Rewriting Hindu History
How do they do it?

M.M. Ninan
REWRITING

HINDU HISTORY

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"LIE WELL STRUCT IS
AS GOOD AS TRUTH"

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INTRODUCTION
   I
   HELIODORUS......1
   II
   VEDIC MATHEMATICS......14
   III
   DWARAKA......33
   IV
   HARAPPA HORSE......44
   V
   RECASTING THE PAST IN INDIA......53
   VI
   CALIFORNIA SCHOOL TEXT BOOK REVISION DEBATE......57
   VII
   DATING SANKARA......66
   VIII
   ETHICS OF HINDUISM......82
HINDU HISTORY

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INTRODUCTION

Hinduism is unique in every respect. While all religions can be traced back to some one or a body of people who received revelation, Hinduism has no founder or even cannot date a period. This is because it evolved out in time in India under the influence of various nations that entered into India and became part of Indian culture and religion. Every time a change was necessary under a foreign influence, it accommodated itself and readjusted and claimed its originality. Thus evidently it can claim to be one of the oldest religions along with all other religions that can claim continuity of existence from early civilizations.
Finding themselves free from colonialism, Hinduism began to declare its national identity and a controversy on the influence of external culture was initiated. Further, more and more Hindu Evangelists began to enter America and found for themselves a fertile ground. As more and more Indians began to be naturalized in America a reinterpretation of Hinduism became necessary and began to evolve following Vivekananda to effect a parity with other major religions.

The Indus River Valley Civilization

In 1921, archaeologists discovered a flourishing civilization – Indus Valley Civilization - which dated far before the Vedic scriptures and which has no relation with Vedism. Its culture correlated with the Mesopotamian Culture. Similarities between Zoroastrianism (the ancient religion of Iran) and the Vedic religion cannot be explained off easily. Even the language of Rig Veda is same as the language of Zoroastrian Avestan Scriptures and not Sanskrit as claimed. The ancient cemeteries of Tajikistan and Uzbekistan model those of ancient Iran. Horses and Chariots which were the peculiar culture of the Hittite Aryan culture appear all of a sudden in Indus Valley all of a sudden. The initial consensus came to mitigate invasion into migration as Encyclopedia Britannica presented
“Between about 2000 and 1500 BCE not an invasion but a continuing spread of Indo-Aryan speakers occurred, carrying them much farther into India, to the east and south, and coinciding with a growing cultural interaction between the native population and the new arrivals. From these processes a new cultural synthesis emerged, giving rise by the end of the 2nd millennium to the conscious expressions of Aryan ethnicity found in the Rigveda, particularly in the later hymns.

One of the recent attempts of the Hinduism is to take one step further to assert that Hinduism was of Indian origin and instead of Indo-Europeans entering India, Indians expanded into Europe as it is doing in America today.

BBC Religion & Ethics thus states:

“Many people argue that there is now evidence to show that Muller [original proponent of the hypothesis], and those who followed him, were wrong. Others, however, believe that the case against the Aryan invasion theory is far from conclusive. The matter remains very controversial and highly politicized.’

Thus in the new historical setting a total rewriting of history became imperative for the very existence of Hinduism which is actively taken up as in all the previous ages in
history. What is given in this booklet is a trace of few such attempts giving the method of how this rewriting is done in these decades.
"An archaeological discovery proves that there were western followers of Vedic principles twenty-two centuries ago"
“An archaeological discovery proves that there were western followers of Vedic principles twenty-two centuries ago.” By Jack Hebner & Steven Rosen

Here is how the vaishanavites make this astounding claim:

I will quote

“Heliodorus was a Greek ambassador to India in the second century B.C. Few details are known about the diplomatic relations between the Greeks and the Indians in those days, and still less is know about Heliodorus. But that the column he erected at Besnagar in central India about 113 B.C. is considered one of the most important archaeological finds on the Indian subcontinent.

It is known that Heliodorus was sent to the court of King Bhagabhadra by Antiakalidas, the Greek king of Taxila. The kingdom of Taxila was part of the Bactrian region in northwest India, conquered by Alexander the Great in 325 B.C. By the time of Antialkidas, the area under Greek rule included what is today Afghanistan, Pakistan and Punjab.
The column erected by Heliodorus first came to notice in 1877, during an archaeological survey by General Cunningham. The inscription, however, went unnoticed, because of the pillar's thick coating of red lead paste. It had been the custom of pilgrims who had worshipped there to smear the column with vermillion paste. The column, Cunningham deduced from its shape, was from the period of the Imperial Guptas (A.D. 300-550). Thirty-two years later, however, when the inscription was brought to light, it became clear that the monument was several centuries older."

So much are facts.

**How does it establish that worship of Krishna was in existence?**

In January 1901, a Mr. Lake presented the inscription, along with the transliteration and translation of the ancient
Brahmi text. It is given here as it appeared in the Journal of the Royal Asiatic Society.

The original inscription:

![Image of Brahmi text]

It is transcribed as:

1) Devadevasu Va[sude]vasa Garudadhvajo ayam
2) Karito ia Heliodorena bhaga
3) Vatena Diyasa putrena Takhasilakena
4) Yonadatena agatena maharajasa
5) Amtalikitasa upa[m]ta samkasam-rano
6) Kasiput[r]asa [Bh]agabhadrasa tratarasa
7) Vasena [chatu]dasena rajena vadhamanasa

The translation is as follows:

"This Garuda-column of Vasudeva, the god of gods, was erected here by Heliodorus, a worshipper of Vishnu, the
son of Dion, and an inhabitant of Taxila, who came as Greek ambassador from the Great King Antialkidas to King Kasiputra Bhagabhadra, the Savior, then reigning prosperously in the fourteenth year of his kingship."

Another inscription is as follows:

It transcribes as:
1) Trini amutapadani-[su] anuthitani
2) nayamti svaga damo chago apramado

It translates as follows:
"Three immortal precepts (footsteps)..when practiced lead to heaven-self restraint, charity, conscientiousness."

This is supposed to prove that Heliodorus proclaims worship of Visnu.

“From the inscriptions it is seems clear Heliodorus was influenced by Vedic principles that he could be considered to be a Vaisnava, a follower or worshipper of Visnu.
Professor Kunja Govinda Goswami of Calcutta University concludes that Heliodorus "was well acquainted with the texts dealing with the Bhagavat [Vaisnava] religion."

“To our knowledge, Heliodorus is the earliest Westerner on record to adopt Vedic principles...”

“Around the turn of the century, a number of Indologists (Weber, Macnicol, and others) had noted "points of similarity' between the Vaisnava philosophy of unalloyed devotion and Christian doctrine. They had argued that Vaishnavism (worship of Visnu and Krsna) must have been an offshoot of Christianity, and cited the similarity between stories about Krsna and about Christ to further support their claim. But the discovery of the inscription on the Heliodorus column laid their speculations to rest. Here was conclusive archaeological proof that the Vaisnava tradition antedated Christianity by at least two hundred years."

**But does it?**

What God does it point to? Notice that Visnu is not mentioned directly or even indirectly. It speaks of worship of Vasudeva. It indicates Vasudeva cult in that period. The
Vaishnavites want to equate Vasudeva with Visnu and puts that in bracket in the translation. Here is the trick.

The translation is as follows:
"This Garuda-column of Vasudeva (Visnu), the god of gods, was erected here by Heliodorus, a worshipper of Vishnu, the son of Dion, and an inhabitant of Taxila, who came as Greek ambassador from the Great King Antialkidas to King Kasiputra Bhagabhadra, the Savior, then reigning prosperously in the fourteenth year of his kingship."

Krishna or Visnu is never identified as Vasudeva. Vasudeva infact was the father of Krishna who was put in prison by Kamsa. Krishnas father Vasudeva was never considered as god. Thus this Vasudeva has no connection with Krishna and Vishnu.

Now then what does it imply? There certainly was a cult of Vasudeva worshippers.

- Vasudeva simply means god of the elements (Deva of the Vasus)
The Rig Veda Mandala 1 Hymn 106 mentions the Vasus "Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress." Repeated six times.
Vasudeva could be the head of the eight Vasus.

- According to the Mahabharata, the names of the Eight Vasus are as follows:
  “Dharo Dhruvascha Somascha Ahascha Anilo Anala: Pratyooshascha Prabhaasascha Vasava: ashtou prakeertitaa:”
  Anala, Anila, Soma, Ahas. Dhara, Dhruva, Pratyoosha, Prabhaasa:
  There is a very late puranic story of how Ashta Vasus plotted to steal Sage Vashista's cow and was cursed to become humans.

- As per another account the Ashta Dik Paalakaas are considered as the eight Vasus who Guard eight directions. These eight deities- Gods ruling the eight sides are - Indra, (East), Agni (Southeast), Yama (South), Nirriti (Southwest), Varuna (West), Kubera (North) and Eesaana (Northeast). However, according to the Manu Smriti, they are: Soma, Agni, Arka, Anila, Indra, Kubera, Varuna and Yama.

  “Thus there is no Vedic root to ascribe Vasudeva to Vishnu; and of course Krishna was unknown during the period. In the later “Hindu mythology, the patronymic of
Krishna (Krṣṇa), who, according to one tradition, was a son of Vāsudeva. The worshipers of Vāsudeva, or Krishna, formed one of the earliest theistic devotional movements within Hinduism. When they merged with other groups, namely the Bhāgavata, they represented the beginnings of modern Vaiṣṇavism, or worship of Lord Vishnu. A significant 2nd-century-bc inscription at Besnagar, near Vidisha (Bhīlsa), Madhya Pradesh, refers to a column topped by a figure of Garuḍa (the emblem or mount of Lord Vishnu), erected in honour of Vāsudeva by the Indo-Greek ambassador Heliodorus, who termed himself a “Bhāgavata.” Though, in the earliest parts of the great Indian epic the Mahābhārata, the divinity of Krishna appears to be still open to doubt, by the time of the writing of the Bhagavadgītā (1st–2nd century AD), Vāsudeva-Krishna was clearly identified with the Vedic god Vishnu” Britanica Encyclopedia.

Evidently this identification of Krishna with Vishnu and by partinomic sense with Vasudeva, after the fact Krishna was called Vasudeva are attempts to identify Krishna with Vishnu and then to Vasudeva. Justification: The surname of Krishna is Vasudeva.
In Megasthenes and Indian Religion By Allan Dahlaquist explain this peculiar trait of Krishna as follows:

“If a god grows in importance, he takes over names, epithets and emblems from other gods, and it would obviously lead us sadly astray if we were to try and identify a god by means of such borrowed plumage, particularly if the attribute in questions happened to have been taken over at a later date.”

In order to bolster the Vaishnava claim they even identify Heracules the greek god with Krishna- Vasudeva.

The only witness of pre-Christian supposed “Krishna cult” comes from Megasthenes which is based on flimsly manipulation, a clever trick repeatedly used, with multiples of names given to one god with no basis..
We really have no historical record either archeologically or documentary of any Krishna who lived in India.

