THE EVOLUTION OF SHAIVISM

PROF. M. M. NINAN
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CONTENTS

PREFACE

CHAPTER ONE
INDUS VALLEY DRAVIDIANS
O-T MAP OF NATIONS 1
THE GENEALOGY OF SHEM 10

CHAPTER TWO
RELIGION OF HARAPPA
RELIGION OF ISRAEL AND JUDAISM 25
STONE AND STONE-WORSHIP 25

CHAPTER THREE
DRAVIDIAN GOD AS SEEN IN THE VEDAS
YAHVAH - THE LORD GOD IN INDIAN VEDA 36
RUDRA OF RG VEDA 42

CHAPTER FOUR
DEVELOPMENT OF VEDANTA
THE END OF VEDAS 48
Harappa Ancestry Project 52
UPANISHADS RUDRA BECOMES SHIVA 57

CHAPTER FIVE
WRITING OF THE SCRIPTURES 63
SALVATION IN UPANISHAD AND JUDAISM 72

CHAPTER SIX
COMING OF CHRISTIANITY AND GNOSTIC REVERSAL 74
Original Thomas Christians of Dravids 76
Time Line of Indian religions 79
Pallava - Persian Origins 88
COMING OF MANICHAEN 90

CHAPTER SEVEN
SHAIVISM EMERGES FROM CHRISTIANITY 101
THE CREDITS OF SAIVISM AND CHRISTIANITY 105
The Trinity in Saivism 108
(Father, Son and the Holy Spirit)
Sivlinga – Form of the Formless 109
Ardha Naareeswara - Half Man Half Woman form 109
Word Became Flesh 110
Om as Logos 110
Amen and Aum 110
Pillayar Concept 113
Main Saivite Traditions 113
Saiva Siddhanta Philosophy 116
Kashmiri (Trika) Shaivism - Shiva-advaita. 120
The doctrines of Trika Shaivism 121.
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PREFACE

I have written extensively on Hinduism and its development earlier. This book is the normal development on the same theme, concentrating on the Dravidian Shaivism. Shaivism or Saivism is one of the major religions of India, which is popular in South India and in all other areas where Dravidians are found.

In my earlier studies, I have indicated that Dravidians are actually of the Hebrew-Semitic origin, being of the family of Eber, the great-grandson of Eber from whom the name Hebrew came. This will explain why Abraham took a wife from there and why he sent his children to the East when he divided his property. Based on this fact it is understandable that the religion of Indus Valley Civilization may have been the religion of Abraham. Was it? Since we have no documentations with us from this period we cannot make a definite statement on it. But it is certainly the best guess.

When Japhetic Aryan whites entered in the area they brought with them their Vedic religion, and we have their oral traditions in the Vedas. It is only logical to think that there must be some reference to the God of Abraham in them. The Dravidian God is found in the Vedas as Rudra - the angry warrior, a God who is feared by his enemies. In fact, the very name Yhvh is found also in several parts of the Vedas as an epithet.

However, by 750 BC the gods of Vedas literally disappeared from the religious scenario of Indus Valley. A new oral tradition of Dravidian ascetics known as Upanishads and Aranyaka identical to the Jewish Kabbalah came into existence. This presented the God of Abraham as the only God and named Him as Brahman. The priests of Brahman were now called Brahmans in contrast to Vedic Priests who were known by other names.

However soon after the beginning of the Christian Era, the Rudra who was the angry warrior God turned out to be called Siva - and was defined as love. Siva - “God is love.” This total 180-degree turnaround happens to coincide with the long toil of the Apostle of Thomas starting from AD 40 till AD 72. The reaction to this Christian God of love who incarnated in human form to die for the sins of the world came in the form of Gnosticism which followed Thomas also into India. In India, it was brought by Mani, the prophet who eventually became another son of Siva over and above Ganapathy (The Lord of Hosts). This was to be considered as a return of the original Thomas Way of Saivism to the Jewish Abrahamic concept of God.

A comparison of the Saivism theology with that of Christianity will show the influence of Christianity from which it came into existence and with Judaism. It did undergo changes in structure and rituals which are sometimes difficult to compromise. However, we could still see the monotheistic emphasis and the emphasis on Bhakthi -and the clear Trinity concept of Father, Son, and Holy Spirit.

Prof. M.M. Ninan
November, 2016
CHAPTER ONE

INDUS VALLEY DRAVIDIANS

O-T MAP OF NATIONS

Noah dividing the world between his sons. Anonymous painter; Russia, 18th century
The three great races thus distinguished are called the Semitic, Aryan, and Turanian (Allophylian). "Setting aside the cases where the ethnic names employed are of doubtful application, it cannot reasonably be questioned that the author [of Genesis 10] has in his account of the sons of Japheth classed together the Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks (Javan), thereby anticipating what has become known in modern times as the 'Indo-European Theory,' or the essential unity of the Aryan (Asiatic) race with the principal races of Europe, indicated by the Celts and the Ionians.

The immediate descendants of Japheth were seven in number, and are represented by the nations designated Gomer, Magog, Madai, Javan, Tubal, Mesech, and Tiras; or, roughly, the Armenians, Lydians, Medes, Greeks, Tibarenians, and Moschians, the last, Tiras, remaining still obscure. The sons of Gomer (Ashkenaz, Riphath and
Togarmah) were all settled in the West Asian tract; while the sons of Javan (Elisah, Tarshish, Kittim and Dodanim or Rodanim) occupied the Mediterranean coast and the adjacent islands.

Nor can it be doubted that he has thrown together under the one head of 'children of Shem' the Assyrians (Asshur), the Syrians (Aram), the Hebrews (Eber), and the Joktanian Arabs (Joktan), four of the principal races which modern ethnology recognizes under the heading of 'Semitic.'

Again, under the heading of 'sons of Ham,' the author has arranged 'Cush', i.e., the Ethiopians; 'Mizraim,' the people of Egypt; 'Sheba and Dedan,' or certain of the Southern Arabs; and 'Nimrod,' or the ancient people of Babylon, four races between which the latest linguistic researches have established a close affinity (Rawlinson's Hist. Illustrations). Easton's Bible Dictionary.

---

| **SHEM** | the Assyrians (Asshur), the Syrians (Aram), the Hebrews (Eber), and the Joktanian Arabs (Joktan), |
| **HAM**  | 'Cush', i.e., the Ethiopians; 'Mizraim,' the people of Egypt; 'Sheba and Dedan,' or certain of the Southern Arabs; and 'Nimrod,' or the ancient people of Babylon, |
| **JAPHEH** | Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks |

Asia for Sem  
Africa for Ham  
Europe for Japheth
Etymologiarum sive Originum libri XX of St. Isidore of Seville, 600 - 636 A.D.

This T and O map, from the first printed version of Isidore's *Etymologiae*, identifies the three known continents as populated by descendants of Sem (Shem), Jafeth (Japheth) and Cham (Ham). (Note: Top is Oriens - the East)
The situation might have been a little different if we take the continent nearer to the time of Peleg and Jokthan during which period the continents shifted separated.

Here is what the modern genetic study of migration shows:

**Genetic diversity in India and the inference of Eurasian population expansion**
corroborate this sort of delayed migration as shown in this map in the DNA study conducted by

**The ‘delayed expansion’ hypothesis.** In this hypothesis, the ancestral Eurasian population separated from African populations approximately 100 kya but did not expand into most of Eurasia until approximately 40 kya. The high diversity and the deep mitochondrial lineages in India support the hypothesis that Eurasia was initially populated by two major out-of-Africa migration routes [3,15-17]. Populations migrating along an early ‘southern-route’ originated from the Horn of Africa, crossed the mouth of the Red Sea into the Arabian Peninsula, and subsequently migrated into India, Southeast Asia, and Australia. Later, populations migrated
out of Africa along a 'northern route' from northern Africa into the Middle East and subsequently populated Eurasia.

**Japheth.**
The Isles of the Mediterranean Sea were given to Japheth and his descendants - The Aryan Race or Europeans (Gen 10:1-5)

**Shem**
Shem and his children lived in Asia across the River Tigris to the East.
Amon the chief cits of the children of Shem was Assyria.
Today we could identify this as the land of Qatar, Iran, Afghanistan and all “stan’ countries (Gen. 10:21-31)

**Ham**
The share of Ham and his children (Africans) was from Ethiopia, Egypt, Canaan, Syria, Iraq, Kuwait, Yemen, Oman and all Mesopotamia upto River Tigris. (Gen 10:6-20)
Out of 10 Ancient Iranian human male remains assigned to the Andronovo horizon from the greater Khorasan in the northeast of Greater Airan/Iran, 9 possessed the distinct Aryan R1a Y-chromosome haplogroup. (That is the ancient Iranian/Aryan marker R1a predominates in Andronovo samples) The study determined that at least 2/3 of the individuals overall (out of the 26 Bronze and Iron Age human remains' samples of the study that could be tested) had light hair and grey or blue, green eyes. (An average of 8% to 9% percent of Present day Iranians have light colored eyes in the urban areas and about 15% of the Present day Iranians in the rural mountainous areas have light colored eyes.)

Today, R-M17 can be found in most parts of Western Asia, in widely varying concentrations, from almost NO presence in areas such as Saudi Arabia and Jordan, to much higher levels in Kurdish parts of Iraq, Eastern Turkey and Iran. For a detailed analysis see: https://authenticgathazoraoastrianism.org/2014/03/31/the-aryan-origin-of-most-iranians-darius-great-s-inscription-and-the-propaganda-movie-300/

The name Aryan may need some explanation as this is grossly misused. As everyone knows Aryans are not a race. Those who are familiar with the period of colonisation of the white people from europe and elsewhere when they entered the colonies were called “Sir”, a title of honour. This is a title that was used by the western nations for Lords and were so addressed by the serfs. In order to present a superiority, this title was claimed by the Portugese, the Dutch, the English and the Americans. It is still used around the world where colonization was in effect during the past centuries. In the same way those who entered India in the ancient times took the name of Aryans. Arya only means noble ot means the same as “Sir”. Thus the Aryans would have been anyone who migrated or entered into India during the 1800s or later. It appears they were mostly white.
and hence Japhethites. “I am (ad-am) Darius, the Great king, ruler/king over kings, king of all the lands, king of this great cline, far and wide, son of Hystaspes, an Achaemenid, a Persian, son of a Persian, AN ARYAN, FROM THE ARYAN KINSFOLK.” (“From the Darius the Great’s Inscription in Naqshe-e-Rostam”) The same lineage of nobility were claimed by all those who came into India to this day.

In the same way Dravidians are not a race. The name is derived from “Tamilar” - those who speak Tamil. They were probably a mixture of Hamitic and Semitic people and probably also Japhetic to some extent.

Several names are repeated or similar as intermarriages take place between relations.

**In Jewish tradition, Eber, the great-grandson of Shem, refused to help with the building of the Tower of Babel, so his language was not confused when it was abandoned.**

http://en.wikipedia.org/wiki/Eber

The name Eber actually means a "migrant," one who comes from the 'region beyond." He left the Babel area in search of fresh lands. This included the mountain regions and river filled lands of Indus.

We can see the names repeated between Cush descendants and the Joktan descendants and Peleg descendants indicating intermarriages based on cousin wife and niece bride system of the people of the region. This system is still continued among the Brahmins of the Dravidian Andhra Pradesh of India where the uncles marry their nieces.
Heber is an ancestor of the Israelites, according to the "Table of Nations" in Genesis 10-11. Heber had two children Peleg and Joktan. Jocan (Joktan/Yoktan) is said to be the ancient father of all the Arab tribes/nations of the Arabian Peninsula. The historian Josephus claimed that the Indians of India are descended from the sons of Joktan. Josephus explains that many Joktanites had settled in Afghanistan. Josephus in his "Antiquities of the Jews (Book I, Chapter 6) says: "Now Joktan, one of the sons of Heber, had these sons, Elmodad, Saleph, Asermoth, Jera, Adoram, Aizel, Decla, Ebal, Abimael, Sabeus, Ophir, Euilat, and Jobab. These inhabited from Cophen [a river where Kabul is], an Indian river, and in part of Asia adjoining it. And this shall suffice concerning the sons of Shem"

New Testament apocrypha Cave of Treasures attributed to Ephrem Syrus, who was born at Nisibis (AD 306-373) says: "And in the days of Reu, the Mesraye, who are the Egyptians, appointed
their first king; his name was Puntos, and he reigned over them sixty-eight years. And in the days of Reu a king reigned in Sheba (sheba, Saba), and in Ophir, and in Havilah that is, Hend (India)."
The first two are the Hebrew migrations one of Jokthanians and the other of Abrahamic Keturians. Abraham is dated anywhere between c. 2100 and c. 1900 and the two migrations must have taken place around that time. There they formed the powerful Kingdoms of Mitanni, named after Midian or Medan. They lived mainly along the Euphrates River. Others moved further east. After the Assyrian destruction of Mitanni, they were forced further east and others north. In the east, they came to be known as the Persians or Parthians and, in India, as the Brahmins ---the sons of Abram!
The Kabul river falls into Indus river which fertilizes Indus Valley and produced the Mohenjo Daro and Harappa Civilizations. This migration and occupation of Indus Valley can be placed before 2000 BC. Tracing this river you will find it connects to the Indus and thus to that regions great civilizations, including Mohenjo Daro.

This is modern Kabul and the valley of Indus river. The land further towards the Indus is Bactria. Thus, some of Joktan's descendants seemingly moved through the Arabian peninsula and went on to India. The part of Asia referred to here by Josephus is probably what is now Tajikistan — for its ancient capital was known as Yotkan.

The separation of Peleg's clan and Joktan’s clan made two Hebrew peoples, the Western Hebrews of western Asia and the Eastern Hebrews of eastern Asia. Most nations of eastern Asia have Hebrew ancestry.

Gen. 10:30, “And their dwelling place shall be from the departure point, as you go towards a numerous population, the mountain of the orient.” The phrase “the hill country of the east” is from HAR HA-KÈDEM, and a literal translation is the mountain of the orient. They covered large areas and by 2600 BC, early communities turned into large urban centres. Such inner-city centres included Harappa, Ganeriwala, Mohenjo-Daro in Pakistan, and Dholavira, Kalibangan, Rakhigarhi, Rupar, and Lothal in India. In total, over 1,052 cities and settlements have been found, mainly in the region of the Indus and the tributaries.
Thus we see the Hebrew nations - the children of Joktan - occupying the Indus Valley area. It is from this people Abraham took his cousin wife Keturah.

Genesis 25:1-4 Abraham took another wife, whose name was Ketu rah. She bore him Zimran, Jokshan, Medan, Mid'ian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. The sons of Dedan were Asshu'rim, Letu'shim, and Le-um'mim. The sons of Mid'ian were Ephah, Epher, Hanoch, Abi'da, and Elda'ah. All these were the children of Ketu'rah. (RSV)

Keturah means *perfumed* or *incense* (SHD 6989), and brings to mind the burning aroma of the sacrifices and the incense smoke that ascended as a sweet offering to the Lord. The word qetorah (SHD 6988, from 6989), found only in Deuteronomy 33:10, also means *smoke of sacrifice* or *incense*. J.A. Selbie in *A Dictionary of the Bible* (James Hastings, publ. by T & T Clark, Edin., 1899) adds this comment on the sons of Keturah:

“From the meaning of the name Keturah, ‘frankincense’, Sprenger [in *Geog. Arab.* 295] suggests that the ‘sons of Keturah’ were so named because the author of Gen. 25 knew them as traders in that commodity.”

The Arabic name for Keturah is Saffurah, who was described as a Cushite (so was Moses’ wife in Num. 12:1, RSV).

India indeed was one of the major exporters of Frankincense. *Boswellia serrata* is a plant that produces Indian frankincense, *Salai*, referred to in Sanskrit as *shallaki* and in Latin as *Olibanum Indicum*. The plant is native to much of India and the Punjab region that extends into Pakistan which is the area of Indus Valley Civilization. According to tradition one of the magi who visited Jesus with frankincense was Gondaphores of Indo-Parthia from this region. He was probably a descendant of Keturah and Abraham.
The Yakult Midrash says that Abraham married three wives – Sarah, a daughter of Shem; Keturah, a daughter of Japheth; and Hagar, a daughter of Ham. (chpt. 8). In this point of view Keturah actually came from the Aryan tribes. In Genesis 23:4, Abraham asked the Jerusalem Hittites (an Aryan Indo-European race) to sell him a burial plot. The Hittites answered, "...thou art a prince among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee."

Thus the original inhabitants of the Afghanistan and Indus Valley area were children of Heber. To this was added later the children of Abraham into the land of the father of Ketuarah.

These first two migrations may be identified as the Joktan first generation children and the second as the children of Abraham through Keturah. According to Palanichamy et al. (2015), "The presence of mtDNA haplogroups (HV14 and U1a) and Y-chromosome haplogroup (L1) in Dravidian populations indicates the spread of the Dravidian language into India from west Asia." which practically confirms the biblical account. These then form the pre-Vedic pre-Aryan Dasyus or the Dravidians who occupied the region of Indus Valley and Afghanistan. These were the pre-Aryan period of IVC.
Haplogroup L-M20 is strongly associated with South Asia, especially the Indus Valley area. It has also been found at low frequencies among populations of Central Asia and South West Asia (including Arabia, Iraq, Syria, Turkey, Lebanon, Egypt, and Yemen) as well as in Southern Europe (especially areas adjoining the Mediterranean Sea). L-M20 is a descendant haplogroup of haplogroup K-M9, and is believed to have first appeared approximately 30,000 years ago. [citation needed] Gareth Henson, administrator of the Haplogroup T project at FTDNA, has theorized "I think both T and L originated in the Iraq/Iran region...the branches of L all went in different directions (L1 southeast, L2 west and L3 northeast)."

BY around 1500 BC came the migration of the Japhetities - who are commonly called Aryans - 'the Nobles' by the people of their occupied land. I should assume that even the Abrahamites and the Hebrew lineage also claimed to be “Noble” since Abraham was a chief and the Aryan Hittite called him so. (Gen. 23:5 And the children of Heth answered Abraham, saying unto him, 6 Hear us, my lord: thou art a mighty prince among us)

The south fell to the lot of Ham, and the north became the inheritance of Japheth. The land of Ham is hot, Japheth's cold, but Shem's is neither hot nor cold, its temperature is hot and cold mixed. ..Raphael, .....revealed to Noah all the remedies residing in plants, that he might resort to them at need. Noah recorded them in a book, which he transmitted to his son Shem. This is the source to which go back all the medical books whence the wise men of India, Aram, Macedonia, and Egypt draw their knowledge. The sages of India devoted themselves particularly to the study of curative trees and spices;(Haggada, The Legends of the Jews By Louis Ginzberg [1909]) Ayur Veda was developed by the Dravids of Mohenjodero according to this Hagada.

The very term 'Aryan' signifies a mixed line of Semites and Japhethites! The word Aryan came from the word Iran where this mixing up took place to start with.
Japheth was promised enlargement. The Japhetic people are, in general, the peoples of India and Europe, the Indo-European stock, with which any demographer is familiar. The entire Western hemisphere of our globe is settled by Japhetic peoples, and they according to this promise, moved into Northern India (IVC of the semitic origin) and lived in their tents. The Aryan migrations were the fulfilment of these biblical prophecy.

Among the nations that various later writers (including Jerome and Isidore of Seville, as well as other traditional accounts) have attempted to assign to the children of Japheth the following areas of occupation:

- **Gomer**: Scythians, Turks, Bulgars, Armenians, Welsh, Picts, Germanic People, Celts, Teutons (Germanic peoples)
- **Magog**: Goths, Swedes, Scandinavians, Finns, Huns, Slavs, Magyars (Hungarians), Irish, Celts;
- **Madai**: Mitanni, Mannai, Medes, more generally Persians or even their relatives
- **Javan**: Ionians (Greeks)
- **Tubal**: Tabali, Circassians, Georgians, Italics (not including Latin who are of Etruscan origin), Iberians, Basques;
- **Meshech**: Phrygians, Moschoi, Meskheti, Georgians, Armenians, Illyrians;
- **Tiras**: Thracians, Etruscans, Romanians

According to Dr. Rajesh Kochhar, there have been three waves:
A. The ‘Murghamu’ (BMAC) related people who entered Baluchistan at Pirak, Mehrgarh south cemetery, etc. and later merged with the post-urban Harappans during the late Harappans Jhukar phase (2000-1800 BCE);
B. The Swat IV that co-founded the Harappan Cemetery H phase in Punjab (2000-1800 BCE);
C. The Rigvedic Inclo-Aryans of Swat V that later absorbed the Cemetery H people and gave rise to the Painted Grey Ware culture (to 1400 BCE).
Archaeological cultures associated with Indo-Iranian migrations (after EIEC). The Andronovo, BMAC and Yaz cultures have often been associated with Indo-Iranian migrations. The GGC (Swat), Cemetery H, Copper Hoard and PGW cultures are candidates for cultures associated with Indo-Aryan migrations.

The early Indo-Iranians are commonly identified with the descendants of the Proto-Indo-Europeans known as the Sintashta culture and the subsequent Andronovo culture within the broader Andronovo horizon, and their homeland with an area of the Eurasian steppe that borders the Ural River on the west, the Tian Shan on the east. Historical linguists broadly estimate that a continuum of Indo-Iranian languages probably began to diverge by 2000 BC, if not earlier,[9]:38–39 preceding both the Vedic and Iranian cultures. The earliest recorded forms of these languages, Vedic Sanskrit and Gāthic Avestan, are remarkably similar, descended from the common Proto–Indo-Iranian language.

(Bactria–Margiana Archaeological Complex (or BMAC, also known as the Oxus civilization) is the modern archaeological designation for a Bronze Age civilisation of Central Asia, dated to ca. 2300–1700 BCE, located in present-day northern Afghanistan, eastern Turkmenistan, southern Uzbekistan and western Tajikistan, centered on the upper Amu Darya (Oxus River))

The Yaz culture (or Yaz-depe, Yaz Depe, Yaz Tepe[1]) was an early Iron Age culture of Margiana, Bactria and Sogdia (ca. 1500-1000 BC) With the farming citadels, steppe-derived metallurgy and ceramics, and absence of burials it has been regarded as a likely archaeological reflection of early East Iranian culture as described in the Avesta.

Kochhar, Rajesh
Title: The Vedic people: their history and geography
Published By: Orient Longman. 1997.
In The Vedic People, well-known astro-physicist Rajesh Kochhar asserts "texts (the Vedas, Puranas, Ramayana, and Mahabharata, as well as the Zoroastrian Avesta), archaeology, astronomy, genetics, geology, linguistics, literature, and metallurgy—in arriving at the theory that India cannot be the original home of the Vedic people”

There is strong linguistic evidence also for this mingling of the Japhetite (Aryan) with Hebrew and Indian languages as this interesting study shows:

"Is There A Connection Between Ancient Indian And Hebrew Language?"
http://www.viewzone.com/matlock.html

Gene D Matlock had collected three interesting lists confirming the fact of the presence of Abrahamic descendants in the area Parthian areas of India.
1. Judaism and Shaivite Hinduism Share the Same Names for God.

<table>
<thead>
<tr>
<th>Judaism</th>
<th>Shaivism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ish; Yish; Is; Isa; Issa; El; Al; etc. (Suffixes and prefixes for &quot;God&quot;)</td>
<td>The same in Shaivism</td>
</tr>
<tr>
<td>Yahve; Jahve; Tseeva (God)</td>
<td>Shiva; Shaiva; Siva (God)</td>
</tr>
<tr>
<td>Elohim; Elokhim (God intellectualized)</td>
<td>Lakhimi (Goddess of Prosperity); Lokhi; Lukh (Shiva)</td>
</tr>
<tr>
<td>El Shaddai (The Almighty)</td>
<td>Saday; Sada (Shiva)</td>
</tr>
<tr>
<td>Ha-Kadosh (The Holy One)</td>
<td>Hakh-e-Kheda (God's Duty)</td>
</tr>
<tr>
<td>El Elyon (Possessor of Heaven and Earth)</td>
<td>Il Layun (Absorption in God)</td>
</tr>
<tr>
<td>Yesoda (Dual Sexual Nature of Life)</td>
<td>Yeshoda (Shiva's Dual Sexual Nature)</td>
</tr>
</tbody>
</table>

Similar sacred symbolism and iconography are associated with both the Hebrew Yah-Veh and the Kashmiri Shaiva: The Holy Trinity; the flame; the cherub; the guardian angel; the snake; the bull; blowing of bull's horn, etc.

2. Hebrew and Kashmiri Cabalistic Terminology Is About the Same.

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Kashmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ani (the spark of life)</td>
<td>Agni (Vedic god of fire)</td>
</tr>
<tr>
<td>Avoda (work; labor)</td>
<td>Vud; Wud (skilled labor)</td>
</tr>
<tr>
<td>Ayeen (void; non-being)</td>
<td>Ayen (eternity)</td>
</tr>
<tr>
<td>Cabala (acceptance)</td>
<td>Cabul (acceptance)</td>
</tr>
<tr>
<td>Guevara (force)</td>
<td>Gav'r (surrounding and attacking)</td>
</tr>
<tr>
<td>Keter (crown)</td>
<td>Kash'r (crown of the head)</td>
</tr>
<tr>
<td>Kijum (destiny)</td>
<td>Ko-Yimi (path to death)</td>
</tr>
<tr>
<td>Klim (nothing)</td>
<td>Kholi (nothing)</td>
</tr>
<tr>
<td>Malkuth (kingdom)</td>
<td>Mulakh (kingdom)</td>
</tr>
<tr>
<td>Nefesh (soul)</td>
<td>Naph's (soul; spirit self)</td>
</tr>
<tr>
<td>Sephiroth (spiritual energy centers)</td>
<td>Sipath (spiritual energy centers)</td>
</tr>
<tr>
<td>Yesu; Yesh; Yeh; Yahu; Yakhu; Yah; (The Material Universe)</td>
<td>The same as in Judaism</td>
</tr>
<tr>
<td>Yech me Ayeen (The Goal of Creation)</td>
<td>Yech me ayen (Creation Fused to the Void)</td>
</tr>
<tr>
<td>Zohar (brilliance)</td>
<td>Swar; Svar (Heaven; light; brilliance)</td>
</tr>
</tbody>
</table>

More Linguistic Proof of the Linkage Between India and the Middle East
A collection of list between the Indian Tribe names, Caste or Subcaste which correspond to it Biblical and Hebrew terms

**Indian Tribe - Hebrew Name - (Bible reference)**
- Abri - Iibri (1 Chr. 24-27)
- Amal - Amal (1 Chr. 7:35).
- Asaul - Asahel (2 Chr. 17:18)
- Asheriya - Asher (Gen. 30:13)
<table>
<thead>
<tr>
<th>Name 1</th>
<th>Name 2</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azri</td>
<td>Azriel</td>
<td>1 Chr. 5:24</td>
</tr>
<tr>
<td>Bal.</td>
<td>Baal</td>
<td>1 Chr. 5:5</td>
</tr>
<tr>
<td>Bala; Balah</td>
<td>Bala</td>
<td>Josh. 19:3</td>
</tr>
<tr>
<td>Bakru</td>
<td>Bokheru</td>
<td>1 Chr. 7:6</td>
</tr>
<tr>
<td>Baktu</td>
<td>Baca</td>
<td>1 Chr. 8:38</td>
</tr>
<tr>
<td>Banniya</td>
<td>Baana</td>
<td>1 Chr. 11:30</td>
</tr>
<tr>
<td>Bellu</td>
<td>Bela</td>
<td>Gen. 14:9</td>
</tr>
<tr>
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THE EVOLUTION OF SHAIVISM - PROF. M. M. NINAN
Poot; Put - Phut; Put (1 Chr. 1:8)
Raina - Rinnah (1 Chr. 4:20)
Raphu - Raphu (1 Ki. 11:23)
Reshu; Resh; Reshi - Rhesa (Luke 3:27)
Reu; Reu-wal - Reu (Gen. 12:18)
Reual - Reuel (Nu. 2:14)
Sachu - Sechu (1 Sam. 19:22)
Sam - Shem (Gen. 5:32)
Sapru; Sapra - Saphir (Mic. 1:11)
Seh - Siah (Neh. 7:47)
Shahmiri - Shamir (1 Chr. 24:24)
Shaul - Shaul (1 Chr. 4:24)
Shavi - Shaveh (Gen. 14:17)
Shora - Sherah (1 Chr. 7:2)
Shuah - Shuah (1 Chr. 4:11)
CHAPTER TWO
RELIGION OF HARAPPA

Though much has been claimed regarding the religion of Mohen-jodero and Hariyappa, all of them are based on imaginative conjectures. There is no documentation more than five lines on the seals as literature of the land. Over the century of efforts, these few lines and scattered seal letters were not deciphered to make any sense. Even if they are deciphered it would probably would not yield enough data to reconstruct a religious background and theology. Some examples can be given below:

Indus Valley had no temples.

