

Abstract

The etymological links between culture, agriculture and cultivation are well known in the West, where they have inspired a tradition of pastorals and visions of bucolic, Arcadian idylls. This essay explores parallel links in Sanskrit beginning with a nexus of words connected with the letter K and the stems kR, KRR, kRT, KRSNA, and KRSTa. It explores how metaphors of seeding, sowing (sewing) and ploughing became intertwined with procreation, with improving and perfecting, such that weeding out applied also to the moral realm. In this context, the Hindu god of war, Karttikeya, was originally concerned with a spiritual war: a triumph over lower tendencies. In this early version, the triumph of light over darkness in the annual cycle became linked with a daily, annual and eternal triumph of virtue over vice and the key battles were with oneself.

These wars and battles led to more than moral victories. They were seen as fundamental to life itself. Accordingly, the soul was seen as a divine breath and life itself was interpreted as an indwelling of the soul and a search for eternal life. Three solutions evolved: one sought the answer within (inner alchemy); a second hoped for help from above to below (descent of the Spirit), while a third used images of gates, bridges, passages and crossings to explore how those living on earth below could be reunited with the source of life above. These solutions inspired quests for both outer and inner elixirs of life. The short term results were typically called medicine. The long term results had a sacred side in religion and a secular dimension in mythology and literature (e.g. the grail, fountain of youth). Hence, both East and West developed etymological connections between culture, agriculture and cultivation. In the West, one strand tended towards pastorals, and Arcadian idylls, which could be seen as an early version of entertainment through escapism. By contrast, in the East, these metaphors inspired religion, philosophy and literature by focussing attention on inescapable truths of death and lifeath.

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1) Introduction

The English word culture comes from the Latin noun *cultura* and relates to the Latin verb: to cultivate (*colo, colere, colui, cultus*). Hence, culture is etymologically connected with both cult and agriculture. In a Roman tradition, where Virgil wrote the Georgics and pastorals, all this is part of a Western view wherein culture is linked with bucolic bliss and Arcadian contentment. Greek precedents have been traced back to Theocritus (3rd c. B.C.), who lived on the island of Kos. It was the Greeks, who made Arcadia an ideal site where even gods such as Apollo and Dionysius enjoyed the pleasures of cowherds and shepherds. According to the schoolbook version, all was well until the barbarians came. Then nearly a millennium passed before the late Middle Ages and the Renaissance revived the traditions of Greco-Roman pastorals and culture began a new chapter in its development, leading in the eighteenth century to extraordinary pastoral villages such as at Chantilly, where French nobility dressed as milkmaids and shepherds saw themselves as paragons of cultural expression. Meanwhile, in Britain there arose a trend towards gentleman farmers, whereby it was fashionable to be in a country estate, assuming that one had others to actually do the farming. In these interpretations culture, pastime, distraction, play and idle idylls all seemed synonymous.

This paper will show that the etymological connections between culture and cultivation are found also in Sanskrit and thus predate the 3rd century innovations of Theocritus by at least one and possibly several millennia. These Sanskrit roots are of particular significance because they bring to light a series of other connotations of agriculture - culture analogies that take us back to the roots of religious, philosophical and literary experiences.

The Hindus created a series of Sanskrit terms for barbarians, including: *barbara* (also written *varvara*).¹ Barbarians were seen as persons who could not control themselves and were akin to wild animals (*pazu*). As in the West, a starting point in their discussions was a simple imagery. Persons, like animals, needed to be tamed. Stages in development were characterized by different stages in the evolution of living species. Hence, the ten avatars of Vishnu began with a fish and a tortoise, proceeded with a lion and so on. Persons of great strength were called bull-men, persons of great courage were called lion-men. In their quest to become civilized and cultivated, persons needed to control, bridle, rein, restrain, curb their desires. The image of the charioteer with his horses became a useful image long before Plato made the idea famous in the West.