The earliest recorded instances of a Krishna who could potentially be identified with the deity can be found in the Chandogya Upanishad, where he is mentioned as the son of Devaki, and to whom Ghora Angirasa was a teacher. Only by the time of The Upanishads, namely Nārāyaṇātharvaśirṣa and Ātmabodha, Krishna was considered as a god and associated him with Vishnu. Both these upanishads of post Christian period.

This is clearly the expertise of the Vaishnavites showing how manipulative interpretation is employed to establish a fallacy as a truth.

The origin of the Hare Krishnas (International Society for Krishna Consciousness or ISKCON) dates back to the fifteenth century A.D. by putting the incarnation statement upside down. In forming Krishna cult, Chaitanya Mahaprabhu developed The Doctrines of Krishnaism from the Hindu sect of Vishnuism. The older Vaishnavism believed that Vishnu, the Sky god is the Supreme God, who incarnated himself at one time as Krishna to kill his uncle Kamsa.
Chaitanya Mahaprabhu (1486 - 1534), was a monk and social reformer of eastern India in the 16th century (present-day Bangladesh and states of West Bengal, Bihar, Jharkhand and Orissa of India). Sri Krishna Chaitanya was a notable proponent of Bhakti yoga.

Chaitanya Mahaprabhu and Bhaktivedanta Swami Prabhupada,

According to traditional Hinduism, Krishna was one of the Avatars of Vishnu. Chaitanya Mahaprabhu taught the reverse where. Krishna was the supreme God who had revealed himself at one time as Vishnu. However there is no incarnation called Vishnu. It is justifiable on the basis that all incarnations are God and in a wider sense everything is God since God in immanent in everything. This is the circumlocution trick. Old Vedic religion taught that all creative forces are gods and must be appeased.
But as the Christian infiltration came into the Indian continent with its concept of immanence of God in all creation, Vaishnavism found a new trick.

In 1965 Krishnaism came to America by means of Abhay Charan De Bhaktivedanta Swami Prabhupada, an aged Indian exponent of the worship of Krishna. He founded ISKCON and remained its leader until his death in 1977.

ISKON presentation of Vishnu in close parallel to Christian God
The magic of adaptive changes
II

Vedic Mathematics

"'Vedic Mathematics', originated with a book of the same name by a former Sankracharya of Puri (the late Jagadguru Swami Shri Bharati Krishna Tirthaji Maharaj) published posthumously in 1965. Tirthaji emerged claiming to have deciphered 16 fundamental mathematical sūtras in the Vedas, which today have become the foundation of Vedic mathematics. According to Tirthaji, the sūtras cover every
branch of mathematics, from arithmetic to spherical conics, and that "there is no mathematics beyond their jurisdiction"

Tirthaji and the rediscovery of Vedic Mathematics:
The ancient system of Vedic Mathematics was rediscovered from the Sanskrit texts known as the Vedas, between 1911 and 1918 by Sri Bharati Krsna Tirthaji (1884-1960).

At the beginning of the twentieth century, when there was a great interest in the Sanskrit texts in Europe, Bharati Krsna tells us some scholars ridiculed certain texts which were headed 'Ganita Sutras'- which means mathematics. They could find no mathematics in the translation and dismissed the texts as rubbish. Bharati Krsna, who was himself a scholar of Sanskrit, Mathematics, History and Philosophy, studied these texts and after lengthy and careful investigation was able to reconstruct the mathematics of
the Vedas. According to his research all of mathematics is based on sixteen Sutras, or word-formulae.

http://www.bolokids.com/2008/0612.htm

In For Cutting Edge Competence in Maths, Go Back to the Vedas

Madhusree Chatterjee says:

“Ancient Indian civilization gave the world the zero on which rests modern-day calculations. And also the ancient system of Vedic mathematics, which is on a revival path after several thousand years and is being used by students the world over to crack complicated equations.

The system, as explained in Atharva Veda, the last of the four ancient Vedic scriptures, is broadly based on 16 sutras (formulas) and 13 sub-sutras (smaller theorems or formulas) and is cheaper, faster and paperless…..

Vedic math was interpreted in the modern context in the 1960s in a book "Vedic Mathematics" by Seer Bharati Krisna Thirthaji Maharaja, a learned Brahmin teacher from Tamil Nadu in southern India.

The scholar uses 16 sutras and 13 sub-sutras to tackle the entire gamut of mathematical problems mentally in less
than one-tenth of the time taken to solve them through conventional methods."

http://hinduism.about.com/od/vedicmaths/a/what_is_vedic_math.htm claims the following:
“What is Vedic Math? The Magic of Vedic Maths Subhamoy Das, About.com

“What does mathematics have to do with Hinduism? Well, just as the basic principles of Hinduism lie in the Vedas, so do the roots of mathematics. The Vedas, written around 1500-900 BCE, are ancient Indian texts containing a record of human experience and knowledge. Thousands of years ago, Vedic mathematicians authored various theses and dissertations on mathematics. It is now commonly believed and widely accepted that these treatises laid down the foundations of algebra, algorithm, square roots, cube roots, various methods of calculation, and the concept of zero.

‘Vedic Mathematics’ is the name given to the ancient system of mathematics, or, to be precise, a unique technique of calculations based on simple rules and principles, with which any mathematical problem - be it arithmetic, algebra, geometry or trigonometry - can be solved, hold your breath, orally!”
It is on the web today dated September 2009. Tall claim indeed.

Vedic mathematics is claimed as part of the fourth Veda, Atharva-veda. Atharva-veda contains hymns, spells and magical incantations. Atharva-veda, which appeared later than the other Vedas, was not always considered authoritative because of it magical occult connotations.

In Vedic Mathematics: Ancient Indian Knowledge
Dr. Abhijit Das declares
“Indian civilization has surprised academicians time and again with simple age old techniques for solving complex problems. Vedic Mathematics, derived from the Ganita Sutra in the Vedas is one such technique….

Extracts: From the Preface by the author Jagadguru Swami Sri Bharati Krsna Tirthaji Maharaj
We may however, at this point draw the earnest attention of every one concerned to the following salient items thereof:
1. The Sutras (aphorisms) apply to and cover each and every part of each and every chapter of each and every branch of mathematics (including Arithmetic, Algebra, Geometry – plane and solid, Trigonometry – plane and spherical, Conics – geometrical and analytical, Astronomy,
Calculus – differential and integral etc.) In fact, there is no part of mathematics, pure or applied, that is beyond their jurisdiction…..

7. And we were agreeably astonished and intensely gratified to find that exceedingly tough mathematical problems (which the mathematically most advanced present day Western scientific world had spent huge amount of time, energy, and money on and which even now it solves with the utmost difficulty and that also after vast labour involving large numbers of difficult, tedious and cumbersome ‘steps’ of working) can be easily and readily solved with the help of these ultra-easy Vedic Sutras (or mathematical aphorisms) contained in the Parisista (the appendix portion) of the Atharvaveda in a few simple steps and by methods that can be conscientiously described as mere ‘mental arithmetic’.”

From the Foreward by Swami Pratyagatmananda Saraswati Varanasi, 22-03-1965

“With the late Shankaracharya we belong to a race, now fast becoming extinct, of diehard believers who think that the Vedas represent an inexhaustible mine of profoundest wisdom in matters of both spiritual and temporal; and that
this store of wisdom was not, as regards its assets of fundamental validity and value at least, gathered by the laborious inductive and deductive methods of ordinary systemic enquiry, but was direct gift of revelation to seers and sages who in their higher reaches of Yogic realisation were competent to receive it from a source, perfect and immaculate”

Bharati Krishna Teertha: Presenter of Vedic Mathematics

Bharati Krsna wrote sixteen volumes expounding the Vedic system but these were unaccountably lost and when the loss was confirmed in his final years he wrote a single book - Vedic Mathematics. It was published in 1965, five years after his death.

According to his research all of mathematics is based on sixteen Sutras, or word – formulae”. 
The claim is repeated by many Hindu scholars and teachers in the hope it will be henceforth considered as truth.

“According to his research all of mathematics is based on 16 Sutras or aphorisms.”


“When Maharishi Mahesh Yogi began to explain the significance and marvelous qualities of Vedic Mathematics in 1988, Maharishi Schools around the world began to teach it. At the school in Skelmersdale, Lancashire a full course was written and trialled for 11 to 14 year old pupils, called The Cosmic Computer. (Maharishi had said that the Sutras of Vedic Mathematics are the software for the cosmic computer- the cosmic computer runs the entire universe on every level and in every detail). This course was published in March 1998”

http://www.maharishi.co.uk/acatalog/Vedic_Mathematics_.html
Incidentaly, Trachtenberg system of mathematics which was similar to the so called Vedic Mathematics, was developed while Trachenberg - a jew - was a political prisoner in Hitler's concentration camp during the second world War. To keep his sanity he immersed himself in the world of mathematics and calculations without any help from the Vedas. When he was released from the prison Trachtenberg started teaching his system of mathematics. It was called “Trachtenberg Speed System”. In 1950 he founded the Mathematical Institute in Zurich. I came across this soon after and was surprised when I came across the “Vedic Mathematics” a few years later because of their identical approaches.

However the educational personals were not easily fooled. Here are some comments from the Mathematics world
Vedic mathematics' is neither Vedic nor mathematics.
‘Vedic mathematics’ is neither Vedic nor mathematics. It is not Vedic because Vedic mathematics consisted of geometry, in many respects similar to the ancient Greek variety. His Holiness claimed that his book, called *Vedic Mathematics*, was based upon an appendix of the Atharvaveda that no one had seen or heard of. “

It was not difficult for honest students to discover the truth. Here is a comment on Vedic Math.

http://avaxhome.ws/ebooks/vedic_mathematics.html

“Posted By: CesarAKG Date: 08 Aug 2007 03:11:07

Trouble is, the "Vedic Math" is not Vedic nor math. You can get to make some fast calculations, but math is more than doing fast calculations. It's a relatively modern work of an indian guru (1800-something), and it's only relation to the venerable Vedas is in it's name”

Many honest Hindus were actually embarrassed and confessed the error. In VEDIC MATHEMATICS - ‘VEDIC’ OR ‘MATHEMATICS’: A FUZZY & NEUTROSOPHIC ANALYSIS W. B. Vasantha Kandasamy makes the direct disowning as “Now having known that even the 16 sutras are the Jagadguru Sankaracharya’s invention...."
Again as the then Hidutava government tried to smuggle in this so-called “Vedic Mathematics” an uproar arose with the educators which is seen in the few quotes below.

http://www.sacw.net/DC/CommunalismCollection/ArticlesArchive/NoVedic.html gives the proper reply to this vedic forgery from the educational point of view

**Neither Vedic Nor Mathematics**

…. As is pointed out even in the foreword to the book by the General Editor, Dr. A.S. Agarwala, the aphorisms in Sanskrit to be found in the book have nothing to do with the Vedas. Nor are these aphorisms to be found in the genuine Vedic literature.