Hence if they had any religion, it was not temple based. This much is certain.

These female figures are supposed to prove a fertility cult in the land.
The "Great Bath" of Mohenjo-Daro is the earliest known public water tank of the ancient world. It is proposed that this tank would have been used in conjunction with religious ceremonies. Baptism? Purification? Like all others these will remain as conjectures.

This is a seal found in Harappa. It is interpreted as Proto Siva called Pasupathi. Pasu in Tamil means cattle. The name came from the horns simulating the cows around the figure. The sitting posture is also assigned the yogic posture. But is it a religious figure at all?
If the Horns of the bull (seal number 420) suggests the name Pasupati - the Lord of Cattle. Is he sitting in Yoga posture? So is he a Yoga god?

The yogic posture is even discovered in the grave where people were buried in that posture indicative of meditation as central to the religion of the Indus people.

The name Siva (Seba) is identical with the names of the early Hebrew patriarchs who migrated and started the Indus Valley Civilization. It also were the traditional names of the Children of Abraham through Keturah. They were originally cow herds and hunters and the horn headdress is common even today in the Cushite regions of Egypt and Sudan. Saying that they are representation of god is taking it too far.

The same applies to many of the conjecture based on seal:

“The people of the Indus Valley also appear to have worshiped a male god. The most important depiction of an imagined Hinduism god is seal number 420. Many other seals have been found depicting the same figure, but not in the same detail as number 420. The deity is wearing a headdress that has horns, the shape being reminiscent of the crescent moon that modern image of Siva shows on his forehead.

What are thought to be linga stones have been dug up. Linga stones in modern Hinduism are used to represent the erect male phallus or the male reproductive power of the god Siva (my note: Or is it so? I have some Saivite vehemently repudiating it.) . But again, these stones could be something entirely different from objects of religious worship. (I have seen some of these metallic lingas in the San Jose, California in front of houses. I believe it has something to do with the
telephone lines) Even today, Siva is worshiped in both human form and that of the phallus. The deity sitting in a yoga-like position suggests that yoga may have been a legacy of the very first great culture that occupied India.” http://www.ancient.eu/article/230/

A modern lingam found all over our yards these days. I discovered that they are cable distribution system which provide television to our homes.

“The so-called Pashupati seal, showing a seated and possibly ithyphallic (having an erect penis) figure, surrounded by animals. Gregory L. Possehl (1941 – 2011), who was a Professor Emeritus of Anthropology at the University of Pennsylvania and renown authority on the Indus Sarasvati Civilisation has concluded that while it would be appropriate to recognize the figure as a deity, regarding it as a proto-Shiva, something which has been done by other researcher, would be going too far.” http://www.humanjourney.us/preAxialHarappa4.html

Like wise this figure is supposed to represent the Priestly King of Harappa. National Museum, Karachi, 50.852

By tradition the head of the households were considered priests in the Hebrew tradition. Under these conditions we can make some possibilities regarding their religion.

- Worship of nature,
- Worship of some non-iconised God or gods.
- Did they use sacrifices? Possibly.
- May be both vegetable and animal sacrifices.
- How about human sacrifices? Possible.
If we look at the culture of the region occupied by the early Habirus and Aryans there certainly was close similarity between the two colliding groups as they were living neighbors. They both originated in Mesopotamia. In fact the Abrahamic worship included the same mode as the Mesopotamian and Iranian neighbors where Abraham was brought up.

**RELIGION OF ISRAEL AND JUDAISM**

In the Israelite worship we find memorial stone, sacrificial altar and Calf. Here is an excerpt from Jewish encyclopaedia showing the wide commonality between the Aryan tribes and the Jewish people. This is to be expected if they all lived together before Abraham was called. The culture of worship form invariably remained identical.

Another commonality is the use of Stone in the worship in pillars, altars and dolmen.

**STONE AND STONE-WORSHIP:**

*By: Emil G. Hirsch, Immanuel Benzinger*

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Sacred stones are mentioned with great frequency in the Old Testament;
- they were erected by Jacob at
- Beth-el (Gen. xxviii. 18; comp. xxxi. 13),
- at Shechem (Gen. xxxiii. 20 [where should be read instead of קִבֵּץ]),
- at Gilead (Gen. xxxi. 52), and over the grave of Rachel; and
- by Joshua in the sanctuary of Shechem (Josh. xxiv. 26; comp. Judges ix. 6).
- The "stone of help" ("Eben-ezer") set up by Samuel (I Sam. vii. 12) was such a "mazzebah"; and
- other sacred stones existed
- at Gibeon (II Sam. xx. 8),
- at Enrogel (I Kings i. 9, "the serpent-stone"), and
- at Michmash (I Sam. xiv. 33).
- Twelve stones of this character were set up by Moses near his altar at the foot of Mount Sinai (Ex. xxiv. 4),
- and a circle of twelve at Gilgal was ascribed to Joshua (Josh. iv. 20).
Finally, Jachin and Boaz, the two columns of the Temple (I Kings vii. 15 et seq.), were such mazzebot, not intended as supports for the building, but possessing an independent purpose, as is shown by their names.

The Phenician temples also contained such columns, and mazzebot long served as legitimate symbols of Yhwh. Even the prophet Hosea forewarned Israel of the terrible days to come (Hos. iii. 4; comp. x. 12), when they should be "without a sacrifice, and without an image ["mazzebah"], and without an ephod, and without teraphim"—that is, without public worship; while Isaiah prefigured the conversion of Egypt to Yhwh with the words, "There shall be . . . a pillar at the border thereof to the Lord" (Isa. xix. 19, Hebr.).

The Deuteronomic code, on the other hand, rejected the mazzebot, rightly recognizing that they did not originally belong to the cult of Yhwh, but had been adopted from the Canaanites (Deut. xii. 3, xvi. 22; comp. Lev. xxvi. 1, and the commandment to destroy the mazzebot, "asherot," and similar objects of Canaanish worship in Ex. xxiii. 24 and xxxiv. 13). The Deuteronomic historian
accompanyingly regarded the downfall of the people as due to the erection of these mazzzebot by Judah and Israel (I Kings xiv. 23; II Kings xvii. 10), while the pious kings showed their righteousness by destroying them (II Kings iii. 2, x. 26, xviii. 4, xxiii. 14).

Semitic Stone-Worship.

The worship of sacred stones constituted one of the most general and ancient forms of religion; but among no other people was this worship so important as among the Semites. The religion of the nomads of Syria and Arabia was summarized by Clement of Alexandria in the single statement, “The Arabs worship the stone,” and all the data afforded by Arabian authors regarding the pre-Islamitic faith confirm his words. The sacred stone (“nuṣb”; plural, “anṣab”) is a characteristic and indispensable feature in an ancient Arabian place of worship. Among the Canaanites, as the Old Testament abundantly proves, the worship of mazzzebot was common; while with regard to the Phenicians, Herodotus states (ii. 44) that the temple of Melkart at Tyre contained two sacred pillars. In like manner, two columns were erected for the temples at Paphos and Hierapolis, and a conical stone was worshiped as a symbol of Astarte in her temple in the former city. The representation of the temple of Byblos on a coin shows a similar conical pillar. Such examples may readily be multiplied (comp. Ezek. xxvi. 12).

These stones were extremely diverse in form, ranging from rough blocks, over which the blood of the sacrifice, or the anointing-oil, was poured (Gen. xxviii. 18; I Sam. xiv. 33 et seq.), to carefully wrought columns, such as those erected in the Temple of Solomon or in the Phenician sanctuaries. A number of simple stone columns have been preserved. Thus there is a Phenician boundary-stone from Cyprus, in the form of an obelisk, and set on a small pedestal; others have been found in the excavations of the Deutscher Palästinaverein at Tell al-Mutasallim, the ancient Megiddo. The sanctuary at the latter place had at its entrance two stone columns, simple quadrilateral monoliths, tapering slightly toward the top, and very similar to the mazzzebot at the entrance to the place of sacrifice in the ancient Edomite sanctuary at Petra.

The original signification of the sacred stone is well illustrated by the account of the one at Beth-el (Gen. xxviii.). Jacob slept with a stone for a pillow, and dreamed that the Lord addressed him. When he awoke he said, "Surely the Lord is in this place; and I knew it not"; then he anointed the stone, or, in other words, rendered an offering to it. This belief in a mazzzebah, or in a stone, as the habitation of a deity is spread throughout the world, and even the designation "Beth-el." was adopted among the Greeks and Romans, under the forms βαιτύλιον and "bætulus," to denote a stone of this character. At a very early period the stone served likewise as an altar of sacrifice, and the offering laid upon it was by implication given to the deity that dwell therein. It must also be borne in mind that originally, even in the case of a burnt offering, it was the blood and not the act of burning which constituted the essential of the sacrifice, and that the shedding of blood on the sacred stone served the same purpose as anointing it. There was no idea, however, of identifying the deity with the stone, as is shown by the fact that a number of stones, or trees, sacred to a divinity might stand together. Where specially chosen or prepared sacred stones took the place of natural landmarks, they expressed an invitation to the deity to take up his abode in them (comp.
Hos. xiii. 2). Among the Greeks the sacred pillars of stone were developed into images of the deity, and received a head and a phallus; but the Israelitish mazzebot, did not pass through this evolution.

Relation to Altar.

It is clear that the mazzebah and the altar originally coincided. When the Arabs offered bloody sacrifices the blood was smeared on the sacred stones, and in the case of offerings of oil the stones were anointed (comp. Gen. xxviii. 18, xxxi. 13). The same statement holds true of the Greco-Roman cult, although the black stone of Mecca, on the other hand, is caressed and kissed by the worshipers. In the course of time, however, the altar and the sacred stone were differentiated, and stones of this character were erected around the altar. Among both Canaanites and Israelites the mazzebah was separated from the altar, which thus became the place for the burning of the victim as well as for the shedding of its blood. That the altar was a development from the sacred stone is clearly shown by the fact that, in accordance with ancient custom, hewn stones might not be used in its construction.

It thus becomes evident that originally the mazzebot were unknown to the Sinaitic Yhwh cult, although the entire course of history renders their incorporation in the religion of Israel readily intelligible. Such sacred stones were found by the Israelites in the Canaanite sanctuaries and on the "high places," and were thus taken over like so many other features of religious observance. No attempt was made, however, to justify such a usage, or to bring it into relation with the cult of Yhwh, but these sacred stones came to be regarded as memorials of events in the lives of the Patriarchs.
or in the history of the nation, as in the case of Jacob's stone
at Beth-el, Joshua's at Gilgal, and the stone Samuel set up between Mizpeh and Shen.

**The Bible makes clear reference to these structures in many places:**

**Genesis ch 28 v 18**
And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. (Menhir)

**Genesis ch 28 v 22**
And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee. (Menhir)

**Genesis ch 31 v 45**
And Jacob took a stone, and set it up for a pillar. (Menhir)

**Genesis ch 31 v 46**

**Genesis ch 35 v 7**
And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. (Dolmen)

**Genesis ch 35 v 14**
And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. (Menhir)

**Exodus ch 24 v 4**
**Exodus ch 20 v 25**
**Deuteronomy ch 27 v 1 – 5**
5And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. (Menhir, Dolmen, Cromlech)

1 Samuel ch 7 v 12 and many more.

**Qorbanot: Sacrifices and Offerings**

Closely associated with the stone is the Korban, the sacrifice. This is something we still see in almost all nomadic tribes. It is in fact a communion time where all the tribe or families meet together and eat together and praise God for his mercies. Animal sacrifices are important rituals even today and are held at appointed times of the festivals, such as at the beginning of the rainy season, at the blessing of the crops, and at harvest and end of the year celebrations. The sacrifices are usually conducted at the location of the totem such as a fig tree, river, or at a shrine. At these prayers, spiritual leaders call for adequate rains, cattle and human health, and peace. This practice is common among most cultures as a celebration as is among the Hebrews.

In the Hebrew language term korban is used for a variety of sacrificial offerings described and commanded in the Torah. The most common usages are animal sacrifice (zevah), peace offering and olah "burnt offering." Hebrew ". This term does not mean literally "burnt offering," but "what is brought up" or presented to the Deity, “an offering made by fire unto the Lord” (Lev. 1: 9 ).
priests. Before building the Temple in Jerusalem, when the children of Israel were in the desert, sacrifices were offered only in the Tabernacle. After building the First Temple sacrifices were allowed only in the Temple in Jerusalem. After the First Temple was destroyed sacrifices was resumed in the Second Temple period until it was also destroyed in 70 CE. After the destruction of the Second Temple sacrifices were prohibited because there was no longer a Temple, the only place allowed by Halakha for sacrifices. Offering of sacrifices was briefly reinstated during the Jewish-Roman Wars of the 2nd century AD and was continued in certain communities thereafter. The offering were often cooked and most of it eaten by the offerer, with parts given to the priests and small parts burned on the Temple mizbe'ah. Only in special cases were all of the offering given only to God, such as the case of the scapegoat. A korban was a kosher animal sacrifice, such as a bull, sheep, goat, deer or a dove that underwent shechita (Jewish ritual slaughter). Sacrifices could also consist grain, meal, wine, or incense.

As one can see, these are common factors between the various cultures and religions of the middle east. The origin of the sacrifices and rituals are cultural expressions of the people and is determined by the place rather than religion. What was different was to whom it was directed to and the purpose of it.

- Communion within the community—sacrifice was a part of a social feast—a family meal in a wider and deeper sense. In the "zebaḥ," the fundamental animal offering only the fat is burnt and the remainder is used as communion.
- Homage or devotion to the Deity; it was the giving back to the beneficent Deity of a part of what He had bestowed an expression of thanksgiving.
- Expiation of sin.

The first “burnt offering” was that offered by Noah after the flood waters had subsided, at which time he offered “burnt offerings” of all the clean animals (Gen. 8:20). Thus the mode of worship using burnt offering became part of all the nations of the world and is seen all over the world. God instructed Abraham to offer up Isaac as a “burnt offering” (Gen. 22:2ff.), and so the ram which God in Isaac's place was offered by Abraham as a burnt offering (Gen. 22:13). When Moses told Pharaoh that Israel must take their cattle with them into the wilderness to worship their God, it was because they needed them to offer burnt offerings (Exod. 10:25-26). Jethro, Moses’ father-in-law, offered a burnt offering to God in Exodus chapter 18 (v. 12). The Israelites offered up burnt offerings in conjunction with their meeting with God and receiving His covenant on Mt. Sinai (Exod. 20:24; 24:5, etc.). When the Israelites worshipped the golden calf they offered up burnt offerings as a part of their false worship (Exod. 32:6).

Human sacrifice also may have been part of these religions as is seen in Abraham’s sacrifice. Animal sacrifices were certainly a part. All or only part of a sacrificial animal may be offered, especially in the context of ritual slaughter. Animal sacrifices were common throughout Europe and the Ancient Near East until Late Antiquity. The Minoan settlement of Phaistos in ancient Crete reveals basins for animal sacrifice dating to the period 2000 to 1700 BC. In the Biblical period that was the standard form of public worship even before the temple period. On the mount Horeb
when the dual to determine whose god is supreme Elijah and the local Bal worshippers used the animal burnt offering as a test. Thus we should expect the modes of worship of the Harappans and the immigrant Aryan community from Mesopotamia to be identical. The only difference was the god. Related to this also is the altar of stone - the Linga. While the Aryans worshipped the natural forces and the heavenly hosts, Harappans worshipped the God of Abraham.

I have always believed that the tribes of Paravas and Kuravas of Kerala and other castes probably were the carriers of the faith and traditions of the Harappans. In my childhood I have watched their rituals with interest simply because their worship did not contain any idols or icons. They danced and had orgies and had the concept of a supreme spirit who was the creator of all cosmos. (I had seen this also among several tribal groups in South Sudan even as late as 1990s.) Unlike the Hindus they buried their dead and never resorted to the malpractices of sati and wife burning. Apparently no one cared to study their religion and we have lost our last chance.

Since the mode of worship of the early Aryans and the Dravids were of the same form and both did not have any visible icons or idols and we are left with no identifiable religious artifacts. If anything can be assumed about the IVC Dravids, it is that they called themselves the Children of Abrahams; and they were known all over the world for their wisdom, philosophy of monotheism and as Brahmins is the later periods close to the beginning of CE.

As far as we know the Aryan priests were not called Brahmins and we find no reference to it except in the late Vedic period. Jayram V of Hindu website gives the various names of the priesthood in the Zoroastrian religion as follows:

"In Zoroastrianism the priests go by different names, depending upon the tasks they perform. In ancient times there used be several types of priests, organized into a hierarchy,

- To the highest category of priests belonged matharans, who like Zoroaster, were endowed with poetic ability and composed the verses of the sacred scriptures.
- There were atharwans, who like the vedic atharvan priests, were associated with fire and haoma rituals.
- A zaotar, like the hotṛ of the vedic religion, was an officiating or presiding priest of Yasna, who poured libations into the sacred fire to the accompaniment of ritual chants.
- Magi or magu were a special class of priests endowed with occult knowledge, magical powers and power of divination. They also interpreted dreams and performed divinatory rituals to portend future. They were confined mostly to the western parts of ancient Iran and served in the courts of kings. Some of them wielded enormous political power and often came into conflict with the rulers they served.
- Other classes of priests mentioned in the Zoroasrian texts, but relatively lesser known, were Kartirs or Mowbeds, Herbeds and Kirdars who existed at various times in the long and checkered history of the religion. The priesthood, as in vedic religion, is hereditary."

http://www.hinduwebsite.com/zoroastrianism/priests.asp

Rigveda 2.1.2 enumerate the Vedic priests as the hotṛ, potṛ, neṣṭṛ, agnīdh, prashāstṛ (meaning the maitrāvaruna) and adhvaryu.

- The hotṛ was the reciter of invocations and litanies. These could consist of single verses (ṛca), strophes (triples called trca or pairs called pragātha), or entire hymns (sukta), drawn from the rgyveda. As each phase of the ritual required an invocation, the hotṛ had a leading or presiding role.[citation needed]
- The adhvaryu was in charge of the physical details of the sacrifice (in particular the adhvara, a term for the Somayajna). According to Monier-Williams, the adhvaryu "had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it," among other duties.[citation needed] Each action was
accompanied by supplicative or benedictive formulas (yajus), drawn from the yajurveda. Over time, the role of the adhvaryu grew in importance, and many verses of the ṛgveda were incorporated, either intact or adapted, into the texts of the yajurveda.[citation needed]

- The udgāṭṛ was a chanter of hymns set to melodies (sāman) drawn from the sāmaveda. This was a specialized role in the major soma sacrifices: a characteristic function of the udgāṭṛ was to sing hymns in praise of the invigorating properties of soma pavamāna, the freshly pressed juice of the soma plan.

Brahmin was not one of the priests till 750 BC until the Upanishads were developed by the non-Aryan people of IV culture.

In the systematic expositions of the shrauta sutras, which date to the fifth or sixth century BCE, the assistants are classified into four groups associated with each of the four chief priests, although the classifications are artificial and in some cases incorrect:

- With the hotṛ:
  - the maitrāvaruna
  - the acchāvāka
  - the grāvastut (praising the Soma stones)

- With the udgāṭṛ:
  - the prastotṛ (who chants the Prastāva)
  - the pratihartṛ ("averter")
  - the subrahmanya

- With the adhvaryu:
  - the pratiprasthātṛ
  - the neṣṭṛ
  - the unnetṛ (who pours the Soma juice into the receptacles)

- With the brahman:
  - the brāhmanācchamsin
  - the agnīdh (priest who kindles the sacred fire)
  - the potṛ ("purifier")

Where we see the Brahman as one of the class of priests.

We may legitimately assume that the priests of the pre-Vedic children of Abraham were called Brahmins long before the arrival of the Vedic Aryans or they were so called by the Vedics to distinguish them from the Vedic purohits. As regard to the original Brahmins, Hinduism has a relevant mention of how the Yaksha Brahman was superior to Vedic devas (see: Kena-Upanishad: III.1, 2, 11, 12; IV.1). It was only after the death of Vedism and Vedic gods and the rise of Upanishadic Brahman, that the entire Indian religion took the title of the priests as Brahmin indicating that they were priest to the most high God Brahman.

In the following quotes we should remember that the pre-Vedic God of Indus Valley Civilization was not referred to in anyway as Saivic. The Aryans who came in did not find the God of IVC a friendly God and hence depicted Him as an angry God and termed Him Rudra and always associated Him with death. The only reason we can think of it is that this God meant death to the incoming people.
Religious belief of Indus valley people remains a puzzle until today. John Marshal, Director General of Archaeology made some sweeping statements about certain objects he discovered in Mohenjo-Daro and misled the world.

The proper summary of the IVC religion is adequately explained by Mahadevan accurately as follows

“Iravatham Mahadevan
https://www.harappa.com/content/what-evidence-specific-religious-practices-ivc
1. I am not aware of any connection between Tantra and IVC. If you are interested in the topic you may like to look up Swamy Sankarananda book on this aspect. I must however admit that I do not believe in any such connection.
2. It is difficult to name the Harappan religion as the script has not been deciphered. One can draw some conclusions from pictorial motifs on seals, sealings and copper tablets and terracotta figurines of Mother goddess etc., I still think Marshall in his book on Mohenjodaro gives the best summary. While I do not Identify the Harappan religion with any of the modern Indian religions, I do think that many elements of the Harappan religion have been inherited by the later Indian religions namely Hinduism, Buddhism and Jainism.
3. I am not aware of any new discoveries of the motif.”

As it stands without any literature or consistent repeated icons which can be definitely identified as religious objects we cannot make any statement regarding the religion of Indus civilization. One thing is certain; they did not have temples or idols. They left no definite identifiable icons of religion. This is common to the Abrahamic and also in Iranic Aryan civilizations.
CHAPTER THREE
DRAVIDIAN GOD AS SEEN IN THE VEDAS

Soon after 1500 BC however we see the same area of the Indus Valley occupied by the Vedic religion which worshipped the forces of nature. It is at this time the Vedas were composed. But please remember that these were never written down and we are not sure of the original language of the Vedas. The earliest written Veda was the Rg Veda most of which are in Persian Avestan language which for indianization is now called Vedic Sanskrit. The other three Vedas and the upanishads, Puranas and Ithihasas were written down later than the first century AD in what is known today as Classical Sanskrit.

These may have been transmitted orally in a different language - probably in Prakrit - through centuries until modern Hinduism emerged as a new religion syncretizing various religious forms all over India. Consequent contradictions remain within the various traditions - one tradition vehemently degrading the other by caricaturing. Panini who is supposed have written the grammar for Classical Sanskrit is said to have lived in the later part of first century BC. Evidently the dating of Panini is still under debate as it is unlikely that a man would write the grammar of a language that did not exist.

Around the 7th century BC, for some reason the Vedic gods just got abandoned and the Dravidian Abrahamic concept of monistic God - called Brahman - replaced them. The priests of the God of Abraham were now came to be known as Brahmans. These Brahmans were given the Highest status as Brahmans and is defined to have been made from the head of the Cosmic Man in Rg Veda 10th Chapter which was interpolated into Rg Veda in the ensuing period. I had detailed them in my earlier books. The name of the religion is Hinduism arising from the name of the River Indus where it all started.

Development of Sanskrit and its writings:

The Sanskrit verbal adjective sáṃskṛta- may be translated as "put together, constructed, well or completely formed; refined, adorned, highly elaborated". It is derived from the root word saṃ-skar- "to put together, compose, arrange, prepare". Evidently it is a language put together in due course of time from existing oral language or languages. Sanskrit has no native script of its own, and historical evidence suggests that it has been written in various scripts on a variety of medium such as palm leaves, cloth, paper, rock and metal sheets; at least by the time of arrival of Alexander the Great in northwestern Indian subcontinent in 1st millennium BCE. The earliest known rock inscriptions in Sanskrit date to the mid second century CE. They are in the Brahmi script, which was originally used for Prakrit, not Sanskrit.
Sanskrit is evidently derived from the following Indo-European family languages or shares a common origin. It is based on this observation the thesis of Aryans from Europe were the immigrants into the Dravidian IVC was proposed.

1. Indo-Iranian: Avestan, Persian and Pashto.
2. Baltic: Lithuanian, Latvian, etc.
3. Slavic: Russian, Polish, Serbo-Croatia, etc.
4. Armenian: Albania
5. Greek
6. Celtic: Irish, Scottish Gaelic, Welsh, and Breton;
8. Romance languages: Italian, French, Spanish, Portuguese, Romanian and others.
9. Germanic: German, English, Dutch, and the Scandinavian language
10. Anatolian: Hittite, Palaic, and Lydian, Cuneiform Luwian, Hieroglyphic Luwian, and Lycian. Hittite is now extinct, but considered by many as the oldest IE language with written records (1700 BC). Abraham probably lived in this period.
11. Tocharian: spoken in northern Chinese Turkistan during 1st century AD, written in a form of Brahmi and used by the Buddhists.