Three paths evolved: a) personal mastery where one became a ruler of oneself in the manner of a king; b) mastery and salvation where one was helped by a compassionate helper at the end of one's passage; c) self-mastery, where one was guided by a helper in the form of a guru who helped one throughout one's life in the manner of a shepherd or a herdsman. In Indian religion, these three paths tended to become the three main strands of Hinayana (Theravada), Mahayana and Vajrayana (Tantrism). In a larger sense, they also inspired key developments in philosophy and literature. A history of these traditions is clearly far beyond the scope of this essay, which focusses simply on a few root metaphors in India, and considers briefly their consequences in China, the Middle East and the West.

2) K, kR and its Roots

We begin with the letters A and K. In Tibetan, a language said to go back to 16,000 B.C., K is the first letter and A is the last letter of the alphabet. In Sanskrit, K is the first consonant. In Sanskrit the letters A and K reflect a basic division of the alphabet into aKTP and have a profound mystical significance as the three sounds A Ka Tha², linked with A Ka Sha (cf. *akaza*), the word for space and ether which, as one of the great elements (*mahAbhUtas*), is one of the starting points of physical creation. A is like an upward flame ^, which turned sideways becomes < and K, and when inverted becomes v or a V (Appendix 1). Not surprisingly, K became linked with turning points as reflected in the Hindu zodiac signs: Khumb (Aquarius), Kark (Cancer) and Kanya (Virgo).

The Sanskrit stem kR is amazingly rich. Its multiple meanings include: to make high, think, act, cause, perform, do, to cause to manufacture or form or cultivate, to cause to place and to make straight. It is the basis of the Old German {*karawan*}, to prepare ; Modern. German {*gar*}, prepared (as food); and Latin {*creo*}, {*ceremonia*}.³ The Cologne Sankrit Dictionary lists 5200 words under the kR stem. This essay will focus on only three of these strands of meaning, involving the notions of cutting, salvation and dominion.

2a. kRR as Sharp and Cutting

At a mundane level, K is sharp edged in the manner of a knife, sword or a plough. While kR means cultivate generally, kRR means to pour out, scatter, throw, cast, to throw off from one's self and also has the meaning of to injure, kill as well as to know, inform.⁴ The word kRt has general meanings of doing and accomplishing. A second strand of meaning is to twist threads, spin. In the Indian tradition, the verbs to sow and to sew thus become intertwined. Siv is also to sew. Siva is thus a sew-er and sow-er. A third set of meanings entail to cut, to cut off, divide, destroy, which links kRt etymologically with the Latin *curtus* and *culter*.

This negative undercurrent of cutting killing and destroying seems contradictory to the positive meanings of creating, doing, performing, sowing, until we realize that the killing is in a figurative sense of killing sins and imperfections. Hence, the related word kRtti means the hide or skin on which the religious student sits or sleeps and also means kRttikA, one of the lunar mansions (Nakshatra 03: Kritika), ruled by Agni. Historically, this was the first mansion. In some versions, kRttikA is the wife of Agni and the two are parents of Kartikkeya or Skanda, the son the sun. Kritika is associated with the month Kartik (October –November)⁵ and with the Kartika, a curved knife that “symbolises the cutting of conventional wisdom by the ultimate insight into emptiness. It is usually present as a pair, together with the skullcup, filled with wisdom nectar.”⁶

In some versions, the six Krittika sisters (Pleiades) nursed the only begotten son of Siva, whence the name Karttikeya, who was a Hindu god of battle and war. Unlike his Western counterpart, Mars, who was associated mainly with physical battlefields, Karttikeya was focused on cosmological battles of light over darkness and metaphysical battles of virtue over vice. In some versions, he killed the evil demon Naraka, who may be the original cosmic dragon, which now exists as Serpens Caput and Serpens Cauda (or Rahu and Ketu in Sanskrit,

cf. § 6 below). His example was seen as a model for persons on earth to cut their bonds with physical existence and be reunited with a world beyond.

