

Extracts from...

“Suns of God”

- Krishna, Buddha and Christ Unveiled -

Acharya S

[Origin](#)

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Foreword

Shortly after completing my theological history education, I came upon the book *The Christ Conspiracy*, a sort of prequel to this book. *Suns of God*. By my last year in graduate school, I had come to the uncomfortable conclusion that much of what I had been taught as fact was really tradition.

The ideas considered as reality were hardly more than a long list of elaborate and chaotic beliefs about the world around us. These ideas and beliefs of modern religions were borrowed thousands of years ago from a host of sources, who themselves borrowed from even older sources. It was clear that there truly was nothing new under the sun. In this regard, it is imperative to ask how something so archaic and easily shown to be erroneous still exists in a time of space shuttles, ten-dimensional universes, and light-speed computer chips. Perhaps there are many reasons, the first and most obvious being humanity's desire to understand.

I have a little friend who believes in ghosts. His father died when he was only two years old, and this belief is the only way he can maintain a connection to his father. Of course, he is only five years old now, but I can see how these beliefs, once instilled, are not easy to overcome. He explained that his father was a ghost who lived underground, as he had been to his father's grave and had seen this place for himself. Despite assurances that, in my educated experience, such things as ghosts were most certainly not real, my young friend simply nodded his head and told me I was wrong.

He truly believed in ghosts, although he did comment that vampires were unlikely, as were swamp monsters. Did someone tell him his father was now a ghost? Or, did the combination of television, ghost stories and the knowledge of his father's death simply add up to his belief? This type of circumstance is perhaps how many religious people come to profess their beliefs in gods and spirits. Some part of them needs to believe, and their limited knowledge of history and of older cultures, especially the earliest cultures, adds up to a belief in some great and powerful unseen forces.

Today we live, for the most part, in an age of modern accomplishment. Disease is no longer the purvey of demons or bad astrology but viruses or bad genetics. Yet, despite all our advancements as a species—or, perhaps because of them—the need for the control of our minds seems to have reached a fever pitch. Even in this modern age, we are still faced with those who argue names and semantics at the “point of a sword.” Wars are fought daily around the globe because of religious ideas—ideas based on nothing more, as Acharya's books show, than the mistranslated words or another culture, as well as the desperate need to raise “our” gods over those of our neighbors. In addition to presenting this troubling history in an easily followed narrative, Acharya goes a step further, explaining as only she can how a once-simplistic idea has been carried into our modern world with terrible and nearly unimaginable results.

Unending horrors are committed as certain individuals, believing—and I cannot stress the word strongly enough, believing—that they are best able to ascertain an otherwise unknowable knowledge, hidden from all but the truest followers, depending on which deity they follow, aggressively demand to show the rest of us, atheist, agnostic and infidel alike, how to live. In the book you now hold in your hands, you will find a great many answers to the most fundamental questions of organized religion, how it has maintained its vice-like grip on both the uneducated and educated, as well as how those people who profess “love” and “kindness” the most vociferously are often among the most dangerous.

Just as my young friend needs to believe in ghosts to understand his world, so too do many otherwise intelligent citizens of our world need some mythology to give meaning to their lives. We must never underestimate the stakes the modern myth-spinners have in keeping their myths alive. Whether tied to a cultural identity, a matter of social and political control, or simply an ignorance of the natural world, some people who profess to know our hearts' desires in reality wish only for the chaos and oppression created by “their” history. Although we ourselves may be satisfied to live in this modern age, these individuals seem to prefer, in many instances, the age of our ancestors, when unreachable gods controlled the puppet strings of humanity.

Alternatively, perhaps, like my little friend, the more innocent among us have a psychological need, a desire unmet by other facets of life, that these myths fulfill. Naturally, this need does not usually include vampires, although judging from the “religious” fixation on blood, as depicted most graphically in the recent horror flick “*The Passion of the Christ*,” perhaps it does.

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Introduction

The reproaching cry of heretic, infidel, atheist, etc., will be raised against the author of these lectures, by every fiery intolerant bigot into whose hand they may fall. But he alone is the true infidel who forsakes the laws of his nature, and gives up his mind to a belief in fabulous and demoralizing legends, which contradict all experience, and stand in opposition to the testimony of his own sense and reason.

Christian Mythology Unveiled, 1842

The orthodox teachings are so false that they have made the utterance of truth a blasphemy, and all the proclaimers of truth blasphemers! Oppose their savage theology, and you are denounced as an Atheist. Expose the folly of their faith, and you are an Infidel all around. Deny their miracles, and they damn your morals.

Gerald Massey, Gerald Massey's Lectures

While the Western world begins its new millennium, little has changed in terms of religious understanding, and the world in general continues to be divided largely along the lines of faith. The proselytizers, proponents and propagandists of these various faiths persist in fighting over bodies and souls, in an endless religious tug-of-war that has ruined culture, wrecked minds and wreaked havoc. It also invades privacy and stomps all over individual rights. Religion is motivated by fear and insecurity; People want to believe, in God, Jesus, Krishna, Buddha— something, anything, so as not to feel so alone, helpless and forgotten. Life is a cruel, sadistic torment in countless places around the globe. This fact should create more questions than it does about whether or not there is any good god in charge of everything and whether or not religion has any value in the first place. Yet, in the face of tragedy, rationality and logic fail to win out over powerlessness that desperately needs to believe in the Other, somewhere “out there.” What this insight reveals is that God is a popular concept not because people have reasoned it through and proved it true, but because humans are terrified of the opposite notion: If God is not, all is for naught.

The concepts of God and religion have varied greatly over the millennia, in the sense that they have been developed within cultural contexts, with odd details and interpretations based chiefly on race, gender, language and environment. Thus, goddess worship rather than god worship dominated in a variety of places globally for thousands of years, and gods and goddesses often have been of the same color and mentality, as well as speaking the same language, as the culture in which they have been developed. These variances have led to a horrendous amount of suffering and terror, as fanatics of sundry religions, sects, cults, etc., have believed themselves superior to all the rest, and have attempted to force themselves upon everyone else. This aggressive behavior also is out of insecurity, as beliefs are flimsy things, and it is imagined that the more people who believe, the more these beliefs will be real. Not so, unless as a phantasmagoria, a nightmare.

Concerning the fluidity of religion, famed scholar Max Muller remarked:

...Religion floats in the air, and each man takes as much or as little of it as he likes.

We shall thus understand why accounts given by different missionaries and travelers of the religion of one and the same tribe should sometimes differ from each other like black and white. There may be in the same tribe an angel of light and a vulgar ruffian, yet both would be considered by European travelers as unimpeachable authorities with regard to their religion.¹

Although it is often useless to attempt to argue logic in the religious arena, which frequently bases itself on illogic and blind faith, one must ask how an “omnipresent” god—that is, everywhere present—can be contained in one religion or another. If “God” is omnipresent, then “he” is in all ideologies and texts, whether sacred or secular. Even atheist writings would be “of God,” if the omnipresence of “monotheism” were correct in its premise. In reality, the line between monotheism and pantheism is very slight and exists only in the mind of the believer. The difference between theism and atheism is also very slight. Indeed, it is evident that the human mind has the capacity to be monotheistic, polytheistic, pantheistic and atheistic all at the same time.

Between the zealous believer and the hardcore atheist, the latter is frequently more savvy, having considered the subject of God and come to conclude, through rationality and integrity, that no such being as portrayed in the monotheist religions could possibly exist. When confronted with the paradox of why, if there is some omnipotent god person in charge of everything, there could be such pain and atrocity in this world, the blind believer can only make excuses for this purported creator. For example, the devil somehow got the better of him, even though God is supposedly all knowing and all powerful. And if all pervasive, i.e., everywhere present, he must also be in the devil! In fact, God must be the devil. In some cultures, he is: For instance, the Old Testament god Yahweh was logically the orchestrator of evil as well as of good, since he was all powerful.

A more sophisticated argument—leaving out the devil, a concept that tends to provoke giggles these days from the more sensible segment of society—is that God is “testing” us with all this horror and trauma. This concept of a horrible god who would constantly be tormenting and torturing his puny little creatures is exactly what creates atheists. It is very difficult for the thinking and feeling person to consider the atrocities that have plagued life on this planet to be the product of a “good” god. In other words, the paradoxical concept of an all-powerful “good” god who would nonetheless be either helpless to stop atrocity, or is actually the architect of evil, cannot but create dishonesty and a lack of integrity. Furthermore, much of this brutality is actually because of the belief in God in the first place.

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The Intolerance of Religion

In this day and age, as the world becomes smaller than ever before, there is an increasing need for investigation and education in religion, as it is one of the most important and volatile of all human issues. Save for the few enlightened periods and places, throughout history people of faiths different from the ruling religion have been persecuted mercilessly. Oddly enough, the Roman Empire, which was notorious for hardship and horror, nevertheless exercised religious tolerance to an extreme degree; yet, cultures with the pretense of being more civilized than Rome terrorize and kill those who do not follow the prescribed path and preferred god. Thankfully, some nations have achieved a standard of not persecuting and prosecuting members of minority religions and non-religious freethinkers for “blasphemy” and “heresy.” However, in many countries freethinkers, secularists, agnostics and atheists remain pariahs and outcasts, even though many of the world’s greatest thinkers have been of this inclination.

Even today, when man pretends to be civilized, terrible evils are regularly committed in the name of religion. Besides the ongoing slaughter over whose god is bigger and better than everybody else’s—a popularity contest generally dependent on “might being right”—there is tremendous destruction of culture globally. For example, in India Christian converts are taught to hate their ancient culture, and in South Korea Protestant evangelists engage in vandalism and destruction of their ancestors’ culture, burning Buddhist temples and statues, and defacing monuments. Missionaries overrun Thailand and teach the youth to despise their own culture and its elders. The destruction and terror do not begin or end with Christianity, as one look at the situations in Israel, Indonesia, Afghanistan, Saudi Arabia, Pakistan and other places will prove. Religious strife may lead to a nuclear exchange between India and Pakistan. Were such a battle to occur, the entire world might be threatened.

Today’s religious strife is as barbaric as that of the past, the atrocities and warfare essentially the same, although it is claimed that there is less “human sacrifice.” Yet, it is often believed by zealots that the mere presence of an infidel in their midst brings about God’s wrath in the form of natural disasters and other suffering; hence, according to these fanatics, the unbeliever should be put to death, and often is. Is this not human sacrifice to appease a god? And what is religious warfare, which leads to the deaths of thousands, but human sacrifice on a large scale? As French scholar and abbe Charles Dupuis observes, in *The Origin of All Religious Worship*.

I am perfectly aware that our modern religions are not so horrid in their sacrifices, but what is the difference whether it is on the altar of the Druids, or in the fields of the Vendee, that men are murdered in honor of the Deity, when instigated thereto by religion? Whether they are burnt in the statue of Moloch or on the funeral piles of the Inquisition? The crime is always the same, and the religions which lead to it are nonetheless fatal institutions to society: it would be an outrage to God to suppose him jealous of such homage. But if he abhors a worship costing so much blood to humanity, can it be believed that he should like one which degrades our reason, and which makes himself descend as by enchantment into a piece of wafer at the will of the impostor who invokes him? He, who gave man Reason as the most beautiful gift he could bestow on him, does he require him to disgrace it by the most stupid credulity and by a blind confidence in the absurd fables which are dealt out to him in the name of the Deity?...

But it is by no means the Deity which has ordered man to establish a worship: it is man himself, who has conceived the idea for his own benefit; and Desire and Fear, more than Respect and Gratitude, have given birth to all religions. If the Gods, or the priests in their name, would not promise anything, the temples would soon be empty.²

Among the countless atrocities committed in the name of God and religion over the millennia looms large the practice of human sacrifice. This bloody and common ritual allowed for marauding Christian armies to justify the cultural destruction and genocide perpetrated in so many nations globally, including in the Americas, as a prime example. In other words, in order to stop human sacrifice, Christian armies sacrificed millions of humans. Moreover, the god of the Old Testament was hardly a paragon of peace and love, and the list of atrocities gleefully boasted about in the Bible is long indeed. As British royal physician Dr. Thomas Inman states in *Ancient Faiths and Modern*:

...Is there any human king who ever promulgated a more bloody order than did Jehovah Sabaoth, the God which, amongst the Hebrews, corresponded to the Mexican god of war, when he commissioned Samuel to say to Saul (1 Sam. 15:3), “Now go and smite Amalek, and utterly destroy all that they have; slay both man and woman, infant and suckling, ox and sheep, camel and ass!” After such a destruction of the Midianites as is narrated in Numb. 31, the fearful slaughter, effected by Crusaders, of Jews, Turks, and heretics, is scarcely worth mentioning.

...and surely, when our Bible, which is treasured by so many as the only rule of faith amongst us, details such horrible religious slaughters as are to be found in its pages, and abounds with persecuting precepts, we had better not talk too much about Mexican sacrifice. Was there any Aztec minister so brutal in his religious fury as Samuel was (1 Sam. 15:33), who hewed Agag into pieces? The Mexican was merciful to his victim; the Hebrew was like a modern Chinese executioner, who kills the criminal by degrees....

Surely the Christians have too much sin amongst themselves to cast a stone at the inhabitants of Mexico.

We find a very strong offset to the horror of Aztec cruelty in the very Bible, which we regard as the mainstay of our religious

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world. What, for example, is the essential difference between a Mexican monarch sacrificing one or ten thousand men taken in battle, and Moses commanding the extermination of the inhabitants of Canaan, and only saving, out of Midian, thirty-two thousand virgins, that they might minister to the lust of Hebrew followers? What, again, are we to say of David's God, who would not turn away from his anger from Judah until seven sons of the preceding king had been offered up as victims? And lastly—thought still more awful! what must we say of the fundamental doctrines of Christianity, that Jehovah Himself sacrificed His own Son by a cruel death; and not only so, but that He had intercourse with an earthly woman, and had thus a son by her, for the sole purpose of bringing about his murder?³

Furthermore, while there certainly was a tremendous amount of barbarity perpetrated by Mexicans, the Spanish propagandists have been accused of exaggerating the brutality in order to justify committing atrocities of their own, at which they were well skilled, per their own chroniclers.

Concerning biblical supremacy, Dr. In man continues:

How can any reasonable man hold the opinion that the Devil instigated all the atrocities of the Syrians, Chaldees, Assyrians, Romans, Turks, Tartars, Saracens, Afghans, Mahometans, and Hindoos, and believe that the good God drowned the whole world, and nearly every single thing that had life; that He ordered the extermination, not only of Midianites and Amalekites, but slaughtered in one way or another, all the people whom he led out of Egypt—except two—merely because they had a natural fear of war. What was the massacre at Cawnpore compared to that in Jericho and other Canaanite cities?⁴

The intolerance and supremacy based on religion were perfected in Judaism and, subsequently, Christianity, which has proved to be a deliberately bigoted ideology. For example, in its definition of "Paganism," the Catholic Encyclopedia ("CE") states that it is "all religions other than the true one":

Paganism, in the broadest sense includes all religions other than the true one revealed by God, and, in a narrower sense, all except Christianity, Judaism, and Mohammedanism.⁵

This list of Pagan and "untrue" religions, according to CE, includes "Brahminism, Buddhism and Mithraism." After outlining the more sublime features of Roman religion and the "high abstractions" of the Persian, CE further says:

Exactly opposite, and disastrous, were the tendencies of the idealistic Hindu, losing himself in dreams of Pantheism, self-annihilation, and divine union. Especially the worship of Vishnu (god of divine grace and devotion), of Krishna {the god so strangely assimilated by modern tendency to Christ}...⁶

CE thus states that Eastern religion is "disastrous," with its pantheism (i.e., omnipresent diinne) and union with the divine. In other words, that which separates out the divine and keeps humans from being united with it is good! In actuality, such a separating and deluding force would have to be considered "satanic," as "satan" represents the adversary or opposite of the divine. Also, is an ideology superior which dictates that a giant anthropomorphic male god, absolutely separate and apart from the rest of creation—although paradoxically considered "omnipresent"—came to this earth, to be scourged and brutally killed?

Moreover, while subtly acknowledging the similarities between the Hindu god Krishna and the Jewish Christ, the CE asserts that the Indian deity is "strangely assimilated by modern tendency to Christ," a subterfuge to thwart charges of plagiarism by Christianity from older "Pagan" religions. In reality, Christianity is Paganism rehashed, and, as W.R. Halliday says in *The Pagan Background of Early Christianity*, "no one who is devoid of any sympathetic understanding of pagan thought and literature can have anything of essential value to tell us about the contemporary Christians."⁷

The intolerance and hatred taught by religions that dominate the world represent the antithesis of religiosity and spirituality. In *Christian Mythology*, George Every describes the typical reactions upon discovery of another's faith:

One is to insist on the sacred truth of one's own myth and divine law, pouring scorn on everything else, and the other is to allow that all are imperfect, symbolic representation of a mysterious reality, although some are more distorted than others. The first approach is characteristic of the Jews, and to a lesser extent of the Greeks and the Chinese, who regarded other nations [as] barbarians....

It is broadly true to say that the West has advanced on the first path and the East on the second.⁸

The East, with its "strange assimilation," is more tolerant and inclusive than the West. Whether Eastern or Western, however, so-called religious people are often egotistical, arrogant and conceited. The priesthood was in large part created not to "serve God," who, being omnipotent, would need no such help in the first place, but to free certain privileged men from manual labor and drudgery. With their free time, the priests could educate themselves and keep their mumbo-jumbo over the heads of the masses in order to exploit them. As Dupuis remarked, "The credulity of the people is a rich mine, which everybody is contending for."⁹

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In another specious argument, it is claimed that a religion is determined to be “superior* and “genuine” based on “miracles” and the number of people who have been willing to die for it. Concerning the “martyrdom” argument, often used by Christians, Walter Cassels comments:

Every religion has had its martyrs, every error its devoted victims. Does the marvellous endurance of the Hindoo, whose limbs wither after years of painful persistence in vows to his Deity, prove the truth of Brahmanism? Or do the fanatical believers who cast themselves under the wheels of the car of Jagganath establish the soundness of their creed? Do the Jews, who for centuries bore the fiercest contumelies [insults] of the world, and were persecuted, hunted and done to death by every conceivable torture for persisting in their denial of the truth of the Incarnation, Resurrection and Ascension, and in their rejection of Jesus Christ, do they thus furnish a convincing argument for the truth of their belief and the falsity of Christianity?... History is full of the records of men who have honestly believed every kind of error and heresy, and have been steadfast to the death, through persecution and torture, in their mistaken belief. There is nothing so inflexible as superstitious fanaticism, and persecution, instead of extinguishing it, has invariably been the most certain means of its propagation. The sufferings of the Apostles, therefore, cannot prove anything beyond their own belief, and the question of what it was they really did believe and suffered for is by no means as simple as it sounds.¹⁰

Even in ancient times rational critics found the idea of martyrdom appalling. Famed “Pagan* writer of the third century CE, Porphyry, remarked that “it is not befitting the will of God— nor even the wishes of a good man—that thousands should be tortured for their beliefs...”¹¹

Muslims have regularly martyred themselves—would a Christian then agree that Islam is the “truth faith?” Since millions of so-called Pagans have been willing to die for their faith, by this faulty martyrdom logic Paganism must be the “true faith!” In the final analysis, martyrdom proves nothing, except the fervor of the believer. Also, it should be kept in mind that, for many of us, those “Pagan* people who were tortured, killed and had their property stolen and cultures destroyed in the name of God, by whatever religious mania, were our ancestors. When Christians, for example, rant about “heathens” and “pagans,” they are talking about our ancestors and, in many cases, their own. This “ancestor-hatred” is in exact opposition to practices found in many places around the world, dating back thousands of years, and has led to a tremendous amount of disrespect for ancient traditions, as well as for our own family members.

It is further claimed that there are “good things” in religion. Of course, there are: Nothing can be so encompassing and be all bad—or all good. The good within religion is in accordance with human nature, inherent in the human conscience, such that it is not a product of religion but a nucleus. In other words, what is good in religion is already innately good and does not need religion to make it so. Many human beings are innately good; they would behave in a decent and empathetic manner, no matter what religion they believed or disbelieved. Moreover, the goodness and morality found within any given religion generally exists within other religions—thousands of them—and in secular ideologies as well.

Despite the divisiveness, insanity and carnage, the fact remains that virtually all religions have similar roots and that the differences may be traced to cultural development over a period of centuries and millennia. To wit, these differences in dogma and ritual were not handed down by some omnipotent, omniscient and omnipresent god who happened to favor some individual or individuals within a particular culture, to the exclusion of the rest.

The Past Destroyed

When it comes to religion, alternative perspectives are considered highly suspect and are subject to intense scrutiny, held up to impossible standards of proof, while the accepted paradigm is lightly handled and can pass with little or no evidence at all. Those who step outside the box are dunned with requests for credentials and bibliographies, while believers in the mainstream ideology require no credentials except belief and seem not to need to read much at all, including the very “sacred scriptures” they defend. Moreover, when doing investigative research into religion, dating back thousands of years, one must use a variety of sources, ancient and modern. If one uses works too modern, the hue and cry is for “primary sources!” If one uses material “too old,” the criticism is that it is “outdated.” Hence, the religious scholar is put in a double bind, while the critical fanatic is never satisfied. In such a picky environment, it is a wonder anything important is ever written or read.

The “outdated” argument becomes specious when it is understood that the work of more “modern” authors is nonetheless based on those who proceeded. To become a scholar one must study as much as is possible; obviously, whatever one is studying must have come before. The current studies are based on the past studies. No modern writer can possibly be called a scholar if he or she has not studied the works of the past; hence, he or she is using what detractors would call “outdated” material. Since true scholarship is founded upon the studies of the centuries and millennia past, it could all be deemed “outdated” by these illogical and impossible standards. It should not be necessary to point out this fact, but it often seems as if sense were not common at all, and every little detail, every meaning between the lines, must be clearly spelled out or else misrepresentation and misunderstanding will follow. In any case, the date of a book is frequently irrelevant, as truth is timeless.

Furthermore, the so-called outdated scholarship on the origins of religion in general, and Christianity in particular, that

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arose in the past few centuries is actually superior not only in depth but also in perspective to what is often produced today. One invaluable aspect of the older scholarship is that it preserved information regarding literature, iconography and other artifacts since destroyed—and there has been a great deal of destruction during the past three centuries, including two World Wars. Indeed, the reconstruction of the ancient world and its religion has been difficult because of the passage of time and the vast desolation of cultures worldwide. The eradication of evidence has been so rampant and thorough that it is remarkable anything can be said with any certainty at all. However, enough does survive, in bits and pieces, that we can gain a good idea of what has occurred in at least the past few thousand years. When critics clamor for “primary sources,” the din actually serves to raise the fact of this criminal and shameful cultural destruction, the purpose of which frequently was to cover the tracks of conspirators gleefully plagiarizing others’ religions and falsely presenting their products as “divine revelation.” Also, the “primary source” argument can be used in response by asking, where are the primary sources that prove Christianity and the existence of Jesus Christ? Where are the precious originals of the gospels, written by the very hands of the apostles and other witnesses to Jesus’s alleged advent? The earliest New Testament manuscripts in existence date only to the third or fourth century. Not only are there no primary sources proving Christian claims, but what texts do exist have been altered thousands of times.

Much of what has survived the ages literarily is due to the practice of quoting. Hence, as was the case with *The Christ Conspiracy*, this book, *Suns of God*, is “quote heavy” for a number of significant reasons. Possibly most important of these reasons is that, since this subject matter is highly contentious, it is necessary to provide opinions from a wide variety of authorities, in their original words, because, as they say, seeing is believing. Also, providing originals leaves no room for “interpretation,” and many of these writers are so concise and pithy as to be nearly impossible to paraphrase. Still further, many books are not readily available to the majority of people; hence, germane sections are reproduced here for easy access. In addition, as time passes the number of these important texts dwindles, so it is crucial to preserve them as best as is possible. To repeat, a significant portion of lost literature fortunately has been preserved to some degree over the centuries and millennia through quotes. Were it not for the practice of quoting, we would not possess the invaluable arguments of the opponents of the early Church, for example, whose works were deliberately destroyed. Some of the early Church fathers, especially Catholic historian Eusebius, quoted heavily from ancient authors and thankfully preserved these significant words for posterity.

Also, a number of salient books have been mutilated even in more recent times; had not other authors reproduced their material, we would have lost some very valuable knowledge. In the Western world, the blatant mutilation of texts that were for centuries in the hands of the vested interests, i.e., clergy, should have been a clue that these writings contained information injurious to the supernatural claims of Christianity. This mutilation did not cease with the end of the Inquisition but has continued, with such examples as what happened to the pious Christian missionary Edward Moor’s *Hindu Pantheon*, an influential work first published in 1810 and later “edited” by other Christians long after Moor’s death. Fortunately, Moor’s original tome survived both World Wars and has now been reproduced in India. We can only wonder at the contents of the millions of books that have been destroyed globally. We can also attempt to theorize what they contained, in an effort to reconstruct the ancient world to as accurate a degree as is possible, instead of relying on the propaganda promulgated since.

This “deep archaeology,” or detailed reconstruction of the past, is difficult and time-consuming, requiring painstaking investigative and detective work, as well as innovative thinking. It is not the plopping of a spade into the ground and finding a magnificent, intact building with a plaque identifying it, the year in which it was built, and the builders, as well as the era’s politics, religions, mores, etc. The restoration of the past is nitty-gritty, down-in-the-dirt, up-to-the-elbows, under-the-microscope, hard labor, not cursory or casual scanning. The reconstruction of literary evidence likewise requires extensive digging, brushing and piecing together. It is not a simple process of miraculously discovering a “primary document” in pristine shape that spells out everything. This reconstruction is not found neatly laid out in a single volume in a central library, on a CD, compiled in an orderly, organized fashion. If it were, it would already be known, and there would be no point to digging. And, if the truth had not been deliberately hidden, suppressed or destroyed, there could be no suspicion of conspiracy.

Moreover, no document exists that contains all the secrets of the world’s most powerful people, groups and civilizations. Without a doubt, the most secretive organization or group has been the priesthood, the brotherhood or other factions “supernaturally” inclined or believed to be “inspired.” Indeed, what becomes clear as one delves deeply into the subject of the origins of religion is that much of this information constitutes what are called “the mysteries,” which are in fact enigmatic and represent secrets not readily available to the public and untrained eye. Many of these mysteries were passed along orally, and in foreign or mystical languages, all of which makes them difficult to reconstruct—until we realize that much religion revolved around natural phenomena, i.e., was frequently astrotheological, which is to say it reflects the worship of the sun, moon, stars and planets.

In excavating the truth, then, many sources must be used, many sciences consulted. In the case of the world’s religions—products of the most secretive and cunning group—symbolism and allegory, the understanding of myths and rituals, are the principal keys to unlocking the past. Before writing was commonplace, much knowledge was transmitted verbally, as well as in myths, in statuary, on pottery, and in and on masonry.

Around the world are strange artifacts, icons, idols and edifices that require our scrutiny and decipherment, as they do not

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possess identification tags and instruction manuals. And where there is writing, it must be translated, with a mind to capturing nuances and idioms of the time, place and people. Such an extraordinary ability to think “like a native” of hundreds and thousands of years ago cannot be fully grasped, especially if the data is fragmentary, if the entire culture is not well understood, from the language spoken, the food eaten, the clothes worn, and the gods worshipped, to the books read, the type of government and so on. The difficulty of the process lies in the fact that the culture is buried, destroyed, suppressed, hidden or lost, often in a cataclysmic manner. Whole cultures have vanished for hundreds, thousands, perhaps even tens of thousands of years or more. Many are gone for eternity, while others will always remain very sketchy.

Ancient Cultural Commonality

One significant example of how cultural destruction has prevented the modern world from gaining ancient knowledge and obtaining “primary sources” can be found in Central America, where the invading Spaniards were astonished to discover a religious/governing system nearly identical to both Judaism and Christianity. This fact of similarity led crazed Christian authorities to destroy thousands of Mexican books or codices containing much evidence that Christianity was not “unique” or “original.” Since this discovery, the subject has been ignored, especially in the past century, during which time scholarship on religion and mythology has taken a nosedive after a backlash by those vested in the Christ myth.

Fortunately, despite the massive destruction enough remains to reconstruct a picture of the pre-Christian Mexican life. In 1831, the eminent Lord Kingsborough published a multi-volume series called Antiquities of Mexico, in which he outlined the numerous correspondences between the Christian religion and that of the pre-Columbian Central Americans. The Mexican mythology included an omniscient, omnipresent god, who was, like the typical monotheistic god, “invisible, incorporeal, a being of absolute perfection and perfect purity,” as Dr. Inman puts it. In the same manner as the “polytheistic monotheism” of other cultures, including the Judeo-Christian, this “one god” was divided into angels and devils. Regarding the Mexican religion, Lewis Spence remarks:

The various classes of the priesthood were in the habit of addressing the several gods to whom they ministered as “omnipotent,” “endless,” “invisible,” “the one god complete in perfection and unity,” and “the Maker and Moulder of AH.”¹² Concerning the Mesoamerican system, Inman also says:

This great Mexican divinity was essentially the same as the Jehovah Tsebaoth of the Hebrew Scriptures... His portrait is identical, apparently, with the commonly received likeness of Jesus....¹³

Other similarities between the Mexican and Christian religions include baptism and the end-of-October festival of “All Souls” or “All Saints Day.” The Mexican fast for 40 days as a tribute to the god was essentially the same as the fasting of Jesus “forty days upon a mountain.” Also, like Jesus (Rev. 22:16) and Lucifer (Is. 14:12: “Helel, son of the dawn”), the Mexican god Quetzalcoatl was the “morning star.” Furthermore, the Mexicans revered the cross, upon which their god was nailed. Likewise, the Mexican Mother and Child were adored, and many Mexican sayings find their equivalents in the Judeo-Christian bible. Moreover, the Mexican priesthood was startlingly similar to that of Catholicism, with “fathers” who acted as confessors listening to penitents’ sin and who prescribed prayers, penance and fasting.¹⁴ Like that of Catholicism, the Mexican priesthood exacted tithes in order to support itself, and priests and nuns constituted the populace’s teachers.¹⁵ In addition, the human sacrifice ritual in Mexico was very similar to that of the biblical Jews and what is recorded in the gospel story. As Dr. Inman relates:

The necessity of sacrifice, as atonement for sin, forms an essential, though bloody, part of both the Hebrew and the Christian faiths, and history has long taught us that the slaughter of a man, woman, or child, formed, in the estimation of the Ancient Greeks, and other nations, one of the most acceptable of the forms of homage paid by a human being to the Creator. This idea is at the very basis of the Christian theology.... In Hebrews 10:12, we find this doctrine very distinctly enunciated, in the words, “this man, after he had offered one sacrifice of sins for ever, sat down on the right hand of God*... Again, in Heb. 9:26, “once in the end of the world hath he appeared to put away sin by the sacrifice of himself;” and in Heb. 10:10, “we are sanctified through the offering of the body of Jesus Christ;” and in 9:28, “Christ once offered to bear the sins of many.”*⁶

This fact is sadly ironic considering the excuse used for centuries in destroying these cultures in the first place: to wit, because they practiced human sacrifice. In reality, the destruction was motivated in large part because of the correspondences between the Mexican and Catholic cultures, as well as the quest for booty.