Most scholars believe that the earliest form of writing Indian languages viz., Brahmi was likely derived from or influenced by a Semitic script model, with Aramaic being a leading candidate. The name Brahmi itself seems to indicate the Abrahamic origin of writing all Indian languages. Some authors – both Western and Indian – accept the idea that Brahmi was not only borrowed from a Semitic script but it was invented entirely from it in a short few years during the reign of Ashoka (304-232 BC) and then used widely for Ashokan inscriptions. Rg Veda itself was written down during this period using this script.

"Scholars have determined that the Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C., and codified about 600 B.C. It is unknown when it was finally committed to writing, but this probably was at some point after 300 B.C." http://www.sacred-texts.com/hin/
The Rg Veda is actually written in Avestan and is dubbed as Vedic Sanskrit and differs from Classical later Sanskrit of Upanishads and Ithihasas."
Surprisingly it appears that in the Rg Veda itself the name of Yahvah the God who appeared to Moses in the fire is presented in its various forms.

Here are the references which speak of it taken mainly from the Hindu Websites:

The Fountainhead of Religion: A Comparative Study of the Principle Religions ...By Ganga Prasad
http://www.sulekha.com/expressions/column.asp?cid=305897

‘Vedic Chronology and Vedanga Jyotisha’, from his lecture on “Chaldean and Indian Vedas” dated 1904 Bala Gangadhar Tilak traces the word Jehovah or Jahue directly to the Vedic literature.

"Professor Delitzch, the well-known Assyriologist, that the word Jehovah, God's secret name revealed to Moses, was also of Chaldean origin, and that its real pronunciation was Yahve, and not Jehovah; and this derivation is now accepted even by the compilers of the present Biblical
dictionaries. But the matter does not really end at this point Jehovah is undoubtedly the same word as the Chaldean Yahve. But we have still to inquire whether the word can or cannot be traced further back. And here we derive great help from the Vedic literature. The word yahu ( Zend, yazu ), yahva, yahvai and the feminine forms yahvi and yahvati occur several times in the Rigveda; and Grassmann derives them from the root yah = to hasten or to drive quickly. The Nighantu also tells us that the word yaha means water (Nig. I. 12) or strength (Nig. II. 9); while the adjective yahva (Nig. Ill. 3; Nir. VIII. 8); means "great. " Yahva in this sense is applied in the Rigveda to Soma (Rv. IX. 75. i ), to Agni (Rv. Ill. i. 12) and to Indra. (Rv. VIII. 13. 24). It is needless to give further quotations. I may only mention that yahva in one instance (Rv. X. no. 3) is used in the vocative case, and Agni is there addressed as " O Yahva ! you are the sacrificer of the gods." This, clearly shows that the word was not only familiar to the Vedic sages, but that it was applied by them to their gods to signify their might, power or strength and Griffith has translated it by the English word 'Lord' in several places. Besides, in the Vedic Sanskrit we have several other words derived from the root yak and so cognate to yahva viz. yahu, yahvat, yahvi and yahvati. It is not, therefore, unreasonable to conclude that yahva was originally a Vedic word, and though Moses may have borrowed it from the Chaldeans" Mr. Tilak is of opinion that the Chaldeans borrowed it from the Indians in their mutual intercourse. With our IVC association with Abraham and Brahman we could trace the connection easily.

"YHVH appears 41 times in 33 of the Rgveda's 1028 hymns
- in maNDala I (5x), II (2x), III (9x), IV (5x), V (5x), VI (1x), VII (4x), VIII (2x), IX (3x), and X (5x)
- with forms of the masculine yahva appearing 21 times, and forms of the feminine yahvI appearing 20 times.
- And there are 16 hymns with yahva, 16 with yahvl, and only one with both (RV 3.1) ~ making 33 hymns altogether. (trayastriMsha, the traditional sum of the Gods)
- The hymns are for agni, indra, soma, asvina, all signifying that which moves (universal mind-mahat). However, in Veda, that which moves, the universal mind-mahat, has its seat in a firm stable called brahman.

There are many proper names in the Old Testament affixed with yhv (yeho- or -yahu), and yhvh is the very name of God, which is known from inscriptions dated c. 830 BC. The Hebrew derivation of yhv is unclear, and scholars have suggested that it may have a non-Israelite origin, with some seeking meanings in Aramaic or Arabic or Egyptian. Although Sanskrit sources, where the same term is found with exactly the connotations appropriate to the biblical usage, have rarely been considered. Why did the followers of Abraham and Moses refer to their god as Yahweh? The evidence from Hebrew language seems rather slight. There was inter-marriage between Egyptian and Vedic cultures.

"More importantly, Yahvah, the name of the God in the Judaic tradition, occurs as an epithet for Agni
- in the Rigveda a total of 21 times (yahva in RV 10.110; yahvah in RV 3.1, 3.5, 4.5, 4.7, 4.58, 5.1, 7.6, 7.8, 9.75, 10.11;
  yahvam in RV 1.36; 3.3; 4.5; 5.16; 8.13; 10.92;
  yahvasya in RV 3.2 and 3.28).
Indus ideas on writing may thus have, through the agency of the powerful Mitanni kingdom of Syria, been influential in the various Semitic traditions of the second and first millennia BC.

[The connection between the Jewish forefathers and the Abrahamic heredity of the IVC Dravids who occupied IVC before the arrival of Vedics to the land who assimilated with the Dravids alone will explain this fact.]
Meaning of Sanskrit word yahva.
meanings of "yahva" [1]
- a.{a-stem} 1. great;
  2. active
- m.{a-stem} 1. an employer of priests for sacrifices
- f.du.{a-stem} 1. an epithet of heaven and earth;
  2. of night of day;
  3. of morning and evening

The word 'yahva' is a synonym of great.

*yahva iti mahato nAmandheyam*, *Yaska: Nirukta 8.8*

Yahva thus is the great name”

Yahva is one of the Rudra’s oldest names. The Sanskrit meaning of yahva is indeed a word for Mahat, Indra, Agni and Soma in the Vedas.

Etymology of "yahvah" is: yah = what moves, air (vayu), fame (apte dictionary); hva = roots huu, hvaa, "to call" "invoke" (from sanskrit roots) traditionally, "yahvah" is derived from "yah". Yahvah appears to tbe Agni or more Rudra, the god of this world. It therefore represents the process of evolution of creation. Thus Rudra and Siva are represented as a dancing God. Siva together with Sakthi (Energy, Power) his other half as Ardha Nareeswara (Half Man, Half Woman God) is the creative process and power behind the cosmos.

Yahvah, the name of the God in the Judaic tradition, occurs as an epithet for Agni in the Rigveda a total of 21 times (yahva in RV 10.110; yahvah in RV 3.1, 3.5, 4.5, 4.7, 4.58, 5.1, 7.6, 7.8, 9.75, 10.11; yahvam in RV 1.36; 3.3; 4.5; 5.16; 8.13; 10.92; yahvasya in RV 3.2 and 3.28).

**Yahvah Invoking Mantram:**
Om Yahva'yam Namah!

**YAHVAH - Judean Origins of Hindu Religion**

**In hymns to agni:**

**RSi kaNva ghaura**
pra vaH yahvam purUNAm vishAm devayatInAm |
agnim sUktebhiH vacobhiH Imahe yam sIm it anye ILate || 1.36.1 ||

**RSi noddA gaunta**
bRhatI iva sUnave rodasi giraH hotA manuSyaH na dakshaH |
svarvate satyashuSmAya pUrvlH vaishvAnarAya nRtamAya yahvIH || 1.59.4 ||

**RSi parAshara shAkyta**
agnim vishvAH abhi pRkshaH sacante samudram na sravataH sapta yahvIH |
na jAmbhiH vi cikite vayaH naH vidAH deveSu pramatim cikitvA || 1.71.7 ||

svAdhyaH divA sapta yahvIH rAyaH duraH vi Rtaj&\#241;AH ajAnan |
vidat gavyam saramA dRLham Urvam yena nu kam mAnuSI bhojate viT || 1.72.8 ||

**RSi vishvAmitra**
avardhayan subhagam sapta yahvIH shvetam jaj&\#241;Anam aruSam mahitvA |
shishum na jAtam abhi AruH ashvAH devAsaH agnim janiman vapuSyan || 3.1.4 ||
vavrAja sIm anadatIH adabdhAH divaH yahvIH avasAnAH anagnAH |
sanAH atra yuvatayH sayonIH ekam garbham dadhire sapta vANIH || 3.1.6 ||
pituH cit Udhar januSA viveda vi asya dhArAH asRjat vi dhenAH |
guhAH carantam sakhibhiH shivebhiH divaH yahvIbhilH na guhAH babhUva || 3.1.9 ||
akraH na babhriH samithe mahInAm didRksheyaH sUnave bhARjikaH |
us utriyAH janiTAYA yaH jaiAna apAm garbhaH nRtamaH yahvaH agniH || 3.1.12 ||

RSi vishvAmitra gAthina

vahvasya samidhaH parijmanaH agneH apunan ushijaH amRtyavaH |
tAsAm ekAm adadhuH martye bhujam ulokam u dve upa jAmim IyatuH || 3.2.9 ||

pAti priyam ripaH agram padam veH pAti yahvaH caraNam sUryasya |
pAti nAbHA saptashrSANam agniH pAti devAnAm upamAdAm RSvaH || 3.5.5 ||

vishpatim yahvam atithim naraH sadA yantArAm dhlInAm ushijam ca vAghatAm |
adhvarANAm cetanam jAtavedasam pra shaMsanti namAsA jUtibhiH vRdhe || 3.3.8 ||

mAdhyaMdine savane jAtavedaH puroLaSham iha kave juSasva |
agne yahvasya tava bhAgadheyam na pra minanti vidatheSu dhIraH || 3.28.4 ||

RSi vAmadeva gautama

mA nindata yaH imAm mahyam rAtim devaH dadau martyAya svadhAvAn |
pAkAya gRtsaH amRtaH vicetAH vaishvAnaraH nRtamaH yahvaH agniH || 4.5.2 ||

idam me agne kiyate pAvaka aminate gurum bhArAm na manma |
BhRat dadhAthA dhRSaTah gabbHRam yahvam prSTham prayasA saptadhAtu || 4.5.6 ||

tRSu yat annA tRSuNA vavaksha tRSum dUtAm kRNute yahvaH agniH |
vAtasya meLim sacate nijUrjUvaH Ashum na vAjayate hinve arvA || 4.7.11 ||

yam sIm akRNvan tamase vipRce dhruvakshemAH anavasyantaH artham |
tam sUryam haritaH sapta yahvIH spasham vishvasya jagataH vahanti || 4.13.3 ||

sindhoH iva prAdhvane shUghanAsaH vAtapramiyaH patayanti yahvAH |
ghRTasya dhArAH aruSaH na vAjI kASTThAH bhindanUrmibiH pinvamAnaH || 4.58.7 ||

RSi budha AtreyA

abodhi agniH samidhA janAnAm prati dhenum iva Ayatlm uSAsam |
yahvAH iva pra vayAm ujjihAnAH pra bhAnavaH sirsate nAkam acha || 5.1.1 ||

RSi pUru AtreyA

adha hi agne eSAm suvIryasya maMhanA |
tam it yahvam na rodasi pari shravaH babhUvatuH || 5.16.4 ||

RSi vasiSTha maitraVARuNi

yahDehyaH anamayat vadhasnaiH yaH aryapatnIH uSasaH cakAra |
sa nirudhya nahuSaH yahvAH agniH vishaH cakre balihRtaH sahobiH || 7.6.5 ||

ayam u sya sumahUn avedi hotA mandrAha manuSaH yahvaH agniH |
vi bhAH akar sasRJayAnAH prThiyAy kRSNaPaviH oSadhlbhiH vavakshe || 7.8.2 ||

RSi havirdhAna A&##209;gi

vRsa vRShNe duduhe dahasaH divaH payAmSi yahvAH aditeH adAbhyaH |
vishvam sa veda varuNaH yathaH dhiyA sa yaj&##241;iyaH yajatu yaj&##241;iyAn RtuN || 10.11.1 ||
And to apAMnapAt:
RSi gRtsamada bhArgava (originally A&#209;giras) shaunaka
apAm napAt A hi asthAt upastham jihmAnAm UrdhvaH vidyutam vasAnAHi
	tasya jyeSTham mahimAnam vahantiH hiraNyavarNAH pari yanti yahvIH || 2.35.9 ||
asmin pade parame tashivAMsam adhvasmabhiH vishvahA dldivAMsam |
ApaH naptre ghRTam annam vahantiH svayam atkaiH pari dlyanti yahvIH || 2.35.14 ||

In hymns to indra:
RSi gaurivIti shAKtya
anu yat Im marutaH mandasAnam Arcan indram papivAMsam sutasya |
A adatta vajram abhi yat ahim han apaH yahvIH asRjat sartavai u || 5.29.2 ||
RSi bharadAjA bArhaspatya
papAtAh kshAhm mahi daMSaH vi urvIM upa dyAM RSvaH bRhAt indra stabhAyaH |
adhArayaH rodasl devaputra pratne mAtAraH yahvI Rtasya || 6.17.7 ||
RSi nArada kANva
tat it rudrasya cetati yahvam pratneSu dhAmaSu |
manaH yatra vi tat dadhuH vicetasAH || 8.13.20 ||
tam Imahe puruSTutam yahvam pratnAbhIHaH UtibhiH |
i barhiSi priye sadat adha dvITa || 8.13.24 ||
RSi vamra vaikhAnasa
sa yahvyAh avaniH goSu arvA A juhoti pradhanyAsu sasriH |
apAdaH yatra yuyjAshaH arathAH droNyashvAsaH Irate ghRTam vAr || 10.99.4 ||

In hymns to soma:
RSi trita Aptya
abhi brahmiH anuSata yahvIH Rtasya mAtaraH |
marmRiyante divaH shishum || 9.33.5 ||
RSi kavi bhArgava
abhi priyAni pavaite canohiTAH nAmAni yahvaH adhi yeSu vardhate |
A sUryasya bRhataH bRhan adhi ratham viSva&#241;cam aruhat vicakshaNaH || 9.75.1 ||
RSi kasyapa mArIca
tava tye soma pavamAna niNye vishve devAH ekAdashAsaH |
dasha svadhAbhIHaH adhi sAno avye mRjanti tvA nadyA Ha sapa yahvIH || 9.92.4 ||

In hymns to the vishvedevA:
RSi atrI bhauma
upa vaH eSe vandyebhiH shUSaiH pra yahvIH divaH citayadbhiH arkaiH |
uSAsAnakTA viduSI iva vishvam A ha vahataH martyAya yaj&#241;am || 5.41.7 ||
RSi shAryAta mAnava
imam a&#241;jaspAm ubhaye akRNvata dharmANam agnim vidathasya sAdhanam |
aktum na yahvam uSasaH purohitam tanUnapAtam aruSasya nIMsate || 10.92.2 ||
RSi tAnva pArtha
mahi dyAvArpRthiH buHtaH urvI nArI yahvIH na rodasl sadam naH |
tebhiH naH pAtam sahyasaH ebhiH naH pAtam shUSaNi || 10.93.1 ||

To the marudgaNa:
RSi vasiSTha maitrAvaruNi
sam yat hananta manyubhiH janAsaH shUrAH yahvI Su oSadhisu vikshu |
adha sma naH marutaH rudriyasah trArAha bhUta prtanAsu aryaH || 7.56.22 ||

To ashvinikumAra:
Rsi VasiSTha maitrAvaruNi
yAni sthAnAni ashvinA dadhAthe divaH yahvI Su oSadhisu vikshu |
ni parvatasya mUrdhAni sadanta iSam janAya dAshuSe vahanta || 7.70.3 ||

And in three Aprl hymns:
Rsi dlrghatamA aucathya
A bhandAme upake naktosAsA supeshAsA |
yahvI Rtasya mAtarA sIdatAm barhiH A sumat || 1.142.7 ||

Rsi vasurhuta Atreya
supratlike vayovRdhA yahvI Rtasya mAtarA |
doSAm uSAsam imahe || 5.5.6 ||

Rsi jamadagni bhArgava (rAmA jAmadagnya)
AjuhvAnaH IDyaH vandyaH ca A yahi agne vasubhiH sажSAH |
tvam devAnAm asi yahva hotA saH enAn yakshi iSitaH yajIyAn || 10.110.3 ||

OM YAHVAM! OM!

This name do occur even in Zend Avesta - the Aryan Parsi scripture also.

In “The Fountainhead of Religion: A Comparative Study of the Principle Religions” Ganga Prasad says:

“It is not a little remarkable that this similarity extends even to the names of the Deity which occur in the Bible and the Zend Avesta. In the Hozmuzd Yashla of the Zend Avesta, Ahura Mazda enumerates twenty of his names. The first is Ahmi (Sanskrit Asmi) “I am.” The last is Ahmi yad Ahmi (Sanskrit Asmi yad Asmi) “I am that I am.” Both of these phrases are also the names of the Jehovah in the Bible:

And God said unto Moses—I AM THAT I AM “ehyeh ashar ehyeh.” And he said: Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.”** The similarity in these names is too striking to be accidental.

Dr. Spiegei is of opinion (though Prof. Max Muller holds it doubtful), that the word Ahura (the principal name of the Deity in the Zend Avesta ) is identical in meaning with the word Jehoira. Ahura he (Dr. Spiegei ) says, as well as Ahu, means lord and must be traced back to the root ah, the Sanskrit as which means ‘ to be,’ so that Ahura would signify the same as Jehve, “he who is.”
RUDRA OF RG VEDA

“Rudra of the Rgveda is a minor deity, a storm god with just three hymns dedicated to him: 1.114, 2.33 and 6.46. (He appears along with Soma in 1.43 and 6.74). His dual nature is already evident. Prone to anger and quick to dispatch weapons especially arrows against those who enrage him, he is also a deity with healing remedies and a provider of good luck. He is the flame-red boar of heaven, youthful with braided hair, powerful lips, merciful hands, tender-hearted and easy to invoke. Father of the Maruts, dazzling like the bright sun, powerful like a wild beast, swift, with the destructive power of lightning, storm and fire, he is lord of the sacrifice, of song and the physician of physicians. ....The classical iconography (candra, Gāṅgā, liṅga) so familiar to us today is completely absent.” http://www.indiadivine.org/lord-shiva-mysterious-hindu-god/

Thus any connection between Rudra and Shiva are a later post-vedic development. Rudra was indeed the personification of the God of the Dravids as perceived by the Vedic Aryans and was assimilated as a minor Vedic god.

“There is no reference to Shiva in the Vedas, except as a quality. There are some hymns addressed to Rudra, a fierce storm god, the father of Maruts, who heals with his thousand medicines..... It is said that the practice of worshipping Shiva was a non Aryan practice which was slowly incorporated into Vedic religion as an ongoing process of reconciliation with the non Aryan tribes.” V. Jaya Ram http://www.hinduwebsite.com/hinduism/siva.asp

Evidently Rudra was adopted from the Dravidian Sheba if it was so called in the IVC period

What is Shiva in the Judaen culture?
You can search in the internet to be surprised by the practice of Jewish Shiva as an after death ceremonial mourning period. “In Judaism, the first period of structured mourning is shiva. The word 'shiva' has different meanings across different cultures and in Hebrew it means 'seven.' Shiva, as it relates to Jewish mourning, is the seven-day mourning period for the immediate family of the deceased which consists of spouse, child, parent or sibling.”

The primary purpose of the shiva tradition, or "sitting shiva," is to create an environment of comfort and community for mourners; it helps guide friends and family members through the loss of a loved one. Throughout the weeklong shiva period, mourners come together in one family’s home to offer their condolences and support. Specific observances may vary depending on the Jewish
community and its beliefs. It is this sitting Shiva form and tradition that is captured in the Vedic Rudra form where Shiva is shown as one who wanders through the cemeteries among the dead wearing the skulls of the past heroes in remembrance. A Rigvedic verse "rukh draavayathi, iti rudhraha" : ('rukh' means sorrow/misery, 'draavayathi' means to drive out or eliminate and 'iti'(thus)) Rudra is to be the eliminator of sorrow and misery.

The etymology of the theonym Rudra is usually derived from the root rud- which means "to cry, howl." According to this etymology, the name Rudra has been translated as "the roarer". This again a picture representing the tribal God of the Abraham as is seen in the following biblical passage.

2 Samuel 22:11-16 "And He rode on a cherub and flew; And He appeared on the wings of the wind. 12"And He made darkness canopies around Him, A mass of waters, thick clouds of the sky.13"From the brightness before Him Coals of fire were kindled. 14"The LORD thundered from heaven, And the Most High uttered His voice.15"And He sent out arrows, and scattered them, Lightning, and routed them. 16"Then the channels of the sea appeared, The foundations of the world were laid bare By the rebuke of the LORD, At the blast of the breath of His nostrils.

Rudra came to be portrayed even more viciously in later texts as a number of indigenous, non-Aryan gods came to syncretized under his name. An alternative etymology suggested by Prof. Pischel derives Rudra as "the red one, the brilliant one" from a lost root rud-, "to be red" or "to be ruddy" or respectively, according to Grassman, "to shine". Again it is not surprising that the Yhvh of the Dravidic Judaism is seen as a destroying and angry God. Aryans who entered into India probably experienced this anger. Throughtout history YHVH is represented as a warrior God who destroys his enemies.

"The principal OT term rendered as jealousy in the English Bible is qina from the verb qanna, root meaning 'become dark red' (Nu. 5:14; Pr. 6:34; Ezek. 16:42; etc.). It is from this we have the derivation of Shiva. Tamil word Sivappu meaning "red", noting that Shiva is linked to the Sun (Sivan, "the Red one", in Tamil) and that Rudra is also called Babhru (brown or red) in Rg Veda.

The normal LXX translation of qina and its cognates is zeloo or the cognate parazeloo (Dt. 32:21; cf. Rom. 10:19), and these are the principal terms used in the NT (Acts 7:9; Rom. 11:11; 1 Cor. 10:22; 13:4). Both Heb. and Gk. words refer to an exclusive single-mindedness of emotion. It proclaims the deep, indeed, fiercely protective commitment to his people and his exclusive claim to obedience and reciprocal commitment (cf. Deut 4:24; 5:9).

It is this aspect along with the Shiva mourning ceremonies of the Abrahamic people that are captured by the pre-Upanishadic Vedic picture of Rudra. These changed soon after the coming of Thomas Christianity and the presentation of a God who is love and sacrifices himself to deliver his children as we will see later.

Here is Rudra described

**Nahum 1:2-13**

2 The LORD is a jealous and avenging God; the L ORD takes vengeance and is filled with wrath. The L ORD takes vengeance on his foes and maintains his wrath against his enemies. Nahum 1.2
5 The mountains quake before him and the hills melt away.
The earth trembles at his presence, the world and all who live in it.
6 Who can withstand his indignation? Who can endure his fierce anger?
His wrath is poured out like fire; the rocks are shattered before him.
7 The LORD is good, a refuge in times of trouble. He cares for those who trust in him,
8 but with an overwhelming flood he will make an end of Nineveh;
he will pursue his foes into the realm of darkness.
9 Whatever they plot against the LORD he will bring to an end; trouble will not come a second time.
10 They will be entangled among thorns and drunk from their wine;
they will be consumed like dry stubble.
11 From you, Nineveh, has one come forth who plots evil against the LORD and devises wicked plans.
12 This is what the LORD says:
“Although they have allies and are numerous, they will be destroyed and pass away.
Although I have afflicted you, Judah, I will afflict you no more.
13 Now I will break their yoke from your neck and tear your shackles away.”

Here are some quotes from the early Vedas on Rudra which correctly represents the Dravidian YHVH. It will probably represent the emergence and growth of the worship of Rudra-Shiva.

Only four of the Rig Vedic hymns are dedicated exclusively to Rudra, but is associated with the fire god Agni and the sacrificial beverage Soma.

Atharvaveda was written down much later and we see Rudra referred to as Sarva, Bhava, Nilakantha, Pasupathi, Nilagriva, Sitkantha and Sobhya. The Satapatha Brahmana mentions eight names of Rudra and in one place he is mentioned as Rudra- Shiva showing its later period.
Rig Veda
"Rudra by day, Rudra at night we honour with these our songs, the Universe's Father. Him great and lofty, blissful, undeceyng us call specially as the Sage impels us. " (Rigveda 6:49:10)
Here, Rudra is referred as ‘Father of all creation’ ‘Bhuvanasya pitaH’ which includes all spiritual worlds including Vaikunta( the abode of Vishnu).

tryambakam yajAmahe sugandhim pusti vardhanam
urAvukamiva bandhanAn mrtymukshiya mAmtAt (Rigveda 7:59:12)
"We worship the fragrant Three-Eyed One, the Promoter of prosperity. May we be freed from the bondage of death as a cucumber from its stalk; But not from immortality".
THE ABOVE VERSE FROM VEDAS IS CALLED MAHA MRUTHYUMJAYA MANTRA. shiva is the only one who can grant liberation from cycle of birth and death.
REMEMBER ONE THING. IN ENTIRE VEDAS, THE VEDIKS ASKED ONLY SHIVA FOR LIBERATION (MOKSHA). THEY DIDN'T ASK ANY OTHER GOD, INCLUDING VISHNU.

“To Rudra bring these songs, whose bow is firm and strong, the self-dependent God with swiftly-flying shafts,The Wise, the Conqueror whom none may overcome, armed with sharp-pointed weapons: may he hear our call."(Rigveda 7:46:1)
Here Rudra is referred as God who is self dependent and none can overcome Rudra. As he is self dependent, the vishnavites cannot claim that he derives his strength from Vishnu by quoting Rigveda 70.40.5.

The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly-coloured.
That which was fixed as Visnu's loftiest station-therewith the secret of the Cows thou guardest (Rigveda 5:3:3)

After the Rig Veda, Rudra becomes Shiva and verily the Brahman the Supreme Godhead of all creation - merciful and gracious giving himself as the sacrifice for the redemption of cosmos.

What does Yajur veda say about Rudra?
Taittariya samhita( 4.5 and 4.7 ), Yajurveda

The Rudraprasna starts with ‘OM NAMO BHAGAVATE RUDRAYA’.

Vedas very rarely use the word ‘bhagavath’. this word cannot be used to address demigods. Even Vishnu is not addressed with this ‘Bhagavath’ shabdh . we should not forget that Prabhupada in his BG-As it is, translated the word bhagavan as 'Supreme personality of godhead'. All other mantras like om namo bhagavate vasudevaya..etc are not from vedas but from puranas only.
But we can see ‘om namo narayanaya’ in vedas. It doesn’t matter because in this Rudraprasna itself we can see Siva PANCHAKSHARI. i.e., Na Ma Si Va Ya

Namo bhavaya cha; rudraya cha
namah sharvaya cha; pashupataye cha
namo nilagrivaya cha; shitikanthaya cha
namah kapardine cha‘ vyuptakeshaya cha
namah sahasrakshaya cha’ shatadhanvane cha
namo girishaya cha; shipivishhtaya cha (Anuvaka 5)

Salutations to Him who is the source of all things. And to Him who is the destroyer of all ills. Salutations
to the destroyer and to the **protector of all beings in bondage**. Salutations to Him whose throat is black and whose throat is also white. Salutations to Him of the matted locks, and to Him who is clean-shaven. Salutations to Him who has a Thousand eyes and a hundred bows. Salutations to Him who dwells on the mount and who is in the **form of Shipivista (Vishnu)**.

