

Hebrews And Vedic Brahmins

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Hebrews And Vedic Brahmins

BY DR. SAMAR ABBAS, ALIGARH, INDIA

EDITORIAL, Jul 14 (VNN) A Review

[Editor's note: some special characters do not properly display in web browsers]

In 1979 the Oriental Institute at Baroda published a paper entitled "The Hebrews belong to a branch of Vedic Aryans." This was a follow-up to a previous article on the same topic published by the same author, Prof. Madan Mohan Shukla, in the Vishveshvaranand Indological Journal in 1976. The basic thesis of these papers is that the Hebrews represent an offshoot of Vedic Brahmins. It may be instructive to review Shukla's papers as they serve to illustrate the common origin of the Jews and Brahmins. As Shukla's papers are very difficult to obtain both within and outside India, and are virtually out of reach for laypersons, I am reproducing extensive tracts from them for reference purposes.

1. VOCABULARY

One of Shukla's strong points is the considerable vocabulary shared by Hebrew and Sanskrit. Indeed, M.M.Shukla has concentrated on providing a large list of words which are common to Hebrew and Sanskrit. Thus, he provides the following examples:

"The word, 'Sva?' means 'heaven' or 'paradise' in Sanskrit. This word, written as 'svam' may assume the form, 'Sam-yim' which means, 'sky' and/or 'heaven' in Hebrew, while it may become 'Asvah' under the influence of the principle of vowelization. Sometimes, the sound 'a' may change to 'ya' and thus, the derivation, 'Asvah' or 'Asuah' may change to 'Yasuah' which is nearer to a Hebrew word, 'Yasuah' (= salvation)... It may be mentioned that 'Appa' is a Marathi word. The derivation 'Appa' may further change to 'Abba' (p=B), which is a Hebrew word... Now let us consider the root-word 'Svas'. It may change first to 'Vas' and thence to Bas or 'Bes' which is a Hebrew word though with different meaning, ie. 'daughter'." (Shukla 1979, p.45)

He also suggests that Surios gave rise to Kurios, or Kur (ibid., p.48) Shukla notes that 'Abru' and 'Uparohita' exist in Persian and Avadhi Hindi, distinct from Skt. bhru and purohita (Shukla 1979, p.44)

Describing the process of vowelization, he notes, "the Punjabis would pronounce the words station, putra and K???a as satation, puttar, and Kishan respectively." (Shukla 1976, p.41)

Building upon this, he writes, "the word Joasava may be transformed into Joasaph, from which the derivation of the word Joseph is a simple matter. Thus we can see that the Biblical name Joseph can be derived from an ancient Indian name, jayasva." (Shukla 1976, p.42)

Continuing in this line, he notes, "Adam. This word seems to have been derived from the Sanskrit word A-dityam, from the Vedic pronunciation of this word as A-ditiam." (Shukla 1976, p.45)

In addition, "The meaning of the root-word as in Sanskrit is 'to eat', and 'to enjoy' or 'to be merry'. Hence if we pronounce the term upasana as 'upasana', then it would mean, 'Eating before God', and 'Being merry before God.'" (Shukla 1976, p.46)

Another striking similarity exists with regard to script: "Now, the Hebrew script, like those of Arabic and Kaithi, does not use the word signs to indicate the pronunciation of its consonants." (Shukla 1976, p.44).

2. PRIESTHOOD

One of the strongest points for a common Brahmin-Jewish origin is the fact that both communities have been endogamous priests from the earliest times of their recorded history: "Chosen People of God: It may also be observed in this respect that the Hebrews, as well as their Indian counterparts, Brahmins, consider themselves as the "Chosen People of God". The Hebrews started their corporate career in history as a "Kingdom of Priests"

(Exodus/19/6). Likewise, the Brahmins have also been a "Community of Priests" since the dawn of their history." (Shukla 1979, p.54)

The colonialists were the first to notice the similarity between Brahmins and Jews, namely that Brahma not only corresponds with Abraham, but that his consort Sarasvati corresponds to Sarah. Shukla also notes the story in Genesis 29, 32-33, 20/12.

3. BIBLICAL FIGURES

Citing his own work 'The Holy Bible - A Source book of Ancient Indian History', a paper submitted to All Indian Oriental Conference (1976) held at Dharwar, he notes that "We have already tried to equate Brahma, Sarasvati, Manu and Bali with the Biblical Abraham, Sarai, Noah and Peleg." (Shukla 1979, p.53) Not only that, but Shukla holds that the Jewish Laban and Brahmanic Lavana coincide:

"It is noteworthy to note in the above context that the sister of Lavana on the Indian side becomes the daughter of Laban in the Biblical account. It may also be mentioned in this respect that while Sarasvati is said to be the daughter of Brahma in accordance with the Indian tradition, her Biblical counterpart, Sarai, has been described as the sister of Abraham. In this context, we would like to remind our readers of a previous discussion of 'Svas', the root-word of the Sanskrit 'svasar' (sister) which becomes 'Bes' to mean 'daughter' in the Hebrew language." (Shukla 1979, p.54)

Equally striking is Shukla's derivation of 'Mary' from 'Matri': "the words 'Mary' and 'Mariam' could be derived from a Sanskrit word, mat?, meaning 'mother'." (Shukla 1976, p.42)

"Similarly the word, 'Mari' or 'Mary' may also be derived from Sanskrit 'Matri'." [and Shukla notes that Mary is worshipped as a mother goddess.]... "The word Adam is derived from a Hebrew word, 'Adamah' which means 'the earth'. Similarly the Skt. 'Adityam' is derived from 'Aditi' which also means the Earth. Hence the primary meaning of both the words, 'Adam' and Adityam would be 'earthly one'. (Shukla 1979, p.47)

His papers provide detailed etymologies of the word 'Abraham':

"The word 'Adam' can also be derived from Sanskrit 'Adityam' with the help of the rule of haplology also. Haplology is the name given by Bloomfield to the phenomenon where of the two similar syllables following each other, one is dropped. The word 'Adityam' will change to 'Adam' under the influence of this rule in the following way: -

Adityam -> Adatam -> Adadam (t = d) = Adam (Haplology)

It would be interesting to note here that the Sanskrit 'Adityam', represented by the same rule would change to 'Aton':

Adityan -> Aditan -> Atadan (d=t) -> Atan -> Aten /Aton (Shukla 1979, p.48) This is interesting, for it provides an Indo-European derivation for the Egyptian God Aton.

Moreover, "the Vayu Purana mentions Manu as Bharata" (Shukla 1979, p.56)

Intriguing is Shukla's derivation of Rcam: "We may consider another Sanskrit word, 'Rcam' which may become Arcam and then 'Aleichem' (r=l) which is a Hebrew word." (Shukla 1979, p.46)

Shukla also provides certain other etymologies, and repeatedly derives Adam from Adityam, and Mary from Matr (Shukla 1979, p.46) He also postulates a derivation of Gr. Adonis from Aton, and notes that Heb Adonay = Lord. (ibid., p.48).

"It can be shown that the Hebrew word, 'Elohim' can be derived from the Skt. 'Brahma':

Brahma -> Ibrahim (rule of vowelization) -> Ibrahim (rule of stress) -> Ilohim (r=l) -> Elohim

Hence the expression 'Adonay Elohim; becomes equivalent to the Skt. 'Aditya-Brahma'." (Shukla 1979, p.48)

Furthermore, he notes, "Savit? = Savitru (? -> ru) -> Sabiru (v=B) = Habitru (s=h)" -> Habiru = Habiru = PR Egyptian, Apiru, Ibru, Ibri, Ibrin." (Shukla 1979, p.51)

Another etymology is: (Shukla 1979, p.53)

Iksaku -> Issvahu (no k) -> Issahu (va -> a) -> Ishak, Isaac.