Over the centuries, one popular explanation for the appearance of the “Christian” mythos and ritual in distant countries long before Christians arrived there has been that “the devil” anticipated Christ and spread his doctrine; hence, all these other stories and cultures are diabolical. Besides the “devil got there first” ruse, researchers have also surmised that all these stunning similarities in the Americas are the result of Jews and Christians arriving on the continent before Columbus. In this scenario, the handy “Lost Tribes of Israel” are paraded out and loudly trumpeted. Some have even gone so far as to insist that either Christ himself or an apostle preached in America, having flown there through the air. However, close scrutiny reveals that the Mexican culture could not have come from either Jews or Christians, and represents an earlier, pre-Christian and pre-Judaic tradition. For one thing, although the languages of Hebrew and Mexican possess many

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similarities, there is no evidence in Central America of any example of Hebrew writing, which indicates that these cultures emerged from the same root, separated before the development of the alphabet. Also, the Mexicans appear to have had no knowledge of iron, a metal widely used in the “Old World,” and easily made from raw materials abundant in Central America. It is difficult to believe that “Jews” who supposedly established culture in the “New World” would not have used iron, which they knew about at an early period (Job 28:2). There simply is no trace of any specific “Jewish* influence; nor is there anything precisely traceable to European Christian culture. Furthermore, the so-called Lost Tribes would have been composed of those who were not Judeans, or Jews, and in some cases were anti-Judeans. They would not, therefore, be spreaders of Judaism and Judean culture but of the distinctive Hebrew and Israelite religion and culture. In reality, there were no “Lost Tribes,” as these cultures were indigenous in Canaan/Israel before and after the formation of the Yahwistic Judeans. As Michael Bradley says, “Having invented this great Israelite kingdom in Palestine, the [biblical] scribes and rabbis had to explain what had happened to its population, so they then had to invent the *Lost Tribes.”

As distressing to the Catholic Church as was the discovery of their mythos and ritual in Mexico was finding it in Asia, from the Near to Far East. In the 19th century, Catholic missionary Abbe Hue traveled to Asia, where he encountered rites and rituals startlingly similar to those of Catholicism. In his book *Christianity in China, Tartary, and Thibet*, Hue makes the following surprising statements:

The Gospel of the Christian religion, when preached successively to all the nations of the earth, excited no astonishment, for it had been everywhere prophesied, and was universally expected. A Divine Incarnation, the birth of a Man-God, was the common faith of humanity—the great dogma that under forms, more or less mysterious, appears in the oldest modes of worship, and may be traced in the most ancient religions. The Messiah, the Redeemer, promised to fallen man in the terrestrial Paradise, had been announced uninterruptedly from age to age; and the nation specially chosen to be the depository of this promise had spread hope abroad among men for centuries before its fulfillment; such was, under Providence, the result of the great revolutions which agitated the Jews, and dispersed them over all Asia and the world at large.¹⁷

Abbe Hue thus admitted that the basic gospel story was found “everywhere,” ages ago, in the “most ancient religions.” Fortunately, Hue was honest enough to acknowledge the profound correspondences between Christianity and this pre-Christian worship he discovered, which proved the unoriginality of Christianity. In order to explain these similarities, which were profound and not casual, Hue asserted that “agitated Jews” spread the fables, and he then put forth the claim made repeatedly by apologists over the ages, i.e., that these tales constituted prophecy fulfilled in Christ:

When the Christ appeared, it was not only in Judea, among the Hebrews, that he was looked for; he was expected also at Rome, among the Goths and Scandinavians, in India, in China, in High Asia especially, where almost all religious systems are founded on the dogma of a Divine Incarnation. Long before the coming of the Messiah, a reconciliation of man with a Saviour, a King of righteousness and peace, had been announced throughout the world. This expectation is often mentioned in the Puranas, the mythological books of India.¹⁸

This paragraph is extremely revealing; yet, what is not disclosed is that in “High Asia,” this Divine Incarnation had already arrived, several times in fact, as the many Buddhas and incarnations of Indian gods, such as Krishna. Moreover, a Christian missionary pronouncing the sacred scriptures of another culture’s “mythological books,” while evidently maintaining his own to be the “historical Word of God,” represents propaganda and the puerile game of “my god is bigger and better than yours.”

Concerning the resemblances between Buddhism and Christianity, Hue remarks:

Those who have studied the system of Buddhism in Upper Asia, have been often struck with the analogy, in many points, between its doctrines, moral precepts, and liturgy, and those of Christian Churches. Unbelievers have exulted at these resemblances, and have inferred immediately that Christianity was copied from the religious systems of India and China.¹⁹

Again, basic biblical stories and doctrines were found widespread in these vast and isolated regions, established long prior to the arrival of Christian missionaries. The missionary Hue, a pious man no doubt terrified of what would and eventually did happen to him—excommunication—could not admit to Christian plagiarism, and thus sought to establish the opposite reason for why “Christianity” or the basic mythos and ritual was discovered in Asian countries, before missionaries had arrived there. Hence, he claimed that the “descendants of Noah,” having spread out from Judea centuries before the Christian era, were accountable for the correspondences.

Thus, in order to explain Christianity’s status as a johnny-come-lately Redeemer religion, its advocates hid behind the pretense that it was “prophesied,” a clever way of avoiding the charge of plagiarism that would hound it for almost two millennia. In the final analysis, the idea that a particular people was “chosen” to bring “the hope” of this Redeemer religion to the ignorant masses represents cultural bigotry and supremacy. The fact is that the most salient concepts within Christianity have existed in numerous other cultures; they have been, in reality, the reigning religious ideas, such that they were already well known to a large percentage of people, long before the Judeo-Christian creators decided to “fulfill prophecy” by pretending that the Redeemer had arrived in their country as one of their own people.

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In any event, after providing details of the Indian “Kali Yuga” or “Age of Iron,” Missionary Hue further relates the following fascinating and germane prophecy from an Indian poem called “Barta-Sastra,” in which a sage addresses the “Darma Raja,” one of the India’s greatest kings:

“Then shall be born a Brahmin, in the city of Sambhala. This shall be the Vishnu Yesu; he shall possess the Divine Scriptures and all the sciences, without having employed to learn them as much time as it takes to pronounce a single word. That is why he shall be called the Sarva Buddha—he who knows in perfection all things. Then this Vishnu Yesu, conversing with the race of man, shall purge the earth of sinners (which would be impossible to any other than him), and shall cause truth and justice to reign upon it; and shall offer the sacrifice of the horse, and shall subject the universe to Buddha.

Nevertheless, when he shall have attained old age, he shall withdraw into the Desert to do penance; and this is the order that the Vishnu Yesu shall establish among men. He shall establish virtue and truth in the midst of the Brahmins, and restore the four Castes within the limits of their law. Then the first age will be restored. The Supreme King will render the sacrifice so common to all nations, that even the wilderness shall not be deprived of it. The Brahmins, established in virtue, shall employ themselves only in the ceremonies of religion and sacrifice; they shall cause penitence, and other virtues, which follow in the train of truth, to flourish; and they shall spread abroad the splendour of the Holy Scriptures. The seasons shall succeed each other in an invariable order; the rain in due time shall inundate the fields, the harvest in due time shall pour forth abundance. Milk shall flow at the pleasure of those who desire it; the earth, as in the first age, shall be intoxicated with joy and prosperity, and all the nations shall taste of ineffable delights.” {Kaly-Younga and Krita-Younga of the Hindoos.} Whilst the Indian poet Maricandeya sung thus on the banks of the Ganges, Virgil [70-19 bce] was making the shores of Tiber resound with nearly the same strain.²⁰

These assertions by the pious Hue are more than intriguing: Especially astonishing is the name of the divine incarnation as “Vishnu Yesu,” prior to the alleged advent of Jesus or Yeshua. Yet, this Indian “prophecy” shows no sign of influence by Judaic thought; indeed, it is purely Indian. Born to a Brahmin in Shambala, “Yesu” shall be called “Sarva Buddha” and will offer the sacrifice of the horse, as well as subject the universe to Buddha? Ages and castes? These concepts are neither Jewish nor Christian. Moreover, Christ certainly did not “attain to an old age,” unless we accept the contentions of certain early Christians, against the received gospel story, or unless 30-33 years old is to be considered “old age.” Also, it is enlightening that Vishnu (Krishna), Yesu (Jesus) and Buddha are identified with each other in this pre-Christian “prophecy.” In addition to the “devil” and “Noah” excuses, to explain these various startling discoveries of not only Hue but also many other travelers, beginning just centuries into the Christian era, the Church further claimed they were the result of the proselytizing efforts of apostles, a “monstrous assumption,” as Inman calls it. Inman also says, “But it seems more probable that the Romanists, who are known to have adopted almost every ceremony, symbol, doctrine, and the like, have unknowingly copied from travelled Orientals...” One tale claims that “St. Thomas” had gone to India, where he preached the gospel. Concerning the Thomas tale, Hue writes, “They ground this belief on the Chaldean books that have been found in India.” The abbe then cites the “Breviary of the church of Malabar,” which relates the deeds of “St. Thomas” in preaching about the “Father, Son, and Holy Ghost.” What was dismaying to the Christians who discovered these Indian followers of “St. Thomas” was the absence of worship and mention of Christ, as well as the reverence for Thomas, in his stead. As Hue also relates:

In the same Chaldean service for St. Thomas’s day, is found the following anthem:

‘The Indians, the Chinese, the Persians, and the other insular people...offer their adorations to your holy name in commemoration of St. Thomas.’^{2*}

In the respected British studies of the 18th and 19th centuries, Asiatic Researches, Christian scholar Col. Wilford observes that “the Christians of St. Thomas are considered as Baudd’hists (Buddhists) in the Dekhi [Deccan], and either their divine legislator, or his apostle Thomas, is asserted to be a form of Buddha.”²² This story is very slippery, in that it is apparent the “divine legislator” was not Jesus Christ but “Thomas” himself, who is equivalent to Buddha and is not an “apostle.” The indication that the “St. Thomas Christians” had never heard of Christ and did not worship him but Thomas is further verified by Wilford:

It is...very possible that [the Hindus] should have considered the Apostle and disciple, who first preached the Gospel in India, as a form of Christ, or as Christ himself, after several centuries had elapsed...²³

This justification, i.e., apostles spreading the word, has been used abundantly by those who cannot explain why the basic gospel story appears in the mythologies of other nations. The fact is, however, that Thomas, “like all the rest of the heroes of the gospel,” is a character not found in history;³⁴ hence, he could not be responsible for these tales.

The coast of Malabar, where these “St. Thomas Christians” purportedly thrived, was reported by Arabian travelers to have been governed by the most powerful race of Hindu kings in all of India.²⁵ It is impossible to believe that a sole, wandering and impoverished zealot from the West, such as “St. Thomas,” could have any impact upon such a kingdom, particularly in light of the fact that much of India already possessed similar beliefs and quite a bit more knowledge and wisdom than any “apostle” could bring with him. In reality, even so long as 2500 years ago, by conservative estimates, Western seekers were traveling to India to gain knowledge and wisdom.

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It appears that the “St. Thomas Christian congregation” at Malabar and elsewhere was pre-Christian, revolving around a god named Tamus or Tamas, centuries or millennia before the common era. In fact, the sun was worshipped for hundreds to thousands of years as Dumuzi, Tammuz, Tern,²⁶ Turn, Tmu, etc.

The Syrian Tamrauz, whose name means ‘abstruse* or “concealed,”²⁷ was a dying and resurrecting savior god—the same entity “prophesied,” i.e., extant in many areas around the globe, centuries prior to the Christian era, including the very area where Christianity is said to have sprung up. As the pious Christian Jacob Bryant relates:

The Canaanites, as they were a sister tribe of the Mizraim [Egyptians], so were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably to the customs of Egypt. Their chief Deity was the Sun, whom they worshipped together with the Baalim, under the tides of Ourchol, Adonis, Thammuz...who was the same as Thamas, and Osiris of Egypt.²⁸

In his Hindu Pantheon the missionary Major Moor, in discussing the mystical Indian male principle Narayana, declares that it was “wholly surrounded in the beginning by Tamos, or darkness” This darkness, evidently personified as “Tamas,” was comparable to the Greek chaos or “primordial night,” possibly also the same as “Thaumaz, or Thamas, of the ancient Egyptians.²⁹

According to Strong’s Concordance, the biblical word “Thomas” is derived from the Aramaic, which in turn is from the Semitic root ta’am, meaning “twin” or, as in Parkhurst’s Lexicon, “dark.” In the Sanskrit dictionary, “tamas,” “tamasa” or “taamasa” means “darkness, inertia, ignorance.”³⁰ Another word for “dark” in Sanskrit is “krsna” or krishna, which is also the name of “a kind of demon or spirit of darkness.”³¹

Concerning Thomas/Tamas, in his Anacalypsis Godfrey Higgins shows that ancient India was at some point and place called the “Promontory of Tamus,* and that Tamus/Tamas or other variant of “Tarn* was an epithet of the sun (as well as of “Buddha”) during the equinoctial Age of Gemini. The Indian “Thomas” followers with the Chaldean texts are most certainly related to the Syriac-Hebrew Tammuz worshippers, and were not “Christians* until the Portuguese discovered them and through persecution forced Christianity upon them.

In another instance of pre-Christian “prophecy” needing to be explained away, the popular Roman poet Virgil (70 BCE-19 CE) described the future Messiah and Savior in his Eclogues, years before the appearance of the Christian savior. Hence, a large percentage of the inhabitants of the Roman Empire were already aware of the concept that would later be falsely affixed into history.

In any case, the charge is laid in the opposite direction that Christianity “borrowed” or, rather, plagiarized its rites and then falsely presented them as “divine revelation,” utterly different

In The Jesus Mysteries, Freke and Gandy describe myth thus:

In antiquity the word mythos did not mean something “untrue,” as it does for us today. Superficially a myth was an entertaining story, but to the initiated it was a sacred code that contained a profound spiritual teaching.⁴⁰

As we shall see, myth is highly profound and has played an enormous role in human culture, forming the basis of its most cherished religions. In particular, these religions have been founded upon astromythology or astrotheology and nature worship.

As can also be seen, and as is the case with The Christ Conspiracy, which is necessarily forceful in order to dislodge unhealthy and obdurate memes or mental programmings from the mass human psyche, there is some editorializing in this book. Some people find such editorializing disturbing; others feel it is a refreshing tonic. These books are not only scholarly but also visionary, in that they are attempting both to provide vital information and to produce a broadening of human thought and a greater joy in human experience.

1 Muller, LOGR, 90.

2 Dupuis, 305-306.

3 Inman, AFM, 44-46.

4 Inman, AFM, xii.

s www.newadvent.org/cathen/11388a.htm

* www.newadvent.org/cathen/11388a.htm 7 Halliday, 3. « Every, 15-16.

Before the reader enters into a brave new world, she or he may wish to ask her or himself: Do you truly want to continue to have religious “enemies?” Do you wish to think of your friends, family members and neighbors, who may not believe as you do, as being “lost,” “infidel” or “evil,” and to live in suspicion and fear of them? Or feeling superior to them? Would it not be more pleasant and refreshing to know that, behind mythological and fantastical accretions, your beliefs and morals are essentially the same as those of your so-called adversaries? That most of us are human beings trying to manage and make sense of the world the best we can? That we are, in fact, one family sharing one home? In reality, the study of the origin of

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religion demonstrates that, despite the obvious divisiveness of modern religions, many cultures worldwide share a common heritage, one more fascinating and wondrous than has been perceived or depicted over the past few millennia. It is to this engrossing and shared inheritance that we shall now turn, with a mind to understanding our past and progressing into our future.

- Dupuis, 309.

“>Cassels, 189.

»> Hoffmann, PAQ 72.

Spence, MMP, 59. »3 Inman, AFaf, 31-32. M Spence, MMP, 107-108. »s Spence, MMP, 115. »6 Inman, AFM, 37-39. w Hue, I, 1-2. »8 Hue, I, 3-4. >9 Hue, I, 32.

Hue, I, 4-5.

Hue, I, 29.

Jones, AR, X, 92.

Jones, AR, X, 121. 2« Taylor, DP, 183.

Jones, AR, I, 146.

Spence, AEML, 17

Taylor, DP, 185fn.

Bryant, I, 371-372.

Moor (1810), 385.

30 sanskrit.gde.to/dict/

3' www.uni-koeln.de/phil-fak/indologie/tamil/mwd_search.html

Halliday, 9.

Hoffmann, CTD, 57.

Hoffmann, CTD, 89.

Inman, AFM, 4-6.

Inman, AFM, 416.

Massey, GML, 166. 3*Dujardin, 11.

39 thdaho.com/kuhn/abksungods.htm «o Freke and Gandy, 21.

The author excavating a Paleo-Indian site c. 3,000 years old,
Connecticut



The author in the lab processing the finds from the
excavation in Connecticut



Aztec human sacrifice



Christian depiction of Abraham about to sacrifice the boy Isaac, 6th century, Ravenna, Italy. islands,” according to Michael Hoskin, an English historian of astronomy. Hoskin has also catalogued numerous Bronze Age sanctuaries also astronomically oriented.

That ancient peoples, including those thought to be “primitive,” possessed this impressive knowledge, which required precise geometrical capacity as well as astronomical expertise, is a fact. That they went to extraordinary lengths to encapsulate and memorialize it is also a fact. Another fact is that the depth of inspiration and passion reflected by these remains is indicative of the ancients’ astrotheological religious tendencies.

The astronomical science of the ancients is the same used today to determine full moons, eclipses, conjunctions and other cosmic events both past and future. It is because of the ancient study that we have this capability today, although our abilities are just beginning to catch up to the archaeoastronomy of such peoples as the Maya and their forebears. This regression and loss of knowledge is due to cataclysm and destruction of human culture. Yet, the basics of this important knowledge were preserved because the ancients used myths as mnemonic devices passed along from generation to generation. This tradition was especially important during the thousands of years when writing was either non-existent or limited. Unfortunately, the key to this knowledge was nevertheless often lost, as the myths became believed as “historical fact.”

In order to create this mythology, the ancients animated the celestial luminaries and natural forces, identifying them with animals and other mundane objects, eventually personifying them as “gods.” These gods, as creators, preservers and destroyers of the cosmos, needed to be appeased, it was believed, so they would not wreak havoc upon Earth. Thus was born the religion of astrotheology.

In *Prehistoric Lunar Astronomy*, Indian scholar S.B. Roy describes and contrasts with today’s “cold astronomy” the ancient astrotheology in all its splendor, in particular pertaining to its development in India, where some of the oldest known culture may be found:

Astronomy is a cold concept today—a cold science which means the knowledge of the movement of the inert (lifeless) masses moving in a lifeless sky. In the ancient prehistoric days, it was otherwise.

To the ancients...heaven was the land of gods and mystery. The sky—the Dyaus of the Rig Veda—was itself living. The stars were the abode of the gods. The shining stars were indeed themselves luminous gods. Astronomy was the knowledge not of heavenly bodies, but of heavenly beings: It was the heavenly, celestial, cosmic or divine knowledge—knowledge of devas—the bright luminous gods.³

Astronomical or astrotheological knowledge reaches back to the dawn of humanity, appearing widespread and becoming highly developed over a period of millennia. In its entry on “Astrology,” the Catholic Encyclopedia describes the development of this archaic science in the ancient world:

The history of astrology is an important part of the history of the development of civilization, it goes back to the early days of the human race.... Astrology was...the foster-sister of astronomy, the science of the investigation of the heavens.... According to the belief of the early civilized races of the East, the stars were the source and at the same time the heralds of everything that happened, and the right to study the “godlike science” of astrology was a privilege of the priesthood. This was the case in Mesopotamia and Egypt, the oldest centres of civilization known to us in the East. The most ancient dwellers on the Euphrates, the Akkado-Sumerians, were believers in judicial astrology, which was closely interwoven with their worship of the stars. The same is true of their successors, the Babylonians and Assyrians, who were the chief exponents of astrology in antiquity.... The Assyro-Babylonian priests (Chaldeans) were the professional astrologers of classical antiquity. In its origin Chaldaic astrology also goes back to the worship of stars; this is proved by the religious symbolism of the most ancient cuneiform texts of the zodiac. The oldest astrological document extant is the work called “Namar-Beli* (Illumination of Bel) composed for King Sargon I (end of the third millennium b.c.) and contained in the cuneiform library of King Asurbanipal (668-626 b.c.).... Even in the time of Chaldean, which should be called Assyrian, astrology, the five planets, together with the sun and moon, were divided according to their character and their position in the zodiac as well as according to their position in the twelve houses. As star of the sun, Saturn was the great planet and ruler of the heavens.... The Egyptians and Hindus were as zealous astrologers as the nations on the Euphrates and Tigris. The dependence of the early Egyptian star (sun) worship (the basis of the worship of Osiris) upon early Chaldaic influences belongs to the still unsettled question of the origin of early Egyptian civilization.⁴

Thus, astrology—a “godlike science”—dates back thousands of years and has been an important part of human civilization. According to mainstream archaeology, the oldest extant text specifically addressing “astrology” dates from the 3rd millennium bce; yet, the astrological religion or astrotheology is recorded abundantly in Indian, Egyptian and Sumerian sacred literature as well, some of which represents traditions much older than the third millennium. Also, as noted, megalithic ruins push astronomical knowledge back at least 6,000 to 6,500 years ago, while ancient mariners reveal such knowledge dating to 30,000 or more years ago.

In *The Roots of Civilization*, archaeologist Alexander Marshack discusses “calendar sticks,” or ancient bones with markings that Marshack determined represented lunar calendars, dating to at least 25,000 or 35,000 years ago. One of these artifacts is the “Ishango bone” discovered at Lake Edward in Zaire, and possibly dating to 18,000-23,000 bce. Marshack found other such bones, from the Upper Paleolithic (30,000-10,000 BCE) or Aurignacian culture. Marshack’s contention that they are lunar calendars is not “set in stone,” but there is more than good reason to assume it to be accurate. In his book *In Search of Ancient Astronomies*, astronomer and past-director of Los Angeles’s Griffith Observatory, Dr. Edwin Krupp, relates:

The Blanchard bone, a small piece of bone found in the Dordogne region of France inscribed by some Cro-Magnon

individual about twenty thousand years ago, has a complicated pattern of marks. The shapes of the marks vary, and the sequence curves around in a serpentine pattern. In Marshack's view the turns in the sequence represent, on one side, the times of dark, new moon, and on the other, bright full moon. Statistical analyses may not support Marshack's interpretations, but similar batons and sticks are carved for the same purpose by the Nicobar Islanders in the Bay of Bengal.⁵

At the very least, these bones demonstrate that the ancients knew how to count, to a certain point. The thesis that these bone markings also reflect the "moons" or menstrual periods of women is likewise sound; hence, it has been suggested, women were the "first mathematicians." One of these women is represented on an 18-inch bas-relief called the "Venus of Laussel," an image dating to the Aurignacian era, some 21,000 years ago. Originally painted in red ochre, suggesting menstrual blood, the Venus holds a curved bison horn with 13 notches, which represent the crescent moon and, apparently, the "Universal Vulva," along with the annual lunar months and women's menses.⁶ Significantly, the average menstrual cycle is 29.5 days, the same as the lunar month; hence, the two are intimately connected. In all probability, it was women's observations of their menses that led to timekeeping.⁷ Another factor in the development of astronomy was the need for hunters to know the lunar cycle, so they could plan their hunt, based on the waxing or waning of the moon.

In the famous caves of Lascaux in France have been discovered star maps that date to 16,500 years ago and, according to Dr. Michael Rappenglueck of the University of Munich, record the Pleiades, or "Seven Sisters," as well as the "Summer Triangle," composed of the three stars Vega, Deneb and Altair. A 14,000-year-old star map recording the Northern Constellation was also found in the Cueva di El Castillo in Spain. The art of the ancients in such places as Lascaux and Alta Mira, Spain, dating to the Paleolithic (17,000+ Before Present), or Adduara, Sicily (15,000-10,000 BCE), shows a high degree of intelligence, comparable to that of humans today. In discussing the ancients it should be kept in mind that, despite the impression given by strict, linear-evolutionary thinking, humans at least 100,000 years ago (a number that keeps being pushed back) possessed the identical cranial capacity as they do today. Instead of a bunch of grunting ape-men, there were likely individuals among them with IQ's similar to modern geniuses. It is probable that, as today, there were human beings living in varying states of "civilization," with some prehistoric humans wearing rough skins and living in caves, while other early humans created more advanced culture.

Also, as concerns language and complex abstract concepts, it would seem that the ancients arrived at eloquence of speech and thought much earlier than has been suspected within mainstream science. A language such as Sanskrit, for example, represents the pinnacle of thousands of years of refinement, comparable in art to the progression from finger-painting to expert execution. Furthermore, languages can change quickly over a period of centuries, and it is likely that many languages now extinct existed in very ancient prehistoric times. Each "tribe" or grouping had its own words for local plants and animals that would create a distinct dialect, and no one can honestly say that other languages prior to Sanskrit did not attain as glorious a height. Surely, ancient humans of 100,000 years ago, some of them doubtlessly possessing genius IQ's, were not content with merely mumbling and grunting. And, certainly, they were not satisfied to live in caves, uncreatively struggling simply for survival. One thing these "primitives" were doing was studying the spectacular nature all around them, including the wondrous and awesome skies.

As stated, in the earliest known times the ancients were "moon-worshippers,"* or lunar cultists, a reflection of their pre-agricultural status. With the presence of geniuses among them, it would have been possible for the ancient peoples to develop agriculture, long prior to the current accepted timeframe of 10,000-12,000 years ago. However, it is apparent that many areas in which these earlier humans congregated are now underwater, and evidence of any agriculture practiced in these areas would thus be long lost. In any event, it was the moon, not the sun, that served as the first known chronometer or time-measurer. In other words, time was divided into "moon months," each one beginning on the new moon. Again, the horn in the prehistoric "Venus" images represents the phase of the new moon or the vanishing (crescent) moon.⁸

Interesting correspondences between the Venus of Laussel and Indian/Near Eastern mythology may be found in ancient Indian/Vedic texts, as revealed by Roy:

In Vedic and the post-vedic literature, which carries the memory of the hoary forgotten tradition, the cusp and the half-crescent of moon is the emblem of the mother goddess: In Candi...the Bible of the Mother-worshippers of India, it is said:

"NAMAHA SOMARDHA-DHARINE"—we bow to the Mother who holdeth the half moon.*

It is strange how the figure of the mother goddess depicted in the French caves in 20,000 B.C. finds its reflection in an Indian Sanskrit text....

The mother goddess is known by different names in different countries. Aditi is the most ancient stratum of the Rig Veda; Ishtar, Ashtarte, in Semitic languages; Cybele, Nana and Anahita in West Asia; Venus in Rome. She is Marie in Spain, where she is associated with these eerie caves still haunted by the ancient spirits. She becomes the mother Mary, of the Christians.

The Semitic group of words Ishtar, Ashtar, Ashtarte, originate from the root STR. This root str connotes both a female (Skt. stri), as well as a star. Thus, the primary mother goddess was the female of the stars, and obviously she had a deep connection with the stars....

Finally, the mother goddess is associated with the moon in almost every race and culture. Her emblem is generally the crescent or half-crescent moon. See for instance the iconography of the ancient figures of Isis, Ashtarte, or Nana. Incidentally, Nana means naked. Nana is, therefore, the primal mother-goddess naked: The Laussel figure would seem to represent her perfectly.⁹

This enchanting mystery deepens, as Roy quotes a hymn (1.164-45) from the ancient Indian sacred text the Rig Veda (commenting upon it in parentheses):

'Four are the grades of speech (Vak, secret words of power, or the Logos): Those Brahmans (i.e., magis or the knowers of the secrets of the heaven and the earth) who are wise, know them. These are deposited in the secret caves: They indicate no meanings (i.e., their secrets are sealed in the caves: Men, i.e., ordinary men who do not know them), only know and speak the fourth grade/¹⁰

Hymn RV 1.164 also describes the "mystic Word" that "exists in four planes, of which THREE ARE DEPOSITED IN SECRET CAVES."¹¹ Roy's conclusion is that the text records a "secret wisdom" found in "dark caves and known only to initiates."¹² In the Rig Veda we possess, among other germane concepts, a very ancient discussion of the divine creative Word or Logos, dating to at least 3500 years ago.

Roy postulates that various artifacts found deep in caves, such as the painting known as "Sorcerer with the Antelope's Head" from Les Trois Freres caves in the French Pyrenees, are representative of these secret deposits. These caves were occupied during the Magdalenian period, 10,000-16,000 years ago, although Robert Graves dates the paintings to "at least 20,000 b.c."¹³ Regarding possible rituals performed in these caves, some of which are very inaccessible and would therefore likely represent the place of a secret, esoteric initiation, Roy remarks that they would "necessarily be performed at a particular auspicious moment," upon which their potency would depend. This auspicious moment would be dependent on the solar and lunar phases, as well as the seasons: "The ancient wise men looked up at the heavens to ascertain the proper timing, because the Moon was the most ancient timekeeper, says Yaska [1400 bceJ..."¹⁴ Such "auspicious moments" can be dated using these astronomical keys.