In this anuvaka we can see the words like Bhavaya, pasupati etc. Apart from this, we can see the word ‘Shipivista’. This word is not an ordinary word; it is used as an epithet of Vishnu on several occasions in yajurveda. This implies that Rudra appears as ‘Shipivista’. Here it is said that Shiva performs three different activities (creation, protection and destruction) similarly, in the word ‘pasupati’, ‘pasu’ implies jeevas and pati implies lord. Hence pasupati literally means lord of all pasu (jeevas - life forms). The concept of ‘Gopal’ was borrowed from Vedik ‘pasupati’. Both are metaphors.

Namo agriyaya cha prathamaya cha  
nama ashave chajiraya cha (Anuvaka 5)  
“Salutations to Him who was before all things and who is foremost  
Salutations to Him who pervades all and moves swiftly”

Let my salutations be to that great God who is the Lord of the universes; the great God who has three eyes and who destroys Tripura, the three Asura cities. To that God who is the Dandhya time when the three sacred fires are lit; who is Rudra the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.”

“namo harikeshayopavitine pushhtanam pataye namo  
namo bhavasya hetyai jagatam pataye namo  
namo rudrayatatavine kshetranam pataye namo” (second Anuvaka)  
Salutations to Him who is always black-haired, who wears the yajnopavita (sacred thread); to him the Lord of the sleek, salutations. Salutations to Him the instrument that destroys Samsara (Ignorance); to the Lord of all the worlds, salutations. Salutations to Him who protects the world by the might of His drawn bow, to Rudra the destroyer of all miseries; to the Lord of the fields and sacred places, salutations

In this, we can observe two great words i.e., jagathaampati, and kshetranam pati. ‘jagataam pati’ means lord of all jagat (anything created is ‘jagat’ this includes heavens and abodes). Hence SIVA is JAGAPATI. Similarly, siva is kshetranaam pati. Please read Bhagavad gita. Chapter 13 for details on Ksetra-kshetrajnya. BG 13:23 uppdrasta anumantacha barta bhokta maheswarah……. ‘Maheswara’ mentioned here is ‘Siva’ only. Because vedas proclaim that Rudra is ‘kshetra pati’.

**Taittiriya Aranyaka of Yajurveda** gives us some mantras:

bhavĀyā namaha  
bhavalingĀyā namaha  
sarvĀyā namaha  
sarvalingĀyā namaha  
sivĀyā namaha  
sivalingĀyā namaha  
jvalāyā namaha  
jvalalingĀyā namaha  
Ātmāyā namaha  
ĀtmalingĀyā namaha  
paramĀyā namaha  
paramalingĀyā namaha  
etathsomasvā suryāsvā sarvalingam sthĀpāyātē pĀmintram pavētram (Yajurveda Taittiriya Aranyaka 10:16:1)  
“I take refuge in Sadyojata. Verily I salute Sadyojata again and again. O Sadyojata, do not consign me to repeated birth; lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence.”

(Yajurveda Taittiriya Aranyaka 10:17:1)

“May the Supreme who is the ruler of all knowledge, ishana, controller of all created beings, the preserver of the Vedas and the one overlord of Hiranyagarbha, be benign to me. That Sadasiva I’m described thus and
denoted by Pranava."
(Yajurveda Taittariya Aranyaka 10:21:1)

“Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Umamahesvāra, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe”
(Yajurveda Taittariya Aranyaka 10:23:1)

“All this verily is Rudra. To Rudra who is such we offer our salutation. We salute again and again that Being, Rudra, who alone is the light and the Soul of creatures. The material universe the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed this Rudra. Salutations be to Rudra who is such”
(Yajurveda Taittariya Aranyaka 10:24:1)

“We sing a hymn that confers on us happiness in the highest degree to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra. Salutations be to Rudra who is such”
(Yajurveda Taittariya Aranyaka 10:25:1)

The following Verse is popular as Rudra gayatri:

OM tatpurushāya vidmahe mahādevāya dhimahi
tanno rudraprapachodayāt
(Yajurveda Taittariya Aranyaka 10:20:1)
May we know or realize the Supreme Person (purusha). For that, may we meditate upon Mahadeva and to that meditation may Rudra impel us

However we must stress that the fundamental doctrines of Indian religions of the post Christ era are not found in the Vedas. Saivite and Vaishnavite gods such as Siva, Sakthi, Kumarakadavul etc., are not even found or even casually mentioned in the Vedas. Thus Vedas have nothing to do with the development of Indian religions such as Saivism and Vaishnavism. They are totally a pre-Christian development with probable roots in the local people - essentially Dravidians and probably earlier other groups.
CHAPTER FOUR
DEVELOPMENT OF VEDANTA
THE END OF VEDAS

http://www.ancient.eu/The_Vedas/ says:

“During the later Vedic period (from c. 800 to c. 500 BCE), the priestly class was seriously questioned. The rituals, the sacrifices, the detailed rulebooks on ceremonies and sacrifices, all of these religious elements were being gradually rejected. Some of those who were against the traditional Vedic order decided to engage in the pursuit of spiritual progress, living as ascetic hermits, rejecting ordinary material concerns and giving up family life. Some of their speculations and philosophy were compiled into texts called The Upanishads. A number of practices were linked to this new spiritual approach: meditation, celibacy, and fasting, among others.”

This is to be seen as a direct assertion of the Dravids in an attempt to assert their understanding of God and way of life - a return of the children of Abraham to the faith of their fathers.

As the Vedic gods died out a new scriptural base emerged under the Dravidan non-Aryan Brahminic leadership and these were developed outside of the Vedic circle. The name of the priests were now called Brahmins and not the Vedic names of Hotr etc. These new teachings came to be known as Vedanta - the End of Vedas. In no way is Vedanta indebted to the the four vedas of the Aryan foreigners.

Aryan Vedism was a henotheistic religion who acknowledged the existence of many gods. Yet each tribe and each family chose a particular god who is predominant within their tribal area. This is common in all tribal societies. They did not believe in a supreme godhead. Each god had their full sway within the area of their rulership. In contrast the monotheistic religion asserted that there is only one God and there is none beside Him. This was the difference between the Dravidic and Aryan Foreigner religion. As the power of the Aryan immigrants began to decrease, the Dravidian communities took over and asserted their original Abrahamic faith and produced the upanishads and the new theology of Vedanta.

They were not written down essentially because the conflict between the Vedics and Dravidics required the precaution. These were originally transmitted orally and was hence known as
Upa-nishads which literally means : u = at, pa = feet, nishad =sitting down; translates to "sitting at the feet of", referring to the student sitting down at the feet of the teacher while receiving instructions. Or “that which were transmitted by a teacher through the student by oral transmission” The Vedanta survived because it was transferred through Upanishadic process.

The change from Vedism with no understanding of a supreme god and henotheistic worship of natural forces and beings in all realms of existence as a bargain to Upanishads which insisted on a monotheistic, Brahman from whom all creation emerged both was a great step. We can be sure that it was not easy. The Dravidian Brahmins did that practically in hiding in their forest residence, relinquishing all comforts of luxuries of life.

If we take the period of Hinduism soon after the death of Vedic gods and the emergence of Upanishads around 750 BC, we can see the identity of the faith between Upanishads and Abrahamic Judaism.

Hinduism later moved into a polytheistic religion by adhering to hero-worship.

Judaism and the Gentile Faiths: Comparative Studies in Religion By Joseph P. Schultz makes the following relevant remark.

“The Upanishads, which form the last part of the Veda literature, are in a certain sense the Hindu counterpart of Jewish mystical literature.”

In effect the Dravidian IVC remnants were able to bring back their Abrahamic root effectively in the Upanishads. They achieved this mostly by keeping the teachings within the community and totally in oral form until it was finally written down in the Christian period.

“The historical bases of Vyasa's career are not known. But he was a quadroon, three-fourths non-Aryan in blood: his mother Satyavati (Matsya-gandha) was the daughter of possibly an Austric-speaking chief of fisher folk living by the river, and his grandmoller was a woman of the Candila tribe, supposedly non-Aryan. Possibly it was his non-Aryan affinities or connexions which enabled him to employ for his Aryan speech an alphabet based on pre-Aryan Dravidian writing, which was a sort of Proto-Brahmi—the ancestor of the finished Sanskrit alphabet. the Brihmi. of the 4th century B.C. Vyasa also gave an impetus to the collection of the legendary, historical, and other traditions of the mixed people, which began to be gathered together in a series of works known as the Puranas, which in later times formed 18 voluminous works, with subsidiary treatises, all of which were fathered upon Vyasa. The spirit which actuated these collections was that nothing was thrown away as unhistorical, improbable, or un-Aryan: it was an all-inclusive affair. On more questionable authority. Vyasa is also credited with the formulation of the Brahmanical philosophy of the Vedanta, such as we find in the Upanisads, in a work of aphorisms on philosophy known as the
Védānta-stitrns, which are of the highest authority, along with the Upanisads and the Gita (a section of the Mahābhārata), for the study of the Vedanta.” (The Philosophy of Sarvepalli Radhakrishnan By Paul Arthur Schilpp) Vyasa is also attributed the collection and codification of the existing Aryan Vedas of Rg, Yajur, Sama and Atharvan. This all-inclusiveness of Vyasa gave Brahmanism its scriptures. Though it is ascribed to Vyasa it is unlikely that these were all compiled by him. They were probably written over a long period of time. The general datings are: epics (500-400 BC) and Puranas (100-700 AD). Aryans disappeared with the Vedic devas. Brahmins took over the religion. As time went on all existing Puranas and epics etc are copiously tampered with various fancies and different traditions under different teachers came into existence. This is to be expected from the Upanishadic tradition where students inherit the Professor’s approach.

Looking at the historic development we could see four different groups of immigrants into India who were present by the end of the the era before Christ produced the religion of India. Thus we have

- the Aryans of the Indo-European world.
- The Austrians of the South-eastern Asia and of Austronesia (Indonesia, Melanesia, and Polynesia)
- the Kirata or Inclo-Mongoioid elements in our culture make us feel a kinship with the worlds of China and Japan, Siam and Vietnam, Burma and Tiber, Mongolia and Korea.
- The Dravidians of Semitic people of Abrahamic origin

So much so to the possibility of Abrahamic influence on the development of Indian Scriptures and tradition. But the contributions of Buddhism and Jainism came from the non-Aryan, non-Dravidic groups.

These are sufficient to establish the validity of the statements of early historians:

In his History of the Jews, the Jewish scholar and theologian Flavius Josephus (37 - 100 A.D.), wrote that the Greek philosopher Aristotle had said: "...These Jews are derived from the Indian philosophers; they are named by the Indians Calani." (Book I:22.)

"Megasthenes, who was sent to India by Seleucus Nicator, about three hundred years before Christ, and whose accounts from new inquiries are every day acquiring additional credit, says that the Jews 'were an Indian tribe or sect called Kalani...'" (Anacalypsis, by Godfrey Higgins, Vol. I; p. 400.)

Clearchus of Soli wrote, "The Jews descend from the philosophers of India. The philosophers are called in India Calanians and in Syria Jews. The name of their capital is very difficult to pronounce. It is called 'Jerusalem.'"

Martin Haug, Ph.D., wrote in The Sacred Language, Writings, and Religions of the Parsis, "The Magi are said to have called their religion Kesh-i-Ibrahim. They traced their religious books to Abraham, who was believed to have brought them from heaven." (p. 16.)

In his book Moisés y los Extraterrestres, Mexican author Tomás Doreste states:

Voltaire was of the opinion that Abraham descended from some of the numerous Brahman priests who left India to spread their teachings throughout the world; and in support of his thesis he
presented the following elements: the similarity of names and the fact that the city of Ur, land of the patriarchs, was near the border of Persia, the road to India, where that Brahman had been born.

The name of Brahma was highly respected in India, and his influence spread throughout Persia as far as the lands bathed by the rivers Euphrates and Tigris. The Persians adopted Brahma and made him their own. Later they would say that the God arrived from Bactria, a mountainous region situated midway on the road to India. (pp. 46-47.)

Bactria (a region of ancient Afghanistan) was the locality of a prototypical Jewish nation called Juhuda or Jaguda, also called Ur-Jaguda. Ur meant "place or town." Therefore, the bible was correct in stating that Abraham came from "Ur of the Chaldeans." "Chaldean," more correctly Kaul-Deva (Holy Kauls), was not the name of a specific ethnicity but the title of an ancient Hindu Brahmanical priestly caste who lived in what are now Afghanistan, Pakistan, and the Indian state of Kashmir.

"The tribe of Ioud or the Brahmin Abraham, was expelled from or left the Maturea of the kingdom of Oude in India and, settling in Goshen, or the house of the Sun or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea." (Anacalypsis; Vol. I, p. 405.)

"He was of the religion or sect of Persia, and of Melchizedek."(Vol. I, p. 364.)

"The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians are descendants of Abraham. (p.85) ...We are told that Terah, the father of Abraham, originally came from an Eastern country called Ur, of the Chaldees or Culdees, to dwell in a district called Mesopotamia. Some time after he had dwelt there, Abraham, or Abram, or Brahma, and his wife Sara or Sarai, or Sara-ismwati, left their father's family and came into Canaan. The identity of Abraham and Sara with Brahma and Saraiswati was first pointed out by the Jesuit missionaries."(Vol. I; p. 387.)

Who Was ABRAHAM? A paper by Gene D. Matlock, B.A., M.A.
http://www.viewzone.com/abrahamx.html
Below is a table constructed from Zack Ajmal’s DNA data. What is interesting in this data is that the Brahminic DNA indicates only less than 15% of Caucasian and North East European blood.

http://www.harappadna.org/about/.

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This seems to indicate the predominance of the South Indian Dravidian component in the Brahmin DNA. Even the North Indian Brahmins show heavy Dravidian component almost equal to the Aryan component. The Aryans left Iran and moved into the Indus Valley and coexisted with the Abrahamic tribes and got themselves mixed to become Brahmins, the Kingdom of Priests to the subcontinent of India. This is why the IE components of the Brahmins is low in terms of the Dravid component. Even the IE Brahmins are essentially Dravid today, which indicates the post Vedic Brahminic religion was essentially dominated by the Dravids and not the IE Aryans. Since they were a minority group they just merged into the Dravidic community.

By Razib Khan | May 27, 2012
http://blogs.discovermagazine.com/gnxp/2012/05/genetics-random-truths/#.VicfP2u_vIU
Harappa Ancestry Project

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Let us now see what Upanishads say about siva.

**Type 1 Early Upanishads:**
- Mandukya Upanishad
- Svetasvatara Upanishad
- Isa Upanishad
- Kena Upanishad

**NOTE:** Even though Svetasvatara Upanishad is not in the top 10 List of Upanishads, it still holds a respectable position. It is treated as 11th Upanishad in order. Svetasvatara Upanishad is not Shaiva Upanishad. Shaiva agamas were not even there at the time. Moreover, if this Upanishad is indeed a Shaiva Upanishad, other sects of Hinduism such as Vaishnavas wouldn't have quoted its verses/mantras as authority in their respective treatises. There are many words which voice submission to God or Brahma (words such as Sharanam, Prapadye, etc.). This concept of devotion later found profound expression in the Bhakti Sutras and other treatises on Bhakti.

“That which is without parts is the Fourth (beyond A-U-M), beyond apprehension through ordinary means, the cessation of the phenomenal world, It is SIVAM (the auspicious) and ADVAITAM (the non-dual). Thus Om is certainly the Self. He who knows thus enters the Self by the Self.”

(12 MANDUKYA UPANISHAD)

isavaasyam idam sarvam....
All this is pervaded by Isa (siva?).
(1 sloka of isa upanishad)

“Prakriti is perishable. Hara, the Lord, is immortal and imperishable. The non—dual Supreme Self rules both prakriti and the individual soul. Through constant meditation on Him, by union with Him, by the knowledge of identity with Him, one attains, in the end, cessation of the illusion of phenomena.”

(1:10 svetasvathara upanishad)

“Rudra is truly one; for the knowers of Brahman do not admit the existence of a second, He alone rules all the worlds by His powers. He dwells as the inner Self of every living being. After having created all the worlds, He, their Protector, takes them back into Himself at the end of time.”

(3:02 svetasvatara upanishad)

“He, the omniscient Rudra, the creator of the gods and the bestower of their powers, the support of the universe, He who, in the beginning, gave birth to Hiranyagarbha—may He endow us with clear intellect!”

(3:04 svetasvatara upanishad)

“The Supreme Lord Rudra is higher than Virat, beyond Hiranyagarbha. He is vast and is hidden in the bodies of all living beings. By knowing Him who alone pervades the universe, men become immortal "

(3:07 svetasvathara Upanishad)

“His eyes are everywhere, His faces everywhere, His arms everywhere, everywhere His feet. He it is who endows men with arms, birds with feet and wings and men likewise with feet. Having produced heaven and earth, He remains as their non—dual manifestor”.

57
(3:3 svetasvatara upanishad)

“All faces are His faces; all heads, His heads; all necks, His necks. He dwells in the hearts of all beings. He is the all— pervading Bhagavan. Therefore He is the omnipresent and benign Lord”.

(3:11 svetasvatara upanishad)

“He, indeed, is the great Purusha, the Lord of creation, preservation and destruction, who inspires the mind to attain the state of stainlessness. He is the Ruler and the Light that is imperishable.”

(3:12 svetaswatara upanishad)

No one can grasp Him above, across, or in the middle. There is no likeness of Him. His name is Great Glory (Mahad Yasa).

(4:19 svetasvatara upanishad)

His form is not an object of vision; no one beholds Him with the eyes. They who, through pure intellect and the Knowledge of Unity based upon reflection, realise Him as abiding in the heart become immortal.

(4:20 svetasvatara upanishad)

It is not female, it is not male, nor is it neuter. whatever body it takes, with that it becomes united

(5:10 svetasvatara upanishad)

By realising Him who is subtler than the subtlest who dwells in the midst of the chaos, who is the Creator of all things and is endowed with many forms, who is the non—dual Pervader of the universe by realising Him as 'Sivam' (auspicious) one attains the supreme peace.

(4:14 svetasvatara upanishad)

When there is no darkness of ignorance, there is no day or night, neither being nor non—being; the pure SIVA alone exists. That immutable Reality is the meaning of "That"; It is adored by the Sun. From It has proceeded the ancient wisdom.

(4:18 svetasvatara upanishad)

KENA UPAISHAD:

There is an interesting story in kenopanishad. Even though it did not use the word Rudra, Siva etc it indirectly showed Shiva as Brahman. 

chapter 3.

1 Brahman, according to the story, obtained a victory for the gods; and by that victory of Brahman the gods became elated. They said to themselves: "Verily, this victory is ours; verily, this glory is ours only."

2 Brahman, to be sure, understood it all and appeared before them. But they did not know who that adorable Spirit was.

3—6 They said to Agni (Fire): "O Agni! Find out who this great Spirit is." "Yes," he said and hastened to It. Brahman asked him: "Who are you?" He replied: "I am known as Agni; I am also called Jataveda." Brahman said: "What power is in you, who are so well known?" Fire replied: "I can burn all— whatever there is on earth." Brahman put a straw before him and said: "Burn this." He rushed toward it with all his ardour but could not burn it. Then he returned from the Spirit and said to the gods: "I could not find out who this Spirit is,"

7—10 Then they said to Vayu (Air): "O Vayu! Find out who this great Spirit is." "Yes," he said and hastened to It. Brahman asked him: "Who are you?" He replied "I am known as Vayu; I am also called Matarisva." Brahman said: "What power is in you, who are so well known?" Vayu replied: "I can carry off all— whatever there is on earth." Brahman put a straw before him and said: "Carry this." He rushed toward it with all his ardour but could not move it. Then he returned from the Spirit and said to the gods: "I could not find out who this Spirit is,"

11—12 Then the gods said to Indra: "O Maghavan! Find out who this great Spirit is." "Yes," he said and hastened to It. But the Spirit disappeared from him. Then Indra beheld in that very region of the sky a Woman highly adorned. She was Uma, the daughter of the Himalayas. He approached Her and said: "Who
is this great Spirit?"
chap 4
1 She replied: "It is, indeed, Brahman. Through the victory of Brahman alone have you attained glory." After that Indra understood that It was Brahman.

2 Since they approached very near Brahman and were the first to know that It was Brahman, these devas, namely, Agni, Vayu and Indra, excelled the other gods.

3 Since Indra approached Brahman nearest and since he was the first to know that It was Brahman, Indra excelled the other gods.

SMRITHI STORY ( Siva puran story )

During the time when ocean was being churned first of all poison appeared from it. The deities were very terrified to see the tremendous heat it generated. They went to lord Shiva and requested to protect them from the heat of that poison. Lord Shiva drank all the poison but did not let it pass down his throat.

After the poison, Nectar appeared from the ocean, which was drunk by the deities. The demons too wanted to drink the nectar, so a tremendous battle ensued between them and the deities. The deities became victorious in this battle because they had become immortal due to the effect of the Nectar. This victory made the deities very arrogant.

Lord Shiva was very concerned about their arrogant nature. He went to them in the guise of a Yaksha. He asked as to what was it that had made them so arrogant. The deities replied that their arrogance stemmed from victory over the demons. Lord Shiva who was disguised as Yaksha replied- “Your pride is based on false notion, because you did not achieve victory due to somebody’s grace and blessing.”

The deities disagreed with him. Lord Shiva then asked them to cut the grass if they considered themselves so mighty. He then kept a grass leaf in front of them. Each of the deities tried to cut that grass with their respective weapons but remained unsuccessful in their attempts. They were all amazed. Suddenly a heavenly voice was heard which said that the Yaksha was none other than Lord Shiva himself. The deities realized their mistakes. They apologized to lord Shiva. After vanquishing the false pride of the deities lord Shiva disappeared.

As smrithi texts support sruthi we can take this story as a valid one. Hence Supreme Brahman (in disguise of yaksha) Of Kenopanishad is SIVA only.

TYPE 2: Middle Period Upanishads
Rudra hridhaya Upanishad
Kaivalya Upanishad
Varaha Upanishad
Adharva siras Upanishad
Atharva shika Upanishad

“The pranava (the sound of Om) makes all the souls to bow before it. It is the one and only one which has to be meditated upon as the four Vedas and the birth place of all devas. One who meditates like that goes away from all sorrows and fears and gets the power to protect all others who approach him. It is because of this meditation only that Lord Vishnu who is spread every where, wins over all others. It is because Lord Brahma controlled all his organs and meditated upon it, he attained the position of the creator. Even Lord Vishnu, parks his mind in the sound (Om) of the place of Paramathma (ultimate soul) and meditates upon Eeshana, who is most proper to be worshipped. All this is only proper in case of Eeshana”
(2.1 Atharva shika upanishad )

Brahma, Vishnu, Rudra and Indra are creating all beings, all organs and all karanas. They are also capable of controlling them. But Lord Shiva exists in between them like sky and is permanently stable.
( 2.2 Atharva shika upanishad )
It is advised that the five gods Brahma, Vishnu, Rudra, Ishwara and Shiva should be worshipped in the form of pranava [Aa+Uu+Ma+sound+Bindu(full stop)].
(2.3 Atharva shika upanishad)

This god is the one who pervades in all directions. He is the one who came earlier than every thing. He is the one who is in the womb. He is the one who is in all the creatures which have come out till now and all those who are going to be created in future. He is also the one who sees the inside but the one who has a face which looks outside.
(5.1 Atharva siras upanishad)

Rudra is one and only one. There is none second to him. He rules all worlds by his power. He pervades fully in all beings. He is the one who, at the time of deluge, absorbs all beings. He is the one who creates all beings and upkeeps them.
(5.2 atharva siras upanishad)

For the sake of this world, this deathless primeval being, catches hold of this world which is created by Prajapathi and which is minute and peaceful, without touching it and attracts its shape of things by shape, peacefulness by peace, minuteness by minuteness and airy nature by its airy nature and swallows it. Salutations and salutations to that greatswaller.
(3-4 Atharva siras Upanishad)

He converts fire, air, water, earth, ether and everything that exists here in to ash. He who sees this and mentally realizes it and observes the “penance to Pasupathi (Lord of all beings)” and who coats ash all over his body with this ash attains the state of Brahman. By worshipping "Pasupathi (lord of all beings)" like this, the ties of bondage of all beings get cut and they attain salvation.
(5.4 Atharva siras)

Meditating on the highest Lord, allied to Uma, powerful, three-eyed, blue-necked, and tranquil, the holy man reaches Him who is the source of all, the witness of all and is beyond darkness (i.e. Avidya).
(7 kaivalya upanishad)

He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom.
(9 kaivalya Upanishad)

Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman – not by any other means
(10 kaivalya upanishad)

sivo guruh sivo vedah siva devah sivah prabhuhsivo’smyaham sivah sarvam sivadanyanna kimcana
Shiva alone is Guru; Shiva alone is Vedas;
Shiva alone is Lord; Shiva alone is I;
Shiva alone is All. There is none other than Shiva
(iv-32 Varaha upanishad)

All those devas who are all under stupor by the illusion of Maheswara would not understand properly that Mahadeva who is the teacher of the universe, is the cause of all causes. His shape does not appear before the eye. This world is shining because of that Parathpara Purusha in whom the world exists. It merges in him. That Ishana aspect is the Para Brahman which is the upper boundary of peace. The knowledge that the Para Brhaman is oneself and the rise of Sathyo Jatam (birth of truth) is Para Brahman
(6 pancha brahmaopanishad)

Rudra hridhaya upanishad
Rudra is the embodiment of all Devas. All devas are merely different manifestations of Sri Rudra Himself. On
the right side of Rudra, there is the sun, then the four-headed Brahma, and then three Agnis (fires). On the left side, there exist Sri Umadevi, and also Vishnu and Soma (moon).

Uma Herself is the form of Vishnu. Vishnu Himself is the form of the moon. Therefore, those who worship Lord Vishnu, worship Siva Himself. And those who worship Siva, worship Lord Vishnu. Those who envy and hate Sri Rudra, are actually hating Sri Vishnu. Those who decry Lord Siva, decry Vishnu Himself.