2b. kR as KRSNA

The same root kR also leads to kRSNA, better known as Krishna in the West. Many accomplishments attributed by the followers of Siva to Kartikkeya, were attributed by followers of Vishnu to Krishna, as the 8th avatar of Vishnu. For instance, the battle of light over darkness now associated with the Festival of Lights (Diwali, dIpAvali), is seen as a battle between Krishna and Naraka or Narakasura. There is also a tradition of Krishna Vrat, which re-enacts the coming of age of Krishna, entails immersing statues of Krishna in the Ganges and leads up to the symbolic marriage of Krishna and Tulsi (the sacred basil plant).⁷ KRSNa⁸ is much more than a simple avatar. He is one culmination of the Hindu sacred tradition. The Cologne Dictionary lists 318 words with this stem. For instance, kRSNapakSa, entails the waning moon and is thus built into the monthly cycle. KRSNa as a cowherd is a model for the image of the son of God as a herdsman and a shepherd. Some accounts link his birth with a precise date of 19 July, 3228 B.C.

2c. kR as kRSTa and kRSTi

The same Sanskrit stem of kR leads to a third nexus of words that includes kRSTa and kRSTi. The term kRSTa⁹ means ploughed, tilled or cultivated ground. kRSTi also has these connotations, but also has a much wider sense as the Cologne Dictionary explains:

originally the word may have meant cultivated ground, then an inhabited land, next its inhabitants, and lastly any race of men; Indra and Agni have the N. {rAjA} or {patiHkRSTInAm}; the term {paJcakRSTayay}, perhaps originally designating the five Aryan tribes of the Yadus, Turvasas, Druhyus, Anus, and Purus, comprehends the whole human race, not only the Aryan tribes).¹⁰

Hereby, the notion of cultivating the ground is linked with becoming cultivated. As a result, dominion over the land becomes intertwined with ideas of dominion over villages, settlements, nations, races, spreads to the five Aryan tribes (*paJcakRSTayay*) and eventually the entire human race. This is of seminal importance because it means not only that agricultural imagery becomes linked with cultural imagery, but also that agricultural elements feature in the development of cultural evolution. Moreover, there is a subtle way in which gaining mastery over the land and over oneself becomes a commitment to gaining dominion over and to subduing nations. The similarities between the Sanskrit word for subduing nations (*kRSTihan*) and Christianity are almost too striking to be coincidental. In Genesis, God gives man dominion “over all the earth”.¹¹ In Isaiah, God gives Cyrus the right to subdue nations.¹² Dominion is a theme that recurs in the Koran.¹³

In India, these cultural- agricultural metaphors undoubtedly owe something to the Vaisyas (or *vaizyas*), the third of the four main classes, who gained their living from trade and from (cultivating) the land. To understand these metaphors further we need also to consider another nexus of sounds and ideas stemming from kSa.

3) kSa, Ksetra and Indwelling of the Soul

In Sanskrit, kSA means the earth, ground. It is related to kSam, a complex term which means to be patient, to suffer, to pardon, to forgive and is an etymological root of the Latin *humus* and *homo*. The Sanskrit, kSa, means field, the protector or cultivator of a field and peasant. The word, kSatra, means “dominion, supremacy, power, might (whether human or supernatural, especially applied to the power of Varuna-Mitra and Indra);..government, governing body”. kSatra becomes the basis of the Kshatriya class. The notion of dominion starts with self-dominion. kSatra undergoes many transformations. It is clearly linked to the later term: Shaw. In old Persian, Xšāyaθiya becomes the word for King. Meanwhile, the Sanskrit Yama becomes Yima, then appears as Yima Khshaeta, the Good Shepherd and subsequently becomes Jamschid. Christ’s imagery as a good shepherd has an unexpected precedent in ancient Persia.