Roy posits that the antelope-headed "sorcerer" was "a figure marking the onset of a season." The reasons for this assertion include that the "remote traditions" in the Rig Veda and in Vedic astronomy relate that the Stag's head represents the star L-Orionis and the winter solstice at the new moon, as well as the summer solstice at the full moon. Roy concludes that the sorcerer figure "marked the winter solstice," which was "a great day in the Ice Age of Europe." Based on the astronomy, the figure dates to 10,600 bce. ¹⁵ Furthermore, this stag-headed sorcerer figure is similar to solar images on seals from the Indus Valley city of Mohenjo-Daro dating to the third millennium bce.¹⁶

Dating the migration of the European Magdalenian cave-dwellers to the recession of the "fourth glacial Wisconsin-Valders final sub-phase," 10,000 years ago, Roy further states:

In Northern Europe and Asia, in latitudes of 60° and higher, where Slavonic languages now prevail, the winter was then long and dark. It was very cold. Everyone looked to the day of the winter solstice when the sun would turn North. The astronomers would know the date even though the sun itself was not visible. This was the great day, for the spring would now come.¹⁷

Thus, the winter solstice was an important factor in human culture, particularly that of the cold, northern latitudes, at least 12,000 years ago. The winter solstice celebration that developed throughout much of the inhabited world has been handed down as "Christmas," i.e., December 25th, the birthday of the sun of God. "Christmas" is thus an extremely ancient celebration, predating the Christian era by many millennia.

With the development of agriculture, the study and importance of the moon, stars and planets gave way to that of the sun. Agriculture was significant because it enabled humans to produce their own food and provided increased time to accomplish other things, including not only other work but also artistic and creative endeavors. So significant was agriculture that it was "regarded as a meritorious act and a religious duty prescribed by Zoroaster," the ancient Persian religious figure.¹⁸ In fact, the Persian sacred texts the Sad-der and the Avesta repeatedly depict Zoroaster as extolling agriculture as "most pleasing to God":

"That the action most pleasing to God is to plough and cultivate the earth, to water it with running streams, to multiply vegetation and living beings, to have numerous flocks, young and fruitful virgins, a multitude of children..."¹⁹ For agriculturalists, or "day-sky people," the sun became the most visible symbol or proxy of divinity. Hence, man became a "sun worshipper," and sun worship has been the prevalent form of religion the world over for the past several millennia. Along with this worship or reverence came complex myths and rituals, developed over thousands of years and based not only on the annual cycle of the sun but also on the phenomenon called the precession of the equinoxes, which played a huge role in the ancient myths. Although this astrotheology of the ancients is not widely known today, it has been widespread for millennia, its virtual omnipresence evidenced in story and stone the globally. Regarding the ancient astrotheology, Count Volney observes:

The majority of philosophers, says Porphyry, and among others Chaeremon (who lived in Egypt in the first age of Christianity), imagine there never to have been any other world than the one we see, and acknowledged no other Gods of all those recognized by the Egyptians, than such as are commonly called planets, signs of the Zodiac, and constellations; whose aspects, that is, rising and setting, are supposed to influence the fortunes of men; to which they add their divisions of the signs into decans and dispensers of time, whom they style lords of the ascendant, whose names, virtues in relieving distempers, rising, setting, and presages of future events, are the subjects of almanacs...for when the priests affirmed that the sun was the architect of the universe, Chaeremon presently concludes that all their narratives respecting Isis and Osiris, together with their other sacred fables, referred in part to the planets, the phases of the moon, and the revolution of the sun, and in part to the stars of the daily and nightly hemispheres and the river Nile; in a word, in all cases to physical and natural existences and never to such as might be immaterial and incorporeal.²⁰

Within the astrotheological interpretation of the cosmos, the sun was the “Great Architect* or God. This association, identification and interpretation have not changed in the past few millennia; rather, the solar orb was animated and obfuscated by having the face and characteristics of an animal or human of a particular ethnicity and gender placed upon it. Moreover, although the Judeo-Christian bible asserts in Genesis that this astral science was developed by the “children of Noah,” evidently meaning the “wandering shepherds” of Shinar, etc., it is clear that illiterate and uneducated “shepherds” could only have taken the science so far and that it was eventually developed not only by ancient navigators but also by organized schools and priesthoods. Astrotheology was priestcraft, along with which came the construction of temples and, thus, masonry. Furthermore, this astronomical knowledge was important for not only agriculture but also medicine, as astrology was considered a “sacred science* crucial to health. Hence, ancient religious initiates were priest and healers. As Alexander Wilder says:

Both Galen and Hippokrates insisted that astral knowledge is essential for physicians; and Galen derided those physicians who denied the necessity for such knowledge. He went so far as to declare medical men who were ignorant of astral learning, homicides. All the medical schools of Christendom and the “Moslem” world formerly taught astrology...²¹ Despite the vilification of astrology—the definition of which is not simply “judicial astrology* or the casting of horoscopes, but the intricately detailed astrotheology or knowledge of the heavens—this “godlike science” has permeated human culture from ancient times and ideologies to modern eras and theologies.

The Gods Revealed

The subject of what or who were the ancient gods has been the focus of much serious debate and wild speculation over the centuries. The reality is that the ancient gods were mainly astrotheological and/or based on natural, earthly forces. This fact is attested by numerous authorities over the millennia, including ancient writers reflecting upon their own religions and those of other known cultures. As related by respected Christian scholar Prof. Max Muller, the ancient authorities who knew that the gods were astronomical, i.e., the sun, moon, stars and planets, and elemental, i.e., water, fire, wind, etc., or natural, i.e., rivers and springs, included Epicharmos (c. 540-450 BCE), Prodikos (5th cent. bce); Caesar (100-40 bce) and Herodotus (484?-425 bce).²² In Lectures on the Origin and Growth of Religion, Muller states:

Celsus, when speaking of the Persians, says that they sacrificed on hill-tops to Dis, by whom they mean the circle of the sky; and it matters little, he adds, whether we name this being Dis, or “the Most High,” Zeix;, or Adonai, or Sabaoth, or Ammon, or with the Scythians, Papa.²³

The Greek philosopher Pythagoras (c. 570-500 bce), whose works were widely studied, also understood the astrotheological nature of the gods, portraying the celestial bodies, such as the sun, moon and “all the stars,” as “immortal and divine.”²⁴

Another ancient authority who wrote about astrotheology was Marcus Varro, a Roman soldier, praetor and writer who lived from 116 bce to around 27-29 bce, and who served under the Roman general Pompey at Spain (76 bce) and Cilicia (67 bce). Varro is considered a “man of immense learning,” “one of the most erudite people of his day,” the “most learned of the Romans,” “Rome’s greatest scholar” and “the most erudite man and the most prolific writer of his times.” Writers who raved about Varro’s brilliance and erudition included “Tully” or Marcus Tullius Cicero (106-43 bce) and Terentian (2nd century ce). Even Christians admired his erudition. In *The City of God* (VI, 2), regarding the gods and sacred rites of the ancients, Christian saint Augustine asks:

Who has investigated those things more carefully than Marcus Varro? Who has discovered them more learnedly? Who has considered them more acutely? Who has written about them more diligently and fully?²⁵

Augustine also relates that Varro “wrote forty-one books of antiquities.” Although Varro’s works were burned during his lifetime, after he was outlawed by Marc Antony, a significant portion of his material was evidently extant in Augustine’s day. Varro’s voluminous efforts totaled “about 74 works in more than 600 books on a wide range of subjects...[including] jurisprudence, astronomy, geography, education, and literary history, as well as satires, poems, orations, and letters....”²⁶ This most erudite of men wrote on “almost every field of knowledge”; yet, only one complete work survives: *De Re Rustica*,

a book on farming. Unfortunately, one of his most important books, *Antiquities of Human and Divine Things*, suspiciously has not survived. A number of early Church fathers studied Varro's *Antiquities*, which means that it existed until at least the third or fourth century. Naturally, these Christian writers were not very favorable towards Varro's information and philosophy, making typical disparaging comments. It is likely that Varro's work was deliberately destroyed, for the purpose of concealing Christian secrets.

The surviving fragments of Varro's *On the Latin Language* (V, 65-67) contain important information about the ancient religions, such as that the Roman god Jupiter was the sky and the goddess Juno the earth. Quoting other ancient authorities, including Roman poet Quintus Ennius (239-169 BCE), Varro also relates that the Greeks considered "Jupiter* (Zeus) to be the air, wind, cold, clouds and rain. Jupiter was, Varro reports, "father and king of the gods and the mortals,* and his name comes from "Diespater,* or "Father Day.* In chapter VII (6-7), Varro recounts that "the sky was also called *templum*, the temple of Iovis or Zeus."²⁷ In addition, while Juno or Hera was the earth, Apollo was the sun and Diana/Artemis the moon.

This knowledge of the astrotheological nature of the gods fortunately survived the many centuries of enormous destruction in the Western world, to be resurrected in the "Age of Enlightenment." During this period, one writer in particular rose through the ranks: Nevertheless, although his multi-volume opus was well-received and influential, Charles Dupuis's extensive knowledge of archaeoastrology has unfortunately not trickled down the masses. Such an omission in education regarding one of the world's most important subjects has been part of an apparently conscious effort to keep such knowledge hidden, as secrets and mysteries possessed by the religious and political hierarchy. In any event, in his *Origin of All Religious Worship*, Dupuis thoroughly explored the universal astrotheology of the ancients, leaving no doubt as to the nature of their gods. Per Dupuis, the Phoenicians and Egyptians, whose "theogonies" were widespread, "attributed Divinity to the Sun and Moon and the Stars." The Phoenician's great God was the sun, styled "Hercules." The "Ethiopians," whose ancient area was more extensive than today, with the term describing a wider variety of cultures, were sun worshippers but were mainly lunar because of the coolness of the night, which "made them forget the heat of the day." As Dupuis says, "All the Africans offered sacrifices to these great Divinities. It was in Ethiopia, where the famous table of the Sun was found."

Dupuis also relates that the moon was the "great divinity of the Arabs,* as is evidenced by the crescent on the "religious monuments of the Turks." The moon rising in the zodiacal sign of Taurus was "one of the principal feasts of the Saracens and the sabean Arabs," and each "Arab tribe was under the invocation of a constellation... Each one worshipped one of the celestial bodies as its tutelar genius..." Before the advent of Islam, the Kaaba ("cube") at Mecca was a lunar temple and its revered black stone hidden and more known to the masses. From ancient authorities it is evident that the term "Chaldean" ceased to be descriptive of an ethnicity but came to be considered an appellation for the astrological priestly order, from which the Hebrew priesthood, among others, was in large part derived, although the biblical imitators never reached the sublimity of the original. Reflecting their widely held esteem, in *On Mating with the Preliminary Studies* (X, 50), the Jewish philosopher Philo Judaeus of Alexandria (c. 20 bce-c. 50 ce) described the Chaldeans as understanding to an "eminent degree" what he called "astronomy" and further termed "the queen of all the sciences."⁴⁰

One ancient authority on Mesopotamian culture was Berossus, a citizen of Babylon during the 3rd century bce who wrote a history for the purpose of educating Greeks and others regarding the Babylonian civilization. Berossus "identified himself as a priest of Bel of Chaldaean origin,"⁴¹ and his name evidently means "Bel is my shepherd," referring to the god Bel or Baal and demonstrating that the shepherd-god concept preceded the Christian era by centuries. All that remains of Berossus's writings are fragments in the works of other writers, including Josephus and the Church historian Eusebius. Writing in the *Babyloniaca* around 281 bce, Berossus "held to the traditional Mesopotamian view that civilization was not a product of history at all,"⁴² and his writing is not strictly historical but philosophical and allegorical, as well as astrotheological.

Despite this lack of historical sense, Babylonian chronology is remarkable in that it dates back hundreds of thousands or millions of years: The Armenian text of Berossus gives a chronology of 2,150,000 years, while other authors relate Berossus's chronology as representing 480,000-490,000 years. In the shorter chronology, the Babylonian authority dates the appearance of the aqueous teaching god Oannes to 432,000 years "before the Flood," which allegedly occurred 38,000 years ago. Berossus considers the pre-Flood kings to have been "Chaldeans," which gives that order a claim to longevity far superior to anything biblical. Indeed, the kings themselves are assigned life-spans that outstrip those of the biblical patriarchs by thousands of years. In addition to the others, Berossus also lists pre-Flood "kings" whose names are suspiciously like those of gods, such as "Ammonon," which resembles the "Amen" or "Ammon" of the Egyptians, a sun god; and "Daonos," equivalent to Dumuzi or Tammuz, the solar and fertility god worshipped not only by the Sumerians and Babylonians but also by the Israelites. Tammuz's esteem, according to Berossus's chronology, would date back hundreds of thousands of years. Tammuz ostensibly represents the sun in the Age of Gemini, or the Twins (Tammuz=Thomas=Twin), which would refer to the Age that began around 8800 bce, or even earlier cycles, such as 26,000 years before that, and so on. Like Berossus, other ancient authorities such as Proclus, Cicero and Diodorus, relate that the Chaldean cosmology encompassed hundreds of thousands of years.

Berossus is also recorded as saying: "In the tenth generation after the Flood there was a man among the Chaldaeans who was just, great and knowledgeable about heavenly phenomena."⁴³ As his translator Burstein points out, Berossus's emphasis of this king's knowledge of the "heavenly phenomena" is indicative of how important was the science of astronomy/astrology or astrotheology. This king has been identified as the Hebrew "patriarch" Abraham, who was called

“just” or “righteous” and was purported to be an astrologer who taught the Egyptians that art. However, according to the Babylonian chronology this Chaldean king lived some 32,000 years ago, so he could not be “the historical Abraham,” who is dated in the Judeo-Christian chronology to less than 4,000 years ago. In any event, as demonstrated in *The Christ Conspiracy* and elsewhere, “Abraham” is likely not an historical character but the Indian god Brahma made into a man.

The Babylonian Flood itself predates the biblical by about 33,000 years, which demonstrates that the two inundations do not reflect one “historical” flood. Nevertheless, the story of Xisuthras or Ziusudra, the Babylonian Flood king, matches the later biblical account of Noah in important details, a common development with myths. Berossus is even recorded as stating that Ziusudra’s ship landed “in the mountains of the Korduaians of Armenia,” possibly the Kurdistans, located in the same area where ark-hunters have claimed to have found pieces of “Noah’s ark.” This story, however, is not historical, and the creation of stone “arks” or ships upon hills was more common than is realized. Moreover, the Noah tale also can be found in Mexican mythology: The Mexican Noah is named Nata, while his wife is Nena.⁴⁴ In the Indian mythology, in the reign of the “seventh Manu,” Satyavrata, the “whole earth” is said to “have been destroyed by a flood, including all mankind, who had become corrupt.” The prince and seven rishis, along with their wives, survived by entering a “spacious vessel,” “by command of Vishnu...accompanied by pairs of all animals.”⁴⁵

The fact that Noah’s Flood is a children’s fable and a myth has been known or suspected by the less gullible for centuries. Flood tales abound worldwide “in every known tribe,” along with the details of the floating vessel, etc. When discovered, this fact of ubiquity has been used to assert the historicity of Noah’s Flood.

However, “it has been ascertained that the tale of Noah and his deluge is adapted from an Assyrian or Babylonian legend, written apparently with a view to make a story fitting to the sign of the Zodiac called Aquarius, one to the full as fabulous as that of the birth of Bacchus, and the amours of Zeus.”⁴⁶ In other words, the flood myth prevalent globally reflects astronomical, not “historical,” events, except that there have been numerous floods of varying size, including during the centuries at the end of the last Ice Age.

Apparently relying upon the famous Babylonian epic the “Enuma Elish,” Berossus engages in further astrotheological discussion beginning with a “woman named Omorka,” who is “Thalath” in the Chaldean and “Thalassa” in the Greek, a word meaning “sea” and equivalent to Mare or Mary. Omorka is equated with the goddess Tiamat, who represents the watery abyss or primordial ocean that the god Bei-Marduk divides into two, the same as the biblical division of the earth from “the firmament,” i.e., the sky. In the Enuma Elish, Tiamat is said to have created “the eleven creatures,” which likely refers to 11 of the 12 zodiacal signs, some of which are “destroyed” when Bel cuts Tiamat in half. Tiamat is possibly identified with the moon goddess, which would make her the “Queen of the Sea,” an epithet of the later version of the goddess, the Virgin Mary. Furthermore, in his destruction of Tiamat, the watery abyss of the heavens, “Bel also created the stars and the sun and the moon and the five planets.”⁴⁷ The “five planets” are those known to the ancients and represented by the days of the week: Mars, Mercury, Jupiter, Venus and Saturn. Bel/Baal thus gradually came to be thought of as the god of order and destiny, as well as a sun god.

The god to whom Bel was assimilated, Marduk, or Merodach, was the supreme Babylonian creator god and represented Jupiter, although as Bel-Marduk he incorporated aspects of the sun god as well, and was considered as such at a later period in his worship.⁴⁸ In *Babylonian Influence on the Bible and Popular Beliefs*, Dr. Palmer says: Merodach, the Vanquisher of the Chaos-Dragon, and so Creator of the ordered world, as being originally the Sun-God, occupied a place of supreme importance in the Babylonian religion, and by a reflex influence seems to have contributed shape to the theological conceptions of the Jews both as to the Godhead and the Logos.⁴⁹

He further states:

Indeed, the Babylonians themselves seem to have considered their Merodach (or Bel) and the Hebrew Ya (Jah=Jehovah) to be one and the same, as we may infer from the names they gave he avoided exposing any mysteries that might implicate Christianity as more of the same astrotheology.

Another text that demonstrates the astrotheological worship of the Jews into the Christian era is the *Preaching of Peter*, which reproaches them for such idolatry. The typical Christian disparagement of Pagan astrotheology is hypocritical, however, for a variety of reasons, including that Christians themselves believed the various celestial bodies to be animated, “angels” with souls. After much study and citation of scripture, theologian Origen (185-232) deemed the sun, moon and stars to be “living and rational beings” who were “illuminated by wisdom” and who possessed free will. Church father Irenaeus (fl. 190) acknowledged that the gods of the ancients were the celestial luminaries, also making it clear that even to Christians, who claimed their god and godman to be beyond the Pagan gods, such “idols” were nevertheless personified as “beings” and viewed as creatures of the divine.⁷⁵

Thus was astrolatry or astrology so common as the reigning religion that the early Christian authorities were compelled to address and refute it, while attempting to establish their own religion in opposition and superiority to it. Hence, in their attempts at destroying pre-Christian beliefs, Christian proponents made a sharp division between their “revealed” religion and the astrotheology of the ancients, roundly condemning astrology. This division, however, was as artificial as the Great Wall of China, and Christianity at its roots is little but Pagan astrotheology repackaged.

The astrotheology of the creators of Christianity is immediately reflected in the story of the “wise men*—Persian magi—appearing at the birth of Christ. As Hengel says, “One of the most valuable ‘products’ of ancient astrology was the horoscope of a wise Sworld ruler’ expected in the future.*76 The so-called prophecies concerning the Jewish messiah are no less astrological than those of the Roman rulers.

The Christian assault on astrology was furious and motivated by a desire for dominance and the replacement of the Pagan astrotheology with that of Christianity, with an eye to covering up the latter’s own astrotheological roots. The Christian fathers eventually were responsible for vicious persecution of “astrologers,” i.e., those Chaldeans and others who were priests of Pagan faiths. Arabic and Jewish universities and scholars kept astrology alive throughout the Middle Ages, despite continued persecution by Christians.⁷⁷ As time went on, this “false doctrine,” which never disappeared from Europe but was condemned on the one hand and embraced on the other by Church authorities, began to resurface more overtly.

Indeed, numerous emperors and popes “became votaries of astrology,* including “Charles IV and V, and Popes Sixtus IV, Julius II, Leo X, and Paul III,” as related by the Catholic Encyclopedia. “Among the zealous patrons of the art were the Medici,” CE continues, with Catharine de Medici popularizing astrology among the French and making Nostradamus her “court astrologer.” Popes Leo X and Clement VII retained the same court astrologer, Gauricus, who “published a large number of astrological treatises.” Moreover, during the Renaissance, CE further recounts, “religion...was subordinated to the dictation of astrology,” with the rise of each religion given astrological foundation:

Thus it was said that the conjunction of Jupiter with Saturn permitted the rise of the Hebrew faith; that of Jupiter with Mars, the appearance of the Chaldaic religion; of Jupiter with the sun, the Egyptian religion; of Jupiter with Venus, Mohammedanism; and of Jupiter with Mercury, Christianity.⁷⁸

As can be seen, the world’s cultures have for millennia revolved in large part around the astrotheological interpretation of the cosmos. Astrotheology has been the principal religious concept globally since the dawn of human history. As will be further demonstrated, it continues to be the basis of the world’s reigning popular religions.

Evemerism

Ever since humans began personifying the various natural forces and celestial bodies as gods and goddesses, in an attempt to make their stories easier to pass along from generation to generation, there has been a tendency to forget the mystical, mythical, allegorical, symbolical and non-historical origins of these personified entities, and to believe that these ancient deities and heroes were “real people* whose fabulous exploits occurred in some remote era. Century after century, poets and other imaginative writers have told tall tales about the ancient gods and heroes, portraying them as actual “human” (or, currently, “alien”) beings who once “walked the earth.” In the case of the ancient gods, more often than not such an assertion is simply not true.

This erroneous tendency received a strong impetus in the fourth century BCE with the writings of the Greek philosopher Euhemerus, Euhemerus or Evemerus, who averred that the ancient gods were kings and heroes given legendary dress and/or deified. This thesis is called “euhemerism,* or, for pronunciation’s sake, “evemerism” (as “euangelical” becomes “evangelical”). The development of evemerism has been traced to the deification of Alexander the Great:

Within a few years from Alexander’s death, Cassander’s friend and envoy Euhemerus put forward, with the aid of a literary fraud something like that of Psalmanazar, the theory that all the gods worshipped by the Greeks had once been kings or at least distinguished men and women upon earth...⁷⁹

Euhemerus did not originate this thesis, as in the fifth century the Greek historian Herodotus (2:143-145) had recounted the belief that the Egyptian gods, such as Osiris and Horus, were “real people” who lived hundreds to thousands of years previously.⁸⁰ Other ancient writers, such as the pre-Christian authority Diodorus Siculus, followed the lead of Euhemerus, maintaining that, while Osiris and Isis represented the sun and moon, respectively, they had previously been mortals with long lives and global exploits. Such a concept as Horus ever being a “national hero* is strongly refuted by mythologists and other critics of evemerism. As abundantly shown, many ancient authors correctly identified astrological and natural entities and forces. Obviously, these perceptions are confused and contradictory. The knowledge that the gods were in reality the sun, moon, stars, earth and natural forces thus became hidden under long, rambling and irrational screeds, making this fact a secret or mystery.

Over the centuries, the Christian Church fathers themselves waffled back and forth between acknowledging that the ancient gods were largely astrotheological and denigrating them as “mere mortals,” i.e., men of yore who were elevated to the status of gods. At times this dichotomy is displayed within one chapter of a single writer. Christian writers such as Clement Alexandrinus, Lactantius and Augustine⁸¹ jumped on the evemerist bandwagon and used evemerism to demote the ancient gods to the status of mere mortals, upon whom they freely heaped vitriol and disparagement. At the same time, they denigrated these same Pagan “mortals* as “demons,* thus paradoxically attributing supernatural qualities to them. For example, Church father Irenaeus calls the Pagan gods “demons” and speaks of them not as mortals. The word “demon” is

Greek, i.e., daimon or daemon, and originally referred to a good or divine being, a household or tutelary god, called "genius" in Latin. Christian propaganda reversed the perception and made them into evil beings.

An effective use of evemerism to debunk ancient gods, who as mortals appear immoral, can be found in Clement's Homilies (VI, c. II), in which the author portrays the character "Appion" as declaring that "The Myths are Not to Be Taken Literally." In his discourse, "Appion" states that the "wisest of the ancients" kept their hard-earned knowledge secret from the "unworthy" and from those who "had not taste for lessons in divine things." In his denigration of the gods, Clement makes Appion recite the more bizarre and repulsive aspects of Greek mythology, such as the mutilation of Ouranos by Kronos; the birth of Aphrodite from water, the Greek Empedocles (c.490-430 bce), Clement of Alexandria relates in *The Stromata* (V.VIII): Empedocles says: "But come now, first will I speak of the Sun, the first principle of all things. From which all, that we look upon, has sprung. Both earth, and billowy deep, and humid air; Titan and Ether too, which binds all things around."9

In the first century ce, the Alexandrian stoic, philosopher and tutor of Nero, Chairemon or Chaereon, "declared the Sun to be the Creator or Demiurgos."10 In the same era, the "Jewish Plato," Philo, developed his personified solar Logos, which made its way into Christianity as a principal concept. Plato and Ptolemy (2nd cent. ce) are two ancient sources whose works should also be consulted for edification about astrotheology.

Clement of Alexander, Greek Theologian and Church Father (105?-215? CE)

The reverence of the sun as the visible representative of Deity continued well into the Christian era, as is evidenced by the admonishment against it by Church authorities. In his *Exhortation to the Heathen*, Clement Alexandrinus proscribes sun worship, demonstrating how prevalent it was; he nevertheless equates the "Word" with the "Sun of the soul." In Chapter IV, Clement exhorts his readers not to worship the sun but to turn to its Maker. Chapter VI discusses Menander (c 342-292 bce), an Athenian playwright who "had fallen into error" when he claimed the sun as the "first of gods." With his comment that Menander had "fallen into error," Clement is obviously attempting a philosophical polemic to win converts, as, far from being in error, Menander had accurately reflected the sun worship of his people and era.

Porphyry, Greek Scholar and Neoplatonic Philosopher (c 235-c 305 CE)

Despite the exhortations by Clement and others, sun worship in the Roman Empire remained popular for centuries, as attested by a number of writers, including Porphyry, the Greek Neoplatonist of the 3rd century. Porphyry is known for his pro-pagan, anti-Christian work *Adversus Christianos* {Against Christianity}, and for other writings now lost. Only fragments of Porphyry's work survive, including those of *Against Christianity* theorized to be contained in the writings of the Christian teacher Macarius Magnes's work of the 4th-5th century, recently edited and translated by R. Joseph Hoffmann. Fragments are also found in Church historian Eusebius's "Preparation for the Gospel." Such excerpts demonstrate that a learned individual of the day was quite aware of sun worship.

This season, again, is equinoctial, both day and night consisting of twelve hours, and it lasts from September 25th till December 25th. And when the rising of the sun sinks to its smallest and lowest point, i.e. the south, winter is reached, with its cold and moisture.

St. John then discusses the sun's role as the maker of the seasons as well as the day and night. He is aware that it is the sun's light that reflects off the moon and stars. John is also knowledgeable about the constellations and planets:

Further, they say that there are in the heaven twelve signs made by the stars, and that these move in an opposite direction to the sun and moon, and the other five planets, and that the seven planets pass across these twelve signs. Further, the sun makes a complete month in each sign and traverses the twelve signs in the same number of months.

Subsequently, John provides a list of each sign, with its appropriate zodiacal name and month. He then argues against the influence of astrology upon human lives. In an attempt to rationalize the "Star of Bethlehem," however, John must resort to sophistry, since the motif could not possibly be astrological if, as the saint insists, astrology is false. Thus, he claims that it was not a star but a comet and that such portents are not fixed but appear and disappear by divine will; hence, that which "the Magi saw at the birth of the Friend and Saviour of man, our Lord, who became flesh for our sake" is one of those that divinely emerged and melted away. St. John proceeds to delve into deeper astrology, describing the divisions of the zodiac, the lengths of solar and lunar months and years, the phases of the moon, etc. It is obvious that he was more knowledgeable about the subject than the average medievalist. In addition, his use of a masonic term "master-craftsman" is noteworthy. It is likewise obvious that, centuries into the common era, "Pagan" astrotheology continued to be a subject well known to the literate elite.

Francis of Assisi, Saint and Catholic Mystic (c. 1181-1126 cb)

Even the beloved St. Francis of Assisi, founder of the order of Franciscans monks, understood the power of "nature-worship" and its place in the history of religion. One of Francis's most famous writings, the *Canticle of Brother Sun*, is a paean to the "Brother Sun," "Sister Moon," "Brother Wind" and "Sister Death," as "gifts from God."22 The famous hymn "All Things Bright and Beautiful" was based on St. Francis's perception of the entire cosmos as divine.

Marsilio Ficino, Italian Neoplatonic Philosopher (1433-1499 CE)

Written at the end of the 15th century ce, Marsilio Ficino's *The Book of the Sun*, or *De Sole*, demonstrates that the sun worship of the ancients was still well known, almost a millennium and a half into the Christian era—and in midst of the

Inquisition, albeit during a time when its ferocity had lessened. Nevertheless, Ficino was well aware of the dangerous waters he treaded with the Church: The Italian philosopher wrote an “Apology” to Filippo Valori, the pope’s ambassador from Florence, entreating Valori “to defend him against future accusations of heresy stemming from his two little ‘solar’ works (De Sole and De bumine).”

In the Preface to The Book of the Sun, Ficino expresses his purpose:

I am daily pursuing a new interpretation of Plato... Therefore when lately I came to that Platonic mystery where he most exquisitely compares the Sun to God Himself, it seemed right to explain so great a matter somewhat more fully, especially since our Dionysius the Areopagite, the first of the Platonists, whose interpretation I hold in my hands, freely embraces a similar comparison of the Sun to God.²³

In this statement, Ficino discusses two ancient sources: one from the 4th century bce (Plato), and one from the 6th century ce (Dionysius), the latter of whom is a Christian, although, interestingly, Ficino considers him the “first of the Platonists,” demonstrating the connection between Platonism and Christianity. Obviously, then, it was well understood that the sun was considered to be “God” at an early period, and that Christians themselves were conscious of the ancient significance of the sun. In reality, from the beginning Christians styled their savior “sol nostrum”—“our sun”—as well as “the sun of righteousness,” as was the Messiah’s title per the biblical book of Malachi, which leads into the New Testament.

In chapter II of De Sole, called, “How the Light of the Sun is Similar to Goodness Itself, Namely, God,” Ficino says: Above all the Sun is most able to signify to you God himself. The Sun offers you signs, and who would dare to call the Sun false?

Finally, the invisible things of God, that is to say, the angelic spirits, can be most powerfully seen by the intellect through the stars, and indeed even eternal things—the virtue and divinity of God—can be seen through the Sun.