Rudra is the generator of the seed. Vishnu is the embryo of the seed. Siva Himself is Brahma and Brahma Himself is Agni. Rudra is full of Brahma and Vishnu. The whole world is full of Agni and Soma. The masculine gender is Lord Siva. The feminine gender is Sri Bhavani Devi. All the mobile and immobile creation of this universe, is filled up with Uma and Rudra. The Vyakta is Sri Uma, and the Aavyakta is Lord Siva.

The effect is Vishnu. The action is Brahma. The cause is Siva. For the benefit of the worlds. Rudra has taken these three forms.

Rudra is man. Uma is woman. Prostrations to Him and Her. Rudra is Brahma. Uma is Sarasvati. Prostrations to Him and Her. Rudra is Vishnu. Uma is Lakshmi. Prostrations to Him and Her. Rudra is Sun. Uma is shadow. Prostrations to Him and Her. Rudra is moon. Uma is star. Prostrations to Him and Her. Rudra is day. Uma is night. Prostrations to Him and Her. Rudra is Yajna. Uma is Vedi. Prostrations to Him and Her. Rudra is Agni, Uma is Svaha. Prostrations to Him and Her. Rudra is Veda. Uma is Sastra. Prostrations to Him and Her. Rudra is tree. Uma is creeper. Prostrations to Him and Her. Rudra is flower. Prostrations to Him and Her. Rudra is meaning. Uma is word. Prostrations to Him and Her. Rudra is Linga. Uma is Pitha. Prostrations to Him and Her (Rudra hridaya upanishad)

(I bow) to Shiva of the form of Vishnu and Vishnu who is Shiva; Vishnu is Shiva’s heart and Shiva, Vishnu’s. Just as Vishnu is full of Shiva, so is Shiva full of Vishnu. As I see no difference, I am well all my life. (8-9. skanda upanishad)

**Type 3 Late Upanishads**

**Sarabha Upanishad**

1-2 I am saluting that primeval God who is the Lord, who is the best, who is the father of the world, who is the greatest among gods, who has created Brahma, who gave all Vedas to Brahma in the beginning, who is the father of Vishnu and other devas, who merits praise, and who at the time of deluge destroys the world. He is the only one who is greater than every body, who is the best and who rules over others.

3 That very strong Maheswara took the horrifying form of Sarabha and killed Narasimha who was destroying the world. (Sarabha is the avatar of Shiva which is a combination of eagle, lion and man.)

4 That god with his sharp claws tore, Vishnu who took the form of Narasimha. He who was wearing the hide became Veerabhadra.

7 Salutations to that Rudra whose feet were worshipped by the flower of Vishnu’s eyes and who being pleased gave him the holy wheel (Chakra).

Rigveda has three hymns addresssed to the fearful and vengeful Rudra. He is described as the god of sickness, disease, death, destruction and calamity. For the Vedic Aryans Rudra was a dreadful god. They believed that the best way to avoid trouble was by seeking protection through appeasement. In fact all gods of the Vedas were worshipped to appease or to bribe for return of some blessing. So they implored him not to harm anyone, not to hurt pregnancies, not to vilify the dead and not to slay their heroes in the war.

The Satarudriya invocation in the Yajurveda ia particularly important where Rudra is identified with the fire god Adni. The hymn depicts him both as terrifying and pleasing. The prayer is offered to Rudra to bring health and prosperity to the people as a divine physician and also to save them from his own wrath. He is eulogized as lord of all beings and also called cheat and lord of the thieves. He is described as a dwarf as well as as a giant.
In the Atharvaveda there are more references to Rudra. Addressing him as Sarva, Bhava, Nilakantha, Pasupathi, Nilagriva, Sitkantha and Sobhya. Rudra was attributed all natural calamities.

The Satapatha Brahmana mentions eight names of Rudra. This myth from the Satapatha Brahmana presents as the reflection of a historical conflict between the Devas and the Asuras - the Vedics and the Dravids of the land. In this view, Rudra was a deity alien to the Vedic world. a deity whose origin was tribal, Dravidian, or even Hamitic, whose supporters were only able to introduce him into the Vedic Deva pantheon and ritual at the price of a lengthy class struggle.

In the Svetasvatara Upanishad Lord Shiva was elevated to the status of Brahman, by the sage who composed it, after he had a vision of Lord Shiva as the Absolute and Supreme Brahman. He is described as the god who wields the power of maya or delusion by which he controls the world. He is also the indweller (antaratman) of all. Some basic concepts of Saivism are clearly mentioned in the upanishad. Another important upanishad, though belonging to a much later date than the Svetasvatara Upanishad is the Atharvasira Upanishad which mentions the many names of Shiva and recommends the performances of certain rituals such as smearing of the ashes to obtain the grace of Shiva and achieve liberation from earthly life. Brhajjabala Upanishad and Bhasmajabala Upanishad are other minor Saiva Upanishads dealing with some important concepts and aspects of worship of Shiva.

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CHAPTER FIVE

WRITING OF THE SCRIPTURES

If Brahma is mythical abstraction of Abraham, Sheba being the son of Abraham is the mythical abstraction of Shiva of Puranas and Ganesha - the Lord of hosts - is Abraham’s grandson. It is Ganesh who wrote down the Vedas at the dictates of the Rishi Vyasa. In fact it was the Dravidians who finally got even the Vedas down in a script which was borrowed from the semitic culture. One of the scripts was even named Brahmi. 10 out of 22 Semitic characters closely resemble Brāhmī both in form and sound. Even though we were not able to decipher the scant IVC writings it was a basic principle that Dravidian language family formed the majority of the greater Indus valley population (Asko Parpola, pp. 160-168).

Brahui one of the Dravidian languages is still spoken by the Baluchi tribes of Afghanistan. The word ‘Brahui’ is derived from ‘braho’, the local form of ‘Ibrahim’ who dwelt amongst the Jatts of Awaran in Pakistani Makran (Elfenbein, ‘Studia Iranica’ 16: 215-33). Brāhmī script is used in the early Tamil Brāhmī (Mahadevan, pp. 90-95) writings. The existence of the Brahui tribe in Baluchistan, to the west of the Indus who speak Dravidian language like Tamil provides evidence that migration of people and exchange of culture did take place. I Mahadevan writes that, The survival of Brahui, a Dravidian language, spoken even today by large number of people in Baluchistan and the adjoining areas in Afghanistan and Iran, is an important factor in the identification of the Indus Valley...

Two different adaptations of Semitic consonantal alphabet are used in the earliest directly preserved archives of India, Asoka’s inscriptions dated 250 BC.

- One is Kharosthi - based on Semitic Aramaic script of Achaemenid empire extending from the Nile to the India (520-330 BC).
- The other is Brāhmī - ultimately based on West Semitic alphabet.

The recent archaeological evidence in Sri Lanka and Tamil Nadu suggest the dates for the earliest use of Brāhmī to be around the 6th century BC, using radiocarbon and thermo-luminescence dating methods. Since beginning from Kharosthi and Brāhmī, the consonants of Semitic language have been the model for Indian alphabets; all modern Indian scripts go back to Brāhmī (Asko Parpola, 1997). This Brāhmī script is found ancestral to most of the scripts of South Asia, Southeast Asia, Tibet, Mongolia, Manchuria, and perhaps even Korean Hangul.

The Brāhmī numeral system is the ancestor of the Hindu-Arabic numerals, which are now used worldwide.

Brāhmī became extinct by about the middle (300-350 AD) of the Sassanian Dynasty. Yet it retained the distinct Indian ways in the use of the consonants, double consonants and the vowels. Sanskrit in Brāhmī script slowly gave place to Prakrit in Devanāgarī script. As Brāhmī changed into the Devanāgarī group of Indic languages the Kharosthi script gradually died out about 305-325 AD.

“The bibliographical evidences indicate that the Vedas are written in the Grantha and Nagari scripts, and according to tradition Veda Vyasa, a Dravidian, compiled and wrote the Vedas. The Grantha script belongs to the southern group of scripts and Veda Vyasa being a Dravidian would certainly have used it. Since the earliest evidence for Grantha is only in the 5th c. AD, the Vedas were written..."
rather late.” (Prof. Alexander Harris http://appiusforum.net/scripts.html) as against the assertions of many.

Indo-Aryans’ Vedic Sanskrit (deva-bhasa or language of gods) was introduced to India through Vedic heritage, script of which was called Devanāgarī (which literally means: ‘of the town of the gods’).

And Vedic accounts (Rg Veda, I. 130:8; and Satapatha Brahmana III. 2.1.23-24) make it clear that Vedic deva Indra stole the language from the asurians (Semites), and then changed it because he considered asurian's language as singly, turned back, and indistinct.

Maitrayani and Taittirya Samhita says that: “it was Indra – the deva king of Vedic Aryans who made their language "distinctive" by way of transforming Asura's language which originally was "singly"(ekadha), "turned back" (pratici), and "indistinct" (avyavṛtta or avyakrta).”

The truth of this could be corroborated by the hundreds of words in Sanskrit language which are just a reversed form of corresponding Semitic words.

Here are some examples:

**Father.** In Semitic language. **Ab** became in Sanskrit **Ba**

**Mother.** In Semitic language. **Am** became in Sanskrit **Ma**

**Head.** In Semitic language. **Ras** became in Sanskrit **Sir**

**Eye.** In Semitic language. **Ain** became in Sanskrit **Nain**

Linguistic science confirmed that Old Indo-Aryan is a branch of Indo-Iranian language.

“Sanskrit began to come into epigraphic use only in the first century B.C., according to the now generally accepted dating (mainly on paleographic grounds) for the oldest Sanskrit inscriptions, namely, the Ayodhya (SI 1.94-5) and the Ghosunḍi (SI 1.90-1) and Hāthībāḍā (EI 22, 198-205) stone inscriptions."


**Grantha, Nagari, and Brahmi Scripts**

“The first evidence of Sanskrit is attested by an inscription dating around A.D.150 in the Brahmi script”. It records the repair of a dam originally built by Chandragupta Maurya, and also contains a panegyric in verse which can be regarded as the first literary composition in Sanskrit. It is at Gimar in Kathiawar and was inscribed by Rudradamana, the Saka Satrap of Ujjayini, on the same rock on which the Fourteen Rock Edicts of Asoka were also found. It is significant that Rudradamana employed Sanskrit in a region where about four hundred years before him Asoka had used only Prakrit.
“A key evidence often presented in the dating of Sanskrit is Patanjali’s Vyakarana - Mahabhasya (Great Commentary). The Mahabhasya is both a defense of the grammarian Panini against his chief critic and detractor Katyayana and a refutation of some of Panini’s aphorisms. Patanjali is dated anywhere from 2nd c BC to 5th c AD. On Patanjali’s date, the composition of the Mahabhasya and its early tradition, Joshi and Roodbergen writes, It is nearly unanimously agreed that Patanjali has lived around 140 BC. But as stated by Winternitz, we are not in a position to confirm that this is the correct date. The question largely depends on the other question, namely, whether Patanjali was the author of the examples he quotes. According to Tarn, there is nothing conclusive in Patanjali’s assumed date, precisely because his grammatical examples are, or in any particular case may be, not necessarily his own composition but traditional examples. Nor are the dates assigned to Panini and Katyayana in the fourth and third century BC more than a working hypothesis, that is, ornate guesswork”....

Sanskrit which first developed in the Saka Empire around 150 AD then spread slowly across India. The stone pillar inscription of Samudra Gupta (AD 330 to 380) written in Sanskrit and a late Brahmi script called the Gupta script was incised on an Asokan pillar at Allahabad. Composed by Harisena, a commander-in-chief of the king it describes elaborately the moral, intellectual and military achievements of this king; this inscription dates around 350 AD. Candra Gupta II (AD 380 to 415) subjugated the Saka territories, and Sanskrit, which developed in the Pahalava-Saka Empire gained eminence in the Gupta Empire as evidenced by the Allahabad inscription of Samudra Gupta, mentioned earlier.” Christianity and the Origin of Sanskrit Dr. Alexander Harris.

In view of the architectural evidence we can assert that Classical Sanskrit as it is today could not have been the language of the early Vedics, Upanishads and the later hindu scriptures at least until the end of the era before Christ. These were written down only after the second century AD. Allowing for some period of oral transmission they would not have been composed before the Christian era in the language as it is now written down i.e. in Sanskrit. This includes the Yajur, Sama and Atharvan Vedas.

In direct contrast in AD 1947 the Dead Sea Scrolls were discovered in the area of Qumran in Israel. Various scrolls date anywhere from the 5th century BC to the 1st century AD. The Dead Sea Scrolls represent nearly every book of the Old Testament, and comparisons with more recent manuscripts show them to be virtually identical.
According to the tradition therefore it took over a thousand years after the composition to write down the Vedas, and at least 300 years before Upanishads, Brahmanas and Itihisasas to be written down and when they were written down it was in a different language. This will be suspect to the accuracy of transmission and tampering of the text. Even the compositional dates are based on scanty questionable references within the texts.

Here is the general question and reply on this point. This is one classic example. https://www.reddit.com/r/hinduism/comments/2qf5md/what_is_the_oldest_surviving_manuscript_of_the/ What is the oldest surviving manuscript of the Vedas? submitted 1 year ago by PukingSkeletons

Hinduism
"There are four Vedas, the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The Vedas are the primary texts of Hinduism. They also had a vast influence on Buddhism, Jainism, and Sikhism. The Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C., and codified about 600 B.C. It is unknown when it was finally committed to writing, but this probably was at some point after 300 B.C.
"http://www.sacred-texts.com/hin/

Judaism
Modern scholarship holds that the LXX was translated and composed over the course of the 3rd through 1st centuries BC, beginning with the Torah. The oldest witnesses to the LXX include 2nd century BC fragments of Leviticus and Deuteronomy (Rahlfns nos. 801, 819, and 957), and 1st century BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Minor Prophets (Rahlfns nos. 802, 803, 805, 848, 942, and 943). Relatively complete manuscripts of the LXX include the Codex Vaticanus and the Codex Sinaiticus of the 4th century AD and the Codex Alexandrinus of the 5th century. These are indeed the oldest surviving nearly-complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date from around 1000 [BCE].
"http://encyclopedia.laborlawtalk.com/Septuagint

If this is true, a comparison of the Upanishads written during the period of 750 BC to 40 AD
and the Jewish Torah teachings should reveal the identity.

It was in 40 AD the Apostle Thomas landed in the Indus Valley Taxila to meet with the Indo-Parthian King Gondaphores. Evidently the later upanishads and later writings of India have been affected by the gospel that was brought in by Thomas. He preached a new God and the new concept of Avatar. The unknowable incomprehensible Brahman incarnated in human form into history to make known himself and to bring salvation and redemption in all its fulness. This concept of incarnation was unknown till then. Until that time the teaching of Dravidian Brahminic religion should have been almost identical with the religion of Abraham and the historical Judaism as revealed to Moses and the Prophets since evidently there had been heavy trade between Judea and Taxila through the silk route and through the sea. Incarnation evidently was unthinkable to the Jews and even for mythologies where gods had human children through sexual intermingling. The rejection of Jesus’ claim as son of God by the Jews was essentially because of that.

We have already presented the new centrality of the concept of Siva in Upanishads. Upanishads continued to be written well into the Christian era. Those were influenced by the Christian teachings which came into the Indus Area as early as 40 AD within 10 years of the resurrection of Jesus. To isolate the early upanishadic teachings will be a little difficult and we will have to select the probable earliest ones. Since no accurate datings are possible we have some difficulty here.

Scholars identify thirteen known early Upanishads. These are Brihadaranyaka, Chandogya, Taittiriya, Aitareya, and Kaushitaki—Kena, Katha, Isa, Svetasvatara, and Mundaka—Prasna, Mandukya, and Maitri.

Historically, the most important of the Upanishads are the two oldest,
- the Brihadaranyaka “The Vast Forest Text”; dates 8th–5th century BC
- and the Chandogya (pertaining to the chants of the Chandogas, priests who intone hymns at sacrifices).

So we will consider only the first. It was composed around 700 BCE, give or take a century or two. It is credited to ancient sage Yajnavalkya, but likely refined by a number of ancient Vedic redacters later well into the AD period. The Upanishad forms the last part, that is the fourteenth khanda of Satapatha Brahmana.

It includes three sections:
- Madhu Kanda (the 4th and 5th chapter of the fourteenth khanda of Satapatha Brahmana),
- Muni Kanda (or Yajnavalkya Kanda, the 6th and 7th chapter of 14th khanda of Satapatha Brahmana) and Khila Kanda (the 8th and 9th chapter of the fourteenth khanda of Satapatha Brahmana).
There are two major recensions for the text - the Madhyandina and the Kanva recensions.

The *Brihadaranyaka Upanishad* starts with a story of the creation of the universe.
In the beginning only Prajapati - the Lord of Hosts - Brahma - alone existed. He created the universe as a sacrifice of himself. After creating the inert cosmic matter, He imbued it with *Prana* (life force) giving them individual psychic energy. The cosmos therefore consists of not only matter (which is inert), but also Atman or Brahma (Soul, Self, Consciousness, Invisible Principles and Reality) capable of external and internal sensation leading to Knowledge.

This is a direct translation of the Genesis creation story as is easily seen:

**Genesis 1:1**

*God in the beginning created the heavens and the earth* - בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וּאֵת הַאָרֶץ*

Adam Clark's comment almost sound like the upanishad itself: "A general definition of this great First Cause, as far as human words dare attempt one, may be thus given: The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy; the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible; but how widely different from the God of most human creeds and apprehensions!"

**Gen 2:7** And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

*God formed man of the dust* - נְשָׁמָה חַיִּים

Brahmana 4, in the first chapter, announces the Upanishad's non-dual, monistic metaphysical premise that there is only one reality and that Atman and Brahma are identical. Out of the One reality evolved everything and that exist is One. The universe continues as One - *Aham brahma asmi* ("In me is Brahma").
The **Brihadaranyaka Upanishad** second chapter presents the *Balaki Gargya* a theory of dreams, positing that human beings see dreams entirely unto themselves because mind draws, in itself, the powers of sensory organs, which it releases in the waking state. It then asserts that this empirical fact about dreams suggests that human mind has the power to perceive the world as it is, as well as fabricate the world as it wants to perceive it. This is the power of creation within man and at the same time the power to fall into error.

The fifth brahmana of the second chapter introduces the *Madhu theory*, which asserts that everything sentient and non-sentients are related to each other as the flower is to honey asserting the unity and oneness of the whole creation.

The third chapter then assert that one’s ideas (name) and one’s actions and work (karma) continues to affect not only himself but the whole universe. The reason is given in the fourth brahmana. The third chapter asserts, “it is the same soulor spirit that is in you is that which is inside all”, all souls are part of the One, immanent and transcendent. This is again explained in full in the seventh brahma. Everything the soul interconnects and has the oneness through all organic beings, all inorganic nature, all of universe.

> When one tears out the tree from its roots,  
the tree can grow no more,  
out of which root the man grows forth,  
when he is struck down by death?  
He, who is born, is not born,  
Who is supposed to beget him anew?  
Brahman is bliss, Brahman is knowledge,  
It is the highest good of one who gives charity,  
and also of one who stands away (renounces) and knows it.  
— **Brihadaranyaka Upanishad**, 3:9
"Comparative Studies of Hinduisms and Judaisms" subgroup reiterates the common forms of Indian and Jewish faiths in practice

- Animal sacrifices
- Other offerings to the divine
- Dietary restrictions
- Devotional practices
- "Sacred weeping" - Shiva
- Toys in rituals
- "Cosmograms and mandalas"
- Eroticism in Kabbalah and Tantra
- Purity for/of females
- The legal interpretation of sacred texts
- Hospitality norms.
- Embodied communities and theologies
- Orality in learning and transmitting traditions
- Fasting and food
- Comparative myth
- Ascetic tendencies and practices
- Priesthood and lineage concerns
- Patriarchy and the role of women

The reformation of the Upanishads were no doubt a return to the original Dravidian Abrahamic faith with emphasis on one Creator God Brahman.

Does the Shema of Israel make more sense as the Abrahamic Dravids proclaimed it through the Upanishads?

Elohim is a plural word and hence Eloheinu would mean our gods.
Echad is also plural unity.

Within the context of the Vedic religion, where every aspect of the cosmos and every element of nature and beings were gods, Upanishads now declares them as one Unity in Brahman.

They are parts of One Brahman - the God of Abraham.

This was the reformation statement of the Dravidian Brahmins.
SALVATION IN UPANISHAD AND JUDAISM

The return of the Dravids to the basic Abrahamic primitive theology of oneness and concept of all pervading one truth both material and spiritual made a change in the concept of what salvation is all about. The Upanishadic salvation is to be merged with and find the identity with Brahman. This is attained in three ways:

Jnana Marga:
Is the path of knowledge. It is for philosophical or intellectual types. Followers of this path must devote a great deal of time to learning and meditation and in his innermost self realize that he is one with the rest of the creation and with Brahman himself. The path of Jnana Marga is the shortest but steepest journey to liberation, it is a profound spiritual journey and by this you can obtain mukthi here and now.

It was this point which Adam and Eve missed when they went along with assertion of selfish motive by eating of the tree of the good and evil and opting self over even God to be like him. They chose Karma marga.

Bhaki Marga:
The path of devotion, it is for the emotional followers they worship a God’s or Goddesses of their choice. Worshiping the divine helps focus attention away from selfish concerns. It totally surrenders one to God. Self is no more a factor. The Bhakti Marga (Path of devotion) - Bhakti Yoga is the path of devotion, emotion, love, compassion and service to God. All actions are done in the context of remembering the Divine. It involves singing the Lord’s glories, hearing them, talking about them, Japam etc. and living according to the will and direction of God

Karma Marga
This is "the path of works" it is for people who prefer to seek liberation through day to day tasks such as raising a family or volunteering. This path is about living in harmony with dharma (ethical duty), it is about being unselfish. The saying “Do the right thing only because it is right” and the right is decided by what is good not only for his or his family or his tribe and nation but to the whole creation. Karma is often interpreted as Yoga where one does the action without being attached to the fruits of action. Therefore, at a practical level, it gets comprised of selfless actions, service to others, mindfulness, and remembering the levels of our being while fulfilling our actions or karma in the world. It involves engaging in serving the needy, helping the less-fortunate etc.

Though it is classified as three, they in fact act together in everyone’s life. One of them is primary with the others acting along side by side.

Others were added later on.

In Judaism, salvation is closely related to the idea of redemption. Redemption from what? Since there is no concept of heaven or hell, both heaven and hell are here and on the earth. Hence redemption is associated with freedom from pain and suffering. In the context of a society it means liberation from bondage. This is the law of Karma: Just as the physical world is regulated by exact laws, every act brings its consequence. Hence salvation is the achievement when every action support the whole creation to its fulfilment. Salvation is a saving from the states or circumstances that destroy the value of existence. God created everything as good. God as the universal spirit and Creator of the World, is the source of all salvation for not only humanity, but also all creation. So redemption or salvation is obtained through the laws of Brahman.
The Sh’ma
Retic while covering the eyes.

Sh’ma Yisrael: אֲדֹנָי אֱלֹהֵינוּ אֲדֹנָי אֶחָד
Hear, O Israel: the Eternal One is our God, the Eternal God alone.

Baruch Shem: ברוך שם
Blessed be His name

Blessed is God’s glory
forever and ever!
CHAPTER SIX
COMING OF CHRISTIANITY
AND
GNOSTIC REVERSAL

Apostle Thomas came to India in AD 40 into the Indus Valley Civilization which was then ruled by the Indo-Parthian King called Gondaphores, who was one of the magi who travelled to Bethlehem to visit baby Jesus. His was a magi culture around the ancient Abrahamic Dravidian Faith based on Brahman cult. Thus a true picture of the religious scenario will emerge only when we understand the impact of Thomas ministry and Thomas Christians on the Dravidians specially which transformed the Brahminic religion of God of Abraham into Saivism. A simple comparative study of the various saivite traditions with the Thomas Christianity should show this impact as similarity. Portugese, Dutch and British colonies brought with them the Greco-Roman model of Christianity with their rites and worship forms and could not dream of a different form of worship and rituals within other cultures where Christian gospel was implanted.

The first Council of the Churches at Jerusalem (49 AD) under James set the standards for gentile churches. It was Paul of Tarsus who proposed the model for Gentile Churches. The Council decided that the central core of the Gospel is not to be confused with the cultural forms of worship and life of the Christians. The Church was to interpret the Gospel, which was revealed in the Jewish cultural context to the other cultures in a culturally relevant manner. Paul illustrated the working of the model in transferring the gospel in Greco-Roman culture. This was already in process before Thomas left Jerusalem and Middle East. Thomas therefore knew the Apostolic mission and must have established norms and standards, which were culturally relevant to the Indian context. Hence we should not expect Thomas Churches of India to have the ritualism and structures of Greco-Roman or Asia Minor. There would be no church building with a cross on the top, no altars nor candles and candle stands. We should expect a replication of the events of the early Christian Churches in Jerusalem soon after the resurrection. These emphasized communal living, fellowship, sharing, singing, worship, common meals with God and Man. For a very long time Christianity left no artifacts. Institutionalization came most probably after a century of Christian existence. Symbols and church buildings and rituals came into existence as a means of communication. In the Bible we do have these initial stages of the Christian Church in the Greco-Roman Churches under the leadership and guidance of Paul and Peter. While the embedding of the message of salvation through Yesua is central to every mission, how it plays out in different cultures vary. How was this working out in India?
It was into this scenario the Apostle Thomas arrived in AD 40 in to the palace of King Gondaphores the Magi of Dravids - an Indo-Parthian King. Just as the gospel changed Judaism - more so it changed the Dravidian Brahminic Religion.

Thomas found a people who were very similar to the Hebrews in the Dravidians who were though separated for centuries still maintained their faith in the God of Abraham. They worshipped a God of love who who sacrificed himself for his creation and practiced animal sacrifice for the propitiation of sins. There were also a large Jewish presence in the South Indian coast who migrated as long ago at the time of Solomon. So it was easy for Thomas to preach to the Dravidian population rather than to the Aryans.

The introduction of Christianity in the Indian religious arena brought forth an explosion of change, which can be easily seen by comparing the religious theology and practice before and after the arrival of St. Thomas.

**Yesu Paran**

*The Lord God is known as Para Brahman which expanded is Lord God of Abraham.*

The name for God now became Iswaran which expanded is Yesu Paran (Jesus is Lord)

It is a personal name as opposed to a generic name for god. The name appears only in the post Christian Upanishads written in Sanskrit. The name “Isa”. “Iswara” etc are never found before the Christian era anywhere in the Indian literature even in oral tradition.

The Hebrew name of the person whom we refer as Jesus was *Yehoshuav* 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, Shiva*. This combined with the name of Sheba who was one of the early fathers of the race probably led to the identification of Jesus with Sheba.

In contrast, the name given in Greco-Roman culture is derived from their context as follows: When the good news of the gospel was translated into 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. While we have no hesitation to accept the name Jesus, even though it is only a Greco-Roman version of the real name, we should have no problem in seeing the name Isa, Maheswara, Parameshwara as equivalent to Jesus. Evidently this was brought into Indian scenario by Thomas who arrived in India by 40AD and traveled all around into for over thirty years and was finally martyred in 72 AD in Madras, Tamil Nadu. Shiva’s epithet Mahâbalesvara, “The Lord God Almighty” (*Maha = “great”, *Bala = “strength”, *Īśvara = “God”*) is an exact translation of the Jewish concept.

The new gospel of Jesus the Christ transformed all the religions of India – Vedism, Buddhism, and even Jainism to some extent. The idea that there is a Personal God who is Omnipotent and loving changed the whole theology of Indian continent as the later religious scenario shows. The extent of this impact indicates that Thomas established churches with Jesus as center of worship as the Parameshwara throughout India.

Sufficient records are there to show that:

* There existed a thriving Christian community in Kerala at that time. There are palm leaf records, which show that:

* Among the Dravidians in Central India (Kaveri Area) there was a Church as early as 293 AD. These documents show that, Seventy-Two families of Christians of Vellala origin from Kavery Poopatanam of Puhur District on the River Kaveri arrived in Kollam (Quilon) in Kerala as refugees fleeing from the persecution in AD 293.
Original Thomas Christians of Dravids

In Kerala itself the first Christian Church was established among the Jews. Hence at least for these Jewish Christians, historians are of the opinion, that Thomas established the early liturgy in Aramaic (Syriac) the language spoken by Jesus and the Jews of that period. They were therefore called Nazaranees (Those who follow the Nazarene). But for the Churches that he established in his second visit among the non-jewish Indians he must have used local cultural symbols and expressions as well as modes of worship. In these areas Isa worship took the form of Saivism. I would rather say that Saivism formed the first denomination of Christians in South India while in Kerala they remained as Nazaranees. In Kerala he used the Jewish symbolism and communication media while elsewhere he used the Indian symbolism and communication media. These two forms developed side by side. In the North India, the church was essentially Saivism as the distribution of Sivalingas indicate. In South India Nazareens were predominant as the distribution of the crosses indicate.

Saivism
The existence of Sivalingams all over suggests that at least in the early Christian era Saivism extended all over India from Taxila to Tamil Nadu.
Dr. Alexander Harris puts this as follows:

“In its section on the history of the Indian Subcontinent, the Encyclopedia Britannica (1982 edition) describes major changes in the religions of India. For instance the Vedic religion underwent changes with the gradual fading out of some of the Vedic deities, and further they state that:

“The two major gods were Visnu and Siva, around whom there emerged a monotheistic trend . . .” "Sacrificial ritual was beginning to be replaced by the practice of bhakti (personal devotion), positing a personal relationship between the individual and the deity”

Thus we see a new religion arise, based on a monotheistic doctrine, and God who is first called Isa. "The cult of Siva or Saivism emerged first, and the Vishnu-Krishna cult or Vaishnavism came afterwards as an imitation or duplication. The earlier appearance of Siva is indicated in the first instance by the fact that it is he alone who is called Isa or Isvara."

“This peculiar character of the cult makes it permissible to infer that Siva was probably the first and only god of the monotheistic Hinduism which replaced Vedic polytheism as the highest expression of the religious sentiment of the Hindus. That is to say, originally the monotheism was unitary. In fact, even in recent times the Saivas of the south maintained that Siva was the only supreme deity.”

“By the time the Puranas were composed, Lord Siva was recognized as a part of Hindu Trinity and His worship became popular in many parts of the Indian subcontinent. Both the Ramayana and the Mahabharata mention Lord Siva as a prominent Hindu god. Credit goes to the Saiva Puranas, which were composed mostly in the early Christian era, in making Saivism a popular religious sect. Of the 18 Puranas originally composed, six were Shaiva Puranas, namely Siva Purana, Linga Purana, Matsya Purana, Kurma Purana, Skanda Purana and Agni Purana. The Agamas are the most authoritative works on Saivism. They deal with the methods of ritual worship and contemplation of Lord Siva.”

Jayaram V http://www.saivism.net/

It is clear that Saivism was one of the first sects that existed. Other sects developed later as a result of developments within Saivism and with interaction with local cults and religions. I have dealt with these in my book, ‘Development of Hinduism’.

Siva Kovils – Early Indian Christian Churches
All the places associated with Thomas are Saivite Temples. Those who place “Hinduism” - whatever that means - to have been in existence millions of years has it that this indicate the destruction of Temples and take over of temple sites by Christians. One such series is elaborated in “The Myth of Saint Thomas and the Mylapore Shiva Temple”. Mylapore Shiva
Temple was most probably one of the Kovils established by Thomas and was probably his seat in the Southern India. For all probability the Saivite temples were really the original Christian Churches. They flourished for at least three centuries when Gnostics and Brahmins took over these “churches” and converted them to “temples”. In this sense there is a truth in the claim that some of the churches today are on ancient temples. It may be argued the otherway round also.

12 Jyotirlingas
Mallikarjuna swamy (Andhra pradesh); Mahakaleshwar (Madhya pradesh); Trimbakeshwar (Maharashtra); Vaidyanath (Bihar); Omkareshwar (Madhya pradesh); Rameswaram (Tamil nadu); Nageshwar (Gujarat); Bhimashankar (Maharashtra); Kedarnath (Uttara khand); Somnath (Gujarat); Ghushmeshwar (Maharashtra); Vishwanath (Uttar pradesh)

There are two other places which are considered as Jyotirlingas by Maharashtrian people:
Naganath (Aundha, Maharashtra) Vaidyanath (Parli, Maharashtra)

Notice that Kerala do not have the Saimism. Thus we see two denominations already in existence because of the Jewish, Brahminic and Syrian presence. They were called Nazaranees.

In the same way it is not difficult to see the distribution of the Jyotirlingas all over India fall on the route of Thomas and its density proportional to the number of years Thomas labored in those areas most probably during his Taxila tour.. Thus we have a large number of Jyotirlingams near Taxila and Tamil Nadu area during his south Indian tour. What is conspicuously missing is the Kerala area because of its contact with Syria and because of the presence of the Jewish Christians. All along the route of Thomas, schools of theologies developed and major teachers arose from these schools in the years that followed as attempts in revival of original Christian theology.
How would you translate the Christian concept of God and incarnation into Indian cultural context which never had that concept defined? The extensive research by Drs. Deivanakam and his daughter Dr. Devakala presents the researched facts:

- Adi Christhuvam (Early Christianity), promulgated and established in Tamil Nadu by St. Thomas, is the original religion of the Tamils.
- The Aryan invaders distorted Thomas Christianity and conceived new concepts called Shaivism and Vaishnavism and hence they must be treated as sub-sects of Thomas Christianity.
- The ‘holy trinity’ of ‘Father-Son-Holy Spirit’ is denoted by ‘Shiva-Muruga-Shakti’ and the same is also denoted by ‘Brahma-Vishnu-Rudra’
- The ‘holy trinity’ concept has beautified Indian Religions. The ‘Holy Spirit-Father’ combination can be identified with ‘Ardhanarisvarar’ and ‘Sankaranarayanar’ formations.
- St Thomas’s teachings abound in Thirukkural and Sage Thiruvalluvar was a disciple of St Thomas.
- The Hindu practice of applying ‘sacred ash’ on the forehead actually started from ‘Ash Wednesday’ the first day of the ‘Penance’ (Lent-days). The sacred ash comprises within it all the three stages of ‘Death, Resurrection & Pardon due to the fact that the ‘ash’ cannot be destroyed, as the resurrected body cannot be destroyed.
- ‘Thiruneetru Pathigam’, a collection of Shaivite Hymns sung by Sage Thirugnaana Sambandhar comprises a number of messages of Christianity.
- All Shaivite literatures namely ‘Thirumurai’, ‘Thevaram’, ‘Thiruvasagam’ and ‘Thirupathigam’ do not talk about the four Vedas namely Rig, Yajur, Sama and Atharva; as they carry the messages of Christ, the ‘Bible’ is the only ‘Veda’.

Time Line of Indian religions

Smart and Michaels seem to follow Mill's periodisation, while Flood and Muesse follow the "ancient, classical, mediaeval and modern periods" periodisation. An elaborate periodisation may be as follows:

- Pre-history and Indus Valley Civilisation (until c. 1750 BCE);
- Vedic period (c. 1750-500 BCE);
- "Second Urbanisation" (c. 500-200 BCE);
- Classical period (c. 200 BCE-1100 CE);
- Pre-classical period (c. 200 BCE-300 CE);
- "Golden Age" (Gupta Empire) (c. 320-650 CE);
- Late-Classical period (c. 650-1100 CE);
- Islamic period (c. 1100-1850 CE) and beginning of western colonialism (c. 1500-1850);
- Modern period (British Raj and independence) (from c. 1850).

Dravidian culture

The early Dravidian religion constituted of non-Vedic form of Hinduism in that they were either historically or are at present Agamic. The Agamas are non-vedic in origin and have been dated either as post-vedic texts or as pre-vedic oral compositions. (The Agamas are a collection of Tamil and later Sanskrit scriptures chiefly constituting the methods of temple construction and creation of murti, worship means of deities, philosophical doctrines, meditative practices, attainment of sixfold desires and four kinds of yoga. The worship of tutelary deity, sacred flora and fauna in Hinduism is also recognized as a survival of the pre-Vedic Dravidian religion.)
THE EVOLUTION OF SHAIVISM - PROF. M. M. NINAN

- **Vedic period (1750-800 BCE)**

The documented history of Indian religions begins with the historical Vedic religion, the religious practices of the early Indo-Aryans, which were collected and later redacted into the four Vedas, Brahmanas and the older Upanishads.

- **Early Vedic period – early Vedic compositions (c. 1750–1200 BCE)**
- **Middle Vedic period (c. 1200–850 BCE)**

During the Middle Vedic period Rgveda X, the mantras of the Yajurveda and the older Brahmana texts were composed.

- **Late Vedic period (from 850 BCE)**

The Vedic religion evolved into Hinduism and Vedanta- the end of Vedas, with 'God' seen as immanent and transcendent in the forms of ultimate reality and Brahman.

- **Brahmanas and Upanishads – Vedanta (850–500 BCE)**

- **Rise of Shramanic tradition (7th to 5th centuries BCE) Jainism and Buddhism belong to the sramana tradition.**
- **Spread of Jainism and Buddhism (500–200 BCE)**

- **Epic and Early Puranic Period (200 BCE – 500 CE). Vedas, upanishads, Puranas and Itihasas**

- **Coming of Thomas Christianity (40 CE - 300 CE) and definition of Siva as Ishwara the merciful and gracious as opposed to the Rudra. Saivism was fully formed and properly defined during this period.**

Gold Dinar Coin of Kushan Dynasty of Vasudeva I (3rd c. CE) showing OESHO (Esa, Jesus, Siva?)

- **Golden Age” (Gupta Empire) (c. 320-650 CE) of the Northern India**
- **Dark Period: Irundha Kalam - Kalabhra Inter-regnum 300 CE - 700 CE of South India,**

Thomas Christianity was defeated and taken over by Gnostic Vaishnavite Pallavas at the end of this period. Vaishnavite heretics take supremacy over Saivism and confines Nazarnies in Malabar. (See my book “Prestor John, the Kalabhrs and Mahabali”. All records and history of Thomas Christianity and Dravida were totally destroyed by the Vaishnavite Brahmins and Instituted modern
"Golden Age" (Gupta Empire) (c. 320-650 CE) of the Northern India was for the Southern India the Dark Ages. I have dealt with this age as the period of Mahabali in the South Indian areas from the River Narmada to Cape Comerin. These were essentially Christian Kingdoms under a confederation of Christian and non-Christian (essentially Saivite, Buddhist and Jain) Kingdoms. Though it is described as Dark Ages, it only means that somehow the history of the period were erased without a trace. These were defeated by terrorist movement very similar to the ISIS of today by the Pallavas the Syrians who took on Vaishnavism and were Gnostics. Since I have done this in detail in my book "Prestor John, the Kalabhras and Mahabali" I will not go into the details here. The Golden age of Mahabali which ran concurrent with the Golden age of Guptas were defeated by the Vaishnavite Chever Pada (Suicide Squads) and on occupation destroyed all documentations and reference to who were these Kalabhras and what did they believe in. At any rate we know that when the curtain raises, Pallavas and Vaishana Kings were ruling the Southern provinces also. We make our guesses who destroyed the Kalabhras and why. These enemies destroyed all Siva identities and demolished Siva temples. They began spreading their religion.

Gale Encyclopedia of World History: Governments, 2008

“The Gupta era is generally thought to date from approximately 320, beginning with the reign of the first notable Gupta king, Candra Gupta I (fourth century). Through aggressive military conquest and a strategic marriage to a Licchavi princess, Candra Gupta created the basis of an empire with Pataliputra as its capital.

Samudra Gupta (d. c. 380), Candra Gupta’s successor, expanded on his father’s conquests to create a ring of tributary states that served as a buffer zone. Historians divide his conquests into four classes:

- kings who were slain by him and whose kingdoms were incorporated into the empire;
- kings who were defeated and taken prisoner, but were later reinstated as rulers of tributary states;
- frontier kings who voluntarily paid tribute to the victor;
- and rulers of distant monarchies who seem to have felt the force of his military might and shown some recognition of it.

Samudra Gupta’s dominion eventually extended from Punjab in the northwest to Assam in northeastern India. Under such an empire, how did the expansion stop at the boarder of River Kaveri? The story is told in the writings of history by the Gupta scribes in the story of Vamana. The caste system became even harshly defined; and the number of sub-castes or ‘jati’ increased dramatically. This apparently stabilized the empire. From what we can gather from the coins of the period one of the facts about the Gupta kings was that by this religion in their ideology though has not received much attention from scholars.

As traditional Hindu monarchs, the Guptas were strong supporters of vedic religious beliefs and rituals. Samudra would appear to have been a strict observer of the Vedas, as he is represented offering vast sacrifices to the ancient elemental Vedic Deities Indra, Varuna, and Yama. It was therefore a return and reversal of the religion as developed through Indian history. They took back Vishnu - and reinterpreted him as the ultimate Brahman. Vishnu literally means “god of heaven”. They took the concept of incarnation - that God takes human form to save the world whenever evil become rampant - and gave Vishnu several incarnational forms. Among them were the various kings and even very near came to claim Guptas as incarnations of God. There had been vast amount of syncretism of Vedism, Brahmanism, Buddhism and Tantra during this period. Each Emperor taking their pick.
They claimed their right to rule drawing upon many of the concepts and ideas about kingship which are woven into India's great epics, the Ramayana and the Mahabharata. Raman and Krishna thus came to be incarnations of Vishnu. (During the Hare Krishna era of last century, this role of Vishnu was reversed to make Krishna as the ultimate God instead of Vishnu.) In fact the epics were written down in their current form under their rule. Large number of Itihisas, epics and new upanishads came into existence during this period to establish this principle. The Christian principle of incarnation came very handy for the purpose. It was also during his reign of Chandra Gupta II, that the Gupta kings became known as parama bhagavata (supreme devotees of Vishnu). Chandragupta's son, Kumāra Gupta I (died 455), erected an iron pillar in Delhi honoring his father and Vishnu.
Apparently they came short of claiming that the Emperor was an incarnation of Vishnu. (or did they? See Kingship and Religion in India’s Gupta Age: An Analysis of the Role of Vaisnavism in the Lives and Ideology of the Gupta Kings J. Michael McKnight Jr. · Journal of the American Academy of Religion Volume XLV, Issue 2 Pp. 227)

Gupta Period was the starting point of rewriting Indian history from the Vaishnavite point of view. Here are the dating of the Puranas.

- **Medieval and Late Puranic Period (500–1500 CE)**
- **Late-Classical Period (c. 650–1200 CE)**

Saiva Kuruvars – Thiru Gnana Sambandhar, Tirunavukkarasar (Appar) and Sundaramoorti Nayanmar (Sundarar) from 7th – 9th century A.D.

Saivites like Sambantar, Appar and Sundarar appeared and began to spread Saivism; it was thus restored again between 700- 1200 AD.

- i) Neelakanda Sivachariar from Karnataka of 700 AD who made a bhasyam;
- ii) Adi Sankara (Dravida Sisu) 800 AD Advaitam (God alone is real, all others are maya dreams and unreal);
Shankara (788-820 C.E.), one of the foremost Hindu philosophers, was a devoted Shaivite who lived in Kaladi, Kerala in the midst of the Nasrani Thomas Christians and composed several important hymns to Shiva. As such, Shaivism has often been linked with Shankara's Advaita or non-dual thought. By the ninth century, Shaivism had come to prominence in the North with the development of the Trika school, located primarily in Kashmir. This sect drew heavily upon Shankara's monistic philosophy, as well as that of Tantra. Such Tantric influences had been prominent in Shaivism from the Gupta period onward. It was probably Sankara who developed the modern Shaivism and departed from its Christian heritage to form a religion without Jesus as incarnation of the Son within the history. In a way it was a revival similar to Islam of 600 CE in the Middle East an attempt to return to the One God of Abraham whom Sankara called Brahman and Mohammed called Allah. Lose of Grace and Mercy which was central to Christianity produced a Rudra Shiva and a terrorist Allah based strictly on justice and retribution for sin.

One of the striking facts about Shankara is that even though he lived in the midst of a flourishing Christian Community in the Malabar area, nowhere has he even remotely referred to their presence. Thus we should not expect any of the hindu literature at any period to attest to the existence of Christianity, either as an attempt to ignore their presence or the names Saivite or Vaishnavites are the proper reference to them in their period. Or did he really lived in 8th c BC? Or were these references deliberately deleted or distorted?

Shaivism continued to thrive in South India during medieval times. Between approximately 500 and 700 C.E., the 63 Nayanars, a group of Shavite saints, spread Shaivism through the Tamil speaking regions of South India. The Nayanars were among first proponents of the bhakti movement, which centered upon intense emotional devotion to a personal deity as the highest religious ideal. Although the Pasupata, Kapalika, and Kalamukha sects faded to extinction during this time period, they laid the foundation for the Virashaivas, also known as the Lingayats, a reformist Shaivite sect formed along the border regions of Maharashtra and Karnataka in the mid-twelfth century.
iii) Ramanujar 1017 to 1137AD; wrote Śrī Bhāṣya and Vedārthasaṅgraha.

His "Viśiṣṭādvaita" is often translated as 'Qualified Non-Dualism.' "Non-duality of the qualified whole," or "Non-duality with qualifications." The label attempts to mark out Rāmānuja's effort to affirm the unity of the many, without giving up on the reality of distinct persons, qualities, universals, or aesthetic and moral values which affirms that what we know through senses and mind are also real because God is real.

iv) Madvacharya 1199 to 1272.AD Dvaita or Dualist Movement which proposes two realities God and Nature - Purusha the life and Prakriti the Material reality.

Evidently the basic understanding of the trinitarian Godhead and the salvation through faith is seen as the basis of Christianity in India. Though later additions to the substratum is clear they must have identical basis.

It may be safely assumed that this was the faith that existed until the third and fourth centuries in India when the idol worship became prevalent and the inner core of faith was lost.

G.U.Pope and Saivism
George Uglow Pope (1820–1908) or G.U. Pope was an Anglican Christian missionary and Tamil scholar who spent 40 years in Tamil Nadu starting 1839 and translated many Tamil texts into English. He was the head of the Bishop Cotton Boys' School, Bangalore in 1870 where my children studied a century later. On returning to England, he became a Lecturer at Balliol College, Oxford. Pope Iyer as he was called, translated a few Tamil literary works such as Thiruvaachakam, Thirukkural and Naaladiyaar.

Furthermore, the early Dravidian Christianity gave birth to Thirukkural which was written by Thiruvalluvar, an unknown author in the style of Proverbs in couplets. G.U.Pope being fascinated by its teaching translated it into English. In his opinion “the author was a contemporary of the Apostle Thomas and definitely influenced by the gospel.” Thiruvalluvar attempted to explain the doctrine of Trinity. He described the Holy Spirit as a power from above. Later on the believers out of love for God looked at him as both father and mother so that the doctrine of Trinity developed in a unique way.”

Meykantatevar’s work, Sivagnanabotham of the thirteenth century, the basic text of Saiva Sittanta describes from the creation of man to the doctrine of salvation.’(“C.N.Singaravelu, in J.Jaswant Raj, Grace in the Saiva Siddhandham and in St.Paul: A Contribution in Inter-faith Cross-cultural Understanding, (Madras: Salesian Society, 1989), pp.xv-xvi. M.Deivanayagam and D.Devakala, Christianity in Hinduism, p.76.)

The sixty-three Saiva saints known as Nayanmars who lived in the ninth and tenth centuries onward have written down a collection of devotional hymns. These along with the Periyapuranam, form the basis of Tamil Saivism. The devotional hymns dedicated to Siva reveal a deeply moving sense of a personal relationship between devotee and God, combined with an awareness of man’s dependence upon God's grace (Thiruvarul) for both life and salvation. The concept of grace (arul) in the Siddhantham attracted the attention of G.U.Pope who comments that; “The prominence given in the Caiva (Saiva) Siddhanta to the operation of Divine grace is remarkable. The Tamil word Arul is used in every sense given to the charis in the New Testament, and to chesed in the Hebrew.” {'(“Saivism”, in Abingdon Dictionary of Living Religions; Mission Reader: Historical Models for Wholistic Mission in the Indian Context By Samuel Jayakumar)
He was struck by the identity of the saiva teachings with biblical christianity and to his deathbed he claimed that he was as much a christian as he was a saivite.

In the year 1969, Dr. M. Deivanayagam the founder of the Dravidian Spiritual Movement published a book titled 'Is Thiruvalluvar a Christian?' establishing in it Thirukkural as a book of Christian ethics and Thiruvalluvar was a Christian. Later on, in an assembly of 36 Thirukkural Scholars, convened by the Christian Arts and Communication Centre, Chennai. Dr. Deivanayagam convinced the assembly about his research findings. Subsequently a scholar named T.S. Sathyam, was propped up by non-Christians to undertake a Ph.D. dissertation to disprove the findings of Dr. Deivanayagam. But, after 3 years of research, the Ph.D. thesis of Dr. Sathyam approved by the university of Madras also concluded and affirmed the findings of Dr. Deivanayagam. Also the University of Madras conferred a Ph.D. degree on Dr. Deivanayagam for a thesis which established that Saivism and Vaishnavism are the offshoots of St. Thomas Dravidian Christianity. This new finding was debated in a Saiva mutt in the assembly of spiritual leaders and scholars like the Head of the Saiva Siddhanta Dept. of Madurai Kamaraj University, heads of Saiva Mutts like Kunrakkudi Adigalar etc., where they all conceded to the research findings, but pleaded for time to accept the same as they are altogether new to them. Deivanayagam later became the Professor in the Madras Christian College.

Contrary to the general belief that Aryans brought Saivism and Vaishnavism to India, the new research findings prove that it is the 63 Tamil Saivite Saints (Nayanmars) and 12 Vaishavite Tamil Saints (Alwars) who propagated Saivism and Vaishnavism from South to North India. Also, according to this research, Sanskrit is a language coined in post Christ period by early Indian Dravidian Christians to propagate the gospel among Indians who forgot Dravidian languages, picking up words from Pali, Ardhamagadhi, Tamil, Persian, Greek, Latin and Aramaic. I have personally known them during the First International Conference on Early Christianity in India in New York in 2005. The paper which was presented in the conference was the starting point of this research area for me.
Thus Dr. M. Deivanayagam and Dr. D. Devakala - the father - daughter pair - in The Revival Movement of Dravidian Religion lists the following factors which emerged independent of Vedic influence.

1. Emergence of the basic doctrines of Saivism and Vaishnavism depending not on Aryanism or the Vedas.
2. Development of these doctrines which are not seen in the Vedas
3. Emergence of new Agamas, totally contrary to the Vedas.
4. Emergence of temple worship, contrary to the Vedas.
5. Emergence of Nayanmars and Alwars who did not belong to the Vedic religion.
6. The doctrinal explanation of Sankara, Ramanuja and Mathva which are contrary to the Vedas.
7. Emergence of the names of Gods viz. Siva, Vishnu, Brahma, Sakthi ....who are contrary to the Vedic deities.
8. Emergence of the worship of God in Triune form instead of worshipping the Vedic deities'.

They conclude thus:

“When Christianity came to India, the New testament was not compiled at that time. Naturally this would lead to the lack of historicity. The need of presenting Christianity at the grass root level in the later period led to the development of myths. Since the doctrine of trinity, doctrine of avatar, and the doctrine of fulfillment of sacrifice have to be explained in the mythical aspect at the grass root level, mythical Christ is seen in the Indian religions in different languages in different terms.

“Though the terms are different and seem to be different Gods and Goddesses, they all refer to one God. An unbiased examination of myths would unveil the hidden Christ. "

http://www.geocities.com/Athens/Ithaca/1412/origin.html

Later the forces of Gnosticism returned with greater force with the coming of the Persians into India and their political power through Pallavas

Pallava: Encyclopedia II -

**Pallava - Persian Origins**

The Pallavas are believed to be hereditary Hindu rulers who dominated southeastern India between the 4th and 9th centuries. Presently the Palav is one of 96 Maratha clans.

One view is that they belonged to Kuruba(Kurumbar) Clan. But recent historical, anthropological, and linguistic evidence indicates that the Pallavas were of Parthian origin and the name Pallava is
just a variant of a well known Sanskrit Pahlava. According to Dr Carnegy, the Pahluvas were the peoples who spoke Pehli, a language of Persia. And according to Dr Buhler, Pahlava and its Iranian prototype Pahlav are corruptions of Parthava. It is also notable that for the same people, the different recensions of Puranas interchangeably write Pahlava as well as Pallava.

The Pallavas represent a section of the Pahlavas who, in alliance with Sakas and Kambojas, had encroached into India during second/first century BCE and settled in south-western and southern India around the beginning of Christian era. The Markendeya Purana and Brhat Samhita indeed attest Pahlava and Kamboja settlements in south-western India (i.e. nairRtyAM dizi dezAH Pahlava-KAmboja…..Brhat Samhita) ….. This evidence shows that a section of Pahlavas (Parasikas) were also residing in southern India as late as first quarter of the 8th century AD. Thus, it appears that the Pallavas of Kanchi were indeed a branch of the Iranian Pahlavas, who with passage of time, had embraced Hinduism and become followers of Brahmanical way of life. French scholar George Coedes, among numerous others, identifies the Pallavas with the Iranian Pahlavas and further also sees close affinity between the Pallavas of Kanchi and the Kambuja rulers of Cambodia.

http://www.experiencefestival.com/a/Pallava__Persian_Origins/id/1829981

I have explained the conquest of the Gnostic Vaishnavas in my earlier books. These are now well known epics of India. One of them is the ten incarnation stories of Vishnu. This traces the war between Iswara Shiva and the Deva Vishnu from the Indus River to Sri Lanka Island.
COMING OF MANICHAEN

One of the prominent forces in this controversy was the Gnostic called Manichaen (Prophet Mani, Manes 216-276 AD) who came to India from Iran. Manichaeism was quickly successful and spread far through the Aramaic-Syriac speaking regions.

