The Blue God of Judaism… Written by Rabbi Robert dos Santos Teixeira, LMSW - Exploring the similarities between YHWH / Judaism and Shiva / Shaivism…. By Rabbi Robert dos Santos Teixeira, LCSW

The Blue God of Judaism? … Yes, the blue god of Judaism. The god that Jews worship is as blue as the Hindu god Shiva, the Supreme Being in Shaivism, the oldest sect within Hinduism. In some ways, the ancient Hebrews were more similar to modern-day Hindus than Jews. They acknowledged the existence of deities other than YHWH (whom Christians generally refer to as Yahweh) and, like their neighbors, looked to a pantheon of gods and goddesses to satisfy their individual and collective needs. – 1. Their principal deity, however, became and remained YHWH, whom they imagined as having anthropomorphic form. – 2. This article aims to contribute to and further recent discussion of YHWH’s masculine form. – 3 i.e., the Lord’s body… Hopefully, in so doing, long-overlooked similarities between YHWH and Shiva will receive due attention, and the feminine form of YHWH. - 4 will re-emerge more fully, thereby triggering a re-appreciation for the life-creating and life-sustaining oneness of the divine masculine and the divine feminine, perhaps the most ancient tenet of Judaism. It is the color of the Lord’s body that interests us here. Examination of biblical, talmudic, midrashic, and mystical texts reveals that the Lord’s body is blue! The Hebrew terms tarshish, sapir, and tekhelet that convey the blueness of YHWH’s masculine form, accoutrements, and abode come from Sanskrit, not surprisingly, which, by itself, invites greater exploration and comparison of the similarities between Judaism and Hinduism, particularly Shaivism.

Hindu Civilizations of Austronesia and South East Asia… Written by Vrndavan Parker

In a not too distant past Hindu culture stretched from the Philippines to Madagascar. Hindu merchants dominated trade, Hindu kings ruled over vast territories and the Hindu religion was practiced by millions of Malays, Indonesians, Thais, Cambodians, Laotians, Vietnamese, Burmese, Filipinos and Africans.

The Blue-ness of God in Biblical tradition… Written by Bhaktiananda Goswami

The omniscient, omnipotent and omnipresent Father-God of the entire ancient world was most commonly depicted as blue. Thus Jupiter, Zeus, Osiris, Heru and Ammon-Ra (Heru) and Aapa / Nhr (Nilus) were all depicted as blue. The Buddhist Lokesvara is commonly blue in both his two and thousand armed forms. Of course Krishna-Vishnu is blue or blackish, and Rama and Shiva were also sometimes depicted as blue. Even the solar Corn-Boy of the American Hopis was blue with an eyed feather, and he was depicted in his golden sun-circle with eagle feathers protruding from it! Iconographically this has astounding similarities with Egyptian and Near Eastern traditions. When they tried to outlaw the impersonation of God / Zeus in the Greco-Roman world, they forbid the dying of one's skin and tattooing of auspicious marks on one's body / hands and feet! They forbid allowing one's hair to grow long and shaving one's face. They outlawed the wearing of certain gold cloth, a gold crown or the sacred plumes of Shu or Helios. They forbade anyone except the anointed Soter / Savior King to present himself in such a way, or to wear gold armour, ride a white horse, or carry a discus for a weapon! All these things were forbidden, so what did the Supreme Father God in His Basileos sacred king form look like?

long hair (kouros age was before the hair was cut) / eternal youth - no beard / eternal youth - blue skin - auspicious marks - gold crown - sacred feathers - gold armour - riding white horse - carrying discus= Vasudeva Krishna (Sri Krishna as the Sacred King)

There is some mention of this outlawing the impersonation of Zeus in Robert Graves's multi-volume collection of the Greek myths. A side note to this is the fact that when Zeus was worshiped in his ammonite shila form as Zeus-Petros, and Jupiter was worshiped in His related lapis form, both of these were blue or blue-gray stones. The Sacred King form of the Biblical Supreme Father God was called the Basileos or Rex (regent). Basileos is related to Greek
Vedic Brahma and Apache Kuterastan... Written by Vrndavan Parker ...

The Creation Story of the American Apache Indians is very similar to the Vedic Creation Story. Both the Apache creator Kuterastan and the Vedic Creator Lord Brahma appear on a disc shaped object. Brahma sits on the yellow whorl of the lotus and Kuterastan sits on a yellow disc. Both Look around themselves in the four directions and observe an effulgent sea beneath them. Both have the number 4 as a significant component in their beginnings. They both meditate and sing and they both have the task to create all things. Both Brahma and Kuterastan awaken from a long sleep before they begin the creation process. Adding another dimension to the Vedic connections with Ancient American Culture are Apache Swastikas and Apache Holy Crosses. These images are from the book The North American Indian by Edward S. Curtis with a foreword by former US President Theodore Roosevelt and featured in part two of this article. Both the cross and the Swastika are used by the Apaches to symbolize Divinities. This is another clue reminding us that the Swastika and the Holy Cross are both variations of the same symbol. There is also an authentic Apache ceremonial painting representing the Apache Creation Process. ...Perhaps there are many more such similarities to be discovered.

...There was a time when nothing existed to form the universe—no earth, no sky, and no sun or moon to break the monotony of the illimitable darkness. But as time rolled on, a spot, a thin circular disc no larger than the hand, yellow on one side and white on the other, appeared in midair. Inside the disc sat a bearded man but little larger than a frog, upon whom was to fall the task of creating all things. Kūtērastan, The One Who Lives Above, is the name by which he is now known, though some call him Yūādīstān, Sky Man. Kūtērastan, as if waking from a long sleep, sat up and rubbed his face and eyes with both hands. Then bending forward, he looked up into the endless darkness, and lo! light appeared everywhere above him. He then looked down, and all
below became a sea of light. A glance to the east created yellow streaks of dawn, another to the west the saffron tints of the dying day, both soon becoming obscured by numerous clouds of many hues, formed by his looking around and about in all directions - ...he began to sing: "I am thinking, thinking, thinking, thinking what shall I do next."

Four times he thus sang, at the end of the fourth time brushing his face with his hands, which he rubbed briskly together and parted quickly; and there before him stood Chuganáái, the sun.

Brahmá, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

The panorama divided the green and coral of the evening splendor of the sun and the great and golden of the mountain summits with their jewels of waterfalls and herbs, and so was the scenery of flowers and trees [but] the adornment of His hands and legs. 'Who am I, this one on top of the lotus? Where did this lotus come from? Surely there is something in the water below. Whether it sprouted of its own or not, it must belong to something else!'
They are the following:
A great war broke out in the remote old days between the Indian Aryans and the Phoenicians in which the latter were defeated and compelled to leave wholly or partially the land of the Aryans.
Most of the Suktas of the Rig Veda either describe or refer to this and many other wars.
The Rig Veda, therefore, is not a poem only but a history. The current meanings of most of the Suktas will accordingly have to be altered and the Rig Veda SANKHYA itself explained in a way different from the accepted one.
The Phoenicians were the first of the civilized nations of the world. The civilization of Assyria, Babylonia, Egypt, Greece and other ancient countries owed its origin to the union of the civilization of the Aryans with that of the Phoenicians.
The Phoenicians originally lived in Afghanistan or in some part of India, and when driven out, they migrated gradually westwards. While still residing in the neighborhood of India they colonized and traded with Arabia and the countries bordering on the Red Sea and the Mediterranean Sea.
The Phoenicians had colonies in many countries … - from… Egypt, Greece, and Rome - …they mixed with the natives when they lost their supremacy in those countries.
The primitive civilization of the world was born long before the time known to us.
In ancient time the Red Sea and the Mediterranean Sea were connected together by a strait through which the Phoenician and Aryan trading ships entered the Mediterranean Sea and Indian goods were taken to Europe. As that passage gradually silted up the connection between India and (Mid-) Europe broke off.
These conclusions will lead on to many others which is… sure to revolutionize the history of the world, chalk out a new path for linguistic researches, and recast the classification of the human races when the agitation caused by their novelty has calmed down and they have found acceptance with the learned world. A careful investigation, I am confident, will reveal the truth of these statements to honest enquirers, and the feeble track I lay out will before long turn to a high road in skilled hands of willing labourers in the cause.