It is important to remember that this writer was in a Catholic country, under the threat of the Inquisition. Yet, he was able to express the ancient perception of “God,” as well as the pervasiveness and depth of sun worship. Knowing this fact, it is obvious that not only did sun worship permeate the world even up to the 15th century, within the supposedly “non-Pagan” religions, but that the Christian elite were quite aware of it. Thus, it should come as no surprise that the foundation of religion in general and Christianity in specific is based on the Sun of God.

Ficino’s chapter III is entitled, “The Sun, the Light-Giver, Lord and Moderator of Heavenly Things.” In this chapter, he writes: The Sun, in that it is clearly lord of the sky, rules and moderates all truly celestial things... Firstly, it infuses light into all the stars, whether they have a tiny light of their own (as some people suspect), or no light at all (as very many think). Next, through the twelve signs of the zodiac, it is called living, as Abraham and Haly say, and that sign which the Sun invigorates actually appears to be alive. Moreover, the Sun fills the two adjacent signs with so much potency, that this space on both sides is called by the Arabs the ductoria of the Sun—that is the solar field. When the planets pass through them, avoiding being burnt up in the meantime, they acquire a marvellous power, especially if the superior planets, finding themselves in this position, rise before the Sun and the inferior ones after the Sun. The sign in which the Sun is exalted, that is Aries, in this way becomes the head of the signs, signifying the head in any living thing. Also, that sign in which the Sun is domiciled, that is Leo, is the heart of the signs, and so rules the heart in any living thing. For when the Sun enters Leo, it extinguishes in many regions the epidemic of the Pl^thon’s poison.

Moreover the yearly fortune of the whole world will always depend on the entry of the Sun into Aries, and hence from this the nature of any spring may properly be judged; just as the quality of summer is judged from the ingress of the Sun into Cancer, or that of autumn from its entrance into Libra, and from the coming into Capricorn the quality of winter is discovered; these things are gleaned from the figure of the heavens present at that time. Since time depends on motion, the Sun distinguishes the four seasons of the year through the four cardinal signs. Similarly when the Sun returns by the exact degree and minute to its place in the nativity of any person, his share of fortune is unfolded through the whole year. It happens in this way because the movement of the Sun as the first and chief of the planets is very simple (as Aristotle says), neither falling away from the middle of the Zodiac as the others do, nor retrograding.

In this analysis, Ficino confirms that astrology and the zodiac were not recent developments and that Arabs (Sabeans) were also knowledgeable about the “godlike science.” He once again demonstrates that the sun is “clearly lord of the sky.” Ficino continues to discuss the influence of the sun on the planets, saying, “When Venus and Mercury touch the Sun, if then they are direct, that is, obeying their Lord, they ascend to their heights.... For what is the light of the Moon if not the selfsame light of the

According to Plato, [Socrates] called the Sun not God himself but the son of God. And I say not the first son of God, but a second and more visible son. For the first son of God is not this visible Sun, but another far superior intellect, namely the first one which only the intellect can contemplate.

Thus, throughout history the perception has been that the sun is God, the divine King, etc. Yet, the monotheistic-polytheistic-pantheistic knowledge or gnosis of the ancients, as well as the development of Christianity, made it

necessary to create a slight and subtle distinction between God and his son/ sun. This distinction was refined over the ages as the ancients determined that the sun's movements were too regular for it to be a sovereign entity; thus, it could not be autonomous and omnipotent. In any case the sun is God and the son of God, deemed such centuries before the Christian era.

It is a fact that astrology has played a huge role in human culture, forming the basis of practically all major religions. But this fact is suppressed, denied and reacted to with vitriol and erroneous contentions. Although the evidence of astrotheology is found ubiquitously, this one little book by Ficino itself proves that the denial of astrological influence on religious thought is plainly wrong. The antiquity of astrology or astrotheology is also clear, in that the system explicated by Ficino is very sophisticated and mature, proof that it had been developed and refined over a long period of observation.

Jacob Bryant, Christian Scholar and Etymologist (ft. late 18th century ce)

In *A New System, or An Analysis of Ancient Mythology*, using copious ancient authorities in their original languages, Jacob Bryant traces numerous words to the sun, and establishes as his main thesis that an early solar race, the Amonians, Ammonians or Amonites, dispersed from the Egypt/Levant area throughout the known world of the time. Per Herodotus, the Ammonians/ Amonians were followers of the Egyptian sun god Amon, Amen or Amun, and "Amonians" was a name by which Plutarch said the Egyptians called each other. The word Amon is broken down to Am-On, two ancient words that mean "sun." This Am-On, Bryant evinces, is the biblical Ham, "son of Noah." As a Christian and bibliolater, the anti-evemerist Bryant paradoxically found "real people" in biblical mythology, while forcefully pointing out that the gods of other cultures were not "real people":

The supposed heroes of the first ages in every country are equally fabulous. No such conquests were ever achieved, as are ascribed to Osiris, Dionysus, and Sesostris. The histories of Hercules and Perseus are equally void of truth.²⁴

Despite his own evemerism with such biblical characters as Ham, Bryant's thesis is sound that Ham is Am, as is his contention that much human culture has come from the worship or reverence of the sun as the "source of all things." Ham or Am is essentially the same as the Canaanite Bal or Baal, another name for the sun. The Am/Ham/Cham/Cam solar title, Bryant states, specifies heat, and can be found in numerous other words. The sun in Persia, Bryant reminds, is "Hama." He further remarks: This Deity was the Sun: and most of the ancient names will be found to be an assemblage of titles, bestowed upon that luminary.²⁵

Bryant abundantly uses etymology to prove his points:

The most common name for the Sun was San, and Son; expressed also Zan, Zon, and Zaan.... It is mentioned by [Hesychius] that the Indian Hercules, by which is always meant the chief Deity, was styled Dorsanes... The name Dorsanes is an abridgement of Ador San, or Ador-Sanes, that is Ador-Sol, the lord of light It was a title conferred upon Ham...²⁶ Bryant notes that the Egyptian priests were called "Sonchin," or "Son-Cohen"—priests of the sun. Thus, the English word "son" is not a false cognate with "sun," and it is truthfully said that the "son of God" is the "sun of God." This son-sun connection can also be found in the Indian language: In tracing many Indo-European and Vedic words to a common root, Roy proffers, among others, the root "son," representing "sunu" in Vedic and "son" in Indo-European.²⁷

Another common title for the sun is Aur, Ur and Or, from which comes Orus or Horus, the Egyptian sun god. Likewise is the word El, Al or Eli a title for the sun, whence the Greek word Helios, which is "Elion" in Canaanite, or "Eli-On," as in "El Elyon," one of the Israelite gods. "Adam," per Bryant, is Ad-Ham, two names for the sun. Indeed, Adam is Atum, the Egyptian sun god. Bryant's extensive analysis continues through a variety of gods and cultures, thoroughly demonstrating that sun worship pervaded the ancient world.

The Solar Revolution

As can be seen abundantly, the ancient world was full of "Amonian" religion, or sun worship, as attested by ancient and more modern authorities alike. To the Greeks, for instance, the worship of the solar orb was so important and sacred that it was deemed blasphemy when rationalists began to declare that the sun was not a divinity, and the philosopher Anaxagoras (c. 500-428 bce) was executed for teaching that the sun was a fiery, lifeless mass of iron, "about the size of the Peloponnesus."²⁸ While than representing the travels of a "real man," the tale records the worship of Osiris making its way to India and elsewhere in a remote age.

Furthermore, many scholars have claimed the spread of cultures occurred in the reverse direction, i.e., out of India. In any event, Osiris's presence in India can be found in, among other deities, the god Iswara, while Isis is Isi.¹⁶ As British scholar and Indianist Sir William Jones states, "Iswara, or Isa, and Isani, or Isisi, are... unquestionably the Osiris and Isis of Egypt."¹⁷ Like Osiris, Iswara was uarghanautha, the lord of the argha or boat.¹⁸ From this boat myth comes the story of the "Ark of Noah" and Jason's Argo, which Plutarch (c. 45-c. 125 CE) reports was commanded by Osiris.¹⁹ When Osiris's enemies pursue him, he enters into his "boat" on precisely the same date recorded of "Noah's" entrance into his ark, Athyr 17th (11/13), long before the biblical fable was invented.²⁰ Noah is not a Jewish "patriarch" but a sun god, and the tale of entering and exiting the Ark signifies the sun's death and resurrection.²¹ The story of the eight passengers in a boat is an

astral myth, reflecting the solar system. These eight are equivalent to the Egyptian octet of gods, who sail the ocean in a ship.²²

The spread of the Egyptian culture included a purported migration to Mesopotamia, with the Egyptian priesthood supposedly becoming the famous “Chaldeans.” Diodorus Siculus relates the Egyptians as maintaining that “a large number” of their colonies went “into the civilized world,” with “Belus” taking his colonists to Babylon, where he “appointed priests [Chaldeans] who were exempt from taxes and free of all civic obligations, just like those of Egypt.” Another colony went with Danaus to Argos, “nearly the oldest city in Greece.” Diodorus also writes that the Egyptians claimed the Athenians and the Colchians of Pontus as their own, and that “the Jews lying between Syria and Arabia, were also settled by certain expatriates from Egypt.” This latter assertion explains why the male children of these ethnicities are circumcised, as circumcision is “age-old custom imported from Egypt.”²³ Siculus next remarks:

In general, the Egyptians assert that their ancestors, because of the large surplus population and the ascendancy of their kings over other lands, sent numerous colonies to many parts of the known world. But since no one produces any clear proof of this, and no competent historian endorses it, we have judged their stories not worth recording.²⁴

Rather than accepting him as a colonizing “real person,” the Greeks associated Belus with Baal or Bel, the Canaanite god. Moreover, “Babylon was not an Egyptian colony, and Chaldean astronomy and astrology owe little, if anything, to Egyptian influence.”²⁵ It is paradoxical that Diodorus apparently believed the tale that Osiris was a “real person” who traveled widely and established Egyptian colonies, yet he did not believe the Egyptians’ assertions regarding their numerous colonies! Despite his incredulity regarding Egyptian colonies, Diodorus continues his travelogue, stating that Osiris “ranged over the entire inhabited world,” bringing with him culture and the vine, as well as beer. Osiris then returned to Egypt, loaded with gifts from “every country,” and was deified after his death. Diodorus also describes the origin of certain rituals—e.g., the focus on wine and not cutting one’s hair—practiced by a widespread brotherhood that in Palestine would become known as Nazarites or Nazarenes, major players in the creation of Christianity.

In spite of the rampant evemerism regarding the Osirian earth-wandering legend, Osiris is essentially the sun, regularly identified as such in the Egyptian Bible, the Book of the Dead. In addition to those numerous texts, the hymn to Osiris from the stela previously cited continues thus:

O thou son of Nut, the whole world is gratified when thou ascendest thy father’s throne like Ra. Thou shinest in the horizon, thou sendest forth thy light into the darkness, thou makest the darkness light with thy double plume, and thou floodest the world with light like the Disk at break of day.²⁶

Osiris’s solar nature is laid plain, by those who both worshipped and created him. Like that of other nations, including India, Egyptian mythology is complex, and Osiris also represents the light in the sun and moon. As Osiris took on the attributes of other gods, he eventually became the god of the afterlife, which is likewise a solar attribute. As Budge says, “The deceased is always identified with Osiris, or the sun which has set, the judge and god of the dead.”²⁷ Like the sun, the newly dead must pass through the Hall of Judgment (nighttime) before proceeding “to the east to begin a new existence.”

In the same hymn above, Osiris’s “sister” Isis is described in lunar terms, and Isis and Osiris’s child, Horus, is said to have “waxed strong in the house of Seb.” Seb is Osiris’s earthly “father”; yet, it is clear that Horus—who is not only the son but also the father of Osiris, who is thus the “father and son of Horus”²⁸—is likewise a “son of Seb” in the same way that Jesus is the “son of David.” Seb is also known as “Geb,” and “Horus the Elder...was believed to be the son of Geb and Nut.”²⁹ In addition, Seb is “Io-sef,” or Joseph; hence, like Jesus, Horus is the “son of Joseph.” father is Amon or Amen, the same as Atum or Adam, the father of Cain. Moreover, Zeus, father of the Greek Hercules is equated with Amun, Ammon, Amon, or Amen, the sun god of the Egyptians and Amonians or, biblically, Ammonites. Like Horus/ Khonsu and Hercules, Cain too is a “sun hero and among his descendants none but solar figures are to be found.”¹⁰⁵

Herodotus relates (2:43-44) that Hercules is one of the “twelve gods” and that “the Egyptians have had a god named Heracles from time immemorial,” counting him among the oldest of the gods, when the 12 gods “were produced from the eight.” Herodotus further states that the temple of Hercules at Tyre, which he visited, was reputed to be 2,300 years old in his day. “The result of these researches,” says the historian, “is plain proof that the worship of Heracles is very ancient.”¹⁰⁶ Herodotus’s editor Marincola notes that “no group of twelve gods in Egypt is known,” an erroneous assertion, as the number twelve was sacred to the Egyptians, and there were several groupings of 12 gods in Egypt. The sun god Ra had 12 divine sons, a common motif that reflects the twelve months of the year, each of which was “assigned to a deity,” as Herodotus observes (2:82), equivalent to the Greek daemons and Roman genii.¹⁰⁷ The Twelve are represented at the Horus temple recently found in the Sinai, which consists of a central court or “sun” surrounded by 12 rooms, i.e., the zodiac. In the solar mythos, this schematic symbolizes the sun and his twelve “helpers” or “disciples,” who were themselves gods. In discussing the Egyptian mysteries, the ancient writer Iamblichus related that the Egyptians marked off “the sky into two parts, or four, or twelve,”¹⁰⁸ the twelve parts ruled by “Mighty Leaders,” i.e., gods. In an illustration from the “Book of the Lower Hemisphere,” the god Apheru rests in a boat “borne by twelve gods with poles or oars...”¹⁰⁹ Another illustration portrays 12 goddesses standing, “while serpents are casting fire from their mouths.”¹¹⁰

Regarding the Ennead, or group of nine gods, called in Egyptian pout, Budge says that “though pout means ‘nine,’ texts do

not always limit a part of the gods to that number, for sometimes the gods amount to twelve.”¹¹¹ In describing a vignette from the Book of the Dead (ch. XV), Budge also relates that in the upper portion of this scene of the “weighing of the Heart of the Dead” appear “twelve gods, each holding a scepter [and] seated upon thrones before a table of offerings of fruit, flowers, etc.” Budge then names these 12 gods as Harmachis, Tmu, Shu, Tefnut, Seb, Nut, Isis, Nephthys, Horus, Hathor, Hu and Sa.¹¹²

Massey’s identification and assignment of the Egyptian 12 differs from Budge’s and is as follows:

The ram-headed Amen is the constellation Aries.

Osiris, the “Bull of Eternity,” is Taurus.

The Sut-Horus twins are Gemini.

The beetle-headed Kheper-Ptah is Cancer, the Beetle and, later, the Crab.

The lion-faced Atum is Leo.

The Virgin Neith is the constellation Virgo.

Harm-Makhu of the Scales is Libra.

Isis-Serkh, the scorpion goddess, is the sign of Scorpio.

Shu and Tefnut, “the Archer,” represent Sagittarius.

Num, the goat-headed, is Capricorn.

Menat, the divine wetnurse, is Aquarius.

Horus, of the two crocodiles, is the sign of Pisces.¹¹³

In his discussion of “The Twelve Gods,” Egyptologist Bonwick says they “may be identified with the Hebrew Mazzaroth, or the twelve signs of the Zodiac, through which the sun passed every year.”¹¹⁴ Bonwick’s list includes Khunsu and Thoth, who together with the other 10 were called by the Neoplatonist Proclus (c. 410-485 CE) the “twelve super-celestial gods.” In the classical Herculean legend, the 12 represent his exploits or labors, i.e., the annual course of the sun through the months:

Leo, the Lion, corresponding to July-August, is the month in which Hercules slays the Nemean lion.

In Virgo, or August-September, when the constellation of Hydra sets, rising heliacally with Cancer the Crab, Hercules kills the Hydra, while being “cramped in his labor by a crawfish or Cancer.”

Libra, the equinoctial Balance of September-October, is fixed by the rising of the constellation of the Centaur, represented by a wine jug and a thyrsus adorned with grape leaves and vines. In the evening rises the constellation of the Boar. In this labor, Hercules battles with the Centaurs over wine and slays the wild boar.

Scorpio, or October-November, is “fixed by the setting of Cassiope, a constellation,” represented by a hind or stag. Hercules’s fourth labor is to subdue the deer with the golden horns.

The sign of Sagittarius, November-December, is “consecrated to the Goddess Diana, whose temple was at Stymphalia,” where there were vicious birds. In this labor, Hercules chases away these Sty nip hah an Birds.

In Capricorn, or December-January, the sun’s passage is “marked by the setting of the River of the Aquarius, which flows under the stable of the Capricorn.* In this labor, Hercules cleans the Stables of Augias by diverting a river through it. In the sign of Aquarius, January-February, a full moon “served to denote the epoch for the celebration of the Olympic games.* Among other tasks within this labor, Hercules “institutes the celebration of the Olympic Games.”

Pisces, or February-March, is “fixed by the rising in the morning of the celestial Horse.” Here Hercules conquers the Horses of Diomedes.

In March-April, Aries is represented by the Ram, or the Golden Fleece, “marked by the rising of the ship Argo.” This Herculean labor includes the voyage aboard the Argo in search of the Golden Fleece.

Taurus, or April-May, is represented by the Bull. After returning from the Argo, Hercules conquers the Oxen.

In Gemini, or May-June, the constellation of the Twins is fixed by the “setting of the Dog Procyon.” Among other tasks, Hercules must conquer a “terrible Dog.”

Finally, in Cancer, or June-July, “when the constellation of the Hercules Ingeniculus is descending towards the occidental regions, called Hesperia, followed by the Polar Drago, the guardian of the Apples in the garden of the Hesperides.” In this labor, Hercules journeys to Hesperia, to “gather the Golden Apples, guarded by a Dragon.*¹¹⁵

At this point in his journey, our solar hero is consumed by flames, to be born again in a new year and repeat his labors. Hercules was given a number of wives and children, so that families could claim him as their divine ancestry. These royal “children of the Sun* included the family called the “Heraclides.” In this pursuit of the divine right to rule, among other things

Hercules's enormous footprints were pointed to as evidence of his existence,¹¹⁶ much like the Christian relics of the past centuries. The establishment of dynasties based on descent from mythical heroes and godmen is an old concept, having its revival in assertions over the centuries that European royal families are 10/00 and 3-4/01], entitled, "The Sepphoris Synagogue Mosaic" and "Helios in the Synagogue," respectively. As excavations have revealed, a number of synagogues, particularly in Galilee, contain zodiacs and images of the sun god Helios in mosaics on their floors. These synagogue images do not represent an aberration, as it has been known for centuries that Judaism is astrotheological. Even the Jewish historian Josephus admitted as much, 2,000 years ago, when he explained the tabernacle, menorah and ephod (priestly "breastplate") in astrotheological terms.

Regarding the notorious "Ark of the Covenant," for which so many have sought in vain, the fact is that the numerous tribal gods of the Levant and Egypt had their arks in which to ride while carried by their followers. The "Jewish" ark of the covenant was "of classical Egyptian design,"¹⁸⁶ sharing many measurements and elements with the numerous Egyptian arks. Osiris's ark "was of the same size as the Jewish ark [and] was carried upon men's shoulders in the sacred procession."¹⁸⁷ Ancient Egyptian priests paraded a shrine to the Oracle of the sun god Ham/Am that was a "boat" or "ship" (ark) in which the God was carried.¹⁸⁸ The god Dionysus, widely worshipped for centuries around the Mediterranean, was carried about in a "ship car" or bark. In the Indian sun worship, sacred temple images were called "Areas,"¹⁸⁹ while the Tibetans to this day carry arks in holy procession. The gods of Mexico and the goddesses of Greece were likewise borne in ritual arks.¹⁹⁰ The "ark of the covenant" is yet another common theme, present in a variety of cultures, and no single, all-powerful "Jewish" ark is to be found anywhere.

Although he is widely esteemed, because of the conditioning that the Bible is "God's Word," the Jewish tribal god Yahweh is actually a highly unpleasant character who has caused much trauma on planet Earth. As concerns Yahweh's nature, Harwood observes:

Yahweh was a mass-murderer who slaughtered thousands of individuals for the crimes, real or imagined, of a single offender. But he was not above capriciously unleashing his malevolent, unstable temper against individuals for reasons only he could comprehend.¹⁹¹

Freud says Yahweh was "probably in no way a remarkable being," and calls him a "rude, narrow-minded local god, violent and bloodthirsty," who "encouraged [his adherents] to rid the country of its present inhabitants Svith the edge of the sword."¹⁹²

As evidence of the atrocities committed by Yahweh, one need only look at 2 Kings 2:23-24, in which 42 children are ripped apart by two bears sent by the god, merely because they had laughed at Elijah's bald head. In addition to this sadistic incident are many more in the Old Testament, including the genocide committed by the Israelites at Numbers 31, where Moses orders his followers to murder 90,000 Midianites and take their virgin girls for themselves. At 2 Samuel 24:15, Yahweh sends a pestilence that kills 70,000 Israelites, to punish David for having followed the Lord's command to "number" Israel.

Fortunately, before the angel of God was able to destroy Jerusalem, "the LORD repented of the evil." Yahweh is thus the orchestrator of evil, as was so thoroughly asserted by the Gnostics, who doubtlessly had read the countless scriptures in which the Lord instigates murder and mayhem. As Amos says (3:6), "Does evil befall a city, unless the LORD has done it?" Or Lamentations 3:38: "Is it not from the mouth of the Most High that good and evil come?" And so on and so forth.

Mithra, The Lord Sun

Another god of militants and one of the most important sun gods in the Roman Empire and beyond was the Persian Mithra or Mithras, originally appearing as "Mitra" in the Indian Vedic religion, which is at least 3,500 years old. When the Iranians separated from their Indian brethren, Mitra became known as "Mithra" or "Mihr," as he is called in Persian. The ancient unity of the Indian and Iranian peoples is reflected in their religions and languages, as the language of the Persian scriptures, the Avesta, is closely related to that of the Vedas, the two being "dialects of the separate tribes of one and the same nations."¹⁹³ Regarding Mitra/Mithra, Swami Prajnanananda remarks:

Mithra or Mitra is even worshipped as Itu (Mitra-Mitu-ttu) in every house of the Hindus in India... This Mithra or Mitra (Sun-God) is believed to be a Mediator between God and man, between the Sky and the Earth. It is said that Mithra or Sun took birth in the Cave on December 25th. It is also the belief of the Christian world that Mithra or the Sun-God was born of [a] Virgin. He travelled far and wide. He has twelve satellites, which are taken as the Sun's disciples.... [The Sun's] great festivals are observed in the Winter Solstice and the Vernal Equinox—Christmas and Easter. His symbol is the Lamb.... By around 1500 bce, Mithra worship had made its way to the Near East, in the Indian kingdom of the Mitanni, who at that time inhabited Assyria. Mithra worship, however, was known also in that era as far west as the Hittite kingdom, only a few hundred miles east of the Mediterranean, as is evidenced by the Hittite-Mitanni tablets found at Bogaz-Koy in what is now Turkey. Mithraism's history, therefore, "reaches back into the earliest records of the Indo-European language," i.e., the Hittite tablets, which document Mitra, Varuna, Indra and other Indian gods.

It is erroneously asserted that because Mithraism was a “mystery cult” it did not leave any written record. In reality, much evidence of Mithra worship has been deliberately destroyed, including not only monuments, iconography and other artifacts, but also numerous books by ancient authors, such as Eubulus, who, according to Jerome in *Against Jovianus*, “wrote the history of Mithras in many volumes.”¹⁹⁴ Also, Porphyry related that there were “several elaborate treatises setting forth the religion of Mithra,” each one of which “has been destroyed by the care of the Church.”¹⁹⁵ These many volumes doubtlessly contained much interesting information that was damaging to Christianity, such as the important correspondences between the “lives” and “teachings” of Mithra and Jesus, as well as identical symbols and rites.

Symbolizing the light and power behind the sun, once in Babylon the Persian Mithra was infused with the more detailed astrotheology of the Babylonians and Chaldeans, and his religion became notable for its astrology and magic, its priests or magi lending their name to the word magic. Included in the Mithraic development was the greater emphasis on his early Indian role as a sun god, as Mithra became identified with Shamash, the Babylonian sun god. Mithra is also Bel, the Mesopotamian and Canaanite/Phoenician sun god, who is likewise Marduk, the Babylonian god who represented both the planet Jupiter and the sun. According to Clement of Alexandria in his debate with Appion (*Homily VI, ch. X*), Mithra is also Apollo.¹⁹⁶

Mithra’s solar role is also evidenced by the “many hundreds of votive inscriptions” by his Roman legionnaire worshippers beseeching the “unconquered Sun Mithras.”¹⁹⁷ He was said to be “Mighty in strength, mighty ruler, greatest king of gods O Sun, lord of heaven and earth, God of Gods!”¹⁹⁸ Mithra was also deemed “the mediator” between heaven and earth, a role often ascribed to the god of the sun. Citing Alexandrian grammarian Hesychius (5th century ce), Bryant states, “Some make a distinction between Mithras, Mithres, and Mithra: but they were all the same Deity, the Sun, esteemed the chief God of the Persians.”¹⁹⁹

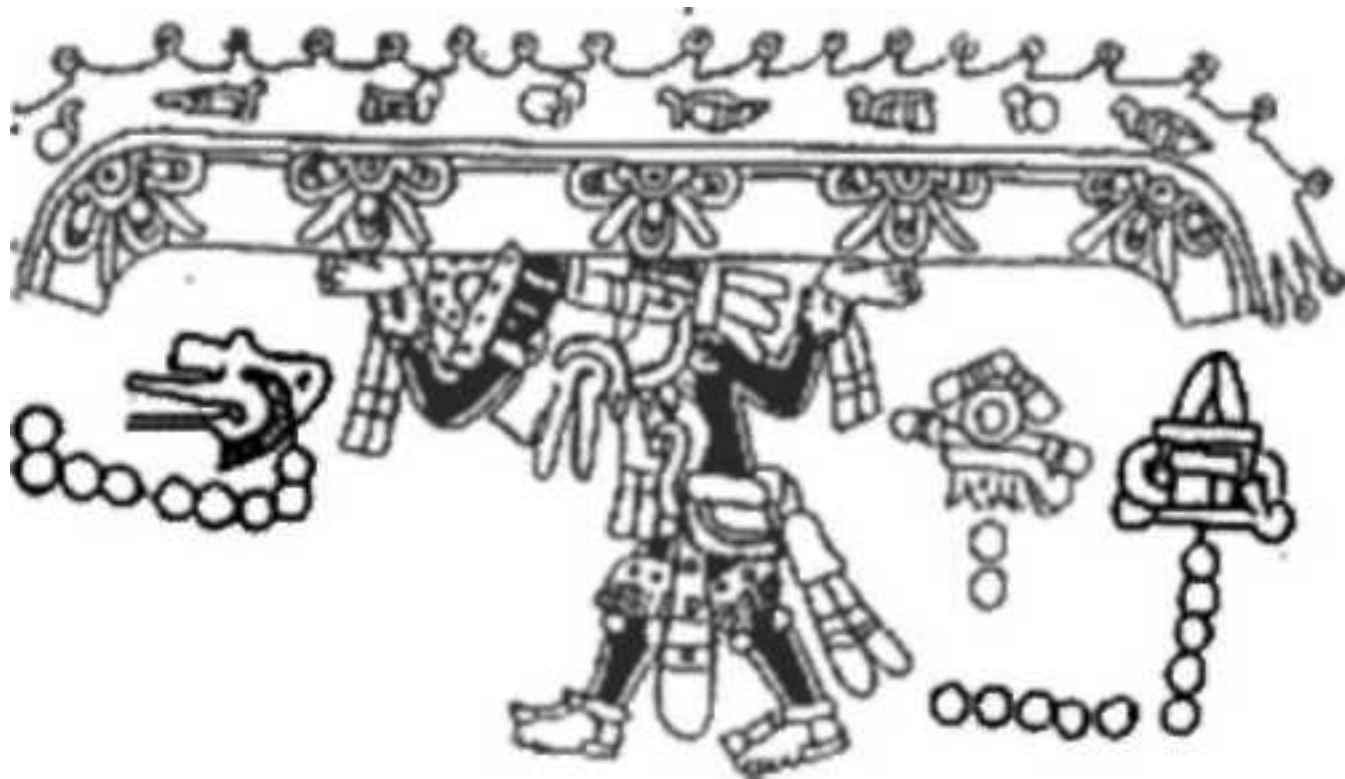
As stated by Christian authority and biblical commentator Matthew Henry (18th cent.), “Mithra, the sun,* was the god of King Shalmaneser V of Assyria, who in the 8th century bce conquered Samaria and “carried away the Israelites.”²⁰⁰ Mithra’s popularity and importance is evident from the prevalence of the name “Mithradates” (“justice of Mithra”) among Near Easterners by the seventh century bce. Mithra was likewise the god of Cyrus, conqueror of Babylon, who was considered the Messiah or Christos by Jews during the “Captivity” (586-538 bce).



Babylonian God Adad riding on a Bull, 8th cent. bce. (Larousse)



Mithra slaying the Bull, surrounded by the 12 Signs of the Zodiac.



Aztec sun god Quetzalcoatl holding up the heavens



Jesus Christ holding up the heavens

Regarding the Vedas, French writer and justice in colonial India Louis Jacolliot remarked:

In point of authenticity, the Vedas have incontestable precedence over the most ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honored in India long before Persia, Asia Minor, Egypt and Europe were colonized or inhabited.¹⁴

The dates for the Puranas and other texts were later significantly reduced as the correspondences between Hinduism and Christianity became more widely known and as it was contended that Hinduism “copied” Christianity. Nevertheless, while some of the texts were not physically recorded until the 18th century CE, many of the most salient Hindu concepts have their origins in the hoary mists of time.

