Longmead, Shaftesbury, Dorset, England: Element Book, 1986) 177-178.
21. *The Talmud of Immanuel*, Eduard Meier, ed. (Mill Spring, NC: Wild Flower Press, 2001) 237.
22. This links to <http://www.tjresearch.info/paulconv.htm>.
23. Mir Khawand bin Badshah, *Rauza-tus-Safa (The Gardens of Purity)* (Bombay: reprinted in 1852) vol. 1 of 7, 132-136. See also the secondary source: K. N. Ahmad, *Jesus in Heaven on Earth*, 358, 404.
24. *Jami-ut-Tawarikh*, vol. 2 (1836) p. 81.
25. Kersten, *Jesus Lived in India*, 179. This story may lie at the root of the legend of the letter from Jesus to Abgarus, king of Edessa, known to Eusebius in *EH* 1.13.
26. Abu Jaffar Muhammad bin Jarir at-Tabri, *Tafsir Ibn-i-Jarir at-Tabri (Jami al Bayan fi Tafsir-ul-Qur'an)* (Cairo: Kubr-ul-Mar'a Press, 1880) vol. 3, p. 197. See also K. N. Ahmad, *Jesus in Heaven on Earth*, 359, 392.
27. K. N. Ahmad, *Jesus in Heaven on Earth*, 359-360. See also Peter James, "Did Christ die in Kashmir?" *Islamic Rev.* 3 (Oct./Nov., 1983) 17.
28. Agha Mustafai, *Ahwali Ahalian-i-Paras* (Tehran:1868) 219. See K. N. Ahmad, *Jesus in Heaven on Earth*, 360, 404.
29. See Deardorff, *Jesus in India*, 22-35. There the evidence is presented indicating that Jesus had actually taught reincarnation, not resurrection.
30. Omar Michael Burke, *Among the Dervishes* (London: Octagon Press, 1976), 107.
31. Kersten, *Jesus Lived in India*, 186.
32. Mulla Nadiri, *Tarikh-i-Kashmir* (1413 manuscript in possession of Ghulam Mohy-ud-Din Wanchu, Srinagar) 69. See K. N. Ahmad, *Jesus in Heaven on Earth*, 369-370, 400. "Children of Israel" here refers to the Bani-Israel, those numerous residents of Kashmir, northern India and Afghanistan whose characteristics and culture appear to have derived from Semitic ancestry. Several researchers conclude that they represent parts of the ten lost tribes of ancient Israel; e.g., see George Moore, *The Lost Tribes* (London: Longman Green, 1861).
33. Kersten, *Jesus Lived in India*, 200; Fida Hassnain, *A Search for the Historical Jesus* (Bath, England: Gateway Books, 1994) 201-203.

34. Abu Muhammad Haji Mohyud-Din, *Tarikh-i-Kabir-i-Kashmir* (Amritsar, India: Suraj Parkash Press, 1903) 34-35. See also K. N. Ahmad, *Jesus in Heaven on Earth*, 373-374, 399.
35. Kersten, *Jesus Lived in India*, 208-209; Hassnain, *Search for the Historical Jesus* 173-181.
36. Vincent A. Smith, *Akbar the Great Mogul, 1542-1605* (Delhi: S. Chand, 1966) 200.
37. This is consistent with the TJ's story, where the courier of the documents or scrolls is reported to have been one of Jesus' sons. It is also consistent with the legend that Jesus finally married an Indian or Kashmiri woman who bore him several children as mentioned by James, "Did Christ Die in Kashmir?" 17, and Hassnain, *Search for the Historical Jesus*, 198.
38. See Deardorff, *The Problems of New Testament Gospel Origins* (New York: Mellen Press, 1992) 9-22.
39. Eusebius, *EH* 5.10.2-4.
40. The *Talmud of Immanuel*, or TJ, is evidently a candidate to have been these *Logia*.
41. Shaikh A-Said-us-Sadiq, *Kamal-ud-Din* (Iran:Syed-us-Sanad Press, 1782) 357-358. See K. N. Ahmad, *Jesus in Heaven on Earth*, 365-366.
42. Pandit Sutta, *Bhavishya Maha Puranan*, 3.3.17-31 (Bombay: Venkateshvaria Press, 1917) 282. See also Kersten, *Jesus Lived in India*, 195-196; and K. N. Ahmad, *Jesus in Heaven on Earth*, 369.
43. Jawarhar Lal Nehru, *Glimpses of World History* (New York: John Day Co., 1942), 84.
44. Kersten, *Jesus Lived in India*, 204.
45. John Blofield, *Compassion Yoga* (London: George Allen & Unwin, 1977) 22; Sir Monier Monier-Williams, *Buddhism* (London: John Murray, 1890) 195-196.
46. John Clifford Holt, *Buddha in the Crown* (New York: Oxford University Press, 1991) 53, 55.
47. Donald S. Lopez and Steven C. Rockefeller, eds., *The Christ and the Bodhisattva* (New York: State University of New York Press, 1987) 28-29.
48. Deardorff, *Jesus in India*, 260. Although modern scholars suppose that the Romans would have known to drive the crucifixion nails through the lower wrists rather than through the hands, to better support the body on the cross, we have no reason to believe that victims in that area had previously been crucified other than by having their hands and wrists (and feet) strapped rather than nailed. Hence, if using nails for the first time there, the Romans soldiers may very well have targeted Jesus' hands, not wrists, not knowing any better. In any event, the executioners were not in the business of being humane.
49. Holt, *Buddha in the Crown*, 35. See also Kersten, *Jesus Lived in India*, 204.
50. Edward J. Thomas, *The History of Buddhist Thought*, 2nd Ed. (New York: Barnes & Noble, 1951) 190-191.
51. Kersten, *Jesus Lived in India*, 203-204.

52. Abhedananda, *Swami Abhedananda's Journey into Kashmir and Tibet* (Calcutta: Ramakrishna Vedanta Math, 1987; also available from Vedanta Press, Hollywood, CA), 121.
53. Philostratus, *Life of Apollonius*, G. W. Bowersock, ed., C. P. Jones, transl. (Baltimore: Penguin Books, 1970).
54. Ibid., 197. In the passage in question, it appears certain to Damis, Apollonius' closest follower, that his master would soon be executed by Nero. But Apollonius instructs Damis to "'Walk by the sea where the isle of Calypso is, because I will appear before your eyes there.' 'Alive,' asked Damis, 'or how?' Apollonius laughed and said, 'To my way of thinking, alive, but to yours, risen from the dead.'"
55. Eusebius, "Against *Apollonius of Tyana* by Philostratus," in *The Life of Apollonius of Tyana, the Epistles of Apollonius and the Treatise of Eusebius*, F. C. Conybeare, ed. (Cambridge, MA: Harvard University Press, 1912) vol. 2, 485-605.
56. Philostratus, *Life of Apollonius*, 13. This earlier, late 2nd-century author was Moeragnes, who had written four books about Apollonius, none of which survived.
57. Ibid., 44.
58. Ibid., 51.
59. Ibid., 57-67.
60. See *Ante-Nicene Fathers*, vol. 8, 541-542.
61. Philostratus, *Life of Apollonius*, 10-12.
62. Irenaeus, *Against Heresies*, book. 2, chap. 22, paragraph 5, in *Ante-Nicene Fathers*, vol. 1, 392.