…The learned Professor was so charmed with the Greek stories of the light, the darkness and the dawn, that he was led to trace the allegory in the Vedas even. And it was very natural. The son of a famous German poet he was taught from his infancy to look upon the world with the eyes of a poet as full of poetry. He loved poetry and saw it everywhere in nature all around. To him the Rig Veda therefore was nothing but a poem, a book of hymns, and hence the allegorical expositions. Thus what was meant to be a history was taken to be a poem. Let me however point out that the Rig Veda is not a poem but a history, the first and the most ancient history of the world. It is impossible for a nation to have a poem without having a history of its own. Prof. Max Muller would even trace the origin of the Trojan war in the epic of the immortal Homer to the stories of the Panis and Saram in the Rig Veda. To discover the original meaning of old and obsolete words it is necessary to know (I) the condition or history of the then society, (2) the intellectual progress attained by the men of the time, and (3) the changes in the meaning which the words themselves have undergone from time to time. I would only point out here that at least the first two requisites were not fulfilled by the Western scholars in ascertaining the meaning of the Vedic words. In fact the allegorical explanations they have given to various words and passages of the Rig Veda would point to an intellectual state of our forefathers which it was not possible for them to have attained in those early days. Development of the Imagination must follow, and not precede the maturity of the Intellect.
The misconceptions of the Western scholars are more-over largely due to their acceptance of the current meanings ideas and of the Vedic words in explaining long-forgotten usages. It should be remembered that the modern meanings of words have reference to the modern state of the human society. An attempt to explain the Vedas, which are four or five thousand years old, in the light of present day signification of words is undoubtedly vain and useless. In two or three hundred years even many words and their meanings as well become obsolete and antiquated. What wonder, therefore, that a large number of words of an ancient work like the Vedas should be entirely forgotten after the lapse of so many centuries? The use of many words in their original Vedic sense has been forbidden even after the days of Sáyana. The dictionaries which are the repositories of words and their meanings were themselves compiled long after the Vedas when a great many of the words had lost their etymological signification; and the grammar has only puzzled the scholars in arriving at the correct import of the Vedic words, as it deals with but a few of the various meanings which particular words conveyed. Hence it is that the principal Vedic words have been made to mean what was not contemplated by the sages of old who used them first.
The Meaning of the Word Pani - ...I wish Prof. Max Muller had taken the same pains to ascertain the meaning of the word Pani as he had done for Saramá. To get at the correct meaning of the latter it is desirable that we should first know the correct meaning of the former. And so I begin with the word Pani.

I have already said that the word Pani is mentioned no less than 36 times in the Rig Veda. The word Pani forms as it were the backbone of the Rig Veda: it is the key that unfolds the meaning of the sacred book. Not only do the stories of Saramá and Pani, but also good many riks depend for their proper interpretation upon the correct meaning of the word Pani itself. The rules of grammar relating to numbers and inflections have not been observed in the Rig Veda and it is not unusual for a word in the singular number to denote plural ideas or objects. 

The rik 7-6-3 tells us that the Panis did not perform any Yajnas or sacrifices; were garrulous, arrogant or haughty; had no respect for Yajnas and were Dasyus i.e., idlers or robbers. According to Sáyama they were usurers also.

In 1. 33. 3 the word Pani is used for traders. Mr. Dutt, evidently following the European scholars, adopts the meaning of the term as traders in this rik. It is therefore clear that the Panis were a trading people and sold things for their value.

The rik 6. 5 1 14 represents the Panis as gluttons. For their voracious eating they were regarded as monsters. The word is also explained to mean illiterate traders.

All these would go to show that the word Pani could never mean darkness. It must mean men or some creatures akin to men. They were indeed a nation of traders without sacrifices, selfish, illiterate and usurious.

A nation of traders of those ancient days recalls the Phoenicians of old…. In those days the Phoenicians were known as the Panis. The Aryans spoke of them as the Panih and the Romans as the Punic.

The question now, is how did the Panis come to be the neighbors of the Aryans?

Prof. Keightly says that the Phoenicians called themselves Kedmus. In the Semitic language Kedmum means the East. It is probable that the Phoenicians came from the East and so gloried in the name of Kedmus, i.e., an Eastern people. This again would show that civilization had travelled from the east and had not its origin in Egypt.

Herodotus, known in the West as the father of History, was born in Asia Minor in 434 B.C. He travelled over many countries and recorded the experiences of his travels. He says: "The more learned of the Persians assert the Phoenicians to have been the original exciters of contention. This nation migrated from the borders of the Red Sea to the place of their present settlement, and soon distinguished themselves by their long and enterprising voyages. They exported to Argos, amongst other places, the produce of Egypt and Asia." Chapter I. Book 1.

Prof. Larchar of Ireland says: "Some authors make the Phoenicians to have originated from the Persian Gulf." And in Pockock's 'India in Greece' we have (vide page 218), "There to the north dwelt the singularly ingenious and enterprising people of Phoenicia Their first home was Afghanistan.

I could multiply such quotations in support of my views. These lead me to conclude that from Afghanistan the Phoenicians went to the coast of the Persian Gulf, from the Persian Gulf to the borders of the Red Sea in Arabia and thence to Phoenicia, their last colony and home. I should like to observe here that they had, before their occupation of Phoenicia, colonized Egypt and the islands of the Mediterranean Sea. They had colonies in Greece and in the adjacent countries even. In fact with the Phoenicians or Panis the light of civilization travelled from the east to the west. The Phoenicians held their own civilization to be the most ancient and declared it to be thirty thousand years old. There is however no doubt that they were one of the first civilized nations of the world, if not the first, and that Phoenicia was not their first home. Instead of tracing them to their first settlements on the coasts of Arabia or Persia or in Afghanistan the historians of Europe have located them at once in Phoenicia, and hence the mistake that points to the origin of all civilization in Egypt. I would not discuss here the question whether Afghanistan was the first home of the Phoenicians or not. But I would affirm that the Panis or Panih of the Rig Veda were the same people as the ancient Phoenicians of Afghanistan.

The Meaning of the Word Go... After ascertaining the meaning of the word Pani, I take up next the Vedic word Go. The word go occurs in almost all the riks in which the word Pani is used... Prof. Max Muller has generally explained go as the rays of the Sun... It is said in 4.58.4 that the Panis kept concealed in the go three kinds of butter and the gods came to know of it. It is absurd to suppose that go which produced milk, curd and butter were rays of the sun and not cows. There cannot be the least doubt that go meant cows.

...the Western scholars, ...led by Professor Max Muller - have declared the Vedas to be nothing more than hymns in praise of Nature. Hence the difference in the interpretations of the Rig Veda by the savants of the East and the West... I accept the Vedas as a history recording the actions of men - that this - view is correct will be amply demonstrated in this treatise.

The Cause of the War... that the Panis stole the cows of the Angirás or of their friends. The Angirás defeated the Panis with the help of Indra and other powerful allies and regained their cows. I must however admit here that I am not yet certain whether the Panis stole the cows of the Angiras or the Angiras attempted to take by force the cows
belonging to the Panis, for the Angiras and their partisans would not unoften seize the cows of others: vide Suktas 6-45-24 and 6-45-32. This shows that the Angiras would ask for cows from Kavitsa and Bribu. Some of the owners would part with their cows without any objection to continue their friendship with the Angiras, but some would object and a fearful strife would ensue. … The Angiras would ask the Panis to give them their cows, but they would not do so willingly. So the Angiras sometimes took their cows by force -- vide 1-93-4. Many of the Aryan families were afraid of the Angiras and they would not oppose them. But the Panis were rich and powerful and possessed many hill forts and fortified towns: 6-45-9. So they were not afraid to defy Angiras. In riks 4-93-1 and 1-39-6 the cow is mentioned as in article of food. It is therefore evident that the Angiras were in the habit of taking beef and other meat. I have shown before elsewhere in my Bengali journal the Anjali, (Part 12, Vol. 1) that the Indian Aryans used to take animal food and intoxicating drinks, for which they fought amongst themselves I am not yet sure if the Panis were Aryans, but there is no doubt that they had a terrific quarrel with the flesh eating Angiras and their party for their cows and other cattle. It is now necessary to determine who the Angiras were. They were the principal branch of the Aryans. Rik 2-24-6 describes them as learned. Brahmanspati or Brihaspati was their leader or headman. In rik, 5-101-1 Sáyana interprets Brahmáné in relation to the caste or the family of the Brahmans or the Angiras. This would show that the Brahmans of the later days were no other than the Angiras of the Vedic period. … The Angiras were flesh-eaters whilst the Panis were cowherds. That the flesh-eaters would often oppress the herdsmen can easily be understood. The Panis prepared three kinds of articles of food from the milk of their cows. Sáyana has described them as Kheer or condensed milk, Dadhi or curd and Chrita or Clarified butter. I think the Persian Panir (cheese) is one of these three preparations. Most probably it is a modification of the first condensed milk. The article was first prepared by the Panis and so the name Panir. The Panis not only made these preparations but also traded in them, and hence their love and care of cows and other cattle. Their rivals the Angiras, however, would kill the animals for the sake of their meat. Their interests were thus diametrically opposed and they fought for the cows. I hold the Angiras to have been the aggressors. I should mention here that to make the various preparations of milk the Panis required earthen pots and therefore knew the art of pottery and other kindred arts for making the requisite tools, etc. They also knew the art of cooking. The god "Chatuh Sringah" that is, having four horns, was nothing but a rod for churning milk and was used for preparing clarified butter. Another instrument was named the Dasa Yantra Utsa (6-44-24) It must have been a sort of lactometer. Different Vedic scholars have explained it differently though. There is however no doubt that the Panis knew how to cook and used to take cooked food. But the Angiras simply roasted their meat and other articles of food before taking them. This operation of roasting was known by such names as Kratu and Yajna, i.e., sacrifice. It may be that particular terms were applied as the occasions were ordinary or special. The Angiras hated the Panis and called them Akratu and Ayajna (that is men who did not perform the sacrifice), as the latter were not in the habit of roasting their articles of food. On this the custom then was to live in Gosthis that is clans or communities. The Panis formed one such clan and they were further subdivided into houses or families. Each clan or house in those days lived in what is now called a Busti in the Upper Provinces of India. The bustis or localities were known as nagars or towns…protected by walls or trenches around them. I have already said that the Panis had many towns and forts and also an army. The clans of the Asuras, the Ilbis, the Ahis, the Bals, etc. were friends of the Panis and were opposed to the Angirás, the Agnis, the Bayuš, the Marûts, etc. The war they were engaged in might fittingly be called the first Kurukshetra war, I believe all the rising families of ancient India took part in this great fight siding with one or the other party. and I have no doubt that branches of the Dása or the primitive families also had their share in it. I take Agni, Bayu, Maru and others to represent different families or clans like the Panis. This I could prove not only, from the Rig Veda but from various other ancient works also. It is easy to see that the terms as used in the Suktas of the Vedás refer to men. Their present interpretation to denote natural phenomena or the elements in the various passages in which they occur in the Vedas, is more modern: the words originally meant families of men, but underwent a change in the course of time to acquire their present meaning. Professors Max Muller, Kuhan and others have tried to fix their meaning tracing them to their root. It should be remembered that the Vedic words had already lost their original import when their roots were formulated… … The Panis were not, however, the only trading people in those old Vedic days. Many other nations and races either singly or jointly all or most traded with the Panis in various parts of the then known world while some
families espoused the cause of the Angiras. Perhaps vide 31, 32 and 33 of Sukta 45, mandala 6, relate regarding the Brihus. These Brihus, I think, were no other than the modern Brahui or Brahoe of Beluchistan for which reference may be made to Chamber's Encyclopaedia Vol II, or Encyclopaedia Britannica, Vol. III. They were skilled carpenters. The Tvastas were a branch of these Brihus, Professor Max Muller has given an account of the Brihus in Vol. 11 of his "Chips from a German Workshop" According to him they were a family of carpenters from whom the Rhiblus also learnt the art. I think the Rhiblus who were allies of the Angiras learnt the art of carpentry from the Brihus who sided with the Panis. The fact is that all of them were men and not gods. …The Angiras were not acquainted with the whereabouts of the Panis and so sought the help of the Pushas in finding them out. The Pushas were thus the guide of the Angiras. If we eliminate the more modern and the special Suktas we shall find that the Rig Veda is a history of the Panik and the Asurik wars. The gods mentioned in them were friends of one or other of the parties engaged in the wars. They were all different branches of the ancient human race and not gods of the elements, nor deified powers of Nature.

Mutual Hostility… I have already said that the Angiras were hated by the Panis for their sacrificial rites. In fact the hatred was carried so far that the Panis appeared wherever the Angiras performed their sacrifices and caused great disturbances. The Angiras retaliated by seizing and destroying the commodities of butter and cheese of the Panis. The practice of offering up ghee or clarified butter to the sacred fire may be traced to the attempt of the Angiras to burn the ghee they obtained by Plunder from the Panis. …Jealousy and envy brought about a difference in the customs and usages of the opposing parties. I would trace the different modes of writing from right to left and from left to right to the mutual enmity of the Devas and the Adevas - the latter writing from right to left and the former from left to right. The Panis as traders had learnt early the art of writing for which the Devas disliked them. Even the Vedas remained unwritten for many centuries and continued as Srutis being committed to memory and thus handed down from generation to generation. From an aversion to writing anything written was scorned or ridiculed as after the fashion of the Panis or Panisads. Panisad would appear to be the Greek name for Pani. Hence the name "U-Panisad " or "Upanisad" derived from a dislike to writing. In very many riks the term "U" or "Uih" has an interjectional use and is expressive of an emotion of pain or scorn. I think the word Upanisad (Upanishad), is born of scorn for the Panis. It is remarkable that the derivation of this word Upanishad is not yet satisfactorily traced A reference to the authorities extant will bear me out.

The Date of the Panik War… It would at present appear, that history has not recorded any event earlier than this war, and as our early civilization is mainly related to the Panis and their times. The date of this war must be a very important factor in our research. 

I hold with the Panis that they are (of) the first of the civilized nations of the earth. If they were the first to see the light of civilization, they did also, under the guidance of Providence; spread that light among various peoples in the ancient world; in fact they carried it from one country into another either to be expelled in the end or to merge themselves in the nationality of the people with whom they came in, contact. The Panis had colonies in Afghanistan, Persia, Arabia, Turkey, Egypt and Greece, and their supremacy gained ground in one when it declined in another. It will be enough for me to say for the present that facts are on record which conclusively prove that the Panis at least visited all these countries for purposes of trade and they introduced India to other ancient countries of the world in those days.

Many are the adherents of the theory propounded … that, from Central Asia the Aryans migrated to India and then other countries. It is not easy to determine exactly who these Aryans were. I am inclined to think that originally there was no nation bearing that name. The word as used in some of the riks of the Rig Veda does not appear to refer to any particular nation. The word "Aryan" came to be used after the Phoenician War. It is probable that the Angiras and their allies were given that name for their agricultural pursuits. … After the Great War the survivors of the rival parties who were left together formed into a new nation under the name of the Aryans. The word Asura has been repeatedly used in the Rig Veda, and I have already shown elsewhere that Assyria was named after them to denote the country they lived in. After the war a branch of the great Asura clan passed over into Asia Minor and founded Assyria. In India, they, as well as their country had been known by the name of Acura.

This leads me to conclude that it was from India and not from Central Asia that the Aryans migrated into different lands using the trading ships of the Panis in their travels... The Phoenician ships sailed from the coasts of India and entered direct the Mediterranean Sea through the Strait of Suez, for in those remote days Suez was a strait and not an isthmus as it afterwards became through the silting up of the channel. The subsequent closure of the passage not only broke off the communication between the East and the West but also separated the Panis inhabiting the two quarters. Hence it was that long afterwards India appeared as a dream land to the ancient Greeks and other nations.
The Panik War had taken place long before the strait of Suez was closed. That Suez was originally a strait will be evidenced by the facts hereadduced. The present isthmus is sandy, which shows that there was a time when it formed part of the sea. Geology will bear testimony to this. The following extracts also support my view: Herodotus. Book 11, Chap. VII… "The greater part of the country (Egypt) described above, as I was informed by the priests, (and my own observation induced me to be of the same opinion) has been a gradual acquisition to the inhabitants. The country above Memphis, between the hills before mentioned, seems formerly to have been an arm of the sea!"

Ibid. Book II, Chap. X. Heliopolis forms the basis of the great delta of the Nile in Egypt. To the east and the west of Heliopolis the soil is soft and clayey which conclusively proves that it has been formed by the alluvia of the Nile and that the cities of Heliopolis and Memphis stood in the olden days on the shores of the sea. It is therefore patent - that the entire land to the east and the west in a line from Heliopolis to Memphis was under the sea, the Mediterranean and the Red Seas being connected together by the Strait of Suez. In support of this I quote Prof. Pocock who says, "The soil of Egypt, except what it has received from the overflowing of the Nile, is naturally sandy, it is full of nitre and salt."

I am further confirmed in my statement by Prof. Larcher, for he says: "If it be true, all the country from Memphis to the sea must have been formerly a gulf of the Mediterranean parallel to the Arabian gulf, the land must have been raised up little and little from a deposit of the mud which the water of the Nile carry away with them."

All this would show that there was a time when Suez was under water through which the Phoenician vessels sailed to the Mediterranean, and Heliopolis was an important port of the Panis. It was when Suez was a branch of the sea with Heliopolis on it, or before that age even, that the great Phoenician war broke out. The union between the east and the west broke off as Suez turned into an isthmus.

The Strait of Suez had nearly silted up when Moses crossed the Red Sea and the Israelites safely passed over the shallow water. According to many Moses flourished two thousand years before Christ, and it must have taken two thousand years more for Suez to have filled up. The fact that Heliopolis had then fallen into decay before the growing fame of Memphis, would support this theory. It is said that Menes, the first king of Memphis, founded the city more than four thousand years before Christ, and according to the Greeks the gods of the name of Helios reigned in Egypt long before that date extending over a period of about fourteen thousand years. There can be no doubt that these rulers of Heliopolis, the so called gods Helios, were none other than the Pani of old Heliopolis therefore must have fallen into ruins at least four thousand, if not six thousand years before Christ. It should be noted here that Heliopolis was the cradle of the Egyptian civilization of which, the Panis were undoubtedly the originators.

According to the Western scholars the Rig Veda was composed in 2000 B.C. As I have already shown the Phoenician war to have taken place in 4000 BC the Rig Veda may safely be assumed to have been 'composed' about that time. It should be remembered that the great Book took many years to compile and it is not improbable that a number of the Suktas were composed in 4000 B.C. … It is not therefore unlikely that the historical part of the Rig Veda was anterior to the Pauranic age by another two thousand years. Mr. Tilak, the well known Mahratta scholar, has, in explaining the astronomical import of a particular Sutta, demonstrated that the Rig Veda was composed six or seven thousand years before Christ… if not earlier.

Conclusion… With a few words more I shall conclude the subject. In every nation or race, old or new, civilized or uncivilized, war-songs have been handed down from generation to generation. The small stock of songs that the wild hill tribes possess is only a collection of war-songs Colonel Todd's history of Rajasthan is based on such songs. In fact the songs of Bhâts or eulogists, so well known in this country were current even in the Vedic age, and I have no hesitation in affirming that in war-songs and songs of victory the Rig Veda had its origin, at least they form the bulk of the great work. The old war songs of ancient India composed the true Rig Veda and many other songs on various subjects came to be added to them subsequently. The Rig Veda is thus not a collection of hymn and anthems but of war songs recording the primitive history of the world.

I have in the previous section already mentioned the city of Heliopolis of Egypt. In Greek "Heliopolis" means "the city of the sun. In India also there was an ancient city of that name which would appear to have belonged to some family of the Panis. A city or town in those days would be named after the family or clan that inhabited it, and so the clan of the Heliopolis named their towns after their own wherever they went. This I conclude from the name Ilibis which occurs in the Rig Veda, the word being only another form of Heliopolis. All the towns of the name of Heliopolis - in India, in Egypt, or elsewhere were founded by the Ilibis.

Modern Morea in Greece had for its ancient name Peloponnesus which I think originally meant palli or residence of the Panis. That Greece was not unknown to the people of ancient India has been very ably shown by Prof. Pococke in his work "India in Greece." In fact the fame of India was carried throughout the ancient world by such races as the Ilibis, the Panis, the Bals, the Asuras and others.
If may be safely affirmed that Balkh, Baalbek and other ancient cities bearing similar names were founded by the Bals. We know from the Rig Veda itself that the north west of ancient India was inhabited by these races who used to fight amongst themselves. The Rig Veda is therefore not only a history of ancient India but of the entire ancient world, and so the whole human race is interested in its correct and proper exposition. And as more light is thrown on the subject new truths will be discovered in the various branches of human knowledge. For this purpose it is necessary that the great work should be translated in the different languages of the world.

When in the old days the isthmus of Suez was a strait connecting the Red Sea with the Mediterranean not only was there an exchange of merchandise between the countries on either side but also of thoughts and experiences. With the closing up of the passage such exchange ceased and the nations and races grew up independently each in its own way, the western nations making rapid progress in material prosperity and the eastern in spiritual.

…As Bháts or eulogists in the present days sing in praise of heroes and dynasties, so in the old days the Rig Veda was sung by the Rishis or sages and the assembled people heard with rapture the glories of their forefathers. In explanation of the discontinuance of the Vedic songs and psalms in India I can only say what I myself think on the subject. In many places of the Rig Veda mention is made of bovine food which the antagonists of the Panis were in the habit of taking. I am not sure if the word at first meant cattle generally, but it is certain that subsequently it represented the cows only. And it is easy to conceive how the study of the Rig Veda came to be interdicted as containing obnoxious passages when cow-killing was considered a great sin at least in the Pauranic age. In fact the Rig Veda fell into disuse with the introduction of the worship of the cow, nay the unfortunate householder who dared to possess the work was cursed to death from thunder and lightning. The result was that at last not only the doomed Rig Veda, but the entire Vedas fell into oblivion leaving behind only an unshaken veneration for them in the minds of people of the country.

Professor Sergi holds that the ancient civilization of Europe is derived from the coasts of Mediterranean and he doesn’t accept the theory that the Aryan civilization was the first and most ancient in the scale. I believe I have been able to show in this examination of the Rig Veda -- which is a repository of facts not action - that it was not from Central Asia, as is ordinary supposed, but from India - the land of Ilibis, the Panis, the Asuras, the Angiras and others - that the light of civilization spread far and wide to wake up the whole world to progress and enlightenment.

Appendix…The Phoenicians derived their name from Phoenicia, meaning the inhabitants of Phoenicia. The diphthong oe in the word shows that with the sound of o (as in order) it should read as Phonicia and with the sound of e as Phênícia. It is thus clear that by some the word was pronounced as Phênícia, and Phonicia had its origin in Phonis. The pronunciation of P and Ph are so closely allied that it is not un-often that the one takes the place of the other Ph is P hard. The conclusion therefore is that Panis is only a different form of Phonis and the Panis of old were known as the Phoenicians in later days. In fact the word Phoenician has sprung from the word Panis which was the original name of the race. The country inhabited by the Panis came to be known as Pânisé, Pânisia -- transformed into Phônícia or Phoenicia, and as time went on the inhabitants of Phoenicia were called Phoenicians instead of Panis.

Two eminent scholars of the day have already expressed their opinion of the subject of this treatise regarding the historical aspect of the Vedas. I append them below as they may encourage others like me in this interesting study.

Translation of a letter in Bengali addressed to the author by Mr. R. C. Dutt, member of the Indian Civil Service:
I have read your essay on the Panic War. I am glad to see the scholarship and research you have brought to bear on the subject.
I see nothing improbable in the theory that there was a race called Pani or Panis, that the Indian Aryan seized their cows and that many of the suktas of the Rig Veda were composed to record historical events. In fact your exposition seems more plausible than that of Prof. Max Muller. But I am unable to decide which of these two expositions is correct: - indeed I cannot say if it is possible to come to a decision on the subject after so many thousand years…
Sd. Romesh Chunder Dutt

…The following appeared in the columns of the Indian Mirror (Calcutta), of the 22nd May 1902, from the pen of the eminent Sanscrit scholar Prof. Satis Chandra Acharya Vidyabhusan M. A. of the Presidency College (Calcutta):
" It was nearly ten years ago that I marked with surprise several passages in the Rig Veda (as for instance, in Mandala VI, Suktas 53) where the word Pani repeatedly occurred. Looking into the commentary of Sayanacharya, I found the word Pani interpreted as Vanij, a merchant. In the Chapter on Unádi suffixes in Panini’s Sanskrit Grammar, the word Vanij was found to be derived from the root Pan. I then suspected that the word Pani, meaning a merchant and occurring in the Rig Veda, might refer to the Phoenician race. Eventually I gave expression to the fact
from the Ionian. Indeed, even today many foreign peoples use this material. In the temple of Ismenian Apollo at Theba in Boeotia I have myself seen cauldrons with inscriptions cut on them in Cadmean characters, which went to the far corners of the Mediterranean. Phoenician alphabet is the ancestor of the Greek alphabet and, hence, of all Western alphabets. The earliest Phoenician inscription that has survived is the Ahiram epitaph at Byblos in Phoenicia, dating from the 11th century BC and written in the North Semitic alphabet. The Phoenician alphabet gradually developed from this North Semitic prototype and was in use until about the 1st century BC in Phoenicia proper. Phoenician colonial scripts, variants of the mainland Phoenician alphabet, are classified as Cypro-Phoenician (10th-2nd century BC) and Sardinian (c. 9th century BC) varieties. A third variety of the colonial Phoenician script evolved into the Punic and neo-Punic alphabets of Carthage, which continued to be written until about the 3rd century AD. Punic was a monumental script and neo-Punic, a cursive form. Following is the account from Herodotus on the origins of the Greek Alphabet in words of Herodotus. (5.58-61) from Herodotus, The Histories, transl. Audrey de Selincourt, Penguin Books, 1972. ISBN 0-14-044034-8...

Repulsed from Sparta, Aristagoras went on to Athens, which had been liberated from autocratic government in the way which I will now describe. Hipparchus, the son of Pisistratus and brother of the despot Hippias, in spite of a vivid dream which warned him of his danger, was murdered by Harmodius and Aristogiton, two men belonging to the family of the Gephyraei; - the murder, however, did the Athenians no good, for the oppression they suffered during the four succeeding years was worse than before. Hipparchus had dreamt, on the night before the Panathenaic festival, that the tall and beautiful figure of a man stood over his bed and spoke to him these obscure and riddling words:

O lion, endure the unendurable with enduring heart;  
No man does wrong and shall not pay the penalty.

At dawn next morning he was seen communicating his dream to the interpreters; but later he put it out of his mind and took part in the procession, during which he was killed. The Gephyraei, to whom the two men who killed Hipparchus belonged... I have myself looked into the matter and find that they were really Phoenicians, descendants of those who came with Cadmus to what is now Boeotia where they were allotted the district of Tanagra to make their homes in. After the expulsion of the Cadmeans by the Argiva, the Gephyraei were expelled by the Boeotians and took refuge in Athens, where they were received into the community on certain stated terms, which is excluded them from a few privileges not worth mentioning here. The Phoenicians who came with Cadmus - amongst whom were the Gephyraei - introduced into Greece, after their settlement in the country, a number of accomplishments, of which the most important was writing, an art till then, I think, unknown to the Greeks. At first they used the same characters as all the other Phoenicians, but as time went on, and they changed their language, they also changed the shape of their letters. At that period most of the Greeks in the neighbourhood were Ionians; they were taught these letters by the Phoenicians and adopted them, with a few alterations, for their own use, continuing to refer to them as the Phoenician characters - as was only right, as the Phoenicians had introduced them. The Ionians also call paper 'skins' - a survival from antiquity when paper was hard to get, and they did actually use goat and sheep skins to write on.

Indeed, even today many foreign peoples use this material. In the temple of Ismenian Apollo at Theba in Boeotia I have myself seen cauldrons with inscriptions cut on them in Cadmean characters - most of them not very different from the Ionian.
Bali Yatra literally means "journey to Bali". This festival is held in Orissa, particularly in the city of Cuttack, to mark the day when ancient Sadhabas (Oriya mariners) would set sail to distant lands of Bali, as well as Java, Sumatra, Borneo (all in Indonesia), and Sri Lanka for trade and cultural expansion. Orissa Review * November - 2007 …

Orissa province, known as Kalinga in ancient times, was commanding a very high position in the maritime activities of India in the past. Brave and adventurous Kalinga sailors were making daring voyages to different far-off lands of the world and had maritime contacts with Roman Empire, Africa, Persian coast, Arabian countries in the West and China, Japan, Siam, Champa, Burma, Ceylon etc in the East. Besides, the countries with whom the people of Kalinga maintained enduring commercial and cultural relationship were the islands of Java, Sumatra, Bali and Borneo collectively known as Suvarnadvipt or modern Indonesia. Orissa's glorious maritime past has been proved from the excavated materials like Roman coins, Kushan coins, Chinese ceramic sherds found from different parts of Orissa in the recent past. Some socio-religious festivals prevalent in coastal Orissa also provide vital information about Kalinga's glorious maritime heritage. Festival of Baliyatra on Kartika Purnima (full-moon day of the month Kartika ie. Oct-Nov) is one of them on which 'Boita Bandana' (ceremonial send off to the merchants sailing in boats) festival is observed throughout Orissa. Even now toy boats lit up with candles are floated ceremonially by the women-folk of Orissa on all available water courses in the same fashion in which the ladies of yore used to send their men on voyages wishing them well.

Baliyatra literally means a 'Voyage to Bali'. And it also suggests a festival connected with Bali. But people of Orissa, on this auspicious day, become nostalgic about their past associations with Bali and the glorious maritime tradition of trans-oceanic voyages they undertook to South East Asian countries. Large number of men, women and children attired in colourful costumes throng all water bodies carrying tiny boats made up of banana peels or paper or solapitha with lighted lamps inside to launch them on the gentle oceanic voyages they undertook to South. Ululations by women and occasional burst of crackers. Oriya women perform the rite of 'Boita Bandana' to evoke the memories of the voyages of adventurous Kalingans of yore and create a truly romantic mood. Bali of Indonesia and Kalinga (Orissa) of India have influenced each other's culture to a great extent. There are many similarities between the culture and life-style of the people of these two countries. Both Bali and Orissa boast of their culture, tourism, graceful dance forms, art and handicrafts, temples and monuments, distinctive style of architecture and tie-dye technique, elegant textile designs etc.

Baliyatra festival of Orissa has some parallel with 'Masakapan Ke Tukad' festival of Bali where similar floating of toy boats in memory of maritime ancestors is made. Likewise 'LOYKRATHONG or LOY Brah Pradip' festival of Thailand consisting of ritualistic floating of boats in the month of December has similarity with Orissan custom.