The Catholic Encyclopedia (“Brahminism”) dates the four Vedas as ranging from 1500-800 BCE, while the Brahmanas, which CE defines as “a series of verbose and miscellaneous explanations of the texts, rites, and customs found in each of the four Vedas, composed expressly for the use of the Brahmins, or priests,* date to 1000-600 BCE. The Upanishads, according to the CE, are from 800-500 BCE, and the Sutras, “compendious guides to the proper observance of the rites and customs,* date to 600-400 BCE. The Catholic Encyclopedia places the Bhagavad Gita in the second or third century CE and the Puranas in the ninth and tenth centuries CE. The Bhagavad Gita is the portion of the Mahabharata in which appear many of the sayings and qualities that parallel those of Christ. It is therefore denied that the Gita, with its “Christian* bent, predates Christ; instead, it is alleged that “lying Brahmin priests* plagiarized from Christianity, an allegation that has been lobbed in the opposite direction as well. In discussing the Mahabharata, the Catholic Encyclopedia declares that the role Krishna plays is not integral to the story and seems to have been interpolated after the substance of the epic had been written.¹⁵ While the Gita may have been a later addition to the tale designed to introduce Krishna as the main savior god, most of the concepts contained in it predate the Christian era by centuries to millennia. In any case, the earliest references to Krishna in the Indian holy books are not interpolations.

Concerning the Hindu scriptures, CE further remarks:

But what is at first sight astonishing is to find in the religious writings subsequent to the “Mahabharata” legendary tales of Krishna that are almost identical with the stories of Christ in the canonical and apocryphal Gospels.

From the birth of Krishna in a stable, and his adoration by shepherds and magi, the reader is led on through a series of events the exact counterparts of those related of Our Divine Lord. Writers hostile to Christianity seized on this chain or resemblances, too close to be mere coincidence, in order to convict the Gospel writers of plagiarism from Hindu originals. But the very opposite resulted. All Indianists of authority are agreed that these Krishna legends are not earlier than the seventh century of the Christian Era, and must have been borrowed from Christian sources.¹⁶

Unlike less informed apologists, the Catholic Encyclopedia does not deny the Krishna-Christ correspondences. In fact, it states that the tales are almost identical and that the resemblances could not be “mere coincidence.* In other words, one must be copied from the other. Not surprisingly, however, this major Catholic authority insists that the Krishna myth postdated the Christian era and was “borrowed from Christian sources,” rather than the other way around. The claim that “all Indianists of authority are agreed” on the late date of these texts and stories is incorrect. In reality, a number of the world’s leading Christian Indianists, including Sir William Jones and Reverend Cox, as well as numerous Indian scholars, have contended that the Krishna tale predates the Christian era by centuries at least.

Furthermore, these writers “hostile to Christianity” usually became so after studying the matter and discovering that the ideology is a rehash of Paganism and not, as has been so fanatically and piously portrayed, a “divine revelation,” superior to and apart from all other religions.

In addition, Indian scholars do not abide by the various late Western dates of their texts, especially as concerns the Vedas. For example, using astronomy Indian scholar S.B. Roy dated the first hymn of the Rig Veda to around 2400 BCE, or 4400 years ago, almost a millennium earlier than the conservative Western date. Other Indian scholars claim an even greater antiquity for that important text. Even if the Vedas themselves are “only” 3,500 years old, they record traditions much older, as asserted by the great Indian scholar Tilak: “...as regards the Vedic religion itself [Tilak] says over and over again that *its ultimate origin is still lost in geological antiquity.*¹⁷ Tilak’s thesis is that the Vedic religion dates to earlier than the last interglacial period, 12,000 to 10,000 years ago.

In *The Aryan Hoax (That Dupes the Indians)*, Paramesh Choudhury, like other Indian revisionists, asserts that Christian scholar Max Muller’s conservative chronology of Indian texts is based on the “Aryan Invasion Theory” and is wishful thinking by Western colonials who wanted to make civilization a European or “Aryan” invention. Choudhury notes that since Muller’s time other Western scholars such as Schroeder and Jacobi have pushed back the dates for the Vedas by centuries and millennia, based on astronomical observations, and that Tilak “goes so far as to date some Vedic texts back to the year 6000 B.C....”¹⁸ While various astronomical arguments for such dates apparently were discovered to be flawed, D.N. Mookerjee’s “Notes on Indian Astronomy” established other datable observations, prompting A.C. Das to remark: “It is clear that the Hindus carried their observations assiduously at least from 12,000 B.C. to about 3500 B.C. to expound the Libration of the Equinoxes, in which case the Hindu civilization is at least 14,000 years old.”¹⁹

The early dates of the Vedas have been ascertained by other means as well. For example, the Vedic topography reflects a geological age of at least 9500 years, based on its documentation of the Saraswati River and the Rajputana Sea, both of which dried up millennia ago. Factoring in such geological data, A.C. Das further claimed that “it was not wrong and absurd to put down the age of the Rig-Vedic civilisation to more than one hundred thousand years.”²⁰ This extraordinary claim,

Choudhury states, is supported by modern Indian archaeology:

"...early man lived on the Govardhan Hill—often mentioned in the tales of Lord Krishna's valour—over 120,000 years back.... Tools, both finished and unfinished, have been found. The main artifacts were hand axes, cleaver, choppers, discoids and scapper points.'..."²¹

Moreover, a bronze head of one of the Vedic priest-poets, Vasistha, evidently dates to around 3700 BCE,²² which also would place the Vedic period earlier than the orthodox paradigm dictates.

As concerns the emergence of Lord Krishna himself, who is not overtly manifest in the Vedic literature and era, Sir William Jones, a British supreme court judge in India²³ and the editor of the esteemed texts Asiatic Researches (18th-19th centuries), a series popular among elite scholars, believed that Krishna was a real person who lived around 900 BCE and that the Indian god's basic story dated to that time as well. As Jones says:

One singular fact...must not be suffered to pass unnoticed. That the name of Crishna, and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer we known very certainly.²⁴

To reiterate, the Krishna myth varied from era to era and place to place; yet, the general story is certainly ancient. As Rev. Cox observes:

It is...true that these myths have been crystallised round the name of Krishna in ages subsequent to the period during which of a cobra. Obviously, the Krishna story incorporates many more miracles and extraordinary feats than does the Christ story. These differences actually illustrate that the Krishna myth is superior in its miraculous, magical and mystical nature, reflecting a far more powerful Lord within Hinduism. In comparison, the Christ fable is but a diluted version. In the end, the stories of Krishna and the innumerable other Hindu deities are voluminous and wildly entertaining: Page after page of the miraculous, for thousands of pages. Overall, Hinduism is the most magical and miraculous of the major religions. For a believer, its stories truly reveal the omnipotence of "the Lord," omnipotence that does not begin or end with the lives of a few pious men in a relatively small book such as the Bible.

Are we really to believe, however, that the story of Krishna is that of a "real person?" If so, he would have to be considered much more powerful than Jesus! Indeed, we would have to accept him as the "true Lord." However, the story of Krishna, full of magic and miracles, cannot in any sense be considered "historical." It is not a "biography" but a myth, a fable, a legend. As such, it is a wondrous story, but a story nonetheless. There is much to be learned from it, but it is also meant as entertainment, not to be taken so seriously as to commit murder and mayhem in its defense, as has happened in Hinduism, as well as in so many other religions concerning their own myths.

1 Moor (Simpson), 145.

Jones, AR, III, 296.

Muller, LOGR, 129.

4 Miiller, LOGR, 148.

5 Robertson, CM, 143. * Giri, 7-8

7 Giri, 10-11

8 www.positiveatheism.org/hist/rmsbrgl 1.htm

9 Evans, 34.

W Jackson, CBC, 85.

11 Titcomb, 40-41.

12 www.newadvent.org/cathen/02730a.htm

W Volney, XXI.

14 Jacolliot, 50.

In the final analysis, it is clear that the story of Krishna has its "exact counterparts" in the gospel tale, that Krishna is a pre-Christian god, that he is not a "real person," and that we must look elsewhere to ascertain his true nature, as well as to explain why these correspondences exist between him and Christ. As we have already seen, a number of the correlations, in fact, occur in the "lives" and religions of numerous other gods, the majority of whom represent aspects of the sun.

15 www.newadvent.org/cathen/02730a.htm

*6 www.newadvent.org/cathen/02730a.htm (Emph. added.)

"Prasad, 221-222.

is Choudhury, 277-278.

Choudhury, 284.

Choudhury, 287.

ai Choudhury, 287-288.

Choudhury, 312, 321.

www.cord.edu/faculty/sprunger/e315/i-e.htm 2** Jones, AR, I, 233.

Cox, II, 137-138fn.

Robertson, CM, 157.

Life of Krishna

Robertson, CM, 253.

Moor (1810), 249; vide 334-335.

Jones, AR, X, 49.

Jones, AR, X, 47.

Giri, 22. (Emph. Added.)

hinduism.about.com/library/weekly/aal22200a.htm

vide Historical Atlas of the World; Past Worlds: Atlas of Archaeology;

Funk & Wagnalls Encyclopedia.

34 Miller, 90-91.

35 Miller, 92.

36 Titcomb, 39-40.

Moor (Simpson), 135.

Moor (Simpson), 135.

Titcomb, 43.

40 www.positiveatheism.org/hist/rmsbrgl_1.htm

4» Hengel, I, 196.

« Jackson, CBC, 79-85.

43 Titcomb, 36.

«* Titcomb, 37.

« Graves, R., 213fn.

4& Graves, R., 303.

4* Graves, R., 318.

48 www.angelfire.com/band/kissed/stolen.html

« Maurice, I, 181.

so Muir, V, 2.

si Higgins, I, 468.

52 Muller, LOGR, 138.

Krishna, The Lord Sun

The Egyptians have it that Horus, the Sun, overcomes and kills the serpent Apophis, the Waters. The Hindus say that Krishna, the Sun, destroyed the serpent Anatha, the Waters. And the Greeks record that Apollo, the Sun, overcomes Python, the Waters.

Col. James Churchward

Not only was the solar nature of Krishna recognized by the first European investigators, being indeed avowed by the Brahmins, but the main elements of the whole myth were soon judiciously analyzed.

J.M. Robertson, Christianity and Mythology

The ancient astrotheological religion of the past several millennia has been widely practiced in India, which has a long solar tradition. The sun-worshipping Indians possess many gods, rituals, prayers and invocations that revolve around the solar orb, extending back several thousand years. In fact, Indian sun worship dates to aboriginal times, so it is to there that we must direct our attention in our quest to understand the primal religion, its many offspring and the world's numerous deities. In *The Religions of India*, Edward Hopkins identifies the "two great classes" of "native wild tribes," the Kolarians and Dravidians, as "the Yellow and Black races respectively."

Oddly enough, Himalayan Academy Publications says the ancient Dravidians were "a Caucasian people of dark skin."¹ In any event, called "Indo-Chinese" by some, the Kolarians displaced the earlier black race, in a "yellow wave" coming from the northeast, "prior to the Aryan white wave (from the Northwest), which latter eventually treated them just as they had treated the aboriginal black Dravidians."² Within this Kolarian group are the Savaras or Sauras, a term used to describe worshippers of Surya, the main Indian sun god. Two of the "chief representative" tribes of the Dravidians are the Khonds and Gonds of central India. Both of these tribes esteemed the sun as the central figure and "chief divinity" in their religious worship.

To the Khonds, who possessed a "polytheistic monotheism" more typical than is recognized, the supreme god was the sun, to whom they, like so many other cultures, sacrificed humans. The Khond sun god's wife was the earth goddess, Tari, a term apparently cognate with the Egyptian "Ta," meaning "earth,"³ and Latin "Terra." The sun god himself was called "Bella

¹ himalayanacademy.com/books/weaver/i_three.htm

² Hopkins, 525.

³ Budge, *EBD*, 16.

⁴ Hopkins, 532. s Hopkins, 533.

⁶ Hopkins, 533.

⁷ Hopkins, 538.

⁸ Srivastava, 341.

⁹ Srivastava, 22-23.

Pennu,” which is ostensibly related to the Bel or Baal of Canaan, and which would represent a very old point of contact or singularity between these cultures.

Krishna, The Lord Sun

Crishna in Irish means the Sun; and we find Apollo and Sol considered by the Roman poets as the same deity: I am inclined, indeed, to believe that not only Crishna or Vishnu, but even Brahma and Siva, when united, and expressed by the mystical word OM, were designed by the first idolaters to represent the Solar fire; but Phoebus, or the orb of the Sun personified, is adored by the Indians as the god Surya.¹⁴⁸

An expert on ancient Ireland, as well as Indo-European culture in general, Col. Vallancey traces “some appellations for the sun to the Chaldaic and Sanscrit.”¹⁴⁹ It is apparent that the ancient Irish worshipped the sun under the name of “Krishna,” as well as “Buddha.”

In a recent article entitled “Our Druid Cousins,” Peter Ellis— “one of Europe’s foremost experts on the Celts*—highlights the striking correspondences between the Indian and Celtic civilizations, including their priesthoods, i.e., the Vedic and the Druidic. The 19th century religious genius Rev. Robert Taylor called the Druids “priests of Apollo” and regarded them as “at first missionaries of India, of the order of Buddha.”¹⁵⁰ It is surmised that the two cultures branched apart at least 5,000 years ago. A significant number of scholars have identified the Irish religion as “Buddhism,” remarking to the effect that “it is impossible but to believe that Ireland was the centre from which a great deal of the religion of Budh developed.”¹⁵¹

Like so many others, Krishna is not a human being who was turned into a god, but the sun turned into a human being. As Higgins remarks, “It is allowed that Crisna is the sun, and yet they talk of him as of a man. He is like Hercules, Bacchus, etc., always the sun...”¹⁵² Since Krishna is a sun god or solar hero, it is therefore not surprising to find attached to his story common solar motifs, although these characteristics are not necessarily made obvious in the sacred texts or orthodox sources. Indeed, if they were spelled out clearly the current study would not be necessary. In any event, as has been and will continue to be demonstrated, a number of salient motifs, found in the Christ myth, have been associated with the Krishna and Buddha stories as well, for apparently good reason.



Surya in chariot with four horses driven by Aruna.

(Moor)



Krishna driving a quadriga chariot carrying Arjuna

Indian sun god Vishnu taking three steps
across the sky



Krishna as the sun surrounded by his Gopis
(Moor)

against Wilford and, possibly, Jacolliot, there is every reason to suppose that these and other biblical tales existed in India, even emanating from there, especially when one considers the fact that some 10,000 or more Indian texts have never been translated. In reality, the Brahman priesthood considered foreigners to be “Mlecchas,” or outcasts and savages unworthy of knowing their mysteries, and thus held back much material, providing these missionaries and scholars with passages from rejected books.

Entering into this important debate is the erudite and pious Christian Rev. Dr. Lundy (1889), who makes the following eye-opening remarks:

Just as the story of Krishna does not occur in the Vedas, so there is no account of Orpheus in the works of Homer or Hesiod. And yet, if we may believe so good an authority as Edward Moor, both the name of Krishna, and the general outline of his story, were long anterior to the birth of our Saviour, as very certain things, and probably extend to the time of Homer, nearly 900 years B.C., or more than a hundred years before Isaiah lived and prophesied; that same Edward Moor, who deprecates “the attempts at bending so many of the events of Krishna’s life to tally with those, real or typical, of Jesus Christ;” and yet has nothing to say of such events as do bear a striking resemblance to our Lord’s life. Krishna’s childhood and absurd miracles may be, as some affirm with Sir Wm. Jones, interpolations from the Apocryphal Gospels into the original story; but the fact remains of the Eighth Incarnation of Vishnu in the Hindu religion and literature long before the Apocryphal or genuine Gospels were written.

From that candid and cautious Bampton Lecturer of 1809, the Rev. J.B.S. Carwithen, also the author of an excellent history of the Church of England, I cite the following passages on this subject, viz.: “From some passages in the Puranas, which are thought to be of modern insertion, and especially from a similarity which has been discovered in the Bhagavat Purana, between the life of Krishna the Indian Apollo, and the life of Christ, a similarity which has caused a modern infidel to draw an impious parallel between them, it has been conjectured, not without some appearance of probability, that the Apocryphal Gospels, which abounded in the first ages of the Christian Church, might have found their way into India; and that the Hindus had engrafted the wildest part of them on the adventures of their own divinities. Any coincidence, therefore, which may be discovered between the Sanscrit records, and the Mosiacal and Evangelical histories, is more likely to proceed from a communication through this channel, than from ancient and universal tradition.”

“On this opinion (sic) it may be remarked that both the name of Krishna and the general outline of his story are long anterior to

Krishna Born of a Virgin?

To reiterate, these scriptures have been purported to be “prophecies”; in reality, they lay down a blueprint for a myth about a savior who is to be born of a virgin. It appears that the priests of Krishna were well aware of these “prophecies” when they created his myth and that they included in it the chaste state of his mother. By the same method, Christ was created out of these ancient Pagan concepts, as well as the Jewish scriptures, which the priests twisted in order to find “prophecies” of his incarnation. That the motif of the godman, avatar or messiah being born of a virgin is pre-Christian is proved by the deliberate mistranslation of Isaiah 7:14 in the Septuagint or Greek Old Testament: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” In the original Hebrew, this scripture—again, representing not a “prophecy” but a blueprint used by the creators of the Christ myth—refers to an *almah*, which is a young maiden but not necessarily a virgin. In the Greek, the word has been translated as *parthenos*, which refers exclusively to a virgin. Moreover, the context is not in the future but designates what has already happened, to Isaiah’s wife.⁶⁰ In any event, the “tradition of the Virgin-Mother, brought from India, is common to the whole East—in Burma, China, and Japan—the Apostles have but recovered and applied it to their doctrine.”⁶¹

In addition to the numerous gods and heroes already named, the list of various pre-Christian “mortals” who were purported to have been born of a virgin includes the following:

Egyptian queen Hetshepsut, whose father was alleged to be the sun god Amon
Pharaoh Amenophis III, as portrayed on the Theban temple of Amon
Persian prophet Zoroaster, whose future incarnation will also be virgin-born
Melchizedek, biblical High Priest and King of Salem
Lao-kiun, “Chinese philosopher and teacher, born in 604 B.C.”⁶²
Persian king Cyrus, thought by some Jews to be the Messiah
Plato, “the divine” and “son of Apollo,” according to Greek philosopher Speusippus (4th cent. BCE)
Julius Caesar (100-44 BCE)
Apollonius of Tyana (1st cent. BCE), Greek sage
Taliesin, Merlin and Llew Uaw of the British Isles⁶³

King Cyrus’s actual name is “Koresh,” which means “sun” and which is not much different than Krishna. Adding to these examples, the ‘legend of twin brothers born magically of a virgin...is repeated in various forms in Celtic mythology and folk tradition.’⁶⁴ The Zoroastrian virgin birth legend extends into the future, as the coming Savior or Redeemer is likewise to be born of a virgin, a “prophecy” that existed well before the Christian era, again demonstrating that the concept of a virgin birth

was commonplace and unexceptional.

Discussing the tale of Fohi, “the first historical Chinese emperor,” Lundy says:

Here, then, we have the tradition of a Chinese virgin-born King and deliverer 2,952 years b.c., as well as the traditional prophecy of Confucius respecting his advent in the West.⁶⁵

Hence, by the Chinese chronology the virgin-born king motif precedes the Christian era by nearly 3,000 years. Moreover, the prophecy concerning the virgin-born king’s “advent in the West” refers to Buddha, rather than Christ, as has been assumed.

Regarding this popular theme, Dr. Inman observes that “the feminine idea of the Creator has, from time immemorial, been associated, in one form or another, with that of a lovely virgin holding a child in her arms.”⁶⁶ Indeed, the wildly popular image of the Egyptian Mother Isis suckling the Child Horus dates back “at least six thousand years.”⁶⁷ Like these many others, Krishna, the sun god, is pictured in the arms of his mother, Devaki, one of the numerous versions of the “Immaculate Lady.” That the virgin-birth motif was common in the pre-Christian world is a fact, as is that it has been applied to some of the most popular gods, godmen and heroes, including Krishna, the “general outline” of whose story existed “long anterior to the birth of our Saviour.”

The Virgin Goddess

The truth is that the ancient world abounded with “prophecies,” tales, fables and myths of miraculous conceptions and births, long before the Christian era. The virgin-goddess theme is prevalent in the ancient world because it is astrotheological, symbolizing not only the moon but also the earth, Venus, Virgo and the dawn. As the Roman poet Virgil described or “prophesied” in his Eclogues in 37 bce, the “return of the virgin,” i.e., Virgo, would, along with other astrotheological events, bring about “a new breed of men sent down from heaven,” as well as the birth of a boy “in whom...the golden race [shall] arise.”⁶⁸ This virgin-born “golden boy” is in actuality the sun. In Christ Lore, Hackwood describes the astrotheological development of this theme: has also been placed on the 8th of the month Sraavana, which in the civil calendar runs from July 23rd to August 22nd, making it equivalent to the zodiac sign of Leo, while in the religious calendar, it is July 16th to the 15th of August. That these dates are not “historical” but manipulated is revealed in the fact that, “while the Birth Festival falls in July, the date of the birth in later texts appears to be August.”⁶ Furthermore, Krishna’s birthday is also called “Jayanti,” which is the eighth day of “any dark fortnight...” In fact, since Krishna means “dark,” the term itself refers to the dark fortnight of any month.⁷ As we can see, there is much confusion.

Moreover, Krishna’s birthday, also called Jananastami, Krishnaastami, Crishnajanmashtami, Gokulashtami, etc., occurs on different days in different years. In 1993, Krishna’s birthday was celebrated in July, in some parts of the world. However, in 1996, it was celebrated on September 4th or 5th, again depending on the place. In 1997, his birthday occurred on August 25th. In the year 2000, it fell on August 22nd or 23rd:

Krishna took birth at midnight on the ashtami or the 8th day of the Krishnapaksha or dark fortnight in the Hindu month of Shravan (August-September). This year Janmashtami, as this auspicious day is called, falls on the 23rd of August, 2000.⁸ Other dates include September 2nd or 3rd, September 12th, September 27th and so on. As can be seen, the month, like the day and year, is not agreed upon: Some sources claim Lord Krishna was born in the month of Bhadra or Bhadrapada, which is August/September; others say the month is Sravana or Shravan, corresponding to July/August. Adding to the confusion, in the Bhagavad Gita (10:35), Krishna is identified as the month of November/December, which indicates that said month is very important for his followers: “Of all the nuwsas (months), I am the margasira (November-December).”

The solar festival Rasa, earlier discussed as demonstrating the Indian knowledge of heliocentricity, represents the “sports of Krishna,” who is worshipped as the sun, and occurs in the month of Kartika (October/November).⁹ From a number of such festivals, the astrotheology of the Indian holidays is evident, and in the “dark fortnight” birthdate of Krishna appears another astrotheological festival, representing the two weeks when the moon is waning, i.e., the sun’s light is “dying,” to be “born again.” In some cultures, the “dark fortnight” was “peculiarly sacred,” which is to say that they were “new-moon cultists.” Naturally, the new-moon “birthday” would occur in “any dark fortnight,” representing the monthly rebirth of the sun’s light in the moon. As the light of the sun in the moon “born again” every month, Krishna is the same as Osiris, whose 14 body parts are the days of the dark fortnight. In this regard, it is also maintained that Krishna was born on January 6th, an early birthdate of Osiris: “One of the principal feasts of the Krishna cult in India is the birthday of Krishna, or rather the day of his birth and baptism, which is celebrated on the sixth of January.”¹⁰ Moreover, January 6th is also one of the earliest birthdates of Osiris’s remake, Jesus, a date especially celebrated by the eastern churches. Regarding Jesus’s January 6th birthday, Sir Weigall states:

...they selected, in part deliberately and in part under the influence of ancient custom, the date January 6th, because this was the day on which the sacred waters were blessed both in the religion of Osiris and in that of Dionysos.¹¹

Like Krishna and other non-historical godmen, Jesus has no fixed birthdate: His nativity was represented variously as January 5th, January 6th, March 25th, March 28th, April 19* April 20th, May 20th, August 21st, November 17th and November 19th. The January 5th birthdate of “light” in Egypt, i.e., that of Osiris, dates back to at least 1996 bce.¹² Jesus’s

December 25th birthdate was established in 354 ce. This most famous date, however, was already celebrated in some Christian sects at least as early as the end of the second century, a critical time in the formation of Christianity. Like December 25th, these various other dates have symbolic, astrotheological meaning, especially the March 25th or 28th birthdays, as these represent the end of the vernal equinox, when the sun is reborn in “manly” strength, i.e., “full bloom”: There were...many speculations in the 2nd century about the date of Christ’s birth. Clement of Alexandria, towards its close, mentions several such, and condemns them as superstitions. Some chronologists, he says, alleged the birth to have occurred in the twenty-eighth year of Augustus, on the 25th of Pachon, the Egyptian month, i.e. the 20th of May. These were probably the Basilidian gnostics. Others set it on the 24th or 25th of Pharmuthi, i.e., the 19th or 20th of April. Clement himself sets it on the 17th of November, 3 B.C. The author of a Latin tract, called the *De Pascha computus*, written in Africa in 243, sets it by private revelation...on the 28th of March. He argues that the world was created perfect, flowers in bloom, and trees in leaf, therefore in spring; also at the equinox, and when the moon just created was full. Now the moon and sun were created on a Wednesday. The 28th of March suits all these considerations. Christ, therefore, being the Sun of Righteousness, was born on the 28th of March.

The Catholic Encyclopedia (“Christmas”) admits that the text “*De paschae computus*” (243 ce) “places Christ’s birth on 28 March, because on that day the material sun was created.” CE further discusses Church fathers and other early Christian writers who created a “rapprochement of the births of Christ and the sun....” Early Christian writers who marveled at the “fact* that Christ and the sun were “providentially* born on the same day included Cyprian and Chrysostom. Tertullian, in the third century, was compelled to remark that Pagans believed Christians to be sun worshippers, and, centuries later, Augustine denounced “the heretical identification of Christ with Sol.”

The discrepancies in Jesus’s birthday indicate his non-historical nature. The idea that the followers of an “historical” Jesus would have no clue as to when he was born is ridiculous, particularly in consideration of how significant birthdays were to Jewish mothers.

The birthdates of the most famous godmen are thus not “historical” and concretized but have varied, based on astronomical observations. This situation exists, of course, because these gods are not “real people* but astrotheological motifs. December 25.

The December 25th birthday of the sun god is a common motif globally, dating back at least 12,000 years as reflected in winter solstices artfully recorded in caves. “Nearly all nations,” says Doane, commemorated the birth of the god Sol to the “Queen of Heaven* and “Celestial Virgin.” The winter solstice was celebrated in countless places, from China to the Americas. The winter solstice festival in Egypt has already been mentioned several times, with the babe in a manger brought out of the sanctuary.

Ancient Greeks celebrated the birthday of Hercules and Dionysus on this date, as we have already seen Macrobius to maintain. Even the Greek father god, Zeus, was supposedly born at the winter solstice.¹⁴ The “Christmas” festival was celebrated at Athens and was called “the Lenaea,* during which time, apparently, “the death and rebirth of the harvest infant Dionysus were similarly dramatized.” This Lenaea festival is depicted in an Aurignacian cave painting in Spain (34,000-23,000 Before Present), with a “young Dionysus with huge genitals,” standing naked in the middle of “nine dancing women.*¹⁵

The Greco-Syrian sun god Adonis—the “Adonai” of the Bible— was also born on December 25th, a festival “spoken of by Tertullian, Jerome, and other Fathers of the Church, who inform us that the ceremonies took place in a cave, and that the cave in which they celebrated his mysteries in Bethlehem, was that in which Christ Jesus was born.*¹⁶

Nor is the winter solstice celebration a purely “Pagan” concept, as the Jews also observed it in reference to the birth of their god, Yahweh. The “Feast of Illumination,” “Feast of Lights” or “feast of the Dedication,” occurred in winter (John 10:22-23; Josephus’s *Antiquities* XIII, 7.7) and represented the “ancient Hebrew Winter Solstice Feast.” The legend of Chanukah was created by the Talmudist authors in order “to conceal the antiquity of the feast, which was originally Jehovah’s birthday as the Sun-God.” Moreover, this solar birthday dates back to “at least as early as the time of Nehemiah (Afaccachees, /, 18).”¹⁷

For millennia Indians have celebrated the winter solstice, as a cardinal point, the new year and the birth of the sun god. In the Indian solstice celebration—a “great religious festival”—there is “rejoicing everywhere.” As in the West, the Indians “decorate their houses with garlands, and make presents to friends and relatives,” a “custom of very great antiquity.” One way the Brahman priests of Orissa have celebrated the solstice is by carrying images of “the youthful Krishna to the houses of their disciples and their patrons, to whom they present some of the red powder and tar of roses, and receive presents of money and cloth in return.”¹⁸ Thus, in India the winter solstice has been as much a major holiday as it was anywhere, which is to be expected in a land permeated with sun worship for thousands of years. Moreover, the winter solstice was called “Agnistoma,” for Agni, the sun and fire god, representing the time when the sacred fire was celebrated.¹⁹ As shown, the very ancient Agni has many germane correspondences to both Krishna and Christ.