Further, Shukla writes, "It may also be mentioned here that Satarupa, the name of the daughter-wife of Manu, is also one of the names of the daughter-consort of Brahma" (Shukla 1979, p.53) From this we may note the case of Noah's daughters and Manu, the flood survivor.

Another interesting derivation is also supplied: "K???a -> Christ. We know that the Bengali pronunciation of the word Kr.s.n.a is Kriste. 'Christo' or 'Christ' is only a matter of spelling." (Shukla 1976, p.42)

Moreover, "Yehesua has been derived from a Sanskrit word, Yasasva." (Shukla 1976, p.42)

It would also appear that Jehova is also related to a Sanskrit word: "This word [Jehova] could, however, be equated with the Vedic word jahvuh, which may be considered, grammatically, both as an adjective and a proper noun. In the former sense, the word, jahv.uh has been used at least four times in the R.gveda. Thus, it has been used as an {p.44} attribute of Lord Agni (RV.3.1.12), as an attribute of Lord Indra (RV 8.13.24), as an attribute of Lord Soma (RV 9.75.1) and as an attribute of Lord Agni (RV 10.110.3)."

4. BHARATA, IBHRI, IBERIA HEBREWS

One of Shukla's most striking points is his discovery of an etymological connection between the words 'Hebrew' and 'Bharat':

"Hebrews and Rigveda: Let us first understand the real nature of the Rig Veda. As observed by Sri D.P.Mishra, "Both Devdasa and Sudasa belonged to the tribe of the Bharatas or T?tsu-Bharatas and won a number of victories over their Dasa and Aryan enemies. It is their wars and victories which have been repeatedly sung by their priests in the Rig Veda, and we have therefore no hesitation in naming it as (p.56) 'Bharata-Veda' or the Veda of the

Bharatas and the Bharatas themselves as the Rigvedic Aryans. If the Rigveda supposed to deal with the entry of the Aryans into India, we would like to argue that it deals only with the entry of Bharatas ..." 34 [34. Studies in the Proto-History of India", D.P.Mishra, p.133]" (Shukla 1979, p.55)

Further, "Bharata was the first king according to Jaina traditions" (Shukla 1979, p.56)

"Now let us consider the word 'Bharata'. This word is formed from the Sanskrit 'Bhara', which under the sway of the rule of vowelization (Prothesis), may assume the form 'Ibhar', 'Iber', 'Ibhray', 'Ibhri', 'Ibri', 'Ibrini' etc. which have been equated with the term Hebrew." (Shukla 1979, p.56) He then continues:

"[T]he Hebrews may be related to the Rigvedic Aryan tribes of Bharatas ... In this way, we can confidently say that the statement 'Rigveda is essentially the Bharata-Veda', means that it is the 'Veda of the Hebrews'. It is hence no wonder to find close similarity between the Rigveda and the Holy Bible." (Shukla 1979, p.56)

Intriguing is his statement that, "The famous V??akapi and some other allied saktas can be best understood and appreciated only in the form of the Book of Esther." (Shukla 1979, p.56) "Further discussion of the term 'Hebrew': We have mentioned earlier that another meaning of the term Savitr (the Sanskrit form of the term Hebrew) is Brahma?a. Now let us consider the word 'Brahma?a'. If we remove the suffix 'mana' from this word, then it becomes 'Brah', which, if pronounced repeatedly, gives the word, 'Habra' which is nearer to the word 'Hebrew'. Also that, both the words, written without vowel signs, would give 'BRH' and 'HBR' respectively. The similarity is evident.

It would be interesting to note another Sanskrit word, 'vipra' (a synonym of 'Brahma?a') in the same connection. The word 'vipra' becomes 'Ipar' in colloquial Marathi. Now consider the word 'Ipar'. This word may assume the forms 'Iber' (p=B), Ibri, Ibhray, Ibrani etc. and, on being subjected to the reverse operations of the rules of prothesis and Anaptyxis in succession, would reduce 'Pr' to 'Prm', which we have already shown to be the [other form] of Hebrew'. This leads us to the conclusion that the Hebrews can be identified unhesitatingly with these Indian Brahmins who had migrated from India in the very early dawn of the Vedic period." (Shukla 1979, p.54)

The rule of prothesis Shukla describes as the process of vowels developing before consonants, eg. Skt. rudhira, rajah, laghu, nr, nakha, naman which he claims led to Greek eruhros, erobos, elakus, aner, onuch, onoma (ibid, p.44). The rule of anaptyxis is the insertion of vowel between combination of words (ibid, p.44).

Also, in both Avestan and Avadhi Hindi, the words Manthara and Manthra are used, and not the Sanskrit mantra (Shukla 1979, p.47).

Finally, he notes, "We have derived the word 'Hebrew' from the Sanskrit word, 'Savit?' (Shukla 1979, p.52)

More controversial would be Shukla's following statement:

"On the basis of the above since some similarity of Jews and Arabs Sabaeans

5. CUSTOMS

Describing the strength of his evidence, Shukla notes, "Sometimes, these evidences become so strong as may lead one to suspect that the Hebrews might have really been an offshoot of Vedic Aryans." (Shukla 1976, p.41)

Some of his strong evidence relates to common customs:

"It may also be mentioned here that like a devout Jew, a devout Hindu is also required to pray three times a day, morning, afternoon and evening (traikalika-sandhya)

To cite still another similarity in religious practices between the Hindus and the Jews, Hayyim Schauss notes in his Jewish Festivals, p.64: "When all is ready, the Samaritans form groups about the {p.47} sacrificial animals, and after uttering the prescribed blessings, fall upon the roast meat, pulling it hastily to pieces with their hands. Portions are brought to the women and children in the tents. Everybody eats rapidly and in twenty minutes all that is left is a mound of bones."

Here it is worthwhile to note: (a) Though turned largely vegetarians now, the Brahmins of India present almost similar scenes of eating hastily in their religious and ritual grand-feasts.

(B) Like Hebrews, the Hindu womenfolk also sit in seclusion to eat their share in their public feasts.

© Any person, who eats too rapidly (hurridly, impatiently), or too much, is called a 'haboru' in the Hindi language, particularly in the Avadhi dialect.... The resemblance between the words Hebrew and Haboru is particularly striking" (Shukla 1976, p.46-47) "there is a strong case to suspect or speculate that either the Hebrews really belong to a branch of Vedic Aryans, or that they had been in direct touch with the latter at some remote and unrecorded period of their history." (Shukla 1876, p.47)

6. ANTHROPOLOGY

Citing evidence from anthropology for his thesis, Shukla notes:

"The above discussion also leads us to the conclusion that the term 'Bharatavarsa' (= India) actually means 'the land of the Hebrews', a conclusion which is fully supported by the observation of Prof. S.K.Chatterji that, "the third Mediterranean strain, the so-called 'Oriental' one, commonly mis-called the Semitic or Jewish, with a pronouncedly long nose and fair in skin, is found in the Punjab, in Sind, in Rajputana and in Western UP, and in other parts of India" [R.C.Majumdar, ed. Vedic Age, 1965, p.145-6]" (Shukla 1979, p.57)

To this we may add the brachycephaly common to both Jews and Brahmins.

7. SABEANS

Shukla agrees with the generally accepted concept of a common bond between Jews and Sabaeans or Yemenites:

"Now, let us consider the word, 'Sabean'. We have already mentioned that 'Savi' is the root-word of the term 'Savit?' and hence the term 'Sabean' can be shown to be the equivalent of the word, 'Savit?', ie. Hebrew. What we mean is that the Sabean and the Hebrews were 2 twigs of the same branch." (Shukla 1979, p.55)

8. COW-WORSHIP

It may be instructive to cite additional facts in favour of the common origin of Jews and Brahmins which have arisen after Shukla's work. One striking common feature linking Brahmins with Jews is that of cow-worship. When Moses descended from Mt. Sinai, he found the Jews worshipping the golden calf. Likewise, "Ex. xxxii. attributes the making of a golden calf to Aaron at Mount Sinai," and "Jeroboam, in making the sanctuaries of Beth-el and Dan the recipients of his royal patronage, placed in them images of Yhwh made of gold in this calf form, the fame of which went far and wide (compare I Kings xii. 23; II Kings x. 29; II Chron. xi. 14, 15)." (Jastrow Barton 1906) Cow-worship was common amongst Hebrews:

"Among the Hebrews, as among the other agricultural Semites, the bull was associated with deity in a sacred character (see Ox). The form in which this thought found expression in Israel was in their representation of Yhwh by an image of an ox or bull made of gold (compare I Kings xii. 28)." (Jastrow Barton 1906).

There was also a "representation of Yhwh by an image of an ox or bull made of gold (compare I Kings xii. 28)." Finally, "the twelve oxen on which rested the great laver in the Temple of Solomon (I Kings vii. 25; II Kings xvi. 17; Jer. lii. 20) are regarded as evidence that there was some sacred character attached to the bull," [ibid.].

The sacredness of the cow is likewise a fundamental part of Brahmanism:

"Dying, without the expectation of a reward, for the sake of Brahmanasand of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)" [Manu, Ch.X.62]

"I call on you the Sons of Dyaus, the Asvins, that a dark cow to my redkine be added." [Rig-Veda, Book X, Hymn 61].

"He shall not touch with his foot a Brahmana, a cow, nor any other (venerable beings)." [Apastamba, Prasna I, Patala 11, Khanda 31]

9. MOON-WORSHIP

However, in his section on "Sun-worship", M.M.Shukla has made a mistake, for it is moon-worship which links Jews and Brahmins rather than Sun-worship. Selenolatry (moon-worship) was common to both Brahmins and Jews. Sun-worship is a natural outgrowth of a cold northern climate, where the nourishing warmth of the Sun is considered the bringer of life. It is hence a characteristic of Indo-European populations, compare the Ahura Mazda of Zoroastrianism, the Mithra of Mithraism, Sol Invictus of Rome, Asshur of the Assyrians, and the Surya of the Sauras of India.

By contrast, moon-worship is a natural phenomenon of warm and desert regions, where it symbolises the refreshing coolness of the night, the opposite of the harsh and inhuman desert day. It thus arose amongst the Sumerians, where the capital was "Ur, the central home of the Semitic moon-cult" (Waddell 1929, p.388). The Old and New Testaments bear ample testimony to selenolatry amongst Hebrews (Deut. xxxiii. 14; Jer. vii. 18, xlv. 17; Job, xxxi. 26-27; Judges viii. 21, 26; Isa. iii. 18; Cant. vi. 10; Ps. lxxii. 5, 7, lxxxix. 37; Isa. xiii. 10, xxiv. 23; Joel ii. 10, ii. 31; Amos vii. 5; I Sam. xvii. 14).

The Jewish Encyclopedia further demonstrates selenolatry amongst Jews:

"In Job (xxxi. 26 et seq.) there is an allusion to the kissing of the hand in the adoration of the moon ... Thus, the fact that Terah, Abraham's father, had lived first at Ur of the Chaldees, and that later he settled at Haran (Gen. xi. 31), two cities known from Assyrian inscriptions as places of moon-worship, shows that Abraham's parents were addicted to that form of idolatry ... The golden calf, Hommel declares, was nothing more than an emblem of the moon-god, which, in the Assyrian inscription, is styled 'the youthful and mighty bull' and the lord of the heavenly hosts (comp. "Yhwh Zeba'ot," which term is intentionally omitted from the Pentateuch). He assigns the same character to the two calves made by Jeroboam several centuries later (I Kings xii. 28) The close similarity between the ancient Hebrews and the southern Arabs has led Hommel furthermore to find allusion to moon-worship in such Hebrew names as begin with "ab" (= "father"), as in "Abimelech" and "Absalom," or with "am" (= "uncle"), as in "Aminadab" and "Jeroboam," because these particles, when they appear in the names of southern Arabs, refer to the moon." (Seligsohn 1902, p.528)

The reappearance of the moon is sanctified, like the entrance of the Sabbath or festivals, by the recitation of benedictions known in liturgy as "Kiddush ha-Lebanah" or "Birkat ha-Lebanah."

Sinai is likewise a centre for Selenolatry: "Those scholars who incline to establish a connection between moon-worship ("Sin" = "moon") and the monotheism of Israel ("Sinai") find a corroboration of their theory in the fact that Abram's original home was the seat of the worship of Sin." (Hirsch 1902, p.380)

'India' and 'Hindu' are likewise derived from Indu, the name of the moon-god, also called Soma. The Somanath temple in Gujarat is dedicated to the moon-god. In the name of Rama, Rama-Chandra, the suffix Chandra is derived from the Semitic 'Sin'. Parashu-rama, 'Rama with the Axe', one of the incarnations of Vishnu, is the foremost deity for many Brahmins; the Parashu-rama is derived from Param-Sin, a title of the Moon God Sin. Thus both Ramas are votaries of the moon.

Another common point shared by Jews and Brahmins is the concept of negative memories regarding "Asuras". Historians have long wrestled with this question, as to why the "Asuras" are treated with such fear in the Vedas. However, this fear of Asuras amongst Brahmins becomes understood when one considers that the Assyrians deported the Jews. If the Brahmins share a common descent with Jews, it is only natural that they preserve in their collective memory a negative conception of their oppressors. Another 'mystery' is solved.

10. STAR OF DAVID

Mysteriously, the Star of David is common to both Judaism and certain forms of Tantrism in India, as noted by Barbara G. Walker:

"The familiar design of two interlocked triangles is generally supposed to have represented the Jewish faith since the time of David, or Solomon; therefore this hexagram is known as Magen David (Shield of David), or the Star of David, or Solomon's Seal.... {p. 402} The downward-pointing triangle is a female symbol corresponding to the yoni; it is called 'shakti.' The upward-pointing triangle is the male, the lingam, and is called 'the fire' (vahni). ... Cabalists used the hexagram as Tantric yogis used it, to represent the union of God with his Female Power, Shekina, the Jewish form of Shakti-Kali."

(Walker 1983, p.401-402) The oldest undisputed example of the six-pointed star, as recorded in the Encyclopedia Judaica, is on a seal from the seventh century B.C.E. found in Sidon north of Tyre and belonging to one Joshua ben Asayahu, the name indicating that the owner was Jewish. In the Second Temple period, the hexagram was often used alongside the pentagram (the five-pointed star), and is found in the synagogue of Capernaum (second or third century C.E.). This is before the attested appearance of the Tantric six-pointed star, indicating that it is derived from the Jewish Star of David. Perhaps it was imported via Kabbalic sects. Be that as it may be, this indicates a common origin of Jews and Brahmins.

11. Conclusion

Hence, there are several features which link Jews and Brahmins, indicating a common origin. From this M.M.Shukla and his followers would have the Jews descended from Vedic Brahmins, while the present author and other researchers would have the Brahmins descended from a "Lost Tribe of Israel". Whatever the details, Shukla's detailed researches assist in the establishment of a common origin of Jews and Brahmins. We may thus conclude with the words of the Enlightenment researcher Godfrey Higgins (1772-1833):

"Now, what am I to make of this? Were these Brahmins Jews, or the Jews Brahmins?" ("Anacalypsis", Vol.I, p.771, cited in Matlock 2000, p.70)

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who are the ancestors of modern day jews. who was in babylon/iraq, who wrote the talmud. who are the priest caste/class, who control religions of krishna to krist. who created the linga/phallic/obelisk cult, who created the trimurti/trinity, who did flavius the historian of those times say created jerusalem. to me the traces of afghan families with hebrew names, indian families with hebrew names, show that they were in india also.

<http://www.studylight.org/his/bc/wfj...ok=1&chapter=1>

flavius josephus contra apion chapter 1 verse 22.

these Jews are derived from the Indian philosophers; they are named by the Indians Calami, and by the Syrians Judaei, and took their name from the country they inhabit, which is called Judea; but for the name of their city, it is a very awkward one, for they call it Jerusalem

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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04-12-2007, 06:57 AM, (This post was last modified: 04-12-2007, 06:58 AM by lovelyk.)

#2



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Brahmins, like pharisees, established a religious tyranny over ppl, divided them into castes and made themselves "superior" & 'chosen'. Established the worship of cow/bull/serpent. In old times, they sacrificed babies to the demonic entities that cabalists/magi (evil ones) believe to be the source of the power.

It was forbidden for the lower castes (locals) to even hear the vedas. if someone heard the verses even by mistake, the brahmans poured Lead into his/her ears.

Amazingly and strangely, the vedas, Puranas and other holy texts (that were forbidden for non-brahmans) mentions the worship of only ONE GOD.

Salem Kirban quotes Weishaupt gloating over his successes in a letter to Illuminatus Cato:

The most admirable thing of all is that great Protestant and reformed theologians [Lutherans and Calvinists] who belong to our Order really believe they see in it the true and genuine mind of the Christian religion. Oh man, what can not you be brought to believe?

These people swell our numbers and fill our treasury; get busy and make these people nibble at our bait.. .but do not tell them our secrets. They must be made to believe that the low degree that they have reached is the highest

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<http://altreligion.about.com/brary/gloss...ldefsyantra.htm>

the origin of the star of david.

you are right the brahmans are the oldest religious class. they are forerunner to the jews in my opinion.

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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by Georg Feuersstein, Subhash Kak, & David Frawley
Wheaton, Illinois: Quest Books, 1995
341 pages \$24.95 Tele: 1-708-665-0123

The Myth of the Aryan Invasion of India
by David Frawley
New Delhi: Voice of India, 1995
(2 / 18 Ansari Road, New Delhi, 110 002)

The Politics of History: Aryan Invasion Theory and the Subversion of Scholarship.
by Navaratna Rajaram
New Delhi: Voice of India, 1995
(2 / 18 Ansari Road, New Delhi, 110 002)

Return of the Aryans
by Bhagwan S. Gidwani
Penguin-India, 1994 (also Penguin-Canada)

Reviewed by C. J. S. Wallia

When I first heard about Gidwani's assertion in Return of the Aryans that the Black Sea and Germany's Black Forest were named in memory of dark-skinned Aryans from India, I thought his suggestion preposterous. Now, after reading the above four books, the suggested origin of these names begins to appear in the realm of the plausible.

The "standard" textbooks on India's early history, written by Eurocentric historians, have recently been challenged by postcolonial historians. Several new books question many of the "standard" assertions by presenting convincing evidence -- linguistic, literary, archaeological, geological (including recent Indo-French satellite photography), and astronomical. The postcolonialists call for a thorough rewrite of the erroneous history textbooks used in schools and colleges worldwide, including, sadly, those in India.

There never was any "Aryan" invasion of India, nor any "Aryan"- "Dravidian" war. The term "Arya" meant good, referring to quality of behavior, not race. Likewise "dasyu" referred to misconduct, not another race. The Rig Veda was composed not in 1200 B.C.; it was completed in 3700 B.C. The cradle of civilization is not Sumeria in Mesopotamia, but the Sapta Sindhu, the land of seven rivers, in northwest India. From the densely populated Sapta Sindhu, Sanskrit-speaking people migrated to Iran, Greece, and further West.

Commenting on Rajaram and Frawley, Professor Klaus Klostermaier of the University of Manitoba, writes:

"The facts referred to in this work are incontrovertible. The conclusions drawn have a high degree of plausibility. Consequently, the implications are nothing less than sensational....Rajaram and Frawley are true pioneers blazing new trails."

And so is Subhash Kak, Sanskrit scholar and computer scientist, co-author of In Search of the Cradle of Civilization, who has analyzed the astronomical code of the Rig Veda. Drawing on Kak's work and other evidence, Rajaram has established the period 4000-3700 B.C. for the composition of the Rig Veda.

The "standard" textbooks on early Indian history are an example of the adage that history books are written to reflect the views of the conqueror. In the late eighteenth century, when many Sanskrit classics, were first translated into contemporary European languages, they drew great admiration from Europe's major intellectual luminaries like Voltaire, Goethe, and Hegel. For example, G.W. F. Hegel wrote that India was "the starting-point for the whole Western world." Later, in the nineteenth century, the same Hegel dismissed the Puranas chronologies as fabrications and generally disparaged Indian history. Why this reversal? Nineteenth century European imperialism distorted European perceptions and brought forth racist attitudes. The colonized people and their culture came to be seen as inferior. Hegel's reversal exemplifies this changed perception.

However, eighteenth- and nineteenth-century European historians had to contend with a puzzling philological fact: the classical language of India, Sanskrit, and the classical languages of Europe, Greek and Latin, were closely related. In the words of William Jones, one of the earliest to make a systematic study of this resemblance, "... a stronger affinity than could possibly have been produced by accident; so strong, indeed, that no philologist could examine them all three, without first believing them to have sprung from some common source...The Sanskrit language is of wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either." An example of the resemblance: the word for ten is dasha in Sanskrit, deka in Greek, and decem in Latin. Thousands of Sanskrit words such as pitah, brahta, raja have cognates in nearly all European languages. Based on the undeniable resemblance of these languages, philologists termed them Indo-European languages.

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To detoxify yourself from the noxious Eurocentric notions injected by the "standard" history textbooks on India's cultural heritage, peruse these landmark books as soon as possible!

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To account for the common origin of Indo-European languages, several nineteenth- century European scholars hypothesized that in ancient times an invasion of India from Europe, by a people who spoke the original Indo-European language -- an "Aryan" invasion--must have occurred. In typical Eurocentric arrogance, they assumed, without any evidence, that the Aryans came from outside India. Principal among these "scholars" were Max Muller and Monier-Williams, both committed to denigrating India's cultural heritage in order to persuade Indians to convert to Christianity.

In a letter to his wife, Max Muller wrote: "This edition of mine and the translation of the Veda will hereafter tell to a great extent... the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, the only way of uprooting all that has sprung from it during the last 3000 years." Muller's purpose was to uproot Hinduism. Monier-Williams, in a speech given at Oxford to the Missionary Congress on 2 May 1877, said: "When the walls of the mighty fortress of Brahminism are encircled, undermined, and finally stormed by the soldiers of the Cross, the victory of Christianity must be signal and complete." Some objective scholars, these!

In picking a date for the supposed Aryan invasion of India by a supposed race of people, Rajaram writes: "Muller was strongly influenced by a current Christian belief that the creation of the world had taken place at 9:00 a.m. on 23 October 4004 BC. Assuming the date of 4004 BC for the creation of the world, as Muller did, leads to 2448 BC for the biblical Flood. If another thousand years is allowed for the waters to subside and for the soil to get dry enough for the Aryans to begin their invasion of India, we are left at around 1400 BC. Adding another two hundred years before they could begin composing the Rig Veda brings us right to Muller's date of 1200 BC...he used a ghost story from Somadeva's Kathasaritasagara to support this date." Some historical research, this!

Reader, to detoxify yourself from the noxious Eurocentric notions injected by the "standard" history textbooks on India's cultural heritage, peruse these

two landmark books as soon as possible!

David Frawley, author of many books on Sanskrit literature, including *Gods, Sages, and Kings: Vedic Secrets of Ancient Civilization*, summarizes his views on Vedic history, society, and geography in *The Myth of the Aryan Invasion*. Referring to the famous Battle of the Ten Kings in the Rig Veda, 3700 B.C., Frawley writes: "The Vedic war is a question of values, not race. It is a conflict between spiritual values and materialistic values, which occurs in all societies. Sometimes arya people become un-arya by a change in values, as indicated in the battle of Sudas....Even names of famous Vedic kings, such as Sudas and Devadasa have the ending of das or dasa meaning 'servant'." Sudas ruled the land of Sapta Sindhu, centered around the mighty Sarasvati river, which flowed from the Himalayas to the Rann of Kutch. After the Battle of the Ten Kings, many Indians migrated westwards into Iran and beyond.

Frawley observes that Max Muller, with his hidden Christian agenda, selectively lifted metaphorical passages from the Rig Veda to buttress his "Aryan invasion from Europe" theory. Taken in its entirety the literary evidence shows the Vedic civilization as an indigenous development.

In articles published in various journals Navaratna Rajaram, author of *The Politics of History* presents a chronological synthesis of ancient Indian civilization. One of the most interesting sections of his work is on the Sulbasutras, 3000 BC.-- mathematical manuals for the design and construction of Vedic altars. Rajaram notes that A. Seidenberg, an American historian of science, in his paper entitled "Origin of Mathematics," published in the journal *Archive for History of Exact Sciences*, 1978, "established the Sulbasutras as the basis for the mathematics in Egypt, Babylonia, and Greece. This provides a mathematically rigorous foundation for the derivation of the chronology presented in this book."

The principal author of the Sulbasutras, Baudhayana, a South Indian, "discovered the theorem of Pythagoras some two thousand years before Pythagoras. His work was known in Egypt... as early as 2700 BC. He is the first known of the world's mathematicians." This is the civilization that invented mathematics.

Rajaram proposes a chronology of ancient Indian civilization as beginning before the archaeological evidence of the Mehrgarh site in the northwest, circa 6500 BC, the earliest and largest urban site of the period in the world. This site has yielded evidence for the earliest domestication of animals, evolution of agriculture, as well as arts and crafts. The horse was first domesticated here in 6500 BC. Mehrgarh, Harappa and Mohenjodaro are peripheral cities of the great Sarasvati civilization with more than 500 sites along its banks awaiting excavation. In 4500 BC, Mandhatri defeated the people of Druhyus, driving them to the west into Iran. 4000-3700 BC was the Rig Veda period. In 3730 BC occurred the Battle of Ten Kings-- the age of Sudas and his sage advisors, Vasishtha and Visvamitra. 3600 to 3100 BC was the late Vedic age during which Yajur, Sama, and Atharva Vedas were composed. 3100 BC is the date of the Mahabharata, composed by Vyasa. At this time, the Sarasvati river lost Yamuna because of a tectonic plate shift. It was the beginning of Kali Yuga. 3000 BC was the late Brahmanic period during which early Sutras were composed. In 1900 BC, another tectonic plate shift made Sarasvati lose Sutlej. This dried up Sarasvati, causing massive exodus of people to the east -- the Ganga valley, whence arose the classical civilization of India.

With more than 50 maps and illustrations, *In Search of the Cradle of Civilization* is a comprehensive book. The book's jacket quotes Deepak Chopra: "This is a scholarly masterpiece and belongs in the home and library of every person who wishes to evolve using the wisdom of the ages." One of its best sections is on the relation between the Indus-Sarasvati and the Brahmi scripts: by analyzing statistical computer-concordances, Subhash Kak has shown that "the most frequent letters of the Indus-Sarasvati and the Brahmi scripts look almost identical and share a rather similar frequency of occurrence." Kak also found that "the texts on the steatite seals follow grammatical rules like that of Sanskrit." Although deciphering of the script remains to be done, he suggests that the Brahmi is derived from Indus-Sarasvati.

Another excellent section of this book is "The Dravidian Puzzle": the authors note that "while scholars have identified some twenty Dravidian 'loan words' in the Rig Veda, the Dravidian languages have 'borrowed' at least fifty percent of their vocabulary from (Aryan) Sanskrit." Moreover, many Dravidian scholars credit "the creation of Tamil, the oldest Dravidian tongue, to Agastaya, who figures in the Rig Veda as one of the prominent sages of his era. The Dravidian kings historically have called themselves Aryans and have traced their descent through Manu....northern and southern India share a common culture and religion... God Shiva clearly is synonymous with the Vedic God Rudra." There was no Aryan invasion, no Dravidian invasion, no Aryan-Dravidian war. Sanskrit has been shown to include elements of Munda, the language of the tribals. All three language groups are indigenous developments.

Bhagwan S. Gidwani's *Return of the Aryans*, (Penguin-India, also distributed by Penguin-Canada) a recently published 943-page novel is a highly readable account of the Sapta Sindhu culture around 5100 BC as well as the migration of the Aryans from India to the West. It is a monumental work with a cast of thousands--among them the hero of mythic birth, Sindhu Putra, the physician-sage Dhanwantar and his wife Dhanwantari.

In his introduction, the author says, "this novel will give a mosaic of a long-forgotten past to show that the Aryans did not belong to a different species, culture or race. Their cradle-grounds were the Sindhu, Ganga and Dravidian civilizations; and there is an unbroken continuity--spiritual, social and secular--between the pre-ancient civilizations of Bharat Varsha and the Aryans of 5000 BC.... The Aryans who left Bharat Varsha were not warriors or conquerors, not men of genius or madness; they were not adventurers or soldiers of fortune; and certainly, they were not religious zealots, fanatics or crusaders. These travellers simply had a dream that led them on towards the 'unreachable goal of finding a land that was pure and free from evil--and it was a road that led everywhere but finally nowhere' and at last they came to realize that there was no land of pure, except what a man might make of his own efforts."

This prodigiously researched historical novel presents a skillful exposition of the origin of writing, of mathematics, and technology (agriculture, metallurgy, boat-building, weaponry) in pre-ancient India. Particularly engaging are the chapters on the Aryans' journey from India to Mesopotamia, Egypt, Anatolia, Germany, and further west. The author gives numerous examples of rivers and places named in Sanskrit language: Hari river and Hari rath (Herat), in Afghanistan, Dana (Danube) river in Europe. The Black Sea, near where they camped for a long time and built boats, and Germany's Black Forest are named in memory of the dark-skinned Aryans from India.

In 1996, Penguin (Canada) issued a press release that this novel had won the "Most Outstanding Book of the Year" award from the historical division of the research and reference center.

I recommend these four books to anyone interested in India's cultural heritage.

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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04-24-2007, 02:58 AM, (This post was last modified: 04-24-2007, 02:59 AM by SerialExpLain.)

#5



SerialExpLain
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Posts: 3,450
Threads: 728
Joined: Aug 2006

Hebrews And Vedic Brahmins

That is how it all ties in from a metaphysical standpoint; isn't it?

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04-25-2007, 03:45 PM,

#6



synergy777
Member

Posts: 162
Threads: 19
Joined: Dec 2006

Hebrews And Vedic Brahmins

i think the planets oldest recorded culture is vedic. african influence in vedic culture is huge, as tehy were the first "indians".ther could have been cultures before, the whole atlantis/lemuria angle, also the dogon/credo mutwa, tribes identifying the star sirius etc

the culture we have today is all derived from vedic. the same structures are in every culture, and the same names. obviously the names have been translated from their vedic/hebrew origins, but that should tell you something. biblical names are not english, they are the english translations of vedic/hebrew names, also the bible etc is from where?

i think the start, of recorded histroy is africa/india. the history of these two countries is the key.

steven knapp has very good idea of the whole global vedic culture. the germans knew the vedic heritage of europe, thats why they took the whole aryan, swastika, vimanas, from india. after all why take asiatic knowledge?

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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04-25-2007, 03:53 PM,

#7



synergy777
Member

Posts: 162
Threads: 19
Joined: Dec 2006

Hebrews And Vedic Brahmins

<http://www.viewzone.com/VIEW.ZONE.html>

steven knapp, godrey higgins, gerald massey, flavius josephus=contra apinon, chapter 1 verse 22.

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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05-11-2007, 03:02 PM,

#8



synergy777
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Posts: 162
Threads: 19
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05-11-2007, 03:15 PM, (This post was last modified: 05-11-2007, 03:18 PM by synergy777.)

#9



synergy777

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Posts: 162

Threads: 19

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Hebrews And Vedic Brahmins

<http://virtualreligion.net/iho/apion.html>

FLAVIUS JOSEPHUS CONTRA APION, CHAPTER 1 VERSE 22.

22. But now it is proper to satisfy the inquiry of those that disbelieve the records of barbarians, and think none but Greeks to be worthy of credit, and to produce many of these very Greeks who were acquainted with our nation, and to set before them such as upon occasion have made mention of us in their own writings. Pythagoras, therefore, of Samos, lived in very ancient times, and was esteemed a person superior to all philosophers in wisdom and piety towards God. Now it is plain that he did not only know our doctrines, but was in very great measure a follower and admirer of them. There is not indeed extant any writing that is owned for his (15) but many there are who have written his history, of whom Hermippus is the most celebrated, who was a person very inquisitive into all sorts of history. Now this Hermippus, in his first book concerning Pythagoras, speaks thus: "That Pythagoras, upon the death of one of his associates, whose name was Calliphon, a Crotonlate by birth, affirmed that this man's soul conversed with him both night and day, and enjoined him not to pass over a place where an ass had fallen down; as also not to drink of such waters as caused thirst again; and to abstain from all sorts of reproaches." After which he adds thus: "This he did and said in imitation of the doctrines of the Jews and Thracians, which he transferred into his own philosophy." For it is very truly affirmed of this Pythagoras, that he took a great many of the laws of the Jews into his own philosophy. Nor was our nation unknown of old to several of the Grecian cities, and indeed was thought worthy of imitation by some of them. This is declared by Theophrastus, in his writings concerning laws; for he says that "the laws of the Tyrians forbid men to swear foreign oaths." Among which he enumerates some others, and particularly that called Corban: which oath can only be found among the Jews, and declares what a man may call "A thing devoted to God." Nor indeed was Herodotus of Halicarnassus unacquainted with our nation, but mentions it after a way of his own, when he saith thus, in the second book concerning the Colchians. His words are these: "The only people who were circumcised in their privy members originally, were the Colchians, the Egyptians, and the Ethiopians; but the Phoenicians and those Syrians that are in Palestine confess that they learned it from the Egyptians. And for those Syrians who live about the rivers Thermodon and Parthenius, and their neighbors the Macrones, they say they have lately learned it from the Colchians; for these are the only people that are circumcised among mankind, and appear to have done the very same thing with the Egyptians. But as for the Egyptians and Ethiopians themselves, I am not able to say which of them received it from the other." This therefore is what Herodotus says, that "the Syrians that are in Palestine are circumcised." But there are no inhabitants of Palestine that are circumcised excepting the Jews; and therefore it must be his knowledge of them that enabled him to speak so much concerning them. Cherilus also, a still ancients writer, and a poet, (16) makes mention of our nation, and informs us that it came to the assistance of king Xerxes, in his expedition against Greece. For in his enumeration of all those nations, he last of all inserts ours among the rest, when he says, "At the last there passed over a people, wonderful to be beheld; for they spake the Phoenician tongue with their mouths; they dwelt in the Solymeian mountains, near a broad lake: their heads were sooty; they had round rasures on them; their heads and faces were like nasty horse-heads also, that had been hardened in the smoke." I think, therefore, that it is evident to every body that Cherilus means us, because the Solymeian mountains are in our country, wherein we inhabit, as is also the lake called Asphaltitis; for this is a broader and larger lake than any other that is in Syria: and thus does Cherilus make mention of us. But now that not only the lowest sort of the Grecians, but those that are had in the greatest admiration for their philosophic improvements among them, did not only know the Jews, but when they lighted upon any of them, admired them also, it is easy for any one to know. For Clearchus, who was the scholar of Aristotle, and inferior to no one of the Peripatetics whomsoever, in his first book concerning sleep, says that "Aristotle his master related what follows of a Jew," and sets down Aristotle's own discourse with him. The account is this, as written down by him: "Now, for a great part of what this Jew said, it would be too long to recite it; but what includes in it both wonder and philosophy it may not be amiss to discourse of. Now, that I may be plain with thee, Hyperochides, I shall herein seem to thee to relate wonders, and what will resemble dreams themselves. Hereupon Hyperochides answered modestly, and said, For that very reason it is that all of us are very desirous of hearing what thou art going to say. Then replied Aristotle, For this cause it will be the best way to imitate that rule of the Rhetoricians, which requires us first to give an account of the man, and of what nation he was, that so we may not contradict our master's directions. Then said Hyperochides, Go on, if it so pleases thee. **This man then, [answered Aristotle,] was by birth a Jew, and came from Celesyria; these Jews are derived from the Indian philosophers; they are named by the Indians Calami, and by the Syrians Judaei, and took their name from the country they inhabit, which is called Judea; but for the name of their city, it is a very awkward one, for they call it Jerusalem.** Now this man, when he was hospitably treated by a great many, came down from the upper country to the places near the sea, and became a Grecian, not only in his language, but in his soul also; insomuch that when we ourselves happened to be in Asia about the same places whither he came, he conversed with us, and with other philosophical persons, and made a trial of our skill in philosophy; and as he had lived with many learned men, he communicated to us more information than he received from us." This is Aristotle's account of the matter, as given us by Clearchus; which Aristotle discoursed also particularly of the great and wonderful fortitude of this Jew in his diet, and continent way of living, as those that please may learn more about him from Clearchus's book itself; for I avoid setting down any more than is sufficient for my purpose. Now Clearchus said this by way of digression, for his main design was of another nature. But for Hecateus of Abdera, who was both a philosopher, and one very useful in an active life, he was contemporary with king Alexander in his youth, and afterward was with Ptolemy, the son of Lagus; he did not write about the Jewish affairs by the by only, but composed an entire book concerning the Jews themselves; out of which book I am willing to run over a few things, of which I have been treating by way of epitome. And, in the first place, I will demonstrate the time when this Hecateus lived; for he mentions the fight that was between Ptolemy and Demetrius about Gaza, which was fought in the eleventh year after the death of Alexander, and in the hundred and seventeenth olympiad, as Castor says in his history. For when he had set down this olympiad, he says further, that "in this olympiad Ptolemy, the son of Lagus, beat in battle Demetrius, the son of Antigonus, who was named Poliorcetes, at Gaza." Now, it is agreed by all, that Alexander died in the hundred and fourteenth olympiad; it is therefore evident that our nation flourished in his time, and in the time of Alexander. Again, Hecateus says to the same purpose, as follows: "Ptolemy got possession of the places in Syria after that battle at Gaza; and many, when they heard of Ptolemy's moderation and humanity,

went along with him to Egypt, and were willing to assist him in his affairs; one of whom (Hecateus says) was Hezekiah (17) the high priest of the Jews; a man of about sixty-six years of age, and in great dignity among his own people. He was a very sensible man, and could speak very movingly, and was very skillful in the management of affairs, if any other man ever were so; although, as he says, all the priests of the Jews took tithes of the products of the earth, and managed public affairs, and were in number not above fifteen hundred at the most." Hecateus mentions this Hezekiah a second time, and says, that "as he was possessed of so great a dignity, and was become familiar with us, so did he take certain of those that were with him, and explained to them all the circumstances of their people; for he had all their habitations and polity down in writing." Moreover, Hecateus declares again, "what regard we have for our laws, and that we resolve to endure any thing rather than transgress them, because we think it right for us to do so." Whereupon he adds, that "although they are in a bad reputation among their neighbors, and among all those that come to them, and have been often treated injuriously by the kings and governors of Persia, yet can they not be dissuaded from acting what they think best; but that when they are stripped on this account, and have torments inflicted upon them, and they are brought to the most terrible kinds of death, they meet them after an extraordinary manner, beyond all other people, and will not renounce the religion of their forefathers." Hecateus also produces demonstrations not a few of this their resolute tenaciousness of their laws, when he speaks thus: "Alexander was once at Babylon, and had an intention to rebuild the temple of Belus that was fallen to decay, and in order thereto, he commanded all his soldiers in general to bring earth thither. But the Jews, and they only, would not comply with that command; nay, they underwent stripes and great losses of what they had on this account, till the king forgave them, and permitted them to live in quiet." He adds further, that "when the Macedonians came to them into that country, and demolished the [old] temples and the altars, they assisted them in demolishing them all (18) but [for not assisting them in rebuilding them] they either underwent losses, or sometimes obtained forgiveness." He adds further, that "these men deserve to be admired on that account." He also speaks of the mighty populousness of our nation, and says that "the Persians formerly carried away many ten thousands of our people to Babylon, as also that not a few ten thousands were removed after Alexander's death into Egypt and Phoenicia, by reason of the sedition that was arisen in Syria." The same person takes notice in his history, how large the country is which we inhabit, as well as of its excellent character, and says, that "the land in which the Jews inhabit contains three millions of arourae, (19) and is generally of a most excellent and most fruitful soil; nor is Judea of lesser dimensions." The same man describe our city Jerusalem also itself as of a most excellent structure, and very large, and inhabited from the most ancient times. He also discourses of the multitude of men in it, and of the construction of our temple, after the following manner: "There are many strong places and villages (says he) in the country of Judea; but one strong city there is, about fifty furlongs in circumference, which is inhabited by a hundred and twenty thousand men, or thereabouts; they call it Jerusalem. There is about the middle of the city a wall of stone, whose length is five hundred feet, and the breadth a hundred cubits, with double cloisters; wherein there is a square altar, not made of hewn stone, but composed of white stones gathered together, having each side twenty cubits long, and its altitude ten cubits. Hard by it is a large edifice, wherein there is an altar and a candlestick, both of gold, and in weight two talents: upon these there is a light that is never extinguished, either by night or by day. There is no image, nor any thing, nor any donations therein; nothing at all is there planted, neither grove, nor any thing of that sort. The priests abide therein both nights and days, performing certain purifications, and drinking not the least drop of wine while they are in the temple." Moreover, he attests that we Jews went as auxiliaries along with king Alexander, and after him with his successors. I will add further what he says he learned when he was himself with the same army, concerning the actions of a man that was a Jew. His words are these: "As I was myself going to the Red Sea, there followed us a man, whose name was Mosollam; he was one of the Jewish horsemen who conducted us; he was a person of great courage, of a strong body, and by all allowed to be the most skillful archer that was either among the Greeks or barbarians. Now this man, as people were in great numbers passing along the road, and a certain augur was observing an augury by a bird, and requiring them all to stand still, inquired what they staid for. Hereupon the augur showed him the bird from whence he took his augury, and told him that if the bird staid where he was, they ought all to stand still; but that if he got up, and flew onward, they must go forward; but that if he flew backward, they must retire again. Mosollam made no reply, but drew his bow, and shot at the bird, and hit him, and killed him; and as the augur and some others were very angry, and wished imprecations upon him, he answered them thus: Why are you so mad as to take this most unhappy bird into your hands? for how can this bird give us any true information concerning our march, who could not foresee how to save himself? for had he been able to foreknow what was future, he would not have come to this place, but would have been afraid lest Mosollam the Jew should shoot at him, and kill him." But of Hecateus's testimonies we have said enough; for as to such as desire to know more of them, they may easily obtain them from his book itself. However, I shall not think it too much for me to name Agatharchides, as having made mention of us Jews, though in way of derision at our simplicity, as he supposes it to be; for when he was discoursing of the affairs of Stratonice, "how she came out of Macedonia into Syria, and left her husband Demetrius, while yet Seleueus would not marry her as she expected, but during the time of his raising an army at Babylon, stirred up a sedition about Antioch; and how, after that, the king came back, and upon his taking of Antioch, she fled to Seleucia, and had it in her power to sail away immediately yet did she comply with a dream which forbade her so to do, and so was caught and put to death." When Agatharchides had premised this story, and had jested upon Stratonice for her superstition, he gives a like example of what was reported concerning us, and writes thus: "**There are a people called Jews, and dwell in a city the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day** (20) on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening. Now it came to pass, that when Ptolemy, the son of Lagus, came into this city with his army, that these men, in observing this mad custom of theirs, instead of guarding the city, suffered their country to submit itself to a bitter lord; and their law was openly proved to have commanded a foolish practice. (21) This accident taught all other men but the Jews to disregard such dreams as these were, and not to follow the like idle suggestions delivered as a law, when, in such uncertainty of human reasonings, they are at a loss what they should do." Now this our procedure seems a ridiculous thing to Agatharchides, but will appear to such as consider it without prejudice a great thing, and what deserved a great many encomiums; I mean, when certain men constantly prefer the observation of their laws, and their religion towards God, before the preservation of themselves and their country.

ALSO THEY USED FLAVIUS JOSEPHUS TO FIND HERODS TOMB, LOL THEY DONE FUCKED UP THE NWO.

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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#10



synergy777
Member

Posts: 162
Threads: 19
Joined: Dec 2006

Hebrews And Vedic Brahmins

STAR

A very important term in the ancient world. The word, and the symbol of the star, was used as a title to distinguish high level adepts and initiates of "Judaic" cults and sects. **The Queen of Sheba, for instance, meant "Queen of the Star."** The so-called "Star of David," is really the star of the Hyksos Dynasty of kings in Egypt, that history knows as the Israelites

hyksos are indians. it called the shatkona, shiva/shakti united, like yin/yang.

<http://altreligion.about.combrary/gloss...efshexagram.htm>

hexagram is a **six pointed star composed of two overlapped triangles**, found in use by a number of faiths and cultures. Outside of the cross and the swastika, the hexagram is one of the oldest and most universal spiritual symbols.

It is associated with the Biblical Solomon, known as the Star of David in the Jewish religion.

The Seal of Solomon

In Ritual Magick, the hexagon is called the Seal of Solomon, and represents Divine Union, being composed of a female, watery triangle, and a male, fiery triangle. The traditional elemental triangles of earth, air, water, and fire are derived from the seal.

When the points of a hexagram are connected, a hexagon is formed. Kabbalistically, the hexagram represents the Sefirah Tifaret, perfection.

Hindu Shatkona

In the Hindu religion, the hexagram is called the Shatkona, and is equivalent to the symbolism in ritual magick. The Shatkona is the combination of the Shiva kona (trikona, triangle), the symbol of the **God Shiva**, representing the element of fire, and the Shakti kona, representing the element of water. Together, they **represent the union of male and female, and the heart chakra**.

<http://altreligion.about.combrary/gloss...bldefsmagen.htm>

Star of David (Magen David, Shield of David)

The Star of David is the primary modern emblem of the Jewish religion. How it came to be such is a matter of some debate. Legend has it that the emblem was used by the Biblical King David (hence the name 'Magen David,' or shield of David).

In reality, it was not associated specifically with the faith until the middle ages, when it began to appear on flags, tombstones, and synagogue decorations. It is probably not coincidental that the symbol was important to the flourishing kabbalistic tradition of the same time period. Kabbalistically, the hexagram symbolizes the six directions of space, the divine union of male and female energy, and the four elements.

The Star of David is also important in the Rastafarian and Messianic Christian religions. A Rastafarian version

<http://log24.com/blog/0305.html>

The Eightfold Way and Solomon's Seal

Introduction to Yantra

by Horia Cristescu and
Dan Bozaru

The Triangle (TRIKONA)

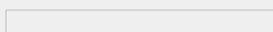
The triangle (TRIKONA) is the symbol of SHAKTI, the feminine energy or aspect of Creation. The triangle pointing down represents the YONI, the feminine sexual organ and the symbol of the supreme source of the Universe, and when the triangle is pointing upwards it signifies intense spiritual aspiration, the sublimation of one's nature into the most subtle planes and the element of fire (AGNI TATTVA). The fire is always oriented upwards, thus the correlation with the upward triangle - SHIVA KONA. On the other hand, the downward pointing triangle signifies the element of water which always tends to flow and occupy the lowest possible position. This triangle is known as SHAKTI KONA.

The intersection of two geometric forms (lines, triangles, circles, etc.) represents forces that are even more intense than those generated by the simple forms. Such an interpenetration indicates a high level in the dynamic interaction of the correspondent energies. The empty spaces generated by such combinations are described as very efficient operational fields of the forces emanating from the central point of the YANTRA. That is why we can very often encounter representations of MANTRAS in such spaces. YANTRA and MANTRA are complementary aspects of SHIVA and their use together is much more efficient than the use of one alone.

The Six Points Star (SHATKONA)

A typical combination often found in the graphical structure of a YANTRA is the superposition of two triangles, one pointing upwards and the other downwards, forming a star with six points (SHATKONA), also known as David's Star. **This form symbolically represents the union of PURUSHA and PRAKRITI or SHIVA-SHAKTI, without which there could be no Creation.**

TRIKONA



SHATKONA

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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09-23-2007, 06:19 PM,

#11



drew hempel
Posting Freak
||||

Posts: 1,011
Threads: 198
Joined: Nov 2006

Hebrews And Vedic Brahmins

The connection between the six-pointed star in Tantra and the Tai-chi symbol for Taoism is fascinating and can be understood by studying Pythagorean philosophy.

Kepler's secret symbol was an equilateral triangle with a circle inscribed and a circle circumscribed around the triangle.

The Pythagorean equilateral triangle is actually from music harmonics with 10 dots -- as the harmonic ratios 1:2:3:4.

The ratios are asymmetric so that 2:3 as the first overtone makes all the other ratios -- 3:4 resonates as a Perfect Fifth or 2:3.

I discovered that this is literally the same meaning as Yin and Yang with Yang as 2:3 turning into Yin as 3:4.

The "small universe" meditation is the 12 notes of the music scale as 12 acupressure points along the front and back of the body. The "small universe" is the foundation tantra practice in India and China as detailed in Mircea Eliade's book on yoga and also in Charle Luk's book: Taoist Yoga.

So when the West created the square root of two, using a one-to-one correspondance, then the harmonics were lost since the natural overtones were no longer infinite and this caused transduction of energy to not occur.

The full-lotus as the Star of David is actually a Tetrahedron made up of eight 2:3:4 triangles resonating as yin and yang.

For more details you can read my blogbook <http://mothershiplanding.blogspot.com>.

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09-24-2007, 01:31 PM,

#12



synergy777
Member
||||

Posts: 162
Threads: 19
Joined: Dec 2006

Hebrews And Vedic Brahmins

cheers for the info, that was all new to me. will check your blog out.

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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09-26-2007, 01:00 AM, (This post was last modified: 09-26-2007, 01:02 AM by drew hempel.)

#13



drew hempel
Posting Freak
||||

Posts: 1,011
Threads: 198
Joined: Nov 2006

Hebrews And Vedic Brahmins

Cool. I just spent the day reading Gary Synder's travel book of India. I found it in the new book section at the library but I also happened to have my Lonely Planet Guide to India book on me so I could cross-reference all the places he visited.

Synder is a very well-read and perceptive writer on India and part of his trip was with Allen Ginsburg who was obsessed with psychotropics.

haha. <http://www.amazon.com/Passage-Through-Indi...4825&sr=1-1>

What a perfect day! I sat in full-lotus the whole time and discovered that when my legs get too painful I just use my hands to suspend my body -- that way all the pressure transfers to my arms and upper chest and my legs are fine again.

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09-26-2007, 08:10 AM,

#14



itmakesmewonder

Senior Member



Posts: 532

Threads: 70

Joined: Sep 2007

Hebrews And Vedic Brahmins

The mos famous of the Vedic texts is the Bhagavad Gita which means "song of the lord"

It was originally passed on through generations by singing and reciting the long passages. Human beings were more elevated souls and had better memories then.

The fact that stone tablets, sculpture or scrolls were found doesnt show that words complex language didnt exist before that.

Also that which was material was often burnt for purification.

I think synergy you are right, it seems The Vedas is the root of all things.

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09-26-2007, 06:27 PM,

#15



synergy777

Member



Posts: 162

Threads: 19

Joined: Dec 2006

Hebrews And Vedic Brahmins

if you take this further back to lemuria and atlantis, pangea, before poleshift/climate change, an ancient catasphore from ancient nuclear war could have caused a sudden onset of an ice age-nuclear winter. also an evaporation of the earths ancient water canopy would have caused the deluge/flood. hence woolly mammoths being frozen with food on the mouth. ice ages are slow, progressive not sudden

<http://www.vaidilute.com/books/tilak...-contents.html>

THE ARCTIC HOME IN THE VEDAS

when it was warm/tropical, before the axis shift/deluge.

THE ARCTIC HOME IN THE VEDAS

Being Also a New Key to the Interpretation of
Many Vedic Texts and Legends

By

Lokamanya Bâl Gangâdhar Tilak

Poona City, India, 1903

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<http://www.vaidilute.com/books/tilak/tilak-preface.html>

PREFACE

The present volume is a sequel to my Orion or Researches into the Antiquity of the Vedas, published in 1893. The estimate of Vedic antiquity then generally current amongst Vedic scholars was based on the assignment of arbitrary period of time to the different strata into which the Vedic literature is divided; and it was believed that the oldest of these strata could not, at the best, be older than 2400 B.C. In my Orion, however, I tried to show that all such estimates, besides being too modest, were vague and uncertain, and that the astronomical statements found in the Vedic literature supplied us with far more reliable data for correctly ascertaining the ages of the different periods of Vedic literature. These astronomical statements, it was further shown, unmistakably pointed out that the Vernal equinox was in the constellation of Mṛiga or Orion (about 4500 B.C.) during the period of the Vedic hymns, and that it had receded to the constellation of the Kṛittikâs, or the Pleiades (about 2500 B.C.) in the days of the Brâhmanas. Naturally enough these results were, at first, received by scholars in a skeptical spirit. But my position was strengthened when it was found that Dr. Jacobi, of Bonn, had independently arrived at the same conclusion, and, soon after, scholars like Prof. Bloomfield, M. Barth, the late Dr. Bulher and others, more or less freely, acknowledged the force of my arguments. Dr. Thibaut, the late Dr. Whitney and a few others were, however, of opinion that the evidence adduced by me was not conclusive. But the subsequent discovery, by my friend the late Mr. S. B. Dixit, of a passage in the Shatapatha Brâhmaṇa, plainly stating that the Kṛittikâs never swerved, in those days, from the due east i.e., the Vernal equinox, has served to dispel all lingering doubts regarding the age of the Brâhmanas; while another Indian astronomer, Mr. V. B. Ketkar, in a recent number of the Journal

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of the Bombay Branch of the Royal Asiatic Society, has mathematically worked out the statement in the Taittirîya Brâhmaṇa (III, 1, 1, 5), that Brihaspati, or the planet Jupiter, was first discovered when confronting or nearly occulting the star Tiṣhya, and shown that the observation was possible only at about 4650 B.C., thereby remarkably confirming my estimate of the oldest period of Vedic literature. After this, the high antiquity of the oldest Vedic period may, I think, be now taken as fairly established.

Ephesians 6-12: For we wrestle not against flesh and blood but against principalities and powers. Against the rulers of the darkness of this world. Against spiritual wickedness in high places.

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