On Baliyatra festival of Kartika Purnima an Oriya lyric is usually recited ie. 'Aa-Ka-Ma-Bai, Pana-Gua- Thoi'. Aa-Ka- Ma-Bai connotes the month of Asadha, Kartika, Margasira and Baisakha of Oriya calendar. While the period from Asadha to Kartika (July - September) was the season of outgoing voyage and Magha to Baisakha was considered to be the season of return voyage. Apart from other places of Orissa, Baliyatra is celebrated with much pomp and grandeur in the historic city of Kartika Purnima. Some opine, Oriya Sadhabas (sea traders) were sailing off to Bali on this auspicious day at the end of the turbulent monsoon season for which it is named as such. Others say, Sri Chaitanya, the great Vaishnavite Bengali Saint, first landed in the soil of after crossing the sand-bed (Bali) of Mahanadi river on his way to Puri on this auspicious day. Lakhs of people congregate in the famous Baliyatra festival of innumerable varieties of goods are bought and sold. People also enjoy boating on the river Mahanadi with friends and relatives in the moon- it night during this festival.

Though the ancient ports in Orissa coast have become inactive due to gradual silting of the river mouths and maritime trade is almost extinct, yet the racial memory still preserves the past tradition through annual celebration of Baliyatra. This festival is still celebrated throughout Orissa as a commemorative ceremony of the past glory.

Baliyatra festival is also associated with legend 'Taapo' and rituals like 'Bhalukuni Osha' and 'Badasha', Akasadipa festival which speaks volumes of Orissa's glorious maritime heritage. While 'Khudurukuni Osha' is observed on each Sunday of Bhadraba month by un-married girls to worship Goddess Maa Mangala for the safe return journey of the family members from sea, 'Bada Osha' is linked with the boat making tradition of yore. Similarly, 'Akasadipa' festival is celebrated to remember the artificial light houses along the coast of Orissa, legend 'Taapo' is deeply
associated with Baliyatra festival which preserves in race memories the romantic stories of young maidens waiting for the return of their sailor brothers. To revive and refresh the memories of Kalinga's maritime glory, a boat expedition was organized on the Kartika Purnima of 1992. History was recreated when seven member crew on board a 13 meter long yatch sailed for Bali from Paradeep port of Orissa retracing the ancient trade route of Kalingans.

The flag off ceremony of the expedition was held at Paradeep port on 10th November 1992, the day of Kartika Purnima. 'Boita Bandana' ballet, evocative of ritualistic send off of the merchant ships of the past was performed amidst ululations and blowing of conch shells by women. Thousands of people cheered the sailors of sending out decorated yatch, INS SAMUDRA before dawn which revived the old tradition as a measure of goodwill for the people of Indonesia and to promote tourism. The event, a modest attempt to rediscover the cultural ties between two countries, drew the attention of national and international media to a great extent. The yatch, INS SAMUDRA, covered a distance of 5810 nautical miles over a period of about 17 weeks highlighting the glorious trans-oceanic voyage of Kalingans. The expedition witnessed a 'grand finale' at Bali of Indonesia where a cultural festival having seminars, exhibition and presentation of Orissan performing arts were held for three days. An attempt was made to recreate the ethos of Orissan culture through presentation of its dominant styles of architecture, handicrafts and folk dances so that Indonesian people could get a glimpse of the art form of this culturally important state of India. The spirit of enterprise and adventure was remarkable among the people of Orissa in ancient times, who cherished the ambition of founding colonies in distant lands of South East Asia and Ceylon. Kalingan Sadhabas (sea-traders) were a prosperous community having trade and commerce link with many countries of the world. The festivals like Baliyatra, rituals such as 'Khudurukuni Osha', 'Bada Osha' and legend 'Taapoi' reminds us the maritime glory of ancient Orissa. Those glorious days are now gone but the memory is still alive.

The Sanskrit Dialect Known as English… Written by Neil 'Kalia' Robinson

In western curriculum there is a tendency to exclude Sanskrit as a root to the English language. Numbers and alphabet are categorized as Roman or Arabic. There is however recognition of the Indo-Aryan or Indo European language group which Sanskrit is admittedly an elder member. How important is the role of Sanskrit in regards to world languages and in this case English, possibly the most dominant language in the modern world? It is imperative to note that the English language, except for the current written alphabet, is as close to ancient Sanskrit as Hindi, Bengali or any other dialect from India. And, yes!!! English numerals are Sanskrit not Arabic or Roman. It is helpful to understand that many English words have no intrinsic denominator without application or aid of Sanskrit.

The compound word San-Skrit, San; meaning whole, equal, complete, total or amount and Skrit; meaning script, scribe etc. Thus reveals the common basis and subtle collusion of English words to be non different than Sanskrit i.e. San; Sum, some, syn, same, sane, saint etc. all these English words meaning either whole, total, equal or even. To opine that in time Sanskrit developed its refined status from a earlier more crude form of the Indo-European or other language family is herein questionable due to the vivid, concise depth of Sanskrit syllabary and antiquated references

An example is given that the Name for the human race "Man" has come from "Manu" (Manoah, Noah, Nuh),… The word "Man" has no sufficient origins given in English. According to Vedic chronology the story of Manu stretches so far into antiquity that it no longer finds cohesive analogy in English literature, except perhaps in form of the Biblical story of Noah.

In United States of America we have no monarchy so the title "King" can only refer to periods and places where it actually did or currently exist, such as The "Queen" of England. Yet we still use the word "King and Queen" in North America, because in the past it was used frequently in reference to actual monarchy. Even though there are no lions in England the Kings where still known as lion-hearted. Coats of arms often portrayed lions attributing the qualities of the lions to the kings such as courage, strength, chivalry, generosity and resourcefulness.

The old English spelling of King is "Cing" As in ancient Sanskrit appellation King, Cing, Singh, Simha or Simba (Swahili) for lion meaning powerful chief or leader.
The English language, full of such descendants perceived directly in relation to its sister dialects, Hindi and Bengali, is no further remote from Sanskrit. Apparently Sanskrit similarly supplies integral structure and identifying roots of English.

Could the very word "Sanskrit" claim what it may well be a "Samskrit" or "complete alphabet" of a universal language originating from the subtlest realm of consciousness?

Even Professor Max Mueller had to acknowledge the greatness of the Devanagari script admitting its very perfection and realizing its antecedent superiority. Vedic Sanskrit of Ancient India very possibly may contain the "perfect" contributing factor providing spiritual and metaphysical roots and reason to many branches of global languages.

Vedic Dravidian Gold Mining and Trade in Ancient Africa… Written by Vedic Empire…

Dravidian Gold Mining and Trade in Ancient Komatiland …'South Africa is denied its rich cultural history'. Contemporary history textbooks start the recorded history of Southern Africa with the arrival of explorers and settlers from Europe in the seventeenth century, with a few notes on Portuguese explorers a century earlier; in the more remote areas prehistory lasted into the nineteenth century. Not so, says Cape Town historian Dr Cyril A. Hromnik, whose vast body of research takes our history back more than 2000 years. Citing pervasive influence from India over the millennia, he also offers compelling explanations for many of the unanswered riddles in the region.

Text by Maré Mouton … http://www.villagelife.co.za/NewFiles/15_hromnik

Were Indians the first colonists in South Africa?... http://cosmologicaljourneys.com/pdf/Chariot%20for%20cj.


Dravidian Gold Mining and Trade in Ancient Komatiland …Cyril A. Hromnik …Mgwenya College of Education, KaNyamazane, Republic of South Africa

This paper examines the background of the ancient gold miners of the Eastern Transvaal and Swaziland by making systematic use of oral tradition and the early Indian scriptures, Jataka stories, and Tamil literature. It traces the roots going back to the early Dravidian seafarers and reflects on their navigation skills and lust for gold in distant lands.