The winter solstice festival is also called “Makara Sankranti,” a famed celebration of which is held at the holy site of Allahabad, at the confluence of Ganges and Yamuna, the river across which Vasudeva/Basudev fled with the baby Krishna. Makara refers to Capricorn, while Sankranti is the day of the sun’s passage from one zodiacal sign to the next.²⁰ The celebration’s name changes from region to region, but that it has been widespread is evident:

The festival of winter solstice, Makar Sankranti, is celebrated all over India, as 'Mahavrata' or New-Year. In Punjab the festival is called Lohadi' in Assam 'T3hogali-Bihu' in Bengal 'Nawannoh in Andhra Pradesh 'Bhoghi', in Tamil Nadu 'Pongal', and in Kerala 'Pooram'.²¹

Makara Sankranti, while a "winter solstice" celebration in honor of the sun's increasing in strength, usually occurs on the 14th of January, at the end of Pausa and beginning of Magha. Thus, it is said to occur in either Pausa or Magha. The Makara Sankranti "marks the beginning of longer days and shorter nights," which means it is truly the festival of the winter solstice; its date in January reflects that Indian astronomy/astrology is different in dating from Western astral sciences, based on calculations of the equinoctial precession. In any case, Makara Sankranti is the winter solstice celebration equivalent to Christmas; it is the "morning of the gods" or the new year.²²

The millennia-old Indian solstice festival represents the time when the sun god, in a chariot drawn by seven horses, returns to the north from the south.²³ The theme of the cart-drawn sun god likewise occurs in Persia, and the Indo-Iranian connection is highly important. As noted, Mithra is the Indian sun god Mitra, whose festival was also celebrated on December 25th. Regarding the Mithraic sacrifice and rebirth, Rev. Lundy says:

For let it be borne in mind that it was precisely at the season of this sacrifice, near the beginning of the new year, that the birth of Mithra was celebrated over all Persia and the world, in temple-caves, on the night of the 24th of December, the night of light. Even the British Druids celebrated it, and called the next day, the 25th of December, NoUagh or Noel, the day of regeneration, celebrating it with great fires on tops of their mountains. In fact, all nations, as if by common consent, at the first moment after midnight of the 24th of December, celebrated the birth of the sun-god, type among the Gentiles of Christ, the Incarnate Son of God, as the Desire of all nations and the Saviour of the world.²⁴

Lundy was thus well aware of the sun gods, whom he deemed "types of Christ," indicating Christ's solar nature as well. In the discussion of Noel ("Christmas"), a tremendous occasion, it should be kept in mind that the ancient Irish word *krishna* means "sun," such that Noel was likely said at some point in Ireland to be the birth of "the *krishna*." Concerning the winter solstice festival in Ireland, CMU relates: "The Baal-fire feast, or meeting, was a great festival in Ireland, on the 25th of December, and midsummer eve. Baal, or Bel, was a name of the sun all over the east."²⁵ As we have already seen, there are a number of significant correspondences between the Irish and Indian cultures, including language, as there are also among the Indian, Irish and Semitic cultures.

Despite this omnipresent "Christmas" celebration of the God Sun's birth, in the comparisons between Krishna and Christ is an assertion that has been contested for over a century: To wit, Krishna's birthday was observed on December 25th or the winter solstice. This claim is supposed to have originated with Kersey Graves, in *The World's 16 Crucified Saviors*, for which contention and several others he has been disparaged—erroneously, as it turns out. In reality, when one looks beyond the encyclopedia articles and other sanitized mainstream resources, one uncovers information that tends to verify such an assertion. In his contention concerning Krishna's birthday, Graves represented Shraavan, Sravana or Saravana as December, which is evidently where the controversy begins:

Bacchus of Egypt, Bacchus of Greece, Adonis of Greece, Krishna of India, Chang-ti of China, Christ of Chaldea, Mithra of Persia, Sakia of India, Jao Wapaul (a crucified Saviour of ancient Britain), were all born on the twenty-fifth of December, according to their respective histories. Krishna is represented to have been born at midnight on the twenty-fifth of the month of Savarana [sic], which answers to our December, and millions of his disciples celebrated his birthday by bestowment of presents to friends.²⁶

Since Graves's time, a number of other writers have made the same claim regarding the December 25th date, possibly based on his statement or not. For example:

Tammuz of Babylon, Attis of Phrygia, Horus of Egypt, Mithra of Persia, Krishna of India, Heracles of Greece and, last of all, Jesus of Nazareth are just some of the ancient man-gods whose births were celebrated on the Winter Solstice.²⁷

Graves's book was published in 1875, but by 1882 Doane was compelled to note the following, in his own detailed comparison of Krishna and Christ:

Some writers have asserted that Krishna is said to have been born on December 25th, but this is not the case. His birthday is held in July-August.²⁸

Doane asserts the Bhadra (July/August) birthday, while various Indian authorities claim it is in Sravana (August/September), on a variety of days. Thus, again there is no consensus. Unfortunately, Doane never names these writers, nor is there any indication he read Graves, although his comment could refer to Graves and others influenced by him in the years between the publication of the two men's books. However, this concept of Krishna being born at the winter solstice occurred earlier than Graves. In fact, writing in the 1830's, Godfrey Higgins makes the following statements:

John the Baptist was born on the 25th of June, the day of the solstice, so that he began to decline immediately. St. John the Evangelist, or the enlightener, or teacher of glad-tidings, was born at the same time of the year; (but, as it is said, two days

after Jesus;) and as Osiris, and Bacchus, and Cristna, and Mithra, and Horus, and many others. This winter solstice, the 25th of December, was a favourite birth-day.²⁹

Higgins's comments are obtuse, as he starts out with the summer solstice and, without clarifying, ends up at the winter. Since John the Evangelist's "feast day" is December 27th ("two days after Jesus"), we can fairly bridge Higgins's train of thought that "at the same time of the year" refers to the winter solstice. Since Krishna is included in a list of sun gods whose "known birthdays" fall on the winter solstice, and Higgins immediately follows with a comment concerning December 25th, we can presume that he meant that Krishna's birthday likewise occurred at Christmas. This assumption is confirmed in volume II of Higgins's *Anaealypsis*, wherein he says:

Osiris, Bacchus, Adonis, were all incarnate Gods: taught by the priests; despised by the philosophers; believed by the rabble. They were probably all derived from the story of Cristna born in the eighth month, which answers to our December, on a Wednesday night at midnight..³⁰

The statement that Osiris, Bacchus and Adonis were derived from Krishna cannot be validated, as there remains a debate as to which of these various gods and cultures came first, with Osiris way ahead of the field per tradition, literature and archaeology. Since the name Krishna means "black," and Osiris is the "black sun," as must also be Krishna, it may be that at some point Osiris's Indian counterpart Iswara was described by the epithet "black" or krishna. Obviously, in the west the "eighth month" is August, not December; however, the Indian new year began on different days in different eras and places, often on one of the cardinal days. The ancient Indian new year at the winter solstice, celebrated on January 14th, would yield the eighth month as August/September, or Sravana. The start of the year at other cardinal points would make for a different eighth month. In the south, whence comes the Dravidian Krishna/Mai/Mayon, the winter solstice is not as important as in the north. Therefore, it is possible the year started at the vernal equinox (April 13rd, per the religious calendar), yielding an eighth month date of November/ December or Margarsirsa, which may be why in the Gita Krishna is made to be that month. However, the Hindu civil new year in the modern era begins with Aries (March/April),³¹ which would make the eighth month Kartika, or Scorpio (October/ November).

The birthday variances likely also occurred because there were different calendars in use in different places and eras, e.g., lunar and solar, some of which accounted for the precession of the equinoxes, while others did not. For example, the Roman calendar established around the seventh century BCE consisted of only 10 months, comprising 304 days for the year; this calendar constitutes the reason "December" means "ten" but represents the 12th month.

In their contention regarding Krishna's birthday, it is feasible that Higgins and Graves possessed texts that have been since censored or were never published. Since both of these writers used the original work of Christian authority Sir William Jones, it is possible that they garnered their information from his *Asiatic Researches*. We have already seen that the virgin status of Devaki's mother, asserted by Jones, is correct, in spite of claims to the contrary and despite the fact that Jones revised his work to remove the motif. In reality, it is possible to extrapolate from Jones's extant writings that Krishna could be considered to have been "born" on Christmas day. Indeed, the determination of the winter solstice as Krishna's birthday likely came from the tradition regarding Vishnu's "sleep and rise," or death and rebirth, at the solstices. As Moor says: The festival of Durgotsava, and that of Huli [Holi], Sir W. Jones decided to relate to the autumnal and vernal equinoxes; and the sleep and rise of Vishnu to the solstices, (*As. es. Vol. III. Art. XII. p. 258*)...

The Huli, among the Hindus, reminds one strongly of the Saturnalia with the Romans....The Huli seems a festival in honour more especially of Krjshna.³²

The missionary Moor was an influential writer of the early 19th century; however, his principal work, the *Hindu Pantheon*, originally published in 1810, was badly mutilated in later versions, particularly the edition by Rev. Simpson, published in the late 1800's, decades after Moor's death. Simpson, a pious Christian, took it upon himself to remove entire chapters of Moor's book, as well as numerous individual pages and plates that, in Simpson's estimation, were "erroneous" or, in reality, deleterious to Christianity. In connection to this last section about Holi, in a footnote Simpson says, "The festival of Huli will be more particularly referred to under the head of Kama Deva." However, there is no discussion of Holi/Huli in the chapter on Kama, in either Simpson's edited version or the original, as, fortunately, Moor's 1810 edition was reprinted in 1999. A following chapter on "Linga-Yoni" is completely missing from Simpson's edition. The text resumes in the middle of a discussion of Indian sacrificial practices, including human. It is clear that these missing 30+ pages were not torn out but must have been omitted during the printing, although it is not possible to say if such an omission was deliberate.

In any case, Moor further explains that Holi occurs at the vernal equinox and is "one of the greatest festivals among the Hindus," with the participation of virtually every sect. In the south, Holi is sacred to Kama, the god of love, while in the north it is "peculiarly dedicated to Krishna."³³ Moor, or his postmortem editor, Simpson, also states:

According to one account Holi is the same as the female demon Putana, of whom it is related in the Vishnu and Bhagavat Puranas, and in the popular biographies of Krishna taken from them, that she attempted to destroy the baby Krishna, by giving him her poisoned nipples to suck.³⁴

Since Holi is the special (spring) festival of Krishna, but it is also the she-demon who tried to destroy him at birth, it could be suggested that Krishna's birth fell on the vernal equinox, with Holi/Putana, perhaps, playing the role of the "serpent" as in

the myths of other sun gods. In any case, Holi, especially associated with Krishna, is an astrotheological holiday, essentially the same as Easter. The vernal equinox or Easter celebration represents a “rebirth” or “resurrection” of the sun, when the day begins to be longer than the night, at which point it was said that the sun was starting to attain “manhood.” In Holi, Krishna is associated with a cardinal point; indeed, he is the vernal equinox, among other things. As already shown, he is likewise the focus of several other holidays and festivals, a number of which are solar. It is impossible to believe that Krishna would not thus also be associated with what has been widely and from very ancient times considered the most important solar holiday of all: the winter solstice. In these two celebration dates, i.e., that of the winter solstice and vernal equinox, Krishna would resemble Horus, who had his birthday annually at both these times, as did Apollo.³⁵

Furthermore, although Holi is currently celebrated at the vernal equinox, Moor says the holiday “reminds one strongly of the Saturnalia,” a Roman festival representing winter’s advent, in the week preceding the solstice. In addition is the “sleep and rise” of Vishnu at the solstices. As previously shown, Vishnu is the genius of Pausa, which is both the month and the day of the winter solstice, during which occurred his “rising”; it could thus be said that Vishnu was “born again” every year at Pausa, or Christmas, which would be sensible for a sun god. It would also be logical to submit that an incarnation of the solar Vishnu, such as Krishna, was “born” at this time, which would represent a similar relationship to that of Osiris and Horus. Concerning Vishnu and the winter solstice, in “Pre-Historic Indian Astronomy” K. Chandra Hari, mentioning Tilak’s antiquity for the Vedas (6000-4000 bce), explains the origin of the story of Vamana the dwarf:

Indra lost his sovereignty due to the prevalence of the sidereal Calendar independent of the receded solstices. This loss could be avenged only after the advent of Visnu as “Vamana* on the 12th tithi of the bright half of Bhadrapada, i.e., Sravana nakshatra, known as Hari or Visnu.... A.J. Karandikar identifies Vamana as the winter solstice, i.e., the shortest day.... Hari also states that “major characters like Rudra, Bhisma, Krsna [Krishna], Durga, etc.” can be identified astronomically, and that “much of the Puranic and Epic mythology can be satisfactorily interpreted as astronomical allegories arising out of a pre-historic astronomical tradition.” It is suggested that Vishnu’s “dwarf incarnation, Vamana, symbolizes the winter solstice, which makes sense, since such is the time when the sun is at its smallest. Since Krishna is also the Vamana dwarf, he would likewise represent the winter solstice. Furthermore, one of the 12 adityas, Yama, the Indian equivalent of Pluto or Hades, the god of death, symbolized the sun at the winter solstice. In the Gita, Krishna is made to say, “Among all those who rule I am Yama.”³⁶ Hence, Krishna is Yama, who signifies the winter solstice.

As noted, professor of Sanskrit Count Gubernatis wrote that Krishna’s birth was celebrated at the end of December; however, Robertson thinks the claim is erroneous, instead finding the midsummer birthday sensible in astronomical terms, in that Krishna is the “black Sun-God.” “It is the white Sun-God,” asserts Robertson, “who is born at Christmas.”³⁷

Nevertheless, since Krishna has also been considered the white sun god, even called “Arjuna,” it is logical to submit that at some point and in one part or another of the large nation that now constitutes India, some of its natives worshipped the birth of “Krishna” on December 25th. When critics claim that this idea is erroneous because this date is not found in any “original” ancient texts, in return we would ask where is the evidence of the December 25th birthday of Christ in the “original” Christian texts? It is not in the Bible—if future archaeologists were to rely on such texts for proof that Christians celebrated the birth of Christ on December 25th, they would certainly come up empty-handed.

The truth is that the Indians, like much of the world, have esteemed the cardinal points of the year, generally above all other times, with the exaltation of a particular solstice or equinox largely dependent on the latitude in which it was celebrated. The traditional birthdates for Krishna possess astronomical meaning and special significance for a particular sect; however, they do not approach the importance of the cardinal holidays, a fact that would reduce Krishna’s importance as well—unless, as the incarnated sun, he shares in the sacred inheritance of one of the sun’s salient days, the winter solstice. Since Vishnu the sun god was essentially the genius of the winter solstice, and his “rising,” as well as one of his incarnations, took place at that time, it is logical and reasonable to propose that the anthropomorphized sun, or Krishna, another of Vishnu’s avatars, was also deemed to have been “born* during that time, i.e., around December 25th. In Blood sacrifice is the oldest and most universal act of piety. The offering of animals, including the human animal, dates back at least twenty thousand years, and, depending on how you read the scanty archaeological evidence, arguably back to the earliest appearance of humanity.

Many religions recount the creation of man through the bloody sacrifice of a God-man—a divinity who is torn apart to sow the seeds of humanity.

Patrick Tierney, *The Highest Altar: The Story of Human Sacrifice*

[A] peculiarity noticed in some of the Irish Pre-Christian illustrations of the Crucifix is the absence of nails; the legs being bound with cords at the ankles... It is singular that the dress of one crucified figure, as worn about the loins, corresponds with that of the fabled crucified Christna.

James Bonwick, *Irish Druids and Old Irish Religions*

The orthodox depiction of Krishna’s death relates that he was shot in the foot by a hunter’s arrow while under a tree. As is true with so much in mythology, and as we have seen abundantly, there are variances in Krishna’s tale, including the account of his death. In *The Bible in India*, citing as his sources the “Bagaveda-Gita and Brahminical traditions,” French scholar and Indianist Jacolliot recounts the death of “Christna” as presciently understood by the godman, who, without his disciples, went to the Ganges to “work out stains.” After thrice plunging into the sacred river, Krishna knelt and prayed as he awaited death, which was ultimately caused by multiple arrows shot by a criminal whose offenses had been exposed by

Krishna. The executioner, named Angada, was thereafter condemned to wander the banks of the Ganges for eternity, subsisting off the dead. Jacolliot proceeds to describe Krishna's death thus:

The body of the God-man was suspended to the branches of a tree by his murderer, that it might become the prey of the vultures.

News of the death having spread, the people came in a crowd conducted by Ardjourna, the dearest disciple of Krishna, to recover his sacred remains. But the mortal frame of the Redeemer had disappeared—no doubt it had regained the celestial abodes... and the tree to which it had been attached had become suddenly covered with great red flowers and diffused around it the sweetest perfumes.¹

Jacolliot's description includes a number of arrows, instead of just one, which, along with the suspension in the tree branches, resembles the pinning of the god to a tree using multiple "nails." Krishna's subsequent disappearance has been considered an ascension. Moreover, this legend is evidently but a variant of the orthodox tale, constituting an apparently esoteric tradition recognizing Krishna's death as a "crucifixion." Indeed, as John Remsburg says in *The Christ* There is a tradition, though not to be found in the Hindoo scriptures, that Krishna, like Christ, was crucified.²

In *Bible Myths and Their Parallels in Other Religions*, Doane elaborates upon the varying legends concerning Krishna's death:

The accounts of the deaths of most of all virgin-born Saviours of whom we shall speak, are conflicting. It is stated in one place that such an one died in such a manner, and in another place we may find it stated altogether differently. Even the accounts of the death of Jesus...are conflicting...

The Vishnu Purana speaks of Krishna being shot in the foot with an arrow, and states that this was the cause of his death. Other accounts, however, state that he was suspended on a tree, or in other words, crucified.

Doane then cites M. Guigniaut's *Religion de l'Antiquite*, which states:

"The death of Krishna is very differently related. One remarkable and convincing tradition makes him perish on a tree, to which he was nailed by the stroke of an arrow."

Doane further relates that the pious Christian Rev. Lundy refers to Guigniaut's statement, translating the original French "un bois fatal" as "a cross." Doane next comments:

Although we do not think he is justified in doing this, as M. Guigniaut has distinctly stated that this "bois fatal" (which is applied to a gibbet, a cross, a scaffold, etc.) was "un arbre" (a tree), yet, he is justified in doing so on other accounts, for we find that Krishna is represented hanging on a cross, and we know that a cross was frequently called the "so cursed tree." It was an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a tree.³

To wit, the legend of Krishna's death has been interpreted to mean that he was pinned to a tree, essentially representing a crucifixion. However, it is not just tradition but artifacts that have led to the conclusion that Krishna was crucified. Indeed, there have been found in India numerous images of crucified gods, one of whom apparently is Krishna, important information not to be encountered in mainstream resources such as encyclopedias.

Moreover, it appears that Krishna is not the first Indian god depicted as crucified. Prior to him was another incarnation of Vishnu, the avatar named Wittoba or Vithoba, who has often been identified with Krishna. As Doane further relates: It is evident...that to be hung on a cross was anciently called hanging on a tree, and to be hung on a tree was called crucifixion. We may therefore conclude from this, and from what we shall now see, that Krishna was said to have been crucified.

In the earlier copies of Moor's *Hindu Pantheon*, is to be seen representations of Krishna (as Wittoba), with marks of holes in both feet, and in others, of holes in the hands. In Figures 4 and 5 of Plate 11 (Moor's work), the figures have nail-holes in both feet Plate 6 has a round hole in the side, to his collar or shirt hangs the emblem of a heart (which we often see in pictures of Christ Jesus)...

Rev. J. P. Lundy, speaking of the Christian crucifix, says:

"I object to the crucifix because it is an image, and liable to gross abuse, just as the old Hindoo crucifix was an idol." And Dr. Inman says:

"Krishna, whose history so closely resembles our Lord's, was also like him in his being crucified."⁴

Thus, we discover from some of the more erudite Christian writers, admitting against interest, that images of a Indian god crucified, with nail holes in the feet, had been discovered in India, and that this god was considered to be Krishna, as Wittoba. As we have seen, Moor's book was mutilated, with plates and an entire chapter removed, which have luckily been

restored in a recent edition of the original text. Fortunately, Higgins preserved for posterity some of Moor's statements and plates, recounting and commenting upon the missionary's remarkable discovery:

Mr. Moor describes an Avatar called Wittoba, who has his foot pierced....

This incarnation of Vishnu or CRISTNA is called Wittoba or Ballaji. He has a splendid temple erected to him at Punderpoor. Little respecting this incarnation is known. A story of him is detailed by Mr. Moor, which he observes reminds him of the doctrine of turning the unsmote cheek to an assailant. This God is represented by Moor with a hole on the top of one foot just above the toes, where the nail of a person crucified might be supposed to be placed. And, in another print, he is represented exactly in the form of a Romish crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way, with a nail-hole in the latter. There appears to be a glory over it coming from above. Generally the glory shines from the figure. It has a pointed Parthian coronet instead of a crown of thorns....5

The images provided by Moor evidently constitute representations of an Indian god, Wittoba/Krishna, in cruciform, with nail holes. The image of the godman crucified without the wood, "in space," can also be found reproduced in Lundy's book, wherein he insists that it is indeed non-Christian, uninfluenced by Christianity, representing an older tradition of a crucified god.

Affecting indifference, I inquired of my Pandit what Deva it was: he examined it attentively, and, after turning it about for some time, returned it to me, professing his ignorance of what Avatara it could immediately relate to; but supposed, by the hole in the foot, that it might be Wittoba, adding, that it was impossible to recollect the almost innumerable Avatars described in the Puranas.

The subject of plate 98 is evidently the crucifixion; and, by the style of workmanship, is clearly of European origin, as is proved also by its being in duplicate. These crucifixes have been introduced into India, I suppose, by Christian missionaries, and are, perhaps, used in Popish churches and societies...9

Moor thus claimed the image was originally Christian, introduced into India. Higgins—whom Rev. Taylor calls a "sincere Christian"—did not concur with Moor's conclusions that the crucifix image is of "European origin," although it is somewhat different in style from typical Indian art. Higgins's arguments include that the halo is not surrounding the figure as in Western images but emanates from above. Also, the figure is wearing a "pointed Parthian coronet* instead of a crown of thorns. Higgins then remarks, "I apprehend this is totally unusual in our crucifixes." The magistrate Higgins continues with his analysis by reminding that all avatars or incarnations of Vishnu "are painted with Ethiopian or Parthian coronets," and that in Moor's book Wittoba "is thus painted," while Christ is "never described with the Coronet." "This proves," says he, "that the figure described in Moor's Pantheon is not a Portuguese Crucifix." Higgins continues:

...The crucified body without the cross of wood reminds me that some of the ancient sects of heretics held Jesus to have been crucified in the clouds....

I very much suspect that it is from some story unknown, or kept out of sight, relating to this Avatar [Wittoba], that the ancient heretics alluded to before obtained their tradition of Jesus having been crucified in the clouds.... I therefore think it must remain a Wittoba....

...I repeat, I cannot help suspecting, that it is from this Avatar of Cristna that the sect of Christian heretics got their Christ crucified in the clouds.10

Overall, the image is more European than Indian in style; however, the insight about the Parthian coronet is interesting, as it was also asserted by Sir Jones that all Vishnu avatars, of which Krishna was one, possess such headdresses.

Nevertheless, Robertson argues that the particular crucifixion in question is Christ, not Wittoba or Krishna. Yet, he is certain that there were depictions of crucified gods in India before the common era: "[In] Nepal it was customary in the month of August to raise in honour of the God Indra cruces amictas abrotono, crosses wreathed with abrotonus, and to represent him as crucified, and bearing the sign Telech on a forehead, hands, and feet."11

Rev. Lundy also contended, no doubt reluctantly, that the Indian god "crucified in the clouds" was pre-Christian. Regarding this "crucified man in space," the good reverend remarks:

There is a most extraordinary plate, illustrative of the whole subject, which representation I believe to be anterior to Christianity. (See Fig. 72.) It is copied from Moor's Hindu Pantheon, not as a curiosity, but as a most singular monument of the crucifixion. I do not venture to give it a name, other than that of a crucifixion in space. It looks like a Christian crucifix in many respects, and in some others it does not. The drawing, the attitude, and the nail-marks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's Second God [Republic, c. II, p. 52. Spens' Trans.] who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered, have his eyes burnt out; and lastly, having suffered all manner of evils, would

be crucified? Plato learned his theology in Egypt and the East, and must have known of the crucifixion of Krishna, Buddha, Mithra, etc. At any rate, the religion of India had its mythical crucified victim long anterior to Christianity, as a type of the real one, and I am inclined to think that we have it in this remarkable plate....¹²

Lundy's decisive assertions regarding the crucifixion of Indian gods, as well as the "mythical crucified victim long anterior to Christianity, as a type of the real one," are more than noteworthy. Throughout his book, Lundy strains himself with this "type or argument, because he simply cannot deny—and maintain his honesty and integrity—that there were numerous correspondences between pre-Christian Paganism and Christianity. In his extensive defense of Christianity, Lundy—a more reverent Christian could not be found—repeatedly acknowledges that virtually every salient point of Christianity existed in earlier "Pagan" religions:

The ancient Christian monuments...reveal so many obvious adaptations from the Pagan mythology and art, that it became necessary for me to investigate anew the Pagan symbolism: and this will account for the frequent comparisons...and the parallels drawn between Christianity and Paganism. Many of the Pagan symbols, therefore, are necessarily used in this work—such, for instance, as seem to be types of Christian verities, like Agni, Krishna, Mithra, Horus, Apollo, and Orpheus. Hence I have drawn largely from the most ancient Pagan religions of India, Chaldea, Persia, Egypt, Greece, and Rome, and somewhat from the old Aztec religion of Mexico. These religions were all, indeed, systems of idolatry, perversions and corruptions of the one primeval truth as held by such patriarchs as Abraham and Job; and yet these religions contained germs of this truth which it became the province of Christianity to develop and embody in a purer system for the good of mankind.

It is a most singular and astonishing fact sought to be developed in this work, that the Christian faith, as embodied in the Apostles' Creed, finds its parallel, or dimly foreshadowed counterpart, article by article, in the different systems of Paganism here brought under review. No one can be more astonished at this than the author himself. It reveals a unity of religion, and shows that the faith of mankind has been essentially one and the same in all ages. It furthermore points to but one Source and Author. Religion, therefore, is no cunningly devised fable of Priest-craft, but it is rather the abiding conviction of all mankind, as given by man's Maker.¹³

With this type of reasoning, and with tremendous prejudice, Lundy tries to make a distinction between Paganism and Christianity, while admitting that Christianity "borrowed" from Paganism. Unlike modern apologists, who seem quite unaware of the erudite works of Lundy and so many other leading Christians of the past two to three centuries, Lundy does not honestly dare to deny that Christianity is founded upon Paganism. Yet, he claims that the former is superior because it represents "religion," while the latter is "mythology," as well as "perversion" and "corruption" of biblical "truths." In his sophistic argumentation, Lundy cites the cases of primitive peoples:

Two illustrations, in what is called savage life, may serve to express more clearly the difference between mythology and religion. Paul Macroy informs...that the Mesaya Indians of the river Japura, cannibals out of revenge, eating only their hereditary enemies, the Miranhas, but whose last cannibal war-feast was held in 1846, and who have only mathematical capacity enough to count as far as three, have yet a well-defined religion, consisting in the belief of a Supreme Being, the Creator and Moving Power of the universe, whom they fear to name, and whose attributes are power, intelligence and love...¹⁴

Lundy goes on to compare unfavorably another primitive "savage" tribe, the Yuracares, who "neither adore nor respect any deity, and yet are more superstitious than all their neighbours." Nevertheless, as Lundy explains, the Yuracares do possess a variety of gods. Now, as this learned Christian is certainly not unintelligent, it cannot be suggested that he himself could not see the paradox in his various statements; yet, again, he exerts every effort in creating a difference between mythology and "true religion," without much success. Also, it is somewhat ironic that "criminal and his cross," which may signify a denial of Jesus being a "criminal," rather than that Christianity did not then possess the tradition of a god crucified. Nevertheless, Felix asserted that the Pagans did so venerate the crucifix, which verifies that the image of a crucified man or god existed among the pre-Christians:

Chapter XXIX.-Argument: Nor is It More True that a Man Fastened to a Cross on Account of His Crimes is Worshipped by Christians, for They Believe Not Only that He Was Innocent, But with Reason that He Was God....

...in that you attribute to our religion the worship of a criminal and his cross, you wander far from the neighbourhood of the truth.. Crosses, moreover, we neither worship nor wish for. You, indeed, who consecrate gods of wood, adore wooden crosses perhaps as parts of your gods. For your very standards, as well as your banners; and flags of your camp, what else are they but crosses gilded and adorned? Your victorious trophies not only imitate the appearance of a simple cross, but also that of a man affixed to it. We assuredly see the sign of a cross, naturally, in the ship when it is carried along with swelling sails, when it glides forward with expanded oars; and when the military yoke is lifted up, it is the sign of a cross; and when a man adores God with a pure mind, with hands outstretched. Thus the sign of the cross either is sustained by a natural reason, or your own religion is formed with respect to it.⁴⁶

Again, Christian writer Felix, in the 3rd century, takes umbrage at the notion that Christians worshipped a "criminal and his cross," and retorts that the Pagans' own "victorious trophies not only imitate the appearance of a simple cross, but also that of a man affixed to it."

Another early Christian authority, Tertullian (Apol., XVI; Ad. Nationes, XII), likewise confirms the Pagan cross and crucifix, in his response to the charges that Christians adored the cross.⁴⁷ In The Apology, Tertullian writes:

...Then, if any of you think we render superstitious adoration to the cross, in that adoration he is sharer with us. If you offer homage to a piece of wood at all, it matters little what it is like when the substance is the same: it is of no consequence the form, if you have the very body of the god. And yet how far does the Athenian Pallas differ from the stock of the cross, or the Pharian Ceres as she is put up uncarved to sale, a mere rough stake and piece of shapeless wood? Every stake fixed in an upright position is a portion of the cross; we render our adoration, if you will have it so, to a god entire and complete. We have shown before that your deities are derived from shapes modelled from the cross. But you also worship victories, for in your trophies the cross is the heart of the trophy. The camp religion of the Romans is all through a worship of the standards, a setting the standards above all gods. Well, as those images decking out the standards are ornaments of crosses. All those hangings of your standards and banners are robes of crosses. I praise your zeal: you would not consecrate crosses unclothed and unadorned. Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt has originated from our being known to turn to the east in prayer. But you, many of you, also under pretence sometimes of worshipping the heavenly bodies, move your lips in the direction of the sunrise.... But lately a new edition of our god has been given to the world in that great city: it originated with a certain vile man who was wont to hire himself out to cheat the wild beasts, and who exhibited a picture with this inscription: The God of the Christians, born of an ass. He had the ears of an ass, was hooped in one foot, carried a book, and wore a toga. Both the name and the figure gave us amusement.⁴⁸

In this pithy paragraph, Tertullian has given an interesting picture of the Pagan impression of Christianity in the 3rd century, as well as an acknowledgement of the Pagan reverence of the cross and cruciform or crucifix. This Christian writer must also address the allegation that Christians worship the sun, thus admitting that non-Christians perceived the solar orb to be the object of Christian adoration, an assertion, therefore, that has existed essentially from the beginning of the Christian era and that has been made countless times since. Furthermore, Tertullian raises the issue of Christians being accused of worshipping an ass, not as blasphemous a notion as it may appear, since the ass-headed god was popular in Egypt as Set or Seth. In the “quarters of the imperial pages” of Rome was an image of a crucified ass-headed god.⁴⁹ Also, “the legend that the Jews worshipped an ass-headed God doubtless derives from the fact that the Samaritan God Tartak (2 Kings 17:31) was so figured.”