Meanwhile, the Sanskrit, kSetra, is a very wide ranging word. It means landed property, land, soil; {kSetrasyapati}, lord of the soil and {kSetrasyapatnI} mistress of the soil. It can refer to a place, region, country, a house, a town, department, sphere of action, a field and to cultivate a field. It can be a sacred spot or district. Then there are metaphorical meanings: Fertile is taken to mean both fertile soil and fertile womb. Images of the plough and ploughing apply not only to the soil but also to the womb. Hence, Sita (the first wife of Siva), who is linked with agriculture and especially with fruit, is called Furrow and is said to have sprung from a furrow of a plough. Seeds laid in the earth were seen as having conceived (cf. *dhAna*) when they have sprouted. Sita has been compared with the Roman Pomona.

At a more spiritual level, kSetra also means soil of merit, a Buddha or any holy person and it means the body (considered as the field of the indwelling soul). This may seem trivial until we recall the name of the decisive battlefield of the *Mahabharata*, Kurukshetra, which many associate merely with a physical tourist attraction.¹⁴ The literary, historical¹⁵ and political dimensions of this battle have been amply discussed. Awareness of these metaphors helps us see a deeper meaning. The story of one of India’s two great epics is not just about physical subduing of nations. It is ultimately also a story of a spiritual battle for the soul, not just about conquering others but about conquering oneself. This is a deeper reason why Krishna’s pep talk to Arjuna in the *Bhagavad Gita* (book five of the epic) has inspired many persons around the world over the centuries.

If the body is an indwelling of the spirit, then art and architecture as symbols of the body also become expressions of the sacred. At an elementary level, Brahma was associated with a square, Vishnu with an octagon and Siva with a circle or sphere,¹⁶ and integrated into sculptures of the lingam. Brahma became a starting point for sacred architecture. In the Pitha Mandala of $3 \times 3 = 9$ squares Brahma was the central square. If he was symbolically a square, the first letter of his name was B, which constituted 2 squares superimposed on one another. In the Mahapitha Mandala of $4 \times 4 = 16$ squares, Brahma occupied the inner 4 squares. In the Vastu Purusha Mandala, of $9 \times 9 = 81$ squares, Brahma occupied the central 9 squares. In this arrangement, lesser gods had less squares: e.g. Mitra and Aryama had $3 \times 2 = 6$ squares.

Letter	Aramaic	Phoenician	Hebrew	English	Meaning
2.	Beet	Beth	Beth	B	house
4.	Dalat	Daleth	Daleth	D	door
6.	Waw	Waw	Vav	V/W	nail (hook)
8.	Kheth	Heth	Heth	H	fence
15.	Simkat	Samekh	Samekh	S	pillar

Table 1. Architectural imagery and letters of the alphabet.

In this approach, eight became the basis of the eightfold path and the 8 auspicious symbols (*aSTamaGgala*). In China, it led to the octagonal hexagram figure (Ba Gua). The octagon as a symbol of Vishnu inspired sacred buildings and tombs in the Hindu, and Chinese traditions. The shift from square to octagon was built into metaphysical systems entailing the bell and the vajra mandalas (Ghana maNDala – vajra maNDala). In the Indian approach, aural sounds of the alphabet were aligned with visual shapes of 2D square, and octagon or 3D cube and octahedron, with architecture and directly with the son of God, kArttikeya,¹⁷ (whom we met earlier, §2a).

Such imagery linking agriculture, culture, and civilization, whereby construction of the body is related to building is linked with the very origins of the alphabet. At least five letters of the early alphabets are directly connected with construction and architecture (Table 1). Geometrically, the letter B is a division of a rectangle into two squares. Alphabetically, the letter B is connected with the creator, Brahma (Appendix 2). Semantically, B is connected with a house or dwelling.

This connection between B and house is found also in the Arabic Baet and Persian. In the Mandaean religion, we find a triple betyl “erected in the courtyard of a house where a member of the family has died” its meaning being “dwelling-of-the-spirit, or dwelling-of-the-god.”¹⁸ Here the body as a house has become an image of the body as a three-room house. This notion is found also in Chinese traditional medicine, where the three principles of life (Jing, Qi, and Shen) called the San Dantian are linked with the San-jiao (triple healer or triple burner) and are seen as upper, middle and lower rooms in the human body.