There is one researcher that is unlikely to have been heard of... He has an extremely idiosyncratic view of the region, but I know of no one who has done more extensive research, or who has a better command of the languages involved. His name is Cyril Hromnik. He lives in Cape Town, and works on a sort of full-time amateur basis, although he has a PhD from Syracuse Univ. on Goan-Mozambiquan contact. He speaks/reads Portuguese, Tamil, Swahili, English, with some Dutch, German and French, not to mention his native Slovak, and a bit of Russian! He can 'sound out' material in Hebrew and Arabic scripts as well, although he does not read these languages. He has been possessed for the past 15 years with the idea that there was a significant Indian presence in southern Africa, people who were mainly speakers of Dravidian languages and early Shivites by religion. His 'hypothesis' is that they were a significant enough presence to have been responsible for the construction and workings of many of the ancient gold mines in SA, Moz. and Zimbabwe region, and that they also were responsible for some of the stone work as well. They were traders and miners, primarily, and were responsible for the early gold work in Africa that supplied India and the far East, as well as Arabia. When the trade in the Indian Ocean collapsed after early European intervention, some stayed in Africa and blending in eventually with the locals, and some returned, by then looking rather more African than Indian. There is a certain cultural logic, since he argues that they traded animals and animal products from India for gold and ivory from Africa. Since one cannot get married in India without gold, nor in Africa without cattle, there is certainly strong motive on both side. It is clear that there were people recognised as 'Indian' in the southern African region when Europeans first appeared (1460s-1700s), and it has always been a vexed question why they were there, if they were 'really there' or just figments of Portuguese imaginations (but Portuguese and Dutch were pretty clear about these things in all other instances we know about). In any case, Hromnik has 15 years of notes, and has done extensive archaeological survey work, but published very little. There is one book that might be interesting… Cyril A. Hromnik, Indo-Africa: Towards a new understanding of the history of sub-Saharan Africa. Cape Town: Juta and co. ltd., 1981.

Lost civilisations...

The most popular 'alternative history' theories contend that Mpumalanga was settled by an ancient sea-faring Hindu culture 40,000 years ago. The mysterious colonists are believed to have erected temples and astronomical observatories on mountain tops and built strong stonewalled cities from which they hunted for ivory and mined the region's ample gold, red ochre and iron reserves. Archaeologist Cyril Hromnik, the leading proponent of the lost civilisation lobby, insists that the region was empty of indigenous peoples at the time, and that the legacy of the Hindu empire is still reflected in local place names, a reverence for cattle amongst African people, and in the ruins
of supposed temples, observatories and cities. Hromnik, who is an academic at the University of Cape Town, conducts tours of the most prominent ruins.

Bangladesh & Russia: Ancient Vishnus Discovered… Written by Vedic Empire
The recently discovered Lord Vishnu Deities should be preserved at Mainamati Museum at Comilla along with the other artifacts of the region. Moreover, at present the National Museum does not have the space to preserve more Deities," he added.

The following news item appearing in "The Daily Star" has been interesting, as the Vishnu Deity has been found in digging of a pond. Earlier, Dr. R. Nagaswamy has pointed out in his article that there has been scriptural direction to preserve the Icon / Idol/ Vigraha / Murthy etc., by burying under the ground, throwing into pond, lake etc., so that they would be escaped from the marauding iconoclasts, fanatic followers of Islam that destroyed all Deities they found. (As the Taliban did to the world's largest standing Buddhas of Bamiyan back in March 2001.) Later, they could be recovered and installed.

In the same way, last year, a Vishnu Deity was reported in Russia. The Deity found in Staraya (old) Maina village dates back to VII-X century AD. Staraya Maina village in Ulyanovsk region was a highly populated city 1700 years ago, much older than Kiev, so far believed to be the mother of all Russian cities.

http://timesofindia.indiatimes.com/articleshow/1046928.cms

For more discussion on the topic, see: http://www.allempires.net/default.asp
The Daily Star, Saturday, July 12, 2008 07:33 AM GMT+06:00 …Published On: 2008-07-11
Pond digging leads to rare statue…By Ershad Kamol …
While re-digging his pond recently, Mongal Member at Sultanpur of Brahmanbaria Sadar-upazila found a 10th century Deity of Lord Vishnu five meters below the ground.
The night after the discovery, the so-called Magnet Party (smuggling group) of the locality offered Mongal Tk 10 lakh for the Deity. He refused the offer. He feared about the safety of the artifact and contacted the local police station to handover custody of the statue.
Meanwhile, local journalist and cultural activists contacted Asiatic Society of Bangladesh (ASB) and urged them to help preserve the Deity properly. Editor of Smatat Barta, a local daily of Brahmanbaria, Manjurul Alam said, "We thought it is our responsibility to protect our heritage from the clutches of smugglers."
Chairman of ASB Prof Sirajul Islam along with archaeological experts rushed there to have a look at the Deity. The experts claimed the five feet high and 2.6 feet wide Deity of Lord Vishnu, weighing 262 kg, is an artefact of 10th century made during the Chandra dynasty’s rule of Samatat Kingdom, now the greater Comilla district.
Renowned archaeologist A.K.M. Zakaria went to the spot to look at the artifact just after it was discovered on June 14. He said, "It is a unique piece of art made with superior quality black stone… could be made of high-quality Basalt. It is one of the finest and one of the largest artifacts discovered in the country."
"The decoration of the artifact follows the school of art developed during the Pala dynasty. However, I suspect it was made during the rule of Kalyan Chandra, of the Chandra dynasty, who ruled the ancient Samatat region during the 10th century," he added.
Zakaria said, "The halo of the Deity confirms that it was made before 11th century. However, the excess use of decorations indicates that it was not made before 10th century. Other features of the Deity follow the 10th century trends."
On why the artefact was found five metres under the ground, Zakaria said it was a practice of the ancient Hindu community to bury the image of a deity, when a part of it was distorted. Of the four hands, two hands and the nose of the Vishnu statue are broken.
Chairman of ASB Prof Sirajul Islam said, "The artefact deserves special treatment which is why we have offered a fellowship to archaeologist Mokammel Hossain Bhuiyan of Jahangirnagar University to do a comparative study on the archaeolgical value of it."
Despite locals’ demand of keeping the Deity at the National Museum in Dhaka, the artifact was taken to the Mainamati Museum, Comilla for preservation as per the decision of the Department of Archaeology under the Ministry of Cultural Affairs.

The Deity of Lord Vishnu found in Brahmanbaria.
MOSCOW: An ancient Vishnu idol has been found during excavation in an old village in Russia's Volga region, raising questions about the prevalent view on the origin of ancient Russia.
The idol found in Staraya (old) Maina village dates back to VII-X century AD. Staraya Maina village in Ulyanovsk
region was a highly populated city 1700 years ago, much older than Kiev, so far believed to be the mother of all Russian cities.

"We may consider it incredible, but we have ground to assert that Middle-Volga region was the original land of Ancient Rus. This is a hypothesis, but a hypothesis, which requires thorough research," Reader of Ulyanovsk State University's archaeology department Dr Alexander Kozhevin told state-run television Vesti.

Dr Kozhevin, who has been conducting excavation in Staraya Maina for last seven years, said that every single square meter of the surroundings of the ancient town situated on the banks of Samara, a tributary of Volga, is studded with antiques.

Prior to unearthing of the Vishnu idol, Dr Kozhevin has already found ancient coins, pendants, rings and fragments of weapons. He believes that today's Staraya Maina, a town of eight thousand, was ten times more populated in the ancient times. It is from here that people started moving to the Don and Dneiper rivers around the time ancient Russy built the city of Kiev, now the capital of Ukraine.

An international conference is being organised later this year to study the legacy of the ancient village, which can radically change the history of ancient Russia…

Russians Reveal Kailash Pyramid Mystery …Written by Evelina Rioukina, UNECE

"Nor should one ignore recent Russian studies of Tibet and the Kailas range in particular, the results of which, if true, could radically alter our thinking on the growth of civilizations. One of the ideas the Russians have put forward is that Mt. Kailas could be a vast, …pyramid, the centre of an entire complex of smaller pyramids, a hundred in total. This complex, moreover, might be the centre of a world–wide system connecting other monuments or sites where paranormal phenomena have been observed. It is difficult to explain all the available information in a short article for UN Special. I have copied in the photo below the pyramidal complex as proposed by the Russians. The idea of the pyramid in this region is not new. It goes back to the timeless Sanskrit epic of the Ramayana."

The Axis Mundi — Questions… Enigma… Mysteries…

The Axis Mundi, the centre of the universe, the navel of the world, the world pillar, Kang Tisé or Kang Rinpoche (the ‘Precious Jewel of Snow’ in Tibetan), Meru (or Sumeru), Swastika Mountain, Mt. Astapada, Mt. Kangrinboge (the Chinese name) - all these names, real or legendary, belong to one of the holiest and most mysterious mountains in the world – Mount Kailas.