As the Catholic Encyclopedia points out, Christ was not represented as crucified in iconography until the 6th-7th centuries CE. CE further relates that even though (according to legend) the Emperor Constantine supposedly instituted the “outline of the ‘chrisme,’ i.e., the “Greek monogram of Christ,” chi-rho, the image of Christ crucified was at that time “a Christian emblem...as yet practically unknown.”⁵¹ The “chi-rho* (X+P) itself resembles a human cruciform, as CE implies, and examples of it may be found in ancient mason’s marks, such as at the palace of Phaestos on Crete, dating from the third millennium BCE.

Regarding the archaeological record, Lundy, an expert on early Christian monuments, concurs that the crucifix in Christianity is a late artistic development: “In the earliest monuments there is no scene of the Crucifixion.... Neither the Crucifixion, nor any of the scenes of the Passion, was ever represented; nor the day of judgment, nor were the sufferings of the lost.”⁵²

Nevertheless, CE maintained that a “very important monument” dating to the early third century depicts the crucifixion “openly.” This image—the one of the ass-headed god, mentioned by Tertullian—is Pagan-made, apparently to ridicule the Christian religion. This graffito, discovered on a beam “in the Pedagogium on the Palatine,” depicts a man with an ass’s head, wearing a loincloth and affixed to a crux immissa or “regular Latin cross.” Near the crucified ass-man is another man “in an attitude of prayer,” underneath whom it is written “Alexander adores God.” This image, housed in the Kircherian Museum in Rome, “is but an impious caricature in mockery of the Christian Alexamenos,” drawn, concludes the CE, “by one of his pagan comrades” in the Pedagogium. CE claims this crucifixion scene is relevant in that it shows that Christians “used the crucifix in their private devotions, at least as early as the third century.”

If this ass-headed god is not Christ, it is another god, centuries before Christ himself was ever pictured as crucified, which would explain the Catholic Encyclopedia’s insistence on making it a mockery of Christ himself. Lundy claims that this image is in reality the Egyptian god Anubis, although Anubis’s original head was that of a jackal. Anubis, the “forerunner” of Osiris, is the “personification of the summer solstice,”⁵³ equivalent to John the Baptist, and he is indeed depicted in cruciform. The debate over whether or not the Pedagogium image represents him, Christ or the Egyptian god Set/Seth is inconclusive,⁵⁴ and it must be kept in mind that there was a Gnostic Christian group called Sethians, who may well have worshipped the ass-headed god. In reality, both sides of the twin-faced god—Horus and Set, in this case—have been depicted as crucified. In this regard, Doane asserted that the Romans’ “man on a cross” referred to by Tertullian was the ‘crucified Sol, whose birthday they annually celebrated on the 25th of December...’⁵⁵ It is interesting that the sun god Sol is portrayed with a crown of seven rays, the same number found on the Parthian coronet of the Indian god “crucified in space,” and it is likely that this latter image is a depiction of the sun god and solar logos. That the Roman crucifix portrayed the sun god is also asserted by Evans:

(64/63 bce-c. 23 ce) reported that sacrificial victims among the Albanians and the Cypriots were lanced in the side by a priest, the Albanian victim being first anointed with oil, rituals that also found their way into Christianity.

Regarding these rituals and symbols, Bonwick observes that “not only the Cross, but the Crucifixion, was a sacred symbol many hundreds of years before the birth of Jesus...” “Mithras, as the Sun,” he continues, “is represented as crucified at the winter solstice. Vishnu, Buddha, and Indra were, also, said to have been crucified on the cross. The Scandinavians had a crucifixion of the sun ceremony on the shortest of the days.”⁷⁷

Moving to the Levant and the area in which Christianity was fomented, the Persian king Cyrus, called the “Anointed” or Christos in the Old Testament and whose real name was Koresh, similar to Krishna and meaning “sun,” was depicted as crucified in one of the several accounts of his death, as related by Herodotus (6th century bce).⁷⁸

In reality, the dying-and-rising savior god motif was popular in the pre-Christian era in the very places where the later dying-and-rising savior Jesus made his appearance, a fact admitted by the Catholic Encyclopedia, in its entry under “Paganism”:

Nature worship generally, and Agrarian in particular, were unable to fulfill the promise they appeared to make. The latter was to a large extent responsible for the Tammuz cult of Babylon, with which the worships of Adonis and Attis, and even of Dionysus, are so unmistakably allied. Much might have been hoped from these religions with their yearly festival of the dying and rising god...

The Syrian sun and fertility god Attis was annually hung on such a tree, dying and rising on March 24th and 25th, an “Easter celebration” that occurred at Rome as well. The March dates were later applied to the Passion and Resurrection of Christ: “Thus,” says Sir Frazier, “the tradition which placed the death of Christ on the twenty-fifth of March was ancient and deeply rooted. It is all the more remarkable because astronomical considerations prove that it can have had no historical foundation....” This “coincidence” between the deaths and resurrections of Christ and the older Attis was not lost on early Christians, whom it distressed and caused to use the old, dishonest “devil got there first” inanity.⁷⁹

The rites of the “crucified Adonis,” the dying and rising savior god, were also celebrated in Syria at Easter time. As Frazer states:

When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which, as we have seen reason to believe, was celebrated in Syria at the same season.⁸⁰ The Syrian god Tammuz, worshipped also by Israelites and Jews (Ezek. 8:14), was crucified around 1160 BCE, says Graves, who asserted that Higgins related this story, and that Julius Firmicus wrote about Tammuz (Thammuz) “rising from the dead for the salvation of the world.” Titcomb recounts the same information regarding Tammuz, as well as others, giving the solar meaning of this pervasive mythical motif:

The crucified Iao (“Divine Love” personified) is the crucified Adonis, or Tammuz (the Jewish Adonai), the Sun, who was put to death by the wild boar of Aries—one of the twelve signs of the zodiac. The crucifixion of “Divine Love” is often found among the Greeks. Hera or Juno, according to the Iliad, was bound with fetters and suspended in space, between heaven and earth. Ixion, Prometheus, and Apollo of Miletus were all crucified.⁸¹

Interestingly, Tammuz was represented by a tau (T) or cross. In *History of the Cross: The Pagan Origin and Idolatrous Adoption and Worship of the Image* (1871), Christian minister Henry David Ward quotes “The Illustrated History of the British Empire in India” as saying, “The mystic T, the initial of Tammuz, was variously written. It was marked on the foreheads of the worshippers when they were admitted to the mysteries.”⁸² This mark was also famously made upon the heads of the initiates into the Mithraic mysteries, during their baptism. In reality, this mark of the cross upon the forehead was common among a number of pre-Christian peoples, including the Persians and Hebrews. In the end, traditions and images of crosses and crucified gods existed abundantly not only in the Pagan world at large but also in the Israelite/Jewish world, and in the very areas in which Christianity was created. The “crucifix-style cross” was an ancient Egyptian symbol that meant “savior,” i.e., Joshua in the Hebrew or Jesus in the Greek.⁸³ In other words, the cross was already associated with “Jesus” long before the Christian era.

Plato's Second God

In addition to the cross and crucifix images being sacred prior to the Christian era, the “crucifixion in the clouds” of the early Christian “heretics” is a pre-Christian Platonic concept, representing the “Second God,” who was mystically “crucified” in the lowest of the seven heavens. The Platonic God was “Absolute Being,” wholly separate from the rest of creation and only accessible through an intermediary, i.e., his Second God, the “Word” or Logos. This Logos “revealed God” and was the “emanation” by which humans could know the Supreme Being, often required a sacred king, whose death, it was believed, would propitiate a god and ensure good fortune and fecundity. During a national crisis, it was deemed necessary for the king to sacrifice his own son or sons, “to die for the whole people,” for the same reason.¹²¹ In the ancient Semitic sacred-king sacrifice, which was the same as the Passion of Christ but which preceded Christianity by centuries and

millennia, the proxy of the god was first anointed as king and high priest. Next, he was clothed in a purple cloak and crown, and led through the streets with a scepter in his hand. The crowd adored him, and then he was stripped and scourged. Finally, in the third hour, he was killed, often by being hung on a tree and stabbed, with his blood collected and sprinkled upon the congregation in order to ensure their future fertility and fecundity. At that point, the faithful crowd ritually cried, "His blood be upon us and our children!" (Mt. 27:25) After the sacrificial victim's death, the women mourned, wailed and tore their hair at their loss, and his body was eventually removed at sunset, buried in a sepulcher and covered with a stone. Adonis and Tammuz are two of the pre-Christian Near Eastern gods in whose names were practiced such sadistic rites, echoed in the New Testament.¹²²

In more "civilized" eras and areas, the "sacred king" ritual required a condemned criminal, such as was used to appease the "ancient Semitic deity Kronos at Rhodes," as Porphyry relates. After being given wine, this criminal was paraded through the streets, to the outside of the city, where he was executed. In the case of "king" Kronos, the victim was likely a proxy either for Kronos himself or for his "only begotten son," leoud, a name that actually means "only begotten." In the myth, Kronos first dresses leoud in royal robes and then sacrifices him upon an altar.¹²³ As reported by Philo of Byblus (1st cent. ce), in their own human sacrifices the ancient Jews practiced much the same scapegoat ritual. Interestingly, Kronos, "whom the Phoenicians call Israel,⁹ and who is the father of "the only begotten son," is also Moloch, the "king" and burning aspect of the sun, a god to whom sacrificial victims were immolated, including by the Israelites. Another pre-Christian example of a Semitic scapegoat, provided by both Herodotus and Diodorus Siculus, exists in the legend that King Cyrus—the Messiah/Anointed ("Christos") of biblical Jews—himself was a victim of the sacred king sacrifice or "crucifixion."

These sacrifices were actual, physical events that took place at a nauseating rate. The facts that a principal motivation of the Christian creators was to produce a "once-for-all" sacrifice, and that this grotesque and pitiful act is central to the supposedly revealed religion, demonstrate how pervasive and important was this practice. The sacrificial ritual was, in reality, a core tenet in numerous religions around the globe for millennia, including those of "inferior" and "barbaric" cultures. The sacrifice of Jesus, in actuality, is as barbaric as was the sacrifice by these cultures of their sacred kings. In other words, Christianity does not represent a "stunning break" from "vulgar Paganism." It is vulgar Paganism.

Frequently, the sacred victim was hung on a "fatal tree," also considered a "cross," as in the gospel myth. This part of the ritual was practiced by the Hebrews, Israelites and Jews as well. For example, the sacred king sacrifice is represented in the story of Joshua hanging the king of Ai:

And he hanged the king of Ai on a tree until evening; and at the going down of the sun Joshua commanded, and they took the body down from the tree, and cast it at the entrance of the gate of the city, and raised over it a great heap of stones, which stands there to this day. (Jos. 8:29)

The same ritual takes place when Joshua hangs the five Amorite kings (Jos. 10:26). There can be no question, knowing the propensity of the theocentric, or megalomaniacal, Israelites to make everything into a religious affair, that these hangings possessed ritualistic significance. Even the most mundane activity had its religious prescription; obviously, greater events did as well. Indeed, to be hung on a "bois fatal" or "fatal tree" in the name of the Jewish Lord was to be consecrated to him, in the same manner as in the human sacrifice practiced in numerous other cultures globally for millennia. In this regard, in *Ancient History of the God Jesus* Dujardin elaborates that the kings in the biblical book of Joshua were killed first, then "crucified" or hung on trees, from which they were removed at sunset and buried beneath stones. He then states that this "mode of crucifixion" doubtlessly "represents the survival of a sacrificial custom," an expiatory sacrifice, as were from the earliest times "all criminal executions." Dujardin continues:

Lastly, the legal provision, in stating that the crucified was "accursed of God," testifies that in ancient times the victim was consecrated to the God, for we know that in primitive times cursing was equivalent to consecration. The punishment of crucifixion flourished among the Persians, Egyptians and Carthaginians; the Asmonean princes made a horrible custom of it, and the Romans adopted it. The punishment of crucifixion differed essentially from sacrificial crucifixion in that sacrificial crucifixion, at least in Palestine, was practised after death, while in the penal the living man was crucified.¹³⁴

The story of Joshua in general relates the sacrifice to Yahweh of thousands of humans by the Israelites, as the latter are depicted slaughtering their way through Canaan:

Then they utterly destroyed all in the city, both men and women, young and old, oxen, sheep, asses, with the edge of the sword. (Jos. 6:21)

When Joshua and the men of Israel had finished slaying them with a very great slaughter, until they were wiped out... (Jos. 10:20)

So Joshua defeated the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. (Jos. 10:40) And Joshua turned back at that time, and took Hazor... And they put to the sword all who were in it, utterly destroying them; there was none left that breathed, and he burned Hazor with fire. And all the cities of those kings, and all their kings, Joshua took, and smote them with the edge of the sword, utterly destroying them, as Moses the servant of the Lord had commanded.... And all the spoil of these cities and the cattle, the people of Israel took for their booty; but every man they

smote with the edge of the sword, until they had destroyed them, and they did not leave any that breathed. (Jos. 11:10-15) And so on, ad nauseam. The Jewish hanging ritual continued at least into the second century bce, when the Hasmonean/Maccabean king Alexander Jannaeus allegedly hung 800 Pharisees on trees or “crosses.” “Crucifixion” or tree hanging thus existed in the Levantine world centuries before the time of the Romans.

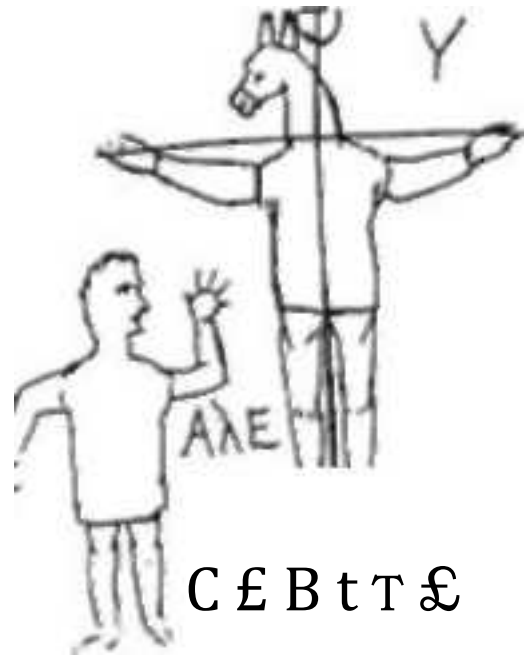
The most well known account of biblical human sacrifice is that of our Lord and Savior Jesus Christ. Jesus himself is depicted in the book of Acts both as crucified (2:23) and hung on a tree (5:30). At Galatians 3:13, Paul also refers to Christ as being hung on a tree:

Christ has redeemed us from the curse of the law, having become a curse for us—for it is written, “Cursed be every one who hangs on a tree”...

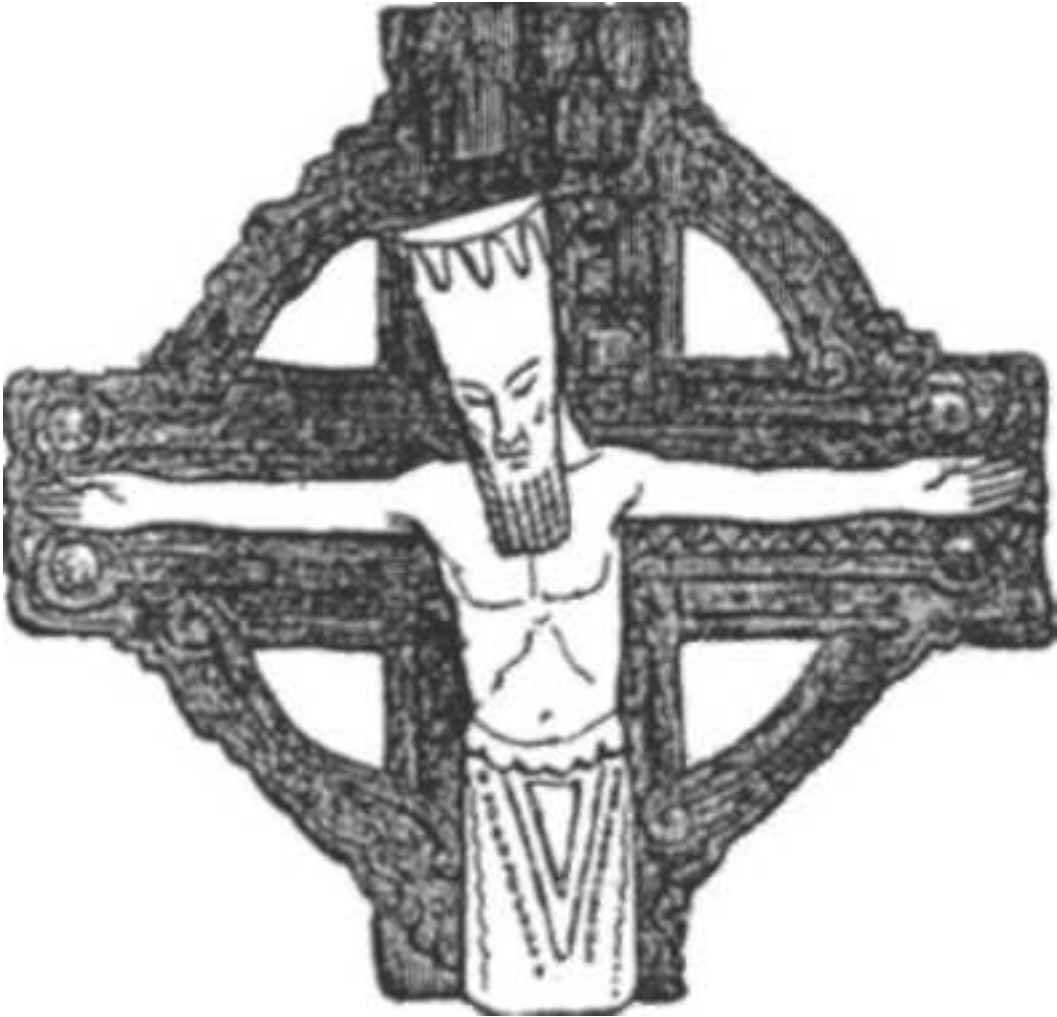
Jesus’s death is an expiatory sacred king sacrifice, not the punishment of a criminal. To reiterate, Christ is an archetypical, sacred-king human sacrifice, the most famous example of such in the world. Nevertheless, Jesus could also be considered a “criminal” since criminals were often used as proxies for the sacred king, which is evidently the source of the gospel story of Jesus Barabbas. Because of the propagation of the Christ fable, with the conditioning that it is somehow a wonderful story, this primitive and bloody “mystery” still mesmerizes the atavistic years b.c., and five other authorities make it above 800 years b.c.”⁹



Egyptian God Anubis, "Guardian of the Dead," in cruciform. (Lundy)



Ass-headed God crucified, possibly Christ, Set or Anubis.



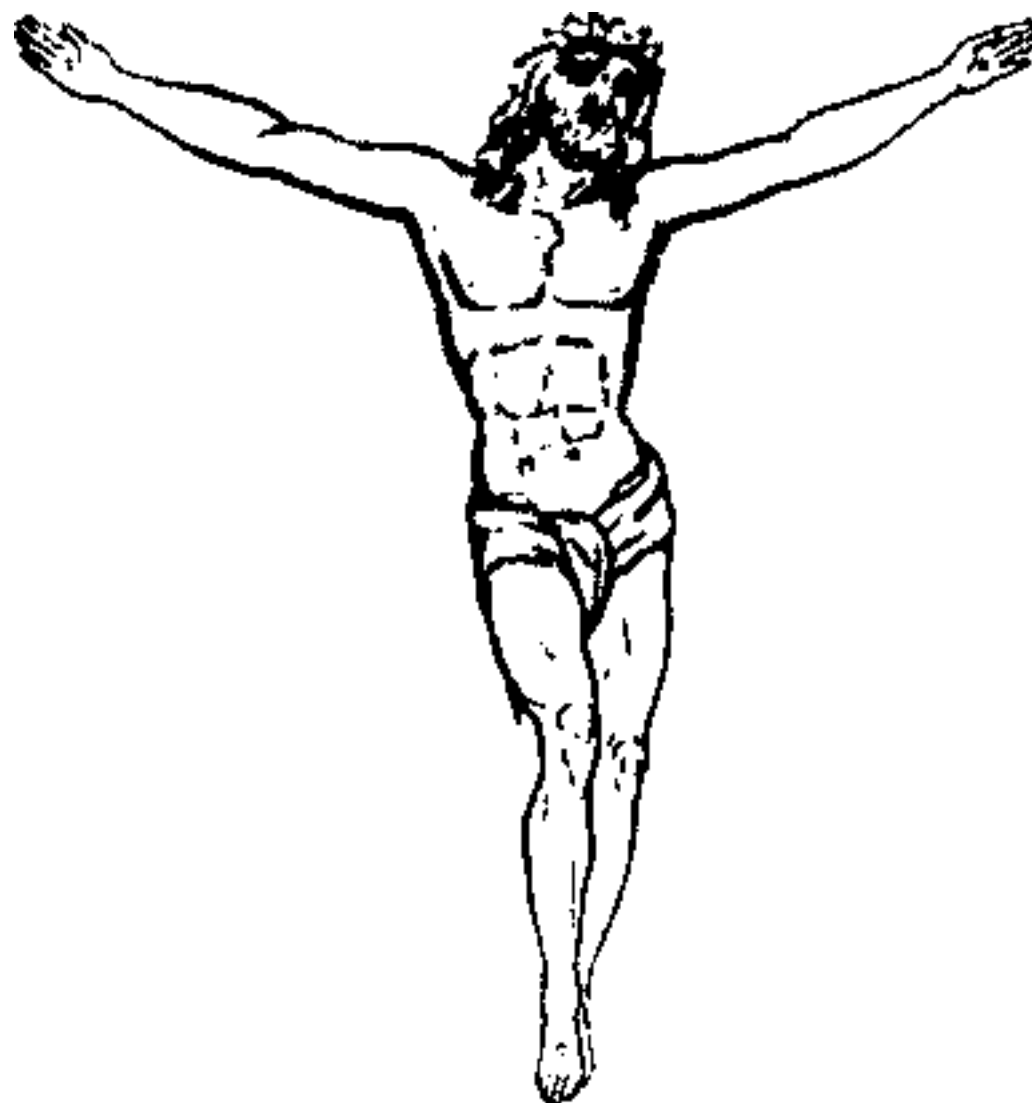
Irish crucifix with non-Christian headdress and garments. (Lundy)



Crucifix of Orpheus,
3rd century ce. (Freke and
Gandy)



Crucifixion of Quetzalcoatl Codex Borgianus.
(Kingsborough)



Crucifix of Wittoba/Balaji/Krishna
(Moor)



Minoan "lord of the wild
beasts" in cruciform.

(Kerenyi)



Nubian God in cruciform.

(O'Brien)



"Lady Bird" in
cruciform, 4th
millennium BCE.

(Gadon)



"Cypriot Crucifix"

(Lundy)

Moreover, in Asiatic Researches Sir Jones relates that the Arab traveler Abul Fazel placed Buddha “in the 1366th year before that of our Saviour,” while the Chinese put the birth of Buddha, or Fo, the “son of Maya,” in 1036 or 1027 bce.¹⁰ The Catholic missionary Georgius/Giorgi reported that the Tibetans claimed Buddha’s birth occurred in the year 959 bce.¹¹ Basing his estimations on the Chronology of the Hindus, Jones himself set the birth of Buddha, “or the ninth great avatar of Vishnu,” in 1014 bce, while Krishna, the “Indian Apollo,” he established more than 1200 years before the common era.¹² In a subsequent volume, Jones recounts that the French scholar Bailly placed Buddha’s birth at 1031, and apparently retracts his own early dating:

...M. Bailly, with some hesitation, places him 1031 years before it, but inclines to think him far more ancient, confounding him, as I have done in a former tract, with the first Budha, or Mercury, whom the Goths called Woden...¹³

As we shall see, the “confounding” of “the first Budha” Jones mentions is both common and warranted, although it positively vexed Max Muller, who in a brief dismissal insisted that “Buddha...is not a mythological, but a personal and historical character* and that there was no connection between the Indian Mercury/Budha and the sage Buddha, among other “false analogies.*¹⁴ In any event, Count Volney averred that “the Buddha* was born around 2000 bce, and Higgins claimed he was the avatar of the Taurean Age, beginning around 4400 bce.

As concerns Buddha’s death, the Ceylonese/Singhalese or Sri Lankan account puts it at 543 bce, while the chronology of the Greeks, based on the king “Sandracypus,” “Sandracottos* or “Chandragupta,” places it at 477 bce. According to Inman, the date of Buddha’s death or nirvana in Chinese accounts is circa 770 bce.

Bell adds to the confusion, relating the claim that “Buddha” or “Buddu” was born around 40 ce. However, this legend may have been created by missionaries bent on making “Buddu” a Christian, specifically the apostle Thomas:

BUDDU, an idol of the inhabitants of Ceylon.—He is represented of gigantic stature, and is said to have lived a holy and penitent life. The inhabitants reckon their years from the time of his decease, and as that agrees with the fortieth of the Christian era, most the Jesuits are of the opinion that he was the apostle St. Thomas... It is, however, much more probable that Buddu was a native of China, and perhaps the same as the Chinese Fo.... It is the province of Buddu to watch over and protect the souls of men, to be with them in this life, and to support them when dying; and the Ceylonese are of opinion the world can never be destroyed while the image of Buddu is preserved in his temple.¹⁵

As Prof. Wilson discerned, the lack of consensus bespeaks the mythical and unhistorical nature of “the Buddha.” Recounting Wilson’s arguments, Rev. Simpson gives other reasons to suspect that Buddha is mythical:

“The tribe of Sakiya, from which the sage sprung is not mentioned in Hindu writings as a distinct people. The names introduced into the narrative are all symbolical. Buddha’s father was Suddhodana; he whose food is pure. His mother’s name is Maya or Mayadevi, ‘illusion, divine delusion;’ as a prince, he was called Siddhartha, lie, by whom the end is accomplished’ and T3uddha* signifies Tie, by whom all is known.”*¹⁶

Simpson also explains at least some of these dating discrepancies as a “back-reckoning” from a particular historical event of the various nations into which Buddhism spread.

As demonstrated, neither the story itself nor the sixth century date for the life of Buddha is conclusive, and we are left with a lack of historicity in the tale. It must be emphasized that, when discussing the legends of ancient gods, godmen and heroes, we are generally dealing with myths that change constantly in order to incorporate new information, adapt to a specific era, or reflect a particular culture. It should also be kept in mind that information is suppressed and expunged, for a variety of reasons and agendas.

At the beginning of the chapter on “Buddha and Buddhism” in the edited version of Moor’s Hindu Pantheon, Rev. Simpson states that he has taken it upon himself to remove Moor’s entire original chapter and substitute his own “biography.” In his own chapter on Buddhism in Moor’s book, Simpson remarks:

It is but right that I should assign some reason for substituting a chapter of my own for the lengthened observations of Moor upon Buddha and Buddhism. That portion of the “Hindu Pantheon” is marked with defects common to the writers of that period.

“We may next advert* says Professor Wilson, “to the strange theories which were gravely advanced, by men of highest repute in Europe for erudition and sagacity, from the middle to the end of the last century, respecting the origin and character of Buddha. Deeply interested by the accounts which were transmitted to Europe by the missionaries of the Romish church, who penetrated to Thibet, Japan, and China, as well as other travellers to those countries, the members of

the French Academy especially set to work to establish coincidences the most improbable, and identified Buddha with a variety of personages, imaginary or real, with whom no possible congruity existed; thus it was attempted to show that Buddha was the same as the Toth or Hermes of the Egyptians—the Turm of the Etruscans; that he was Mercury, Zoroaster, Pythagoras; the Woden or Odin of the Scandinavians; Manes, the author of the Manichaeian heresy; and even the divine author of Christianity.¹⁷

In Simpson's comments we possess an extraordinary admission of tampering with the work of an author decades after his death. Simpson's reason for mutilating the work of the long-dead scholar is that it contained "defects." Considering what else Moor's book originally contained, such as the Wittoba/Krishna crucifix image, it is not surprising that a Christian minister would find "defects," such that he would need to remove an entire chapter. It is impossible to imagine that someone as scholarly and thorough—and reluctant, as a devout Christian—as Moor would make such a mess of Buddhism that nothing of value could be found in his chapter on the subject.

After mutilating Moor's work, Simpson provides a synopsis of the author's original chapter on Buddha:

...An inscription 800 years old is inserted at length in which Buddha is identified with Brahma, Vishnu and Siva, and the mystic formulae of Hinduism are intermingled with the doctrines of Gautama. Major Mahony's work on Ceylon and the Edinburgh Review furnish illustrations that Buddha was Vishnu and perhaps Krishna. Another long inscription is then inserted in which Buddha appears to be identified with Rama.¹⁸

In other words, Moor and others had evinced that Buddha was Vishnu and "perhaps Krishna," as well as being identified with Rama, the seventh incarnation of Vishnu, just prior to Krishna.

It is evident from the Jones and Moor scandals that "primary sources" are difficult to procure because they have been edited by the censorship machine that was confined for centuries to elite religionists. In reality, Moor's original chapter on Buddhism reflects his usual caution and erudition, rather than Simpson's erroneous claim that it is "marked with defects." In contrast, instead of providing us with a more enlightening account, Simpson's chapter on Buddhism is sanitized and whitewashed.

Moreover, it is odd that Prof. Wilson, understanding Buddha to be a myth, would object to the "confounding" of the godman with other myths and gods. Regarding Wilson's comments concerning "strange theories" gravely put forth, the fact is that the history of religion constitutes a confusion of myths and legends, along with "perilous innovations." There is a reason for this "confusion," and Wilson's assertion is not true that all these travelers, writers and scholars were so thoroughly mistaken in their identification of Buddha with Thoth, Mercury, Hermes.

