

Indus Valley Civilization: A starting point or Continuity of an older order?

Tracing interconnections between the Vedic and the Buddhist Phases of Iconography



2 research initiatives under Iconography (LBV and BCW)

A synoptic collation of works by 6 research groups:

B.Arch 2nd year 2015-16

A Summer Internship work by interns from the
batch of B.Arch 2nd year 2014-15

INDIAN INSTITUTE OF TECHNOLOGY
KHARAGPUR



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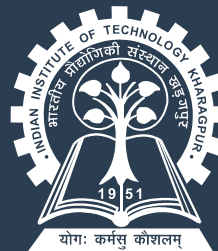


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INDIAN INSTITUTE OF TECHNOLOGY KHARAGPUR



Science & Heritage Initiative

A TRIBUTE



The book attempts to pay a tribute to the historical entry of Swami Vivekananda on the world stage - on the occasion of the Parliament of Religions in Chicago, on this day of September 11, 1893; paving the ways to genesis of the 'Re-discovery of India'

- Her culture, her history, her spirit and her contemporary relevance



The going forth of Vivekananda, marked out by the Master as the heroic soul destined to take the world between his two hands and change it, was the first visible sign to the world that India was awake not only to survive but to conquer.

Sri Aurobindo

It is probably true quite generally that in the history of human thinking the most fruitful developments frequently take place at those points where two different lines of thought meet.

Werner Heisenberg





Foreword

The Department of Higher Education, Ministry of Human Resources Development, Government of India has steered a series of national and regional level workshops, for launching pilot projects, for creating centres of excellence based on a spirit of inter and intra-institutional convergence promoting research, development, innovation (RDI) initiatives. The idea is to pro-activate and augment a ‘people-centric’ course of India’s future growth plans, strategies and development programmes based on clusters of projects executed by IITs and other allied institutes.

Addressing the aforesaid course, the Indian Institute of Technology Kharagpur has made a distinctive and forerunning headway for creating and initiating a cluster of projects under the ‘Science-Technology & Culture-Heritage Interface’ schema of Government of India. Other IITs and Institutes have national importance have also followed.

The present report is one of many to represent the headway. As one of many, it represents the effort to forward the vision of IIT Kharagpur, which will serve both as an umbrella to plan, design and activate a ‘people-centric’ ground reality for a cluster of projects. The vision is based on the foundations of Indo-centric theme and an operational-cum-organizational structure of scientific exploration, at the same time. These projects represent inter and intra-institutional convergence of research, development, innovation (RDI) initiatives. The vision is called ‘SANDHI’. ‘SANDHI’ literally means convergence and confluence. ‘SandHI’ is also the platform of inter-disciplinary and inter-institutional assimilation. SandHi is the acronym of ‘Science and Heritage Initiative’. Under ‘SANDHI’, there are four levels of activity:

- First, a deeper level of philosophical research based on scientific exploration;
- Secondly, an outward recovery of Indian heritage systems based on the epistemological domain of Indian science and technological traditions;
- Thirdly, a re-positioning of traditional community planning and engineering systems based on the Indian ethos; leading to a fourth and demonstrative level, i.e., a pro-active resurrection of traditional knowledge systems of India based on creative economy regeneration and marketing in various corners of reality – concerning the people, their economy, their folk and the all-round liveability in the surrounding they belong to.



Science & Heritage Initiative

Exploration through cooperative inquiry and the Team

Constituting a combined Level of two and three, the 2nd year Bachelors of Architecture Students, comprising a vibrant class of 36 students have taken up a challenging task of re-evaluating the genesis of Indus Valley Civilization. The present report – PART A is a culmination of the tireless effort rendered by the 2nd year batch of 2015-16. It marks the beginning of a research initiative that aims at reaching the deeper and the vaster foundations of the ancient civilization in relationship to that of the world.

The present report – PART B is another culmination of a great researched effort rendered by the 2nd year batch of Summer Interns (current third year) 2014-15. Their work marks the beginning of a deep research initiative that aims reach the unfathomable interconnections between an ancient Vedic period and the periods that followed, i.e., that of the Tirthankaras and particularly, the times of Gautama the Buddha.

A conclusive note has been forwarded in the end. The note gives a common basis and the linkages in and through all the periods, i.e., the Vedic period, the times of the Indus valley Civilisation, and the period when Buddhism flourished. The work done by the students substantiate that the three periods are perhaps continuous with the Vedic period as the origin. It is a truth that needs to be further tested and researched. The present work has humbly initiated the process.

Joy Sen

Principal Investigator, SandHI

Projects on ICONOGRAPHY

September 11, 2015



India of the ages is not dead nor has She spoken her last creative word; She lives and has still something to do for herself and the human peoples. And that which must seek now to awake is not an Anglicized oriental people, docile pupil of the West and doomed to repeat the cycle of the Occident's success and failure, but still the ancient immemorial Shakti recovering Her deepest self, lifting Her head higher toward the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma.

Shri Aurobindo

Arya: A Philosophical Review (January 1921)
'The Foundations of Indian culture'

It may be debatable whether material history is the expression of an original idea; but it is an indubitable fact that spiritual history is always so. 'It is of the One existence that yearning hearts speak in diverse ways' - has said a Vedic seer (RV: 1.164.46); and this is true not only in an abstract way, but in a concrete form also.

Like the mystic Asswattha tree of the Upanishad, [the Bodhi Tree] 'with its roots above and the branches below', the Vedic tradition, in a broad sense, it stands at the very source of almost all forms of spiritual cults. And the interpretation of this tradition can be attempted with best results if we do not place the Vedas on the isolated heights of the past, but with a total (complete) vision of the present retrace our steps to the roots discovering, with a penetrating insight, the links at every steps.

Sri Anirvan

Vedic Exegesis
'The Cultural Heritage of India', Volume one,
RMIC, Kolkata (2001)



OM TAT SAT

Om Namō Bhagavate Rāmākṛishnāya

नास्तः सत्जायते — Existence cannot be produced by non-existence.

Foreword: Historical evolution of India

(Based on the works of Swami Vivekananda)

- Joy Sen, Principal Investigator, SandHI

The first bricks...

The parable of the first altar

Non-existence can never be the cause of what exists. Something cannot come out of nothing. That the law of causation is omnipotent and knows no time or place when it did not exist is a doctrine as old as the Aryan race, sung by its ancient poet-seers, formulated by its philosophers, and made the corner-stone upon which the Hindu (Indian) man even of today builds his whole scheme of life.

There was an inquisitiveness in the race to start with, which very soon developed into bold analysis, and though, in the first attempt, the work turned out might be like the attempts with shaky hands of the future master-sculptor, it very soon gave way to strict science, bold attempts, and startling results.

Its boldness made these men search every brick of their sacrificial altars; scan, cement, and pulverise every word of their scriptures; arrange, re-arrange, doubt, deny, or explain the ceremonies. It turned their gods inside out, and assigned only a secondary place to their omnipotent, omniscient, omnipresent Creator of the universe, their ancestral Father-in-heaven; or threw Him altogether overboard as useless, and started a world-religion without Him with even now the largest following of any religion.

The altars in time and space – where and how?

It evolved the science of geometry from the arrangements of bricks to build various altars, and startled the world with astronomical knowledge that arose from the attempts accurately to time their worship and oblations.

Science of proportions and iconography – explicit?

It made their contribution to the science of mathematics the largest of any race, ancient or modern, and to their knowledge of chemistry, of metallic compounds in medicine, their scale of musical notes, their invention of the bow-instruments — (all) of great service in the building of modern European civilisation.

The Art of Social Engineering – evident?

It led them to invent the science of building up the child-mind through shining fables, of which every child in every civilised country learns in a nursery or a school and carries an impress through life.

Semiotics of the Indus Valley script – any relation?

Behind and before this analytical keenness, covering it as in a velvet sheath, was the other great mental peculiarity of the race — poetic insight. Its religion, its philosophy, its history, its ethics, its politics were all inlaid in a flower-bed of poetic imagery — the miracle of language which was called Sanskrit or "perfected", lending itself to expressing and manipulating them better than any other tongue.

The aid of melodious numbers was invoked even to express the hard facts of mathematics.

Evidences of a Twin Vision – if any?

This analytical power and the boldness of poetical visions which urged it onward are the two great internal causes in the make-up of the Hindu (Indian) race. They together formed, as it were, the keynote to the national character. This combination is what is always making the race press onwards beyond the senses — the secret of those speculations which are like the steel blades the artisans used to manufacture — cutting through bars of iron, yet pliable enough to be easily bent into a circle.

They wrought poetry in silver and gold; the symphony of jewels, the maze of marble wonders, the music of colours, the fine fabrics which belong more to the fairyland of dreams than to the real — have back of them thousands of years of working of this national trait.

Arts and sciences, even the realities of domestic life, are covered with a mass of poetical conceptions, which are pressed forward till the sensuous touches the super-sensuous and the real gets the rose-hue of the unreal.

The earliest glimpse of the race – where can we position?

The earliest glimpses we have of this race show it already in the possession of this characteristic, as an instrument of some use in its hands.

Many forms of religion and society must have been left behind in the onward march, before we find the race as depicted in the scriptures, the Vedas.....

Swami Vivekananda

Historical Evolution of India

Introduction

Indian architectural traditions are synonymous with Indian cosmic traditions having footprints in user's charts and cosmological models as an imprint. The relations are complementarities between Indian building physics and the metaphysics of shape grammars. These relations lead to a footprint derived from the macrocosmic model imprinted on the user or the microcosmic representation (both the deity and the devotee as one).

Research Objectives and Methodology

Initially there are three major steps to trace the ontological connections of 'being' and 'becoming' to satisfy Project BCW:

1. To scan a set of architectural prototypes like a) Vedic Mandala and Temple *ratha* and *vimana*; b) Buddhist Mandala and Stupa; and pattern of) Archetype trees-related anthropometrics and the making of Sikharas and so on.
2. To document the cardinal footprints, ecological footprints, built-environmental footprints, and solar orientation footprints of the 3D object under study with constructs of 2D inputs (physical, ritual, mythical, cosmic attributes) representing the design hierarchy/ layers/ holarchy (if any) [Application of orders/ syntax/ algorithms of Cybernetics – I, II, III and IV] as per a four step process (see below). *Cybernetics is a working philosophical matrix of design philosophy, design logic and algorithm, and design dynamics.*
3. To develop working models of relationship between the two to arrive at response-to-stimuli epistemology [Environment-behavior complementarities under some applied Indian and global behavior mechanism studies like generosity, meditation, and altruism]



Figure 1: 4 step cybernetics based inquiries for establishing 2D – 3D linkages of iconography

At the second stage, the project LBV attempts to establish linkages between iconographic re-interpretation of architecture and engineering patterns of Vedic and Buddhist periods based on various start points of Indian history (see Figure 2). Basic literature review and start up analyses have been initiated till date for:

1. Identification of underlying common patterns: built-forms; shape grammar; principles of design; styles and continuity embedded in the two layers
2. Earmarking a methodology to establish the continuity
3. Re-interpretation of Indian history of science linking the two period of remote antiquity

...the way of practising this samādhi is not singular and its actual method of cultivation depends upon the functioning of the mind and mental concomitants (citta-caitta pravṛtti) of each living being (mahat).

- Mahayana Sutra of the Foremost Shurangama at the Crown of the Great Buddha



...the word “Chaitya Purusha” for the “Psychic being”...it is the direct portion of the Divine in the human and it is also the being that is behind the Chitta.

- Sri Aurobindo: Conversations



...what is the solution of the Vedantist? His solution is that, just as the Sankhyas say, it requires some sentient Being (Chaitya) as the motive power behind, which makes the mind think and Nature work..

- Swami Vivekananda: The Free soul



...then the Chaitya (the Principle of sentiency) who is the Kshetrajna (the Knower of the Field as Jiva) enters and the Cosmic Being wakes up.

- Kapilopadesha in (Bhagabat Puarana) English by Swami Tapasyananda of Advaita Ashrama

To establish a scientific correlation between 2-D Ecologic footprints and 3-D built formations in Indian architecture
To establish linkage between iconography representation of Pre-Buddhist/ Vedic and Buddhist periods

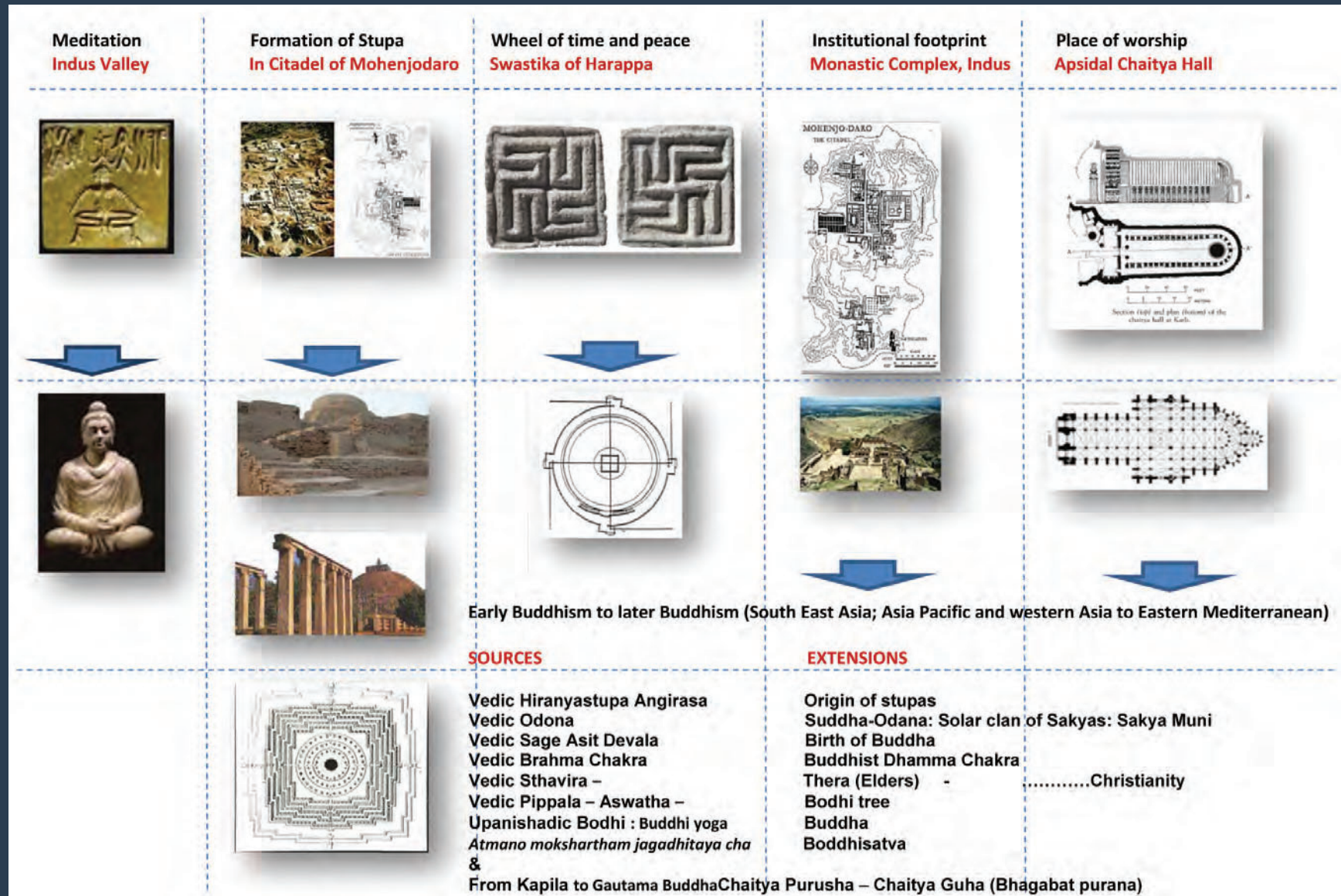


Figure 2: Establishing linkage between iconographic traditions of Vedic and Buddhist periods: Template Approach





Science & Heritage Initiative

Part - A

Indus Valley Civilization: A starting point or Continuity of an old order?

A synoptic collation of works by 6 research groups: B. Arch 2nd year 2015-16





1

The Dawn of India Architecture

“The earliest traces of civilization in the world are found to be in places along, or close to the Indus River which would have existed around 3000 BCE or even before. Excavations show that the cities of Harappa and Mohanjo-daro, which existed then, had some kind of centralised state, and certainly fairly extensive town planning and buildings made of same size burnt bricks.

The most striking feature of the Indus Valley Civilization is that they have constructed their drainage system on very scientific lines. The drainage system of Mohan-jo-daro is so elaborate that “the like of which has not yet been found anywhere in the world in any other city of the same antiquity.” The drainage system and drains were covered with bricks or stones and were provided with inspection traps and main holes at regular intervals for inspection.

Thus, from the information gathered we can conclude that the Indus Valley people had a merchant class that, evidence suggests, engaged in extensive trading and skilled craftsmanship. All their houses are of almost same size which shows the existence of democratic society. Idols found depict the existence of some religion but no sign of any king or emperor is still found. The Indus valley cities explored in the excavations are in fairly good condition which clearly depicts that there were no wars or battles and hence, they were living a very peaceful life filled with cultural prosperity.

”



Harappa

Mohanjo-daro

Indus River

The Dawn of Indian Architecture



The Indus Valley Civilisation

Largest ancient Civilisation.
Existed in 3000 BCE around the Indus River.
Spreaded over 1,260,000 km from India to Iraq and Iran.
Noted for its Urban Planning and baked bricks multi-storeyed house,elaborate drainage systems,water supply systems and large non-residential buildings.
About 100 cities have been already excavated.



“It is mind materialised in terms of rock,brick and stone”,Percy Brown.



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“ The Indus Valley Civilisation was advanced for their time, especially in architecture ”



The worlds first planned cities with downtowns and residential areas.



Due to the spread of the civilization along the river valleys, also called the Industrial Civilization.



Indus Valley Civilization

The beginning of Indus Valley Civilization is expected to be 6000 BC making it older than that of Egypt and Babylon. Hindu poems of Rig Veds (about 1500 BC) describe the Indus Valley Cities.

Developed around course of saraswati river, the civilisation collapsed due to drying of the river.

A sophisticated and technologically advanced urban urban culture is evident in Indus Valley Civilization.

Harappan society had no rulers and everybody enjoyed equal status.

The Harappans were excellent city planners. They based their city streets on a grid system.



The Dawn of Indian Architecture



Various site in the Indus river basin



an artists impression of 'Lothal'- which is the oldest engineered dockyard.



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The Dawn of Indian Architecture

In the process of architecture from the most primitive types of human habitation of magnificent temples and palaces, we can discover the ceaseless effort of man to express his social and religious environment and his attitude towards life.

In the development of architecture, we can also detect the aesthetic taste which actuated man to combine beauty with utility. The phrase 'early civilization' usually conjurs up with images of Egypt and their pyramids, mummies and golden tombs. But in 1920s a huge discovery in South Asia proved that Egypt were not the only 'early civilization', not even Mesopotamia.

In the vast Indus River Plains (present day Pakistan) under layers of dirt, archeologists discovered the remains of a 4,600 year-old city. A civilization which existed at the same time as Egyptian and Mesopotamian states in an area twice each of their size. There were no mummies, no emperors neither any violent wars in the Indus river plains.

These cities were engineering masterpieces of their time. Clay figurines of goddesses, for instance provide evidences of some religious practices moreover pottery, textile and beads are proof of skilled craftsmanship and thriving trade. Unlike other civilizations, the Indus valley civilization appears to peaceful.



A very few weapons have been found no other evidence of any army have been uncovered. Excavated buildings show no signs of any battle to have taken place.



Swastika, a sacred symbols for the Aryans signifys prosperity. The words comes from the sanskrit for 'good for tune'.

Eventually, around 1900 B.C.E, this prosperity came to an end. The integrated cultural network collapsed and the civilization became fragmented into smaller regional cultures.

Extensive archeological research findings and several other experiments are being carried out regarding the rise and fall of the Indus Valley Civilization.



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The Dawn of Indian Architecture



Mohenjodaro

Mohenjo-daro has a planned layout based on a street grid of rectilinear buildings. Here buildings are built of fired and mortared brick.

The size of the city, and its public buildings and facilities, suggests a high level of social organization. The city is divided into two parts, the so-called Citadel and the Lower City.

In 1950, Sir Mortimer Wheeler identified one large building in Mohenjo-daro as a "Great Granary". Certain wall-divisions in its massive wooden superstructure appeared to be grain storage-bays, complete with air-ducts to dry the grain. However, Jonathan Mark Kenoyer noted the complete lack of evidence for grain at the "granary", which, he argued, might therefore be better termed a "Great Hall" of uncertain function. Close to the "Great Granary" is a large and elaborate public bath, sometimes called the Great Bath.



ARCHITECTURE : THEN AND NOW

Indus valley civilisation is one of the oldest civilisation. Mohenjo-Daro and Harappa were among its major cities

Early cities from Indus Valley Civilization show many architectural practices which are still prevalent in modern day's architecture. Significant among them are Grid planning that has roads cutting each other at 90 Deg and use of well evolved drainage system.



Granary and Great hall of mound



Drainage system

Harappan drainage system can be called a very scientific attempt at construction of a utility service. It is said that drainage system of Mohenjo-Daro is so elaborate that no other civilisations come at par with Indus valley civilisation among ancient contemporaries.

It has been observed house drains emptied themselves into the main drains which ran under the main streets and below many lanes. The Harappan people well knew that such drains were not to be left open

The drainage system and drains were covered with bricks or stones and were provided with inspection traps and main holes at regular intervals for inspection.



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THE DAWN OF INDIAN ARCHITECTURE



Indus Valley Civilization Artefacts



The city layout suggest fairly extensive kind of town planning and presence of some or the other form of state in Harappa and Mohenjo-Daro. It is also observed that same kind of burnt brick appears to have been used in the construction of buildings in cities that were as much several hundred miles apart.

The Indus Valley people domesticated animals and harvested various crops such as cotton sesame, peas, barley. The Indus Valley people had a merchant class that, evidence suggest engaged in extensive trading.

Neither Harappa nor Mohenjo-Daro show any evidence of fire altars, and consequently one can reasonably conjecture that the various rituals around the fire which are of importance in Hinduism were introduced later by the Aryans.

The Indus Valley people do not appear to have been in possession of the horse: there is no osteological evidence of horse remains in the Indian sub-continent before 2000BCE, till when the Aryans first came to India. Horses do not appear even on Harappan seals and terracotta figures.



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2

Mehrgarh: 7500 BCE

“ The Mehrgarh civilisation was a pre-Indus valley civilisation starting around 7500 BCE in northwest Indian Subcontinent. It was found by Archaeologists Jean-Francois Jarrige and Catherine Jarrige. This study looks into the aspects of this civilisation which existed around 7500-2500 BCE and had a huge population of 25000 people.

Authors have tried to get an overview of various aspects of life in this civilisation. The study includes the location, discovery period, early influence and advancement in science, architecture, occupation and artefacts. After a thorough literature review, it was observed that this civilisation had made considerable advances in various fields. People of Mehrgarh had found cotton, their housing was well organised, they discovered potter wheel, developed the science of dental surgery, etc. Also, the oldest ceramic figurines in South Asia were found at Mehrgarh. Thousands of figurines were also found which depicted the spiritual beliefs of people. Authors have divided this period into two sub-periods to describe the occupation during this period. Through this study, authors concluded that people knew the importance of organisation and were far more advanced in terms of technology and art.

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MEHRGARH

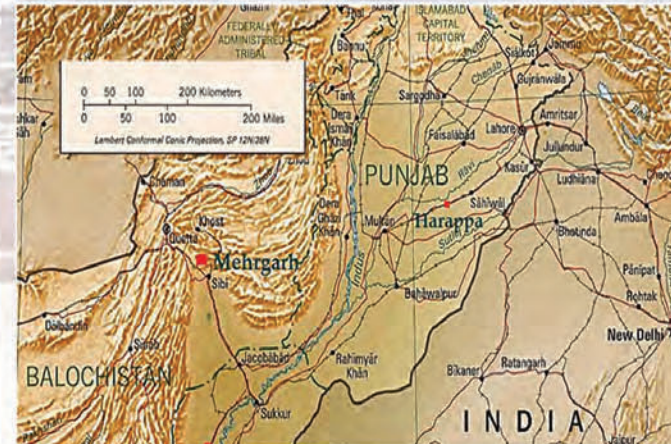
LOCATION AND DISCOVERY

EXCAVATION 1974-1986 and 1997-2000 by Archaeologists Jean-Francois Jarrige and Catherine Jarrige

Mehrgarh is located near the Bolan Pass, situated to the west of the Indus River valley and between the now Pakistani cities of Quetta, Kalat and Sibi. It is almost 30 km from Sibi and could have been established on the present Bolan River which has nearly dried up



Detail Map MR3 region



The earliest settlement started in the northeast corner of the 495-acre (2.00 km square) site as a small farming village that has been dated between 6500 BCE to 5500 BCE

The site itself is a vast area of about 300 hectares buried with archaeological remains left by a continuous sequence of occupations from the 8th to the 3rd millennium BCE



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GROUP : 2

SHEET NO : 1

MEHRGARH

EARLY INFLUENCE AND ADVANCEMENT IN SCIENCE

Irrefutable evidences uncovered in the site confirms that a Civilization existed in Mehrgarh as early as 7000 BCE which is 3500 years before the Indus Civilization

Mehrgarh is supposedly the most sophisticated, ingenious and best planned ancient farm villages of ancient India

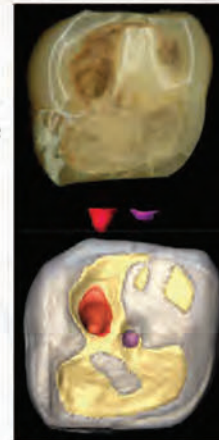
According to a report in April 6, 2006 issue of Nature Italian researchers working at a cemetery site in the Neolithic town of Mehrgarh, drill holes were discovered on at least eleven molars of people buried in the cemetery .

Light microscopy showed the holes were conical cylindrical or trapezoidal in shape



One interesting fact about this town is that during 7000 BC it had a population estimated to be around 25000 people, which was the number of people living in entire Egypt during the same period

Egypt and Turkey influenced history to a great extent during the period of 7000 BCE but Mehrgarh was far advanced than both of them



A few had concentric rings showing drill bit marks and a few had some evidence for decay

Tooth wear on the drill marks indicate that each of these individuals continued to live on after the drilling was completed



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DEPARTMENT OF ARCHITECTURE AND REGIONAL PLANNING, IIT KHARAGPUR

GROUP: 2
SHEET NO : 2

MEHRGARH

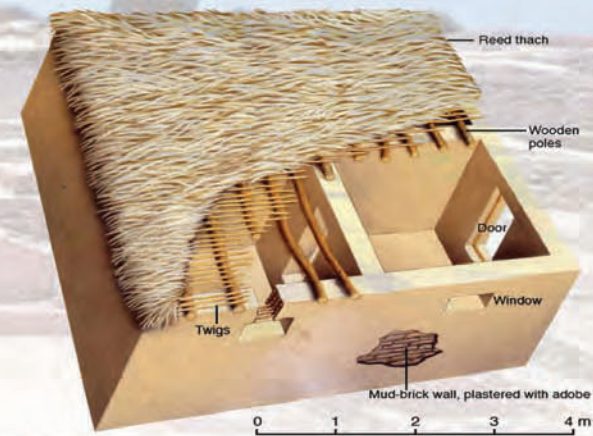
ARCHITECTURE AT MEHRGARH

The early structures show mud brick houses along with granaries. The earliest residents used local copper ore to make fashioned tools

Most of the ruins at Mehrgarh are buried under alluvium deposits, though some eroded structures can be seen at the surface

Currently, the excavated remains at the site comprises of a large complex array of compartmental mud-brick structures

The settlement was made up of simple mud buildings and most of them had four internal subdivisions



Function of these subdivided units made of hand-formed plano convex mud bricks is still not clear, but it is thought that many were used probably for storage, rather than residential purposes

Numerous burials have been found, many with elaborate goods such as baskets, stone and bone tools, beads, bangles, pendants and sometimes even animal sacrifices, with more goods left with burials of males



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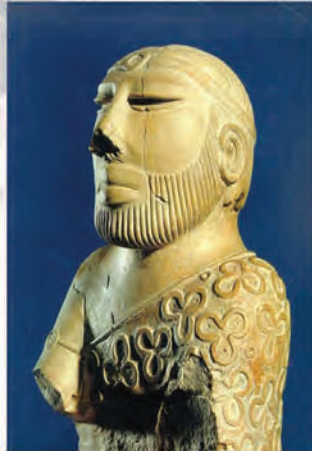
GROUP : 2

SHEET NO : 3

MEHRGARH

ARTIFACTS

Mehrgarh emerged at the beginning of the 4th millennium B.C as a mass production centre of wheel turned pottery. The development of its craft activities is clearly portrayed by remains of workshops of lapis lazuli, turquoise, carnelian and sea-shell. Pottery, initially handmade and with basket marks and subsequently wheel turned, appears in the second period. The pear-shaped jars in fine burnished red colour indicate that they were probably manufactured on a rotating device, probably a wheel, and extended with a dabber. The very end of this period witnessed the first making of the painted ware, certainly wheel thrown and having geometric patterns. Terracotta figurines of humans and animals also make their first appearance.



The oldest ceramic figurines in South Asia were found at Mehrgarh. They occur in all phases of the settlement and were prevalent even before pottery making came into existence. The earliest figurines are quite simple and do not show intricate features. However, they grew in sophistication with time and by 4000 BC began to attain their characteristic hairstyles and typical prominent breasts.

Also a few copper items indicate the practice of metallurgy in the Mehrgarh



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GROUP: 2

SHEET NO :4

MEHRGARH

OCCUPATION

The Mehrgarh culture was amongst the first culture in the world to practice agriculture and livestock and live in villages. Mehrgarh civilization lasted for 5000 years till 2000 BCE.

Mehrgarh Period 7000 BCE - 5500 BCE was Neolithic and aceramic (i.e., without the use of pottery). The earliest farming in the area was developed by semi-nomadic people using plants such as wheat and barley and animals such as sheep, goats and cattle.

In the early period, hunting activities provided most of the meat. Besides hunting activities there is also evidence of pastoralism which first started with goats.



Evidence of hunting found in Neolithic-Eneolithic archaeological culture.



Evidence of Farming shown through pottery.

The remains of several workshops of beadmakers with beads in calcite or steatite in various stages of processing have been found.

Mehrgarh Period 5500 BCE-3500BCE was ceramic Neolithic i.e., pottery was in use and chalcolithic i.e. copper was used to make tools and weapons.

In this Period, Potter's Wheel was introduced and the pots mostly bowls and basins were constructed by assembling pieces of clay.



SANDHI

DEPARTMENT OF ARCHITECTURE AND REGIONAL PLANNING, IIT KHARAGPUR

GROUP : 2

SHEET NO : 5

MEHRGARH

SUMMARY

Agriculture is regarded as the most common occupation, because almost all the houses in the city had granaries.

A lot of advancement happened in the field of science and arts in this city which is understood by:

1. The prominent use of copper during that era when only very few civilizations were exposed to its use and extraction (i.e. around 5000 BCE).
2. The practice of dental surgery and related medicinal activities.
3. Beautifully crafted potteries uncovered in the site.
4. Figurines of females with a baby in hand were found in thousands, which indicate that people of this town preached mothers as goddesses.
5. They had a fair amount of knowledge about construction techniques and architecture, as many buildings were built as multi storied compartments.
6. Nearing to the end of their civilization i.e. around 4000 BCE, many of them started shifting occupation from agriculture to pottery.

Mehrgarh civilization lasted for 5000 years till 2000 BCE after which people started migrating to other areas.

The city died soon after the SAPT SINDHU CIVILIZATION reached its peak during the period 2500 BCE- 2000 BCE.



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GROUP : 2

SHEET NO : 5

MEHRGARH

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3

The Centripetal and Centrifugal movement of the people in the Indus valley civilization.

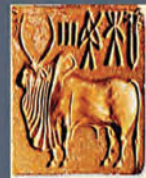
“The Indus valley was a huge civilization, which definitely must not have formed in a day. People must have migrated through out the area during the Bronze era. The authors found out about various evidences like the Edakkalcaves, Bhimbetka Rock Shelters and the ruins of Dwaraka which show how the people of the Harappa and Mohenjodaro regions lead their lives and how people might have migrated through various regions. During the same period of time, the Mesopotamian region had also developed in a similar manner, and had a lot of similarities with the Indus valley Civilization not only in the ways of living in the regions but also in social and cultural ways. Also, the Aryan invasion resulted in the downfall of the Indus valley civilization which was again followed by the emergence of Buddhism in the entire Sub-continent. Thus, the movement through out the region from before the beginning of the Bronze era to the dispersion after the Aryan Invasion has been documented by the authors under “The Centripetal and Centrifugal movement of the people in the Indus valley civilization.””

The Centrifugal and Centripetal movement of the Indus Valley Civilization

The Indus Valley Civilization is one of the three earliest settlements of the world that emerged at around 3300-1300 BCE and it was the most widespread among them. It was a Bronze Age civilisation situated along the northwest Indian subcontinent covering an area of 1.25 million square. It flourished along the basins of the Indus River which is considered as one of the major rivers of Asia. The Indus cities are noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, and clusters of large non-residential buildings.

There are many evidences in various sites of India suggesting the migration of people in and out of the Indus valley. Some of these examples which emanate the evidences the migration of people before the Bronze Age Era are:

1. Edakkal Caves.
2. Bhimbetka Rock Shelters.
3. Ruins of Dwaraka.



There had been a drastic change in the Social, Economic and Cultural ways of the people of the Indus after its downfall due to the Aryan Invasion and then the gradual rise of Buddhism in the entire Sub-continent.



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Bhimbetka rock Shelters (9000 BCE)

The entire area of Bhimbetka at the foothills of the Vindhyan Range, bears a striking resemblance to similar rock art sites such as Kakadu National Park in Australia, the cave paintings of the Bushmen in Kalahari Desert and the Upper Paleolithic Lascaux cave paintings in France.

As reported in the UNESCO citation declaring the Rock Shelters of Bhimbetka a World Heritage Site, Bhimbetka was first mentioned as a Buddhist site, based on information gathered from local adivasis. Archeological studies revealed a continuous sequence of Stone Age cultures, as well as the world's oldest stone walls and floors. The entire region is riddled with massively sculpted formations in the sandstone rock. Barkheda has been identified as the source of the raw materials used in some of the monoliths discovered at Bhimbetka.



The rock shelters and caves of Bhimbetka houses a large number of paintings. The oldest paintings are considered to be 30,000 years old, but some of the geometric figures date to as recently as the medieval period.

The colors used are vegetable colors which have endured through time because the drawings were generally made deep inside a niche or on inner walls. The paintings, which display great vitality and narrative skill, are categorized into different prehistoric periods.

The oldest are dated to the Late Paleolithic Period and consist of large linear representations of rhinoceroses and bears. Paintings from Mesolithic times are smaller and portray, in addition to animals, human activities. Drawings from the Chalcolithic Period showcase the early humans' conceptions of agriculture.

Finally, the decorative paintings dating to early historical times depict religious motifs, including tree gods and magical sky chariots. The paintings depict an evolution of the way people lived in the surroundings, from before the time of the Indus Valley Civilization, through the Aryan invasion and finally to the Buddhist Era. Thus implying how people must have moved in and out of the location depending on the areas which were covered in the paintings.



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Edakkal Caves (5000-10000 BCE)

Edakkal caves are two natural caves situated at a remote location at Edakkal that lie 1,200 metres above sea level on Ambukutty Mala, beside an ancient trade route connecting the high mountains of Mysore to the ports of the Malabar coast.

Inside the caves are pictorial writings believed to date to at least 6,000 BC, from the Neolithic man, indicating the presence of a prehistoric civilization or settlement in this region.

The Stone Age carvings of Edakkal are rare and are the only known examples from south India. The carvings are of human and animal figures, tools used by humans and of symbols yet to be deciphered, suggesting the presence of a prehistoric settlement.

The petroglyphs inside the cave are of at least three types. The oldest may date back to over 8,000 years. Evidences suggest that the Edakkal caves were inhabited several times at different points in history.



Probable links with Indus valley civilization

The caves contain drawings that range over periods from as early as 5000 BC to 1000 BC. The youngest group of paintings have been in the news for a possible connection to the Indus Valley Civilization.

A sign “a man with jar cup” that is the most distinct motif of the Indus valley civilization which was discovered in these caves. This indicates that the Harappan civilization was active in this region.

The “a man with jar cup” symbol from Edakkal seems to be more similar to the Indus motif than those already known from Tamil Nadu and Karnataka. The discovery of the symbols are akin to that of the Harappan civilisation having predominantly Dravidian culture and testimony to the fact that cultural diffusion could take place.



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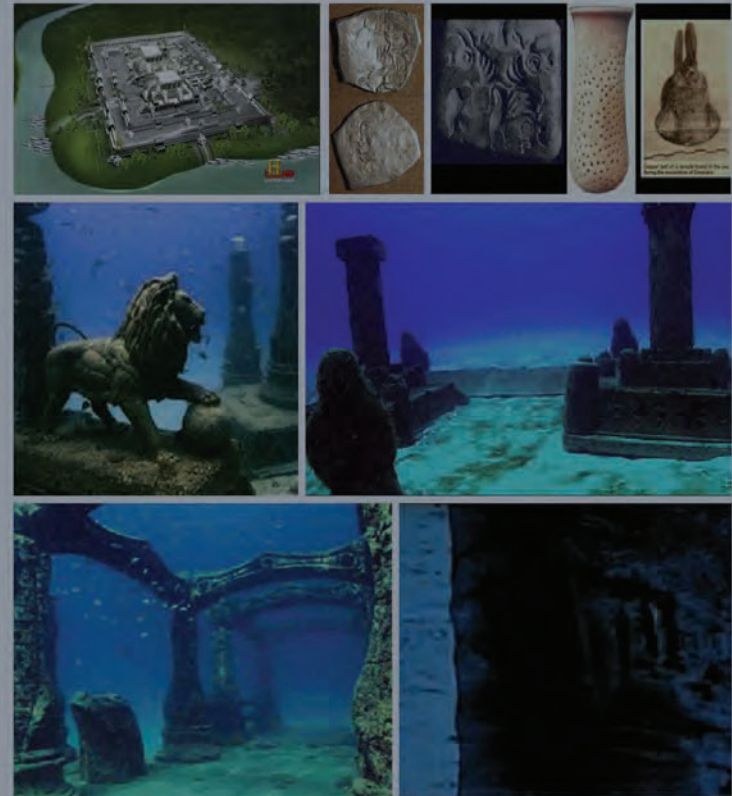
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Ruins of Dwaraka

The multi-disciplinary underwater surveys, carried out by the National Institute of Ocean Technology -NIOT picked up images of several excellent geometric objects which were normally man-made in the nine-kilometre-long stretch, west of Hazira in Gujarat

According to the legend Sri Krishna ordered the people there to leave the city of Dwarka city after which the city submerged just after the death of Krishna, while Balaram took the responsibility and shifted the people from there. This is just before the period of Harappan civilization

They could have settled as the Harappans in the Indus valley and accordingly some could have migrated to the Bhimbetka rock shelters and would have developed the city of Mohenjodaro later. City of Dwarka is not a myth, every thing discovered in the marine archaeology near Gulf of Khambhat proves that



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Mesopotamia and the Indus Valley.

Mesopotamia and the Indus Valley civilizations have long been compared throughout history and were both some of the earliest civilizations in the world. Though these countries had many things in common due to surrounding geographies. They also differed in some fundamental ways.

Mesopotamia vs. Indus River Valley

Ancient Mesopotamia and the Indus River Valley civilization were two incredibly productive and successful empires.

They both had defined social hierarchies, as well as similar views on gender roles. These traits are helpful in explaining the similarities and differences between the two cultures.



The Social ways of living in the Indus Valley Civilization and Mesopotamia had many similarities, some of which are:

1. Both the civilizations had community baths.
- 2 The main building material used in the construction of the houses was sun dried bricks and in certain areas a small portion of the houses was made of wood .
3. Both civilisations had an important or famous building in each city that was built on a mount.
4. Bronze was used as a prime material for various tools.
5. The economy of both civilization depended on agriculture and trade amongst themselves and other civilizations was done and boats were used for trade.
6. Certain religious literature (prayers ,rituals etc)were followed in both the societies.
7. A certain culture of metal work and pottery was evident through out the eras.
8. Irrigation systems, writing systems ,number system ,wheeled vehicles ,boats ,all of them were very similar in nature.
- 9 Both of them had religious hymns that would be sung at ceremonies .
10. Various Scriptures were present on soft clay.
11. Both had religious hymns that would sing at ceremonies .



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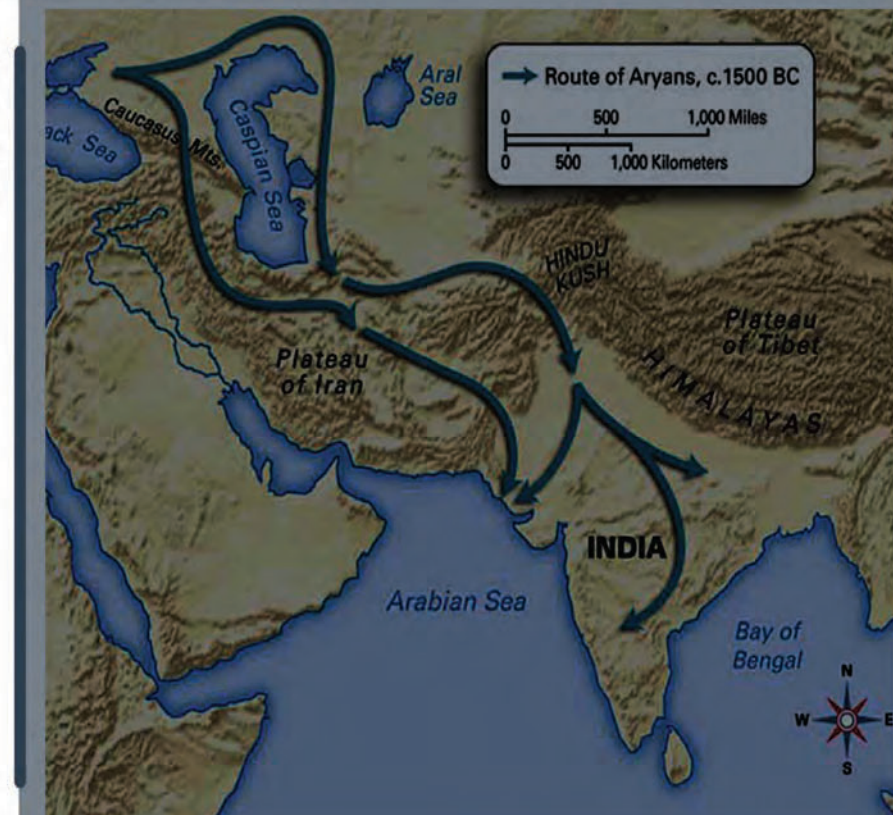
Reformation of the social aspects due to Aryan Invasion

Around 1500 BCE, the downfall of the Indus Valley Civilization began due to the Aryan Invasion. The Aryans unlike The Indus Valley Civilization left behind voluminous amounts of written and decipherable information but that there are almost no archaeological remains to examine. The Aryans brought with them a system of polytheistic beliefs which were based in a group of writings called the Vedas and the Upanishads. Over many centuries, these beliefs would evolve into the religion known as Hinduism.

Social and Political Implications of the Aryan Invasion Idea.

This served to make Indian culture subservient to that of Greece and Europe. They brought horses, cattle, their language, and their rituals and gods. Along with the Vedas, Sanskrit was one of the Aryans' great contributions to Indian civilization.

It would become the language of Hindu scholarship as well as sacred writings. The system of social classes described in the Vedas gradually evolved into India's caste system. A major part of the Aryan religion, and of major consequence for the future of India to the present day, was the introduction of strict class divisions, which is known as the caste system.



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Maturity of Indus Valley Civilisation

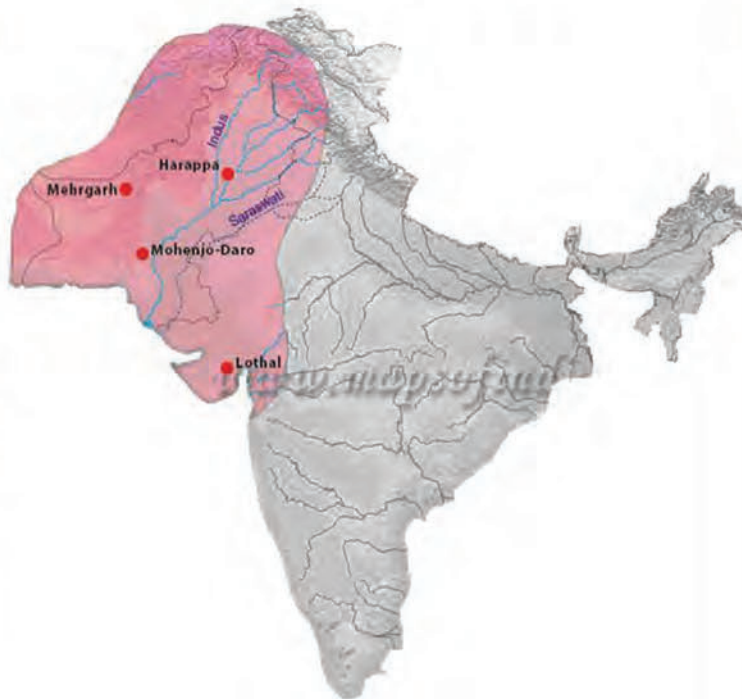
“ The Indus valley civilization was an ancient civilization located in what is Pakistan and North-West India today, on the fertile flood plain of the Indus River and its vicinity. Evidence of religious practices date back approximately to 5500 BCE. Farming settlements began around 4000 BCE and around 3000 BCE there appeared the first signs of urbanization. By 2600 BCE, dozens of towns and cities had been established.

The evidence suggests that they had a highly developed city life. Many houses had wells and bathrooms as well as an elaborate underground drainage system. These cities display a well-planned urbanization system. Use of English bond for construction was prominent in the houses. Large granaries were constructed for proper and long term storage.

When it comes to architecture, Indus valley civilization influenced many of the later civilizations following it. There are speculations that Greek civilization obeyed the Indus valley's system of placing the citadel at a higher altitude than the rest of the city. At the end it can be concluded that these people used their resources very efficiently to emerge out as most mature civilization that existed till the date.

”

UNESCO HAS LISTED 830 WORLD HERITAGE SITES,
OUT OF WHICH 26 ARE IN INDIA



INTRODUCTION

THE FIRST OF ITS SITES WERE EXCAVATED IN 1920S, WITH
IMPORTANT BREAKTHROUGHS OCCURRING AS RECENTLY AS 1999,
IN WHAT WAS THEN PUNJAB PROVINCE OF BRITISH INDIA AND
NOW IS IN PAKISTAN

EVIDENCE SHOWS THAT 'THE INDUS-SARASVATI CIVILIZATION' IS
ONE OF THE WORLD'S EARLIEST URBAN CIVILIZATIONS DATING
BACK TO THIRD MILLENNIUM BCE, AS WELL AS THE LARGEST
ANCIENT CIVILIZATION OF THE WORLD

THE MATURE PHASE OF THIS CIVILIZATION IS KNOWN AS THE HARAPPAN
CIVILIZATION

POLITICALLY, SOCIALLY, SCIENTIFICALLY THEY WERE ONE OF
MOST ADVANCED CIVILIZATION THAT EXISTED TILL THAT
TIME



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CITY PLANNING

THE MAIN STREETS OF INDUS VALLEY RAN FROM NORTH TO SOUTH AND EAST TO WEST INTERSECTING ONE ANOTHER AT RIGHT ANGLES THUS PROVIDING CHANNELS FOR EASY WIND FLOW, CLEANING ROADS

THE STREETS WERE BROAD VARYING FROM 9 FEET TO 34 FEET RUNNING UP TO A MILE, SUITABLE FOR WHEELED TRAFFIC

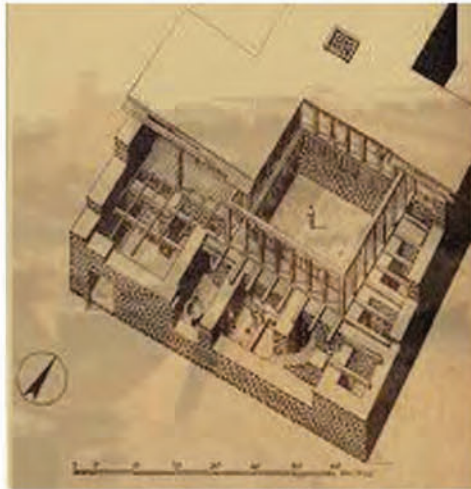
EACH LANE HAD A PUBLIC WELL AND STREET LAMPS WERE PROVIDED

ENCROACHMENT ON PUBLIC ROADS OR LANES BY BUILDING HOUSES WAS NOT PERMITTED

THEY HAD A VERY EFFICIENT CITY PLANNING SYSTEM WHICH IS AS GOOD AS SOME OF TODAY'S PLANNED CITIES SUCH AS JAIPUR, CHANDIGARH, ETC



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HOUSES AND DRAINAGE SYSTEM

THREE TYPES OF HOUSES

- DWELLING HOUSES
- LARGER BUILDINGS
- PUBLIC BATHS
- MOST OF THE HOUSES HAD BATHS
- EACH HOUSE HAD HORIZONTAL AND VERTICAL DRAINS CONNECTED WITH ROAD DRAINS. THERE WERE UNDERGROUND DRAINS FOR THE STREETS
- THESE DRAINS WERE COVERED BY STONE SLABS
- USE OF ENGLISH BOND WAS EVIDENT IN HOUSE CONSTRUCTION

SOLID AND LIQUID WASTE WERE TREATED SEPERATELY TO AVOID BLOCKAGES WHICH IS STILL A MAJOR PROBLEM IN CITIES LIKE MUMBAI, KOLKATA etc.



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GREAT BATH

IMPRESSIVE BUILDING WHICH WAS USED AS A PUBLIC BATH WITH OVERALL DIMENSION 180 FEET BY 108 FEET WHERE AS BATHING POOL IS 39 FEET BY 23 FEET WITH 8 FEET DEPTH

GYPSUM HAS BEEN USED ALONG WITH MORTAR TO MAKE THE FLOOR AND SIDES OF THE POOL TO MAKE IT WATER TIGHT.

THERE WAS A DEVICE TO FILL AND DRAIN THE WATER OF THE BATHING POOL

THERE WERE GALLERIES AND ANCILLARY ROOMS ON ALL SIDES OF THE BATHING POOL

GREAT BATH HAD A RELIGIOUS ATTACHMENT AND SERVED FOR THE RITUALS AND BELIEFS OF THAT TIME



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GREAT GRANARY

- STORE HOUSE AT HARAPPA MEASURING 169 ft. x 135 ft.
- ATTACHED TO THE GRANARY WERE TWO ROOMED TENEMENTS FOR THE WORKERS WITH A COMMON COURTYARD
- BUILT CLOSE TO THE RIVER RAVI TO MAKE TRANSPORTATION EASY
- AIR-DUCTS ARE PROVIDED UNDER THE WOODEN FLOOR. THE ROW OF TRIANGULAR OPENINGS MAY HAVE BEEN FOR VENTILATION

POOR STORAGE IS ONE OF THE MAJOR CAUSES OF INFLATION IN TODAY'S GENERATION WHICH WAS VERY EFFICIENTLY TACKLED BY THIS CIVILIZATION.



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CONCLUSION

The Indus-Sarasvati civilization flourished around cities. The ruins of the cities show remarkable town planning and excellent system of drainage and sanitation, which is even better than that of contemporary India

Indus Valley Civilization was involved in trade with important civilizations of that period, Mesopotamians and Egyptians

The Indus-Sarasvati civilization also shows great advances in architecture

The Indus Valley people were pioneers in measuring length, mass and time with great precision. They also had a complete knowledge of mathematics and economics

The maturity of the civilization was so well, that even though the cities were highly prone to floods and other natural disasters, they faced them with well developed drainage system and highly developed grain storage system



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The Indus-Saraswati Civilization: A Vedic age of antiquity ?

“Several evidences which have been recovered from the Rakhi-Garhi village of the Hisar district of Haryana which overthrows our several previous deductions. which is a part of the eastern plains of the dry bed of the once known Sarasvati River . Over 2378 sites have been excavated along the sides of the Sarasvati River Course. The site has the largest cities of the Indus Valley Civilization. Several artefacts like terracotta bricks, jewellery, bangles, statues, gold and even skeletons have been found which are over 5000 years old. The recovered artefacts also included thousands of seals with animals and human figures embossed on them which were even worn around as ornament by the merchants. These new sites also show trends of westward flow of urbanisation during that period rather than the false notion of the eastward flow of progress and development.”




Evidences from the Eastern Plains : Hissar and Kangra region



The Indus-Sarasvati Civilization

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Research Methodology

Excavations
Urbanisation flow
Evidences
Important Seals
Inference based later references
River Course



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Excavations

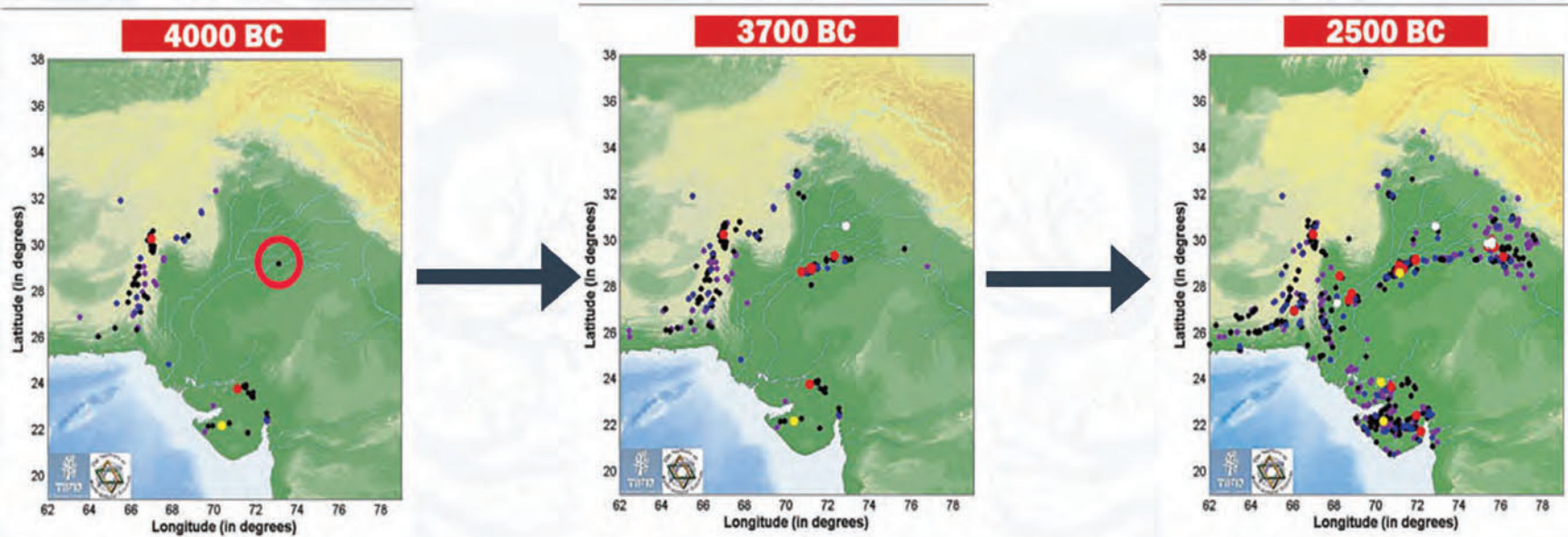
The detailed excavations at Rakhigarhi, located in the Hissar district of Haryana, revealed a civilization site to be of about 350 hectare, making it the largest site of Indus-Sarasvati Civilization. Numerous artefacts, which were about 5000 years old were found. Evidences of paved roads, drainage system, large rainwater collection storage system, terracotta bricks, statue production, and skilled working of bronze and precious metals have been uncovered. Jewellery, including bangles made from terracotta, conch shells, gold, and semi-precious stones, have also been found.



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Urbanisation Flow



The new analysis of The Indus Valley civilisation reveals the unexpected east to west flow of urbanisation

The first image shows a single unit of the civilisation in the Ghaggar - Hakra Region, but 300 years later newly emerged sites can be seen towards the west.

The westward movement contradicts the long standing notion of eastward flow of the civilisation.

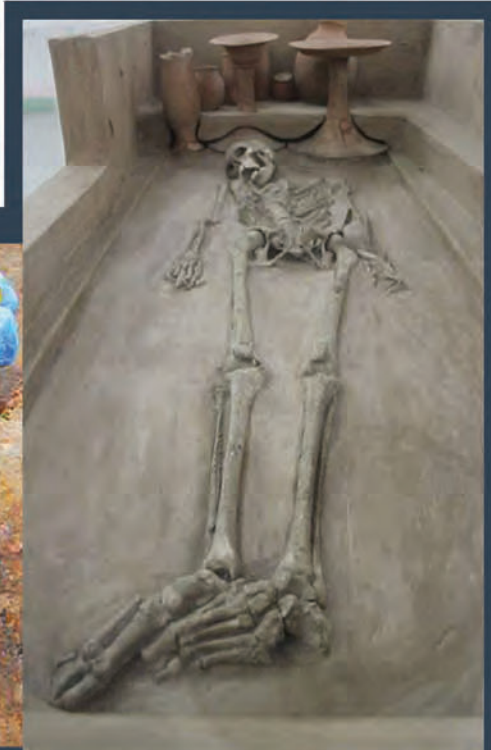


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Key Evidences

Skeleton displayed at National Museum ,
New Delhi →



Skeletons about 5000 year old were found in the Rakhigarhi district of Hissar, Haryana.

The soil quality of this site helped in preservation of the skeletons.

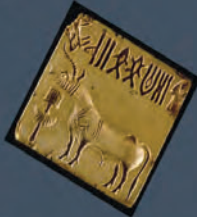


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Important Seals

The Seals



The Pashupati Seal: This seal depicts a yogi, probably Lord Shiva, with a pair of horns crown his head. He is surrounded by a rhino, a buffalo, an elephant and a tiger and under his throne are two deer. This seal shows that Shiva was worshipped and he was considered as the Lord of animals (Pashupati).

The Bull Seal: This seal depicts a humped bull of great vigour.

The figure shows the artistic skill and a good knowledge of animal anatomy.

The Unicorn Seal: The unicorn is a mythological animal. This seal shows that at a very early stage of civilization, humans had produced many creations of imagination in the shape of bird and animal motifs that survived in later art.

The seals have an inscription of a sort of pictorial writing. Most of the seals have a knob at the back through which runs a hole. It is assumed that these seals were used by different associations or merchants for stamping purposes. They may be also worn round the neck or the arm.



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River Course

The Sarasvati river (in blue on the map) no longer exists as a flowing river.

It is along this dry bed that the highest concentration of Harappan sites are located, which is why some scholars have proposed the term : 'Indus-Sarasvati civilization'.

A total of 2378 sites were found which includes 360 mature Harappan sites



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6

Who were the Indus valley settlers?

“The religion is an important part of every civilisation or community which helps creating a bond among itself. The Indus Valley Civilisation was one of the first civilisation to come up and hence an investigation on its religion and the beliefs which prevailed is necessary.

The archeologist have found very little information about the Indus Valley Civilisation. The few evidences found reveal that it had a mammoth range of culture and religious beliefs. Their spirituality and beliefs were as civilised and matured as the modern people are known to have. They were well acquainted with the practices of yoga and meditation. They had a wide range of seals which they made mainly for their communication and as a medium to express their thoughts. These were of great importance to them. The people worshipped the Mother Goddess, Pashupati and trees. They worshipped fertility symbols such as round stones and pierced stones. They might have also believed in magical rituals, charms and amulets, and so also in spirits and demons. To them, buffalo was an animal of ultimate importance. All the horned animals were considered as magical creatures. This is why they are mostly found in their seals. This was also the time when ‘swastika’ emerged as their sacred symbol. They also believed in the flow of energy in the form of life and death. At its peak around 2500 B.C.E., the Indus Valley Civilisation is the oldest civilisation of ancient India. After the decline of Indus Civilisation, a new Civilisation grew which was dominated by Aryans and came to be known as Vedic Civilisation. The period extended from 1500 B.C.E to 500 B.C.E.

So it can be concluded that the Indus people didn't follow a specific religion. Specificity developed years later. There are enough evidences which suggest that even after they didn't follow a particular religion, they did worship animals, trees which can be categorised under religious practices.

”

INTRODUCTION

The religion and belief system of the Indus valley people have received considerable attention, especially from the view of identifying precursors to deities and religious practices of Indian religions that later developed in the area. However, due to the scarcity of evidence; which is open to varying interpretations, and the fact that the Indus script remains un-deciphered; the conclusions are partly speculative and largely based on a retrospective view from a much later Hindu perspective.



Some prominent findings related to the Indus religion are:

- A Great Male God
- A Mother Goddess
- Veneration of animals and plants
- Symbolic representation of the phallus and vulva
- Use of baths and water in religious practice



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WHO WERE THE INDUS VALLEY PEOPLE ?

According to some historians the Indus people were probably Dravidians, who lived in ancient times in parts of north western India, Afghanistan, parts of the Mediterranean, Central Asia and Europe.

The Indus Valley people were believed to be Aryans by some and their civilization was a precursor to the Vedic civilization that was established in India by a subsequent wave of Vedic Aryans.

According to some they were Sumerians. Some historians also suggested that the people of Indus valley probably shared an affinity with the ancient Egyptians and other African sub- cultures.



They worshipped Mother Goddess and the Bull played an important role in their religious lives. Indus people represented a mixture of different racial groups ranging from the Mediterranean type to the Australoid and the Mongoloid, while a majority of them were similar in features to the Dravidians of southern India.



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THE SEALS

They might have had the belief that the larger animals were of greater importance and hence were given more respect and care



They might have also believed in magical rituals, charms and amulets, and also in spirits, demons and black magic.

In this seal, it can be seen that a person is sitting in the posture of meditation. He seems to be a person of prime importance who is served and followed by others.



The Indus valley people were also familiar with yoga and meditation.



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RELIGION OF INDUS VALLEY CIVILISATION

There is very little information about the religious life of the Indus people.



But, there are certain evidences which make us think about the religious beliefs which the Indus Valley people must have had.



The religion and belief system of the Indus Valley people have recieved considerable attention, especially from the view of identifying precursors to deities and religious practices that later developed.

However, due to sparsity of evidence, which is open to varying interpretations, and the fact that the Indus script remains undeciphered, the conclusions are partly speculative and largely based on a retrospective view from a much later hindu perspective .



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Major Religious Beliefs



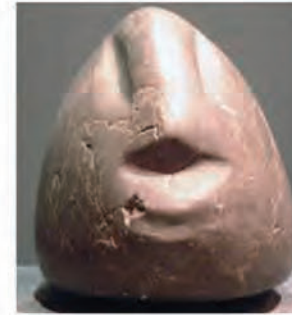
The Indus people probably worshipped Mother Goddess, in addition to other deities .

They worshipped a father God who might be originator of the race and can be attributed to Siva as the Lord of the Animals.

They worshipped fertility symbols such as round stones and pierced stones.

They mostly cremated the dead along with some objects as offerings for use in their after lives.

They believed in some kind of a tree of life, which is depicted in the seals as a Pipal or Acacia tree, defended by a guardian spirit against an evil force symbolized as a tiger. In seals, the guardian spirit is depicted variously as a bull, a snake, a goat, a mythical creature or animal.



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VEDIC AGE AND INDUS VALLEY CIVILISATION

The Indus Civilisation people worshipped gods and goddesses. Many seals depicting rhinoceros, bull, leopard, ox were found suggesting that the Indus Valley people revered to them.

The Indus Valley people respected Bulls as many seal could be found as an evidence



The religious dogmas increased during the vedic period and old gods(air,wind,fire etc) were replaced by newer ones like Prajapati, Vishnu etc .

The vedic period people worshipped - the Cow .



Despite the difficulties in dating the period, the Vedas can safely be assumed to be several thousands of years old.



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<http://www.slideshare.net/AtulBhosekar/comparative-study-of-indus-vedic-civilization>

GROUP 6

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Science & Heritage Initiative

Part - B

Tracing interconnections between the Vedic and the Buddhist phases of Iconography

A Summer Internship work by interns from the batch of B. Arch 2nd year 2014 - 15



Legacy of Gautama Clan

“Gautama Buddha was born into a family of the Kshatriya Varna, Son of Queen Maya & King Suddhodana, leader of the Shakya clan. Started with the whole lineage from Bhramha, the creator till Gautam Buddha the whole lineage and important persons of clan in Hindu puranas are shown clearly. Gautama Buddha as the avatar of Lord Vishnu and here importance of sacred lotus is explained through iconography. The prenominal & holy event of the birth of Gautama was not only seen by Asita but by the mother herself also in a dream on one full moon night.

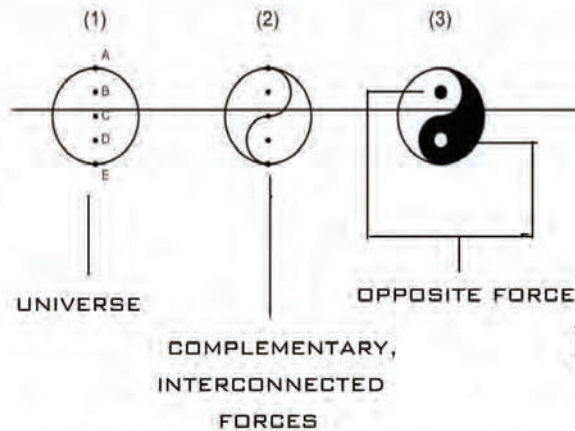
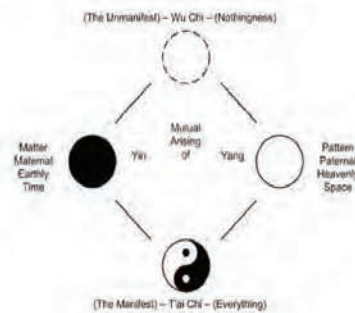
Then moving to philosophical part how everything in life exists in dual nature and evolution of Yin and Yang concept from it and further evolution of Chinese IChing Diagram. How rebirth and death are connected and rebirth as a samsara in Buddhist terms is explained through endless knot.”

LEGACY OF GAUTAMA CLAN

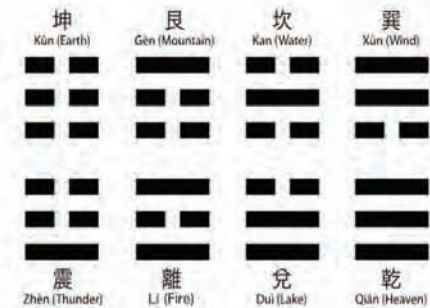
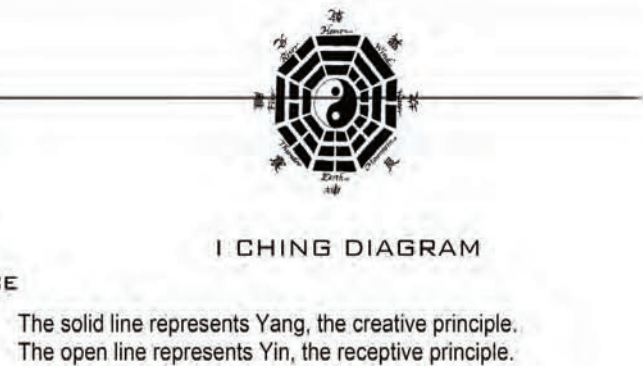
Dualism

A concept exists regarding dualism in the natural forces. Light and shadow. Life and death. Unconscious and conscious. Passive and active. So many, many more. While some call them as opposites, they are actually the same thing but on a different level

"... neither lives while the other survives".



The outer circle represents the universe (the word 'universe' comes from the Latin for 'one turn'). Within this are contained the light and dark whose interaction show the transmutation of contrasting yet cooperating energies. The white dot within the dark and the black dot within the light show that even at the heart of one there is the seed of the other – all things contain within themselves the germ of their opposites



"THE PENTACLE - THE ANCIENTS ENVISIONED THEIR WORLD IN TWO HALVES - MASCULINE AND FEMININE. THEIR GODS AND GODDESSES WORKED TO KEEP A BALANCE OF POWER. YIN AND YANG. WHEN MALE AND FEMALE WERE BALANCED, THERE WAS HARMONY IN THE WORLD. WHEN THEY WERE UNBALANCED THERE WAS CHAOS."

- DAN BROWN, THE DA VINCI CODE

[HTTP://EN.WIKIPEDIA.ORG/WIKI/I_CHING](http://en.wikipedia.org/wiki/I_Ching)
[HTTP://WWW.PENNINETAICHI.CO.UK/INDEX_FILES/PAGE1058.HTM](http://www.penninetaichi.co.uk/index_files/page1058.htm)
[HTTP://EN.WIKIPEDIA.ORG/WIKI/FILE:TRIGRAMS2.SVG](http://en.wikipedia.org/wiki/File:Trigrams2.svg)



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LEGACY OF GAUTMA CLAN

Gautama

The name Gautama is derived from the Sanskrit words "gō" and "tama".

Tama" means "darkness" and "gō" means inter alia" -,"bright light

Together, they indicate that one, who dispels darkness (ignorance) by his brilliance (knowledge



-Go Tama is brightest light



The lotus flower symbolizes the complete purification of the defilements of the body, speech and mind, and the full blossoming of wholesome deeds in blissful liberation. the pattern of growth of lotus signifies the progress of the soul from the primal mud of materialism, through the waters of experience, and into the bright sunshine of enlightenment

Meaning of the Lotus Flower to the Ancient Egyptians

.Lotus known to be associated with rebirth

This is a consequence of it supposedly retracting into the water at the night, and emerging a fresh in .(the Sun the next day (blooming of lotus

The Egyptians therefore associated the lotus flower with the sun which also disappeared in the .night, only to re-emerge in the morning

Therefore the lotus came to symbolize the Sun .and the creation



An Egyptian design depicting Horus emerging from Lotus which represents his mother Isis (Hathor)



<http://en.wikipedia.org/wiki/Gotama>
<http://www.lotusflowermeaning.net>

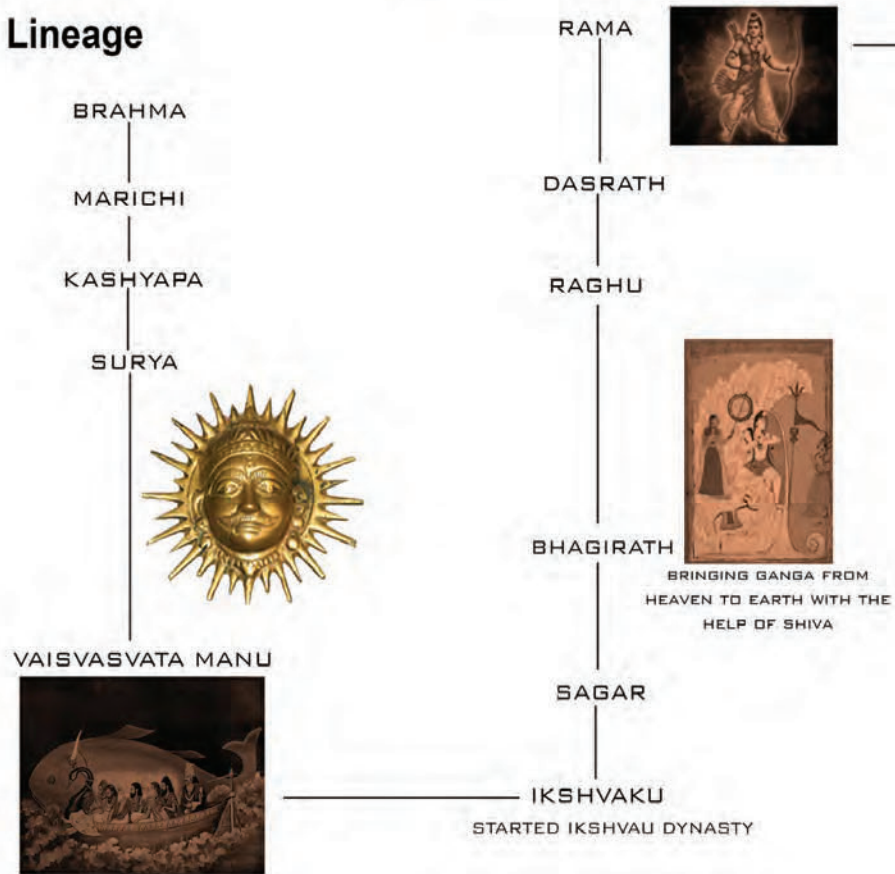


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LEGACY OF GAUTAMA CLAN

Lineage



THE SHAKYA CLAN

SINHANA

SUDDHODANA

SIDDHARTH



RAHULA



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LEGACY OF GAUTAMA CLAN

Maya's Dream

Maya and King Suddhodana did not have children for twenty years into their marriage.

According to legend, one full moon night, sleeping in the palace, the queen had a vivid dream. She felt herself being carried away by four devas (spirits) to Lake Anotatta in the Himalayas.



After bathing her in the lake, the devas clothed her in heavenly cloths, anointed her with perfumes, and bedecked her with divine flowers. Soon after a white elephant, holding a white lotus flower in its trunk, appeared and went round her three times, entering her womb through her right side.

The prophecy of wise men



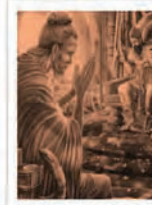
As dreams were considered of importance, the King sent for sixty-four wise men, who were invited to the palace to explain the meaning of the Queen's dreams.

When they had discussed the meaning of the dreams, they told the Queen to rejoice, for she would have a son, who would have on him the thirty-two marks of a great man..

[http://en.wikipedia.org/wiki/Maya_\(mother_of_Buddha\)](http://en.wikipedia.org/wiki/Maya_(mother_of_Buddha))
http://www.what-buddha-said.net/drops/V/Life_of_Buddha.htm
<http://www.thebuddhism.net/books/our-gautama-buddhas-life/part-1>
<http://beingstellaluna.files.wordpress.com/2011/12/800px-weis>
http://sdhammika.blogspot.in/2010/10/asita.htmlsagung_des_se

Sage Asita

Learning of the birth, Sage Asitha, who was the teacher of King Suddhodhana visited the king's palace, the following day.



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LEGACY OF GAUTAMA CLAN

Rebirth

Buddhists understand life as samsara, meaning perpetual wandering.
A primary aim of Buddhism is to break free of the wheel of samsara, and to reach a new level called Nirvana.

ENDLESS KNOT



It represents the intertwining of wisdom and compassion, the mutual dependence of religious doctrine and secular affairs, the union of wisdom and method, the inseparability of emptiness and dependent co-arising, and the union of wisdom and compassion in enlightenment. It is also symbolic of knot symbolism in linking ancestors and omnipresence and the magical ritual and meta-process of binding.

Swastika

su - means "good"
asti - means "to be, to exist"
ik - means "what is in existence, and will continue to exist"
a - denotes feminine gender



So "Swastika" means a 'good existence' that is not to be destroyed and that remains in a good condition.
its deeper meaning is permanent victory.



swastika has both a positive and a negative expression

"THERE IS NO MEDITATION WITHOUT WISDOM, AND THERE IS NO WISDOM WITHOUT MEDITATION. WHEN A MAN HAS BOTH MEDITATION AND WISDOM, HE IS INDEED CLOSE TO NIRVANA."

-BUDDHA

[HTTP://RECLAIMTHESWASTIKA.COM/SYMBOLISM/](http://RECLAIMTHESWASTIKA.COM/SYMBOLISM/)
[HTTP://WWW.TWILIGHTBRIDGE.COM/HOBBIES/FESTIVALS/BUDDHA/KNOT.HTM](http://WWW.TWILIGHTBRIDGE.COM/HOBBIES/FESTIVALS/BUDDHA/KNOT.HTM)
[HTTP://EN.WIKIPEDIA.ORG/WIKI/PARANIRVANA](http://EN.WIKIPEDIA.ORG/WIKI/PARANIRVANA)

Nirvana



The Buddha described Nirvana as the ultimate goal, and he reached that state during his enlightenment.

Nirvana literally means extinguishing or unbinding. The implication is that it is freedom from what ever binds you, from the burning passion of desire, jealousy, and ignorance. Once these are totally overcome, a state of bliss is achieved, and there is no longer the need the cycle of birth and death. All karmic debts are settled



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The Shakya Clan

The Shakya Dynasty

The Dynasty was started by Sinhana(Shakya), the father of Suddhodana

The Shakya clan belonged to Gautama gotra

The Shakya clan, even though a Kshatriya clan, traces its lineage from Maharishi Gautam ,one of the great seven rishis or Saptrish



King Suddhodana and his court

Shakya Kingdom

The Shakya janapada (also called Vajji or Lichchavi janapada) was located on the Indo-Nepal border north of the modern town of Gorakhpur. Its capital was Kapilavastu.

The Buddha's father, Suddhodhana, was, according to Rajgor, the elected president of the Shakyas.

The Shakyas formed an independent republican state, known as Shakya Gana-rajya, at the foothills of the Himalayas.



<http://en.wikipedia.org/wiki/Shakya>
http://en.wikipedia.org/wiki/Lichchavi_dynasty
<http://www.ancientindia.co.uk/buddha/explore/frieze2.html>
<http://coinindia.com/galleries-shakya.html>

Shakya administration

The seat of the Shakya administration was the samsthagara (assembly hall) at Kapilavastu.

A new building for the Shakya samsthagara was constructed at the time of Gautama Buddha, which was inaugurated by him.

The highest administrative authority was the sidharth , comprising 500 members, which met in the samsthagara to transact any important business.

The Shakya Parishad was headed by an elected raja, who presided over the meetings.



Siddhartha in the harem surrounded by female companions and attendants



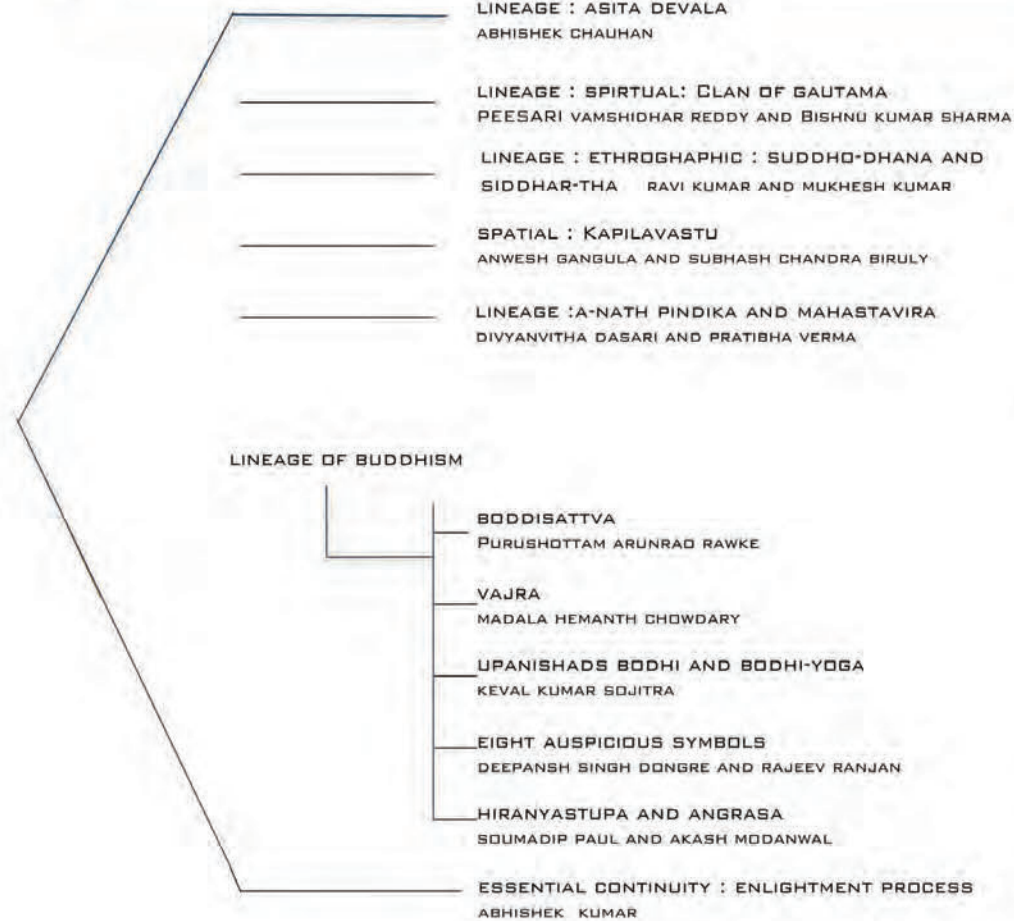
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PROF. JOY SEN

EVIDENCES OF CONTINUITY BETWEEN PRE BUDDHIST /VEDIC PERIOD AND BUDDHIST PERIOD BASED ON ICONOGRAPHY STUDIES



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LEGACY OF GAUTAMA CLAN

LENEAGE OF GAUTAMA CLAN

SHAKYA DYNASTY

MAYA'S DREAM

BIRTH OF GAUTAMA

DUALISM
I CHING DIAGRAM

ENDLESS KNOT
SWASTIKA
NIRVANA



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Legacy of Kapilavastu

“Kapilavastu is a name of ancient city where Gautama Buddha grew up. This topic starts with the details of formation and destruction of the city Kapilavastu. Then it is continued with the details of the great Indian philosopher and sage Kapila who was credited as one of the founders of the Samkhya School of philosophy with Kapilavastu.

The clan formed by the sons of Ikshvaku after voluntary exile from the kingdom was Shakya and its capital was Kapilavastu. Topic proceeds with the details about formation and annexation and also the migration of the Shakya clan. Then the lineage of the Shakyans including their ancestor's starting from the lord Brahma and his ten sons or Prajapati's is brought to focus.

Topic concludes with the details of Chaitya hall's which are meant to store the Relics of people worth of worship and the ten Chaitya halls in which ten parts of Buddha relics are stored for worship.”

LEGACY OF KAPILAVASTU



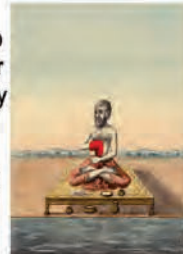
Kapilavastu



Kapilavastu is a name of a place in the ancient **Shakya** kingdom where Gautama Buddha grew up. It was built by the sons of **Okkaka** (Ikshvaku), on the site of the hermitage of "**Sage Kapila**" on his advice.

Sage Kapila

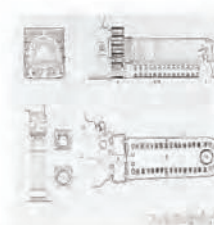
When the sons of Okkāka went into voluntary exile and were looking for a spot on which to found a city, they came upon **Sage Kapila** who advised them to build a city on the site of his hermitage. They followed his advice and named the city as Kapilavastu



Shakya Clan

Ikshvaku due to request of his beloved second wife, gave throne to her son neglecting his first wife's son's **okkamukha** and his sibling's. So they went into voluntary exile and formed a separate city (Kapilavastu) and a separate clan called **Shakya Clan**

Chaitya Hall



Chaitya halls were first built to store the relics of king's. Later they are used to store the **relics** of people worth of worship. The relics of **Buddha** divided into ten parts and are stored in ten different **chaitya halls** built in different places

Lineage

The **Shakyas** were a warrior clan that belonged to the **Suryavanshi Kshatriya** clan of the ancient Vedic period. The ancestors of Shakyas are the Ikshaku clan.



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KAPILAVASTU



Kapilavastu was the **capital** of **shakya** state where **Gautama Buddha** was raised and lived until the age of 29, when he renounced worldly life.

(कपिलवस्तु) $\left\{ \begin{array}{l} \text{कपिल} \\ \text{(Indian Philosopher and SAGE)} \\ \text{वास्तु} \\ \text{(architecture)} \end{array} \right.$

Formation & Destruction

Kapilavastu was founded by the **sons of Okkaka** (Ikshvaku), on the site of the hermitage of the "**Sage Kapila**" on his advice.

When the sons of Okkāka went into voluntary exile and were looking for a spot on which to found a city, they came upon **Kapila** in his hermitage in Himavā by the side of a lake. As advised by Kapila they formed a settlement and named it **Kapilavasthu** after him.

Kapilavastu was a part of ancient **Shakya** Kingdom ruled by King **Śuddhodana** who was the father of **Gautama Buddha**.



Vidaḍḍubha, the son of Pasenadi and Vāsavakhattiyā, the daughter of a Śākya named Mahānāma by a slave girl, ascended the throne of Kosala after overthrowing his father. As an act of **vengeance** for cheating Kosala by sending his mother, the daughter of a slave woman, for marriage to his father, he invaded the Śākya territory, **massacred** them and **annexed** it.



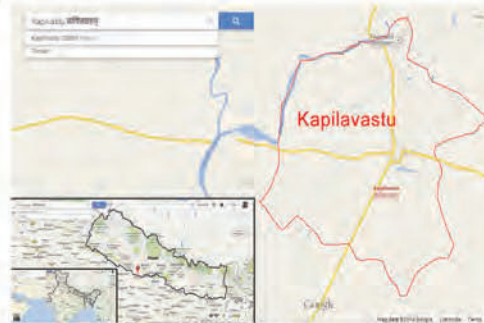
Location

There is some **controversy** about the exact location of Kapilavastu.

Some versions say that it is located in present-day **Rummindei**, in the Terai region of Southern Nepal, about 10 kilometres west of Lumbini (the birthplace of the Siddhartha Gautama) not far from the Indian-Nepalese border.



Other versions hold that Kapilavastu is located in Northern India, and that the **Piprahwa** village used to be within Kapilavastu.



<https://www.google.com/maps/place/Kapilavastu+32800/@27.526706,82.990584,12z/data=!4m2!3m1!1s0x3996e53ea48469cd:0xb245eb7a78e71c7hl=en-US>

Reference

(<http://www.ancient.eu.com/Kapilavastu/>)



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SAGE KAPILA



Kapila was a **Vedic sage** and an ancient **Indian-Philosopher** credited as one of the founders of the **Samkhya** school of philosophy



According to Hindu sources, Kapila was a **descendant of Manu**, the primal human being, and a **grandson** of the creator-god **Brahma**, or he was an **incarnation** of the god **Vishnu**

Kapila is a major figure in the story associated with the **descent of the Ganges** (Goddess Ganga) river from heaven

He is known for teaching a process of liberation known as **bhakti yoga**



Samkhya is one of the six (original) schools of Hindu philosophy and classical Indian philosophy which is attributed to Sage Kapila.

After his father left home, Kapila instructed his mother, **Devahuti** in the philosophy of yoga and devotional worship of Lord Vishnu, enabling her to **achieve liberation (moksha)** which is called **Kapliopadesha**

Kapilavastu was founded by the sons of **Okkaka (Ikshvaku)**, on the site of the hermitage of the "**Sage Kapila**" on his advice.



Kapila knew that any city built on the site of his hermitage would become the **capital** of Jambudīpa and that its inhabitants would be invincible

They followed his advice and named the settlement **Kapilavasthu**

Kapila shared many similarities with **Buddha**, including an emphasis on meditation as a technique for removing suffering.

Some **Buddhist** texts claim the **Buddha** was **Kapila** in a previous life



Reference

(<http://www.newworldencyclopedia.org/entry/Kapila>)



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SHAKYA



(शाक्य=capable)

A tribe in North India, to which the prince **Siddhartha Shaky**a (who was the **founder of Buddhism** and came to be known as **Gautama Buddha**) belonged

The **Shakyas** were a warrior clan that belonged to the **Suryavanshi Kshatriya** clan of the ancient Vedic period(1500-500 BCE)

The Shaky clan, even though a Kshatriya clan, traces its **lineage** from **Maharishi Gautam** (Hindi: महर्षि गौतम), one of the great seven rishis or Saptrishi.

Lineage

Descendants of Kusha(Bhagavata Purana)

King Shaky's son was **Shuddhodhana**. Shuddhodhana son was **Siddhartha Shaky**a (Gautam Buddha), but since he abdicated the throne, the lineage continued with his son **Langala** (Rahula). **Sumitra** was the last ruler of the solar dynasty

King Shaky was one of the **last descendants** of Ikshvaku dynasty, commonly known as **Suryavansha**(to which Lord Rama was one of the earlier descendants)

[२००]		
Mara	Vaisa-Vridha	Satapata
Prasenajit	Prasenajit	Amritajit
Sandhi	Bhava	Bhadrak
Amarsakha	Dhruva	Dhruva
Maharaja	Sakadeta	Kritanjaya
Vivahita	Bhadrak	Ramanajaya
Prasenajit	Bhadrak	Sanjaya
Talokha	Pratiksha	Sakya
Bhadrak, killed at the battle of Kurukshetra by Abhimanyu	Sugriva	Sandhibhadrak
(Time of Pariksha)	Mahadeva	Langala
Bhadrak	Satashakti	Prasenajit
Vaisa-Vridha	Pudhara	Kashiraka
	Antariksha	Sumitra
	Satapata	

Sumitra shall be the last of the Ikshvaku dynasty in this Kali Yuga.

Annexation & Migration

Vidadubha invaded the Śākya territory, **massacred** them and annexed it for cheating Kosala by sending his mother, the daughter of a slave woman, for marriage to his father

According to one legend, after the **annexation** of Kapilavastu by Virudhaka, one group of Shakyas fled northward to the hills, and settled in western Nepal



In order to hide from persecution, they took the title of **Koliya** and **Moriya** and later retook the title of Shakyas in the late **Licchavi** era by establishing various monasteries

Reference

- 1.) <http://www.wikisummarizer.com/Pages/Default.aspx?Keyword=Shakya>
- 2.) <http://en.wikipedia.org/wiki/Shakya>



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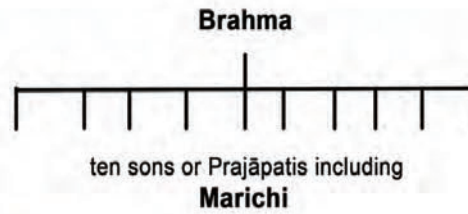
LINEAGE



Lord Bramha emerging from Lord Vishnu's navel



Rishi Marichi(ऋषि मरीचि)



son of marichi and kala
Kashyapa

son of kashyapa and aditi
Vivasvan(surya)

son of surya and Saranyu
Vaivasvat Manu

son of Vaivasvat Manu and Shraddha
Ikshvaku

Kukshi

ikshvaku clan

shakya clan

Okkamukha



Vivasvan(surya)



Kashyapa

Reference

- 1.) <http://bharatkizhakoot.blogspot.in/2012/06/genealogy-of-bharata-7th-manvantra.html>
- 2.) <http://en.wikipedia.org/wiki/Shakya>

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CHAITYA HALL

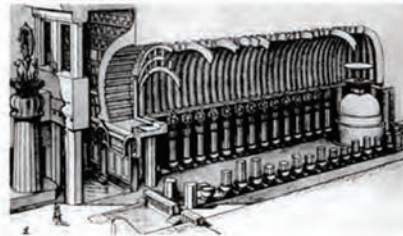
(chiti= relics)

Details



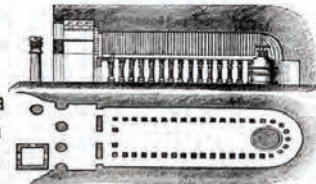
A chaitya is Buddhist **shrine** including a **stupa**

Chaitya comes to mean the ashes



Roman design concept of column and arch.

Chaitya hall is divided into a central **nave** and **aisle** on either side flanked by two rows of pillar



Rock-cut stupa in the apse is crowned by wooden **harmika**.

Chaitya has a large arched **torana** or entrance with an arched portico.

The wall of the hall and the ceiling of the aisles is richly painted with figures of buddha, floral, animals and birds.



Borobudur chaityas



A chaitya is a Buddhist shrine including a stupa. In modern texts on Indian architecture, the term **chaitya-griha** is often used to denote an assembly or prayer hall that houses a stupa.



A Buddha statue with the hand position of **dharmachakramudra** (turning the Wheel of the Law)

Batara Kala's manifestation in the form of Makara is also a symbol of the Buddhist teaching of impermanence



Reference

<http://en.wikipedia.org/wiki/Chaitya>



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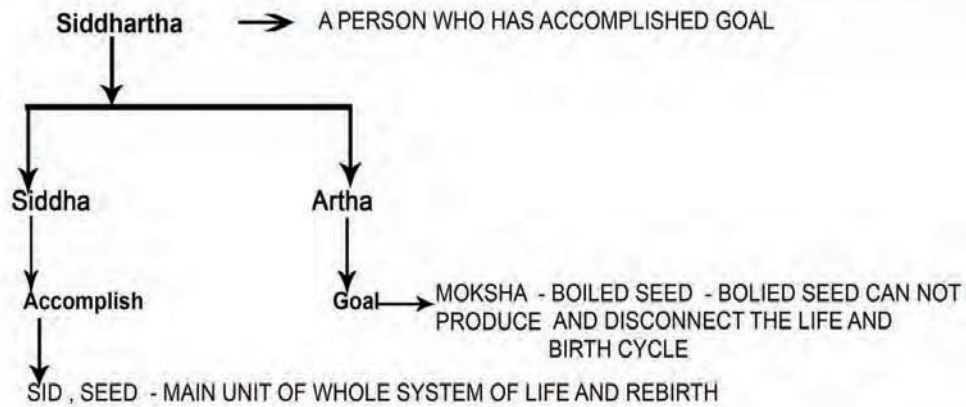
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Legacy of Siddhartha

“The first slide describes the meaning of the word “Siddhartha” and its relation with seed and life. The second slide describes the “The wheel of the year” which is the states of nature, man and agriculture. The third slide describes scientific evidences of Rebirth. The fourth slide focuses on the word “Rebirth” in Greek mythology with its relation to the word “Siddhartha”. The fifth slide relates the climate of Indian and Greek and the relation is based on cycle of rebirth. The sixth slide focuses on iconography of Mesoamerica and also has a description of Mesoamerica corn gods. The seventh slide describes the sacred agriculture in India.”

LEGACY OF SIDDHARTHA

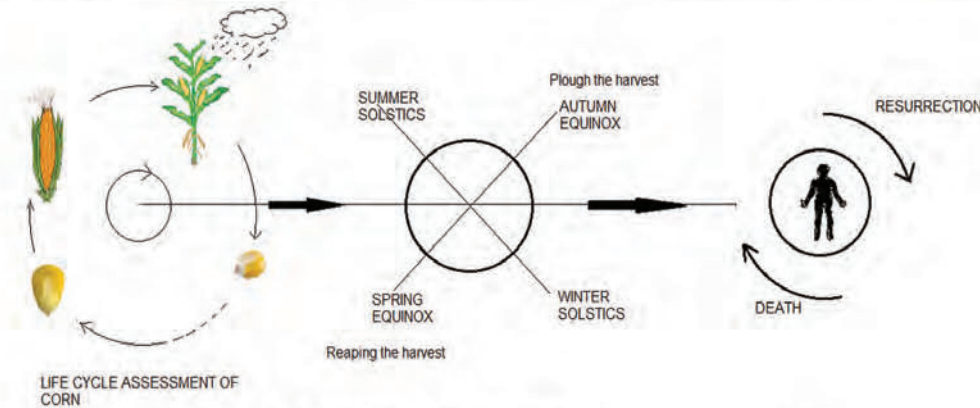


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SEED HAS ALL QUALITIES TO GET THE GOAL OF SEED
SIDDHA (SID, SEED) ALSO HAS ALL QUALITIES TO GET MOKSHA

Relation Between Seed And Human Life And Rebirth System



Sacred Agriculture Iconography



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LEGACY OF SIDDHARTHA

The Wheel of the Year :

States of nature , man and agriculture

Solstices The Sun reaches its highest position in the sky as seen from the North or South Pole "longest day of the year" (in summer) or the "shortest day of the year" (in winter).

Equinoxes: An equinox occurs twice a year , when the tilt of the Earth's axis is inclined neither away from nor towards the Sun, the center of the Sun being in the same plane as the Earth's equator. The name "equinox" is derived from the Latin *aequus* (equal) and *nox* (night),

Samhain: Halloween - October 31st. Samhain is one of our four Greater Sabbats, the highest holy day of witches. It is a cross quarter day, situated between Autumn Equinox and Winter Solstice.

Mabon. September 21-23. Technically, an equinox is an astronomical point and, due to the fact that the earth wobbles on its axis slightly , the date may vary by a few days depending on the year.

Lammas: This is an Irish Gaelic name for the feast which commemorates the funeral games of Lugh, Celtic god of light, and son of the Sun.

Yule -The winter solstice, the rebirth of the Sun, is an important turning point, as it marks the shortest day, when the hours of daylight are at their least

Imbolic (Candlemass, Imblog, Imbole) - One of the 4 Celtic Fire Festivals. Commemorates the changing of the Goddess from the Crone to the Maiden.

Ostara- Spring Equinox - It is the day of equilibrium, neither harsh winter or the merciless summer, and is a time of childish wonder.

Beltane 30th April - 1st May. This festival is also known as Beltane, the Celtic May Day. It officially begins at moonrise on May Day Eve, and marks the beginning of the third quarter or second half of the ancient Celtic year.



Lithia- Summer Solstic- 21st/22nd June. Midsummer or the Summer Solstice is the most powerful day of the year for the Sun God, this Sabbat glorifies the Sun God and the Sun, and fire plays a very prominent role in this festival



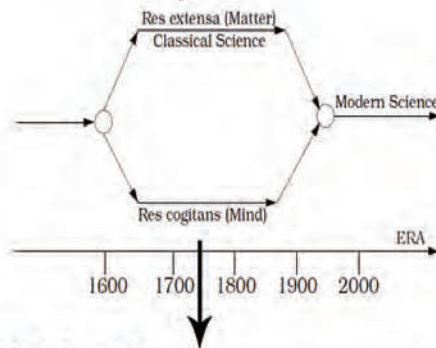
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LEGACY OF SIDDHARTHA

No Rebirth SCenario

In the No-Rebirth scenario death is something like the event horizon of a black hole. Crossing the event horizon is a one-way journey and after crossing it nothing can come back, not even light. Here the body disintegrates after death and the immaterial part is either annihilated or gets into a scientifically unknown state and remains there forever, ie. each individual is born, lives one lifetime and at the end of it passes the event horizon of death to a state of no return.

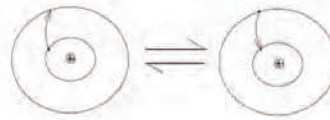


Rebirth Scenario

In the Rebirth scenario (Fig.4) death is not an event horizon because only the body, the material part, disintegrates and goes into a state of no return. The immaterial part enters into a scientifically unknown state and reappears, after a period, in a scientifically known state in the body of an unborn infant. This is just like the way an electron disappears from an atomic orbital and reappears in another without passing through the space in between, the difference being that in the disappearance and reappearance of an electron there is no time gap in between.

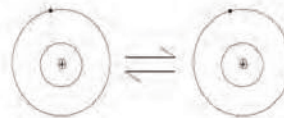


Scientific Evidences Of Rebirth



In classical science the electron moves from one orbital to another

Classical Science About Birth



In modern science the electron disappears from one orbital and reappears in another

Micro Science About Birth

NO-REBIRTH SCENARIO

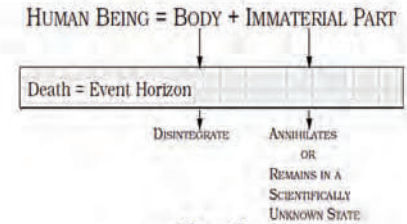


Figure 3

REBIRTH SCENARIO

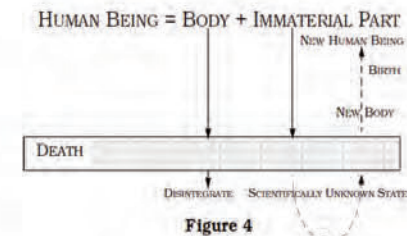


Figure 4



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LEGACY OF SIDDHARTHA

Persephone :

Queen of the underworld
Goddess of vegetation
Abode - The Underworld
Symbol- Pomegranate
Consort - Hades
Parents - Zeus and Demeter
Roman equivalent- Proserpina



Persephone opening a cista containing the infant Adonis,

DEMETER → PERSEPHONE → UNDERWORLD → EARTH → MEET D
(OLD CROP) (SEED OF OLD CROP) (SEED ACQUIRED (NEW CROP) (MEET C
POWER OVER THE FERTILITY)

HADES : UNDERWORLD WHICH CONTAINED
ALL NECESSARY FOR SEED
GOD OF WEALTH(SEED NECESSITY) HADES
REPRESENT AS PLUTO WHO IS THE
POSITIVE PART OF HADES

PERSEPHONE : SEED FROM
OLD CROP AND ALSO DEPICTS
NEW CROP

POMEGRANATE SEED : FOOD
OF DEATH AND SYMBOLS OF
LIFE



Enlèvement de Proserpine (Corè),

www.flickr.com

Story :

PERSEPHONE → ABDUCTED BY HADES(GOD OF
UNDERWORLD, KING OF WEALTH) → DEMETER
FOUND HER ON EARTH → SHE CURSED THE
EARTH OF NO VEGETATION → SHE STAYED WITH
1/3 YEAR(WINTER) WITH HADES → HADES RETURN
HER IN SPRING → HADES CHEATED HER AND ATE
POMEGRANATE SEED AND FORCED HER TO LIVE
WITH 1/3 YEAR IN UNDERWORLD → REMAINING YEAR
WITH MOTHER AND OTHER DIETIES

The pomegranate has nuptial
connotations, as it sealed
the union between Hades and
Persephone – but it also bound
her to the world of the dead.
CONNECTION BETWEEN SEED
AND UNDERWORLD

PHALLOS : HUMAN
FERTILITY



WHEAT OR CORN CROP

HADES CARRY PHIALE
an ancient Greek libation bowl

SCEPTRE- sceptre is a
symbolic ornamental staff
showing a sense of divinity

HADES AND PERSEPHONE IN UNDERWORLD
HADES AND PERSEPHONE : REPRESENT FERTILITY



PIHALE



SCEPTURE

Story of Presephone Abduction And Returning Home



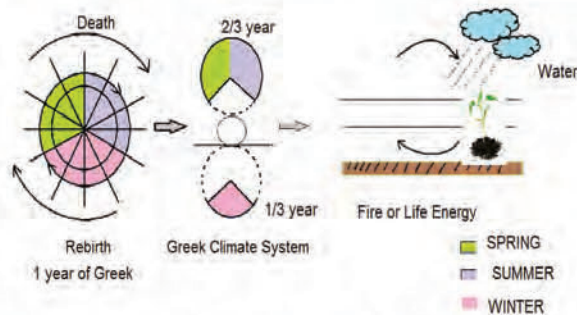
Greek Meander Which Is The Symbol of Rebirth And Eternity



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LEGACY OF SIDDHARTHA



Greek Climate Iconography

This iconography represents the greek climate in the acient stories like Persephone and Hades stories. This iconography is also explained in Vedas . In Vedas the year is divided in four parts but in Greek myths , the year is divided in three parts beacuse the greek mainly has three season spring, summer , winter . The circle is wheel of year and its divided in to 12 small parts . Each part represent the specific season

Resurrection Explanation in Vedas with Wheel of Year

The Gaia hypothesis is a unified energy vision of the mother's embryo that 'holds all in unity' and an understanding of the exchange of energy between the mother and her son(s) and scientifically, this heat-exchange called thermodynamics.

The descent of sun-rays is compared to the sacrifice of the Mother's energy for terrestrial growth and the ascent of sun is comparable to the recovery of life meaning the ascent of her son (or sons) from the lower world.

The liberated souls are the many Purusha(s). Mother Nature is Gaia. The souls are reaped from the lower world and released into the higher plane. But the sacrifice and the descent of the mother continues to fertilize the terrestrial world and continue the annual repetitive cycle of harvest in the coming years and the many subsequent reaping of future souls. So there is a continuous connection between the two – the tie between her sacrifice and our resurrection! It is the operative zone of Rudra (zone of processing) and therefore known as Rodasi of the Vedas.

It is here in Rodasi the thunder-clouds are formed giving birth to thunderbolts (Vajra) and fertilizing rains (Madhu). In the Rodasi, in the layers of one darker cloud over the still darker is hidden the cyclic linkages of life itself. The water that is castrated from below leading to the descending dark clouds is showered back to Earth in form of pollinating rains. The cycle of water is preceded by the cycle of heat – as the descending sunrays from above reciprocates the sprouting or ascending life-forms and rising water (vapor to form covering clouds) from below. The two-way linkage is the thunder-bolt, Vajra, linking both.

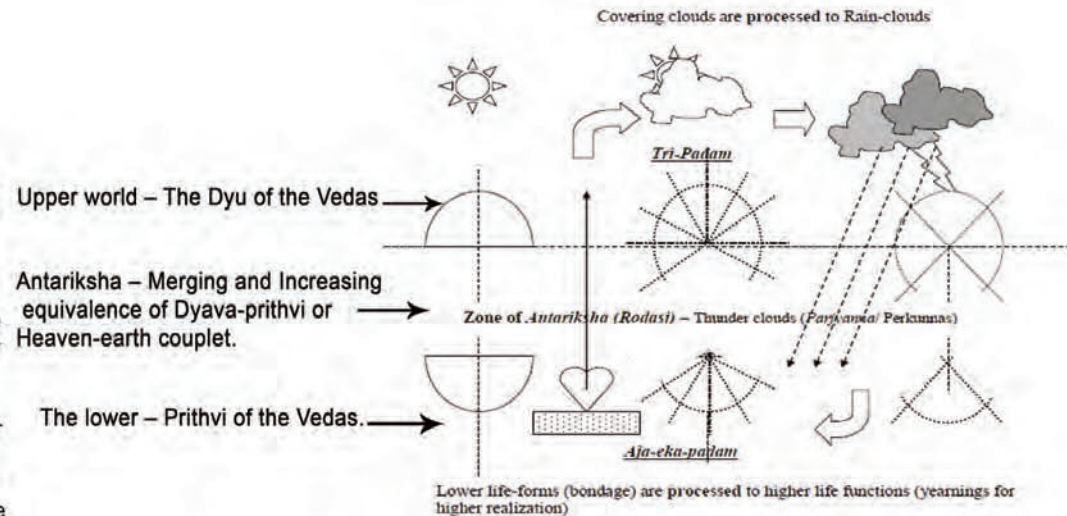


Fig. 3.6: Relationship of Upper and Lower Worlds (Regions) through Antariksha (left- at Pole; Middle - Temperate; Right - Tropics)

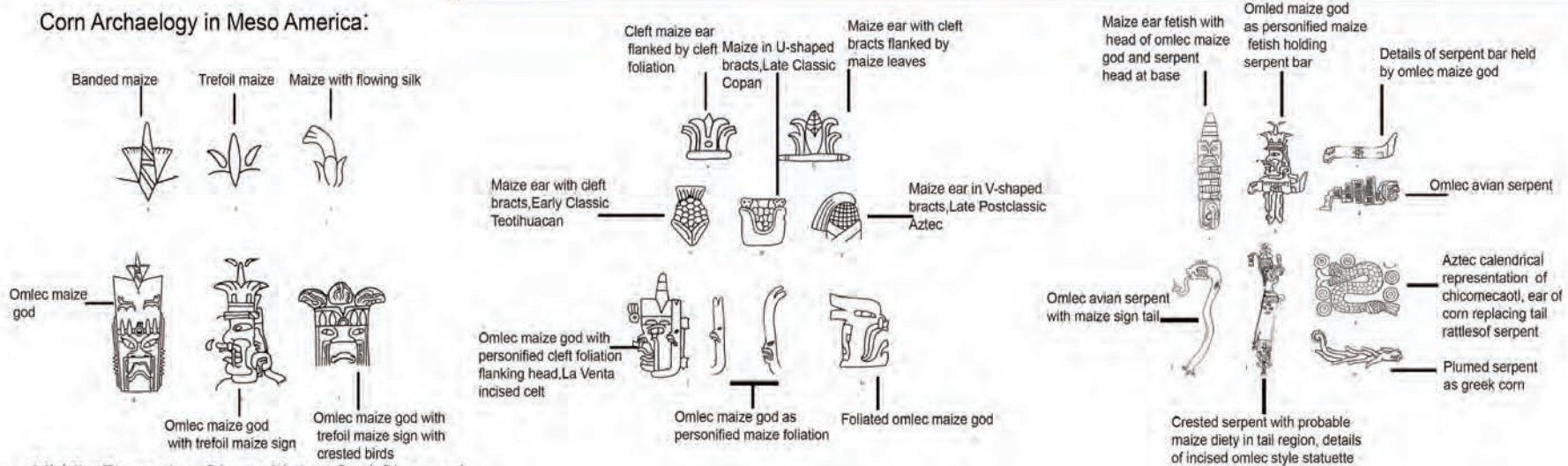


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LEGACY OF SIDDHARTHA

Corn Archaeology in Meso America:



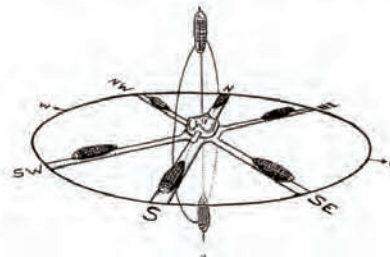
Middle Formative Olmec Maize God Sign and Olmec Maize God



Quetzalcóatl (left) and 5 Grass flank a corn plant that symbolises the axis mundi, a sacred point that pierces and connects the heavens, earth and underworld with its leaves, stalk and roots.



The Olmec Cilent and The Maize Foliation



Maize of six directional surrounding medicine water bowl

Maize and Directional Symbolism in The American South West

The Olmec Maize Ear Fetish and Serpents



Early seventeenth century representation of directional clouds and maize surrounding central circle



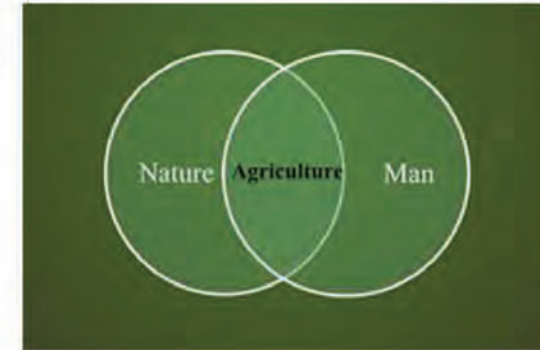
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LEGACY OF SIDDHARTHA

Sacred Agriculture In Indian Mythology

Agriculture in perfect harmony with Veda, or Natural Law, is the goal of the Maharishi Vedic Organic Agriculture program. 'Veda' is a Sanskrit term meaning knowledge—complete knowledge of Natural Law. Veda is the fundamental intelligence of Nature that administers everything in creation—from the farmer's physiology, to the seed, soil and weather, to the whole ever-expanding universe. Veda is like the seed and the Vedic Literature is like the fully blossomed tree. Veda contains all knowledge in seed form; the Vedic Literature expresses this same knowledge in more elaborated and detailed form. 'Vedic Organic' means organic agriculture enriched by the nourishing influence of Veda—the nourishing influence of Natural Law. Maharishi identifies two aspects of Veda: Mantra and Brahmana. Mantras are the structures of pure knowledge, the sounds of the Veda; Brahmanas are the internal dynamics of the structure of pure knowledge, the organizing power of the Mantras, the intelligence that structures the Mantras—the structuring dynamics of the Mantras.



Buddha



Buddha birth



buddha luxury life



Buddha goes forth into the homeless life.



Parinirvana of the Buddha. The Buddha-to-be during his ascetic phase.



Shiva

The Indian deluge myth relates that the waters of Ganges poured down on the head of Shiva, whose hair caused the waters to form rivers on the earth. Shiva enables the destructive potential of the waters falling upon the earth to become a source of life for all living things. The pearls represent the succession of the new generations and seeds, which will be born onto the new earth and live in harmony with it. Makara or water monster and mukha or face is related to mugger, the Hindi word for crocodile.



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LEGACY OF SIDDHARTHA

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Legacy of Suddha-odhana

“King Suddhodana was the leader of the Shakya people, who lived in Kapilvastu. He was the son of King Sihahanu and was married to Queen Maya. In Buddhist tradition Maya died soon after the birth of Buddha, generally said to be seven days afterwards, and came to life again in a Buddhist heaven, a pattern that is said to be followed in the births of all Buddhas. Buddhist tradition also states that the king & queen did not have a child till 20 years and before Buddha was born the queen had a holy dream about it on a full moon night.”

LEGECY OF SUDDHODANA

Suddhodana

Sudh means pure (शुद्ध)

A Pure Soul is one that is deemed that of closest to the Source, the Universe
God, the Creator and Creation itself. The Pure Light of Oneness
To seek enlightenment is to seek the knowledge that is found within the
Purity of this Source/Light



Grace is from God, and works in the depth of the soul whose powers it employs. It is a light which issues for to do service under the guidance of the Spirit



As God can only be seen by His own light, so He can only be loved by His own love

Odana means boiled rice

The journey of growth starts with a seed. seed which sustains trough to germinate . germination which travells the path of fighting the odds which results atree Tree of hope desire and in the true sense of inspiration



Suddhodana inquired Buddha why he is doing so? Buddha answered this in such a way that Suddhodana became follower of Buddha. the answer com pletely satisfied Suddhodana and thus he attended Sotapanna (intermediate stage of nirvana) and later became Anagami (releasing from the cycle of rebirth) At his deathbed he was preached by Buddha which made him an Arahant



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LIFE OF MAYA AND THE DECENT OF WHITE ELEPHANT

Maya means "love" in Nepali

Her beauty sparkles like a nugget of pure gold. She has perfumed curls like the large black bee. Eyes like lotus petals, teeth like stars in the heaven



The pregnancy lasted ten lunar months. Following custom, the Queen returned to her own home for the birth



Image of Mayadevi holding onto the tree and giving birth—see the little Buddha emerging from her right side



She felt herself being carried away by four devas (spirits) to Lake Anotatta in the Himalaya. After bathing her in the lake, the devas clothed her in heavenly cloths, anointed her with perfumes, and bedecked her with divine flowers. Soon after a white elephant, holding a white lotus flower in its trunk, appeared and went round her three times, entering her womb through her right side. Finally the elephant disappeared and the queen awoke, knowing she had been delivered an important message, as the elephant is a symbol of greatness in India

Maya died soon after the birth of Buddha, generally said to be seven days afterwards and came to life again in a Buddhist heaven, a pattern that is said to be followed in the births of all Buddhas

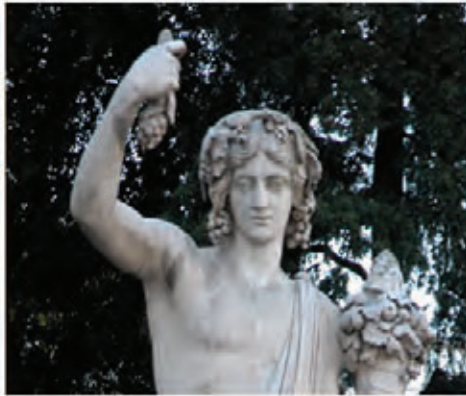


After Siddhartha had attained Enlightenment and become the Buddha he visited his mother in heaven for three months to pay respects and to teach the Dharma

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Story of Dionysus's birth



Dionysus : the God of grape harvest also known as the wine God

Abode- Mount Olympus

Symbol -Thyrus, grapevine, leopard skin panther, tiger, leopard

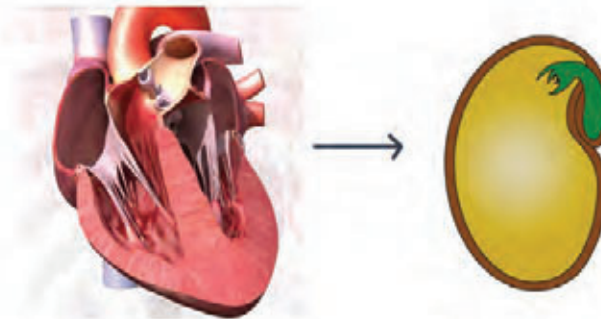
Consort- Ariadne

Parents -Zeus and Semele

Mount -Mount Olympus

Roman equivalent- Bacchus, Liber

HEART = SEED (The main unit of whole world to maintain and create the thing)



Thigh of jesus acts same to the heart in a way soil acts to seed

Dionysus as an embryo was sewed in the thigh of his father Dias

Birth of Dionysus, on a small sarcophagus that is made for a child

ZEUS+SEMELE → BABY IN THE WOMB → ZEUS WIFE HERA HATE THIS BABY → SHE TOLD SEMELE THAT ZEUS IS NOT FATHER
SEMELE PERISHED THE ZEUS TO SHOW THAT HE IS THE FATHER → ZEUS RESUED THE FETAL DIONYSUS BY SEWING HIM IN HIS THIGH
DIONYSUS WAS BORN → HERA SENT TITAN TO KILL AND EAT DIONYSUS → ZEUS KILL TITAN → TITAN ATE EVERYTHING BUT THE HEART WHICH WAS SAVED → ZEUS RECREATE THE DIONYSUS WITH HEART IN HIS THIGH



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Circle of life

It's in between all this we learn from others and pass the torch on to the next generation and the "circle of life" starts all over again Life is a road with some bumpy patches, but hopefully for most of us the road is a smooth one and the odd bump doesn't deter us when the body dies the nutrients in their bodies were absorbed into the earth and eventually got into the grass, which was then eaten by the antelope In short the circle of life is made of four principal stages 1.- Birth, 2.- Growth, 3.- Reproduction and 4.- Death The "Circle of Life" refers to the fact that death is not really the end but the seed of some other life. Most often when one talks about the "Circle of Life" they refer to an animal either becoming food for another or simply decomposing into fertilization for plant life, but everything in existence participates in this great cycle, including Earth itself



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Legacy of Sage Asita Devala

“Asita Often called the Buddhist Simeon. He was a sage and the chaplain of Suddhahanu, father of Suddhodana. According to Buddhaghosa, Asita was so-called because of his dark complexion. In the inscriptions found Asita is depicted as a bearded old man sitting on a draped cane stool with Buddha in his lap. Asita was the one who foresaw the birth of Buddha & his death. After assuring the king of his bright future Asita died and was born in Arupa world. According to the Lalita Vistara has two versions of Asita's prophecy, one in prose and one in verse, which, in their chief details, differ but slightly from the Pali version. Hence evidently creating a confusion in the story of Asita.”

The Prediction of the Buddha's Destiny The Arrival of the Elephant

Stupa drum panel showing the Prediction of the Bodhisattva's Destiny and the Arrival of the Elephant in two scenes, read from right to left, under a balcony register with inhabited caitya arches. Asita, a bearded old man on a round and draped cane stool, holds a child in his lap. In front of him stands a woman, possibly holding a spouted water pot, and beside her stands another with a branch. Behind Asita a standing young ascetic, his nephew Naradatta, in a tunic with downturned upper edge over his left shoulder, holds one hand palm downwards to the right shoulder in salutation and in the other perhaps a water pot.

kushan period
made in gandhara | date: 2CE-3CE



The Interpretation of Queen Māyā's Dream The Birth of the Buddha (incomplete)

Stupa drum panel showing the Interpretation of the Dream and the Birth in two scenes read from right to left. Māyā and Śuddhodana, seated in European fashion on a high, rectangular, draped seat with cushion, turn towards Asita. Asita, who is seated on a draped, round cane stool, wears an uttariya, is bearded and has a coiled chignon.



[HTTP://WWW.BRITISHMUSEUM.ORG](http://www.britishmuseum.org)



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ASITA'S IMPRINTS THROUGH HISTORY



**Asita's visit to
Suddhadhana (stone)**
satavahana period | date: 1CE - 2CE



Often called the Buddhist Simeon, though the comparison is not quite correct. He was a sage and the chaplain of Sīhahanu, father of Suddhodana. He was the teacher of the Suddhodana, and later his chaplain. He came morning and evening to see the king, Suddhodana, who showed him as great respect as he had while yet his pupil; this, we are told, is a characteristic of Sākiyan kings

In due course he developed various iddhi powers. Thenceforward he would often spend the day in the deva worlds. Once, while in Tāvātimsa, he saw the whole city decked with splendour and the gods engaged in great rejoicing. On inquiry he learnt that Siddhattha Gotama, destined to become the Buddha, had been born. Immediately he went to Suddhodana's home and asked to see the babe. From the auspicious marks on its body he knew that it would become the Enlightened One and was greatly overjoyed, but realising that he himself would, by then, be born in an Arūpa world and would not therefore be able to hear the Buddha preach, he wept and was sad. Having reassured the king regarding the babe's future, Asita sought his sister's son, Nalaka, and ordained him that he might be ready to benefit by the Buddha's teaching when the time came. Later Asita was born in the Arūpa world

[HTTP://EN.WIKIPEDIA.ORG/WIKI/FILE:ASITA_VISIT.JPG](http://en.wikipedia.org/wiki/File:Asita_visit.jpg)
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Sage Asita explaining Maya's dream
kushan period
gandhara | date: 2CE - 3CE



The prophecy of the seer Asita
made in gandhara | date: 3CE - 4CE



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A mention in the " Bhagavad- Gita "

Possibly after the composition of the Tipitaka (to the fourth century BC .) In a verse from the Bhagavad- Gita (which is a small section of text mythological epic Mahabharata , the second century . C. approximately) refers to Asita

áryuna uvachá
 param brahma param dhama
 pavitram paramam bhaván
 púrusham sasuatam diviam
 adi-devam ayam vibhum
 ajus tuam rishaiah sarvé
 devarsir náradas tathá
 asitó devaló viasah
 suaiaam chaiva bravisi me

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me.



From Rigveda

The earliest hymn of Rigveda can very well go as back as 8000 BC.

After the Golden Era, we have Rishyashringa, contemporary with Rama as a composer, some Kanva composers like Brahmatithi. The interesting thing about this is that the latest composer of Rigveda is in the Mahabharata Era- Asita and Devala Kashyapa at Sr.no 118,119.

After Asita and Devala, we had Ved Vyasa who structured the Rigveda and gave it the current form which we see today.

The Rigveda was never one entity till Ved Vyasa gave it the current form. The hymns composed by different families were recited and memorized by the rishis of the same family. They never were combined together at all till the Mahabharata era. The Rigveda was frozen by Ved Vyasa and till date it hasn't changed.



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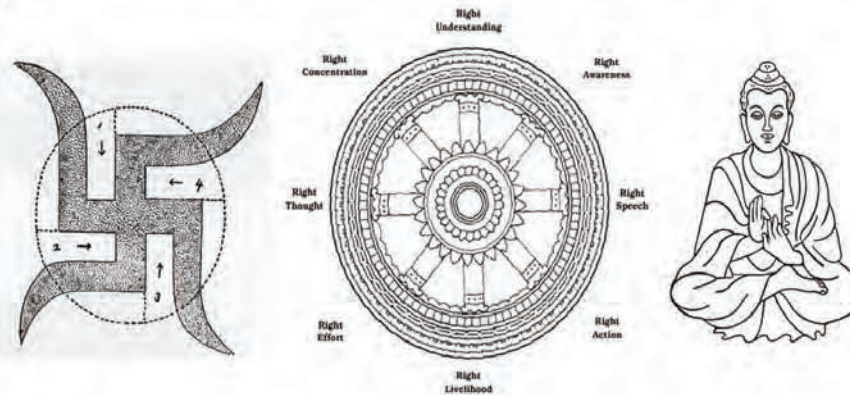
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Mudra

This is a symbolic hand-gesture expressing an emotion. Depictions of the Buddha are almost always depicted performing a mudra.

Dharma Chakra

The Dharma Chakra, which appears on the national flag of India and the flag of the Thai royal family, is a Buddhist symbol that is used by members of both religions.



Rudraksha

These are beads that devotees, usually monks, use for praying.

Tilak

Many Hindu devotees mark their heads with a tilak, which is interpreted as a third eye. A similar mark is one of the characteristic physical characteristics of the Buddha.

Swastika and Sauwastika

both are sacred symbols. It can be either clockwise or counter-clockwise and both are seen in Hinduism and Buddhism. The Buddha is sometimes depicted with a sauwastika on his chest or the palms of his hands.



[HTTP://EN.WIKIPEDIA.ORG/WIKI/BUDDHISM_AND_HINDUISM](http://en.wikipedia.org/wiki/Buddhism_and_Hinduism)



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Mantra

A mantra (मन्त्र) is a religious syllable or poem, typically from the Sanskrit language. Mantras existed in the historical Vedic religion, Zoroastrianism[20] and the Shramanic traditions, and thus they remain important in Buddhism and Jainism as well as other faiths of Indian origin such as Sikhism.

Yoga

The practice of Yoga is intimately connected to the religious beliefs and practices of both Hinduism and Buddhism.[21] However there are distinct variations in the usage of yoga terminology in the two religions.

Meditation

There is a range of common terminology and common descriptions of the meditative states that are seen as the foundation of meditation practice in both Hindu Yoga and Buddhism. Many scholars have noted that the concepts of dhyana and samādhi - technical terms describing stages of meditative absorption – are common to meditative practices in both Hinduism and Buddhism. Most notable in this context is the relationship between the system of four Buddhist dhyana states (Pali: jhana) and the samprajnata samadhi states of Classical Yoga.[25] Also, many (Tibetan) Vajrayana practices of the generation stage and completion stage work with the chakras, inner energy channels (nadis) and kundalini, called tummo in Tibetan.



[HTTP://EN.WIKIPEDIA.ORG/WIKI/BUDDHISM_AND_HINDUISM](http://en.wikipedia.org/wiki/Buddhism_and_Hinduism)



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Asita | Simeon of 'Gospel of Luke'

The story of Asita is often compared to that of Simeon in Luke 2:25-35. Like Simeon, Asita is going to die soon. The 33 gods reveal the whereabouts of the baby Buddha to Asita. Similarly, the Holy Spirit reveals to Simeon that he would not die before seeing Christ. Asita speaks wonders about Buddha, as Simeon does about Christ, but each with significantly different words. Unlike Simeon who lives in the city of Jerusalem, Asita lives up in the Himalayan Mountains. Unlike Simeon who has the baby Jesus brought to him in Jerusalem and sees him in the temple, Asita searches out the baby Buddha and finds him at his parents' house. Unlike Simeon who attains peace with his own imminent death after seeing Christ, Asita continues to mourn his own imminent death.

Asita's story is part of the Nalakasutta of the Suttanipata (Thomas, 38), which is one of the earliest Buddhist writings (Skilton, 41, 82). The Suttanipata is part of the Pali Canon (bud-dhanet.net) and was therefore written in the first century before Christ. However, Thomas contends that even though the Suttanipata predates Christ, it cannot be proven that the story of Asita predates Christ. His rationale: Asita's story bares resemblance to late Sanskrit accounts, the sutta itself never references Asita's story, and that no one believes the introductions to the poems in the sutta to be as old as the poems themselves.



[HTTP://WWW.JESUSBELIEVESINEVOLUTION.COM/BUDDHA_AND_CHRIST.HTML](http://www.jesusbelievesinevolution.com/buddha_and_christ.html)



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Legacy of Bodhisattva

“ In this topic of discussion of important concepts regarding Bodhisattva has been done. It starts with explaining the meaning of Bodhisattva i.e. Enlightenment (Bodhi) Being (Sattva). A being who is well on the way to becoming a Buddha is also considered to be Bodhisattva. In Mahayana Buddhism term bodhisattva was primarily used to refer specifically to the Buddha in his former lives the reference of which can be seen in relics of Gandhara.

Five major Bodhisattvas (Avalokitesvara Bodhisattva, Tara Bodhisattva, Manjusri Bodhisattva, Ksitigarbha Bodhisattva, Samantabhadra Bodhisattva) and their iconography gives us the brief idea of Different Bodhisattvas. The highest expression of Bodhisattva i.e. Vajrasattva who is also Spokesman for the Five DhyaniBuddhas and its iconography are also part of topic.

At the end of the topic correlation of Bodhisattva with other context such as Rigveda (Atmanomokshartham jagathitaya cha), Mahopanishada (vasudhaiva kutumbakam), Christianity (One body many parts) and modern context (Deep Ecology, Gaia Hypothesis) can be observed. ”

Bodhisattva

Rigveda & Upanishada Context

Response of Dadhichi to Indra reminds, "The body wills one day wear out one way or another. Better to let it wear out from use for the benefit of mankind, than to allow it to simply rust away."

Texts from Rigveda "Atmano mokshartham jagat hitaya cha" meaning "for the salvation of our individual self and for the well-being of all on earth" says the same principle as Bodhisattva.

ayaṁ bandhura yaṁ nēti gaṇanā laghucētasām | udāracaritānām tu
vasudhaiva kuṭumbakam || (Mahopanishad VI.71-73)

Vasudhaiva Kutumbakam says animals, birds, plants, trees and other organisms in the ecosystem have one single atma they are part of our family.

Christian Philosophy

"One Body Many Parts."

You are the body of Christ. Each one of you is a part of it. So actually serving others is serving God and helping yourself to reach moksha.

Together ~ not separately we are
God's Masterpiece of Art
When we stand as one
The Body of Christ
God's Own Son
Copyright ©AmyColleen



http://1.bp.blogspot.com/_JMAP2f3AGvK/TUYYWqHL7pI/AAAAAAAAACYo/FTduPi-Xuz0/s320/body_of_christ.jpg

Modern Philosophies

Deep Ecology

Human beings are only part of the ecology of this planet, & by understanding our unity with the whole of nature can we come to achieve full realization of our humanity.

Deep ecology tells us not our roots as humans living in a modern society, but as members of something much larger, with the knowledge that our every action affects those around us.

Gaia Hypothesis

Gaia principle, proposes that organisms interact with their inorganic surroundings on Earth to form a self-regulating, complex system that contributes to maintaining the conditions for life on the planet.

The Gaia Hypothesis proposes that our planet functions as a single organism that maintains conditions necessary for its survival.

The idea of the Earth acting as a single system as put forth in the Gaia hypothesis has stimulated a new awareness of the connectedness of all things on our planet and the impact that man has on global processes.

Principle of Philanthropy/ Altruism/ Humanity

Sharing or giving something to others is actually giving yourself and realizing that we are all evolved from same spirit and we will meet to become complete in the end.

This can be seen as these principles are running down from ages just in different form some times principles, some times religions, some times vedas, also as moral value in today's context which connects it directly to meaning of Bodhisattva.



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LEGACY OF BODHISATTVA



Bodhisattva

A Bodhisattva is simply a person who lives in the spirit of that vow, perfecting the qualities known as the six paramitas [perfections]-

- Generosity,
 - Discipline,
 - Patience,
 - Exertion,
 - Meditation,
 - Transcendental knowledge
- in his effort to liberate beings.



http://upload.wikimedia.org/wikipedia/commons/1/19/Bodhisattva_Ghorband_Mus%C3%A9e_Guimet_2418.jpg

In early Indian Buddhism, the term Bodhisattva was primarily used to refer specifically to the **Buddha in his former lives**. (Mahayana Buddhism.)

Bodhisattva is an **enlightenment** (Bodhi) **being** (Sattva). The word bodhisattva therefore originally meant something like **"A being who is well on the way to becoming a Buddha."**

Traditionally, a Bodhisattva is anyone who, motivated by **great compassion**, has generated **Bodhicitta**, which is a spontaneous wish to attain Buddhahood for the benefit of all sentient beings.

The **Bodhisattva vow** is the **commitment** to put others before oneself.



http://upload.wikimedia.org/wikipedia/commons/1/18/Standing_Bodhisattva_Gandhara_Musee_Guimet.jpg



Relic in Gandhara showing Maitreya Bodhisattva (Upcoming Buddha), Gautama Buddha (Just passed Buddha), and Avalokitesvara Bodhisattva (Buddha before Gautam Buddha)

<http://upload.wikimedia.org/wikipedia/commons/3/3c/BuddhistTriad.JPG>



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FIVE MAJOR BODHISATTVA

Avalokitesvara Bodhisattva



http://www.exoticindia.com/brass/eleven_headed_thousand_armed_avalokiteshvara_zf58.jpg

- Female deity with 1000 hands to provide aid to those who suffered, and with the eyes of Wisdom in each of the palms.
- 1000 actually is expression for **infinite or vast kindness** of goddess.
- The head of bodhisattva can compared directly with the Mahadeva pindam.
- Goddess of **compassion**.

25 Bodhisattvas descending from heaven



http://upload.wikimedia.org/wikipedia/commons/b/b3/Twenty-Five_Bodhisattvas_Descending_from_Heaven%2C_c_1300.jpg

Tara Bodhisattva

- Goddess of peace and protection
- The name Tara might have been come when a drop of tear of avalokitesvara on **lotus shined like star when light passed through it**.
- The Latin word for earth, Terra
- The ancient Egyptian Goddess Ishtar who gave them the benefits of their learning and wisdom.

Ishtar's most important astrological symbols is the Morning Star, the planet Venus and the star Sirius. (eight or sixteen pointed stars.)



http://www.natures-energies.com/images/5/white_tara.jpg

Manjusri Bodhisattva

- The Bodhisattva 'of marvellous virtue and gentle majesty'.
- Represents wisdom, **intelligence and willpower**.
- The **vajra sword** of discriminating **wisdom or insight**.
- Sometimes the sword is in flames, which can represent light



http://resources.tsemulku.com/wp-content/blogs.dir/3/files/buddhas-and-bodhisattvas/Manjusri_2004A-print.jpg

Samantabhadra Bodhisattva

- God of truth and protector of those who teach the Dharma.
- Represents the **meditation and practice of the Buddhas**.
- He may ride a six-tusked elephant, carrying a lotus or parasol and a wish-fulfilling jewel or scroll.



<https://sanaakosrickylee.files.wordpress.com/2012/01/samantabhadra.jpg>

Ksitigarbha Bodhisattva

- A Bodhisattva who consoles the beings in hell, he is identical to **Yamaraja**.
- A simple monk with shaved head
- holds a **wish-fulfilling jewel** in one hand and a staff with **six rings** in the other.
- The six rings indicate that the Bodhisattva protects all beings in the Six Realms.
- Often his feet are visible, representing his ceaseless travels to all who need him.



http://www.fodian.net/world/dz/sramana/ksitigarbha_7.jpg



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Vajrasattva

Spokesman for the Five Dhyani Buddhas

Vajrasattva embodies the Qualities of the Five Secret Rays, the Five Elements, and the Five Personalities of the Five Dhyani Buddhas. He is the synthesis of the Five and has the Attainment of the Five.



<http://www.thangka-mandala.com/blog/wp-content/uploads/VajrasattvaConsort.jpg>

Diamond Being

Vajrasattva [Sanskrit, lit. "Diamond Being"]

Bodhisattva of Purification

Vajrasattva is known as the "Bodhisattva of Purification". Vajrasattva represents the highest expression of the enlightened mind.

Awakening is equivalent to Buddha

In Mahayana, among the fifty-two levels of the development of the Bodhisattva, the fifty-first level is called **Equal Awakening**. A Bodhisattva of this level has already surpassed the Tenth stage [Dharma Cloud, the highest stage of Bodhisattvas]. Thus this Bodhisattva can be regarded as a **Buddha** and his name is Vajrasattva.



http://upload.wikimedia.org/wikipedia/commons/c/c8/Vajrasattva_Tibet.jpg

The right holds a vajra, symbolic of great bliss.

His left holds a bell, symbolic of the wisdom of emptiness.

The vajra and bell together signify his attainment of the enlightened state, the inseparable unity of the wisdom and form bodies

Vajrasattva is seated upon this white lotus upon which is a moon disc. He is white, translucent and adorned with beautiful ornaments and clothes of celestial silk.



[http://www.bodistam.org/ThuVien/HinhAnh/MatTong/Vaira%20Sattva%20\(Kim%20Cang%20Tat%20Doa\)Vajrasattva.jpg](http://www.bodistam.org/ThuVien/HinhAnh/MatTong/Vaira%20Sattva%20(Kim%20Cang%20Tat%20Doa)Vajrasattva.jpg)



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Legacy of Hiranyastupa-Angirasa

“Legacy of Hiranya Stupa and Angirasa, tries to bring out the connection and relation between Hiranya Stupa and Angirasa, from the Vedas like Rig Veda. Also, the main focus of attention was in Buddhism, as it has many things related to this topic. So There is description the hymns and mandalas (“books”) of the Rig Veda where Hiranya Stupa and Angira’s description was found. It was found that Hiranya Stupa was the son of Angirasa in the Vedas. Moreover, These words have similar meaning with some other elements of nature like Angirasa sounds similar to Angari or Fire, Hiranya sounds like Hira or a Precious metal. On the other hand their Geometrical Symbolism was also compared like Mandala of Stupa being round has been compared to the Egg of the Cosmos.”

BUDDHIST STUPA

Types of Stupas

(based on form and function)

Relic stupa, in which the relics or remains of the Buddha, his disciples and lay saints are interred.

Object stupa, in which the items interred are objects belonged to the Buddha or his disciples such as a begging bowl or robe, or important Buddhist scriptures.

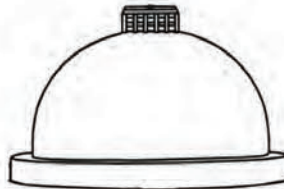
Commemorative stupa, built to commemorate events in the lives of Buddha or his disciples.

Symbolic stupa, to symbolise aspects of Buddhist theology, for example, Borobudur is considered to be the symbol of "the Three Worlds (dhatu) and the spiritual stages (bhumi) in a Mahayana bodhisattva's character."

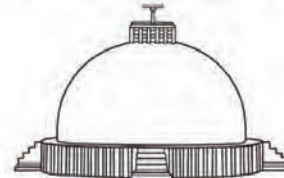
Votive stupa, constructed to commemorate visits or to gain spiritual benefits, usually at the site of prominent stupas which are regularly visited.

"Stupa is a sanskrit word and it is translated as "a knot or tuft of hair, the upper part of the head, crest, top, summit".

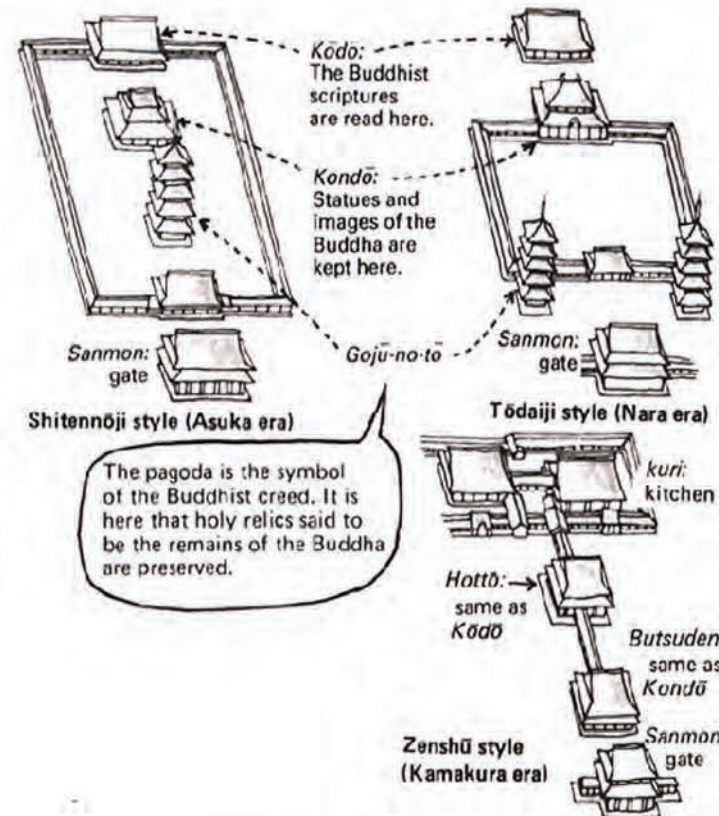
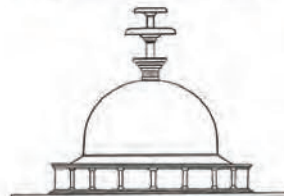
MAURAYAN
3rd Century BCE



SUNGA
2nd Century BCE



KUSHAN
2nd Century CE

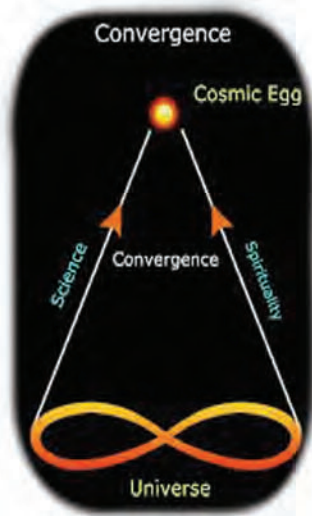


Typical layouts of Buddhist temples in Japan



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HIRANYA GARBHA AND CREATION OF UNIVERSE



Golden Egg or Cosmic Egg

The world egg, cosmic egg or mundane egg is a mythological motif found in the creation myths of many cultures and civilizations. Typically, the world egg is a beginning of some sort, and the universe or some primordial being comes into existence by "hatching" from the egg, sometimes laid on the primordial waters of the Earth.

Universe - From Expansion to Contraction

Scientific Discovery

In the year 2011, the physicists, Adam Riess, Brian Schmidt and Saul Perlmutter were awarded the Nobel Prize for their discovery that the universe is expanding.

Quick on its heels, comes another research with the postulate that the universe is in fact, contracting. His research comes up with the postulate that the universe is at a phase of transition.

Indian Traditional View

A peep into the traditional Indian cosmology gives us an interesting insight. This is known as the subject of Brahmanda Parardha. Brahmanda meaning universe, Ardha is half, Para denotes the other, following, succeeding, previous. This term Brahmanda Parardha implies that the life span of this material universe comprises of 2 halves.

The first half is the expansion of the universe from the moment of Big Bang, Brahmanda Visphotak. The second half is the contraction of the universe, finally ending in all constituents of matter merging back into one single unit.

This single unit then forms the seed for the cosmic egg, Hiranyagarbha for the next cycle of the universe. It is indeed interesting that the Indian thought not only speaks of the Big Bang, the expansion and then the Contraction, it also speaks about the residue becoming the seed for the next cycle.



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HRANYASTUPA - THE GOLDEN STUPAS



Emerald Buddha Temple, Bangkok

The smooth bell-shaped tower, or "stupa," seen in front here is constructed in a style typical for classical Siamese (now Thai) and Burmese Theravada Buddhist architecture. This image was photographed in August 1984. The stupa memorial's shape with the bell form topped by a square section and an umbrella or tall spire, represents the Buddha and his path to enlightenment.

Pha That Luang ,Vientiane

It was built in the 16th century under King Setthathirat on the ruins of an earlier 13th century Khmer temple, which the Lao believe was in turn built on a 3rd century Indian temple built by Buddhist missionaries from the Mauryan Empire who were sent by the Emperor Ashoka.

Pha That Luang is an impressive stupa on the east side of Vientiane. Its gilded structure reflects marvellously in the sunlight.



" In every second of this human life, there is freedom to choose between hell or enlightenment , samsara or liberation. "

-----Lama Zopa Rinpoche



Shwedagon Pagoda, Burma

According to legend, the Shwedagon Pagoda has existed for more than 2,600 years, making it the oldest historical pagoda in Burma and the world.

From 22 February 2012 to 7 March 2012, devotees celebrated the annual Shwedagon Pagoda Festival for the first time since 1988, when it was banned by the governing State Law and Order Restoration Council. This is the largest pagoda festival in the country, begins during the new moon of the month of Tabauing, traditional Burmese calendar, and continues until the full moon.



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ANGIRASA -- THE SAGE

Angirasa is a rishi (or sage) who, along with sage Atharvan, is credited to have formulated most of the fourth Veda called Atharvaveda. He is also mentioned in the other three Vedas. Sometimes he is reckoned as one of the Seven Great Sages, or saptarishis of the first Manvantara, with others being, Marichi, Atri, Pulaha, Kratu, Pulastya, and Vashishtha. Bharadwaja maharshi was his descendant.

His wife is Surupa and his sons are Utathya, Samvartana and Brihaspati. He is one of the ten Manasaputras (wish-born-son) of Lord Brahma. Other accounts say that he married to Smriti (memory), the daughter of Daksha.



Birth of Angirasa

In order to assist him in the process of Creation, Brahma the Creator, created his first sons: the "Manasa putras", and "Prajapatis". After some time, by his will (ichha), he again gave birth to another son from his "Budhhi" (higher intellect) (and thus called a Manasa putra - child borne out of divine intellect). He is Angirasa. Brahma granted him great divine glow, enough to fill the three universes.

Brahma's first instruction to Angirasa



Brahma : "O Angirasa, you are my third "manasa putra" (the one born out of divine intellect). My creation is multiplying with several worlds and species. Humans and other species are growing in numbers and generations. And welfare of this creation is your purpose. Your mission is to come to me whenever I remember or recall you and fulfill my word from time to time. Whatever I design as your duty for the welfare the creation, you must do. You must now go on a very long and unbroken penance and bequeath its fruit to the welfare of all beings in the creation. You must remain so till I order you again, to take up family life (Grihasta Ashrama)"

Angirasa : "You are the reason for my birth and of all this creation. And therefore, you are my almighty Lord. You create us with infinite and unconditional love. You are all knowing. You are omnipotent. You created me with a purpose in mind. Though you do not need anybody's assistance, you are asking me to do this penance. I shall consider it as your grace and opportunity to serve you. I will obey your every word", and went on to perform intense penance.

Rig Vedas

- Mandala-6 of the Rigveda is attributed to a family of Angirasas.
- In the Rigveda, Agni is sometimes referred to as Angiras or as a descendant of Angiras (RV 1.1).
- Indra drives out cows from where they had been imprisoned by either a demon (Vala) or multiple demons (the Panis) and gifts them to the Angirasas (RV 3.31, 10.108) .



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LEGACY OF HIRANYA STUPA AND ANGIRASA

In Vedic History, there has been a lot of findings between Hiranya Stupa and Angirasa ; and they have a important part of themselves in the Madalas ("Books") of the RigVeda. So , The first Mandala or "Book" of the Rigveda has 191 hymns. It dates back to Early Middle Ages ,together with its Mandala 10. Hymn 1.1 is addressed to Agni, arranged so that the name of this god is the first word of the Rigveda. The remaining hymns are mainly addressed to Agni and Indra. Hymns 1.154 to 1.156 are addressed to (the later Hindu god) Vishnu. Verse 1.164.46, part of a hymn to the Vishvadevas, is often quoted as an example of emerging monism or monotheism



īndram mitrāṃ vāruṇam agnīm āhur /
ātho divyāḥ sā suparṇō garútmān
ēkaṃ sād viprā bahudhā vadanty /
agnim yamām mātariśvānam āhuḥ
"They call him Indra, Mitra, Varuna, Agni /
and he is heavenly nobly-winged Garutman."
"To what is One, sages give many a title /
they call it Agni, Yama, Matarisvan."



There are a variety of Hymns dedicated by the Rishi to the Deity like:



- Sukta 1 1 is known as Agni-Sukta dedicated to Agni by Madhushchandhas Vaishvamitra gayatriagnim īle puróhitam
- Sukta 1 22 is known as Vishnu-Sukta dedicated to Ashvins and others by Medhatithi Kanva gayatriprātaryūjā vī bodhaya
- Sukta 1 32 is known as Indra-Sukta dedicated to Indra by Hiranyastupa Angirasa trishtubh īndrasya nú vīriyāṇi prā vocam
- Sukta 1 89 is known as Shanti-Sukta dedicated to Vishvadevas by Gotama Rahugana jagati (trishtubh) ā no bhadraḥ krátavo yantu viśvato
- Sukta 1 90 is known as Madhu-Sukta dedicated to Vishvadevas by Gotama Rahugana gayatri (anushtubh) ṛjuntī no vāruṇo
- Sukta 1 99 is known as Agni-Durga-Sukta Agni dedicated to Kashyapa Marica by trishtubh jātavedase sunavāma sómam
- Sukta 1 162 is known as Ashvamedha-Sukta dedicated to The Horse Dīrghatamas Aucathya by (trishtubh) mā no mitrō vāruṇo aryamâyūr



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CONNECTION BETWEEN HIRANYA STIPA AND ANGIRASA IN THE VEDAS



In the Vedas, There is a long legacy that has been attached to the Hiranya Stupa and Angirasa. The Angirasa are such persons are usually considered to be followers or de-scendants of Angiras, who may have founded a school of warrior priests. The Havismats were also his offspring (Mann. 3.198), and mankind itself is called his child. The principal authors of Vedic hymns in the family of Ahgiras were 33. His family has three distinct branches, each branch having a number of (see Airgimsas).



Angiras had once told Gautama about the merits obtained by going on pilgrimage to the tirthas or by holy baths, such as in Puskara, Prabhasa, Naimisa, Sagarodaka, Indramarga, Devika, Suvarnabindu, I-liranyabindu, Indratoya, etc. (Mb. Anu. 25.7-71). He once gave a discourse on fasting and the merits of fasting (Mb. Anu. 106.11-16). He also delivered lectures on the secrets of duties (127.8). He conducted many of the important sacrifices of King Aviksit (Mb. Asva. 4.22). He also blessed Dhruva, who had been doing penance (Visnu. L11). Once Ahgiras saved the Sun (Mb. Vana. 92.6). When the hermits had stolen the flowers of Agastya, Angiras gave some hints about the culprits (Mb. Anu. 94.20). While the Pandavas were in exile in forest, Ahgiras had been chanting and meditating at Alakananda in the region of the mount Gandhamdana (Mb. Vana. 142.6). Once Angiras drank the water in the ocean to the last drop when his thirst was not quenched, even though he had drunk the entire water available in the world, he created new springs of water again and drank them dry (Mb. Anu. 153.3). Once Agni failed to show respect to Angiras, who cursed Agni and then ceforward smoke came out from fire (153.8). Angiras is the first of the Agnidevasanda hermit. He had a son called **Hiranya-Stupa**, who also was a hermit (Rg. 1.1.7.31). The sage Angiras began to invoke the gods to get a son equal to Indra. Then Indra, thinking that nobody should be bomas his equal took birth as the son of Anp'ras. I-lewas called savya (1.10.51).



Once Vayu (the wind-god) had to run away from Angiras and hide himself as he had caused some displeasure to Ahgiras. One another occasion, Ahgras taught philosophy and sacred doctrines to the hermit Šaunaka (Manda. Upa.). Andras brought back to life Citraketu's (q.v.) dead son (Bhag. 6.14). He cursed Sudarsana, a Vidyadhara, and turned him into a serpent. This serpent got its original form when it was killed by Krsna (Bhag. 10.34).



The hymns of the Atharvaveda are called Angirasas, and the descendants of Angiras were specially charged with the protection of sacrifices performed in accordance with the Atharvaveda. From this cause, or from their being associated distinctively with the descendants of Atharvan, they were called distinctively Atharvangirasas. According to the Mahabharata, after the slaughter of Vratasura (q.v.), Indra went to the lake known as Amrtasaras and hid himself there in a lotus flower. At this time, the gods anointed Nahusa as Indra. Agastya cursed Nahusa and turned him into a serpent and sent him to the earth. When Indra returned to heaven, many gathered there to greet him. Angiras also was one among them who did obeisance to Indra. I-le paid his homage by citing the hymns of Atharvaveda. Indra, who was greatly pleased at this, said to Angiras that he would be known as Atharvahgiras (Mb. Udyo. 18.5-7).



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DECODING HIRANYA, STUPA AND ANGIRASA



Hiranya

Hiranya has a wide range of meanings, both from spiritual and materialistic dimensions.

Hiranya generally means Golden or Wealth or Precious metal, is of Sanskrit, Indian origin. Furthermore, Hiranya is a Unisex name, which means both Boy and Girl can have this name. Person with name Hiranya are mainly Hindu by religion. Name Hiranya belongs to rashi Kark (Cancer) with dominant planet Moon (Chandra) and Nakshatra (stars) Punarvasu. Name Hiranya is associated to God/Goddess Vishnu.

Stupa

A stupa (from Sanskrit: m., स्तूप, stūpa, Tibetan chöten, Sinhalese Pāli: थुप "thūpa", literally meaning "heap") is a mound-like or hemispherical structure containing Buddhist relics, typically the ashes of Buddhist monks, used by Buddhists as a place of meditation. "The shape of the stupa represents the Buddha, crowned and sitting in meditation posture on a lion throne. His crown is the top of the spire; his head is the square at the spire's base; his body is the vase shape; his legs are the four steps of the lower terrace; and the base is his throne.



Angirasa

Angiras (अंगिरस्, pronounced [əŋɡiɾəs]; nominative singular Angirā, अंगिरा [əŋɡiɾaː]) is a rishi (or sage) who, along with sage Atharvan, is credited to have formulated ("heard") most of the fourth Veda called Atharvaveda. The name Angirasas is applied generically to several Puranic individuals and things; a class of Pitris, the ancestors of man according to Hindu Vedic writings, and probably descended from the sage Angiras. In the Rigveda, Agni is sometimes referred to as Angiras or as a descendant of Angiras.



These three subjects are very important in defining the legacy of many other subjects, like the Life of Buddha, Buddhism, Vedic Puranas and many other ancient subjects. Moreover, these subjects are inter related between one another like hiranya Symbolic towards gold and angira symbolic towards agni or fire.



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SYMBOLISM OF FIRE AND GOLD IN BUDDHISM (ANGIRASA AND HIRANYA)

The Comparisons between the symbolism of Angira, which sounds like Angari ("fire" in Hindi); and Hiranya, of which the suffix "Hira" has direct association with precious metal during ancient times in India has been given below on a bit different tone from the "Rig-Vedas".



The upward pointing triangle is the alchemical symbol for fire. One of the four alchemical elements, Fire has the properties hot and dry, and symbolizes emotions.

We're on fire. We may not know it but we're on fire,
and we have to put that fire out. We're burning with desire.
We're burning with everything about us is out of control."

Fire

Fire, in primeval ages, was a symbol of respect, or an instrument of terror. In both these ways God manifested himself to man, in the holy writings he compares himself sometimes to an ardent fire, to display his holiness and his purity; sometimes he renders himself visible under the form of a burning bush, to express himself to be as formidable as a devouring fire: again, he rains sulphur; and often, before he speaks, he attracts the attention of the multitude by flashes of lightning.

Gotama's trying to tell us that our greed, hatred and delusion is like a raging fire incinerating our whole being.

It's a metaphor that fits comfortably with our Western view of things; we're already primed to believe that we're burning with lust, greed and anger, sins that lead us to the fires of Hell.

Gotama goes on to make the same statement about each of the sense bases, which include the body and the mind. He does mention inward states, which is consistent with our typical way of thinking about this text. But the third sentence here should alert us that Gotama has a more penetrating analysis in mind. We might recall another occasion on which Gotama uses the fire analogy in regard to the senses. In other words, the Three Fires kindle themselves at a much more basic level than our thoughts and emotions. As soon as our senses engage with their objects, Gotama says, infatuation, aversion and confusion are already present. In this analysis, the fuel of the Three Fires is our fundamental perception of the world.

This is especially driven home if we read the Fire Sermon in its context in the Samyutta Nikaya, where it appears in a series of discourses on the theme of the Six Sense Bases. The message of these suttas is that our perceptions are "the All", and that they are themselves the source of our suffering. Here, for instance, is a passage from the sutta that immediately precedes the Fire Sermon.

Gold

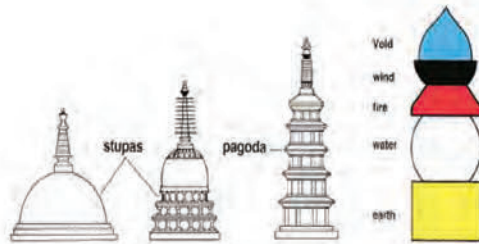
The statues prepared in the Tibetan regions are often painted with gold. Gold in Buddhism symbolizes the sun or fire. The most valuable of metals, it is accorded a sacred status through its association with Surya, the Sun God of the Hindu pantheon. The alloying of gold with other elements is therefore thought of as an act of sacrilege, since it dilutes the natural brilliance of the golden radiance. Thus when used in the fine arts, whether sculpture or painting, the gold is always of the purest 24 karat variety.



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SYMBOLISM BETWEEN MANDALA OF THE STUPA AND COSMIC EGG



The perfect proportions of the Buddha's body corresponds to the design of religious monuments. Its architecture developed from the pre-Buddhist Indian grave-mound. Under these mounds the saintly ascetic were buried; their bodies were seated on the ground and covered with earth. These dome-shaped graves, or tumuli, of the saints were regarded as holy places. And were destinations for pilgrim image for the devotional and places of practice for meditators

Mandala

The word Mandala (pronunciation mon- dah- lah) means "circle". A Mandala represents wholeness, a cosmic diagram reminding us of our relation to infinity, extending beyond and within our bodies and minds. The mandala appears to us in all aspects of life, the Earth, the Sun, the Moon and more obviously the circles of life encompassing friends, family and communities. Mandalas are circular designs symbolizing the notion that life is never ending. Many mandalas have spiritual significance to an individual or group of individuals. The Hindus were one of the first people to use a mandala as a spiritual tool, but the mandalas most individuals are familiar with, are ones made by Buddhists. Mandalas are used for meditation purposes allowing the individual meditating to become one with the universe. There are not many who are able to achieve this state of mind from just studying a mandala. The symbolism behind the creation of a mandala can have significant meaning for many individuals whether they are Jewish, Buddhist, Christian, Pagan or of any other religious orientation. Mandalas can be created by individuals to symbolize their journeys through life. Mandalas can also tell a story of where an individual has been. In some cases they will reveal the individual's path in life. Groups can create mandalas that will reveal what they should be doing in order to grow and develop as a group.

Cosmic Egg

On the other word, The egg is an ancient symbol of the humanity and stands for not achieved potential or for chances which will still bring the future. If a dream of an egg acts, this is a hint for the fact that his natural abilities have not completely become conscious by the dreaming yet. It is a symbol for life and fertility, rebirth, germ cell for new, itself changing. The world originates in most mythological stories from an egg. Therefore the egg itself has become the simile for the world. Easter eggs have this symbolic character, although most people is not aware any more. Like the child (see there) in the dream it announces a new development, mastering a new job or also the beginning of a new life phase. Emotionally depressing will give way to a new life setting. The numerous meanings which depend on the accompanying circumstances in the dream and on the individual life situation arise from it. The egg in the dream also shows the amazement of the dreaming which he feels in view of the miracle life. The knowledge is connected with him that times of the activity must also follow periods of the rest and thoughtfulness to be able to arrange able to process new impressions and to be able to arrange properly.

An African myth from the Dogon peoples of West Africa illustrates this point. In this myth the creator deity first creates an egg. Within the egg are two pairs of twins, each pair consisting of one male and one female. These twins are supposed to mature within the egg, becoming at maturation androgynous (both male and female) beings, the perfect creatures to inhabit the earth.



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Kashyapa Buddha-Natha-Anathapindika

“This topic describes the meaning of ANATHAPINDIKA and the significance of eight spoked wheel in Buddhism and Hinduism. The concept of Pinda and Brahmanda, The ultimate Micro and Macrocosms are briefly discussed. After that focus has been concentrated on Gorakhnath Philosophy, The evolution of Nath Tradition and the word “Gurkha”. The relation between Vedic, Buddhist and Nath philosophies on the grounds of vocabulary, nature and significance can be seen in further discussion. Explanation on Tirthankaras and two of the most prominent tirthankaras Boudhanath and Neminath gives idea of Tirthankaras. The diagrammatic representation relating different concepts concludes the topic.”

LEGACY OF KASHMIR : ETYMOLOGY

The Valley Of Rishi Kashyapa

The valley of Kashmir was formerly a lake 'Satiras'. According to Hindu mythology, the lake was drained by the great rishi or sage, Kashyapa, later named the valley as Kashapa-mira .



Caspatyrus Of Herodotus

Herodotus tells us that those Indians, who are adjacent to the city of Caspatyrus and the district of Pactyice or Pactiyan territories (Pakistan) have customs similar to the Bactrians,

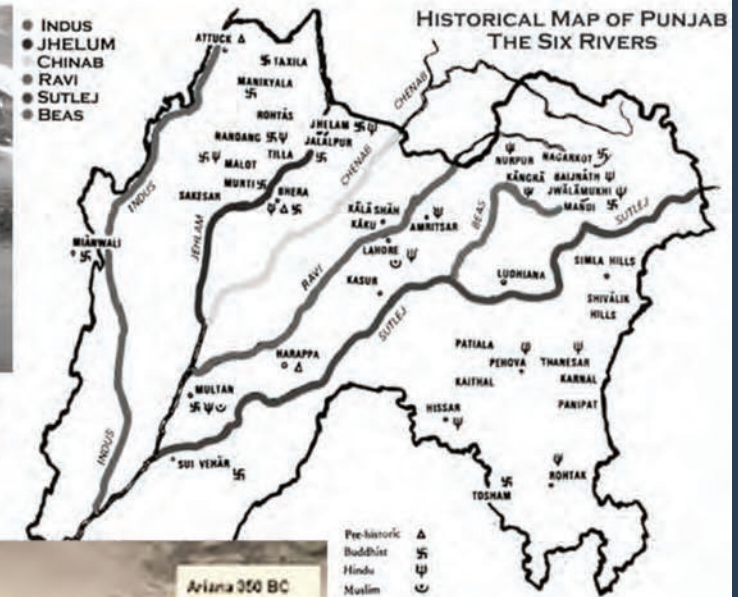
Ptolemy's Kaspeiria

The upper valleys of Jhelum ,Chenab and Ravi

Kaspapyros Of Hecataeus

Caspatyrus ,the Cabul, Kashmir.

The Sanskrit name of Kashmir is Kasyapa pur,which, condensed to Kaspapur, gives us the form found in Hecataeus KASPAPYROS.



Kashmir

Caspian Sea



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KASSAPA BUDDHAA

Kassapa : Cassa

Hindus -Kasyapi

The Buddhist monk Kasyapa (Kashyapa, Kasiapa)Casyapi (Kasyapi, similar to Cassiopeia or Kassiopeia)

Greek -Cassiopeia

Cassiopeia (Kassiope, Kassiepeia)
The W shaped contellation

Caspian Sea

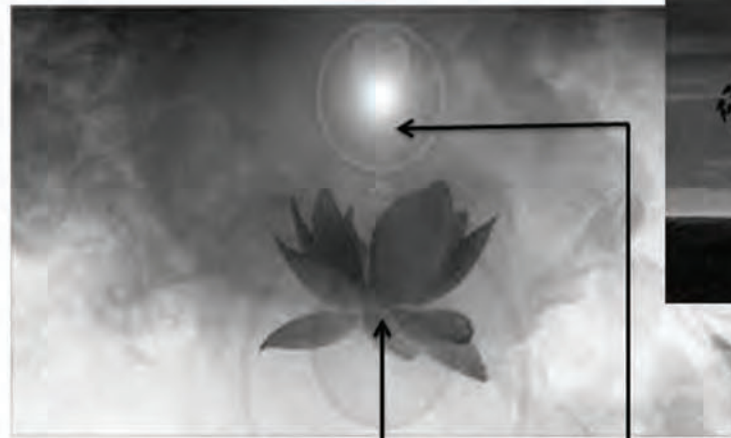
Caspiane, which was named after the Caspian tribe, as was also the sea

Egyptian -Kazhaa

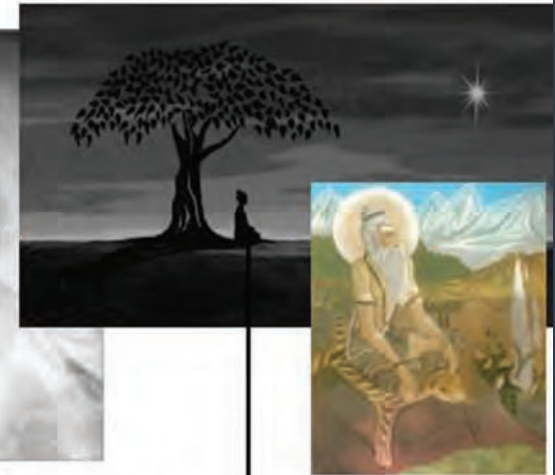
'throne' or 'seat' is 'KXA'
('kazhaa')pronounced 'cassa',
resembling Cassiopeia's name.

Kingdom Of Kush – Egypt

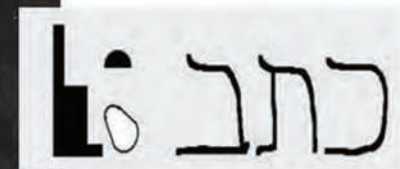
Luv and Kush part of Kush kingdom became present Libiya and Ethiopia, names Luv and Kush are of twin brothers of Indian epic Ramayana.



Enlightenment



'KASH' The Light



Cassiopeia and Kazhaa
-the throne



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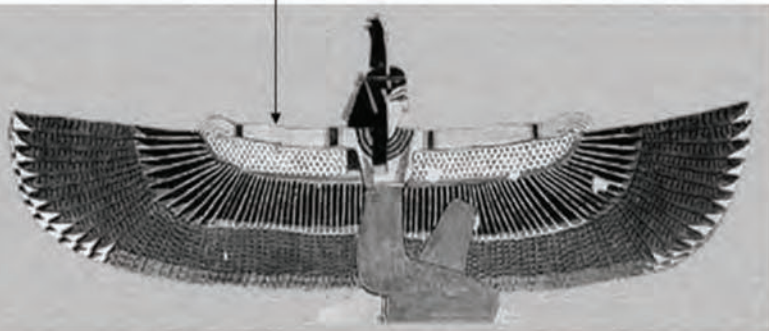
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SUFI RISHIS OF KASHMIR

Sufi Rishis Of Kashmir

Persian word **raish** or **rish** meaning the feathers or wings of a bird ,free soul of a saint.

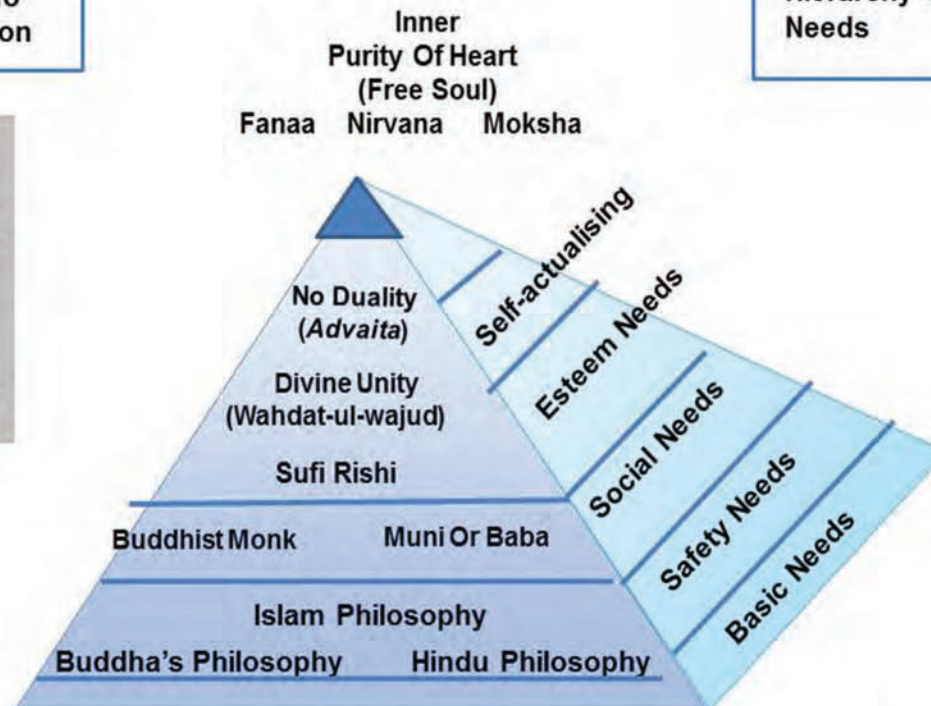
Path To
Salvation



Goddess Ma'at

This goddess represented the divine harmony and balance of the universe, which was thought to affect every aspect of the ancient land of Egypt.

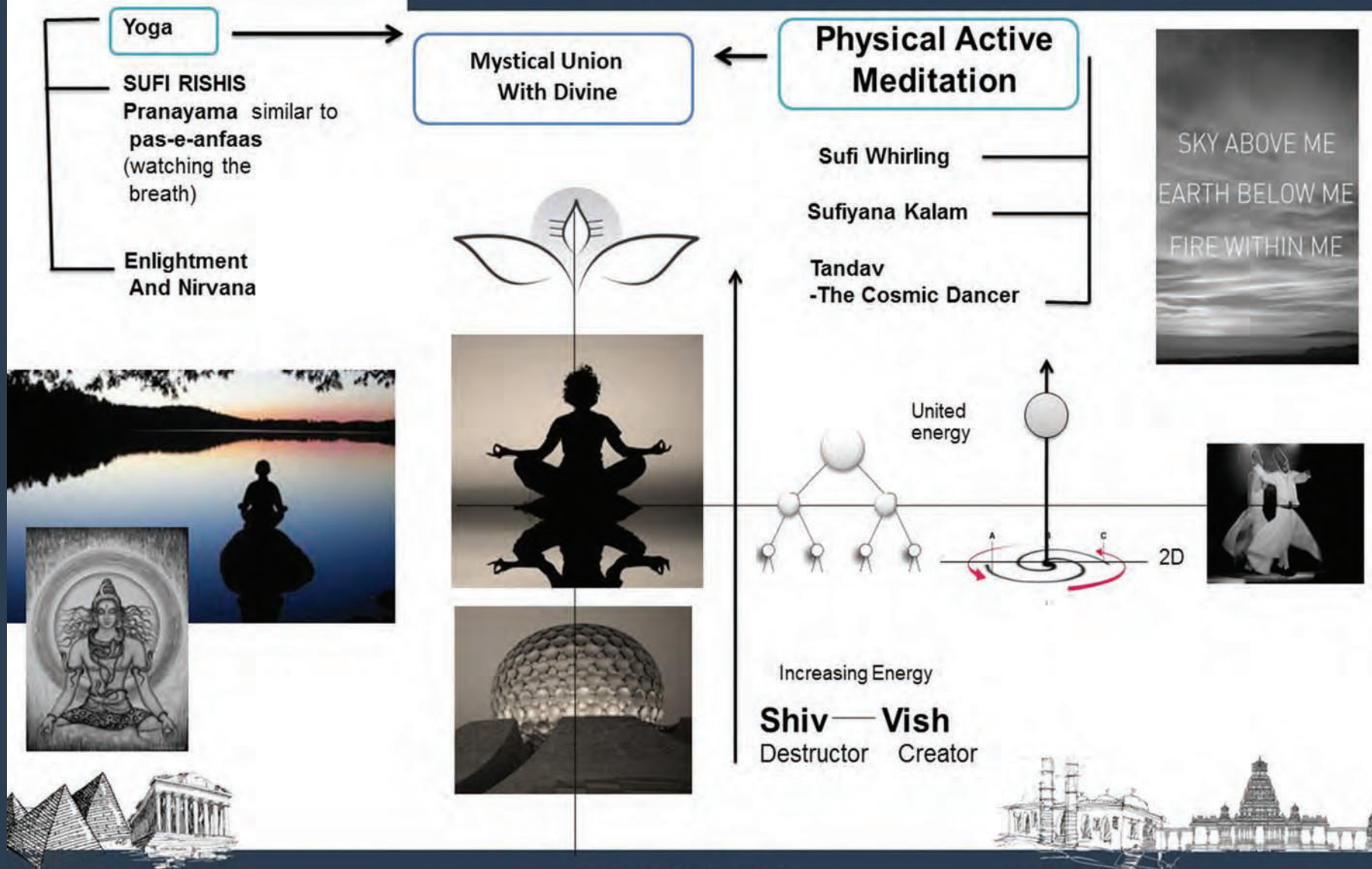
Maslow's
Hierarchy Of
Needs



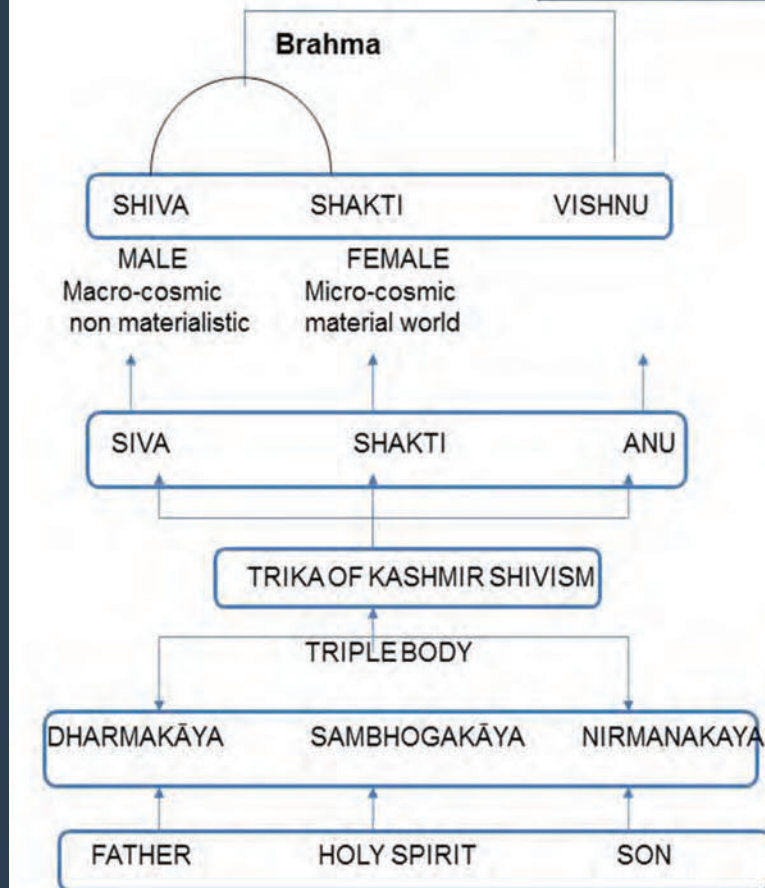
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MYSTIC SUFISM



CONCEPT OF TRIKAYA



SHIVA-SHAKTI



TRIKAYA



YIN-YAN



TRIRATNA IN BUDDHAPADA

TRIMURTI HINDU MYTHOLOGY

TRIKA KASHMIR SHIVISM

TRIKAYA BUDDHISM

TRINITY CHRISTIANITY

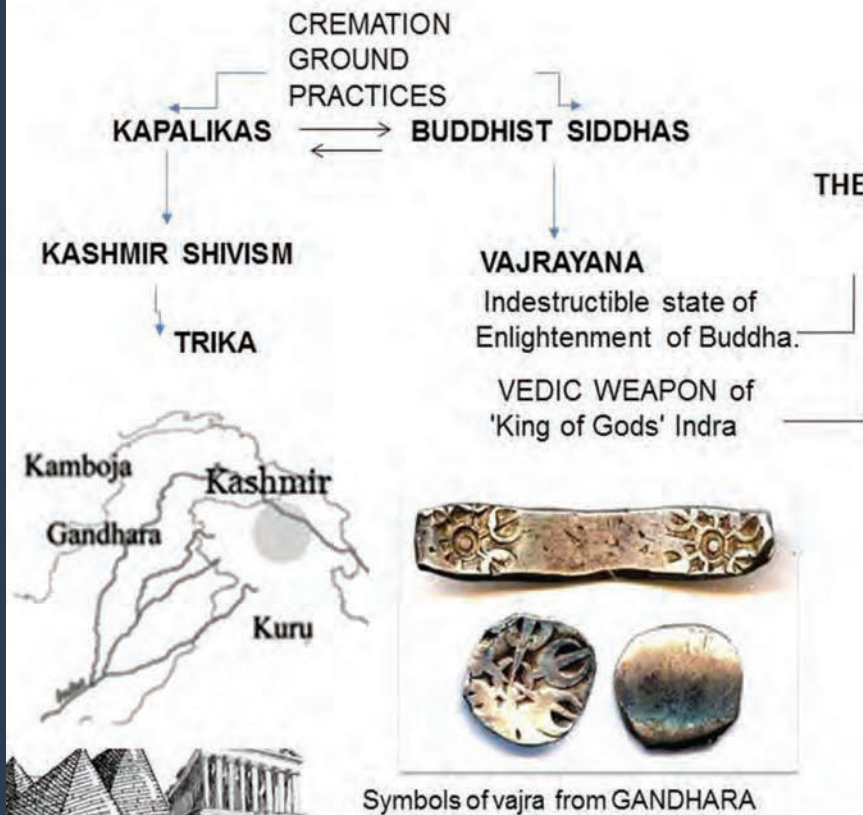


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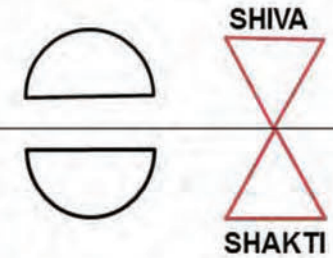
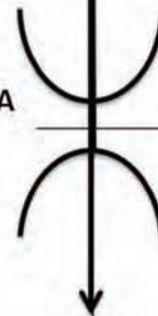
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Kashmiri Shivism : Vajrayana Tantric Buddhism

Sanskrit "Thunderbolt Vehicle" or
"Diamond Vehicle" form of Tantric
Buddhism



THE VAJRA



THE COSMIC BALANCE



TRIRATNA



TRISHUL



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THE LIGHT OF KASHYAP KASHYPEYAM MAHADHYUTIM



**"Gbakusumsankasham Kashypeyam Mahadhyutim
Tamorim Sarvapaapagnam Prantosmi Divakaram"**

Meaning : I bow down to the Sun God who is the cause of the day break, who dispels all darkness, who destroys all sins , who is matchless in brilliance, who is the son of Kashyapa and who is as red as a Japa Kusuma flower.



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Skambha- The Axis Mundi

“The symbol originates in a natural and universal psychological perception: that the spot one occupies stands at “the centre of the world”. This space serves as a microcosm of order because it is known and settled. Outside the boundaries of the microcosm lie foreign realms that, because they are unfamiliar or not ordered, represent chaos, death or night. From the centre one may still venture in any of the four cardinal directions, make discoveries, and establish new centres as new realms become known and settled.

Within the central known universe a specific locale-often a mountain or other elevated place, a spot where earth and sky come closest-gains status as centre of the centre, the axis mundi. High mountains are typically regarded as sacred by peoples living near them. Shrines are often erected at the summit or base. Because the axis mundi is an idea that unites a number of concrete images, no contradiction exists in regarding multiple spots as “the centre of the world”. The symbol can operate in a number of locales at once. Mount Hermon was regarded as the axis mundi in Canaanite tradition, The ancient Greeks regarded several sites as places of earth’s omphalos (navel) stone, notably the oracle at Delphi, while still maintaining a belief in a cosmic world tree and in Mount Olympus as the abode of the gods. Judaism has the Temple Mount and Mount Sinai, Christianity has the Mount of Olives and Calvary, Islam has Ka’aba, In Hinduism, Mount Kailash is identified with the mythical Mount Meru and regarded as the home of Shiva; in Vajrayana Buddhism, Mount Kailash is recognized as the most sacred place where all the dragon currents converge and is regarded as the gateway to Shambhala.

”

Skambha -The Axis Mundi for The Emerging Supramntai Species

In the context of Hindu mythology, stambha, also spelt as Skambha, is believed to be a cosmic column. It is believed that the stambha functions as a bond, which joins the heaven (Svarga) and the earth (prithvi). A number of Hindu scriptures, including the Atharva Veda, have references to stambha. In the Atharva Veda, a celestial stambha has been mentioned, and that has been described as a scaffold, which supports the cosmos and material creation. The symbol originates in a natural and universal psychological perception: that the spot one occupies stands at "the center of the world". This space serves as a microcosm of order because it is known and settled. Outside the boundaries of the microcosm lie foreign realms that, because they are unfamiliar or not ordered, represent chaos, death or night



The image is mostly viewed as feminine, as it relates to the center of the earth (perhaps like an umbilical providing nourishment). It may have the form of a natural object (a mountain, a tree, a vine, a stalk, a column of smoke or fire) or a product of human manufacture (a staff, a tower, a ladder, staircase, a maypole, a cross, a steeple, a rope, a totem pole, a pillar, a spine). Its proximity to heaven may carry implications that are chiefly religious (pagoda, temple mount, minaret, church) or secular (obelisk, lighthouse, rocket, skyscrapers)



Mount Kailash, depicting the holy family: of Shiva and Parvati cradling Skanda with Ganesha by Shiva's side



The axis mundi (also cosmic axis, world axis, world pillar, columna cerului, center of the world, world tree), in religion or mythology, is the world center or the connection between Heaven and Earth. As the celestial pole and geographic pole, it expresses a point of connection between sky and earth where the four compass directions meet. At this point travel and correspondence is made between higher and lower realms. Communication from lower realms may ascend to higher ones and blessings from higher realms may descend to lower ones and be disseminated to all



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SKAMBHA- THE AXIS MUNDI

Plants

- Plants often serve as images of the axis mundi. The image of the Cosmic Tree provides an axis symbol that unites three planes: sky (branches), earth (trunk) and underworld (roots). In some Pacific island cultures the banyan tree, of which the Bodhi tree is of the Sacred Fig variety, is the abode of ancestor spirits
- In Hindu religion, the banyan tree is considered sacred and is called "Ashwath Vriksha" ("I am Banyan tree among trees" - Bhagavad Gita). It represents eternal life because of its seemingly ever-expanding branches
- The Bodhi Tree is also the name given to the tree under which Gautama Siddhartha, the historical Buddha, sat on the night he attained enlightenment
- The Yggdrasil, or World Ash, functions in much the same way in Norse mythology; it is the site where Odin found enlightenment



The Caduceus

Shamanic Function

- A common shamanic concept, and a universally told story, is that of the healer traversing the axis mundi to bring back knowledge from the other world
- Anyone or anything suspended on the axis between heaven and earth becomes a repository of potential knowledge. A special status accrues to the thing suspended: a serpent, a victim of crucifixion or hanging, a rod, a fruit, mistletoe. Derivations of this idea find form in the Rod of Asclepius, an emblem of the medical profession, and in the caduceus, an emblem of correspondence and commercial professions. The staff in these emblems represents the axis mundi while the serpents act as guardians of, or guides to, knowledge

The Human Figure

- The human body can express the symbol of world axis. Some of the more abstract Tree of Life representations, such as the Sefirot in Kabbalism and in the Chakra system recognized by Hinduism and Buddhism, merge with the concept of the human body as a pillar between heaven and earth
- Disciplines such as Yoga and Tai Chi begin from the premise of the human body as axis mundi
- The Buddha represents a world centre in human form.[21] Large statues of a meditating figure unite the human figure with the symbolism of temple and tower
- Astrology in all its forms assumes a connection between human health and affairs and the orientation of these with celestial bodies. World religions regard the body itself as a temple and prayer as a column uniting earth to heaven



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Traditional Expressions

Asia

- Wuji
- Bodhi tree, especially where Gautama Buddha found Enlightenment
- Pagoda
- Stupa (Buddhism, Hinduism)s
- Mount Meru in Hinduism
- Mount Kailash regarded by Hinduism and several religions in Tibet, e.g. Bön
- Jambudvīpa in Hinduism and Jainism which is regarded as the actual navel of the universe (which is human in form)
- Kailasa (India), the abode of Shiva
- Mandara (India)
- Shiva Lingam (India)
- Kunlun Mountain (China), residence of the Immortals and the site of a peach tree offering immortality
- Human figure (yoga, tai chi, Buddha in meditation, sacred images)
- Ise Shrine (Shinto)
- Central courtyard in traditional home
- Bamboo stalk, associated with knowledge and learning



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SKAMBHA- THE AXIS MUNDI

Middle East

- Garden of Eden with four rivers
- Tree of Life and Tree of Knowledge of Good and Evil
- Ziggurat, or Tower of Babel
- Jacob's Ladder
- Cross of the Crucifixion
- Steeple
- Ka'aba in Mecca
- Dome of the Rock where Muhammad ascended to heaven
- Minaret
- Dilmun
- Garizim (Samaria)
- Hara Berezaiti (Persia)
- Zaphon

Africa

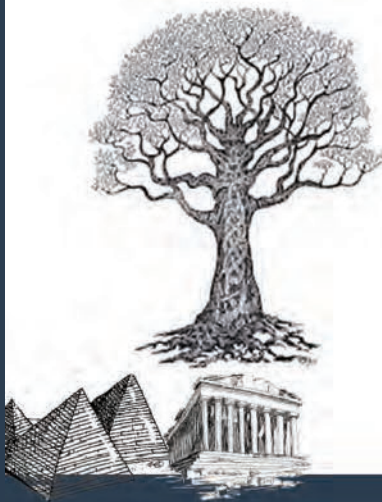
- Meskel bonfire
- Stelae of the Aksumite Empire
- Pyramids of Egypt
- Osun-Osogbo Sacred Grove of Nigeria
- Jebel Barkal of Sudan
- IdafRock of prehispanic La Palma
- Mt Kenya of Kenya
- Mount Kilimanjaro

Europe

- Yggdrasil (the world ash-tree in Norse cosmology)
- Irminsul (the great pillar in Germanic paganism)
- Mount Olympus in Greece, court of the gods (Greek mythology)
- Rapunzel's Tower (German fairy tale)
- St. Peter's Basilica
- Delphi, home of the Oracle of Delphi (Greek mythology)
- Sampo or Sammas (Baltic-Finnic mythology)
- Colossus of Rhodes (Greek mythology)
- Maypole (East Europe and Germanic paganism)
- Central pillar of peasant homes
- Altar
- Vitruvian Man
- Hagia Sophia
- Umbilicus urbis Romae, a structure in the Roman Forum from where all the Roman roads parted

The Americas

- Totem Pole
- Teotihuacán Pyramids
- Calume (sacred pipe)
- Black Hills (Sioux)
- Sipapu (Hopi)
- Medicine wheels of the northern
- Great Plains
- Temple Lot (Mormonism)
- Chakana
- Mesoamerican world tree
- Southeastern Ceremonial Complex
- Lanson



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Modern Expression

- Axis mundi symbolism continues to be evoked in modern societies. The idea has proven especially consequential in the realm of architecture
- A skyscraper, as the term itself suggests, suggests the connection of earth and sky, as do spire structures of all sorts. Such buildings come to be regarded as "centers" of an inhabited area, or even the world, and serve as icons of its ideals
- Designers of skyscrapers today routinely evoke the axis mundi symbolism inherent in ancient precedents. Taipei 101 in Taiwan, completed in 2004, evokes the staircase, bamboo stalk, pagoda, pillar and torch
- The design of the Burj Khalifa (United Arab Emirates) evokes both desert plants and traditional Arab spires
- A geodesic place is another modern symbolism. Brasilia, capital of Brazil, is known as a Geodesic place, where it is positioned at the middle of the country, on a drainage divide
- The ancient ziggurat has likewise reappeared in modern form, including the headquarters of the National Geographic Society in Washington, DC and The Ziggurat housing the California Department of General Services
- The association of the cosmic pillar with knowledge gives it a prominent role in the world of scholarship. University campuses typically assign a prominent axis role to a campus structure, such as a clock tower, library tower or bell tower



Taipei(101), taiwan



burj khalifa



Cathedral of brasilia



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Totem poles

- Totem poles are monumental sculptures carved from large trees, mostly Western Red Cedar, by cultures of the indigenous peoples of the Pacific Northwest Coast of North America. The word totem is derived from the Algonquian (most likely Ojibwe) word odoodem [o'tu:tem], "his kinship group"
- Totem poles are typically carved from the trunks of Thuja plicata trees (popularly called "giant cedar" or "western red cedar"), which decay eventually in the rainforest environment of the Northwest Coast
- Erection of a totem pole is almost never done using modern methods, even for poles installed in modern settings on the outside of public and private buildings. Instead, the traditional ceremony and process of erection is still followed scrupulously by most artists, in that a great wooden scaffold is built, and hundreds of strong men haul the pole upright into its footing, while others steady the pole from side ropes and brace it with cross beams



The meanings of the designs on totem poles are as varied as the cultures that make them. Totem poles may recount familiar legends, clan lineages, or notable events. Some poles celebrate cultural beliefs while others are mostly artistic. Certain types of totem poles are part of mortuary structures, and incorporate grave boxes with carved supporting poles, or recessed backs for grave boxes



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Types of Columns

The columns that hold up your porch roof may look simple, but their history is long and complicated. Some columns trace their roots to the Classical Orders of Architecture. Others find inspiration in Moorish or Asian building traditions

Doric column

With a plain capital and a fluted shaft, Doric is the earliest and most simple of the Classical column styles developed in ancient Greece

Ionic Column

More slender and more ornate than the earlier Doric style, an Ionic column has scroll-shaped ornaments on the capital, or top

Corinthian Column

The capital, or top, of a Corinthian column has lavish ornaments carved to resemble leaves and flowers

Tuscan Column

Composite Column

Solomonic Column

Egyptian Column

Persian Column



Doric column



Ionic column



Corinthian column



Solomonic column



Composite column



Tuscan Column



Egyptian Column



Persian Column



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Eight Auspicious Signs

“Eight auspicious signs or the Ashtamangala, are a sacred suite of Eight Auspicious Signs endemic to a number of Indian religions such as Hinduism, Jainism, and Buddhism. These energetic signatures, point to qualities of enlightened mind stream, but they are the investiture that ornaments these enlightened “qualities”. In India Ashtamangala were used at ceremonies such as an investiture or coronation of a king. In Buddhism, these eight symbols of good fortune represent the offerings made by the gods to Shakyamuni Buddha immediately after he gained enlightenment.”



The Precious Umbrella



The umbrella symbolises the wholesome activity of preserving beings from illness harmful forces, obstacles and so forth in this life and all kinds of temporary and enduring sufferings of the three lower realms, and the realms of men and gods in future lives.

The Sanskrit term 'Chattra,' also means 'mushroom,' in an obvious reference to its shape. It also represents the enjoyment of a feast of benefit under its cool shade.

In the tradition of Tibetans people these auspicious symbols are even used as jewellery. Even the Buddhist buildings use these symbols in their architectural practice as roofs etc.

The Buddhists believe that just like the 'axis mundi' holds the parasol in its place, the central axis upholds this world. The parasol also signifies the importance of the person underneath it.

According to Buddhist beliefs, the person or symbol underneath the parasol is the centre of the universe. One can come across several pictorial depictions of Lord Buddha, where he has a parasol over his head.



Buddhist artwork



Jewellery as used by Tibetans



Parasol on top of monastery



Parasol on a Stupa



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Dharma-chakra



The dharma-chakra is one of the Ashtamangala symbols that has represented dharma, the Buddha's teaching of the path to Nirvana, since the early period of Indian Buddhism.

The wheel is an early Indian solar symbol of sovereignty, protection and creation. The Buddha is said to have set the "wheel of dharma" (*dhammachakra*) in motion when he delivered his first sermon, Buddhism adopted the wheel as the main symbol of the "wheel-turning" or (the circle of life and death).

The wheel symbolizes the spiritual change that it brought about by the teachings of Lord Buddha. His first religious teaching, which took place at the Deer Park in Sarnath is said to be the 'first turning of the *dhammachakra*'.

The discourses given by Lord Buddha in Rajgir and Shravasti make the second and the third turning of the *dhammachakra* respectively. The eight spokes of the *dhammachakra* stand for the Eightfold Path, as prescribed by Lord Buddha in his teachings.



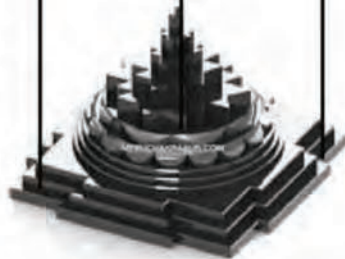
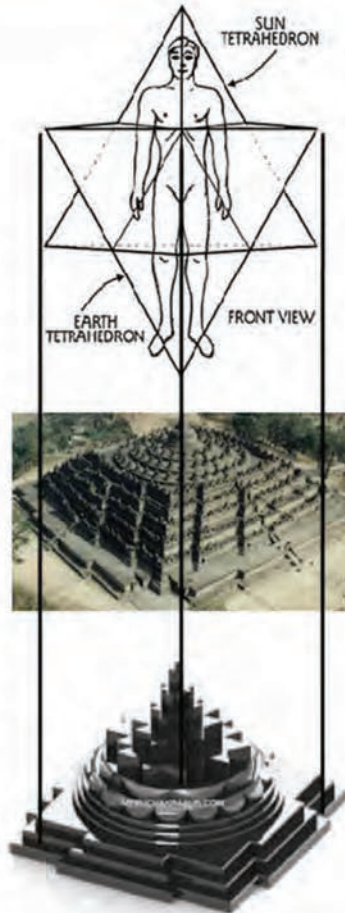
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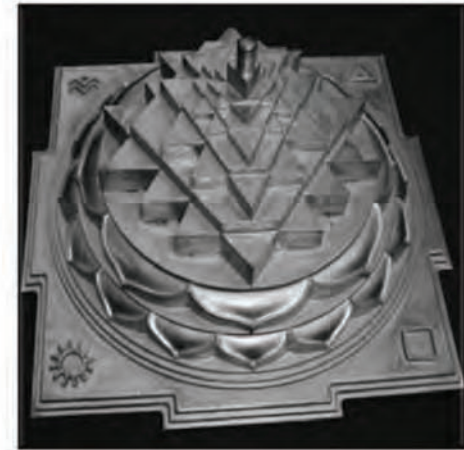
SRI-YANTRA



The Sri Yantra ("sacred instrument") or Sri Chakra ("sacred wheel") is a yantra formed by nine interlocking triangles that surround and radiate out from the central point, the junction point between the physical universe and its unmanifest source. Four isosceles triangles with the apices upwards, representing Shiva or the Masculine. Five isosceles triangles with the apices downward, symbolizing female embodiment Shakti. Thus the Sri Yantra also represents the union of Masculine and Feminine Divine. Together the nine triangles are interlaced in such a way as to form 43. Together the nine triangles are interlaced in such a way as to form 43 smaller triangles in a web symbolic of the entire cosmos or a womb symbolic of creation. Together they express Advaita or non-duality. This is surrounded by a lotus of eight petals, a lotus of sixteen petals, and an earth square resembling a temple with four doors. The various deities residing in the nine layers of the Sri Yantra are described in the Devi Khadgamala Mantra. The Shri Chakra is also known as the *nav chakra* because it can also be seen as having nine levels. "Nine" comes from "Nau or Nava" of Sanskrit. Each level corresponds to a mudra, a yogini, and a specific form of the deity Tripura Sundari along with her mantra.

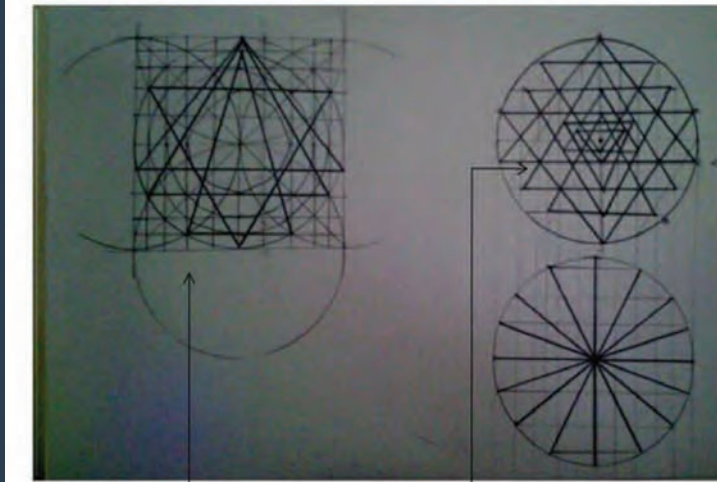


3D VIEW



SANDHI

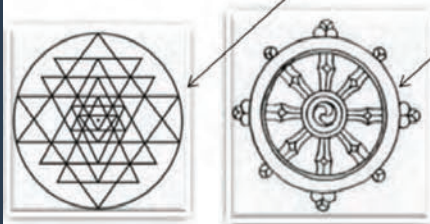
DEPARTMENT OF ARCHITECTURE AND REGIONAL PLANNING, IIT KHARAGPUR



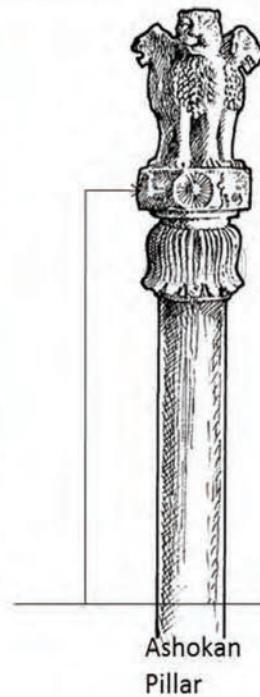
Construction Of Sri Yantra

Sri Yantra

Dharma-chakra



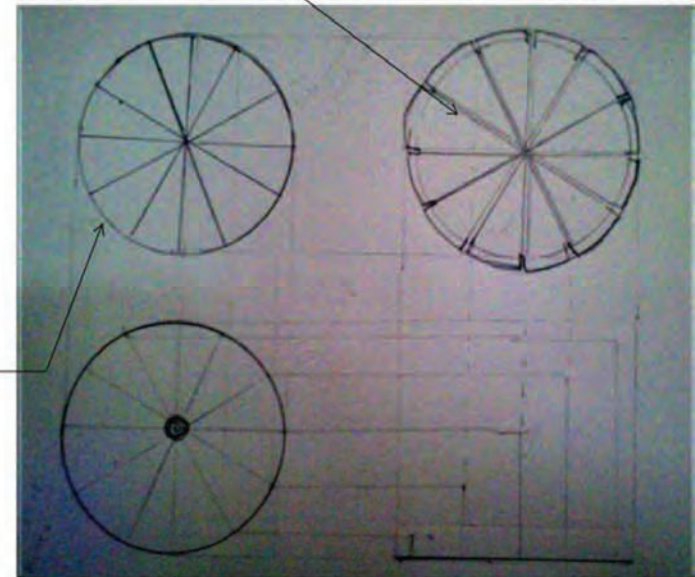
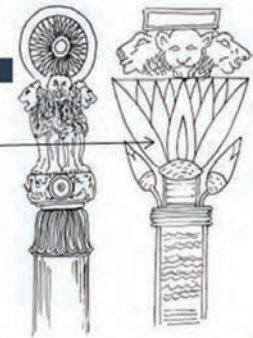
Transformation Of The Chakra



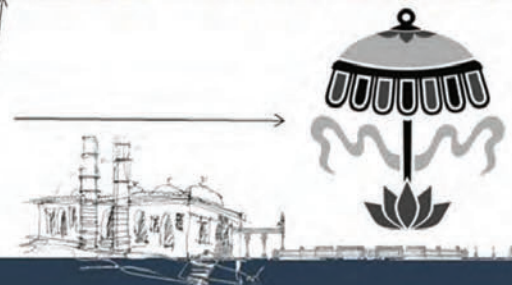
Ashokan
Pillar

Skambha

Section Of
Ashokan Pillar



Plan Of
Parasol



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STUPA's

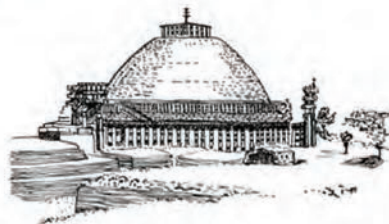
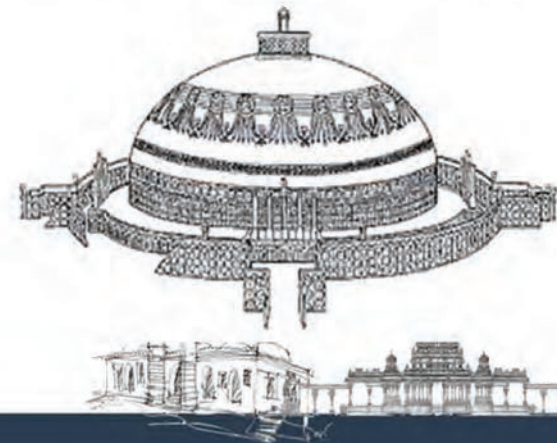
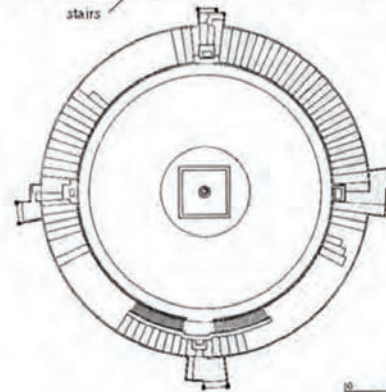
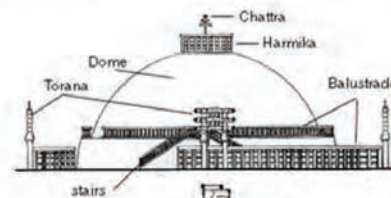
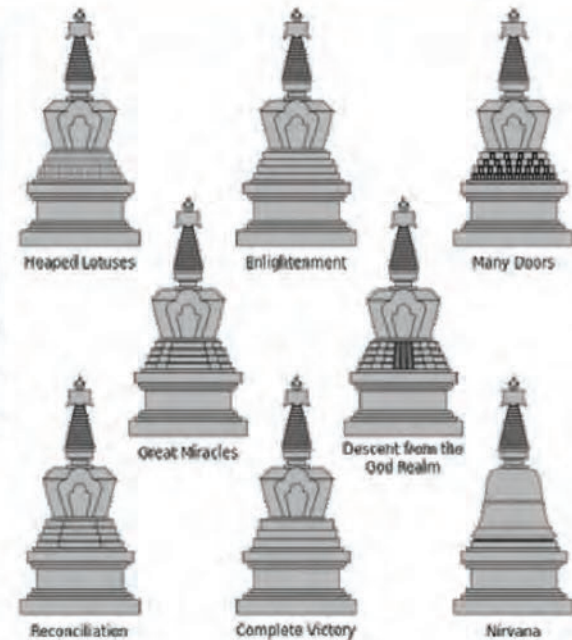
Relic stupa, in which the relics or remains of the Buddha, his disciples and lay saints are interred.

Object stupa, in which the items interred are objects belonged to the Buddha or his disciples such as a begging bowl or robe.

Commemorative stupa, built to commemorate events in the lives of Buddha or his disciples.

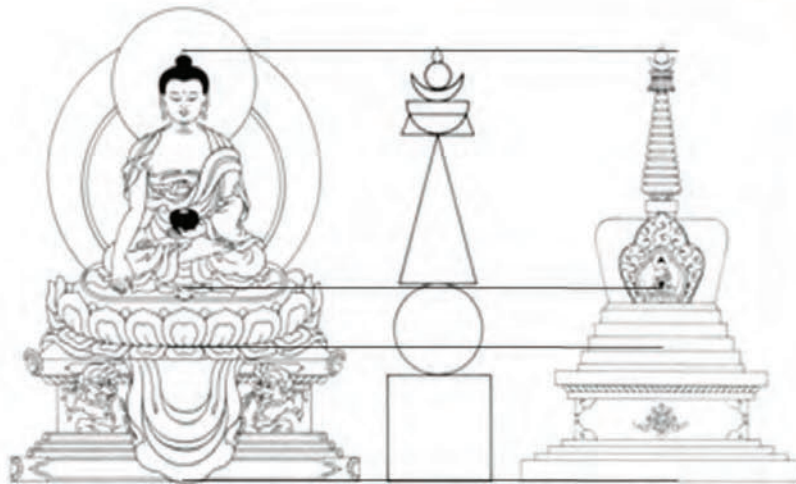
Symbolic stupa, to symbolise aspects of Buddhist theology, for example, Borobuddur is considered to be the symbol of "the Three Worlds (dhatu) and the spiritual stages (bhumi) in a Mahayana bodhisattva's character.

Votive stupa, constructed to commemorate visits or to gain spiritual benefits, usually at the site of prominent stupas which are regularly visited.

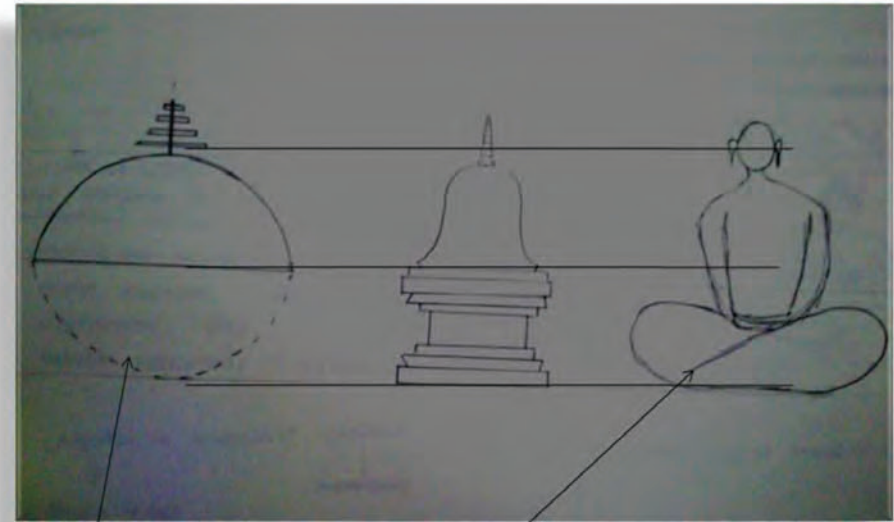


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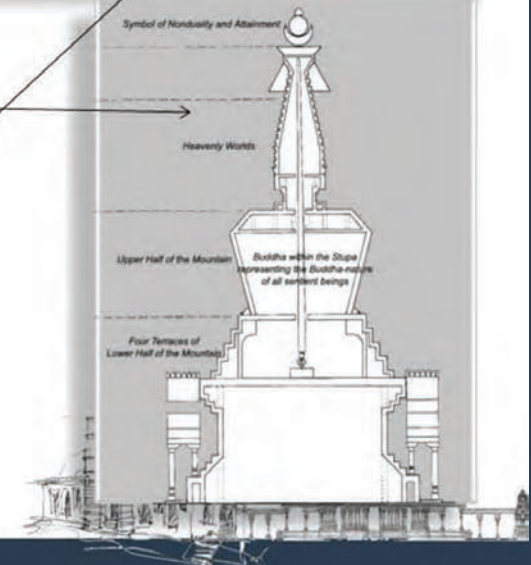
- The square base represents earth
- The hemispherical dome/vase represents water
- The conical spire represents fire
- The upper lotus parasol and the crescent moon represents air
- The sun and the dissolving point represents the element of space



Stupa

Section

Sitting Position Of Buddha



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Vajra

“Vajra is a powerful weapon used as a ritual object to symbolize both properties of Diamond (indestructibility) and thunderbolt (irresistible force). The use of vajra as symbolic and ritual tool spread from India along with Indian religion and culture to other parts of east and southeast asia.in Vedic times vajra was wielded by lord Indra from whom Shakyamuni took the vajra weapon and forced its wrathful prongs together, thus forming a peaceful Buddhist sceptre with closed prongs. in Vajrayana Buddhism the vajra is representative of upaya, compassion, bliss. (Vajra as a weapon kills unrightful people and demons=>removes bad). (Vajra as a ritual element is a symbol of enlightenment =>brings good).”

Origin and early descriptions

In vedas

- 1.earliest mention was done in Rigveda,it is described as weapon of indra made by tvastar.
- 2.epithets used for indra are vajrabhrat,vajrin vajradaksina,vajrabahu
- 3.Indra has done many heroic things with vajra and have destroyed the enemies
- 4.not much information about the shape of vajra is available In Rigveda.however it is said that it is a notched metal club with a thousand prongs,and that it belonged to the category of weapons called 'astras'(i.e thos weapons which are operated by throwing)
- 5.in all these descriptions vajra is identified as having open prongs.unlike the Buddhist one.



Marduk destroying Tiāmat, who is here represented in the form of a huge serpent.is compared to the battle between lord indra and viri

- 6.it seems like vajra was similar to a double trisula found on some of the Assyrian bas-reliefs[thunderbolts in Mesopotamia] where it is depicted as having 3edges on each sides,with handle in between.
- 7.shakyamuni(Buddha) took the vajra weapon from indra and forced its wrathful open prongs together,thus forming a peacefull Buddhist scepter with closed prongs.[Buddhist vajra hence absorbs the unbreakable and indestruvtible power of thunderbolt]

In puranas

- 1.Puranas described tha vajra with modifications and one major addition which involves the role of sage dadhici.
- 2.according to puranas vajra was made from the backbone of sage dadhici.
- 3.puranas also described the instances where the wargod skanda(murugan) is described as holding vajra.[skanda is also the name of bodhisattva in Mahayana Buddhism who wields vajra]
- 4.In indian mythology vajra is the most precious jewel or thunderbolt which destroys all other weapons and jewels;which can cut diamond
- 5.A vajra used by lord indra has 100 points.(it is indestructible,adamantine)
- 6.qualities of vajra
 - a.it can never be used frigivously(lack of seriousness)
 - b.it always fulfills the function of destroying enemy
 - c.it always returns to your hand.



wrathful vajra with open prongs



vajra with its prongs closed



VAJRA

In Vajrayana Buddhism

1. In Buddhism the vajra is a symbol of Vajrayana (one of the three major branches of Buddhism) Vajrayana (tantric buddhism) => (thunderbolt way) or (diamond way)
2. In Vajrayana Buddhism spiritual teacher is called vajracharya
3. The practice of prefixing terms, names, places and so on by vajra represents the conscious attempt to recognize transcendental aspect of all phenomena (instead of bodhisattva we have vajrasattva)
4. vajra is generally two sided but the vishvavajra (or) the double thunderbolt has four heads representing four dhyanis buddhas of four directions.

=> Amoghasiddhi -> North
Akshobhya -> East
Ratnasambhava -> South
Amithabha -> West



vajra and ghanta (bell) which are used as ritual elements in vajrayana buddhism

vishvavajra with four heads



Vajra and ghanta

1. In Vajrayana Buddhism the vajra and ghanta (bell) are used in many rites by lama
2. vajra is a male polysemic symbol that is a representative of upaya (skillful means), compassion, bliss, sunyata (nature of reality)
3. The bell is a female symbol that denotes prajna (wisdom)
4. Some deities are shown holding the vajra and bell in separate hands, symbolizing the union of forces of compassion and wisdom respectively.
5. vajra is held in right hand and bell is held in left hand.
6. vajra is visualized as buddha's body
7. bell is visualized as his mind and sound of bell as buddha's speech in teaching of dharma



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VAJRA



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VAJRA



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VAJRA

battle between devas and asuras

1. consedring devas(lead by indra) and asuras(lead by viritra) as two groups of pepoe fighting for good and bad respectively.
2. before acquring the thunderbolt,the devas and asuras were fighting with staves and bows and did not suceed in defeating each other.
3. after accquiring the thunderbolt,the devas got moral support and an advanced powerful weaponthere upon they started pairing the masculine and femine words with the masculine and femine words with a view to ending the battle conclusively
4. devas became the masters of asuras
5. the discussion of archaeological material shows that this original 'double trisula' was transformed by asuras into a weapon which could perform two kinds of functions[thrown and held as well]



different types of vajra weapons all over the world

Tibetan book of death

1. in this book it is said that on second day, a white light,the purified element of water eill shine and at that time blessed vajrasattva will appear before you from the eastern realm of complete joy.
2. his body is blue in colour, he holds 5-pointed vajra in his hand and sits on the elephant throne.[here we can make an attempt to compare vajrasattva with lord indra]



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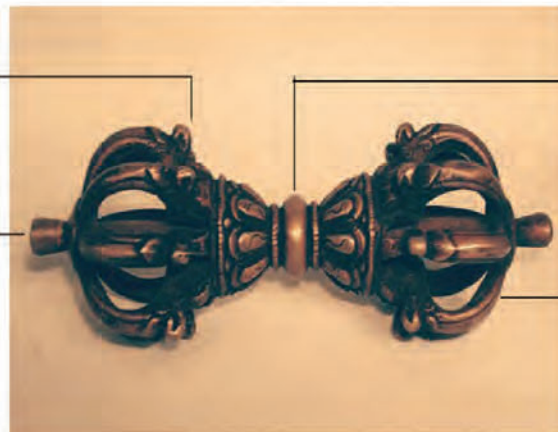
VAJRA

Geometry of vajra

1. It consists of a spherical central section with two symmetrical sets of pongs which arc out from lotus blooms on either side of sphere and come to a point at two points equidistant from the centre
2. vajra is made up of several parts

equally arranged around the mouth of lotous are 2,4,8 creatures which are called makara. these are mythological half-fish,half-crocodile creatures made up of 2 or more animals representing the union of opposites

from mouths of makara come tounes which come together in a point



center is a sphere which represents sunyata(voidness,spaciousness),the primordial nature of the universe,the under lying unity of all things

emerging from the sphere are 2-8 petaled lotous flowers,one represents the phenomenal world(samsara) and the other represents the nominal world(nirvana).

=> attainment of nirvana is moksha,liberation



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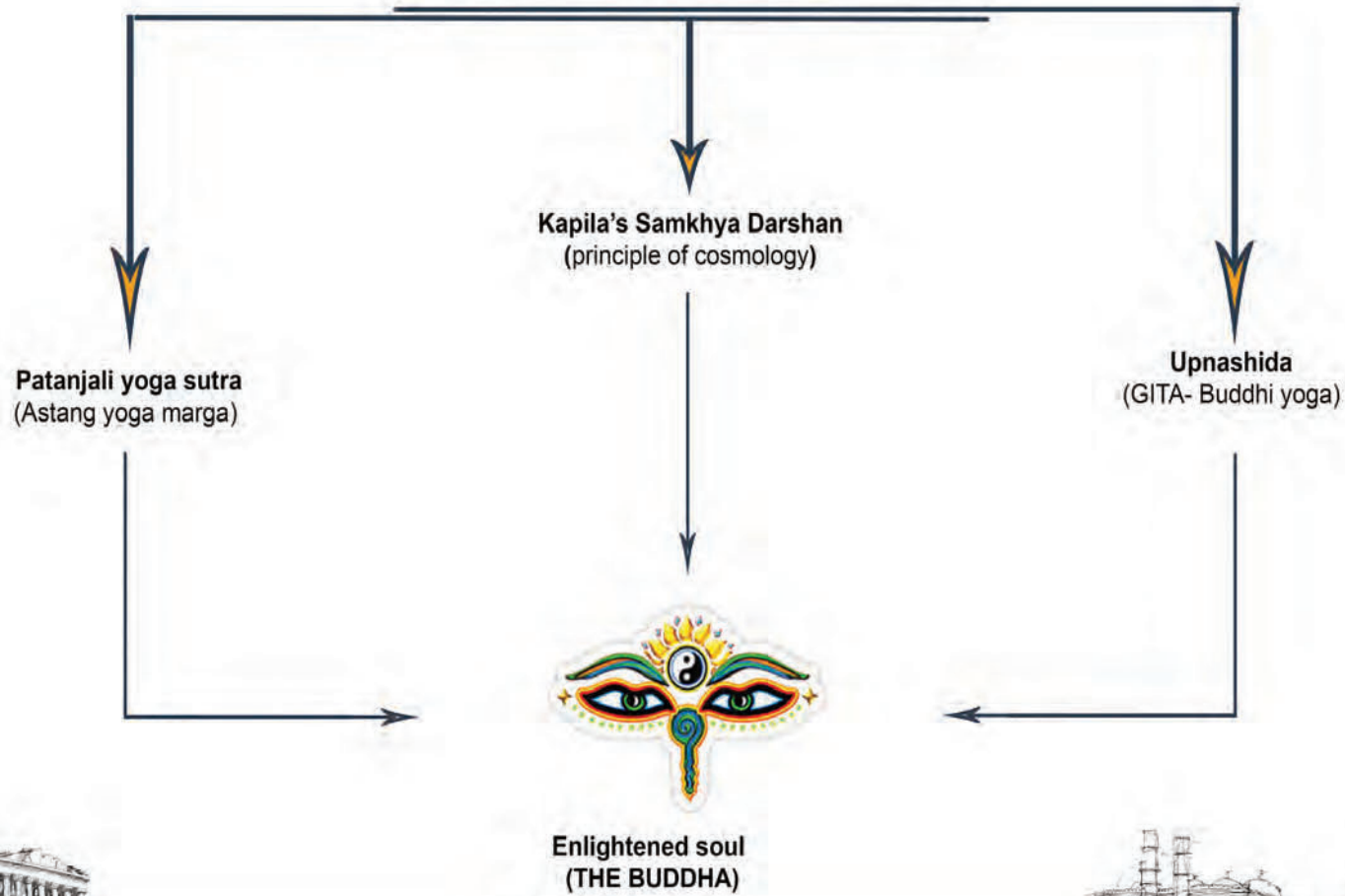


Buddha Enlightenment

“Gautama Buddha was inspired by the ancient Vedic mythology for the knowledge of an enlightened soul in 3 ways. The first path Patanjali yoga signifies connection between Greek & Vedic mythology through an enneagram figure. The second path Kapila's Shamkhya Darshan states the idea of duality, the evolution of an individual from Prakriti & Purusha winds up the same way it had originated. The 3rd path Buddhiyoga states the idea of Middle path, the bridge between the principals of Gita and Buddhism. Gautama Buddha gave the idea of Nirvana and how a soul attains the physiognomy of a human being and how it exits the cycle.”

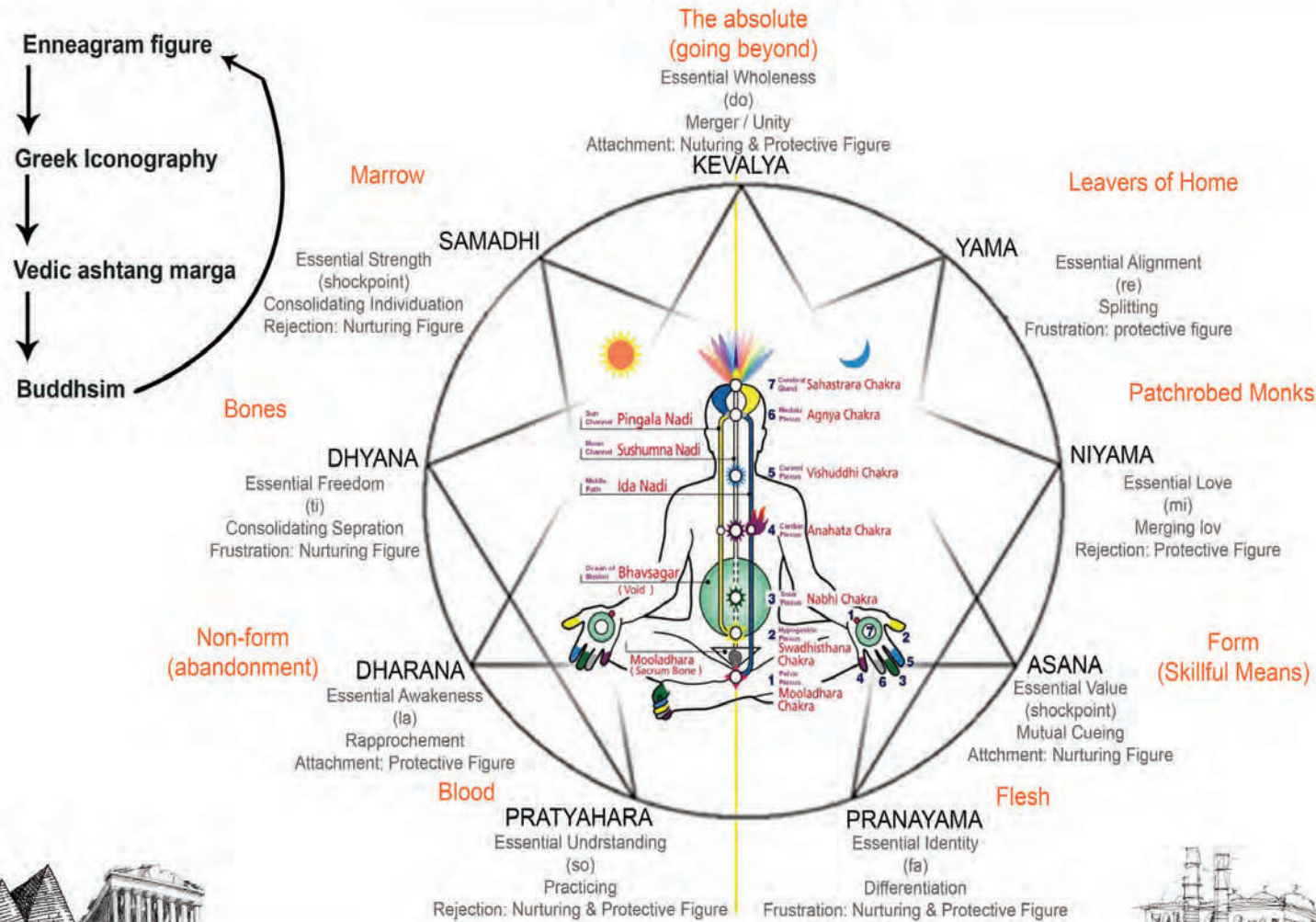
ESSENTIAL CONTINUITY: ENLIGHTENMENT PROCESS

Buddha and Vedic Methodology



ESSENTIAL CONTINUITY: ENLIGHTENMENT PROCESS

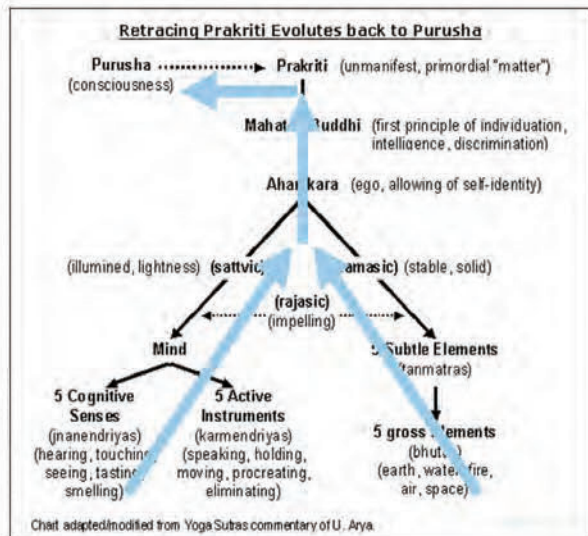
Patanjali Yoga : Ashtang Marga



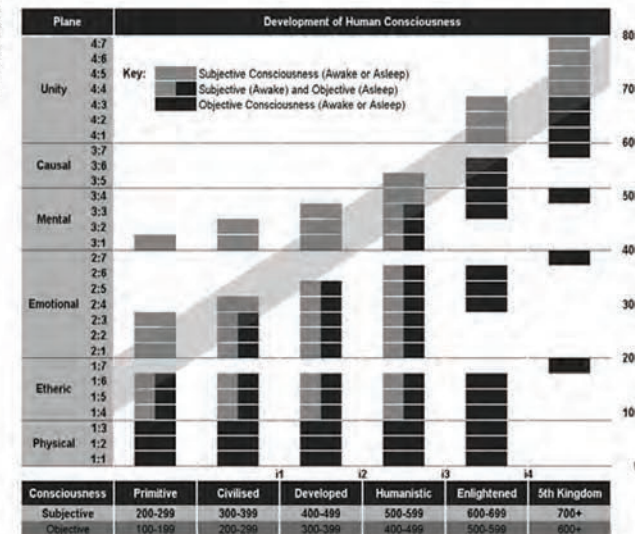
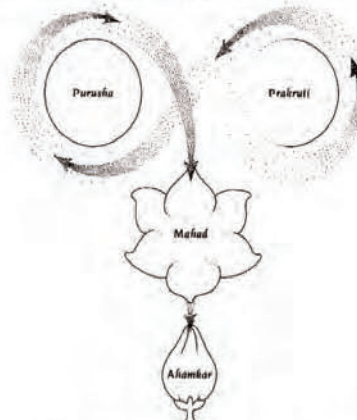
ESSENTIAL CONTINUITY: ENLIGHTENMENT PROCESS

Kapila's Shamkhya Darshan

Samkhya Philosophy of Creation



Purusha is unmanifest, formless, passive, beyond attributes, beyond cause and effect, space and time. **Purusha** is Pure Existence. **Prakriti** is the creative force of action, the source of form, manifestation, attributes and nature. **Mahat** is the Cosmic Intelligence or **Buddhi**. **Ahankara** is ego, the sense of "I am." **Sattva** is stability, pure aspect, awakening, essence and light. **Rajas** is dynamic movement. **Tamas** is static. It is potential energy, inertia, darkness, ignorance and matter.



Some Buddhists texts claim the Buddha was Kapila in a previous life

After leaving home, **BUDDHA** went to **ALARA KALAMA**, his first teacher there he taught Shankya philosophy



ESSENTIAL CONTINUITY: ENLIGHTENMENT PROCESS

BUDDHIYOGA

BUDDHIYOGA IS THE PRACTICE OF UNITING THE MIND WITH THE HIGHER CONSCIOUSNESS THROUGH THE PROPER USE OF BUDDHI, THE POWER OF DISCRETION AND UNDERSTANDING

BUDDH → BUDDHI → BUDDHA

GITA

"DUKHA SAMYOGA VIYOGAM" (2.48);
(Even Mindedness is called Buddhiyoga)
(Disconnections from the union with pain)



VITA-RAGA-BHAYA-KRODHA
MAN-MAYA MAM UPASRITAH
BAHAVO JNANA-TAPASA
PUTA MAD-BHAVAM AGATAH

BEING FREED FROM ATTACHMENT, FEAR AND ANGER, BEING FULLY
ABSORBED IN ME AND TAKING REFUGE IN ME, MANY, MANY PER-
SONS IN THE PAST BECAME PURIFIED BY KNOWLEDGE OF ME--AND
THUS THEY ALL ATTAINED TRANSCENDENTAL LOVE FOR ME.

IDEA OF MIDDLEPATH



BUDDHISM

DETACH FROM WHEEL OF PAIN AND PLEASURE

Mind is the forerunner of all (evil) conditions.
Mind is their chief, and they are mind-made.
If, with an impure mind, one speaks or acts,
Then suffering follows one
Even as the cart wheel follows the hoof of the ox.

Mind is the forerunner of all (good) conditions.
Mind is their chief, and they are mind-made.
If, with a pure mind, one speaks or acts,
Then happiness follows one
Like a never-departing shadow.

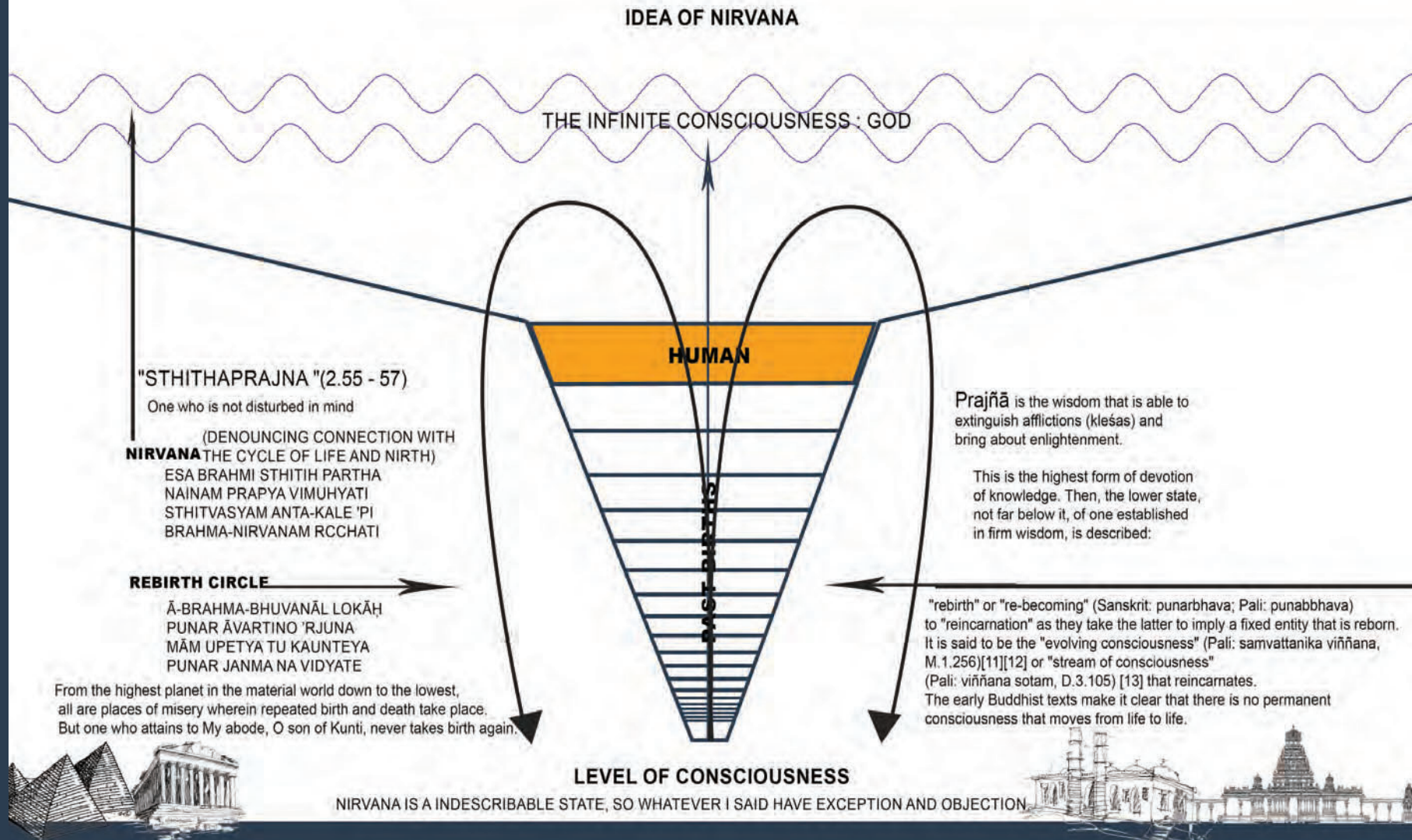
Returning is the motion of the
Tao," says Tzu, and
"GOING FAR MEANS RETURNING."
The idea is all developments in nature,
those in the physical world as well as
those of human situations, show
cyclic pattern of coming and going,
of expansion and contraction.

OPENING LINES OF THE DHAMMAPADA

SPOKEN
BY
BUDDHA



ESSENTIAL CONTINUITY: ENLIGHTENMENT PROCESS





Yoga

“Yoga for the modern world is physical practices by which a person can keep himself fit and healthy. Actual yogic practices are beyond the purpose. It is for complete eternal bliss, which takes physical and mental practices. When a person achieves perfect form body then only he can achieve truthbody which is the connection with higher spiritualism. Power of yoga is beyond which we might have seen. When we concentrate on the 7 chakras from root chakra to crown chakra, it creates a flow of energy and an aura of non-dual profundity. It is our own body which is extremely powerful of having whole universe in a brain. But that we realise only if we channelize our energy positively inside our body only. No one can understand it without feeling it.”

YOGA

Aṣṭāṅga Yoga अष्टाङ्ग योग Eight Limb Yoga

- | | |
|-------------------------------------|---------------------------------|
| 1. Yama (यम) | Universal Moral Commandments |
| a. Ahimsā (अहिंसा) | Non-violence |
| b. Satya (सत्य) | Truth |
| c. Asteya (अस्तेय) | Non-stealing |
| d. Aparigraha (अपरिग्रह) | Non-coveting |
| e. Brahmacharya (ब्रह्मचर्य) | Continence |
| 2. Niyama (नियम) | Self Purification By Discipline |
| a. Śauca (शौच) | Cleanliness |
| b. Saṁtoṣa (संतोष) | Contentment |
| c. Tapas (तपस्) | Austerity |
| d. Svādhyāya (स्वाध्याय) | Self-study |
| e. Īśvarapraṇidhāna (ईश्वरप्रणिधान) | Surrender to God |
| 3. Āsana (आसन) | Posture |
| 4. Prāṇāyāma (प्राणायाम) | Breath Control |
| 5. Pratyāhāra (प्रत्याहार) | Withdrawal of Mind From Senses |
| 6. Dhāraṇa (धारण) | Concentration |
| 7. Dhyāna (ध्यान) | Meditation |
| 8. Samādhi (समाधि) | Super-consciousness |



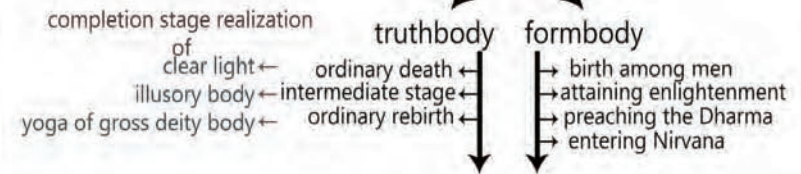
BodhiYoga

Sutra

Tantra

Secret mantra

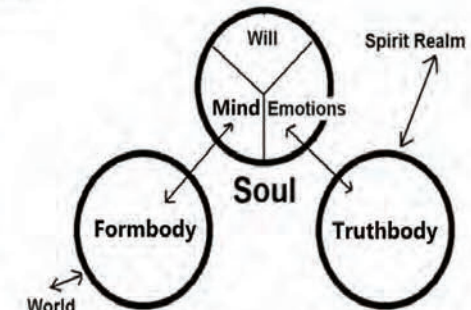
Buddhahood



yoga of non-dual profundity and clarity

clarity- entire mandala ●
appearing clearly
profundity- realizing the ●
emptiness

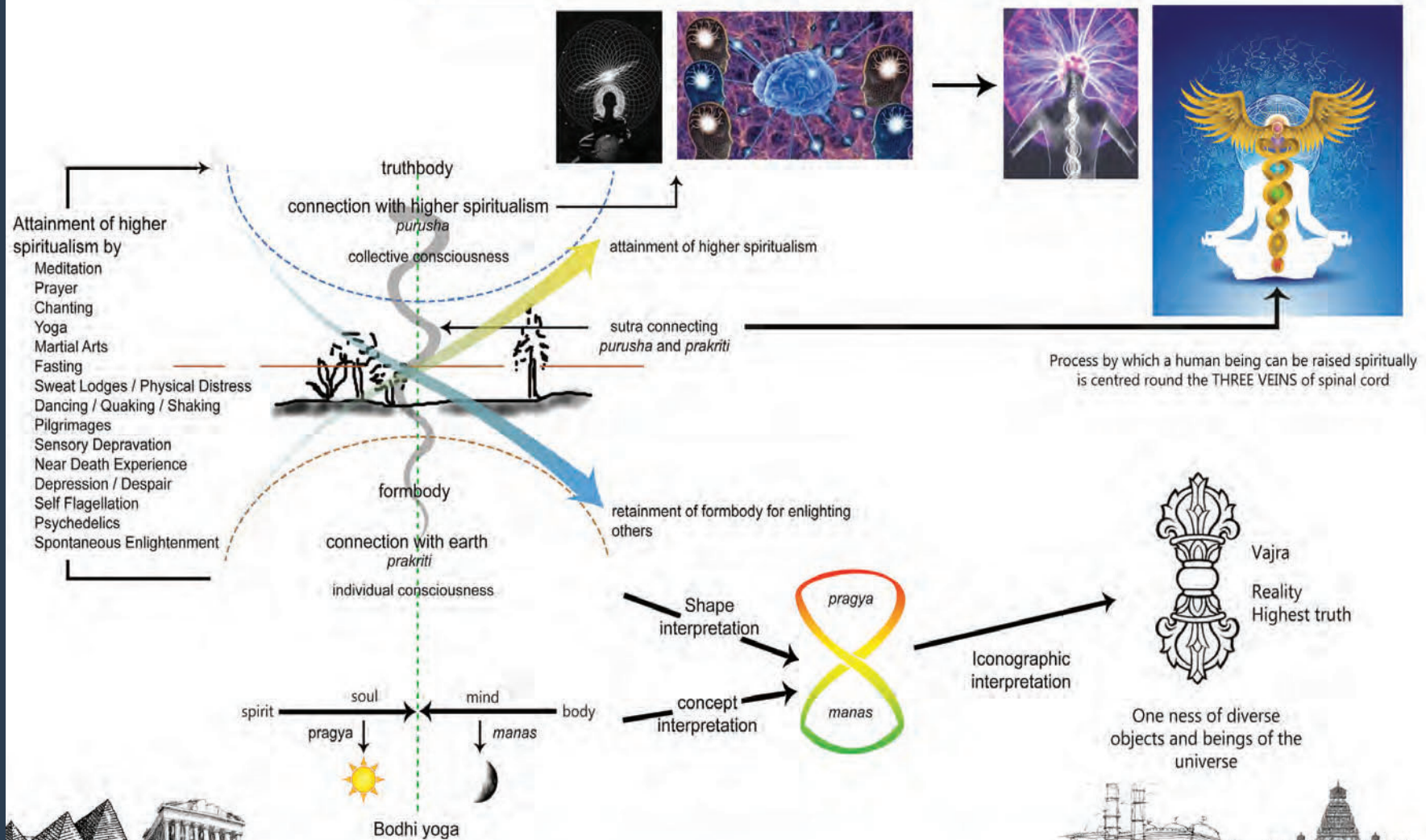
- Association with three minds of
- White appearance
 - Red increase
 - Black near-attainment
- Dissolution of inner air with central energy channel (dualistic experiences)
- Sleeping
 - Death process
 - Completion stage meditation



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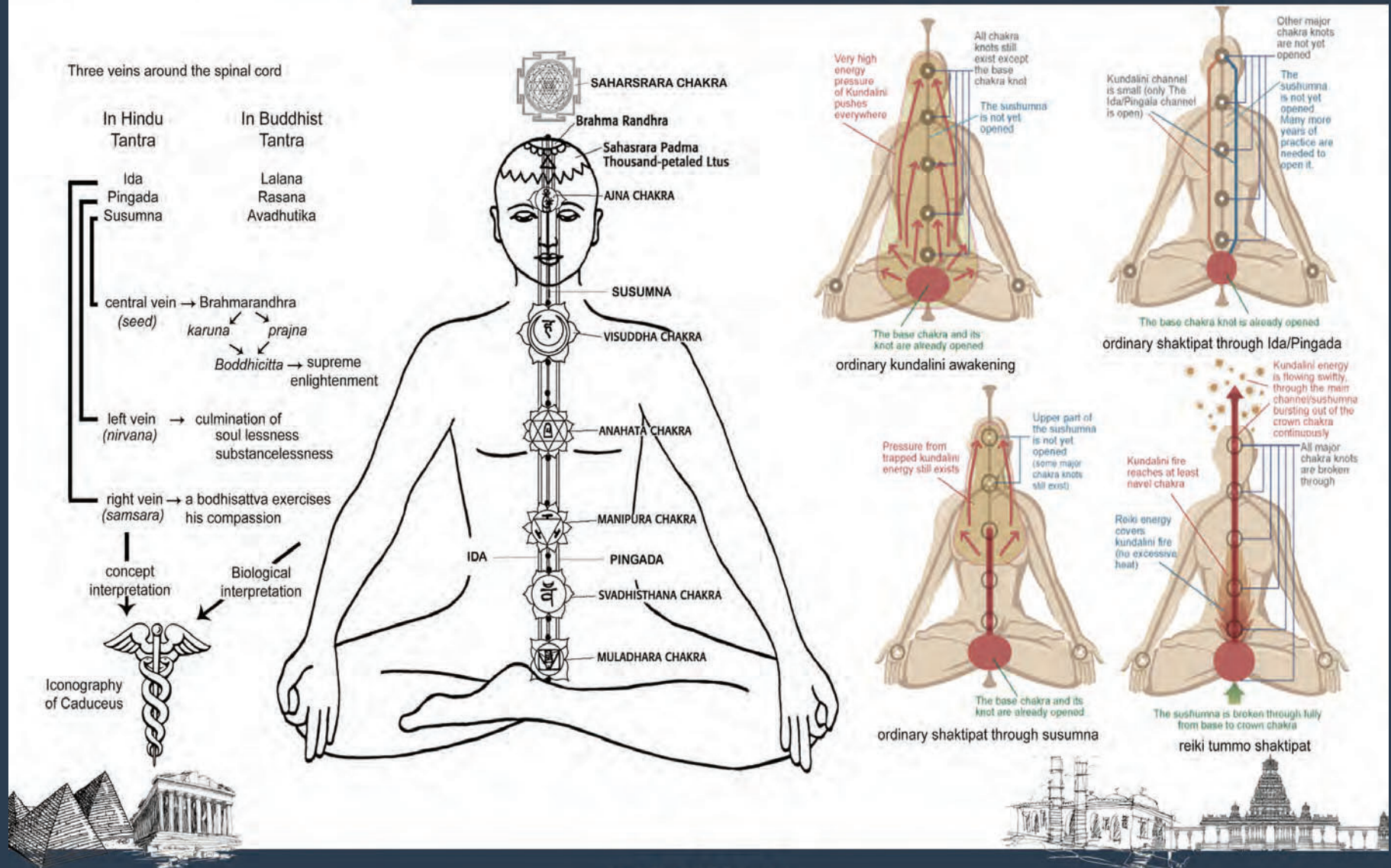
SPIRITUALISM AND BODHI-YOGA



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SPIRITUAL FORMBODY



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CHAKRAS

Root chakra

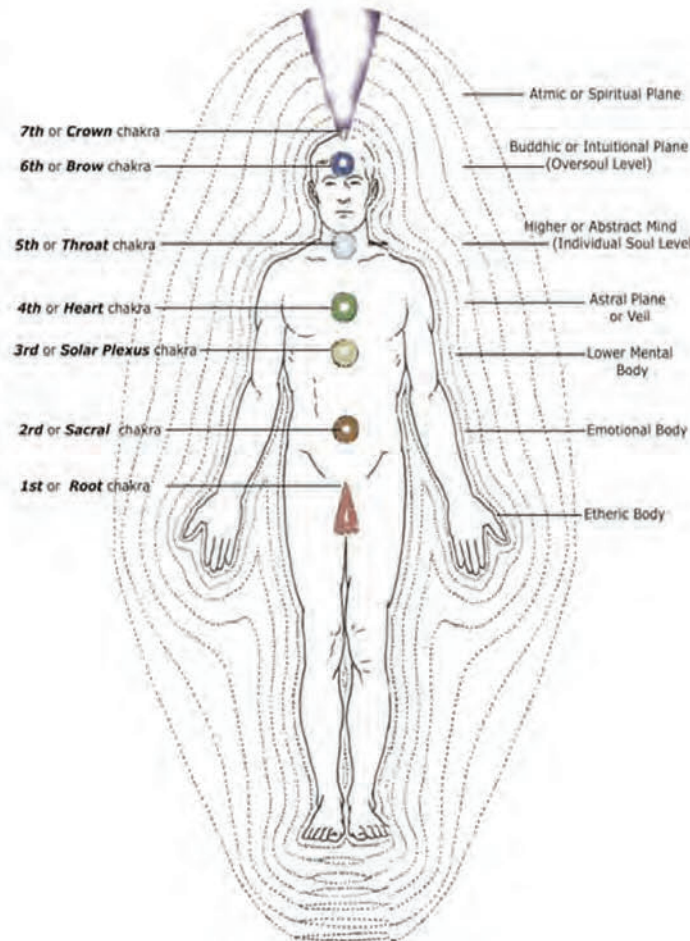
The person who experiences the activation of this center of force easily succeeds in overcoming the attachment for earthly matters and becoming highly courageous, defeats for good his/her fear of death. The concentration and meditation on Muladhara chakra leads to the knowledge of this chakra and of the means of awakening it

Sacral chakra

The person that focuses and meditates on this chakra and on the energies correspondent to it will not fear water. He may gain great psychic capacities, genial creative imagination, intuitive knowledge and a perfect mastering over the sexual function and of the senses and easily knows the astral worlds. Imprisoning passions, anger, attachments, vanity, jealousy, and other psychical impurities are easily cast away. Such a person will be young-looking, will have a great regenerative capacity, and finally overcomes death

Solar Plexus chakra

The person who focuses intensely and who meditates on this center of force gets the ability of discovering hidden treasures, will never be touched by illness, will not fear fire, and even if that person sits amidst fire, he will not be harmed. Such a person does not fear death, and his will and power are amazing



Heart chakra

The person that meditates perseveringly on this chakra may easily have out-of-body experiences and fly thus to parallel astral universes. Such a person is the perfect instrument of the divine cosmic love and obtains all other divine qualities

Throat chakra

Intense focus and meditation on this center of force is known in the yogic texts as Akashi Dharani. The person that succeeds in this type of meditation will live forever in spirit. He obtains the knowledge of present, past and future and also the control over the mysterious energies of time

Brow chakra

The person who concentrates intensely on this chakra gradually destroys all negative effects of his past actions, from this life and from the previous lives. He obtains the eight great paranormal capacities and the thirty-two minor ones

Crown chakra

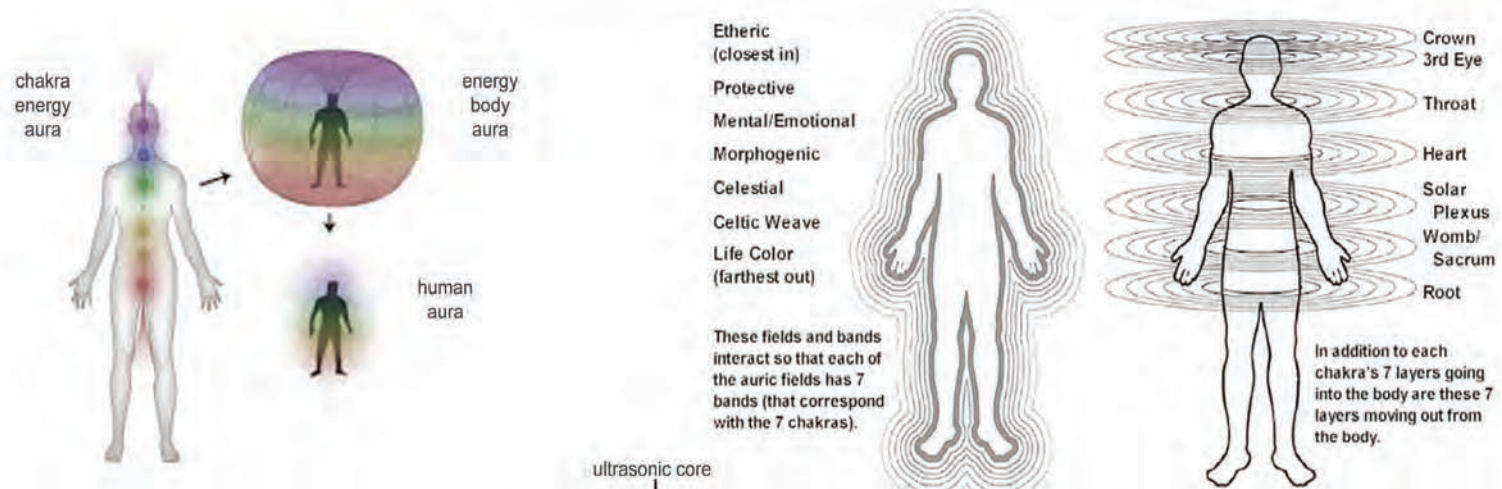
When Kundalini is united with Shiva in Sahasrara, the yogi enjoys supreme consciousness. He reaches the state of supra-consciousness and realizes the highest knowledge. The systematic dinamization of Sahasrara through concentration, meditation and other special techniques determines the appearance of paranormal capacities, and the disappearance of some pathological states and physical healing even



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CHAKRA - ENERGY - AURA



The aura may be close to the body, as in the drawings, or it may fill the room-and this may vary from moment to moment or person to person.

the polarity of the serpentine brain current is reversed in the center of each oval field where the currents cross over each other thus stepping down the vibratory intensity of the currents also changing the nature of it's function in every center and field

the oval horizontal lines around the body are the electromagnetic wireless currents which gives tone to circular fibres of the muscles. They correspond to the currents from east to west in atmosphere

the dotted vertical lines are electromagnetic wireless waves following through the longitudinal muscle fibres of the body, giving them tone and maintain the body upright against the inertia of Earth's gravity

The hands should be turned up with the thumbs forward. But for clarity of illustrating the 5 currents going through the fingers they are shown thus



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Conclusions

The discovery of the Indus valley civilization is at crossroads with the widely popularized 'Aryan myth', which is an import from the West. The suppliers of this import had been many - they are Max Muller, Nietzsche, Schopenhauer and the military authority named Adolph Hitler. Their intentions were clear.

In the treasure house of the Library of Alexandria the ancient knowledge and theories of original Greek homelands could be traceable in Asiatic Anatolia, African Egypt, Asiatic Media and the Indian Indus-Saraswati valley. In that Library the earliest Egyptians stored all of that ancient knowledge - the probable source to the later knowledge of Euclid, Pythagoras, Heraclitus, Hippocrates, Protogoras, Socrates, Plato and Plotinus. It was unacceptable!! The colonial legacy had to block the 'Aryan Myth' of an Out-of-India theory after the discovery of the Indo-European systems of language with Sanskrit at its roots. The minds in the West spent months and years to reverse its source, which had to be established within the bounds of Western Europe. The Asiatic character and common Oriental heritage that Will Durrant talked in his book was seen as an additional and intermediate deterrent! So there had to be other plans!

Many of us know the event of a destruction of the ancient Alexandrian Library. The ancient linkages were put to fire and Rome was invaded the barbarians from North, who overtook the Italian peninsula from the ancient Etruscans and the Sabians.

Later in history, the northern invasions continued to wage the war of anti-semiticism¹ - the battle against Mediterranean and the East European races. Defying the spirit of humanitarian intent, the so called 'Aryan' invaders managed to wage two great World wars. Their intentions were to re-establish the colonial one-way myth and sustain, preserve and motivate the 'supremacy of a particular racial standpoint'.

So, what is truly 'Aryan'? Peace or Invasion?

Does the colonial 'Aryan standpoint' match the message encoded in the Vedas ?

We may soon have the answers. The current report is an initiation.

The Turning of the Tide

A reverse picture of an Aryan cultural migration from Asia to Europe was never considered. It was important that honest protests backed up by in-depth researches had to be initiated. As imperialism began to take a back seat following the great World Wars (1916-45), colonized countries in the underdeveloped world had started to become independent one by one. New and reinvigorated researches were encouraged. Consequentially the voice and aspirations of the many suppressed for centuries had begun to resurface. In India particularly, it had taken a very important turn. It was the turning of the tide.

¹ A racial discrimination posed on all Semitic races - mainly Jews including all east European races.



Adding to that tide, there were efforts of renewed realization, recognitions and scholarships. Here are the first and most important ones:

- The earliest pointers: It began with Dayananda Saraswati, the founder of the 'Arya Samaj' in India. Then it was Swami Vivekananda, who renewed a voice of confidence in true spirituality and its probable origin in India through his impact on the Parliament of Religions in Chicago in 1893. This was followed by the deep textual insights of Shri Aurobindo², presenting to the world the first scientific foundations of the Vedas. Then emerged subsequent scholarly researches by R. Swaminatha Aiyar, B. R. Ambedkar, A. L. Basham, Micheal Danino³, Sujata Nahar, David Frawley⁴, George Feurerste⁵ in and of late, there are many others.
- Archaeological, art-anthropological and semantic-phonetic evidences: Further discoveries have strengthened the foundations of Indian spirituality and perhaps, Indus Valley plays a key role in that. Seven important evidences can be best forwarded:
 - 1) The discovery of the Indus Valley civilization taking Indian history a few thousand years prior to the Buddha and also prior to the archaic beginnings of a European Greece at around 600 BCE. Of late, new discoveries of Indus valley sites namely Mehrgarh⁶ I and II have pushed Indian civilization back to 7000 BCE or even earlier. The position of Stupa as a sign of Monastery in 300 BCE coincides with the Hall of Indus valley priests, or perhaps a monastery in 3000 BCE. The principles of yoga and meditation are evident and continuous from the Indus valley days, the Vedas to the time of the Buddha and the Tirthankaras.
 - 2) The recent satellite imagery reconfirms⁷ the Indus-Saraswati concentration of ancient settlements and associated evidences have strengthened the possibility of an Indian Vedic civilization pre-dating the Indus Valley. Many scholars have contributed to that. Some of them are V. S. Walankar (1987), S. R. Rao (1991-1999), V. N. Mishra (1993-1999), S. P. Gupta (1996), B. B. Lal (1999), B. P Radhakrishna and S. S. Mehr (1999), R. S. Bisht of A.S.I (1998) and lastly K. S. Valdiya (2002) of Indian Space Research organization. An initial striking observation is on the joint agglomeration of archaeological sites of the Indus valley, the settlements of the Indus-Saraswati plains and the probable settlements of eastern Indus valley conjunct with the tributaries originating in the upper Kanga valley and the Sivaliks. It provides an integrated scape of the greater Indus-Gangetic plain of Indian civilization, marked all through the history of 16 confederations (Mahajanapadas) and evident in ancient literature before Gautama the Buddha and Mahavira the Tirthankara.
 - 3) Another striking observation is on the joint agglomeration of archaeological sites of the Indus valley, the settlements of the Indus-Saraswati plains and the probable settlements⁸ of Dwaraka and Prabhas of the Mahabharatas confirming a continuous and an inseparable system of settlements (which have been augmented by further evidences of offshore location of under-water settlements in the Gulf of Kutch⁹ (possible Dwaraka). Some sectors of recent scholarship have attempted to undermine the linkages. But a revealing of records of the larger 1935 Yale-Cambridge expedition in the western Narmada and lower Kashmir valleys, prior to India's independence and a re-visit of the works done by the students of ASI in recent years (1995 – 2015) needs to be re-explored in detail and in light of an embed of a multitude of satellite and geo-exploratory/ GPR underwater images. Perhaps, the tide shall then re-turn.

² 'Hymns to the Mystic Fire' and 'Secret of the Vedas'

³ 'The Invasion that never was' (with Sujata Nahar): Auroville Press, Mira Aditi (1996)

⁴ 'The Myth of the Aryan Invasion of India' (New Delhi; 1994)

⁵ 'In search of the Cradle of Civilization' with Prof. Subhas Kak and David Frawley, Quest Books (1995). Readers are requested to read the 21 researched arguments against the 'one-way Myth' in this book.

⁶ Courtesy: page 114, National Geographic: Vol. 197, no.6, June 2000 in 'Indus: Clues to an ancient civilization'

⁷ Courtesy: page 38, imageries of US Satellite 'Land Sat' and French 'Spot' imagery in: 'Desh' (A Bengali Magazine, July 8, 2000), ABP Ltd.



- 4) Recent evidences of prehistoric horses in Paleolithic upper Sampo-Tibetan zone¹⁰ (north-east India) have challenged an earlier theory of ‘horse import’ from Europe. The discovery of Riwoche species of horses in these regions abutting Indo-China borders has opened up new areas of research. French anthropologist Dr. Michel Piessel and his team had initiated the work on pre-historic Stone Age paintings of horses found in this part of Tibet (reported by Time Magazine, November 27, 1995). It coincides with a certain variety of the Indus UNICORN image that bears some horse-driven unicorn imageries traced later in European Christianity and the Far Eastern Autumnal festivals.
- 5) Observations on textual and iconic similarities of Tamil and Greek script have been earlier noted. Similar alphabets are like Π (pi) and Ψ (psi or Russian Zhi) and ω (double-u syllables found in ancient traditions of Yahweh¹¹ and that of ancient Dionysian Thrace). Alphabets of ancient India have similar phonetic and semantic patterns of European phonetic counterparts (say ‘Ka’ in India and K in Celtic-English). Much of the Indus valley script bears semiotic connections with those in the Asia Pacific region. It is a part of the Tatar-Mongoloid branch of migrations, which need to be re-explored.
- 6) Common origins of European and Egyptian Gypsies are evident in northwestern India (South central Asia). The movements of the Indo-European Gypsies to Anatolia and Egypt further confirm that they were the forefathers of eastern Europeans in Trans-Sylvania comprising of Romania (Crisana), Austria (Vienna or Vindobana), Anatolia (Ankora), Hungary, Bohemia, Bulgaria and probably all areas in Mediterranean Cyclades and mainland Greece. Much of Indus Valley artefacts resonate the trends and patterns of Gypsy (Roma) art forms.
- 7) Recent work of Professor Colin Renfrew, researching the puzzle of the Indo-European origins has confirmed a possible hub of the earliest concentrations of Indo-European cultures not in Europe but in western Asia i.e. Anatolia. He has dated the hub at 7000 B.C. and this matches similar farmstead community settlements of Mehrgarh in Indus of a similar period. Renfrew pointed out Eastern Anatolia (present day Turkmenistan or eastern Turkey) as the first cradle. Here the Asiatic forefathers (around 6000 BCE) formed the folk-anthropological, linguistic and socio-cultural beginnings that led to further dissemination of Indo-European culture in lands further west. Much of the city planning styles that are evident in the Indus valley in terms of its democratic town planning and housing systems recurs in Anatolia, later with the Hittites in 2200 BCE, who were also speaking an Indian language system with a Pantheon from the Vedas. The Vedic Swastika resonates everywhere – in Indus, in the Sumerian civilization and Anatolia, in Crete and also in Basque region, Iberia. Much of Miletus or Asiatic Greece having the Lydian, the Phrygian, and the Lycian Mode are derivatives from the eastern stock.

The present research by the second year batch of B. Arch 2015-16 is a simple initiator of the aforesaid pointers. Who knows, one of them, in the days and years to come may pave a way of further fruit-yielding research.

⁸ Chapter 7 in ‘Saraswati: the river that disappeared’ (2002) by Prof. K. S. Valdiya, ISRO publications, Orient Longman Private Limited.

⁹ Courtesy: page 39, India Today: ‘The Lost Civilization’ – February 11, 2002 (a fortnightly magazine)

¹⁰ Courtesy: ‘Secrets of the Unicorn’ in Metro: The Telegraph, July 24, 2000, in article by Jayanta Basu.

¹¹ This is the earliest name of monotheistic syllabic God (based on vowels like the Vedic AUM) in the Old Testament. In this light, we have to remember the beginnings of the Mosaic (Moses) traditions in Egypt.

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Report A: B.Arch 2nd year 2015-16



Report B: B.Arch 2nd year 2014-15



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