Both geography and mythology play roles in the sacred significance of Mount Kailas. This holy mountain rises to an altitude of 6714 meters. It cannot compete with peaks in the nearby Himalayan range, which includes Mount Everest, and its grandeur lies not in height but in its distinct shape – four sheer faces marking the cardinal points of the compass – and its solitary location, free of neighboring mountains that might dwarf or obscure it. Mt. Kailas is regarded as the earthly manifestation of the Hindus’ mythic Mount Meru, or Sumeru, the spiritual center of the universe, the axis mundi in Buddhist and Jain as well as Hindu cosmology. The area around this great mountain is the source of four life-giving rivers; the Indus, Brahmaputra, Surlej and Karnali, which is a major tributary of India’s sacred Ganges, begin here. To further enhance the symbolic mysticism of the mountain as a sacred place, two lakes are situated at the base of the mountain. The higher lake Mansarover (one of the highest freshwater lakes in the world), is the sacred lake, and is round like the sun. The lower lake Rakhash Tal (one of the highest salt-water lakes) is the devil’s lake and has the shape of the crescent moon. The two lakes represent solar and lunar forces, good and negative energies respectively.
To Tibetan Buddhists, Kailas is the abode of the tantric mediational deity Demchog. Hindus see Kailas as the
temple of the great god Shiva, one of their most significant deities. Jains revere Kailas as the site at which their first
prophet received enlightenment. To Buddhists, Hindu and Jain pilgrims from the world over go to this holy mountain
to circumambulate. Climbing Mount Kailas is forbidden (the only person to have ever been atop the sacred
mountain is Milarepa, a 11th century Tibetan Buddhist yogi).

Long before Buddhism took root in Tibet in the 7th century Kailas was venerated by the adherents of the Bön (or
Bnpos or Bönpos), the indigenous religion of the region who maintained that the mystic region around Mt. Kailas
and the Nine-Story Swastika Mountain was the seat of all power. When viewed from the south face, a swastika can
indeed be seen. According to Bön accounts, while the circumambulation is made (anticlockwise, whereas followers
of the other religion walk in the clockwise direction) 18 powerful and enlightened teachers will appear in this con-
cluding Tnpa Shenrab, the most powerful of them, the founder of the Bön religion. He is said to have been born in
the mythical land of Olmo Lung Ring, whose location remains something of a mystery. The land is traditionally
described as dominated by Mount Yungdrung Gu-tzeg(edifice of nine swastikas), which many identify as Mount
Kailas. Legends of a mystic land were spread throughout the centuries and became of interest to philosophers,
adventurers, theologists and even… political leaders! It received many names: Shambhala, Shangri-La, etc.,
and many locations have been suggested: the Tibetan plateau, the Gobi desert, the Altai, but the Mount Kailas range is
most frequently named.

The interest has been universal. Tsar Nikolai Romanov had some connection with Tibet through the monk Badmaev,
who was himself closely associated with a highly placed Tibetan, the lama Agyan Dordzhiyev, tutor and confidant
of the 13th Dalai Lama. Dordzhiyev equated Russia with the coming Kingdom of Shambhala anticipated in the
Kalachakra texts of Tibetan Buddhism. The lama opened the first Buddhist temple in Europe, in St. Petersburg,
significantly dedicated to Kalachakra teaching. One of the Russian artists who worked on the St.Petersburg temple
was Nicholas Roerich, who had been introduced by Dordzhiev to the legend of Shambhala and to eastern thought.
George Gurdjieff, another mystic who had some impact on Western thought, knew Prince Ukhomsky, Badmaev,
and Dordzhiev. Gurdjieff was accused by the British of being a Russian spy in Central Asia, a pupil of the
mysterious Tibetans. Even Marx had contacts with Tibetan lamas as did Lenin who met some of them in
Switzerland.

What were these people interested in and what attracted them to Tibet? The beauty of the mountains or the
mysticism? The desire to find the remains of lost civilizations or the desire to learn how to acquire extreme power so
as to govern the world?

Not only contacts with lamas, but even expeditions were organised in this area. What, for example, brought about
the odd juxtaposition of Tibetan lamas and German SS officers on the eve of World War II? The search for lost
remnants of an imagined Aryan race hidden somewhere on the Tibetan plateau? Or some other reason? It is known
that Nazi leaders such as Heinrich Himmler believed that Tibet might harbour the last of the original Aryan tribes,
the legendary forefathers of what was considered the German race whose Aryan leaders were supposed to possess
supernatural powers that the Nazis thought they could use to conquer the world. Ideas about an Aryan or master race
began to appear in the popular media in the late nineteenth century. In the 1890s, E. B. Lytton, a Rosicrucian, wrote
a best-selling novel around the idea of a cosmic energy (particularly strong in the female sex), which he called
‘Vril’. Later he wrote of a Vril society, consisting of a race of super-beings that would emerge from their
underground hiding places to rule the world. The Vril Society claimed to have links to Tibetan masters, apparently
drawing on the ideas of Madame Blavatsky, the theosophist, who supported the existence of super-beings in a
mystic land which she described in such well-known works as the Secret Doctrine. She claimed to be in telepathic
contact with spiritual masters in Tibet and confirmed that she was receiving this information from them.

Nikolai Roerich went to the region of Tibet where he spent several years. Depending on the source, the reasons for
his mission vary, from purely botanic studies in the region of the Gobi desert on behalf of the US Government to
political and spiritual. He may have been inspired by Kalachakra teaching and legends of Shambhala while working
at the painting of St.Petersburg temple, described above. His painting “The Path to Kailas” can be seen in the New
York museum dedicated to his work. He devoted many years to the search for this mystic land.

Many of these people were ready to believe in the existence of the super-natural in whatever form – higher
intelligence, power, or energy. This interest remains strong to this day in many countries, to find this axis mundi, the
most powerful place, the highest power, or the hidden intelligence in whatever form it exists, if indeed it does.

…The idea of the pyramid in this region is not new. It goes back to the timeless Sanskrit epic of the Ramayana.
Since then, numerous travelers, especially in the beginning of the 20th century, have expressed the view that
Mt. Kailas is too perfect to be a totally natural phenomenon, or at any rate give the appearance of human
intervention.
For example: - *In shape it (Mount Kailas) resembles a vast cathedral... the sides of the mountain are perpendicular and fall sheer for hundreds of feet, the strata horizontal, the layers of stone varying slightly in colour, and the dividing lines showing up clear and distinct..... which give to the entire mountain the appearance of having been built by giant hands, of huge blocks of reddish stone. (G.C. Rawling, The Great Plateau, London, 1905).

However, it is only fair to add that the Russian claims to have discovered in the Mt. Kailas area the highest ever... built pyramids were denied three years later by Chinese scientists in the official Chinese Press.

Of human construction or not, Mt. Kailas is one of the most mysterious, secret and at the same time one of the most holy and sacred mountains of Asia, (if not of the world) the circumambulation of which has for many centuries or possibly many millennia remained a vital pilgrimage, symbolising the life’s stages of death, purification and rebirth. Buddhists and Jains refer to the circumambulation as khora, Hindus as parikrama. A single circumambulation equals one turn of the Wheel of Life and will wipe away the sins of one’s life, twelve circumambulations will purify one’s karma for all past and future lives, enlightenment is attained after 108. Even one khora presents an extremely difficult task since the mountain is difficult of access and dangerous.

Dangers or not, some of us may dream of discovering for ourselves what there is to be seen on this mountain. Pending this adventure, I decided to speak to some of the few people who have circumambulated the mountain and recorded their personal experiences, to ask for their records and to interview them. Their replies are the subject of one of the next issues of *UNSpecial!* …January-August 2004

(With deep thanks to Mr. Wolf Scott, former Deputy Director of UNRISD, for helping me to systematise and to structure very complicated material resulted from many months of research and studies of numerous sources and private archives).