When Buddha was buried, the coverings of his body unrolled themselves, the lid of his coffin was opened by supernatural powers, and he ascended bodily to the celestial regions.⁷⁴

The resemblances to the Christ myth include the transfiguration, the earthquake upon death, the descent into hell, the burial shroud and the ascension. For the most part, Titcomb's synopsis of Buddha's life and death reflects the mainstream, orthodox tale. One exception is the assertion that Buddha "ascended bodily" after his death, a claim not without merit, as shall be seen. In any case, those who know the gospel story and the canonical Acts of the Apostles in depth, as well as the apocryphal Christian texts and legends recounted over the centuries, will recognize numerous elements in the Buddha tale that correspond to the Christ myth. In *Bible Myths and Their Parallels in Other Religions*, Doane goes into even greater detail as to these many resemblances.

In *The Christ Myth*, John Jackson relates other important details of the Buddha myth, some of which also are "esoteric," i.e., not found in the orthodox story:

The close parallels between the life-stories of Buddha and Christ are just as remarkable as those between Krishna and Christ. Buddha was born of a virgin named Maya, or Mary. His birthday was celebrated on December 25. He was visited by wise men who acknowledged his divinity. The life of Buddha was sought by King Bimbisara, who feared that some day the child would endanger his throne. At the age of twelve, Buddha excelled the learned men of the temple in knowledge and wisdom. His ancestry was traced back to Maha Sammata, the first monarch in the world. (Jesus' ancestry is traced back to Adam, the first man in the world.) Buddha was transfigured on a mountain top. His form was illumined by an aura of bright light. (Jesus was likewise transfigured on a mountain top. "And his face did shine as the sun, and his raiment was white as the light.") After the completion of his earthly mission, Buddha ascended bodily to the celestial realms.⁷⁵

The motifs of Jackson's synopsis not emphasized or mentioned in the orthodox tale are the virginity of Buddha's mother and his December 25th birthdate, both of which claims are judicious, however, as was the case in the Krishna myth. Also, like Titcomb, Jackson asserts that Buddha "ascended bodily."

The profuse correspondences between Buddhism and Christianity were noticed numerous times over the centuries by

Jesuits and other missionaries who traveled to the East, including the clergy of the Portuguese, who invaded India in the 15th century. As Christian lawyer O'Brien relates in *The Round Towers of Ireland or The Mysteries of Freemasonry, of Sabaism, and of Budhism*:

...the conformity...between the Christian and the Budhist religion was so great, that the Christians, who rounded the Cape of Good Hope with Vasco da Gama, performed their devotions in an Indian temple, on the shores of Hindostan! Nay, "in many parts of the Peninsula," says Asiatic Researches, "Christians are called, and considered as followers of Buddha, and their divine legislator, whom they confound with the apostle of India [St. Thomas], is declared to be a form of Buddha, both by the followers of Brahma and those of Siva..."⁷⁶

Regarding these conformities, Prasad says:

Dr. Fergusson, who is perhaps the highest authority on the subject of Indian Architecture, makes the following remarks about the Buddhist cave temple of Karli, the date of which he fixes at 78 B.C.: "The building resembles, to a great extent, a Christian Church in its arrangement, consisting of a nave and side aisles, terminating in an apse or semidome, round which the aisle is carried.... "

"But the architectural similarity," says Mr. Dutt, "sinks into insignificance in comparison with the resemblance in rituals between the Buddhist and Roman Catholic Church." A Roman Catholic missionary, Abbe Hue, was much struck by what he saw in Tibet.⁷⁷

The missionary Hue's travels in Tibet yielded acknowledgment of the following aspects of Tibetan Buddhism, which correlate closely to Catholic ritual and hierarchy:

"...confessions, tonsure, relic worship, the use of flowers, lights and images before shrines and altars, the signs of the Cross, the trinity in Unity, the worship of the queen of heaven, the use of religious books in a tongue unknown to the bulk of the worshippers, the aureole or nimbus, the crown of saints and Buddhas, wings to angels, penance, flagellations, the flabellum or fan, popes, cardinals, bishops, abbots, presbyters, deacons, the various architectural details of the Christian temple."⁷⁸ In its article on "Buddhism," the Catholic Encyclopedia outlines some of these correspondences between the Tibetan and Catholic religions, yet maintains that Catholicism was first and that the Buddhist correlations are "accretions" likely copied from the Christian faith:

Catholic missionaries to Tibet in the early part of the last century were struck by the outward resemblances to Catholic liturgy and discipline that were presented by Lamaism—its infallible head, grades of clergy corresponding to bishop and priest, the cross, mitre, dalmatic, cope, censer, holy water, etc. At once voices were raised proclaiming the Lamaistic origin of Catholic rites and practices. Unfortunately for this shallow theory, the Catholic Church was shown to have possessed these features in common with the Christian Oriental churches long before Lamaism was in existence. The wide propagation of Nestorianism over Central and Eastern Asia as early as A.D. 635 offers a natural explanation for such resemblances as are accretions on Indian Buddhism.⁷⁹

The charge that Hinduism, Buddhism and other "Pagan*" religions copied Christianity proves that there are indeed significant similarities between them, so much so that the most learned apologists and defenders of the faith have been compelled to acknowledge and find a reason for them. Naturally, since Christianity is depicted as "divine revelation" entirely new to the time, the Catholic hierarchy could not admit that the more ancient religion could have influenced the newer Christian faith. So began the tradition of claiming Christian influence on Indian and Tibetan religion. While the argument may be applicable to Tibetan Buddhism, although it seems highly unlikely, the fact will remain that most if not all of the ritualistic correspondences outlined above existed somewhere in some form prior to the Christian era, which means that they are not "divine revelation" within Christianity.

In response to the Christian charge that Tibetan Buddhism copied Christianity, in *The Ruins of Empires* (1791), Volney created a fictional conversation between a Christian and a Tibetan Buddhist in which the Buddhist retorts:

"Prove to us," said the Lama, "that you are not Samaneans (Buddhists/Hindus) degenerated, and that the man you make the author of your sect is not Fot [Buddha] himself disguised. Prove to us by historical facts that he even existed at the epoch you pretend; for, it being destitute of authentic testimony, we absolutely deny it; and we maintain that your very gospels are only the books of some Mithraics of Persia, and the Essenians of Syria, who were a branch of reformed Samaneans."

At this point, Volney notes:

That is to say, from the pious romances formed out of the sacred legends of the mysteries of Mithra, Ceres, Isis, etc., from whence are equally derived the books of the Hindoos and the Bonzes. Our missionaries have long remarked a striking resemblance between those books and the gospels. M. Wilkins expressly mentions it in a note in the *Bhagvat Geeta*. All agree that Krisna, Fot (Buddha), and Jesus have the same characteristic features: but religious prejudice has stood in the

way of drawing from this circumstance the proper and natural inference. To time and reason must it be left to display the truth.

Zadokxtes, also reveal such a brotherhood, which is evidently a monastic branch of the Sadducees.

The Catholic Encyclopedia's argument concerning literature and artifacts is unimpressive and unsustainable, particularly considering that the Catholic Church itself went on a censorship rampage for centuries, destroying millions of books, trampling down and eradicating temples and artifacts wherever it could find them, and converting the remains to Christian monuments. There is also the problem of not seeing the clues in the ruins of these empires, as, for centuries, archaeology in these parts of the world has been in the hands of the vested believers. In the past decades a more scientific archaeology in Palestine and Israel has disproved many of the fantastic claims of the Bible. Moreover, the Library of Alexandria, with its more than half a million volumes, doubtlessly contained Buddhist and Hindu texts, prior to the Christian era. Factoring in the obliteration of this massive library, the discussion concerning lack of evidence merely serves to highlight the vast criminal destruction of ancient culture perpetrated in the name of Christ. Also, the Vatican sits on top of miles of underground tunnels filled with the booty from other nations—who can say what texts and other artifacts among the countless are contained there? Furthermore, what has survived and made it to the public more frequently than not has been badly mutilated by Christian censors.

As concerns CE's contention regarding extant Buddhist records themselves, many of which have been out of the reach of these Western censors, without having access to priests knowledgeable of surviving ancient texts in a variety of languages it is difficult to know what these thousands of texts may actually contain. Contrary to CE's contention, however, which is in itself ironic since there are no records to back up Christian claims either, the dispersion of various Indo-European cultures from India is clearly recorded in some Indian texts. For example, in one Indian tale, Bahm, the "Seventh King," died in humiliation and was avenged by his son, Sagara, whose reign Wilford estimates to have taken place around 2000 bce.⁹⁷

By Sagara's hand apparently, various peoples, including the Sakas, Yavanas, Kambojas, Paradas and Pahlavas, were "about to undergo extermination."⁹⁸ The family priest intervened, and Sagara instead forced them to shave different parts of their heads, an act that made them into Mlecchas or outcasts. Of this group of outcasts, the Yavanas became the Greeks, the Sacas the Scythians, and the Pahlavas the Persians. It appears that this story reflects an exodus of these peoples from India some 4,000 years ago. It is a fact that the language of the Greeks is closely related to the Sanskrit, as is the "Scythian" of the British Isles. So too is the Persian related to the Vedic. Thus, there exists a common cultural heritage, which, naturally, includes religion. This fact of commonality means that these peoples had been in the same place and had migrated, as is related in the Sagara tale; knowing about the early migrations, it is logical to assert that they crossed paths again over the centuries and millennia. That there was contact between the West and East by at least the second millennium BCE is a fact, proved not only by the Silk Road traffic but also by the presence of the Indian Mitanni and Kassite kingdoms in Asia Minor and Mesopotamia. These peoples are thus not "too remote" from each other but intertwined over a period of many centuries. With such precedents, it is not unreasonable for the erudite writers and scholars of the past, including Christian authorities, to have made conclusions regarding provenance and primacy pointing to India.

International exchange is also demonstrated in the stories of Osiris and Isis in India, in Egyptian or "Ethiopian" colonies in India, and in Indian colonies in Egypt, long before the common era. In this regard, there was reputedly a colony of "gymnosophs," i.e., Buddhists, Jains or Indian monks, at Lake Mareotis near Alexandria, Egypt, ages before the establishment of Christianity. During the centuries just before and after the beginning of the Christian era, Indians were abundant in Alexandria, the true crucible of Christianity. Some of the monks in Egypt were certainly Buddhist priests or "Rahans" who left India in opposition to the Brahman priests." Another "Buddhist" or ascetic group situated near Mareotis constituted the Therapeuts, who were highly instrumental in the creation of Christianity. Many other inferences of Buddhistic and monastic communities in Egypt and elsewhere outside of India may be found in Higgins's *Anacalypsis*. Other monastic communities became known as Essenes, Gnostics, Christians, etc. Furthermore, Gnosticism contains much of the Persian religion, and at Nag Hammadi were discovered Gnostic texts called Revelations of Zoroaster and Apocalypse of Zoroaster. The religion of Zoroaster and the Persian language are traceable to India. Interestingly, while discussing the Medians (Persians) under the rule of Deioces, Herodotus mentions (I, 101), along with the Magi, a people named "Budii." Also, famed Gnostic teacher Basilides in the second century was reputed to have written a "book on Hindu teachings."¹⁰⁰

Concerning this abundant religious intercourse between East and West, Col. Wilford observes:

There were diviners and soothsayers in Syria and Palestine, from beyond the east, that is to say from beyond Persia, and of course from India, 700 years before Christ, according to Isaiah; and these, long after, found their way even to Rome...¹⁰¹ on "Samanolakanda Mountain, also called Adam's Peak."¹¹¹ Count Volney calls "Budsoism" [Buddhism] the "religion of the Samaneans." Moreover, Moor relates:

...in Siam, [Buddha] is, among other names, called Sramana, or Sravana Gautama: the epithet, which means holy, is sometimes pronounced Samana; and in the name a d is sounded for the t, giving the Sommonacadom of former inquirers

into Siamese and Japanese theology.¹¹²

Great travelers who brought their doctrines west and made numerous converts, ultimately influencing Christianity, “the Samaneans were the priests of Saman or Buddha,” equated with the Magi, or Persian priestly caste; “consequently Buddha, or Maga, or Saman, must have been venerated in those regions.”¹¹³

The appellation “Samanean” also reflects the Syrian worship of “Saman,” a mystical epithet for the Deity that is essentially the same as “Simon,” as in the Samaritan “Simon Magus” of Christian legend who so vexed the “true apostles.” The term “Magus” is both the singular of Magi, the title of the Persian priests and mystics, as well as, evidently, the Latin for “Maga,” another Syrian name for the mystical Being, the same as the Eastern term “Maya.” In his First Apology (XXVI), Church father Justin Martyr stated that “Simon Magus” was “considered a god” by the Samaritans and that he was honored with a statue on the Tiber River in Rome:

“Simoni Deo Sancto,”

“To Simon the holy God.” And almost all the Samaritans, and a few even of other nations, worship him, and acknowledge him as the first god...¹¹⁴

This inscription, either “Simoni Deo Sancto,” or “Semoni Sancto Deo,” translates as “Simon the Holy God.”¹¹⁵ The base of this statue was discovered in 1574, while the temple to which it belonged, also discussed by Justin, was known to have been a pre-existing sanctuary to a god—Semo Sanctus—founded in 466 BCE, per Christian writer Dionysius. Edwin Johnson, who is of the opinion that the “whole account of [Simon Magus] is a manifest myth,” recounts that “semones was the general Sabine [ancient Italian] name of tutelar genii or lares,” i.e., deities. Says the Catholic Encyclopedia: “The statue...that Justin took for one dedicated to Simon was undoubtedly one of the old Sabine divinity Semo Sancus. Statues of this early god with similar inscriptions have been found on the island in the Tiber and elsewhere in Rome.”¹¹⁶

Hence, “Simon” or “Semon” was a “divine being” who, in Christian and Gnostic legend, was coupled with “Helen,” who in turn is the moon goddess.¹¹⁷ It would appear, therefore, that the Christian tales of the rivalry between “Simon the West” would be neglected when the Eastern countries received such attention as they did. The Greeks had by this time found their way by sea to India... There is then presumptive evidence that Buddhism was taught amongst the people frequenting the kingdom of Antiochus the Second, b.c. 261. At this period and subsequently, this king and his subjects came much into contact with the Jews, so that it is equally easy to believe that the Hebrews were found out by the Hindoo missionaries as that the Alexandrian Greeks were...

The Hebrews always showed during the Old Testament times a great aptitude to adopt the faith of outsiders—and as the Jewish people were in great abasement and misery at the period when it is probable that the Buddhist missionaries came into Syria, they would be prepared for the doctrine that they were suffering for bygone sins....

That after the Persian reign it is certain that three Jewish sects existed—the Pharisees, the Essenes, and the Sadducees—the last alone being purely Mosaic, and the two first being very like the Buddhists.

To strengthen the links of evidence, we may now say a few words about the remarkable sect of the Essenes, premising our belief that it was founded by missionaries of the faith of Sakya Muni [Buddha], whose doctrines and practice became, subsequently, modified by Mosaism...¹²¹

The Israelite, Levitical and Jewish priesthoods were notorious for taking religious concepts of other cultures and reworking them to revolve around themselves. One example is the adoption while in Babylon of the gods Marduk and Ishtar, who were changed into the biblical Mordecai and Esther. The evident diminution of the Hindu god and goddess Brahma and Sarasvati into the patriarch Abraham and his wife, Sarah, is a very old instance that reflects interaction between India and the Levant dating to possibly 4,000 years or more ago. If one or more fresh migrations out of India since the time of the Mitanni (15th cent. bce) brought with them Hinduism and Buddhism anew, surely the Israelitish peoples would adopt what they wished and in like manner revolve these rituals and myths around themselves, especially if, as we contend, many of these peoples originally constituted inhabitants of India.

Considering all the contact and Indian influence in the Mediterranean beginning centuries before the Christian era and continuing well into it, it is not surprising that Indian religious elements and myths were used in the creation of Judaism and Christianity.

In germane aspects Buddhism and Christianity are practically identical; hence, the competition between them is irrational and...

Adi Buddha The Original, Primeval Buddha Infinite, Self-created "Without beginning or end."



Buddha with black features. (Moor)

Buddha, Light of the World

Learned men have endeavoured to make out several Buddhas as they have done several Herculesees, etc. They were both very numerous, but at last there was only one of each, and that one the sun. And from this I account for the striking similarity of many of the facts stated of Buddha and Christna.

Godfrey Higgins, Anacalypsis

The orthodox story of Buddha cannot be considered a "biography" of a "real person," and, in actuality, "the Buddha" emerges as a compilation of characters dating back thousands of years. Like Krishna, Buddha has been deemed an incarnation or avatar of Vishnu, an aspect of the God Sun. Among other symbols connecting Buddha to Vishnu are the "girdle" and its knot as depicted in images of bodhisattvas and buddhas, as well as Vishnu. According to Pandey, "The girdle on the waist is a necessity when smartness and valour are ascribed to a deity,"¹ which means additionally that Buddha is clearly portrayed as a god. The insight that Buddha, like his alter ego Vishnu and preceding avatar Krishna, is a solar entity or sun god has been maintained by several scholars and researchers over the centuries. Evans, for example, relates the esoteric knowledge of both Buddha and Krishna as solar incarnations:

The mythical stories concerning Buddha resemble those relating to Krishna; indeed, there is a family likeness in the presiding deities of all races and all times, and those personifications go back to the Sun.

The association of Buddha with Krishna is so concrete that one authority, Colonel Tod in his History of Rajapoutana, pronounced the two "conjoined," while M. Creuzer determined that the images of Krishna and Buddha were too similar to leave any doubt as to their connection. Ancient representations of both gods depict them as black men, not only in color but also in facial characteristics and hair, etc. It is believed that such figures suggest great antiquity, considering that there appears to have been a time thousands of years ago when the black race dominated a large portion of the inhabited world.

In Christian Mythology Unveiled, the author recounts the Buddhist contention for antiquity of 15,000 years, and compares Buddha to Krishna, identifying both with the sun:

Christna and Buddha are identical in principle; both are incarnations of Vishnu, the second person in the Hindoo Trinity, and were born of virgin mothers, and each was the son of a carpenter; both suffer death by crucifixion. Christna raised the dead, by descending for that purpose, to the lowest regions. Both names signify Shepherd and Saviour. The crucified Christna is represented in...plate 98 [of Moor's Hindu Pantheon], with rays of glory surrounding his head, as is also the head of Buddha... To the rational mind, this glory will appear emblematical only of the sun himself, in his radiant summer brightness, because it is manifestly so of no other object in nature.³

The correspondences with the Christ myth related in this paragraph, to wit, the virgin birth, carpenter-son status, death by crucifixion, are from a book that predates by decades the work of Kersey Graves, who may thus again be absolved of the charge of fabricating them. While a number of the germane contentions concerning Krishna are traceable to Sir Jones and Asiatic Researches, the assertions regarding Buddha may be traced to Godfrey Higgins, who exhaustively explored them and convincingly argued in their defense. In any event, since these correlations constitute solar motifs, it would not be surprising to find them attached to the Buddha myth.

Buddha is identified not only with the solar Vishnu and Krishna but also blatantly with the sun god Surya, as demonstrated by plate 69 provided by Moor, reflecting the "worship of Buddha and the Sun together."⁴ Concerning this image, Moor remarks:

The original of plate 69 is also in the museum at the India house... This image is, I think, of a very singular and curious description: its curly hair, thick lips, and position, mark I decidedly of Buddhaic origin, while its seven heads refer it to a sect of Sauras: hence the appellation of Surya Buddha, appropriately applied to it.

Also regarding these figures, Higgins observes: "It is admitted that Surya is the Sun, and that he is Buddha: hence Buddha is the sun."⁶ Buddha's description with "seven heads" represents the sun "attended by five planets and the moon."

In another identification of Buddha with Surya and Vishnu/ Krishna, the Bengali inscription at Buddha Gaya calls the godman "this Deity Hari." As noted, Heri, Hari or Hare is an epithet of other Indian divinities as well, most if not all of whom represent the sun. In Sun-Worship in Ancient India, Indian scholar Srivastava elaborates on the Surya-Vishnu-Buddha classification:

On literary and archaeological evidences it may be demonstrated that there has been occasional identifications of Surya with Siva, Brahma and Visnu and also with Buddha.... The association of Surya and Visnu is well known, and images of Surya-Naryana hailing from different parts of India have been reported. Besides, Surya has also been associated with Buddha, as in the composite sculpture from Bihar...where there are figures of the standing Buddha and Surya in the right and left side of Harihara.⁷

Another name for Surya is "Budha" (Mercury), and the fact that "the Buddha* is likewise equated with Surya, as demonstrated in imagery and attested by Indian scholars, reveals that the "confounding* by researchers of "Budha* with "Buddha" is not a mistake or "defect" but an accurate interpretation, being quite deliberate, based on esoteric knowledge

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and mysteries. Since Buddha is not a “real person* but God, a god, a godman and a son of God, possessing divine attributes and being identified with a number of gods, including Brahma, Surya and Vishnu, it is reasonable to equate him also with the god Budha/ Mercury/Woden, who is likewise associated with Surya and Vishnu. Based on various such proofs, “Budha* has thus been correctly identified with “the Buddha” by many writers and scholars: To wit, “the name Buddha comes from Budha, Wisdom, divine intelligence”⁸ Higgins reported that “Buddha” in Tamulic or Tamilic is “Woden,* and Sir Jones adamantly equated Buddha with Woden: “Wod or Oden, whose religion, as the northern historians admit, was introduced into Scandinavia by a foreign race, was the same with Buddha...”⁹ Although he eventually backpedaled on this aspect of comparative mythology, Jones also referred to “the supposed incarnation of Buddha,” revealing that even in his day a conservative scholar had doubts as to the historicity of “the Buddha.”

Other scholars who identified Budha/Mercury with “the Buddha” included Volney and Moor. William Chambers, writing in Asiatic Researches, made the following statements:

It is certain that Wednesday is called the name of Bod, or Budd, in all the Hindoo languages, among which the Tamulic, having no b, begins the word with a p... It is equally certain that the days of the week, in all these languages, are called after the planets in the same order as with us; and that Bod, Budd, or Pood, holds the place of Mercury. From all which it should appear that Pout, which, among the Siamese, is another name for Sommonacodom, is itself a corruption of Buddou, who is the Mercury of the Greeks. And it is singular that, according to M. De la Loubere, the mother of Sommonacodom is called, in Balic, Maha-mania, or the great Mania, which resembles much the name of Maia the mother of Mercury. At the same time that the Tamulic termination en, which renders the word Pooden, creates a resemblance between this and the Woden of the Gothic nations, from which the same day of the week is denominated, and which, on that and other accounts, is allowed to be the Mercury of the Greefcs.¹⁰

Rev. Maurice, a missionary in India, stated that “Budha” was “another incarnation of Veeshnu* and also perceived Budha and Buddha to be the same; yet, Maurice distinguished the “elder Boodh,” by which he evidently meant a buddha long anterior to Gautama, and equated him with the Egyptian god Hermes Trismegistus. The basic stories of the Buddha and the Egypto-Greek Hermes are similar in some important aspects, including the names of their mothers: Buddha’s mother was Maya, while Mercury/Hermes was born of Maia, essentially the same word. Maia, “the universal genius of nature,” is apparently related to the Egyptian Meth or Metis.¹¹

The reason for the “confounding” by various scholars is not because they were all confused but because they understood both “Budha” and “Buddha” to represent esoterically the sun. The mercurial Budha is identified with the solar Vishnu as early as Vedic times: “He is considered Vishnu Rupi, because of his beauty and resemblance...”¹² Budha is “the Wise,” the conveyor of secret wisdom and “the author of a hymn in the Rig Veda.”¹³ As such, he is an early Indian deity, in reality one of the nine planetary gods in Vedic astrotheology:

1. Rawi, the sun. 2. Sukra, Venus. 3. Kuja, Mars. 4. Rahu, the asur [“Titan”]. 5. Saeni, Saturn. 6. Chandra, the moon. 7. Budha, Mercury. 8. Guru, Jupiter. 9. Ketu, the asur.¹⁴
- 2.

As the planet and god Mercury, Budha is the sun’s messenger:

Mercury or Budha, as messenger between the sun in the cosmos and the sun in man: the bloom of buddhi [enlightenment].¹⁵

Mercury is thus associated with the sun, as well as identified as such, by Latin authority Macrobius, among others. The Dutch philosopher of the 17th century, Vossius, observed that Mercury is the wisest of the gods and “is in such close proximity to the Wisdom and Word of God (the Sun) that he was confused with both.”¹⁶ Mercury/Budha is not only the bringer of wisdom and wealth but also the remover of evil thoughts. As the “Lord of Mithuna and Kanya” in the zodiac, the “devata” (lesser god) Mercury “stays like the sun” and follows “more or less closely in the footsteps of the Sun.”¹⁷

(“Mithuna” is apparently the same as “maithuna,” which is tan trie or sexual intercourse, or “twinning,” i.e., Gemini, while “Kanya” means “virgin,” as in Virgo, and is also an epithet for Krishna. Since Krishna was said to have had “16,000 wives who bore him 180,000 sons,”¹⁸ yet he is called “Kanya” or virgin, he would appear to be another “perpetual virgin.”)

In any event, Budha is not only the planet Mercury and the sun but also the “son of the moon,” a role commonly played by sun gods. As Moor says:

Chandra [Moon] is the offspring of Atri, who was a son of Brahma. Chandra’s son, Budha, or Mercury, married 11a, daughter of Manu... The Surya-vansu, or offspring of the Sun, known solar symbol, the “mystic spiral.”²⁶ Before his image was established during the first century ce, Buddha was represented iconographically by footprints with the solar swastika symbol in the middle.²⁷

Another popular solar motif is the lotus blossom, “which grows as the Nile rises” and was a symbol of the Egyptian sun cult.²⁸ The lotus also connects Vishnu to Buddhism:

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Visnu, originally a solar deity, had the lotus kept in one of his hands; and the Buddhists too created a deity, the handsome Bodhisattva Padmapani, who is so called on account of the Padma or lotus that he holds in his hands.²⁹

Solar symbols within Buddhism include the halo and the wheel, as in the Wheel of the law or Dharma, which, as Coomarswamy states, originally represented the sun. The chakra, wheel or golden disk was also the “discus of Visnu.”³⁰

In addition to the solar symbols and iconography are obvious solar attributes in the orthodox Buddha tale, including the temptation by the Prince of Darkness, Mara, during which Buddha/Siddhartha became like a “brilliant gem” and the darkness of his tempter was banished by “an offering of light.” This temptation myth, like others, is representative of the sun in battle with darkness: “In the Buddhist literature...we have...the simple nature-myth of the demons of the tempest assailing the young Sun-God.”³¹ In addition, when the nobles of a city were confused as to who was the Buddha, whether Siddhartha/ Gautama or the sage Uruwel, Uruwel is depicted as flying in the air, revering Siddhartha, and comparing the avatar to the sun, while Uruwel himself was a mere firefly. Again, Buddha is imbued with celestial qualities when he is told, “Your father looks out for your coming as the lily looks out for the rising of the sun; and the queen as the night-blowing lily looks out for the rays of the moon.”³² The lily comparison is interesting, considering that the other “queen,” the Virgin Mary, was associated with that flower, as were still other variations of the Goddess. As Walker says, “The lily was always a symbol of the miraculous impregnation of the virgin Goddess.”³³

More fantastic solar episodes that cannot possibly be deemed “historical”—or, if they were, again we would be compelled to accept Buddha as a much more powerful representative of divinity than anyone or anything found in the West—are related by Buddhist scholar Hardy in *A Manual of Buddhism*:

On some occasions, when Buddha (Buddha) was about to ascend the throne upon which he sat, he came through the ground, and rose up at the place, like the sun rising over Yugandhara; and at other times he went through the sky. During his progress from analogy to the four cherubim and four beasts of the Hebrew and Christian Scriptures.⁴¹

Differing from Higgins, Bunsen associated Buddhism with the Age of Aries (c. 2300-c. 150 BCE); presumably, the epithet “Buddha” was carried over from the Age of Taurus, just as it remains today at the end of the Piscean Age and beginning of the Aquarian. Yet another correspondence between Buddhist and Judeo-Christian mythology exists in the “four mysterious beings” or cherubs, which symbolize the cardinal points of the zodiac. Also contained in Bunsen’s writing is the salient contention that Buddha’s birthday occurred at the winter solstice, or “Christmas.”

Bunsen notes that the sun god Abidha is another name for Amithaba, “the god of boundless light,” who was reputed by the northern sect of the Buddhists to live in the Western paradise.

Abidha is also apparently a name for “Adi-Buddha of the Nepalese.”⁴² As we have seen, Adi Buddha is the “celestial, self-existent Being,” another name of “the Buddha.” Hence, Buddha is Abidha, who is the sun.

Concerning overt sun worship in Buddhist texts, Indian scholar Pandey says:

A few references to sun-worship are found in the Buddhist literature. Suriya, i.e., Surya, was present at the preaching of Mahasamaya Sutta. The Anguttara Nikaya mentions (the) Sun-god in its Suriya Sutta (Sun sutra or scriptural narrative). Sarakani Sutta compares Buddha’s doctrine to the sky-god who supplies constant rain. The Digha Nikaya mentions Adicca, i.e., Aditya, as another name for Surya. Buddhaghosa explains Aditya as meaning “Aditi’s son” (Aditya-Putto). The Buddha is generally called Adicca-bandhu [‘kinsman of the sun’]. In the Samyutta-Nikaya, Buddha speaks of the sun as “mam paja,” which Buddhaghosa explains as meaning disciple and spiritual son. Adicca is described as the chief of heat-producing things...

In a Suriya Sutta of the Samyutta Nikaya, Surya is shown invoking the power of the Buddha, asking for his protection and praying to him to get rid of Rahu, a lord of the Asuras.⁴³

The sun god Aditya is the “son of Aditi,” as is Krishna, likewise a solar hero. Pandey notes that Buddha is claimed to be “Adicca-bandhu” or “Aditya-bandhu” because both he and Aditya belonged to the same clan, and Buddha is the “descendant of the Sun.” Pandey also says that “the sun is the Buddha’s kinsman because the sun is the Buddha’s ‘orasaputta’ (breast-born son).”⁴⁴ Additionally, it is “well known in Buddhist literature and inscriptions that Buddha was the kinsman of the Sun (Adityabandhu), who deserved his due regard from him.”⁴⁵

Other solar aspects in Buddhist texts are recounted by Pandey: