

Preview of the

Ancient Mother Series of Treatises

Part I

A Paper by Leo Panakal on
Hinduism and its counterfeit

[Readers are requested to consult the glossary at the end for meaning of the Sanskrit terms]

Let me first of all express gratitude for the opportunity of communicating with you by means of this paper. Herein I shall deal centrally with certain aspects of our make-up as a people, how those aspects are responsible for the present situation of Hindus and thirdly how a remedy is possible through correct knowledge of christianity as a conscious counterfeit of Hinduism.

We Hindus are the unwitting victims of two weaknesses in our constitution as a race. Both these foibles are understandable spills-over from our antiquity which is unmatched by any other race of people. Our antiquity also echoes the sounds and symbols of yugas predating the ongoing Kaliyuga.

Sri Krishna in the Mahabharatha faults Yudhishtira when he fights shy of a subterfuge but for which the battle for Dharma would have been lost. Yudhishtira's ambivalence echoes from prior yugas including Sathyayuga when Dharma was all-pervasive and not in need of props or subterfuges for its ascendance. But this is not so in Kaliyuga when, says Markandeya, all conditions will be reversed. Therefore, Sri Krishna enunciates to mankind through Hindus a prime principle of action in Kaliyuga. In welcome justification of the subterfuge laid out by him in the cause of Dharma he propounds to the doubting Yudhishtira: "The era of Kali has arrived when the laws of a previous age cannot apply."

More than Sri Krishna in his active principle we Hindus tend to follow Yudhishtira in his disregard of the existence of Kali in this present Yuga. This has cost us dearly in terms of the

overhanging loss of the punyabhoomi of Bharatham to the secularists and the semitists.

History is but an endless stream of cause-effect. The effect at a given moment immediately turns into the cause of yet another effect. This whole process is called eternity of creation in our scriptural parlance. And this is one point on which not only the Jainas but also the Baudhas agree with our Vedas.

Bharath remained impenetrable to alien races. This impenetrability was both physical and intellectual. Physically, the territory was almost wholly insulated by the Himalayas on one side and the ocean on all other sides. Intellectually, thanks entirely to the Rishis, the country, from the moment of its first impact on perception, was at the pinnacle of achievement in every department of knowledge.

We Hindus have been in this land for timeless ages as its natural heirs. Nobody else has any claim of this kind. However much they try, they will never succeed in establishing such a claim even to themselves. Flora Annie Steel wrote 150 years ago: "Hinduism is India—India is Hinduism. When the last trace of the metaphysical monism which underlies every aspiration, every action has disappeared, India and Hinduism will have disappeared also, but not till then." The British author did not have the axe of secularism to grind.

The highest knowledge was knowledge of the Self or Atman. Ultimate reality was consciousness or Prajna and not the god of the semitics.

Of this universal Atman, the Upanishads say: My Self within the heart smaller than a corn of rice, smaller than a mustard seed, smaller than the kernel of a canary seed: My Self within the heart greater than the earth, greater than the sky, greater than heaven. Lo! He who beholds all beings in this Self, and Self in all beings, he never turns away from it. He the Self, encircles all, bright, incorporeal, scatheless, pure; a seer, wise, omnipresent, self-existent. He therefore who knows after having become quiet, subdued, satisfied, patient and collected, sees Self in Self; free from strain, free from doubt, he becomes true Brahman. The wise who, meditating on this Self, recognizes the Ancient who dwells for ever in the abyss, he indeed leaves joy

and sorrow far behind; having reached the subtle being, he rejoices because he has obtained the cause of rejoicing.

This supreme gnanam originates either in the present life or in a future life. It will originate in the present life itself if there is no obstruction of what is ready at hand. When the means of knowledge, which is operative, is not obstructed by some other work, knowledge already reaches maturity in this life.

The person becomes jeevan mukta. The extraneous obstruction is due to the operation of cause-effect. When such an obstruction takes place, knowledge reaches maturity in the next life. Such a man, explains Sri Krishna, reaches the world of the blessed and is, later on, born in a good family.

Gnanam although springing up through the mediation of learning, experience, association, and so on, springs up only in so far as these destroy the obstacles in the way of knowledge.

Punarjanmam operates in furtherance of and in the interest of gnanam. Punarjanmam terminates the moment the individual assumes supreme gnanam. According to Sankaracharya, this spontaneous apprehension of supersensible truth is only possible through the knowledge acquired in previous existences. Such termination of samsara constitutes moksha, which is eternal in the true sense. That is to say, it is eternal without undergoing any changes—kutasthanitya. It is omnipresent, free from all modifications, absolutely self-sufficient, not composed of parts and is self-luminous in nature.

Moksha, says Mundakopanishad, becomes manifested automatically before the one who strives after it. Neither by prophecy, nor by intellectual ability, nor even by constant listening is knowledge/moksha attained. But whosoever any saadhakan who lives his life striving after self-realisation that one gains it. Before him the Self becomes manifested automatically.

Adulomi even gives the lakshana of the released Self. According to Audulomi, its only characteristic is thought (chitanya).

“Humanity’s best hope of immortality,” so comments one foreign dissertator on moksham, “lies in the apprehension of the

inviolable laws of our universe of which India is aware. Hindus have the appearance of being drawn by one who was more deeply versed in the subject than may at first be imagined, and who knew much more than he thought it necessary to communicate.”

Let us proceed to the Huns essays into Hindustan. The country was now cent per cent Hindu both in respect of its inhabitants and in respect of its shrines and monuments. The Jews had been on our shores from earlier times. But they never betrayed the generosity received by them.

On their first aggression the Huns were squarely defeated by Hindus. Their leader was taken prison. But bhoodadaya soon set in. Animated by bhoodadaya, Hindus freed him on condition that he leave the land for good. The Huns responded by returning later to make a treacherous attack on their life-givers.

Our sastras list eight gunas, astaguna, necessary in man. Bhoodadya is the first of these. The others are: kshama, anasooya, saucham, anaayaasam, mangalam, akaarpanyam and aspruha.

From the perspective of history viewed as cause-effect the Hun invasion is the watershed in the history of the Hindu people. The land has been overrun before, but this invasion brought with it “ a perfect horror of havoc.” Far more so than the Hun invasion of Europe. There the ultimate savage met only with Goths and Visigoths for the most part.

The Huns were to be followed by a motley procession of plunderers and pogromists. These atrocities on the body and mind of our land brought about a genetic change in the psyche of the Hindu races. Jawaharlal Nehru has described this as an “inner change.”

Writes Flora Annie Steel: “India at the end of those ten Slave reigns was a very different place to what India had been when Eibuk’s hand first closed on it. Half the Punjab, almost all Rajputana, and the better part of the United Provinces, had run red with Hindu blood in those days; but as the stream subsided, the terrible legacy of the flood had remained as a lesson welding the whole land into apathetic acquiescence until

absorption set in with the years, and as time went on, the crushed half-dead organism began once more to feel life in its veins. Hinduism is India—India is Hinduism.”

As I indicated, our scriptures detail a crisis of deeper import for mankind. In the final moments of Mahabharatha battle Dharma became irredeemable except by discarding it. Sri Krishna already had enunciated the right principle of action in Kaliyuga. Applying the principle, he now asks Yudhishtira to utter an untruth in the cause of the highest truth or Dharma. However the battle for Dharma is only saved at the last moment by an accident. Yudhishtira's ambivalent words are drowned in the battle din. The gene of Dharma is saved.

Thus far the devastation of Bharatham, however iniquitous, had been directed primarily against physical targets. The plunder and slaughter, however barbaric, were besides open and visible. These are the tribal semitics. As they are tribal, they are transparent in their intentions and actions. This makes them at any rate a perceivable enemy.

Here is an old account that indirectly bespeaks the transparency of these tribalists: “There is one cry of terror which from time immemorial has echoed out over Northern India. ‘The Toork! The Toork!’ rises the cry and in an instant jewels are torn off and hidden and with a wild prayer to some god for protection, the ultimate atom of India awaits destruction or dishonour or death in apathetic despair. It must have needed a bitter biting to have engraven this fear so indelibly on the Hindu heart.”

To these religious tribalists massacre of the gentle Hindu in his ancient homeland is a theistic obligation. Confidently therefore Timur at the end of a “horrid record of a brutal butchery” offers to the semitic god “sincere and humble tribute of grateful praise” for his victory. His resort appropriately was a mosque built earlier on the banks of the Jumna. He then quit Hindustan taking with him plunder inconceivable. He left anarchy, famine, pestilence behind him.

The victory of the semetic god was the result of “carnage against man beyond description.” At Bhatnir the headquarters of the Rajputs, The inhabitants were cut off to a man, “the men,

wives and children." The place itself was reduced to ashes. That night (Jan. 12, 1389) the one thousand Hindu prisoners were slain in cold blood. The lanes were barricaded by the bodies of the dead as more and more Hindus were butchered.

Hindus date themselves and all their affairs from after the beginning of Kaliyuga. The French papist missioniser Abbe J.A. Dubois spent long years in the Carnatic monitoring the Brahmins for composing his treatise on Hindu manners, customs and ceremonies. Dressed to seem like a Hindu saadhu, he was in truth a fugitive from the French revolution.

He found Kaliyuga to be the commencement of the true era of the Hindus. "In all their ordinary transactions, in the promulgation of all their acts, in all their public monuments, the Hindus date everything from the commencement of Kali. They speak of the Kaliyuga as the only era recognized as authentic."

Kaliyuga translates as the age of anger. We shall now see how, when and by whom the gene of anger was discharged into consciousness. The actual genesis of this gene and the identity of its author are not to be sought in the Hindu scriptures. Mahabharatha is concerned with the dissolution of this gene. Vysan finds this gene in operation. He proceeds to terminate it. "I have conceived an excellent work," says Vyasan in reference to the genesis of the concept of Mahabharatham.

The Rishi is indifferent to the identity of the personal author of this gene. The objective factor of universal goodness militates against acknowledgement of such an author on his part.

Malayalam author Ezhuthachan traces to the gene of anger the great crimes of matricide, patricide and fratricide as also that of homicide of friends and acquaintances. Ezhuthachan wrote further that it is this same gene of krodham that "became" Yaman.

Even at the risk of an apparent contradiction, the Hindu consciousness ultimately treats the same Yaman as "king of Dharma." This apparent contradiction is on account of the nature of Hindu consciousness. It views everything including personalized Krodham in the light of universal goodness.

This is the second Hindu weakness that I alluded to in the beginning. It is responsible, no less than the other, for the present situation of Hindus. The subjective perception of everything as good makes Hindus disable as a race to apprehend positive evil which is an objective factor in Kaliyuga.

For the clue to the author of anger gene we must look elsewhere than in Hindu scriptures. The Hindu consciousness has formed itself from the Hindu scriptures.

Scripture comprises an underived body of works that relate the history of consciousness from its genesis to dissolution. Our Hindu scriptures fulfill the norms of scripture. They are underived from any prior literature. Even non-conformists concede that Rigveda is man's earliest literature. Purushasooktham of Rigveda pertains to the genesis of the consciousness. The Sanskrit scriptures proceed from there upto mahapralayam or super deluge of consciousness. At this point everything gets dissolved including Brahman. This signifies the termination of scripture. The regeneration is effected by Shivan who is both destroyer and regenerator at the same time.

Purushasooktham is focused upon the preeminence of man. On this preeminence Swami Vivekananda says: "Man is higher than all animals, than all angles; none is greater than man. Even the devas will have to come down again and attain to salvation through a human body. Man alone attains to perfection, not even the devas. This human birth is the greatest birth we can have.

In laboured opposition to the primacy of man as obtaining in the antecedent Hindu scriptures, the semetic scriptures exude a common burden of world-worthlessness. This motive is exalted and rounded off in the pronounced christian scriptures. The christian scriptures are however semetic at their origin. This semetic basis covers even the Greek version of the so-called old testament which appeared in subsequence to the original Hebrew texts.

The christian scriptures of the so-called old testament take the depravity of the human race for granted. This position of the christian faith is imposed upon the race itself as an obligation. The christian faith is assumed to have such universal authority

by reason of the alleged voluntary death of its source-being, namely, Jesus, uterine son of Mary. Right at the beginning of Christianity Paul claims this authority. He wrote that "every thought should be brought into captivity" in the service of Christianity. "We are holding ourselves in readiness to inflict punishment for every disobedience against Christianity." This text of Paul is included in the New Testament as authentic.

The Bible starts from a solitary being called Adam. He is subsequently presented with a female called Eve. They got two sons, Cain and Abel, Cain being the elder of the two. Eve feels that she is indebted to the Christian God in conceiving and giving birth to Cain. So Cain gives the God an offering out of crops from his land. Abel follows with an offering of the flesh of a lamb that he killed.

The Christian God continues the Bible, favored Abel and his bloody sacrifice and did not favor Cain and his Vedic sacrifice.

Five lakshanas of Pisach are given in the Vedas. They are collectively called Pisachadharmapanchakam. One of these lakshanas is maamsa-priyathvam or fondness for flesh. The others are avivekam, ajnanam, asathyam and asaucham.

In accepting Abel's bloody sacrifice and rejecting Cain's bloodless sacrifice, the Christian God revealed his true identity as Pisach. In Christian phraseology the name of this particular Pisach is Lucifer.

Cain is in rage (rosham) over the reaction of the God. The God perceives this and finds here a chance to mutate the gene of rosham into that of krodham. He asked Cain: "What does this anger mean?"

The crucial words in the question are "this" and "anger." The first one means "the person, thing or idea that has just been mentioned." In the case before us, it is rage that has just been mentioned. The text reads in the sentence immediately before: "Cain was much enraged."

But the Christian God mutates this original rage into anger when making "this" refer to anger instead of rage.

Rage and anger are two different genes, their etyma being different. The English word rage has the Sanskrit word rabhas as its etymos. The etymos of “anger” however is the Greek word anchein.

The concept of etymos is the bedrock of western linguistics understood as etymology. Our Sanskrit linguistics go even beyond etymos, being founded upon the Vedic concept of sphotam or sabdabrahmam. Sankaracharya explains sphota as a supersensuous entity that exists over and above the aggregate of the letters in a word. This supersensuous entity is the direct cause of the apprehension of the sense of a word. We all know from observation, continues Sankaracharya, that anyone when setting about something which he wishes to accomplish first remembers the word denoting the thing, and after that sets to work. We therefore conclude that before the creation the Vedic words became manifest in the mind of Prajapati the creator, and that after that he created the things corresponding to those words. Scripture also, where it says, “uttering bhur he created the earth,” Shows that the worlds such as the earth, etc., became manifest, i.e., were created from the words bhur, etc., which had become manifest in the mind of Prajapati.

Sphotam has denotative power. It produces the object denoted. Therefore, when the christian god utters “anger” in the wake of “this” he sets anger in motion from its inertial existence in himself, its original spokesman in a book claiming to be genesis and professed as scripture. This is why anger is already found in consciousness by Vyasan.

By reason of the positive sinlessness of Hindu scriptures, we must look elsewhere than in the Hindu scriptures for the history of the origin of anger in the christian god. Mystics transcend time. For this reason we must look for the history in christian mystical literature rather than in the dated christian bible.

The writings of the catholic nun Mary of Agreda constitute this literature. She lived in the 17th century in a nunnery in Spain. By intense, single-minded and prolonged mental and physical exercises, she was able to transcend her own time and establish tactile contact with the subject of her manipulated faith. Suddenly she is transported to paataala-loka, the objective

abode of the subject of her faith. There she held by the being named as Narakaasuran in our Hindu scriptures and as Lucifer in the christian version of the bible. The true identity of the being is beyond the ken of this woman in her abnormal faith in the same being in his subsequent name of jesus. She factually records the proceedings of the council along with her own observations as a direct participant. The book ranks as standard religious literature of the christians, especially the catholics, and has title of Revelations of Mary of Agreda.

Mary of Agreda directly quotes from the articulation of Lucifer at this council attended by the asuras who fell along with him to paataala-loka. In the sin-bound christian terminology these asuras are designated as fallen angles and paataala-loka as hell. One third of the total number of angles were “cast into hell,” the sin-bound christian tradition asserts. The Vedas declare objectively that “by the self force of paapam (paapasakhti) they dropped to Paataalam.”

According to the christians the jesus who emerged from Mary began his abysmal career with a sermon he gave from the top of a hill. The talk has three aaptha-vakyams: “Blessed are the poor, blessed are the meek, blessed are they that mourn.”

Mary of Agreda heard the same aaptha-vakyams from the mouth of Lucifer speaking at the council he held in the nether world upon dropping there. This untransformed Lucifer acquired the idiom of human goodness upon transformation into jesus from paisachavivaham with a willing human female. The resulting pregnancy is scientifically known as parthenogenesis—development of an unfertilized female sex cell without any male contribution. A three-year-old boy studied recently by British geneticists is the first perceived case of parthenogenesis. The case was reported in the Hindu daily of Nov. 9, 1995. The case shatters the christian claim of a miraculous and one-time virgin birth for jesus. The whole christian edifice is structured from this allegedly unique phenomenon. It now transpires that jesus had a pseudo-body as well by reason of parthenogenesis complicated by fertilization by pisach.

The aaptha-vakyams feature the word “meek” which is wholly negative in character. This indicates that both come from the same consciousness. Further, Jesus has himself unmistakably announced his true identity as Lucifer. He does so in one of the very last sentences of his new testament. He says there: “I Jesus am the morning star.” “Morning star” is the sphotam of “Lucifer” at the point of the start of its Latin history.

He can afford to disclose the identity at this stage. He had already set christianity on its course worldwide as the masked deceiver and disguised enemy of man. He ordered his followers, completely deceived as they were, to go around the whole world and disperse his fraudulent claims. “He that believeth and is baptized will be saved; but he that believeth not shall be damned,” he said further.

This is how two of them, Bartholomew and Thomas by name, came all the way to Bharath to subvert our ancestors, the former at Kalyan and the latter in the present Sind. The claims of this Thomas having come to Kerala instead are altogether baseless and dishonest. The fact is our ancestors, more discerning than we are, put both these to death. The christianity they imported, if at all they did so, disappeared without a trace soon afterwards. The existing christianity in Kerala is historically traced to another Thomas, a native of Syria and a merchant by trade, who was granted asylum in the old port city of Cranganur by emperor Cheraman Perumal in accordance with our Hindu dharma on asylum. A large number of ethnic Syrian families who accompanied this Thomas also got asylum on very generous terms. Like the Jews, these people never betrayed the generosity of their Hindu hosts. They are mostly found today at settlements in Kaduthuruthy, Chingavanam and some other places.

Christianity is founded upon the fraudulent notion of man’s original sin. It defines sin as transgression of the law of the god. The law is thus worded by the god to Adam: You may eat the fruit of any tree in the garden, except the tree that gives knowledge. You may not eat the fruit of that tree; if you do, you will die at once. According to this notion, sin had its origin in the garden. This notion, further, sanctions all sins against man. Atrocities against man whether in the East or in the West, are the hallmark of christianity from the time it gained a foothold in

Europe through political clout. As far as Bharath is concerned, it gained a semblance of presence in Kerala through the political strategies of the Portuguese predators and later through the activities of that totally misguided young man, Francis Xavier. In 1599 it gained formal foothold in the territory by alienating the original adherents, the so-called Syrian christians—as distinct from the ethnic Syrians—from their Hindu roots. Although thus uprooted, these people especially in Trichur and surroundings, are still Hindu in their general outlook and in certain customs.

Scripture is underived. It deals with underived first occurrences in terms of which all other occurrences can themselves be explained. It is circumscribed, however, by and within kaliyuga.

Sin did not originate with man in the garden but with the christian god in his council in paataalam. The certified christian mystic Mary of Agreda witnessed this real origination of sin and vouched for it in her writing appropriately called Revelations. She wrote: “All sin had its origin—I repeat origin—in the abominable gathering.”

Christianity asserts that the human race as a whole, we Hindus included, inherit at birth the original sin which as a matter of fact it transposes on Adam from its own source-being. But this christian system crashes even at the take-off stage. This is not on account of the system’s inherent weakness as exposed by the prior Hindu scriptures which not only do not feature such a sin but do negate it by the notion of paapam which pertains to transgression between man and man. The crash of the christian sin is on account of the swabhavam of the christian god as an organic rebel. This being so, he can only exist by a positive rebellion against reality at every point. The christian bible being the self expression of this being, it helplessly exudes the reality even as it spews the rebellion against this reality.

The christian god is detected affirming in the christian version of the bible the absence of inheritance sin in Cain. He says dissemblingly to Cain after rejecting his Vedic sacrifice: If your actions are good, can you doubt they will be rewarded? If not, can you doubt there is sin crouching at your entrance. For you is its craving.

He concedes herein that sin is still at this point only at Cain's door and there is no inheritance of sin in Cain. His utterance that the sin is crouching shows the is inertial, in himself, its underived maiden spokesman. There is nothing like a sin in the earlier Hindu scriptures. There is nothing like scripture apart from Vedas and the christian bible, its sole counterfeit. By the further articulation—"for you is its craving"—he sets the sin in motion in the direction of man as he wants him to become.

The act of admission is the helpless outburst of an organic rebel. Only by so admitting, can he set the sin in motion. That is his primary need, the drive behind the admission.

He now proceeds to importune Cain to murder Abel, the very one of the two who had pleased him with a bloody rite: "Meanwhile, Abel is at your mercy and you can have your way with him." Yet, Cain, who signifies man in Lucifer's machinations, declaims the bait. He instead, by force of the incitement, merely assaults Abel who is later on privately strangled by the so-called god of the christians. He thereafter confronts Cain to account for the body. Cain now, before the spectacle of the body, admits himself to the assassination of Abel by the christian god. This is how sin and its counterpart of guilt came to be in the history of consciousness—barring the Hindu—and paved the way for the stage managed redemption from the same sin by the same christian god through a deftly courted crucifixion. He is now turned son of "god" too through paisacha vivaham with Mary.

The god's compulsive urge to have his favourite, Abel, done to death marks him as the same being as the classical Lucifer. The latter in his manifesto bared before Mary of Agreda thus spelled out the ethos of the compulsion: "I will raise up proud and arrogant men to extend the dominion of sin; and after they have executed my designs, I will bury them in this eternal fire, with so much the greater torments the more faithfully they have followed me."

To the devas the Vedas are known without study. The christian god is an ex-devan. He lost the abode and the footing of devan by failure to hold Dharma when the concept of man first arose in onsciousness in swarga-loka. Lucifer and his

angles or kinkaras rebelled against the budding concept of man-creation, reports Mary of Agreda. Thereupon he dropped unanticipatedly to the nether world by gravitational force, scripturally expressed as paapasakthi. At this point our Hindu scriptures automatically lose track of him.

shanthi-manthram of Kadopanishad is found The Vedic knowledge of a devan is not lost with his self-expulsion. The knowledge is also elaborate, covering expressions no less than concepts. In the the expressed description of knowledge as a fruit. The christian god picks up this expression from his old Vedic repertory. He rebels against the manthram by banning the same fruit under the pain of death. The manthram reads: May us guru and sishya be together blessed by the one that is gnana-swarupa. Let him nourish and animate both of us with the exalted fruit which is called knowledge.

Our Hindu scriptures abound with similar texts exalting knowledge as the highest goodness. The dividant from knowledge, say the texts, is personal immortality.

Samaveda described knowledge as “the most auspicious wealth.” The text reads: Hey Sathakratho, if you kind as you are, desire to bestow happiness on us, please let us be gifted with the most auspicious wealth of gnanam. Badarayanan says the purpose of man is “effected” through the mere knowledge of Brahman. Bhagavad Gita attributes knowledge to goodness. Sankaracharya adds: Knowledge is in reality an attribute of the guna of goodness.”

According to Mundaka Upanishad, knowledge is even potent over the gpanishadene. The text reads: “ Anyone who knows the supreme Brahman becomes Brahman indeed. In his kula is not born anyone who does not know Brahman. He overcomes grief, and raises above aberrations; and becoming freed from the knots of the heart, he attains immortality.”

Instead of through gnanam, christians hopes to get immortality through blind belief in Lucifer, “the artificer of fraud.” But it is hopeless according to his book. The christian god professedly had also installed a tree of immortality in the garden. Unlike the tree of gnanam, its fruit was seemingly rendered open to man. Driven by compassion towards these

aarthas (victims) of Lucifer, Sivan invests them with correct gnanam.

Sivan is characterized at this point in the christian bible as a mere serpent, it being his distinctive ornament. His regular appellation of aadi seshan is however used at the end of the book. Here the christian god suffocates Sivan after calling him “the devil and Satan” in a vain effort to brand him with his own marks.

Before they could apply the knowledge received, the so-called Adam and Eve were turned out of the garden. The christian god says to himself that now that they have knowledge, they would lift their hands and pluck and eat from the tree of immortality as well and live forever.”This should not be,” says he is in accord with his swabhavam as man’s supreme enemy.

The writer John belongs to the immediate circle of followers of the christian god—alias Lucifer—as transformed into jesus. He gets a vision of the same tree as it stood after the termination of historical christianity. The vision is recorded in the very last part of the christian bible. John found the fruit of the tree of immortality was still atop. The tree had not dropped it even after christianity had run its full course of professed redemption of man from mortality. John wrote: “On either side of the river, mid-way along the city street, grows the tree that gives life, bearing its fruit twelvefold.

I began this paper with Sri Krishna and might also conclude it likewise. As I observed, Krishna is deeply conscious of Kaliyuga and its overhanging consequences for man. At the end of the Mahabharatha battle, Sri Krishna attained swargaarohanam. According to Markandeyapurana he identified Lucifer, alias jesus, even in swargaloka as the impendent “man of sin.” Touched by the woes with which mankind was soon to be overwhelmed on account of “man of sin,” Krishna addressed him thus, in words captured from human time: “Begone, wretched being, begone! Thy reign is over. Till now thou hast been the tormentor of mankind.”

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Glossary

Aadi Seshan : name of Shivan. Literally serpent of the primal age

Aaptha vakyam : a brief ethical pronouncement

Ajnanam : wrong knowledge

Akaarpanyam : absence of niggardliness

Anasooya : absence of envy

Anayaasam : facility

Asathyam : untruthfulness

Asaucham : rebellion against hygiene

Aspruha : absence of covetousness

Asura : an ex-devan

Avivekam : lack of discrimination

Bhoodadaya : compassion

Bhur : a synonym for earth

Brahman : the impersonal absolute

Brahmav : the absolute as creation deity

Deva : one who has divinity

Dharma : goodness supreme

Guna : positive attribute

Guru : preceptor

Jeevan mukta : a person who is liberated while still alive

Kali : anger

Kinkara : an underling

Kshama : toleration

Kula : family line

Lakshana : mark

Mangalam : benediction

Manthram : a Vedic incantation

Paapam : transgression

Paataala-loka : subterranean world
Pisach : devil, infernal being
Pisachadharmapanchakam : the five distinctive characteristics of pisach or devil
Paisacha vivaham : fornication by the devil
Punyabhoomi : land sacred
Rabhas : rage
Rishi : inspired Vedic sage
Saadhakan : practitioner
Saadhu : a Hindu sage
Saasthra : any Hindu system of knowledge
Sathya yuga : age of truthfulness
Saucham : hygiene
Shanthy manthram : valedictory part of a Vedic hymn
Sishya : pupil
Swabhavam : natural propensity
Swargaarohanam : ascent to heavenly world
Yuga : an age of the world

The Root Cause of Social Problems

The existence of christianity is the root cause of social problems.

Humanist scholars like Peter Brown have studied christianity in the background of earlier value systems that it uprooted. Brown shows how the earlier societies eminently fitted in, and contributed to, "the calm order of the universe" which he has unearthed as the complexion of the time. The identity of a person was perceived as sharing in, and contributing to, this order. Brown notes the "profound change" that took place with the rise of christianity in this sense of the stability of man's identity.

Brown's words on "the christian breaching of the established map of the universe" bear repetition. He speaks of the darkness spoken of in the ancient texts" in which all ancient landmarks would be blotted out. He speaks too of the "final death" of cultures that had existed since prehistory. "By the sixth century,

the only major settled civilizations that maintained a paganism (read purism) reaching back without dislocation to the preclassical world, west of India and east of Ireland, were the Zoroastrian culture of Sassanian Iran: elsewhere in Egypt, in Mesopotamia, in Anatolia and in western Europe, the ancient preclassical world had come to a definitive end.”

India alone survived the holocaust virtually intact and it continues so to this day. As for Ireland, it did not long survive.

Brown adds that the rise of christianity “was met by deep religious anger” by the societies of the time.

Our own work in the Society of Friends of the Ancient Mother and by way of Identity Publishers is centrally concerned with tracing of this sabotage to its first or genetic cause. Bringing this cause to consciousness through identification from the present general blackout will make for its undoing.

On the first cause of social problems, our book *The Key to the bible* has this to say:

“The genes of murder, war-making, adultery and theft are all genes subsequently interpolated into consciousness and then deliberately brought within the sphere of the attributed acts of man described in the bible book—attributed to man by rebellious commandments proffered after the event—turning the human psyche in the process into a battlefield between the genes thus implanted therein with all their automotive drives and the commandments subsequently planted against the selfsame genes, both being done by the same being, viz., Jehovah, alias Lucifer, alias Jesus, whom Moses in his goodness as man takes to be God, the perfection of goodness, as continuedly professed by that being in execution of his rebellion.”

Of all Jewish writers Isaiah correctly traces the ills of human society to Lucifer by name. In words that become intelligible now under light of the identity, Isaiah speaks also of society’s final triumph over the same ills with the fall of Lucifer and his empire “that once shook the world.”

Appendix

[The following pages feature the text of a request for grant we sent some time ago to the Templeton Foundation. The appeal was prepared in accordance with guidelines set by the Foundation. It is reproduced here for its societal perceptions and for certain complexions of the identity not covered in the Preview proper.]

We seek the grant for the work of this *Society of Friends of the Ancient Mother* and its sister concern, *Identity Publishers*. We are a non-profit group functioning since 1991 in Switzerland and since 1993 also in India. Our overall objective is the freeing of human societies from organised religion. In furtherance of this objective we operate specifically to undo christianity, which is the epidemial organised religion. The precise field of our activity would consequently narrow down to the correct identification of the source-being of christianity, viz., jesus, uterine son of Mary. This makes our work different from all other comparable efforts since the “upcoming” of christianity.

The existence of christianity is the root cause of all of human society’s problems. It is this fact that causes us to recapture the being that is the source of christianity in his true identity.

Our probe from internal and external sources conclusively identifies the source-being of historical christianity as the alter ego of Lucifer. He articulates himself now in an acquired language of human goodness. This being and the establishment he set up by way of his principal ally and presently continuing in the Rome pope is the real and hitherto unknown cause of the ills of society. In short, the “son of man” is in reality the son of Lucifer, the very being that has set himself the confident goal of “destroying this race of men by pretending to serve it.”

We the applicants have been working publicly for the past 10 years in exposure of this identity. To begin with we

operated as a conversation Ashram on the identity in Cochin (in Kerala, India). In 1990 we moved to Switzerland. There in October was published our theoretical journal INSIGHT. It

demonstrates the identity in 60 copious pages. Later on we began serial publication of the identity in book form. We constituted ourselves for this purpose a legal society under Swiss laws named as *Identity Publishers*. Under the aegis of *Identity Publishers* the initial two tomes in the series have been published already although in a limited edition meant mainly for scholars. These are *The Key to the bible* and *The Judgement on christianity*. More works in the same series are planned in the project now before you. We have also published a simplified preview of the series with a specific section of objections and answers.

Detailed perusal of the identification system in our books led to the following observation published by the editor-in-chief of the eminent Keralan weekly *Kesari*: "For everyone who longs for the rescue of civilization and mankind these books are essential reading."

Vantage Press (New York) commented the books were "scholarly and closely reasoned." The international journal *Hinduism Today* as well as the office of the president of Israel also sent in notes of assent in respect of the identification.

Root Cause of Social Problems

The existence of christianity is the root cause of all social problems.

Humanist scholars like Peter Brown have studied christianity in the background of earlier value systems that it uprooted. Brown shows how the earlier societies eminently fitted in, and contributed to, "the calm order of the universe" which he has unearthed as the complexion of the time. The identity of a person was perceived as sharing in, and contributing to, this order. Brown notes the "profound change" that took place with the rise of christianity in this sense of the stability of man's identity.

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established map of the universe" bear repetition. He speaks of the darkness spoken of in the ancient texts in which all ancient landmarks would be blotted out. He speaks to of

“final death” of cultures that had existed since prehistory. “By the sixth century, the only major settled civilizations that maintained a paganism (purism) reaching back without dislocation to the preclassical world, west of India and east of Ireland, was the Zoroastrian culture of Sassanian Iran: elsewhere, in Egypt, in Mesopotamia, in Anatolia and in western Europe, the ancient preclassical world had come to a definitive end.”

India alone survived the depredation virtually intact and it continues so to this day. As for Ireland, it did not long survive.

Brown adds that the rise of christianity “was met by deep religious anger” by the societies of the time.

Our own work is centrally concerned with tracing of this sabotage to its first or genetic cause. Bringing this cause to consciousness through identification from the present general blackout will make for its undoing.

On this point of the first cause of social problems we would rather cite an extended passage from our own book *The Key to the bible*:

“The genes of murder, war-making, adultery and theft are all genes subsequently interpolated into consciousness and then deliberately brought within the sphere of the attributed acts of man described in the book—attributed to man by rebellious commandments proffered after the event—turning the human psyche in the process into a battlefield between the genes thus planted therein with all their automotive drives and the commandment subsequently planted against the selfsame genes, both being done by the same being, viz., Jehovah, alias Lucifer, alias jesus, whom Moses in his goodness as man takes to be god, the perfection of goodness, as continuedly professed by the being in execution of his rebellion.”

Of all Jewish writers Isaiah correctly traces the ills of human society to Lucifer by name. In words that become intelligible under light of the identity, Isaiah speaks also of society’s final triumph over the same ills with the fall of Lucifer and his empire that “once shook the world.”

The project envisages a new treatise on the identity incorporating the salient points of the works so far published in a single volume. At the same time this new popular volume will update itself with the realizations and perceptions since that time. Lastly, the new volume will be so organized in it since publication of the identity. New data has also become available

in the recent past, especially in the genetics of cloning. All this new data and experience while underlining the original identity in every respect at the same time expands, strengthens and seals it.

preparation as to be easily accessible to one and all in respect of both content and formulation.

This proposed work should be projected worldwide and more particularly in audiences, institutions and territories that are or have been marked targets of the christian affectation. It should be made available most numerously in English and largely in French, Dutch, German, Spanish and Portuguese translations. These translations should be constantly monitored for the outmost accuracy with the original by chosen experts. We as originators and applicants will be responsible for compiling and publishing the original in addition to organizing and supervising the translations.

The projected new edition of the identity would be tabled, argued and defended by us before the world media, both visual and print, in the same proportion as the christian establishment has been doing for long. From the weight of the evidence, the present servility of the media in regard to what it publishes as christ and what in truth is Lucifer should and would become a thing of the past.

All of this work would be undertaken at the present locations in Switzerland and India making use of the most modern communication advantages. In India the location is at Cochin, a settlement from where popish christianity managed to breed in the East. The outlying Keralan land is now asimmering hotbed of global clericalism and nunnery, the same as Europe was in the middle ages.

The projected new volume will encompass all the latest advances of knowledge particularly in the science of genetics since the time the existing books were composed. This new volume along with our other works as listed will be tendered as

process for its legal eradication as a criminal fraud against humanity. This process will be framed and filed by us in the aptest judicial forum in a chosen country. The Rome pope will be cited as chief defendant.

As this will be our definitive move against christianity as the source of all evil, we would like to go into it in some detail.

Let us begin with the present stage of the projected full-fledged trial. We are referring to an existing verdict exonerating

Cain of the murder of Abel. Such a verdict was handed by 4 to 3 judges on the basis of a comprehensive trial of Cain by a mock court in Venice in 1988 and reported world-wide by the media. The mock trial was devoid of jurisdiction but otherwise scrupulously administered, with participation of magistrates, criminologists, prosecution and defence counsels, witnesses, etc. The christian establishment has consistently vilified Cain before successive generations of mankind as the first exemplar of the christian original sin. This will be particularly exposed in the legal process as the archetype of all cover-up operations.

The question as to who actually assassinated Abel was not addressed as such by the mock court. This will be a major concern of the projected comprehensive trial of christianity. The evidence against the christian god as the real assassin is already conclusively set out at several places in our existing titles, but most elaborately in the chapter "Assassination of Abel: The Site Configuration and Jesus' Conviction" in our present volume *The Key to the bible*.

The right moment for the projected frontal prosecution of christianity is when the identity has been thoroughly and widely aired through the projected popular volume and translations. We expect those who defended Cain at Venice to come forward and join with us in the frontal prosecution. They as well as other luminaries picked for their concern over human society will be empanelled for working with us in framing and pursuing this lawsuit of the millennium.

We now proceed with a bird's-eye view of the projected lawsuit. Religion and guilt are defined respectively as pursuit of perfection of goodness and feeling of culpability over imagined offences. For the reason that the christian god applies suggestion upon Cain to go and kill Abel he is straightaway demonstrated to be the antithesis of the definition. Since Abel admittedly propitiated him to the exclusion of Cain, he is further identified as Lucifer from the latter's avowed attribute of especial infliction of his die-hard servitors. The projection of such an entity before generations of mankind as its redeemer and embezzlement of incalculable quantities of its wealth in the process is but the ultimate in fraud.

The christian sin from which the supposed redemption is proffered is actually admitted by their own texts as an identical counterpart of guilt. "There is sin crouching at your entrance," says the christian god to man in Cain in words that seeks novelly to deploy it from inertia in his own (christian god's

own) self. "There is guilt crouching at your entrance," says he in another affirmation of the selfsame text (genesis 4,7). As guilt is irredeemable because imagined, so is its inescapable counterpart of christian sin irredeemable.

The entire christian exercise from its inception to termination is thus a fraud consciously undertaken at the expense of, and for the liquidation of, man in his innocence and goodness by way of an irredeemable sin/guilt. For this reason, it should be made the subject matter of a judicial investigation for the survival of man, his truth, his justice, which after all is the overriding concern of law.

Conclusion Systemic Revolution

The systemic change that will occur in the wake of our work as it proceeds and fructifies will be fundamental in nature—a change of perception. As a result the present compartmentalization of mankind as East and West will give way to a correct vision of mankind as one in all essential respects. christianity is responsible for the arrest and arrogation of this original vision. Going beyond the measured-out undoing of christianity, Isaiah has indeed detailed the coming systemic revolution. The pre-christian scriptures on the other hand expressly promote the same revolution when avowing their own spontaneous fadeout after the exoteric liquidation of christianity.

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Summary of the Organisation's Objectives

The final termination of organized religion constitutes the goal of our organization. Christianity is the germinal organised religion. Termination of christianity by correct knowledge of its identity will bring about the liberation of mankind as a whole from organised religion and consequent darkness of consciousness and resource loss of every kind.

Summary of Project

The primary part of the project is a new, popular, comprehensive volume prepared for the general public in English and translations in many languages. Making use of all standard channels and other necessary means, the work will be promoted worldwide through bookshops, media coverage and other instrumentalities. The projected judicial process will follow in the aftermath of the primary project as its automatic second stage.

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