Now that the Vedic theology was practically displaced by the Strict Abrahamic Monotheistic theology, it is natural that some compromising thoughts would evolve as a bridge. This was the Gnosticism. It was already in existence in the pre-Christian Abrahamic countries especially in Judea and Syria. Though we have no documentation for its existence in India, we can assume it. At least in the Post-Christian period it came in as an alternative to Christianity to reverse the Christian influence.

“The Gnostic God concept is more subtle than that of most religions. In its way, it unites and reconciles the recognitions of Monotheism and Polytheism, as well as of Theism, Deism and Pantheism.

In the Gnostic view, there is a true, ultimate and transcendent God, who is beyond all created universes and who never created anything in the sense in which the word “create” is ordinarily understood. While this True God did not fashion or create anything, He (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In a certain sense, it may therefore be true to say that all is God, for all consists of the substance of God. By the same token, it must also be recognized that many portions of the original divine essence have been projected so far from their source that they underwent unwholesome changes in the process. To worship the cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence.” + Stephan A. Hoeller (Tau Stephanus, Gnostic Bishop) (http://gnosis.org/gnintro.htm)

The organization now called the Ecclesia Gnostica was originally organized in England under the name the Pre-Nicene Gnostic Catholic Church in 1953, by the Most Rev. Richard Jean Chretien Duc de Palatine with the object of “restoring the Gnosis - Divine Wisdom to the Christian Church, and to teach the Path of Holiness which leads to God and the Inner Illumination and Interior Communion with the Soul through the mortal body of man. Salvation is achieved through Gnosis, described as "an inner 'knowingness,' a change of consciousness." Bishop Hoeller is currently the Bishop in Los Angeles.

Gnosticism is a philosophical and religious movement, which started in pre-Christian times. The term is derived from the Greek word gnos, which means “knowledge”. It introduced novel beliefs and new gods and goddesses who exist in “divine dimension”. They insisted on universal revelation and insisted on considering all religions as equal and the ultimate salvation being achieved through the inner knowledge or enlightenment. Some of the early Gnostics include, Simon Magnus and Simonians, Nicolaitans, Cerinthus, Marcion, Basilides, (130-150 AD), Theodotus (140-160 AD), Valentinus, (140-160 AD), Heracleon, (170-180AD), and The Sethians. All these were dealt with by the early church. However the idea that Man can become God had always been a tender spot and temptation for man from the beginning with Adam and Eve. The Gnosticism always revived.

Mani is associated with peacock and he is said to have had the ability to fly as a peacock. Probably the city of Mylapore was the headquarters of Mani also. He practically took over Thomas Churches. Some people think that it is probably this concept of Mani the Ambassador of Light, that crystallized later in the Subramaniam myth associated with Saivism

Karthikeya is also known as Subrahmanya (the pearl bringing light, Skanda, Muruga or Palani Andava (God of Palani temple)in Tamilnadu and Shanmuka (the six faced). Scholars believe that this concept grew from several gods from tradition, local tribes and deified teachers.
Tracing the rise of the historical Skanda will give some indication of the spread of this Dravidan Brahminical Gnosticism and its gradual growth and movement from North to South. (the following information is from http://murugan.org/research/chanda-vaz.htm Murugan versus Skanda, The Aryan appropriation of a tribal Dravidian god by Urmi Chanda-Vaz of Department of Sanskrit, University of Mumbai) “The earliest archaeological evidences of Skanda can be placed in the first centuries of the Common Era, which was also when the epics and Puranas were being written and consumed in full force.

Skanda worship started receiving an impetus from the 3rd century CE onwards, at the time of the Ikshvaku kings of North India. By the end of the 5th century, most of Deccan – including present day Karnataka, Andhra Pradesh and Tamil Nadu – were in the sway of Skanda worship.

The Pallavas came to power defeating the Kalabhrass and established once and for all the legacy of Skanda in the form of Murugan and Subramanya from the 4th century CE onwards. A Pallava king from this period clearly stated his allegiance to the Śiva-Skanda cult through his name, Śiva-Skanda-Varman. The earliest archaeological evidence of Skanda from that period comes in the form of a panel at Mahabalipuram, dated to 675 CE, (Pillai Devadas S. (1997), Indian Sociology Through Ghurye: A Dictionary, Popular Prakashan, Delhi) where the god is depicted with his 'parents', Śiva and Pārvati.

Legend also has it that a Chera king, Perumal, built the famous Subramanya temple at Palani in Tamil Nadu in the 7th century CE. (Anantharaman Ambujam, (2006), The Powerful Deity of Palani in Temples of South India, (2nd edition, p 82), East West Publications). It is well known within the Christian tradition that Cheraman Perumals were close to the St Thomas Christians which confirms the Gnostic invasion on Christianity which was then a Saivite Church.

The Pandyan kings also took up the Skanda-Subramanya cult, as testified by an inscription of of the king Varaguna Maharaja II dated circa 814 CE. The Cholas were primarily Śiva bhaktas. However it appears that nearly all of their Shiva temples featured Subramanya in a sub-shrine outside of the main temple shrine. The name that appear is Bala Subramaniam.
Mani called himself the Prophet of Jesus and taught that Jesus was one of the first emanations from godhead. The land route to India brought in Gnosticism into India from its home land of Persia and impacted it to the utmost in the North India. It transformed Buddhism and Christian Churches of Inner India. Even though Gnosticism practically died out in Persia it still survives in China and India. Today we still call it “New Age” if we want to avoid calling it Hinduism.

In Mani’s own words: “At the close of King Ardashir’s years I set out to preach. I sailed to the land of the Indians. I preached to them the hope of life and I chose there a good selection.” And what did Mani teach? “The Bride is the Church, the Bride Groom is the Light Mind; the Bride is the soul and Jesus is the bridegroom! If he rise in us, we too shall live in him, if we believe in him, we shall transcend death and come to Life” (http://www.gnosis.org/thomasbook/ch11.html)

Lord Murugan as Expositor of Gnosis with His symbols
the Vēl Ayudha or Spear of Wisdom
and
His vehicle/totem the Peacock or Phoenix.
Behind Him shines the brilliance of the rising sun representing the brilliant awakened state (bodhi) of the Jñāni or Comprehensor.

It is told that Bardaisan came to Kerala during AD 154 – 222. We have no details about this visit. But there are evidences that indicate that Bardesai met Mani in Kerala in Ranni. It was after this visit he wrote the Acts of Thomas to present Thomas as a Gnostic. Apparently his labors were not fruitful in Kerala. Since at the end of his life Bardaisen returned to Christian faith, his followers probably returned to faith or merged with Manicheans.
In 762 CE it actually became the state religion of the Uyghur empire in Mongolia, and remained so until the empire’s collapse in 840 CE.

Mission of Bardesai was followed by the ministry of Manichean (Mani or Manes) (c.216-300 AD). “About the year 242, he undertook an extensive journey as an itinerant preacher, proclaiming himself as the "Messenger of Truth," the Paraclete promised by Christ. Traveling throughout the Persian Empire and as far as India, he gathered a considerable following.” Manicheanism was centralized in Kanchipuram Pallava Dynasty of Dravidia with its capital in Kanchi is known to be of the Persian race. Pallavas trace their origin to Syrian immigration.

Mani’s work were in Chola region where he had a great following. He removed the Jesus of Nazareth as an incarnation and replaced him with a teacher who showed the inner path to realization. As a result the historical Jesus was of no consequence nor his life and death and resurrection. Gnostics differentiated Jesus from the Christ. The experience of the divine within each person was only important. As a result Inner Indian Churches became Gnostic Churches and dropped off Jesus as a whole. After returning to Persia, Mani sent his Father and one of his disciples called Thomas to India to continue to evangelize the nation. Mani was executed for heresy in Persia and all his followers in Persia went to the East – to India and China. All his apostles and his mother Mary were buried in Kashmir in a place called Barmulla. It is this last Aryan Brahminic migration that made a great difference in Indian Religious scenario. Mani’s version of the Christianity is still seen in the Gnostic Churches of America and the Church of the East which presents the Yoga of Jesus. Thus Indian Christian Churches took a new form. - the form of Sanadhana Dharma, meaning Eternal Religion – Religion that started even before Man. In the process of historic growth it became the “Hinduism” as we know today.

It was probably during this time Pantaneus was sent to India from the School of Alexandria to counter the teachings of Mani. The Manigramakkar, a sect of Hindu Nairs found in Quilon and Mavelikara, still preserve certain Christian customs. They are said to be the descendants of those apostatized early Christians.

When the cloud clears off we have a large number of sects of varying faith and practices all over India. The Inner India Churches became Gnostic (“Hinduism”) since they had little or no contact with the Christian Churches elsewhere. The Malabar Churches however because of its geographic position was in constant contact with other churches in Alexandria, Ethiopia, Rome and Antioch through the sea route. Because of this they remained within the Apostolic traditions –
the faith that was handed over once and for all at the shores of India by Apostle Thomas – as was practiced in the rest of the world especially in Alexandria, Ethiopia, Rome and Syria. By the third century while the rest of India became Hindu, Hinduism came to stay in Malabar Coast only by the eighth century. Malabar remained a safe haven for Christians for several centuries.

As a result when the Gnostic (Hindu) persecution broke out in the Chola and Pandya region, many believers fled to Malabar. One such mention is seen in the Palm Leaf documents.

“AD 293. The Vallala converts to Christianity in Kavery poopattanan were persecuted by their King. So 72 families embarked on a ship and came to Korakkeni (Kollam, Quilon) where there were Christians at that time.”

This is followed by another citation, which says:

“AD 315 A certain sorcerer called Manikka Vachakar came (to Kollam) and converted back to Hinduism 116 persons belonging to eight of the 72 families from Puhur”

This story is also cited by other historians such as Moraes, White House, and Ittup. Another Palm Leaf says:

“A certain sorcerer called Manikka Vachakar came to Kollam and converted back to Hinduism 116 persons belonging to 72 families from Puhur, 4 of about half a dozen families subsequently came from Coromandel Coast (perhaps from Puhur itself) and 20 families of local Christians (presumably from Quilon)”. Pam-leaf quotation.

We are not sure who this Manikka Vachakar is. The mention of the term Sorcerer and the name Manikka leads us to identify this person as Gnostic or essentially of the visioners known as Magi.

The impact of this Persian Gnosticism is seen in the appearance of idols and temples and an endless system of myths and legends and visions. By the end of third century most of the region beyond the Sahya Mountains became “Hindu”. It took at least three centuries more for it to reach Kerala.

Mani’s religion thus reversed the work of Apostle Thomas all over India except in Kerala, where he faced a challenge and retreated to the rest of India. It thrived between the third and seventh centuries especially in the Northern India where it grew as Vaishnavism. At its height it was one of the most widespread religions in the world. Manichaean churches and scriptures existed as far east as China and as far west as the Roman Empire. It was briefly the main rival to Christianity all over the world and remain so even today. In India it was able to reverse the spread of Christianity to confine it within the Nazarene Church of Malabar area.

The Hindu Brahmanism later developed into Hinduism adding a number of heroes of various tribes as gods. Mani himself was deified as one of the sons of Siva as Subhra Maniam (Mani of Light) with the Gnostic symbol of peacock as his vehicle. The Integration of Dravidian Murugan and Aryan Skanda has taken place when Pallavas came to Tamil Nadu. The Brahmins have spearheaded this integration.

In A.D. 1000 the Arab historian Al-Beruni wrote: "The majority of the Eastern Turks, the inhabitants of China and Tibet, and a number in India belong to the religion of Mani".
Subhra Maniam became the younger brother of Ganapathi as the second son of Siva and Sakthi. In effect the work of Mani was to reverse the Christianity of Dravids back to a form of Judaism where the emanation of Brahman in the creation process became corrupt just because of the distance from the origin creating a dualistic cosmos under advaita vedanta. Once the historical incarnation of the Son of God as Jesus of Nazareth was removed, the growth into hero worship, claims of individual spiritual leaders and disciples, and the myths and subsequent miracle stories brought about the modern Hinduism.

In the 9th century another extreme monotheistic Abrahamic religion Islam entered into India. This along with the Manichaen reversal forces added another son to Siva by joining forces with both Saivism and Vaishnavism. This son of Siva is called Mani-kandan and was born to Mohini, the god Vishnu who took the form of a beautiful girl. He was given a temple in Sabarimala in Kerala very close to the Ara Palli - the administrative home of the Nazaranee Christians of Kerala.

Manikandan’s close ally was a Muslim. Manikandan was brought up as the son of the tribal king of Pandalam, Kerala. Today Sabari Mala is one of largest pilgrimage centers of India - second only to Ganges of Benares in North India.
The Persian Gnostic Mani - the Subrah Maniam becomes the second son of Shiva and Sakthi.

Notice the appendation Subhra before Mani indicating the association with Illumination associated with Gnosicym. Gnosis is a Light, the understanding that comes from a perpetual state of contemplation and ultimate realization of true light. The word gnostic comes from the Greek word gnosis, meaning "knowledge", which is often used in Greek philosophy in a manner more consistent with the English "enlightenment". Some scholars continue to maintain traditional dating for the emergence of Gnostic philosophy and religious movements.

It is now generally believed that Gnosticism was a Jewish movement which emerged directly in reaction to Christianity.


This is also true about the growth of Islam, which also was a reaction to the development of the concept of the entry of God into history as incarnate word.

The name Christian Gnostics came to represent a segment of the Early Christian community that believed that salvation lay not in faith in Christ, but in psychic or pneumatic souls learning to free themselves from the material world via the revelation. Jesus himself was the message. According to this tradition, the answers to spiritual questions are to be found within, not without. Some scholars, such as Edward Conze and Elaine Pagels, have suggested that gnosticism blends teachings like those attributed to Jesus Christ with teachings found in Eastern traditions. (Elaine Pagels. "Extract from The Gnostic Gospels". pbs.org. Retrieved 2007-04-22.) This is exactly the teaching of the Dravidian Saivism today. Evidently it was a direct reaction to the Gospel which Apostle Thomas brought into India as evidenced by the Thomas Christians of Malabar - the Nazranees. The differentiation is brought about clearly by the two divergent names of Nazranees and Saivites as it came to be emphasized later.

What happened here was the Dravidian Brahmins of Abrahamic persuasion reacted to the message of Apostle Thomas in exactly same way as the Nag Hamdi Jews reacted and reverted the Gospel of Salvation as given in the four gospels by the simple act of removing all reference to a historic person of Jesus as brought in keeping the concept of mesiah the word becoming flesh as a gnostic proclamation of redemption (moksha) through Jnana, Karma and Bhakthi in Siva bypassing...
Ganapathi. It is interesting to note that the first gnostic gospel is considered to be the Gospel of Thomas. I had published this showing how it falls short of the Gnostic assertion. This was essentially because, he was simply the doubting Thomas, who came to know the incarnate Jesus by actual verification of the resurrection of Jesus. This conversion was effected by the second son Subrahmaniyam. Ganapathi’s role is limited to removal of the obstacles for this realization. Ganapathi became simply the Vigneshwara who is to be prayed to before anything.

Hippolytus, of Rome (170 – 235 AD) as early as the third century refers this Brahminic Gnostic attempt and says:

“There is among the Indians a heresy of those who philosophize among the Brahmins, who live a self-sufficient life, abstaining from (eating) living creatures and all cooked food. They say that God is light, not like the light one sees, nor like the sun nor fire, but to them God is discourse, not that which finds expression in articulate sounds, but that of knowledge (gnosis) through which the secret mysteries of nature are perceived by the wise.”

Hippolytus himself advocated an excessive rigorism very similar to some saivic sects of today.

Traditionally Thomas is associated with Gnostic interpretation probably because, the reversal of the gospel to Jewish monism was first accomplished in the Saivism.

A common characteristic of some of these groups was the instruction that the realization of Gnosis (esoteric or intuitive knowledge) is the way to salvation of the soul from the material world. Gnostic systems, particularly the Syrian-Egyptian schools, are typically marked by:

- The notion of a remote, supreme monadic divinity
- The introduction by emanation of further divine beings known as Aeons.
- The introduction of a distinct creator god or demiurge, which is an illusion and a later emanation from the single monad or source.
- The estimation of the world, owing to the above, as an “error” or flawed simulacrum of a higher-level reality, but possibly as good as its constituent material might allow.[8]
- A complex mythological-cosmological drama in which a divine element “falls” into the material realm and lodges itself within certain human beings
- A doctrine of salvation in which the divine element may be returned to the divine realm through a process of awakening.
Siva and Sakthi with their two children Ganapathy and Subhra Manian

By the 9th century it added another son of Siva through Vishnu (as Mohini) assimilating the Vaishnavite and Islamic traditions as Sabarimala Ayyappan also known as Mani Kandan.
Dr. M. Deivanayagam and Dr. Devakala in their studies on “Hinduism – Dravidian Religion” - The Revival Movement of Dravidian Religion mentions five new doctrines that appeared all of a sudden in the Indian religious scenario in the first century:

- **Doctrine of Avatar** - God becoming a man in order to redeem human beings. Trinity or Triune doctrine - God in triune stage - Appan, Ammai, Makan (Saivism); Siva, Vishnu, Brahma (Vaishnavism)
- **Doctrine of fulfillment of sacrifice** - The offering of sacrifice has ceased even though there is a sacrificial altar in the temple. People do not offer sacrifice while they worship God.
- **Doctrine of forgiveness of sin** - There is forgiveness for the sins of human beings by the grace of God and this doctrine is totally controversial to the saying that ‘the actions of one person would definitely yield its fruits’.
- **Doctrine of bhakthi** - Appreciating the bhakthi (Faith in God) which is in one’s heart irrespective of one’s appearance, color, culture etc. (Kannappa Nayanar)

The five doctrines mentioned above are the basic doctrines for the religion of the Tamils or the religion of the Dravindians or for the Hindu religion. These doctrines are the Taproots for Hindu religion (Saivism, Vaishnavism)."
"The cult of Siva or Saivism emerged first, and the Vishnu-Krishna cult or Vaishnavism came afterwards as an imitation or duplication. The earlier appearance of Siva is indicated in the first instance by the fact that it is he alone who is called Isa or Isvara." and

"This peculiar character of the cult makes it permissible to infer that Siva was probably the first and only god of the monotheistic Hinduism which replaced Vedic polytheism as the highest expression of the religious sentiment of the Hindus. That is to say, originally the monotheism was unitary. In fact, even in recent times the Saivas of the south maintained that Siva was the only supreme deity." Encyclopedia Britannica (1982 edition)
Dr. Alexander Harris: http://appiusforum.net/hinduism.html
CHAPTER SEVEN
SHAIVISM EMERGES FROM CHRISTIANITY

Saivism still contains the basic principles of Christianity except the Gnostics have been able to remove any historical identity of the Son of God (Makan - the Word which became Flesh) as Jesus. It became a concept rather than a fact.

In the following portions I will present some concepts that are identical with the two religious
systems. It will be sufficient to convince the almost complete identity of the basic concepts of God, Creation, Man, Human Fall and the process of Ultimate redemption of man through self sacrifice of God. If anything is the difference is the historical Jesus. Somehow through the period of Calabhrâ Interregnum the Persian Gnosticism was able to remove the historical person of Jesus and his death and resurrection.

This could be thought of as a reversal to basic Judaism as it existed prior to the incarnation and entry of Jesus except for the assimilation of the entire teaching of Jesus and the concept of God as father and God is Love. However, these basic teachings on Incarnation ans the sacrifice on the cross, resurrection and redemption of mankind cannot be totally erased from the teachings and can be seen all over the saiva scriptures and teachings.

Saivasiddhantha Sastras developed between 12th and 14th century AD, where all the major Christian doctrines are explained with reference to Indian religious and cultural context.

As such I present these basic comparison below:

"Saivism and Saiva Sittantha"

The devotional literature of the Bhakthi movement is known as 'Panniru Thirumurai' and the fourteen Sastras of the theological exposition are known as 'Saiva Sittanta Sastras'. Sivagnanapotham by Meykanta Tevar is regarded as the basic text of the Saiva Sittanta Sastras. The Saiva Sittanta Sastras are also known as the Meykanta Sastras.

Sivagnanapotham, (The Understanding of the Knowledge of God of Love) the basic text of Saiva Sittanta (Saiva Philosophy) explains from the creation of man to salvation. To quote a few examples from the first book of Saiva Sittanta Thiruvunthiar:

Some quotes from Saiva Scriptures. It is not a chance that they are almost identical with the Christian Scriptures

Sivagnanapotham, the theological foundation for Saivism says as follows, "Avan aval athu yenum avai moovinaimayin thotria thithiyre odungi malaththulathaam antham aathi yenmanaar pulavar"
(In the beginning God created man (avan-first man), woman (aval-first woman) and the world (athu) in three different actions and they were holy. But, later on they fell into the sin or malam, which ended the life of holiness and was the beginning of sin say the scholars.)
(Sivagnanapotham - 1)

"Muththi mutharkodikkae mogak kodi padarntu aththi paluththathu yenru vunthee para appalham vunnaathae vunthee para"
(Amongst the creatures which were holy, on the first creeper (first man), the creeper of sin crept over it and bore the fruit of evil. Speak this forth. Do not partake of that fruit. Speak this forth.)
(Thiruvuntiyar 41)

"Aimpula vaedarin ayarnthanai valarnthena thammuthal guruvumoi dhavaththinil vunarnttha vittu anniyam inmaiyn aran kalhal selumae"
(God who came into this world as a Guru on seeing the souls who are living in worldly pleasure by enjoying the pleasures of the five senses, made them to feel through his penance of suffering
of death that they have forgotten their creator and are living in sin. Once the soul is enlightened through his suffering, it repents of its sins, and the separation with God is removed and it reaches the feet of God)

Sivagnanapotham - 8

'Aviyai aviyumaagi arukkamaai perukkamaagi
paaviyar paavam theerkum paramanoi
Brahmanaagi'
(The supreme God became Brahma and he is the sacrifice and sacrificed himself in order to redeem sinners)

Thirunavukkarasar Devaram – pa. a. 320

"Pori vaayil ainhaviththaan poitheer
olhukka neri ninraar needu vaalhvaar"
(Those who follow the one, who sacrificed his five senses on an instrument and showed us the way and who is the life and truth, will have eternal life)

Thirukkural – 6

(ii) Avatar
'The hitherto unknown God came down as one of us and gave up Himself to save us from evil'.

(iii) Salvation through His sufferings
'He who has accomplished the works of salvation through His sufferings will not come again in His body, He has no birth or death again'.

(iv) Eternal life
'If you join Him who shared His home with the thieves you will attain the heavenly abode which is light'.

Songs from other literature are also quoted. In defining the Trinity as three persons in one God head:

(v) Trinity and Avatar
"The eternal God( Siva) and the Ornamented one (Vitnu). And the eternal one on the Lotus (Brahma) if examined are one and the same. But the ignored are confused".

In Saivism God is visualized in three forms as:
'Aruvam' (God without form),
'Uruvam' (God with a form) and
`Aruvuruvam' (God with semiform or form of the formless).

'The Triune Prime God' sings Thirugnana sampanthar in Tevaram. The author of Potripahrotai sings
"Iravaa Inpathu Yemai iruththa vendi piravaa muthalvan piranthaan."
“To give us eternal pleasure, the unborn prime God was born.
He delivers us from our original sin (Sahasa mala).”

God did incarnate so that He can deliver us from our Original Sin.

(vi) Sacrifice
The Godhead had lost all his glories and offered himself as a 'Sacrifice', so that mankind could be restored to a new life leaving the inherent qualities of leading a sinful life. In short, he gave himself as 'Sacrifice' for the remission of sins of the mankind. This is sung by Thirunavukkarasar in
Tevaram as follows

Neelakhanda – One who drank the poison of cosmos which otherwise would have killed all the living
'Aviyumaahi'
(He offered himself as sacrifice)

"Aviyaai aviyumaahi arukkamaai Perukkamaahi Paaviyar paavam theerkum paramanaai
brahmanaahi"
(He being the sacrifice he offered himself as Sacrifice, decreased yet multiplied, he is the
Transcending Brahman who washes away the sins of the sinners.)"
Evidently all these can only be spoken of a historical incarnation who gave himself up as a sacrifice.
Where do we see that in any Indian scriptures or history? Did we miss some historical part that is
referred here?

Dr. M. Deivanayagam, Dr. D. Devakala: The Revival Movement of Dravidian Religion
http://www.geocities.com/athens/ithaca/1412/origin.html
THE CREEDS OF SAIVISM AND CHRISTIANITY

The basic creed of the saiva sidhantha is given by the Saiva Sidhantha Church as follows:

“A Creed of Saivite Hindus

REGARDING GOD’S UNMANIFEST REALITY

We BELIEVE Lord Siva is God, whose Absolute Being, Parasiva, transcends time, form and space.

REGARDING GOD’S MANIFEST NATURE OF ALL-PERVADING LOVE

We BELIEVE Lord Siva is God, whose immanent nature of love, Parasakti, is the substratum, primal substance or pure consciousness flowing through all form as energy, existence, knowledge and bliss.

REGARDING GOD AS PERSONAL LORD AND CREATOR OF ALL

We BELIEVE Lord Siva is God, whose immanent nature is the Primal Soul, Supreme Mahadeva, Paramesvara, author of Vedas and Agamas, the creator, preserver and destroyer of all that exists.

REGARDING GANESHA DEITY: THE REMOVER OF OBSTACLES

We BELIEVE in the Mahadeva Lord Ganesa, son of Siva-Sakti, to whom we must first supplicate before beginning any worship or task.

REGARDING THE DEITY KARTTIKEYA: THE REMOVER OF IGNORANCE

We BELIEVE in the Mahadeva Karttikeya, son of Siva-Sakti, whose vel of grace dissolves the bondages of ignorance.

REGARDING THE SOUL’S CREATION AND IDENTITY WITH GOD

We BELIEVE that each individual soul is created by Lord Siva and is identical to Him, and that this identity will be fully realized by all souls when the bondage of anava, karma and maya is removed by His grace.
THE EVOLUTION OF SHAIVISM - PROF. M. M. NINAN

THE GROSS, SUBTLE AND CAUSAL PLANES OF EXISTENCE
We BELIEVE in three worlds of existence: the Bhuloka (material world), where souls take on physical bodies; the Antarloka (inner world), where souls take on astral bodies; and the Sivaloka (Heaven - the spiritual world) , where souls exist in their own self-effulgent form.

REGARDING KARMA, SAMSARA AND LIBERATION FROM REBIRTH
We BELIEVE in the law of Karma — that one must reap the effects of all actions he has caused — and that each soul continues to reincarnate until all karmas are resolved and moksha, liberation, is attained.

REGARDING THE FOUR MARGAS, STAGES OF INNER PROGRESS
We BELIEVE that the performance of charya (virtuous living), kriya, (temple worship, and yoga) , leading to Parasiva through grace of the living satguru, is absolutely necessary to bring forth jnana (wisdom).

REGARDING THE GOODNESS OF ALL
We BELIEVE that there is no intrinsic evil.

REGARDING THE ESOTERIC PURPOSE OF TEMPLE WORSHIP
We BELIEVE that religion is the harmonious working together of the three worlds and that this harmony can be created through temple worship, wherein the beings of all three worlds can communicate.

We BELIEVE in the Panchakshara Mantra (Five Letter Mantra na - maH - shi - vA - ya.) , the five sacred syllables “Namah Sivaya,” (=I worship you Lord Siva) as Saivism's foremost and essential mantra.”

Notice the addition of Gnostic interventionn clearly in “We BELIEVE in the Mahadeva Karttikeya, son of Siva-Sakti, whose vel of grace dissolves the bondages of ignorance “ as the appearance of a second son of God. Neither Ganesha - the first born son of Siva, nor Karthikeya as stated as incarnations.
Affirmation of Faith:

Anbe Sivamayam, Satyame Parasivam (Affirmation in Tamil).

God Siva is Love and Transcendent Truth.

Compare this with the Nicean Creed of the Christian Churches in which one Indian delegate also was present.

What makes the Christ message different from the earlier message of Yhvh the Israelite understanding of God was that “God is Love” and “God is Our Father”. Both these are the fundamental assertions of Saivism in spite of the missing historical Christ. Saivic creed declares these two aspects better than the Nicean Creed.

Where did they get it if not from the messenger Thomas?

**The Nicean Creed**

“We believe in one God, the Father All-sovereign, maker of heaven and earth, and of all things visible and invisible.

We believe in one Lord Jesus Christ, and the only-begotten Son of God, Begotten of the Father before all the ages, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sits on the right hand of the Father, and comes again with glory to judge living and dead, of whose kingdom there shall be no end.

We believe in the Holy Spirit, the Lord and the Life-giver, that proceeds from the Father, who with the Father and Son is worshipped together and glorified together, who spoke through the prophets.

We believe in one holy catholic and apostolic church. We acknowledge one baptism unto remission of sins.

We look for a resurrection of the dead, and the life of the age to come. “
The Trinity in Saivism
(Father, Son and the Holy Spirit)

In saivism the Brahman is a family of Father, Mother and Son represented by Father God called Siva, Mother Goddess who is embeded in the Father so that Siva is actually half man and half woman. Mother is called Sakthi which mean Energy, Power representing the Spirit. It is the Spirit that imparts power and gives life. The son is called Makan - the Son - known also as Ganapathi which means Lord of Hosts.

The Trinity in Saivism
Siva, Sakthi, Ganesh
God the Father, Holy Spirit (Power and Energy, Life giving Spirit), Son
Appan, Amma, Makan
(Father, Mother, Son)

"Filius procedit ut Verbum intellectus; Spiritus Sanctus ut amor voluntatis"

Trinity, the Father the Fountainhead of Deity; the Son the Divine Wisdom, the Word of God spoken within in his own bosom; and the Holy Spirit, the Consubstantial Love of the Father and the Son
(Thomas Aquinas, Summa, I, xlv, vii.)
Sivlinga – Form of the Formless

The development of the symbols of Sivlinga and the development of Makan as Ganapathy are interesting studies in the concept developments. They also show how symbols can be misinterpreted by later generations and an edifice of myths and legends can come out of something very simple and direct. Today Sivlinga has been given a sexual interpretation assuming that it represents the penis. However any Saivite will be horrified by such a reference and will tell you that this is a misrepresentation of the concept by people who wanted to denigrate the Saivites. Since the God of creation do not have a form, the best visible representation of Invisible formless form is a formless form - the lingam. All symbols are meant to convey some deep mental and spiritual concept. These may be in sound as in languages and music, or form as in icons, idols and artifacts and architecture.

Ardha Naareeswara - Half Man Half Woman form

Ardhanarishvara is a composite androgy nous form of Shiva and his consort Parvati (also known as Devi, Shakti and Uma ). In Ardhanarishvara Siva is depicted as half male and half female. The right half is usually the male Shiva with his vehicle as Cow, and the left half is the Sakthi with her vehicle as the lion, illustrating their traditional attributes. Shiva is Sava - a dead body without the Sakthi, the life giving spirit. It is the Spirit that gives life. She is the mother. The Holy Spirit is symbolized as eternally proceding from the Father (as stated in the Nicene Creed) and hence the third person in the Trinity in Christianity.

The earliest Ardhanarishvara images are dated to the Kushan period, starting from the first century CE indicative of its Christian origin. Its iconography evolved and was perfected in the Gupta era. Ardhanarishvara represents the synthesis of masculine and feminine energies of the universe (Purusha the Person and Prakriti - the Nature the form giver). According to the school of Sankhya Philosophy, the Prakriti is the material cause of this universe, whereas, the Purusha is the efficient cause of the universe.

In the beginning God created Man, in the image of God created He them, male and female he created them. 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' (Mat 19:5)
Word Became Flesh

Later in order to represent that this incomprehensible God incarnated in human form a face was added to the lingam. The earliest Ekmukh lingams (Udayagiri, Madhya Pradesh) are still in existence. “The word became flesh and dwelt among us.”

The Son within the Trinity of Saivism takes the form of an elephant. To get the inside story we need to explain the concept of the Word or Logos in Christianity and its connection with the sound AUM - the Omkaaram.

Om as Logos

AUM in Tamil, the ancient Dravidian language

Aum, is the root mantra and primal sound - the Word - from which all creation issues forth. It is associated with Lord Ganesha

AUM is an aspect of God — it is the divine creative vibration of the whole universe. Word is the outer part and meaning or thought is its inner part. Every word has a meaning or a thought and so every thought finds expression only through word. It is the hovering of this vibration in the beginning that created. John calls it the Word. “In the beginning was the Word, the word was with God and the word was God.” This word is a symbol of primal vibration through which the universe manifests. It is the very first thought of God. It is the power differentiating the oneness into multiplicity.” This concept originated in Christianity as it appears in John and is not found in any prior religions without involved interpretation.

Iyengar, says, "Sound is vibration, which, as modern science tells us, is the source of all creation." (This is in his commentary on the 27th sutra of the first chapter, which refers to the meaning of pranava or Aum. in Light On The Yoga Sutras of Patanjali)

Aum first appears in the Taittareya Samhita in the post Christian period. Yet it appears on every early St.Thomas Church. It can be seen even today in several churches. It was certainly the greatest contribution of Thomas to Indian culture.

When the Word became flesh, when Om took form we have the simple expression of Om overlapping the Lingam.

Amen and Aum

It has some connection with Amen also.

A century ago, the German scholar Max Müller, ( M. Müller, Three Lectures on the Vedânta Philosophy, London: Longmans, Green, and Co., 1894) who introduced the Indian Scriptures to the west, had the idea that om might be a contraction of the word avam, “a prehistoric pronominal stem, pointing to distant objects, while ayam pointed to nearer objects…… Avam may have become the affirmative particle om, just as the French oui arose from hoc illud.” This follows the common everyday use of a syllable produced by the “up sound” or exhalation producing om to
mean “Yes, I agree” Chândogya Upanishad clearly spells out the equation between the words udgîtha and pranava. The first record of this usage is in the Brihad-Áranyaka-Upanishad (3.9.1) itself, where om is employed seven times in this manner. Indeed, the Chândogya-Upanishad (1.1.8) clearly states: “That syllable is a syllable of assent, for whenever we assent to anything we say aum [= om].” “If, then, om meant originally that and yes, we can understand that, like Amen, it may have assumed a more general meaning, something like tat sat, and that it may have been used as representing all that human language can express.” (Max Muller)

In this sense it is an expression of how an idea begins and expresses into reality. This is the creation process. And God said: “Let there be …and it was so” It also indicate the presence of the trinity in the process of creation in the agreement.

First appearance of Aum

The study of the sacred sound Om indicates that it is the representation of the Logos concept. In fact John 1:1 is replicated in exact form in the later Indian scriptures. Surprisingly the Om is not found directly or indirectly in any document or Vedas before the advent of Thomas. The earliest direct references are found in Prashna Upanishad and in Mandukya Upanishad which were written after 150 AD. On the other hand Om is inscribed in all Kerala Christian Churches of antiquity at the entrance.

Sri K. Thirugna Sambantha, in his web site of Saivism, explains that the Siva lingam is the ruparupa aspect because it is neither a manifested form of Siva, nor is it formless, because the linga is a tangible piece of stone, and a symbol of God. Thus, it is intermediate between the formless Absolute, Parasiva, which is beyond the sensory perception of man, and the many manifest forms of Siva.

Pillayar Concept

Now we can explain how the third person in the Trinity Son, Makan or Pillayar became elephant headed son.

The Three in One

In the Savite Trinity of Appan, Amma and Makan – we often confront the son in the form of the Elephant. Pillaiyar is depicted as Gana Pathy which in itself simply means Lord or Saviour of People – Emmanuel or Lord of Host. This was a natural development of the concept of incarnation. It is a symbolization the “The only begotten Son of God” as the following research indicates.

In “The Wonder that is Pillaiyarpatti” Sivashankar Chandrasekaran describes this original concept thus: Pillaiyarpatti is a small town twelve kilometers from Karaikudi, near Madurai, in the Sivagang District of Tamil Nadu. The town is named after the Ganesa Temple that adorns it.
Here, Lord Ganesa is known as Pillaiyar, Tamil for revered and noble son, and 'Karpaga Vinayakar', Lord who offers his blessings like the celestial tree Kalpaka whose specialty is ‘you ask and it will be given’. This temple is 1,600 years old. It contains fourteen stone inscriptions dated between 400 AD and 1238 AD that reveal that the place was known as 'Ekkattur', 'Thiruveengaikudi', 'Maruthankudi' and 'Raja Narayanapuram' before it became to be called Pillaiyarpatti. An inscription dated 1284 AD, on the right side wall of the Thiruveesar sanctum, suggests that the original name of the Ganesa was 'Desi Vinayaga Pillaiyar',

Pillaiyarpatti Temple is a rock cut temple. The image of Karpaga Vinayakar and that of a Siva Linga were carved out of stone by a sculptor called 'Ekkattur Koon Peruparanan' who put his signature on a stone inscription found even today in the sanctum. He put his name in the 'Tamizhi language' which was in use between 2nd and 5th century AD. It can concluded that the icon of Karpaga Vinayakar must have been carved around 4th century AD

Thus all the basic teaching on God, the Trinity and the redemption through his only begotten Son are inherent within Savism.

Saivism has changed with the advent of Gnosticism. Here are the basic tenents and traditions of Saivism as it is now.
Main Saivite Traditions

Dr. Kanti Chandra Pandey (M.A., Ph.D., D. Litt., M.O.L. Shastri, Lucknow University) in Bhaskari (Varanasi, 1998, p. VI) (also "Saivism: Some Glimpses", Delhi, 1996.) lists eight systems of Shaiva philosophy:
1. Pashupata dualism
2. Siddhanta Shaiva dualism
3. Dualistic-cum-Non-dualistic Shaivism of Lakulisha Pashupata
4. Vishishtadvaita Shaivism
5. Visheshadvaita Shaivism (Vira Shaiva)
6. Nandikeshvara Shaivism
7. Raseshvara Shaivism
8. Monistic Shaivism of Kashmir

Pasupats of Vairagis

The only known Pasupatha literature is 'Pasupata Sutra and its commentary by Sage Kaundinya. This commentary is called 'Pancharthabasya'. In his commentary on the Vedanta Sutras, Sankara (c.788 -820) criticises Pasupata Shaivite system. Ramanujacharya (1017–1137 CE) acknowledges his indebtedness to the traditions of the Kalamukhas, a sect of the Lakulisha savism. Later Madhavacarya (c.1296-1386) refers to the Pasupata school in his 'Sarvadarsanasamgraha'. In this work sage Madhvacharya mentions four schools of early Saivism:
1. Nakulish-pashupata,
2. Shaiva,
3. Pratyabhinja and
4. Raseshvara.

Probably the oldest school within Shaivism. Lakulisha means, the lord with a staff - a teacher. It is believed that he was born in a Brahmin family and lived in Kayavatara (meaning bodily incarnation), present day Karvan, located in Vadodara district of Gujarat state in western India. This is an extrapolation of his teaching for which there is little support in the scripture.

According to a tradition stated in the Linga Purana, Lakulisha had four disciples, viz., Kaurushya, Garga, Mitra and Kushika. According to Vayu Purana V. 1.23.202-214, Lakulisha was a contemporary of Vyasa and Krishna, and was the 28th incarnation of Rudra (Shiva).

As per Alain Daniélou, Lakulisha was an ajivaka, who restored Shaivism, re-established the pre-Aryan Indus civilizational cults. Lakulisha united the different Shaivite sects that had survived in semi-secrecy for centuries under the name of the Pashupatas (Pashupata: Meaning, followers of Pashupati, the Lord of Beasts). This must have been the approach of St.Thomas in presenting his gospel to the IVC Dravidians.

The Ājīvika school is known for its Niyati doctrine of absolute determinism identical with the five point Calvinistic predestination theory of today.

Around the 1st century CE, the Lakulisha cult was established with iconographic representation of Shiva appearing with a club. At about the beginning of the 11th century, the Lakulisha cult shifted its activities to southern India.
Kapalika ("skull bearers") and Kalamukha ("black faced") were two extreme schools which developed from Pasupata doctrine. They were ascetics who intentionally acted against social norms and behaviors. This is typical extremist behaviour pattern of Gnostic libertine practices may be characterized as a variety of antinomianism, a term that literally means ‘against the law’. Antinomianism is a spiritual practice that deliberately ignores or goes against contemporary mores or morality. It may be a belief that religious or civil law no longer applies to those who are spiritually developed, or it may be a technique that uses the intense experience of opposing the norms of society and religion to create a particular disinhibited psychological state. There were antinomian tendencies in the very earliest Christians, and we still have. The Christian rejection of Jewish food laws and circumcision was initially a form of antinomianism. In the gospels Jesus is depicted as being very lax in his observance of Jewish law. He considers Sabbath observance to be less important than healing. This is exactly the same basis of the practice of Kapalikas and Kalamukha.
"...Tatha shishta pramanyat kamitvad ajatatvach cha, 
Manushya-rupibhagavann Brahmana-kayam asthaya kayavatarane avatirna iti | 
Tatha padhyam ujjayinim praptah.."
The creator incarnated in the form of a human being as a Brahmana and using this human form wandered in Ujjain

This village is close to the ancient sea port into India

In the subsequent lines Kaundinya mentions that Shiva as the Brahmana imparted Shastra to the student Kushika. Nowhere there is a mention of Lakulisha as this incarnation as is often asserted.

The philosophical doctrine of the Pashupata as enunciated by Lakulisha are called "Ishvara Kartri Vadha (the principle ‘God is still working’)", which was first found to be quoted in the 9th century by Adi Shankaracharya in commentary on the Brahma Sutras (3.2.37). It is simply an assertion "In the beginning God created and that he continues to be involved in the creation to redeem and recreate"

Ramanuja attributed this philosophy to the tradition of the Kalamukha(s), the sect of "Black Faces" to which Lakulisha belonged.

This Nakulisha Pashupata doctrine is divided into six parts, known as:
(1) Karana (cause- the creation), Siva is the Pasupati, the eternal Reality that creates, and continues as the cause everything that happens m
(2) Karya (work/task - the created), It is all that is dependant on the Cause. This includes vidya – knowledge, kala –organs and pasu – the individual souls. Thus all knowledge and organs of intelligence, ego and mind, the five senses of information from the external world (panchaindriyas) are dependent on Pasupati.
(3) Kala (divisibility- time causing changes),
(4) Vidhi or Achara (method - according to the determined purpose) These are unchanging laws of the universe and involves specific rituals for ultimate realisation
(5) Yoga (union -Lord joins with man or his creation), and the meditation and other means mediation of pasu to reach the pathi
(6) Dukhanta (the end of suffering- the redemption).
Lakulisha has been deified as an incarnation of Shiva, is represented in front of the linga in the 6th to 8th centuries in Gujerat.

**Saiva Siddhanta Philosophy**

The Saiva Siddhanta School is one of the most ancient schools of Saivism and traces its history to the early Christian Era. It is assumed that it started somewhere in the North India and then moved to South India where it is now the most popular form.

The central doctrine of the Saiva Siddhanta philosophy is that Siva is the Supreme Reality, and that the Jiva (individual soul) is of the same essence as Siva, but not identical. The eternal realities are:

- Pati (Lord God, the Living God, El Hai),
- Pasu (beings, individual souls), and
- Pasam (the bonds, the strings that ties) and
- the thirty-six Tattvas (principles which constitute the world).

**Pati: The Living God**

Characteristics of the Supreme Reality (according to Saiva Siddhantam):

-The Supreme Reality is called Siva. Siva means One who is perfect and /or auspicious. He is not the unknowable, unknown God-the Nirguna Brahman. But Saguna Brahman - who can be known and who interacts with his creation. This is probably what is presented in the Indus seal in the following figures:
Siva also means red - the on going sacrifice of God in his love. God is love. That is his essential character which makes himself a sacrifice for the rest of his creation. 

-He is infinite consciousness.
-He is eternal, changeless, formless, independent, omnipresent, omnipotent, omniscient, one without a second, beginningless, causeless, taintless, self-existent, ever free, ever pure, and perfect. Kadavul means one who is both inside and outside. Immanent and Transient.

-He is not limited by time.
-He is infinite bliss and infinite intelligence.
-He is free from defects, the all-doer, the all-knower.

- He is inseperable with his Sakthi - the Energy Spirit or Power

One phrase brings the Christian mind an aspect of Hindu theology which can recognise the Pati concept is the phrase: ‘the living God’ “El Hai” Ps. 42.2 Ps,84.2 Josh.3.10).

Pasu:The souls

Souls are many. No two persons or beings are alike. Every living being has a unique and distinct soul of its own known as- Atma and uyir. It does not just imply humans, but compose of all life forms in all dimensions of existence. Souls are eternal and from eternity they are in the grip of this three-fold bond.

Soul has the capabilities

● to know- the gnana sakthi, gnosis
● To act - kriya sakthi and praxis (‘action’)
● To desire -the itcha sakthi,pistis (‘faith’)
Threefold Bondage - Malam

But these are dependent upon the external factors called

- **anavam** - (darkness, ego-centricity) the cause of all negative qualities of the soul is the original sin. Anavam is a power which is eternally attached to souls, and prevents them from knowing the true nature of themselves, the world and God. It is the source of ego, ignorance, hatred, etc. Anavam is associated with the soul from beginning-less time and is called ‘**swarupa lakshana**’. In association with karma and maya, anavam misleads the soul to understand wrongly. So by the power of anavam the soul is deceived into thinking that it is distinct from God but itself that is the agent of all its actions. This nature of anavam is called ‘**thadastha lakshana**’. Anavam’s actions on the soul are summarised under seven categories in Saiva Siddhanta.

- **Karmam** or vinai (deeds, actions). Karma is the fruit of deeds done, which has to be ‘eaten’ before any emancipation can begin.

- **Maya** (Illusion) Maya is the essential illusion which forces the soul into continual misapprehension concerning the realities of its own state and the grace of the Lord. It is the bondage of these three impurities that determines the human condition.

Of the three impurities, anavam or ego centrism is basic. It is to deliver souls from anavam that God causes them to become involved in matter (maya) by taking bodies, and thus to perform actions (vinai), with the ultimate goal of attaining release.

This embodiment of souls takes place in repeated cycles, as God creates, sustains and destroys succeeding worlds in order to give souls innumerable opportunities progressively to work their way towards release. This nature of dependency is called ‘**Samthathan Vannamathal**’. 
Lord Siva is the God of Love. His grace is infinite. His love is infinite. He is the saviour and Guru. As such He is engaged in freeing the souls from the thraldom of matter. He assumes the form of a Guru out of His intense love for mankind and guides each soul in order to liberate them from external bondage.

The five activities of the Lord are: Creation, Preservation, Destruction, Veiling, and Grace. These, separately considered, are the activities of Brahma, Vishnu, Rudra, Maheshwara, and Sadasiva.

Siva, Sakthi and Maya: Lord Siva pervades the whole world by His Sakthi. He works through Sakthi, who is the conscious energy of the Lord Siva. She is the very body of Lord Siva. The potter is the first cause for the pot. The stick and the wheel are the instrumental causes. The clay is the material cause of the pot.

Similarly, Lord Siva is the first cause of the world. Sakthi is the instrumental cause. Maya is the material cause. Sakthi is not the material cause of the universe, because She is of the nature of consciousness (Chaitanya). Siva is pure consciousness, but matter is pure unconsciousness. Sakthi is the intermediate link between the two. Sakthi is the reflex of Siva. It has no independent existence. Siva assumes this form out of His great love for mankind. Siva wishes that all should know Him.

Evolution of the Tattvas from Suddha Maya: The world undergoes evolution for the benefit of the souls. The whole process of creation is for the sake of the salvation of the souls. The world is real and eternal. The world of matter and souls forms the body of the Lord.

The Saiva Siddhanta analyses the universe into 36 Tattvas (principles). The 36 Tattvas arise from Maya, the material cause of the world. Suddha Maya is maya in its primal state. From it arise the five pure principles called Siva Tattva, Sakthi Tattva, Sadasiva Tattva, Iswara Tattva, and Suddhavidya Tattva. Siva functions through these five pure principles.

Maya evolves into the subtle principles, and then into the gross. Siva Tattva is the basis of all consciousness and action. It is undifferentiated (Nishkala Suddha Maya). The Sakthi of Siva starts her activity. Then Siva becomes the experencer. Then He is called Sadasiva, known also by the name Sadakhya (who is not really separate from Siva). The Suddha Maya becomes active. Then Siva, the experencer, becomes the ruler. He is then Iswara (who is not really separate from Sadasiva). Suddhavidya is the cause of true knowledge.

The bonds that bind the soul (Anava, Karma, Maya): Souls (Pasu) are by nature infinite, all-pervading, eternal, and all-knowing like Lord Siva (Pati). Yet, souls think that they are finite, limited, little-knowing, ignorant, and temporary. This is due to the bonds (Pasa), viz., Anava, Karma, and Maya, which are called the three Malas (or impurities). Anava is the impurity which makes the all-pervading Jiva think itself to be atomic (Anu). It produces the erroneous notion of finiteness. The second impurity or bond is Karma. The soul acts in certain ways on account of its limitation, and does good and evil actions. Karma brings about the conjunction of the soul with its body. The results of the Karma have to be worked out in the world.

There should be worlds and bodies, in order to experience the fruits of actions and acquire knowledge. These are provided by Maya, the third Mala or bond. Maya is the material cause of the world. The soul gets experience and limited knowledge through Maya.

The soul learns, by long experience, that this Samsara (cycle of birth and death) is full of pains and is transitory, and that he can attain eternal bliss and immortality only by attaining Sivatva (the nature of Siva or God-realisation). He develops Vairagya (dispassion), and Viveka (discrimination between the Real and the unreal, the Permanent and the impermanent).
Discipline and grace culminate in Jnana. Jnana is the supreme means of salvation or the attainment of the final beatitude. Karma and other means are only subsidiary to it. They are auxiliaries.

The attainment of Sivatva (or Siva-nature) does not mean complete merging of the soul in Siva. The liberated soul does not lose its individuality. It continues to exist as a soul in God. Sivatva is the realisation of an identity of essence in spite of difference. The soul attains the nature of Siva, but it is not itself Siva or God.

Three orders of Jivas: the Siddhantins divide Jivas (or Pasus) into three orders, viz., Vijnanakalas, Pralayakalas and Sakalas. Vijnanakalas have only the Anava Mala (egoism). Maya and Karma have been resolved. Pralayakalas have been freed from Maya alone, in the stage of Pralaya. Sakalas have all the three Malas. The Malas affect only the Jivas, and not Siva. Those who are freed from the Malas (or impurities) attain Sivatva or the nature of Siva. They are the Siddhas (perfected beings).

The way to the attainment of Sivatva (God-realisation): You must free yourself from the three bonds (described above), if you want to attain salvation. You must annihilate Maya, which is the root of all sins. You must destroy all Karmas which produce rebirth. You must remove the erroneous notion of a finite self. The three bonds can be removed only through rigorous Tapas, proper discipline, guidance from a Guru, and, above all, the grace of Lord Siva. Charya (observance), Kriya (rites), and Yoga (Yama-Niyama) constitute the discipline. When the aspirant practises in right earnest Charya, Kriya and Yoga he obtains the grace of Lord Siva. Then the Lord instructs the soul, reveals Himself to him, and illumines him. Then the soul realises its nature as Siva.

Abhinavagupta (c. 960 – 1020) was the proponent of this theological movement. In this the aim of the believer is to "become Shiva". There is only one reality, that is Cit – consciousness. This the the advaita version of Saivism. It is almost identical with the Lurianic Kaballah of Judaism.

Vasugupta who lived in Kashmir during the end of the 8th century AD wrote Shiv Sutra
and it was his disciple Bhatta Kalatta (mid 9th century AD) who wrote Spanda Karika. Somananda wrote Shiv dreshti in late 9th century AD. He is the father of Pritibijna (recognition) school that forms the basis of Kashmir Shaivism philosophy. However, it was his worthy disciple Utpaldeva who presented the Pritibijna philosophy in a comprehensive way in his book Ishvara-pratiyabijna-karika in late 9th century or beginning of the 10th century AD. Later on, it was Abhinavgupta (between 10th – 11th century AD) who summarized the view points of all previous thinkers and presented the philosophy in a logical way along with his own thoughts in his treatise Tantraloka.

The doctrines of Trika Shaivism

- **The doctrine of the co-essentiality of the trika or triad.**
  This constitutes the anu or nara, the individual; shakti, the cosmic power; and Shiva, the ground of shakti.

- **The worship of a trika of the goddesses Para, Parapara, and Apara, who are associated with Kali.** Worship of the three goddesses is equated with liberating awareness of the unity in pure consciousness. The trika of goddesses, Para, Parapara, and Apara, are Kali in her immanent form. Para is depicted in a benevolent form, while Parapara and Apara are shown as wild and terrifying, wearing a garland of skulls, and brandishing the khatvanga, the skull-topped staff of the Kapalikas, a now extinct Shaiva sect.

- **Ascent through the three means of salvation,** anava, ritual and yogic action, sakta, moving from intellectually perceived reality to self-transcendent revelation, and sambhava, inner self-realisation.

- **The hierarchy of seven levels of the contraction of the self** from Shiva-mode to the individual.

- This Trika is the summation and key to all Shaiva orthodox and heterodox traditions.