



In Defence of a Billion Hindus

*one of the most marvelous
people on this planet-ever ...*



François Gautier

In Defence of a Billion Hindus

BY THE SAME AUTHOR

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A New History of India

A History of India as it Happened

Hindu Power in the 21st Century

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Prologue

Every 6th person on this Planet is a Hindu and Hindus still constitute the overwhelming majority in India—nearly 80% of the population. Humanity needs thus to re-discover the wonder that is Hinduism, the oldest spirituality still in practice in the world.

Hindus have been the most tolerant people on this planet, accepting the fact that the Divine manifests Himself or Herself at different times of the history of humanity using different names and different scriptures. This is why Hindus have always welcomed in their midst all the persecuted religious minorities of the world—from the Syrian Christians, the Jews (India is the only country in the world where Jews were never persecuted), from the Parsis to the Tibetans today.

In 5000 years of existence, Hindus have never militarily invaded another country, never tried to impose their religion on others by force or induced conversions, contrary to Islam and Christianity. You cannot find anybody less fundamentalist than a Hindu in the 21st century.

Yet it has been one-way traffic, as Hindus have been the most persecuted people of this planet. In fact in terms of genocide, there is no greater holocaust than that of the Hindus—it has been estimated that more than a hundred million Hindus have been killed from the Hindu Kush, till today....

This book is then about the story of the Hindus, their scriptures, their history, the bloody invasions that they faced over the centuries and the menaces that still threaten their very survival.

Hope you will enjoy it.

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CHAPTER I

Who are the Hindus?

Let's say it right away: there are no Hindus.... This word was invented by European colonizers to designate a people which lived in the valley of the Indus. The exact appellation should be *Indu*, a term which was actually used for centuries by outsiders, to name all India's inhabitants, be they Muslims, Christians, Buddhists or Hindus. But when *Indus* became *Hindus* at the hands of western colonizers, it grew to be a source of confusion and had catastrophic consequences for Indian history: it brought indirectly the terrible partition of the subcontinent and is partly responsible today for the inter-religious strife in India.

Who are the Hindus then—or shall we say *Indus*? Western (and unfortunately also Indian) historians have often reduced Hinduism to a code of moral conduct and a set of rites and rituals, or have even negated Hinduism by associating it only with the hated system of castes, forgetting that Hinduism was not only a wonderful system of thought, which influenced many of the philosophical systems of our planet, but that it was—and hopefully still is today, even if it has lost some of its early purity—a unique spirituality, which went beyond all religions in the true spirit of *Induity*. It may be necessary then—even for Indians, who often seem to have very little idea of the greatness of their culture—to remind the readers of a few of the lasting principles of Hinduism.

In the beginning for the Hindus, the world was only the Being without duality: *Sat*. Certain sects of Hinduism even said that before man, before any living organism, there was only Non-Being: *a-sat*. But how could the Being emerge from Non-Being? In the beginning then, this world must have been Pure Being, unique, without past, present or future:

*It was the hour before the Gods awake.
Across the path of the divine Event
The huge foreboding mind of Night, alone
In her unlit temple of eternity,
Lay stretched immobile upon Silence's marge....*

(Sri Aurobindo, Savitri, page 1)

And then, « something » happened:

*Then Something in the inscrutable darkness stirred;
A nameless movement, an unthought Idea,
Insistent, dissatisfied, without an aim,
Something that wished but knew not how to be,
Teased the Inconscient to wake Ignorance....*

(Idem, page 2)

Human evolution had started; the Non-Manifest had descended into Matter. And all the forms of life as we know them, were going to blossom during the millions of years which followed, until the *homo sapiens* of today.

And for the Hindus, the symbol, the unalterable proof of this descent of the Non-Manifest on our earth is *jiva*, the soul, a spark of the Infinite which is hidden in every thing. It is through *jiva* that the flower finds its infinite exquisiteness; it is because of *jiva* that the animal moves with such beauty, it is by the grace of *jiva* that man always aspires higher. "As tiny as an

atom, as vast as the universe, *jiva* is unfathomable and cannot be seized; eternal, *jiva* cannot be destroyed; without attachments, free, nothing can touch it,” says the Taittirīya Upanishad.

Hinduism has always maintained that *jiva* reincarnates itself from life to life, thus perfecting itself throughout the ages. Everything is valuable for *jiva* and there is nothing that it neglects, as each experience enriches the soul: sufferings and joys, honors and disgrace, king in this life, untouchable in the next, criminal yesterday, saint today.... When we die, the physical body goes back to the universal Earth, the intellect dissolves itself in the larger universal Mind, and the vital, or Life Force, which is the mass of the impulsions and desires which we have formed in the course of a lifetime, return to the universal Vital. And then *jiva* is reborn, again and again, until we become fully conscious of the Supreme Being from which we all emanate: “Old and feeble, he becomes young again and again,” says the Rig Veda.

This concept of reincarnation, without which it is difficult to understand the why of our often painful lives, or accept the inevitability (and immense cruelty) of death, has been lost in the West and most other parts of the world and religions, whereas it was prevalent nearly everywhere during Antiquity. “Which sadist God has decreed that we would have only one life to realize ourselves and through which colossal ignorance Islam and Christianity have decided that we shall go to Heaven, or to Hell, according to the deeds, bad or good, which we have committed in a single life?” asks French writer Satprem.

The ancient Hindus were intensely secular in spirit, as their spirituality was absolutely non-sectarian—and still is today in a lesser measure. Seven thousand years ago, Vedic sages, to define the Universal Law which they had experienced within

themselves on an occult and supra-spiritual plane, had invented the word *dharma*. In a nutshell, *dharma* is all that which helps you to become more and more aware of *jiva* inside yourself. In fact, *dharma* defines good and bad: what helps you on the path of spiritual discovery can be considered good = *dharmic*; and what impedes, you can be taken it as bad = *adharmaic*. And to help the seeker progress in his *sadhana*, the sages of ore had codified a series of systems called *yogas*. There is *hatha-yoga*, or the yoga of the body, the only Indian spiritual discipline which the West knows about and which has been copied by all the gymnastics and aerobics systems of the world; *karma-yoga*, or yoga of work; *jnana-yoga*, that of knowledge; *bhakti yoga*, the path of devotion ... and so on. The Masters had also discovered that the personality of each human being is composed of three main “psychological” elements, or *gunas*: *tamas*, which is the principle of inertia, of heaviness and indolence; *rajas*, the more dynamic energy of our desires and impulsions; and *sattwa*, the most spiritualized and refined element in us. All yogas have thus attempted to promote *sattwa*, while taming *rajas* and uplifting *tamas*.

Karma is another very important tenet of Hinduism which has been perverted in modern times, not only because of its fashionable misuse in the West, but also in India itself where, because of influences during three centuries by missionaries and secular thought, it is often mixed-up in varying degrees with the Christian concept of sin and virtue. Hindus (and Buddhists) have always maintained that all actions, good or bad, which we perform during a lifetime, carry automatically consequences for the next lives to come. But there is absolutely no moral implication, no notion of Good or Evil, as for Hinduism there is a mathematical and immutable logic in our actions: “Whatever the seed you planted, you will harvest its

fruit sooner or later,” says the Buddha. Consequently, there is never any absolute injustice: suffering in this life could be the consequence of a “bad” karma sown in another life; and today’s happiness, might result from a “good” karma performed in another body. With this knowledge, one can understand a little better the sufferings of humanity, even though many of them still look so unjust; but true compassion is always accompanied by right knowledge.

The concept of the *avatar* is also indispensable to the understanding of induism—Hinduism or true *dharma*. Hindus have always believed that the Infinite, the Immanent, the Supreme, or whatever name you want to give to That which is beyond us, has manifested Himself throughout the ages in human bodies—particularly at crucial stages during the history of humanity. Christ, Krishna, Buddha, Confucius, Mohamed, are all *avatars* in the eyes of Hindus. Each of these “sons of God” explained and developed their messages in the terms and with the images of their times, which fitted into the understanding and culture of the country where they had incarnated themselves. None of them, except maybe Mohamed, ever said that he was “the only” son of God and that his religion was the only true one; it is their disciples and followers who later perverted their messages and converted what was essentially spiritual teachings into fixed religions with their intolerant and exclusive credos. It is these followers who today refuse to adapt their religions to modern times.

Finally, it is difficult to understand Hinduism if you do not grasp the concept of *shakti*, the divine feminine energy. Because of the influence of British thought, it is nowadays fashionable in India to always to highlight the downtrodden condition of Indian women and its underprivileged place in Indian society. As a result, Western correspondents are always keen to do

stories on female infanticides in Bihar, child marriages, or *sati* cases in Rajasthan. But who knows that no country in the world has granted such an important place to women in its spirituality and social ethos? “Without Him I exist not, without Her I am unmanifest,” says a great Indian yogi. Thus in India—and it is true that it is often a paradox, as women, because of later Muslim influences, have often been relegated to the background—the feminine concept is a symbol of dynamic realization. She is the eternal Mother, who is all Wisdom, all Compassion, all Force, Beauty and Perfection. It is in this way that since the dawn of times, Hindus have venerated the feminine element under its different manifestations: *Makalaxmi*, *Mahakali*, *Mahasaraswati*, *Maheshwari*—and even India is feminine: “Mother India.” She is the consciousness transcending all things, she is the emptiness beyond all emptiness, the smile beyond all smiles, the divine beauty beyond all earthly beauties. India has had many great female figures, whether warriors such as the Rani of Jhansi, or saints like Anandamai. And even today, behind all appearances—arranged marriages, submission to men, preference of male children in some rural areas (but girls are loved in India like nowhere in the world)—the role of women in India is essential and it can be safely said that very often, from the poorest to the richest classes, they control—even if behind the scenes—a lot of the family affairs: the education of their children (men in India are often “mama’s boys”), monetary concerns, and men often refer to them for important decisions. Countries such as France or the United States, who are often preaching India on “women’s rights” never had a woman as their top leader, whereas India had Indira Gandhi ruling with an iron hand for nearly twenty years; and proportionately they have less MP’s than India, which is considering earmarking 33% of seats in

Parliament for women, a revolution in human history! And finally this *shakti* concept is so rooted in the subcontinent, that you have had women Prime Ministers, such as Benazir Bhutto or Kaleda Zia, in Islamic countries (Pakistan and Bangladesh) which are predominantly male-controlled in a much stricter way than India.

1.1 The myth of Polytheism

Throughout its long history, the concept of *dharma*, or the universal Law, gave such a freedom to Indians that all kind of branches and sects developed within Hinduism, which sometimes even went against each other. Indeed, Hinduism was never static, it never barred its followers from experimenting new techniques and spiritual paths: everything that helps you on the way is *dharmic*. It is this fundamental principle which allowed India to survive all over the ages with a prodigious continuity, whereas other civilizations saw their cultures and their religions systematically destroyed. Unfortunately, this enormous tolerance of Hinduism—or Induism, if you prefer—is not recognized in the world today, or even acknowledged by Indians themselves, for two reasons. The first one are the Muslim invasions and the second the European colonization. It is the immense shock between these two great monotheist religions and Hindu polytheism, which has completely perverted our perception of India.

Yet, Hinduism, whether you want to call it a religion or a spiritual system, is without doubt the most monotheist religion in the world, because it always recognized that the Supreme can only be diverse and that he incarnates Himself in many forms—hence the million of gods in the Hindu pantheon. Vedic Sages had understood that man has to be given a multiplicity of

different approaches, if you want him to fathom the Unfathomable. And truly, for the Hindus, the Divine cannot be “this” or “that,” *neti, neti*; in its essence He cannot be several—or even one—and thus can never be perfectly seized by the human mind. Indeed, Hindus, who were once upon a time the best dialecticians in the world (and this is maybe why they are today the best software programmers of this planet), were able to come-up with this kind of equation: (a) God is in the world; (b) the world is in God; (c) the world is God; (d) God and the world are distinct; (e) God is distinct from the world, but the world is not distinct from God; (f) it is impossible to discern if the world is distinct from God or not.... Never has the unique nature of Hindu polytheism been better defined.

Hindus have also always recognized the divinity of other religions, as their concept of the *avatar* helped them to accept the reality of other prophets, masters or gurus. It is, for instance, perfectly acceptable for an ordinary Hindu to have on his wall the image of Krishna, alongside the one of Buddha, one of the Christ, with a few photos of the Mecca or even John Fitzgerald Kennedy! And Hindus have always worshipped at non-Hindu places, such as Velangani, the Christian place of pilgrimage of South India, or some Sufi shrine in Kashmir or Rajasthan. Not only that, but Hindus never tried to convert others to their own religion, not even by peaceful means, as the Buddhists did all over Asia; and their armies never set to conquer other nations to impose their own culture and religion. Yet for the Muslims and later European invaders, who were both persuaded that their God was the only true one, Hinduism with its myriad of Gods, represented the Infidel, the *Kafir* par excellence, not only did they set upon, by violence, coercion, or devious means, to convert Hindus to their own “true” religion, but they also propagated in the world the image

of the “Pagan” Hindus, which has survived even up to today in many ways, subtle—and not so subtle.

1.2. European Cartesianism and Hinduism

“Only believe what you experience on yourself,” said the Buddha 2500 years ago. Indian philosophy and spiritual thought was thus always very down to earth and attempted to define scientifically and logically the different means and ways to reach the goal: “If you do this, this is what will happen; if you breathe in this way, this is what may result; if you practice this particular posture, these are the results you will gain....”

Yet the West is today wary of anything which has a Hindu flavor and is quick to label as “sects” everything that does not spring from the larger conventional family of Christianity. It is true that gurus teaching in the West can be a mixed lot, and some of them might have brought a bad name to Hinduism, but the ordinary Indian meditating every morning, or doing his *pujas*, practicing his *asanas*, chanting *bhajans*, or doing *pranayama*, does not feel he is doing anything out of the ordinary. There is no sectarianism here, no fake mysticism, no pagan obscure rites.

To understand India and Hinduism, one then has to go beyond the *clichés* of paganism and the accusations of sects that have been applied to Hindus, particularly after the coming of Christian missionaries to India who had a vested motive to show Hinduism in a bad light. It is true that Hindus adore Gods made out of stone or cast in brass. But is it less rational or Cartesian to think, as the Catholics do, that Mary conceived a child while remaining a virgin, or that Christ came back from the dead and ascended physically to heaven (and not in his subtle body, which is more likely)? Muslim invaders were also

immensely shocked by this worshipping of images and gods and set upon destroying hundreds of thousand of temples and idols. But Alexandra David-Neel, the remarkable French explorer, writer and mystic, had remarked that the role that Gods play in India is remarkable “because the images or statues are like a battery which is charged over the ages by the adoration of the devotees, who in turn can draw energy, inspiration, or grace from these statues.” She goes on: “As a battery, the energy in the statue will not get discharged, as long as the faithful continue worship it by their cult and adoration.” And she concludes: “Gods are thus created by the energy given out by the faith in their existence.”

At any rate, Hindus are great rationalists: they have discovered for instance that the sound *Aum*, “Amen” for the Christians, possesses very strong vibrations which take you to the deepest level and that the Creator is the Original Verb: *Shabda Brahman*; that the *ragas*, these few notes of music on which one can improve indefinitely, have also a strong inner power; or that the breath is the physical conduit to the Divine, which they have codified into *pranayama*, the Indian science of breathing. But nothing, without any doubt, is more scientific, more logical, more Cartesian, more noble and prophetic than the Vedas, the most ancient and sacred Scriptures of Hinduism, which are nearly totally ignored in the West and misunderstood in India.

CHAPTER 2

The Secret of the Vedas

“One finds two theorems in modern science which have a profound spiritual echo, wrote in 1926 Sri Aurobindo, India’s avatar of the Modern Age: first that atoms are masses of swirling structures, like the solar system; and then that all the atoms are constituted of the same elements. If one considered these two theorems under their true light, they could lead science to new discoveries which are today unfathomable and in comparison of which the present realisations would look very primitive.”

And Sri Aurobindo to add: “our ancient vedic *rishis* knew of a triple fire, which they had named *agni*: the ordinary fire—*jada agni*; the electric fire—*vaidyuta agni*; and the solar fire—*saura agni*. Modern science knows only these first two fires and the fact that the atom is like a solar system could lead them to the third discovery.” This prophecy of course, came to be fulfilled when the Americans exploded their first nuclear device in the Nevada desert in 1944. But how could Sri Aurobindo have guessed twenty years before this momentous event, that solar heat is the result of a nuclear fusion and that nuclear power is locked in the atoms ?

Because seven thousand years ago, the Vedic *rishis* had experienced within themselves the different subtle properties of *agni*, the inner fire, which becomes solar, *saura-agni*, when one

reaches the supra-mental levels of consciousness and of which nuclear energy is only the most material manifestation. “It is through *agni* that man can reach superior states of being and come into contact with the Gods: *agni* is the mouth of the Gods and it is through this mouth that they breathe,” says the Shatapâ-brâhmana. Who then were these “sages” who may have already pierced the secrets of our universe many thousands of years ago?

“I seek not science, not religion, not Theosophy, but Veda—the truth about Brahman, not only about His essentiality, but also about His manifestation, not a lamp on the way to the forest, but a light and a guide to joy and action in the world, the truth which is beyond opinion, the knowledge which all thought strives after—‘yasmin vijñate sarvam vijñatam’ (which being known, all is known). I believe that Veda be the foundation of the Sanatana Dharma; I believe it to be the concealed divinity within Hinduism,—but a veil has to be drawn aside, a curtain has to be lifted. I believe it to be knowable and discoverable. I believe the future of India and the world depends on its discovery and on its application, not to the renunciation of life, but to life in the world and among men.” (India’s Rebirth, page 90)

Sri Aurobindo contended that Europeans have seen in the Vedas “only the rude chants of an antique and pastoral race sung in honor of the forces of nature and succeeded in imposing them on the Indian intellect.” But he insisted that a time must come “when the Indian mind will shake off the darkness that has fallen upon it, cease to think or hold opinions at second and third hand and reassert its right to judge and enquire in perfect freedom into the meaning of its own scriptures.” He argued that the Veda remains the foundation of Indian culture: “the Veda was the beginning of our spiritual knowledge, the Veda

will remain its end. The recovery of the perfect truth of the Veda is therefore not merely a desideratum for our modern intellectual curiosity, but a practical necessity for the future of the human race. For I firmly believe that the secret concealed in the Veda, when entirely discovered, will be found to formulate perfectly that knowledge and practice of divine life to which the march of humanity, after long wanderings in the satisfaction of the intellect and senses, must inevitably return.” (India’s rebirth, 94)

What is the Secret of the Vedas? First we have to discard the ridiculously early dates given by historians and bring it back to at least 4000 BC. Why did historians show such an eagerness in post-dating the Vedas and making of them just a mumble-jumble of pagan superstition? Because it would have destroyed the West’s idea of its own supremacy: primitive barbarism could not possibly have risen to such high conceptions so early, particularly when the Westerners have started our era after the birth of Christ and decreed that the world began on 23rd October 4004 B.C...! Secondly, the Vedic seers, who had attained the ultimate truth, *had clothed their oral findings in symbols and images, so that only the initiated would understand the true meaning of their aphorisms*. For the more ordinary souls, “those who were not yet twice born,” it meant only an outer worship which was fit for their level of spiritual evolution. The Vedic rituals, has lost its profound meaning to us. Therefore, as Sri Aurobindo elucidates, when we read: “Sarama by the path of the Truth discovers the herds,” the mind is stopped and baffled by an unfamiliar language. It has to be translated to us..into a plainer and less figured thought: “Intuitions by the way of Truth arrive at the hidden illuminations.” (India’s rebirth, 109) Lacking the clues, we only see in the Vedas a series of meaningless mouthings about the herds or the Sun. Sri

Aurobindo remarks that the Vedic rishis “may not have yoked the lighting to their chariots, nor weighed sun and star, nor materialized all the destructive forces of Nature to aid them in massacre and domination, but they had measured and fathomed all the heavens and earth within us, they had cast their plummet into the inconscient and the subconscient and the supraconscient; they had read the riddle of death and found the secret of immortality; they had sought for and discovered the One and known and worshipped Him in the glories of His light and purity and wisdom and power.” (India’s rebirth, 116)

Ah, these are the two secrets of the Vedas, then, the reason why they have remained so obscure and lost their original meaning. Firstly, the Vedic rishis had realized that God is One, but He takes many faces in His manifestation; this is the very foundation of Hinduism. And Secondly, the Vedic rishis had gone down in their minds and their bodies all the way to the roots of Death, to that eternal question which haunts humanity since the beginning of times: why death? What is the purpose of living if one has always to die? Why the inevitable decay and oblivion? And there, in their own bodies, at the bottom rock of the Inconscient, they had discovered the secret of immortality, which Sri Aurobindo called later the Supramental and which he said was the next step in humanity’s evolution.... “Not some mysterious elixir of youth, but the point, the spring where All is One and death disappears in the face of the Supreme Knowledge and Ananda.” (India’s rebirth, 95)

Is this then the work of a few uncivilized shepherds, who had colonized the poor Dravidians? No wonder the West cannot recognize the Vedas for what they are, the whole foundation of their moral domination would then collapse.

All the subsequent scriptures of Hinduism derive from the

Vedas, even though some of them lost sight of the original Vedic sense. *The Vedas are the foundations of Indian culture*; the greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of yoga, lay in its application to the inner life of man. Man lives in the physical cosmos, subject to death and the falsehood of mortal existence. To rise beyond death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn onto the Light, to battle with and conquer the powers of Darkness. This he does by communion with the Divine Powers and their aid; ***the way to call down these aids was the secret of the vedic mystics***. “The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the Gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion.” (Foundations of Indian Culture. p 145). Sri Aurobindo also emphasizes that the work that was done in this period became the firm bedrock of India’s spirituality in later ages and from it “gush still the life-giving waters of perennial never failing inspiration.”

David Frawley, who is today the best Vedic specialist in the West, could not agree more: Ô Indians, your spiritual tradition, as it is encoded in the Vedas, represents the most precious treasure of the human race. Cherish it, support it, and above all share it with the entire world. For the Vedas are like a sun: in them you will find the key of all light, all life, all love and there is no individual or collective problem which cannot be solved by them (Arise Arjuna 221).

CHAPTER 3

The Influence of Indu India on the Western World

It was always thought that India was a melting pot of different influences coming from the West, either by trade or through invasions, and that she owes many of her achievements—her sciences, philosophy, or religion—to outside influences, whether it is by the way of the Aryan invasions for the Vedas, or via the Greek incursions, which are supposed to have influenced her architecture and philosophies. But more and more discoveries, both archeological and linguistic, are pointing to exactly the opposite direction: In the millenniums before Christ, it is Indian civilization which went gradually westwards (we shall not speak of its march eastwards, as there is hardly any controversy about it) and influenced the religions, the sciences and the philosophies of many of the civilizations which are considered today by the West as the cradle of its culture and thought.

3.1 The influence of the Hindus on Egypt, the Greeks and Palestine

American mathematician A. Seidenberg has demonstrated that the *Sulbasutras*, the ancient Vedic mathematics, have inspired all the mathematic sciences of the antique world from

Babylonia to Egypt and Greece. "Arithmetic equations from the *Sulbatras* were used in the observation of the triangle by the Babylonians and the theory of contraries and of inexactitude in arithmetic methods, discovered by Hindus, inspired Pythagorean mathematics," writes Seindenberg. In astronomy too, Indus were precursors: XVIIth century French astronomer Jean-Claude Bailly had already noticed that "the Hindu astronomic systems were much more ancient than those of the Greeks or even the Egyptians and the movement of stars which was calculated by the Hindus 4500 years ago, does not differ from those used today by even one minute." American Vedic specialist David Frawley has also demonstrated that the methods utilized in the building of Egyptian pyramids were also borrowed from the Hindus. "The funeral altars, for instance, he writes, which are also in the shape of pyramids, were known in the Vedic world under the name of *smašana-cit*."

What about philosophy? Hindu Shivaism seems to have had a tremendous influence in the indo-mediterranean world and reincarnated itself under different names, at different places, during Antiquity. French historian Alain Danielou noted as early as 1947 that "the Egyptian myth of Osiris seemed directly inspired from a Shivaïte story of the Puranas and that at any rate, Egyptians of those times considered that Osiris had originally come from India mounted on a bull (*nandi*), the traditional transport of Shiva." But it is mainly Greece that was most influenced by the myth of Shiva: many historians have noted that the cult of Dionysus (later known as Bacchus in the Roman world), definitely looks like an offshoot of Shivaism. Danielou thus remarks that "the Greeks were always speaking of India as the sacred territory of Dionysus and historians working under Alexander the Great clearly mention chronicles of the Puranas as sources of the myth of Dionysus."