The term "Vedic mathematics" is therefore entirely misleading and factually incorrect. Further, it is clear from the notation used in the arithmetical tricks in the book that the methods used in this text have

We are concerned that the essential thrust behind the campaign to introduce the so-called 'Vedic mathematics' has more to do with promoting a particular brand of religious majoritarianism and associated obscurantist ideas rather than any serious and meaningful development of mathematics teaching in India.
This is signed by eminent professors from India.

Hence a new twist was given – “they are not found in the Atharva veda, but reconstructed from them”

http://www.hinduism.co.za/vedic.htm states:
“Guruji used to say that he had reconstructed the sixteen mathematical formulae from the Atharvaveda after assiduous research and ‘Tapas’ (austerity) for about eight years in the forests surrounding Sringeri. Obviously these formulae are not to be found in the present recensions of Atharvaveda. They were actually reconstructed, on the basis of intuitive revelation, from materials scattered here and there in the Atharvaveda.”

Evidently one can develop the whole of Newtonian mechanics from the Shakespear as well.

“A closer look shows however that neither the so called sutras nor the procedures described in their name have anything to do with the ancient Vedas. The “system” is in essence a loose compilation of some tips which can help expedite computations in certain special situations. It is being bloated far beyond its actual significance, by passing
it off as some mysterious wisdom from the ancient past, and exploiting the weakness of the popular mind for such things.

“The Vedas have been well-documented and their contents have been studied assiduously by many scholars, both foreign and Indian, and the science and mathematics involved in them has been thoroughly discussed for well over a century now. There is nothing akin to VM in the genuine Vedic literature.” Vedic Maths’ : Facts and Myths S.G. Dani

A hundred years ago, such a claim would have gone unchallenged and the Vedic Mathematics stunt would have succeeded and a new branch of Vedas with Mathematics as subject area would have been now a taken for granted part of Vedas. Clearly it was a subtle attempt to smuggle in something external into the Vedas and to make it what it really was not. They have done that in the ages past as is evident from the following extract from the Preface by the author Jagadguru Swami Sri Bharati Krsna Tirthaji Maharaj

“8. It is thus in the fitness of things that the Vedas include
1. Ayurveda (anatomy, physiology, hygiene, sanitary science, medical science, surgery etc.), not for the purpose of achieving perfect health and strength in the after-death future but in order to attain them here and now in our present physical bodies.

2. Dhanurveda (archery and other military sciences), not for fighting with one another after our transportation to heaven but in order to quell and subdue all invaders from abroad and all insurgents from within.

3. Gandharva Veda (the science of art and music) and

4. Sthapatya Veda (engineering, architecture etc. and all branches of mathematics in general). All these subjects, be it noted, are inherent parts of the Vedas i.e., are reckoned as 'spiritual' studies and catered for as such therein.

Similar is the case with Vedangas (i.e., grammar, prosody, astronomy, lexicography etc.) which according to the Indian cultural conceptions, are also inherent parts and subjects of Vedic (i.e. religious) study.”

Unfortunately in this era Vedas are available to everyone and one can see what is in it. You can now see the error of
allowing the Vedas to be read by non-Brahmins. “If the shudra intentionally listens for committing to memory the veda, then his ears should be filled with (molten) lead and lac; if he utters the veda, then his tongue should be cut off; if he has mastered the veda his body should be cut to pieces.” (Manu XII. 4.) This tendency is seen all through the history in making Hinduism, its doctrines, its scriptures, its traditions, its sciences and its entire non-existent history. This is a concerted effort and the Vedic Mathematics is only one failed attempt. Yet if we look through the internet you will see it is still asserted and peddled on as the “Vedic Mathematics”.

I quote a few among hundreds just to get the feel:
http://www.sanalnair.org/articles/index-ved.htm

“What is an ancient system of mathematics that is being taught in some of the most prestigious institutions in England and Europe and not in India? It is Vedic mathematics—a long forgotten technique for mathematical calculations! It is amazing how with the help of 16 sutras and 16 upa-sutras you will be able to solve/calculate complex mathematical problems-mentally! The basic roots of Vedic mathematics lie in Vedas just as basic roots of Hinduism. Vedic Maths form part of Jyothisha which is one of the six Vedangas. To many Indians Vedic and Sanskrit
slokas/manthras are relevant only for religious purposes/occasions. But Vedas (written around 1500-900 BCE) in fact are a treasure house of knowledge and human experience-both secular and spiritual. Here you will get an idea about the power of Vedic Mathematics."


“Indian civilization has surprised academicians time and again with simple age old techniques for solving complex problems. Vedic Mathematics, derived from the Ganita Sutra in the Vedas is one such technique.

Vedic Mathematics is the name given to the ancient system of Mathematics which was rediscovered from the Vedas between 1911 and 1918 by Sri Bharati Krsna Tirthaji (1884 – 1960).’

http://hubpages.com/hub/Vedic-Mathematics

“Vedic Mathematics is an ancient system for calculating large and complex equations mentally. It was discovered in the sacred Hindu scripts, the Vedas. The Vedas, written around 1500 – 900 BCE, are an ancient Indian text containing a record of human experience and knowledge. Included in the Vedas was an ancient system of
mathematics devised to enable arithmetic, algebra, geometry and trigonometry to be solved mentally”


“Swami Bharati Krishna Tirtha’s Vedic mathematics is a system of mathematics consisting of a list of 16 basic sūtras, or aphorisms. They were presented by a Hindu scholar and mathematician, Jagadguru Swami Sri Bharati Krishna Tirthaji Maharaja, during the early part of the 20th century. Tirthaji claims that he found the sūtras after years of studying the Vedas, a set of sacred ancient Hindu texts”

We should expect this hype from Wiki since it is an open encyclopedia at the mercy of the interested parties.

http://www.hinduism.co.za/vedic.htm

“Revered Guruji used to say that he had reconstructed the sixteen mathematical formulae from the Atharvaveda after assiduous research and ‘Tapas’ (austerity) for about eight years in the forests surrounding Sringeri. Obviously these formulae are not to be found in the present recensions of Atharvaveda. They were actually reconstructed, on the basis of intuitive revelation, from materials scattered here and there in the Atharvaveda.”
http://hinduism.about.com/od/vedicmaths/a/what_is_vedic_math.htm

What does mathematics have to do with Hinduism? Well, just as the basic principles of Hinduism lie in the Vedas, so do the roots of mathematics. The Vedas, written around 1500-900 BCE, are ancient Indian texts containing a record of human experience and knowledge. Thousands of years ago, Vedic mathematicians authored various theses and dissertations on mathematics. It is now commonly believed and widely accepted that these treatises laid down the foundations of algebra, algorithm, square roots, cube roots, various methods of calculation, and the concept of zero.

Now here is the claim: Notice the dates of the Puranas and Sutras (Only that Upanishads and Sanskrit language in which they are written did not exist before 3rd c AD.)

http://india_resource.tripod.com/mathematics.htm

“Arithmetic operations (Ganit) such as addition, subtraction, multiplication, fractions, cubes and roots are enumerated in the Narad Vishnu Purana attributed to Ved Vyasa (pre-1000 BC). Examples of geometric knowledge (rekha-ganit) are to be found in the Sulva-Sutras of Baudhayana (800 BC) and Apasthamba (600 BC) which
describe techniques for the construction of ritual altars in use during the Vedic era. It is likely that these texts tapped geometric knowledge that may have been acquired much earlier, possibly in the Harappan period. Baudhayana’s Sutra displays an understanding of basic geometric shapes and techniques of converting one geometric shape (such as a rectangle) to another of equivalent (or multiple, or fractional) area (such as a square). While some of the formulations are approximations, others are accurate and reveal a certain degree of practical ingenuity as well as some theoretical understanding of basic geometric principles. Modern methods of multiplication and addition probably emerged from the techniques described in the Sulva-Sutras”.

“Pythagoras – the Greek mathematician and philosopher who lived in the 6th C B.C was familiar with the Upanishads and learnt his basic geometry from the Sulva Sutras.”
What do you say about that !!!
III

Smuggling a historical Krishna through the discovery of a “DWARAKA”
“In the early eighties an important archaeological site was found in Bharat, at Dwaraka, the site of the legendary city of Lord Krishna. Dwaraka was submerged by the sea right after the death of Lord Krishna. This inscription refers to Dwaraka as the capital of the western coast of Saurashtra and still more important, states that Sri Krishna lived here. The discovery of the legendary city of Dwaraka which is said to have been founded by Sri Krishna, is an important landmark in the history of Bharat. It has set to rest the doubts expressed by historians about the historicity of Mahabharata and the very existence of Dwaraka city. It has greatly narrowed the gap in Indian history by establishing the continuity of the Indian civilization from the Vedic Age to the present day…..

Before the legendary city of Dwaraka was discovered some scholars were of the view that the Mahabharata being only a myth it would be futile to look for the remains of Dwaraka and that too in the sea. Others held that the Mahabharata battle was a family feud exaggerated into a war. Excavations done by Dr. S. R. Rao (One of Bharat's most respected archaeologists) at Dwaraka prove that the descriptions as found in these texts are not to be discarded as fanciful but are to be treated as based on actualities as seen by their authors. The architecture of the old Dwaraka
of Shri Krishna is majestic and wonderful.” States Kerala Online of December 4, 2005

http://www.hvk.org/articles/1205/16.html

Similar claims are made in the sites given below.

http://www.youtube.com/watch?v=6KkDMBhrAD4

Dwarka - Lord Krishna 's Home Discovered !!!

http://video.google.com/videoplay?docid=221309250800892497#


“The discovery of underwater Dwarka, the seal of Dwarka, the inscription of Badami by Pulakeshini provide the evidence related to the existence of Krishna on earth.”

“These findings prove the observations made by the Hindu texts. They prove the existance of Krishna. They prove that 'Aryans' lived in Bharat long before the 'Aryan Invasion' took place. These archeological findings have been the reason for the demise of the Aryan Invasion Theory.” says “Come, let us create a Mahan Bharat.”

http://www.mahanbharat.net/articles/dwarka

“Dr Rao, of the National Institute of Oceanography that was instrumental in conducting much of the underwater
excavations, says: "The findings in Dwaraka and archeological evidence found compatible with the Mahabharata tradition remove the lingering doubt about the historicity of the Mahabharata," … "We would say Krishna definitely existed."  http://veda.wikidot.com/dwaraka

This is what we actually discovered:
Recently, the ASI has been conducting extensive archaeological work in the Dwaraka area, both on land and under water and it has revealed fascinating information about life in that region from the Late Harappan Period (1900 – 1300 BCE). By using thermo-luminescence, carbon dating and other modern scientific techniques, the artifacts were found to belong to the period between 15th and 18th BCE. In his great work, The Lost City of Dwaraka, Dr. Rao has given scientific details of these discoveries and artifacts. But these are the oldest observed date. The city of Dwaraka island was in existence since 1900 BC and the culture was Harappa culture. The earliest artifacts found under water in Dwaraka is dated to 2280 BCE However it also contained other artifacts:

· “The under water excavations revealed about 120 anchors. These anchors often had three holes of which
the upper one was used for tying a rope and the other two holes for holding wooden flukes.

· This excavation also fetched 30 copper coins which are at least a thousand years old. Previous excavations have recovered two coins of the Kushana period (1st – 2nd century AD).

· A potsherd with graffiti mark, which is the Brahmi letter 'A' dating to 3rd century AD was found.

· Radiocarbon dating in Bet Dwaraka have found that the oldest habitation dates back to the late phase of Harappan Civilization. A major enterprise of that era was the shell industry.

These observations will mean that the innuendation of Dwaraka which according to the puranas took place soon after the death of Krishna took place around third century AD.

This would mean that if Krishna lived in this city as claimed by the palitana plates is true, Krishna was a War Lord who lived in the third century AD.
“The first clear historical record is dated 574 A.D. and occurs in the Palitana Plates of Samanta Simhaditya. This inscription refers to Dwaraka as the capital of the western coast of Saurashtra and still more important, states that Sri Krishna lived here. The establishment of one of the four of his pithas at Dwaraka by Sankaracharya attests to the great religious sanctity the place must have attained by the eighth century A.D. .”

http://www.hinduwisdom.info/Dwaraka.htm

Earliest Upanishadic reference to a deified Krishna is found in Chandogya Upanishad. “Ghora of the Angirasas spoke thus to Krishna, son of Devaki (Krishna Devakiputra) — 'Hearing your words I too am now free of thirst.' And till the end of life he sought refuge in these three principles: 'Thou art indestructible (aksita). Thou art eternal (acyuta). Thou art the flow of life (prana samhita).'

Upanishads are written in Classical Sanskrit which came into existence only by the second century AD. All Puranas were written later than 4th century AD. Thus the Krishna of Dwaraka Island probably lived in the 2nd Century AD as the underwater Dwaraka investigation indicates. However the Krishna most probably is a combination of several personalities. The following site present an open
picture of how a series of heroes from many generations led to the modern Krishna.

http://www.hinduwebsite.com/history/krishna.asp
Historical Antecedents of Lord Krishna ....

Thus we almost immediately get the confirmation for this reality from the scientists themselves.....

But to make things worse alternate claims for the genuine Dwaraka arose one after the other.

"Krishna's Dwarka was not in Jamnagar but in Junagadh: ISRO


Ahmedabad, Oct. 4 (PTI): Giving a totally new twist to the location of Lord Krishna's birthplace Dwarka, satellite pictures taken by the Indian Space Research Organisation (ISRO) have indicated that Dwarka did not exist in Jamnagar as the historians believe but in Junagadh district of Gujarat.

A senior scientist with Space Application Centre of ISRO Dr P S Thakker, who has worked on this project, said "what is interesting is that the findings of ISRO corroborates what
is mentioned in the Vedas and ancient Hindu scriptures about the geographical location of Dwaraka but contradicts what the archaeologists and modern historians say about the present Dwarka which they claim is in Jamnagar district of Gujarat."

http://palmleaf.wordpress.com/2005/10/05/where-is-krishnas-dwaraka/
"Thakker said that there are nine sites in Gujarat which claim to be original Krishna's Dwarka.

Those sites are the holy town of modern Dwarka in Jamnagar district, Mul Dwarka near Kodinar in Junagadh district, Muli in Surendranagar district, Panch Dwarka near Vankaner in Rajkot district, Bet Dwarka in Jamnagar district near Okha and a city believed to be submerged in the Great Rann of Kutch.

Another site which is claimant of Dwarka is Jima Durga in Junagadh district.

Descriptions of Krishna's Dwarka mentions presence of rivers, forests, mountains, gardens having colourful flowers in its environs. But the present day Dwarka, which exists in Jamnagar, doesn't match with the descriptions found in
literature but matches perfectly with the images of satellite which was taken of Junagadh district, Thakker added.

He said the available literature indicates existence of two different Dwarkas at two different periods. One Dwarka was that of Vasudeva and the other was that of Krishna’s.

Vasudev’s Dwarka, which was submerged in the Arabian Sea about 3500 years ago, and Krishna’s Dwarka were both located in Junagadh district near Prabhash Kshetra, according to Thakker.

……….However, Thakker claims this unknown feature of a city discovered by Rao could be any other city settled after 1 AD other than Krishna’s Dwarka.”

http://www.mahabharataonline.com/articles/mahabharata_article.php?id=32

"No individual character like Krishna or Rama can be found through archaeology, Archaeology can reconstruct the material culture of a people. Krishna is known from legends, epics and puranas. Interpolating archaeology with literature is fraught with difficulties. The efforts of some historians and archaeologists to correlate textual evidence with archaeological finds have not found a consensus even among themselves, and serious archaeologists are
questioning the exercise." Prof. B.D. Chatopadhyay of the Centre for Historical Studies at JNU. It is obvious that this is the real situation because any reconstruction of Krishna of 3100 BC is known only through stories and fables written later than 300 AD.

Some discerning scientists were quick to find the dating issue serious. Thus in an article called 'MISMATCH BETWEEN ARCHAEOLOGY AND THE MAHABHARATA': N.S. Rajaram tries to deal with this issue and in “Search for the Historical Krishna” Prof. N.S. Rajaram (www.swordoftruth.com September 4th, 1999) concludes that

“The one arguable issue is the discovery of an ancient submerged city at the island of Bet Dwaraka by the renowned archaeologist S.R. Rao. Rao, who identifies it with Krishna's Dwaraka dates it to about 1500 BC. But his identification rests on insufficient grounds based on ambiguous literary interpretations. In any event, the historical references in the deciphered Harappan seals, some of which are over a thousand years older than 1500 BC make it impossible that the site found by Rao is Krishna's Dwaraka. We can next look at Krishna's date, from two different directions.”
In spite of all these we will be seeing a lot of hype on this Dwaraka in the days that are ahead. We will see all sorts of twisting to fit the Vedic’s dating of 3rd millennium for the Dwarka. Meanwhile the sunken island near “Dwaraka” will be sold as a confirmation of the existence of Krishna and the truthfulness of the 4th century fable of Mahabharata with the magnitude of the first world war along with rockets and aeroplanes.
IV
HORSES OF HARAPPA

One of the greatest hoped for achievement of the Hindutva component of Hinduism was to assimilate the recently discovered Indus Valley Civilization as Aryan in order make Vedic civilization as indigenous. One of the basic problem with that was that while the Vedic warfare and life style was heavily dependent on horses and there were no horses in Indus Valley tradition. Some devout Hindu scholars took the help of technologists and decided to fix this problem.

“N.S. Rajaram, is a computer scientist based in North America, who has authored two books, Aryan Invasion of India (1993) and The Politics of History (1995). The arguments and interpretations in these two books are found to be fictional and historically unfounded. (See Shereen Ratnagar, Revisionist at work: A chauvinistic Inversion of the Aryan Invasion Theory, Frontline, February 9, 1996.)” Outsider as enemy The politics of rewriting history in India.
K.N. Panikkar, Frontline Volume 18 - Issue 01, Jan. 06 - 19, 2001. Using his expertise in computer technology N.S. Rajaram claimed to have deciphered the Indus script. The discovery was widely published as, “The Deciphered Indus Script, Methodology, Readings, Interpretations by Natwar Jha and N. S. Rajaram (New Delhi: Aditya Prakashan, 2000) The authors summarize their findings thus:

"Jha’s decipherment tells us that the language of the seals is Vedic Sanskrit, while the writing itself is proto-alphabetical, representing an intermediate stage in the transition from a primitive consonantal (syllabic) system to the phonetically exact alphabetical writing which is the unique achievement of the Indian civilization.

"...The readings on the seals are overwhelmingly from the Vedic literature. The same is true of the symbolism of the images. From this we conclude that at least those seals that carry Vedic themes were created to serve as educational aids, as a combination of an index and a Vedic theme."

“The most primitive form of the Aryan speech has been identified, also partly read and understood. It is the Indus
language at the isolating stage, represented by the extant Indus inscriptions.

“Briefly, The Indus Valley is the original home of the Aryans or Indoeuropeans. The racial distribution as Aryan, Dravidian and Austric, etc. is ill conceived.

“Gradually, the behaviour of the language of the Indus texts began to reflect in the Sanskrit grammar of Panini, and the multiplicity too of the script began to be automatically sorted out. The language of the Indus texts appeared to be the sprouting form of what later came to be called Sanskrit. It was the grandmother of the Sanskrit language, the Sanskrit language at the isolating stage.”
This led to some fantastic claims:

“Through some of these examples, we can imagine how the urban Indus culture is linked underneath with the pastoral Vedic culture. A centrally heated room of the urban Indus culture has become an abyss; the chemical liquid has become soup, and so on. As the form of the society changes, there is a perceptible change in the phonetic aspect of the language, but semantically it makes a frog's jump. Aravinda says: ....the vocabularies of primitive languages must have varied from century to century.....many savage tongues change their vocabulary almost from generation to generation.. (The secret of the Veda, p.556). Because the Vedic words peep into the Indus texts we say that the Vedic and Indus form one stream of language”

How this claim was soon turned upside down.
In this process Rajaram has been found faking evidence by Michael Witzel, Wales Professor of Sanskrit at Harvard University.
HOW DO THEY DO IT? CONTROVERSIES IN HINDU HISTORY

M.M. Ninan

(http://www.Safarmer.com/horseseal/update.html) The authoritative version of Witzel and Farmer's collaborative work on Rajaram's supposed findings has been published as a cover story in Frontline, October 13, 2000.)


HORSEPLAY IN HARAPPA

The Indus Valley Decipherment Hoax

“MICHAEL WITZEL, a Harvard University Indologist, and STEVE FARMER, a comparative historian, report on media hype, faked data, and Hindutva propaganda in recent claims that the Indus Valley script has been decoded.”
The article goes on in detail as they express the techniques used by the proponents of Hindutava to attain their ends. Extracts

“Boasts like this do not surprise battle-scarred Indologists familiar with Rajaram’s work. A U.S. engineering professor in the 1980s, Rajaram re-invented himself in the 1990s as a fiery Hindutva propagandist and “revisionist” historian. By the mid-1990s, he could claim a following in India and in émigré circles in the U.S. In manufacturing his public image, Rajaram traded heavily on claims, not justified by his modest research career, that before turning to history “he was one of America’s best known workers in artificial intelligence and robotics.” Hyperbole abounds in his online biography, posted at the ironically named “Sword of Truth” website. The Hindutva propaganda site, located in the United States, pictures Rajaram as a “world-renowned” expert on “Vedic mathematics” and an “authority on the history of Christianity.” The last claim is supported by violently anti-Christian works carrying titles like *Christianity’s Collapsing Empire and Its Designs in India*. Rajaram’s papers include his “Search for the historical Krishna” (found in the Indus Valley c. 3100 BCE); attack a long list of Hindutva “enemies” including Christian missionaries, Marxist academics, leftist politicians, Indian
Muslims, and Western Indologists...... .....The Rigveda rishis, we find, packed their hymns with occult allusions to high-energy physics, anti-matter, the inflational theory of the universe, calculations of the speed of light, and gamma-ray bursts striking the earth three times a day. ..... One of Rajaram's early Hindutva pieces was written in 1995 with David Frawley, a Western “New Age” writer who likes to find allusions to American Indians in the Rigveda. Frawley is transformed via the “Sword of Truth” into a “famous American Vedic scholar and historian.” The book by Rajaram and Frawley proposes the curious thesis that the Rigveda was the product of a complex urban and maritime civilisation, not the primitive horse-and-chariot culture seen in the text. The goal is to link the Rigveda to the earlier Indus Valley Civilisation, undercutting any possibility of later “Aryan” migrations or relocations of the Rigveda to “foreign” soil. Ancient India, working through a massive (but lost) Harappan literature, was a prime source of civilization to the West. ......

The Deciphered Indus Script makes similar claims with different different weapons. The Indus-Saraswati Valley again becomes the home of the Rigveda and a font of higher civilisation: Babylonian and Greek mathematics, all alphabetical scripts, and even Roman numerals flow out to
the world from the Indus Valley’s infinitely fertile cultural womb. Press releases praise the work for not only “solving the most significant technical problem in historical research of our time” – deciphering the Indus script – but for demonstrating as well that “if any ‘cradle of civilisation’ existed, it was located not in Mesopotamia but in the Saraswati Valley.”…. The decoded messages of Harappa thus confirm the Hindutva propagandist’s wildest nationalistic dreams……

Once Rajaram’s book could actually be read, the initial skepticism of Indologists turned to howls of disbelief – followed by charges of fraud. It was quickly shown that the methods of Jha and Rajaram were so flexible that virtually any desired message could be read into the texts. The language of Harappa was declared to be “late Vedic” Sanskrit, some 2,000 years before the language itself existed. Through the decoded messages, the horseless Indus Valley Civilisation – distinguishing it sharply from the culture of the Rigveda – was awash with horses, horse keepers, and even horse rustlers. To support his claims, Rajaram pointed to a blurry image of a “horse seal” – the first pictorial evidence ever claimed of Harappan horses.
Chaos followed. Within weeks, the two of us demonstrated that Rajaram’s “horse seal” was a fraud, created from a computer distortion of a broken “unicorn bull” seal……

“Evidence suggests that the horse (*Equus caballus*) was absent from India before around 2000 BCE, or even as late as 1700 BCE, when archaeology first attests its presence in the Indus plains below the Bolan pass……”

Here is an example of the outright attempt to rewrite history by the Hindu nationalist as exposed by Prof. K.N. Paniker.

Recasting the Past in India

K.N. Panikkar
Former professor at Jawaharlal Nehru University in New Delhi.
One of several eminent historians whose two-volume treatise on Modern Indian history, “Towards Freedom”,
Since coming to power three years ago, India's ruling Bharatiya Janata Party (BJP) has actively sought to impose a new history curriculum. This attempt has nothing to do with new trends or methodology within the discipline. By restructuring educational institutions, rewriting curricula and textbooks, and making major personnel changes, the government is attempting to recast the past by giving it a strongly Hindu religious orientation. The right-wing party now controls the Ministry of Human Resource Development (which includes Education) and the National Council for Educational Research and Training (NCERT) which produces most school texts. These, along with other public institutions like the Indian Council for Historical Research, are rapidly losing their academic freedom, as renowned historians are replaced by bureaucrats and academics willing to toe the political line.

The current rewriting of Indian history is part of a larger long-term political plan aimed at reordering the secular character that has informed the educational and cultural policies of the country since its independence. The BJP seeks to redefine the character of the nation as Hindu, and to lend legitimacy to the politics of cultural nationalism. To inculcate a sense of national pride, Indian history is seen through stereotypes rooted in religious identity. No aspect of history has been spared, be it social tensions, political battles or cultural differences. The
achievements of ancient Indian civilization are identified only with Hinduism and are grossly exaggerated. The BJP would have us believe that humankind and all scientific discovery, from bronze-casting to printing and aeronautics, originated in northern India, the original home of the Aryans.

The period of the Rig Veda (a religious treatise) has been pushed back to 5000 B.C. against the general scholarly consensus of 1500 B.C. in order to associate the Aryans with the Indus Valley civilization which flourished in Harappa and Mohenjodaro, now in Pakistan.

These distortions are not limited to the past. The more recent history of the national movement has been altered to glorify leaders of staunch Hindu organizations, even if they were collaborators of colonial rule.

The Hindu view attempts to exclude all those who migrated to India and their descendants as foreigners or the enemy. In reality, India’s demography reflects the coming together of a variety of groups—racial, linguistic and ethnic—during the course of the last two millennia and raises the question of who the “outsider” really is.

Fortunately, there is a strong resistance from academics and historians against this trend. They are doing all they can to fight
the gradual introduction of new textbooks and to uphold the country’s long tradition of “scientific” history.

Note: The government has defended its recently introduced National Curricular Framework for School Education which suggests that textbooks be revised. Denying that “any religious bias” had been introduced into history textbooks, the Human Resources Development minister, Murli Manohar Joshi, insisted that his government was “merely following the changes recommended by the NCERT”
VI

CALIFORNIA TEXTBOOK REVISION DEBATE

“Yes, California School Text Books are to be rewritten”

Every six years the text books of California schools come to revision. It began in 2005 when the Vedic Foundation (VF) and the American Hindu Education Foundation (HEF) complained to California's Curriculum Commission, saying the coverage in sixth grade history textbooks of Indian history and Hinduism was biased against Hinduism, and demanding that the portrayal be revised according to the
views of Hinduism and Indian history shared by most Hindus and Indians.

The surprising contention was that not that these statements are not true, but they will hurt the feelings of the Indians. Dr. Shiva Bajpai, Professor Emeritus of History, California State University Northridge was appointed as a one man committee to look into this matter. Out of the 170 proposals of change 58 of the changes were challenged by scholars. The challenge came from the academic scholars under the leadership of world’s greatest scholar in Indology Michael Witzel, the Wales Professor of Sanskrit at Harvard University. He was supported by his colleague Steve Farmer. Soon world Indology scholars – 47 of them - came from all over the world.

Several groups from India along with academicians joined the group. "Do not allow politically-minded revisionists to change Indian history." "approved" corrections were designed to "hide the true history of India and present a sanitized and glorified view of Indian history and culture."

These included : Dalit Freedom Network, Friends of South Asia, National Campaign on Dalit Human Rights, the Dalit Shakti Kendra, and the Dalit Solidarity Forum in the USA, Ambedkar Centre for Justice and Peace, Indian Buddhist
Association of America, New Republic India, Californian Dalit Sikh temples such as the Guru Ravi Dass Gurdwara, the Coalition against Communalism (CAC), the Federation of Tamil Sangams in North America, NRI-SAH|Non Resident Indians for a Secular and Harmonious India, the Vaishnava Center for Enlightenment, and the Indian American Public Education Advisory Council (IPAC).

Friends of South Asia (FOSA), California points out the salient reasons:
• **Recasting Hinduism as a monotheistic religion** in a vain attempt to force it into a “Semitic mold,” contrary to the way it has been practiced for centuries.

• Claiming that the Aryans were indigenous to India, based on questionable and fraudulent research, in an attempt to blur the distinction between Aryans and the Indus-Valley Civilization.

• White-washing the legacy of caste and gender to the point that it bears little or no resemblance to either history or to contemporary realities. The VF even claims that the caste system is a thing of the past rather than acknowledge the ongoing human rights violations against individuals of the lower castes.

• The term Dalit, which identifies 160 million Indians who were previously called ‘untouchables,’ has been edited out on the specious ground that the Indian Constitution guarantees right to equality.
Witzel puts it thus:

- "California has been hijacked by a saffron agenda, worse by a sectarian saffron agenda. In this case, a strident Vaishnava one that excludes Shaiva, Devi, Tantric, Lingayat and other forms of Hindu worship and Darshana... The new CA [California] history textbooks will reflect that." “First of all, it is a rewriting of Hinduism. Academics discuss Hinduism, among all religions, keeping in mind that there are so many diverse groups. If you read their edits, it would seem like Hinduism is a monotheistic religion, like Christianity or Judaism, with God spelt with a capital G. It is a very narrow sectarian approach and that is being inserted into textbooks. ……

61
• history too has also been rewritten seriously. If you had gone to the Vedic Foundation web site, you will be happy to see that Indian civilisation is 1.9 million years old. I wonder who was around that time in India but anyway they say it is that old.”

• If it was just Vedic then many things like the worship of goddess Kali would not be part of present day Hinduism. Or they would say that the ancient sacrifices or yagnas did not involve any animal sacrifice. As if nobody knows what goes on in Kalighat (a temple in Kolkata where goats used to be sacrificed until a few years ago) or Kathmandu (capital of Nepal, the only Hindu kingdom in the world) every day.

For example, among the "corrections" suggested is a clear attempt to deny the integrality of the caste system in ancient India;
it was proposed to delete the reference altogether in one textbook.

In another, it was proposed that the picture of an untouchable be removed.

In yet another book, a reference to caste system as part of Aryan society was replaced by: "During Vedic times, people were divided into different social groups (varnas) based on their capacity to undertake a particular profession."
Another reference to caste is to read as: "A late hymn of the Rg Veda describes the interrelationship and interdependence of the four social classes."

On women,

- it was suggested that the references to gender bias in ancient India were incorrect and insulting to Hindu society. Therefore the line, "Men had many more rights than women" was to be replaced by, "Men had different duties (dharma) and rights than women. Many women were among the sages to whom the Vedas were revealed."
On Aryan invasion theory.

- The new theory suggests that Aryans were not the outsiders".
- Elsewhere: "They [Aryans] were part of a larger group of people historians refer to as the Indo-Europeans" is replaced with the statement: "Some historians believe the Aryans were part of a larger group of people known as the Indo-Europeans."

On the Vedas which came to form the major beliefs of the religion called Brahmanism" is replaced with: "The Vedas constitute the source of Hinduism."

Early Aryan religion is to be replaced with references to early Hindu religion.
VII

DATING SANKARA

Here finally is a report which settles the issue of the date of Sankaracharya in
http://www.hvk.org/articles/0103/314.html

"Adi Sankara birthdate row ends"
Author: PTI
Publication: The Telegraph
Date: January 21, 2003
URL:
Putting an end to controversy, sankaracharyas across the country today unanimously accepted April 3, 509 BC as Adi Sankara’s exact date of birth.

Sankaracharyas of Kanchi Kamakoti Peetham, Dwarka Jyotirmath, Badrinath Govardhanpeeth and Puri unanimously accepted the date and said there was no need for debate on the subject."

Thus the Sankaracharyas decided that Adi Sankara was born in 509 BC against all the historical - Indian and foreign – scholarship

In January 2003 the four Sankarachayas of Kanchi Kamakoti Peetham, Dwarka Jyotirmath, Badrinath Govardhanpeeth and Puri unanimously accepted April 3, 509 BC as Adi Sankara’s exact date of birth, bringing an end to the alleged debate on the subject.

Major Scholarly consenses regarding the times of Adi Sankara is today is 788 AD. The consenses of the birthplace is given as Kaladi in Kerala. He died in 820 AD. The official date accepted currently is 788-820 CE,

The ultimate documentary evidences for this date is based on available historical documents. K.B.Pathak mentions about three manuscript leaves in Devanagari script ('The Indian Antiquary’ journal in June 1882) which gives these dates clearly. The Indian Antiquary magazine volume XXVI in 1897, one P Sundaram Pillai also writes about the shlokas in the three manuscript leaves. The year of Shankara’s birth is Vibhava Varsha, Kali year 3889 and his death, the full moon in Vaishakha Kali year 3921. This corresponds to the period of 788 – 820 AD.

**Internal Evidences**

The normal method of determining the dates are based on the internal evidences of the works of Sankara. Shankaracharya in his ‘Brahma Sutra Bhasya’ mentions the city of Pataliputra. It is believed that the city of Pataliputra was destroyed in 750 AD. In the same Bhasya, Shankara mentions about King Purnavarma. Hiuen Tsang, Chinese pilgrim, mentions about Purnavarma as a Buddhist king during 590 AD. The most important internal evidence comes three specific quotes of Sankara.
Sankara quotes verbatim the Buddhist logician Dharmakirti. (Dharmakirti asserted that inference and direct perception are the only valid kinds of knowledge.) The time of Dharmakirti can be determined with reference to the Chinese pilgrim Hsiian-Tsang (who is also known as Chen Yi who lived in 602-664 AD), who visited India at the time of Harshavardhana, the king of Thanesar (606 - 647 CE). Dharmakirti mentions the poet grammarian bhartrhari, but not of Sankara. It follows that Sankara is post-dharmakirti, and possibly post-Hsuan-Tsang also.

Evidently if Sankara refers to even one of these it will fix the time to be later than 7th century AD.

It is a common practice among the students of ancient documents to resort to astronomical references in the various writings to ascertain their dates. Apparently this method most often leads to total confusion especially if there more than one document by the same author. To get their pre-conceived dates of their own whims and fancy they have to rely on preferential portions of such references. Dates ranging from the 5th cent BCE to 8th cent CE have been calculated for Sankara on the basis of such astronomical details.
Archealogical Evidence
This is supported by archealogical evidences. There is a Cambodia Inscription: which reveals that Sivasoman who was a teacher of King Indravarman of Cambodia (878-887AD) learnt the sastras from 'Bhagavtchankara'.

Further we know that there were no Hindu temples nor Namboothiri Brahmins in Kerala before 7th C AD.

Oral tradition complicates the issue as some forged references are even presented claiming them as “living advaita tradition”; a normal trick taking advantage of the oral trannission uncertainties.

Traditional accounts of Adi Shankara's life can be found in the Shankara Vijayams, which are poetic works that contain a mix of biographical and legendary material, written in the epic style. The most important among these biographies are

- the Mādhaviya Šaṅkara Vijayam (of Mādhava, c. 14th century),
- the Cidvilāśīya Šaṅkara Vijayam (of Cidvilāsa, c. between 15th century and 17th century), and
- the Keralīya Šaṅkara Vijayam (of the Kerala region, extant from c. 17th century).
Adi Shankara wrote Bhashyas - Commentaries - on the ten major Upanishads, the Brahma Sutras and the Bhagavad Gita. In his works, he quotes from Shveshvatara, Kaushitakai, Mahanarayana and Jabala Upanishads, among others. Bhashyas on Kaushitaki, Nrisimhatapani and Shveshvatara Upanishads are extant but the authenticity is doubtful. Adi Shankara's is the earliest extant commentary on the Brahma Sutras. However, he mentions older commentaries like those of Dravida, Bhartrprapancha and others. Adi Shankara also wrote commentaries on other scriptural works, such as the Vishnu sahasranāma and Bhagavad Gita.

Among the independent philosophical treatises, only Upadeśasāhasrī is accepted as authentic by modern academic scholars.

Evidently Sankara must have lived later than the writing of Upanishada, Puranas and the Ithihasas. None of these date back to the pre-Christian era. Besides, the language used in all the writings is Sanskrit and not “Vedic Sanskrit” (a contrived term for bringing Rig Veda as a Sanskrit document) Sanskrit does not pre-date second century AD and so also the Upanishads, Puranas and Ithihasas. The earliest Sanskrit document occur in 150 AD.
“Shankara was born to Aryamba and Shivaguru, a Nambudri Brahmana who belonged to the Vedic branch of Krishna Yajur Veda. Shankara's birthplace was Kalady in Kerala, on the banks of the Poorna river. Kalady is situated a few miles from Tiru Shiva Perur (present-day Trichur), which contains the Shiva mound Vrischachala where Shivaguru and Aryamba prayed and were blessed with the divine child.”

(Two separate accounts of Sankara’s life may be found in different editions of mAdhavlya Sankaravijaya. For example, the 19th century editions from Calcutta, and all their source manuscripts, describe Sankara’s birth at Chidambaram in Tamil Nadu, while the 1971 Madras edition says that Sankara was born at Kaladi in Kerala.)

Evidently Aryans were in Kerala as Nambudiri Brahmana families. Saivism and Vaishnavism and Devi worship were common among the people of Kerala. These could not be before the 7th Century AD.

There is a further complication in the 509 BC date since the date of Buddha is given as: “Buddha was born in B.C. 560 and died at the age of eighty in B.C. 480.”
This will make Adi Sankara a contemporary of Buddha himself a strange situation to miss in the controversy between Buddhism and Advaita. Unless we can push back the date of Buddha this is an impossibility.

“This event of the birth of Sri Shankara in 788 A.D that marked the beginning of the revival of the Vedic system is described thus in the Madhaviya Shankara Vijayam - ‘Just as the Divine Mother, Parvati begot Sri Subrahmanya, the virtuous Aryamba begot Sri Shankara on the auspicious Vaisaka suka panchami (fifth day of the waxing moon during April-May) in the year 788 A.D, when the star attributed to Lord Shiva, Arudra was in ascendancy with the Sun, Saturn, Jupiter, and Mars in exaltation.’

(http://www.sringeri.net/history/sri-adi-shankaracharya/biography/abridged-madhaviya-shankara-digvijayam/part-1)
The basis of the BC date is based on the traditions of the maths supposed to be established by Sankara.

The situation is best explained in the following excerpt:
http://controversialhistory.blogspot.com/2008/01/date-of-shankara.html

“CONTROVERSIES IN HISTORY
“Date of Sankara
“Records of Mutts

"Whether Sankara established any Mutts at all has been questioned. Paul Hacker attributes the tradition of four amnaya-maths at Sringeri, Puri, Dvaraka and Joshimath to Vidyaranyasvamin. The native oral tradition, takes the history of these four Mutts, each associated with one of the four geographical directions and one of the four vedas, to Sankaracarya himself. The dasanami sannyasi-sampradaya, with its various akhadas in northern India, accepts affiliation only with these four mutts. There historical evidence for the existence of the oldest dasanami akhadas is as early as the 9th cent. CE. It is immaterial whether Sankara established them himself or whether these four mutts developed naturally at the places where the four famous disciples of Sankara lived and
taught. Of these four mutts, the Joshimath title had long been vacant, till it was revived in 1940 CE. So, it does not have many ancient records. The Dvaraka and Puri mutts have, in the past, claimed a date of 5th century BCE for Sankara. This is partly based upon a dating of a grant by a king named Sudhanva who is supposed to have been a contemporary of Sankara. Nothing else is known about this king, and the grant itself has not been dated with any accuracy. And Dvaraka and puri mutts have patchy histories, with periods when there were no presiding Sankaracaryas.

“Sringeri Mutt

"Sringeri mutt in Karnataka has been the only mutt of the original four which has had an unbroken succession of mathadhipatis, as southern India has not experienced as many political upheavals as the north. The Sringeri mutts record states that Sankara was born in the 14th year of the reign of Vikramaditya. The record does not give any clue about the identity of this king. Some 19th century researchers identified this king with the famous Vikramaditya of the Gupta dynasty, thereby postulating a date of 44 BCE for Sankara. Gap of 700 years was then assigned to Suresvara. The later successors in the Sringeri
list can all be dated reasonably accurately from the 8th century downwards. If one identifies the Vikramaditya as a member of the Western Chalukya dynasty, which ruled from Badami in Karnataka. The Chalukya dynasty reached its greatest fame in the time of Pulakesin II, who defeated Harshavardhana. There were two kings named Vikramaditya in this Chalukya dynasty - Vikramaditya I ruled in the late 7th century CE, while Vikramaditya II ruled in the early 8th century. It is more reasonable to identify the Vikramaditya of the Sringeri record with one of these two Chalukyan kings, who ruled from Karnataka, rather than the northern gupta king, whose empire did not include southern India. This interpretation of the Sringeri record is also consistent with the internal evidence from Sankara's works.

Kanchi Kamakoti Matha: Adi Sankara is said to have established this Matha on Vaisakha Poornima of Sidhardhi year in 482 B.C. Kanchi Matha provides a list of 69 Acharyas from Adi- Sankara to Jayendra saraswathi Swami. Dwaraka Matha: Dwaraka Guruparampara consists of 73 Acharyas. Puri Govardhana Matha: The list contains a list of 142 Acharyas. Mathas connected to Sringeri Matha has a lineage of 66
Acharyas

According to tradition of Sringeri Matha, Adi Sankara was born in the 14th year of Vikrama Saka. There are four possible Vikramadityas.

1. Sri Harsha Vikramaditya - 6th century BCE
2. Vikramaditya of Malwa - 1st century BCE
3. Gupta Vikramaditya - 4th Century A.D
4. Badami Vikramaditya - 7th Century A.D (654-81)

That will leave us no definite choice.

No Tamil or Sanskrit literature before 19th century Speaks of Kanchi Mutt, which shows there was no mutt during that period.

See also

We can thus see how the attempt of the Madathipathi’s to pre date Sankara to Pre-Christian period is based on confusing the details to overcome the historical realities.

The placement of Sankara in the 8th C AD closes all gaps. We should remember that Nambudiri tradition starts in Kerala by the 7th C AD or later according to the present
Nambudiri families. The literary language of Sanskrit itself will settle the point. Kerala was indeed a center of Christianity from the first century AD since the coming of Apostle Thomas. It is not difficult to see the Christian influence on the thought of Sankara. Monism was not new to Kerala. The Hebrew concepts of Ein, Ein Sof and Ein Sof Aur of the Kabalistic traditions of Jews of Cochin most probably will explain the seeds of Advaita Mimamsa. Kaladi is hardly 20 Kms from the Jewish Quarters of Cochin.
As all Hindu experts point out there is a strong Gnostic component in Advaitists which is found in more detail in Jewish Kaballah. With the certain interaction between the Jewish and Christian religions which flourished in the area the new comer community of Nambudiri’s of the seventh century absorbed most of the esoteric components into their own learning.

Early in the history of Christianity the Gnostics penetrated the Church. "Gnostic" is Greek for "knower" and it is "Gnosis" or "Knowledge" that they were seeking. “Gnostic” translates as Jnani in Sanskrit. We have historical records of the coming of the Gnostic Prince Manichaen in Kerala as early as third century AD. There must have been a strong Gnostic sect in India especially in the migrant Persians community. Sankara himself refers to Advaitins prior to himself which can be explained only by this understanding. It is this Mani, the messenger of light who is deified as Subra Manyan the second son of Siva. Gnostics are referred to in the Jewish literature as magicians and were associated with peacock.
Like most Hindu deities, He is known by many other names, including Murugan, Senthil, Saravaṇa, Kārthikeya (meaning 'son of Krittika'), Arumugam or Sanmuga (meaning 'one with six faces'), Kumāra (meaning 'child or son'), Guhan (meaning 'cave-dweller'), Skanda (meaning 'that which is spilled or oozed, namely seed' in Sanskrit), Subrahmanya, Vēlaṇ and Swaminatha. and called as Kadamban in Melakadambur means who wearing Kadambu flowers in his shoulders. He is also associated as the God of Kundalini.

We can see why the Hindutava and other extremists wants to prepone the birth of Adi Sankara way back into history when Kerala never knew Aryans and there was no language called Sanskrit, writing was unknown and impossible for ordinary people.
These are very serious allegations. Yet the rise of Hinduism from the simple Rig Vedic psalms to gods of natural forces to the present day Hinduism with its elaborate Upanishads and philosophies and Sciences of Ayurveda, Yoga, Mathematics and for that matter the whole 21st century knowledge base needs to be explained away in terms of the ethics and morality of the people involved. These can be found in the founding principles of Hinduism of the third and fourth century AD. These are

Vasishta, was chief of the seven venerated sages (or Saptharishi) and the Rajaguru of the Suryavamsha or Solar Dynasty. He was the manasaputra of Brahma. Smriti is that which is based on the Vedas. Unlike Shruti they are
HOW DO THEY DO IT? CONTROVERSIES IN HINDU HISTORY

M.M. Ninan

the actual production of various Rshis. In matters of Dharma they are as valid and imperative as Shruti.

Vasishtha Smriti
In marriage
In amorous dealings
When one's life is in danger
When the whole of one's possession is going to be lost
When a Brahman's interest is at stake

The wise have said that speaking untruth on these five occasions is not a sin.
YOU CAN UTTER A LIE AND ITSELF IS NOT A SIN

while dealing with women

for fixing weddings

To save life
and wield off inevitable dishonor

for saving others from fear

for protecting cows

for protecting Brahmans
Krishna told Arjuna: "Do it! You will not incur any sin. I shall protect you."

It was not "moral" to kill Dronacharya, Bhishma and all the other great and pious heroes fighting for the Kauravas, but Arjuna surrendered to Krishna, his guru. He thus surpassed the mundane principles of morality, which involve following

"Good and evil of this world of duality are unreal, are spoken of by words, and exists only in the mind"
rules and regulations to keep peace and order in human society.


B. B. Bodhayan President of Sri Gopinath Gaudiya Math

Krishna : "The wise men who reached true knowledge see with equal vision a brahman (priest), a cow, an elephant, a dog and a dog-eater One whose mind is free from egotism, whose intellect is pure, is not bound even though he slays many people, for he does not truly slay. Those who think that they can kill or those that think they can be killed are confused in the manifestations of ignorance. The infinite, immortal soul can neither kill nor be killed" (Bhagavat Gita 2,17-19).
I am quoting the following write up from Hindu Dharma forums since it summarises most of my earlier works and those arguments still stands true.

**Here comes Prof. Ninan**

*Christian Mischief by Misappropriation of Hindu Texts and Concepts*

One of the resolutions passed by the Hindu Dharma Acharya Sabha, the apex unifying body of Hindu Acharyas, in their third conference held in Sri Adichunchanagiri (near Bangalore) on February 9-11, 2008 states:

"5. More and more subtle attempts are underway outside the country to ‘appropriate’ Hindu philosophy and practices (such as Yoga, meditation, Sanskrit language and even sacred scriptures such as Bhagavad Gita), detaching them from their Hindu identity,"

([http://www.acharyasabha.org/index.php...d=39&Itemid=41](http://www.acharyasabha.org/index.php...d=39&Itemid=41))
Here is a glimpse at the scenario wherein some clever Christian scholars authoratively albeit dubiously seek the roots of Hinduism in Christianity.

**Prof. Madathilparampil Mammen Ninan**

Here comes Prof. Ninan, a staunch Syrian 'Thomas' Christian, one of the cleverest and most dogged Christian scholars who have published works tracing Hinduism to Christian roots. His Website [http://www.oration.com/~mm9n/](http://www.oration.com/~mm9n/) has many articles and voluminous books that attempt to translate Hindu scriptures in terms of Christian Theology.

Ninan's approach is dogged, although he hangs on the discredited myth of Saint Thomas having visited Kerala in 52 CE (which was denied by none other than the Pope himself) and established Christianity in South India, and the Aryan Invasion Theory. His main contention is that the modern day Hinduism was derived from the Christianity founded by St. Thomas and that the Vedic Religion that existed with the Aryans who invaded India was not Hinduism at all. In addition, he chooses to deny any hidden or deeper meanings in the Vedas that spawned the Upanishads.

Prominent works by Ninan include (some of them published recently in 2006-07):

- *Translation of Isavasya Upanishad*, where he considers Jesus to be the Isa.

- *The Development of Hinduism*, a voluminous book where he holds that the major forces in shaping the modern day Hinduism were the coming of Christianity and of Persian Gnostics which molded it into the present form.

- *The Emergence of Hinduism from Christianity*, a book which "establishes that Hinduism is really of very recent origin", and that modern Hinduism "is an outgrowth of Thomas Christianity under the influence of Syrian Gnosticism. The myths of Mahabali and Parasurama refers to the defeat of Christians at the hands of the Vaishnavite gnostics."
• Hinduism, where he shows that "The religion known today as Hinduism is the Thomas Churches of Inner India established by St.Thomas which was high jacked by the Gnostics and Theosophists."

• Purusha Suktham, a 70-page translation where he says that the text has three layers: "The first innermost layer was the Thomasian layer following the teachings of St.Thomas followed by the Judao-Christian mysticism of Kaballa. This is followed by Gnostic layer, and the Vaishanavite layer."

Ninan has also commented on the translation of Rig Veda by Ralph Griffith, and on the translations of other Vedas.

Ninan's articles are published in his Website: http://www.oration.com/~mm9n/articles/index.htm

Many of his books can be downloaded here: http://www.archive.org/search.php?query=ninan

Ninan's 'arguments and findings'

Ninan's argument is wholly based on the Myth of St.Thomas. Even while he says that St.Thomas is 'said to have visited' Kerala in 52 CE, he spuns the myth of his own findings of the supposed ministry of Thomas.

• St.Thomas, - Judas Thomas – one of the disciples of Jesus known commonly as the doubting Thomas came down to India and had a successful ministry all over India and China.

Hinduism did not exist before the second century, AD.

• There were no "Hindu Temples" before the second century AD. The Earliest Hindu Temple dates only to 350–650 AD.

• In the early period the Christian churches of Kerala had the same model as of Hindu temples.

• Parameshwara. [Iswara is God. Param means Most High.]
The prescript Param can be replaced with Maha meaning "The Great" to give Maheshwara – The Great God. These words Parameswara and Maheswara occur in Indian religious scenario only after the first century.

- The name Krishna did not even exist before the third century AD.

- Idols (Vigrahas) did not appear in India before the third century AD and in Kerala until the eighth century AD.

- There are documents indicating powerful Christian Kingdoms in Kerala, particularly in Ayr (referred to in Greek documents-Ayroor) and Ranni and Vel (Velnad). There must have been other major churches all over India other than in Kerala. However, the problem is "Where are they?"

Sanskrit did not exist before the second century AD

- Sanskrit was developed out of Prakrit and other existing languages during the interval of 100 AD to 150 AD. Sanskrit probably evolved as the liturgical language of Thomas Christians just as Latin evolved in the Greco-Roman world.

Vedic Religion is not Hinduism.

- There is an asymptotic discontinuity between Vedic and Upanishadic religions. Vedic religion is ritualistic with 33 nature gods. As opposed to the Vedic religion, Modern Hinduism is defined as a Theistic religion with Monotheistic Trinitarian content allowing for an infinite number of lesser gods.

- Vedic religion was not Hinduism, as we know today. There are four Vedas (Sacred Scriptures) in Hinduism today. If which only the Rig Veda was in existence at the time Thomas entered India in written form. Additionally, the Rig Veda was not written in Sanskrit but in Vedic or Avestan, which is a form of Persian.

- "Vedic Hinduism" is a contradiction in terminis since Vedic
religion is very different from what we generally call "Hindu religion", - at least as much Old Hebrew religion is from medieval and modern Christian religion." S.W.Jamison and M.Witzel Vedic Hinduism 1992 Sanskrit Department, Cambridge University

• Thomas must have established culturally relevant forms of worship and liturgy and structures. These were truly Indian, translated "Hindu." Similar to the Roman Catholic Church or the Antiochian Universal (Catholic) Church, Indian church would be Indian Universal (Catholic) Way, which in Indian language will be "Hindu Sanadhana Dharma.

• New forms of worship appeared all of a sudden soon er the Ministry of Thomas. These are still found in modern Hinduism.

• Vedic Religion underwent a drastic change during the period following 1st C which culminated into the various Vedantic teachings. None of the 33 gods of Vedas are gods in the modern Hinduism.

• Aryan Vedas came to be written down only in the Second Century BC (and this is not Hinduism according to Ninan). The rest of the Indian Scriptures – the Puranas and the Upanishads and Brahmanas came into existence only after Sanskrit became the language of Gods – the liturgical language and the language of theological studies. This took place after a century of Thomas’ ministry.

• All the references to God in the Naamavaly sung in Tamil temples applies only to Jesus and extols him! For example, Ninan has this translation for the Hindu Namavali:

Om Sri Brahmaputra, Namaha
O God, Son of God, We worship you.

Om Sri Umathaya, Namaha
O God, the Holy Spirit, We worship you.

Om Sri Kannisuthaya, Namaha
O God, born of a virgin, We worship you.
Om Sri Vrishtaya, Namaha
O God, who is circumcised, We worship you.

Om Sri Panchakaya, Namaha
O God, who has five wounds, We worship you.

Om Shri Vritchsula Arul Daya, Namaha
O God, who was crucified to provide mercy, We worship you.

Om Sri Mritumjaya, Namaha
Oh God, who overcame death, We worship you.

Om Sri Dakshinamurthy, Namaha
O God, who sits on the right hand, We worship you.

OM:Sri Yesuve Namaha

**Purusha Prajapathy – The Person of the Lord of Hosts**

Now let us take the Rig Vedic chapters II and X, which I have mentioned earlier, were written in Sanskrit after 150 AD. In these chapters, the Veda presents the Person (Purusha) of Prajapathy. Prajapathi literally means The Lord of Hosts. (Praja = subjects, host Pathi = Lord.) However, the striking thing about Prajapathi is his characteristics. I will quote the texts that describe Prajapathi with striking resemblance to the person of Jesus.

"Hiranyagarbha: samavarthaagre
Bhuuthasya jaatha: pathireka aaseeth
Sadaadhaara Prudhwivim dyaamuthemam
Kasmai devaaya havisha vidhemam"
(Rig Veda X: 121:1)

This translates as follows:
In the beginning, God and his supreme spirit alone existed.
From the supreme Spirit of God proceeded Hiranya Garbha, alias
Prajapathy, the first born of God in the form of light.
As soon as he was born, he became the savior of all the
From that first being, the universe came into being. From that body of the universe came the omnipresent Person. That Person thus became manifest, adopted various forms and character, and created the earth and other planets along with the creatures to live in them.

This is the same idea that Paul Preached.

"He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities--all things were created through him and for him. He is before all things, and in him, all things hold together." Col 1:15-17

The Adi Purusha idea is very similar to the concept of the Angel of the Lord in the Old Testament. Here he is definitely identified with Jesus.

This man, the first-born of God is all that was, all that is, and all that will be. And he comes to this world to give recompense to everybody as per his deeds.

Rev 22:12 "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done."
"Tham yajnam barhishi proukshan
Purusham jaathamagratha
Thena deva ayajantha
Sadhya rushayaschaye"
‘Purushasookta’
(Rig Veda X:90:7)

This man, the first born of the God, was tied to a wooden sacrificial post and the gods and the Kings along the Seers performed the sacrifice.

"Thamevam Vidwanamruthaiha bhavathy
Nanya pandha ayanaya vidyathe"
(Rig Veda X:90:16. Repeated Yajur Veda XXXI:18)

This (sacrifice) is the only way for redemption and liberation of mankind. Those who meditate and attain this man, believe in heart and chant with the lips, get liberated in this world itself and there is no other way for salvation.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

And Ninan goes on to quote famous passages from the Upanishads to prove that they were not only similar but created after Thomas' ministry came into existence.

Ninan also 'establishes' that Bhaviahya Purana was written by a scholar in Old Testament.

**Conceptual Evidences**

- **AUM** is not found in the ancient Rig-Veda. Or in any of the Vedas.

Even the early Upanishads written in Sanskrit, there are references to udgîtha ("up sound") and as pranava ("pronouncing"). This may be thought of as referring to the Sound Om. But it is a stretching the imagination.
The first direct reference to AUM found in Prashna-Upanishad, where the threefold constituents of AUM is mentioned and explained. It is also found in Mândûkya- Upanishad. Brihad-Áranyaka, Chândogya, and Taittirîya, Aum is mentioned many times both as Aum and as Om-kâr. In the Yoga- Sûtra (1.27), it is called the Word (vâcaka) of God (îshvara).

- The concept of AUM is identical with the Greco-Roman concept of Logos.

If one looks even deeper, the whole of Kabala and the threefold tree reaching into the unknown darkness encased in the ineffable name of YHVH can be seen in the Upanishadic teachings.

The symbol and mantra AUM emerged in Indian scene soon after the mission of St.Thomas the Apostle and were seen only after that time. All early churches in Kerala had used this as the Christian symbol and they appear at the entrance of the seven original churches established by Thomas.

You can see them even today over the main entrance of many of the churches.

AUM was clearly part of the Malankara (Malabar – Kerala) Christian tradition from the first century. They however associate it with the Christian Trinity and to Christ – the word who became flesh. An objective conclusion would be that Aum was indeed the original Christian concept as introduced by Thomas.

**Concept of God**

- This *figure of Jagnath*, which is celebrated as the Lord of the Universe, is really an epitome of the theology, which is essentially the theology of Eastern Churches and that of the Hebrew Kabala. It developed in India soon after the advent of Thomas.

- Notice again the usual three lines representing the Trinity with the middle line marked with a red spot (in the **Shiva**
Lingam). Father, Son and the Holy Spirit with the Son with as the sacrifice before the creation of the world.

- The concept of Parameshwara originally comes from the concept of El Elyon which is translated as The Most High God as in Gen 14:18 where Melchiz’edek king of Salem was called the priest of God Most High, maker of heaven and earth. He blessed Abraham in the name of the God Most High and then onwards Abraham himself swore in that name in Gen 14:22.

It is therefore reasonable to assume that the Dravidians who can at least partially claim to be the children of Abraham through Keturah received the teachings of Thomas and assimilated it easily. Thus the roots of the Saivism are deeply rooted in the Thomas traditions.

- The Hebrew name of the person whom we refer as Jesus was Yehoshua which is rendered in English as Joshua. A shortened form of the name is Yeshua from which we get the Dravidian translation through St.Thomas as Yesu, Easow, Isa, Iswara.

- The name given in Greco-Roman culture is derived from their context as follows:

When the good news of the gospel was translated into to the Greco- Roman culture by Paul and his group it was rendered in Greek as Iesous Pronounced as Yesous.

Y in some languages is pronounced as J (ya as ja) rendering it as JESUS.

Fish was the early Christian symbol. Jesus said, "I shall make you fishers of men" The Greek word for fish is ichthus, spelled: Iota Chi Theta Upsilon Sigma.

This is used as an acronym for Iesous (Jesus) CHristos (Christ) THeou (God) Uiou (Son) Soter (Savior). = Jesus Christ, God, Son, Savior.
• The elephant faced **Ganapathy** (The Lord of Host), the son of Siva came out of the symbolism of Word becoming Flesh – the Incarnation.

Ganapathy is the most important deity in the life of every Hindu. This is because no one can enter the presence of Shiva unless it is through the Son. (Seen the implication here?)

• **Vishnu** means Lord of the Heaven, The Omnipresent. Vishnu is seated on the Cherubims.

• The modern **Hindu Trinity** is Siva, Vishnu and Brahma. While Siva is till the father figure and Brahma the creator the emanated son figure, Vishnu the Energy and Power is now a male. Incidentally Vishnu often played the female to achieve things in the Purana stories. We should expect this to be a much later development. The Thomas tradition was Hebrew Kabalistic tradition, where Wisdom and Power was female.

The creator is given here with four heads. These developments must have come under Gnostic influence, where creation of cosmos was done by a fallen god. – Brahma. Brahma is seldom worshipped in any of the temples even though He is one of the Trinity in the Vaishnavite tradition..

**Doctrines**

• **Five Basic Doctrines of Christianity**

  Doctrine of Trinity
  Doctrine of Incarnation
  Doctrine of Fulfillment of Sacrifice
  Doctrine of Forgiveness of Sin
  Doctrine of Salvation through Faith.

**Five Basic Doctrines of both Saivism and Vaishnavism**

  Doctrine of Trinity
  Doctrine of Incarnation (Avtar)
  Doctrine of Fulfillment of Sacrifice
Doctrine of Forgiveness of Sin  
Doctrine of Salvation through Faith (Bhakthi Marga)

All these five doctrines which are common to both Saivite and Vaishnavites were never known in pre-Christian era and are definite indications of the form of Early Christianity in India. Hindu Sanadhana Dharma of first century AD was indeed the form of Christianity that St.Thomas established and central doctrines were indeed Christian.

Ninan concludes his work cryptically thus:

1. It means that Hinduism as an Indian Christian Church.  
2. Hindu Sanatana Dharma evolved out of Indian Catholic Church through the Kerala Nasranees into the South Indian Saivites and Vaishnavites.

There are other Christian scholars in Tamil Nadu who are identified in the Website [http://www.hamsa.org](http://www.hamsa.org), which also explodes the myth of St. Thomas:

- Dr. K. Sadasivan in the Journal of Indian History and Culture follows in Archbishop Arulappa's footsteps with his unsubstantiated claim for a Christian Tirukkural and a St. Thomas in India sojourn.

- The book titled *Viviliyam, Tirukkural, Shaiva Siddhantam Oppu Ayvu*, written by one Deivanayakam, was published in 1985-86. It attempted to compare Bible, Tirukkural and Shaiva philosophy and concluded that Tiruvalluvar was a disciple of St. Thomas and that his sayings were only sayings from Bible. The writer had attempted to distort and misinterpret the Shaiva Siddhanta to suit his conclusions that all these works emanated from the preachings of St. Thomas who is said to have visited India in the first century A.D.

It was given to the Dharmapuram Math to issue a refutation. In spite of refutations from scholars through personal letters, Deivanayakam was unrelenting. Hence the Dharmapuram Shaiva Math had a book of refutation prepared by its very able Tamil and Shaiva scholar, Arunai Vadivel Mudaliar, and
released it at a function.

**My take** on a cursory glance at the works of Prof. Ninan is this:

It is said of Oliver Goldsmith, the famous English literary all-rounder, that "he did not touch anything that he did not adorn." We may perhaps say of Nian that "he did not touch anything in Hinduism that he did not desecrate."

The big question that looms large before us is: **How do we deal with the pseudo scholars such as Prof. Ninan?**

If the myth of Jesus Christ was "cobbled together by scholars", "simply scouring the ancient texts" as stated by the learned Sarabhangha, Ninan has cobbled a myth out of St.Thomas who never visited South India in 52 CE or martyred at Mylapore at the hands of Hindu brahmins, and made St.Thomas the 'sole' and Jesus the 'soul' of Hinduism!

Unless we effectively and actively refute scholars like Ninan whose tribe is increasing by the numbers today, Hindus would be loosing their grass roots. Works by scholars like Ninan are published and promoted by the money-power of the Christian missionary and percolate down to our grass roots, whereas whatever we Hindus refute to establish the Reality only in the academic discussions on the Internet. A sad state of affairs indeed!


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