Meanwhile, agriculture-culture analogies whereby mastery of animals and soil become linked with the mastery of self are also linked with the origins of the alphabet. For instance, the letter A is associated with an ox in Aramaic, Phoenician and Hebrew.¹⁹ The letter L (Lamedh, Lamed) is an ox-goad. In the beginning we have an animal (A). Subsequently we have a controlled and tamed animal (L). Accordingly one of the seven major powers becomes: 5. Lamed. The ability to coerce wild beasts, and to charm serpents.²⁰ In Chinese, a very similar imagery relates the ox to the ox-herd (Niu - Ch'ien Niu).²¹ In Arabic, some versions of the alphabet end with a combination of L and A (*Laam-Alif*) to express the idea of spirit. The beginning of the alphabet is wild. The end is tame.

To tame an ox requires putting under the yoke. The Sanskrit word is Yuga, which is also a measure of time and a basis of chronology. Yuga comes from Yu, to unite, attach, harness, yoke, bind, fasten and is etymologically connected with yoga: the act of yoking, joining,

attaching, harnessing, putting to (of horses). Yoga is a complex term which has many meanings including employment, use, application, performance; remedy, cure; a means, expedient, device, way, manner, method; supernatural means, charm, incantation, magical art. Hence the taming of an ox (*yuga*) became a starting point for taming the inner beast in man (*yoga*). Yoga along with Samkhya and Tantra evolved into the three main divisions of Hindu philosophy. Yoga transformed the actions of outer yoking into a quest for inner yoking and thus prepared the way for inner, spiritual, philosophical and religious paths (cf. § 4 below).

In this context, the Sanskrit word *pazu*, which means any animal or brute or beast, is “also applied contemptuously to a man (cf. {nara-pazu-} and {nR-pazu-}): a mere animal in sacred things i.e. an uninitiated person.”²² The goal of life generally and religion particularly becomes to tame and control this brute or beast through actions such as rein, bridle, restrain, subdue. Accordingly, Sanskrit has various words for goatherd (7 terms), shepherd (7 including *kRSHNa*); herdsman (26); cowherd (43) and charioteer (50). In the *Katha-Upanishad* (composed c. 7th-5th century B.C. although its roots go back much further), the charioteer is linked with intellect as a way of escaping rebirth:

He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births. But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again. But he who has understanding for his charioteer (intellect), and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishnu.²³

In India, such imagery helps us to understand how terms such as *sAdhya* can simultaneously mean: cultivated, accomplished, fulfilled, perfected, subdued; or why *sAdhya*²⁴ can even mean to be killed or destroyed (in the figurative sense) in the manner that *nirvana* becomes linked with extinguished. In the West, Plato used the theme of the charioteer as one of the key images of the *Republic*.

A more comprehensive study would probably confirm that these themes of culture, agriculture, control, taming, cultivation are found in cultures around the world. Even so, these universal themes led to very different solutions. For the purposes of this paper we shall consider briefly three of these: one sought the answer within (inner alchemy); a second hoped for help from above to below (descent of the Spirit), while a third used images of gates, bridges, passages and crossings to explore how those living on earth below could be reunited with the source of life above.

4) Inner Alchemy

As noted above, the Indian commitment to yoga prepared the way for inner quests, which we now associate with yogis, and *sadhus*. The city of Agni, along the Silk Road in what is today Xinjiang appears to have played a role in a development of these inner quests. It was linked with India via the Scythians, who were also called *Shakyas*²⁵ as in Buddha *Shakyamuni*.²⁶ Yoga had begun as a meditative exercise to subdue the passions and control the senses through a focus on the energy centres (*chakras*) of the body. Within the Tantric school (or

Vajrayana) this focus included the control of various kinds of breathing (*prana*) as a path to enlightenment.

Agni originally meant fire. The followers of Agni saw it “as the metaphor for all metabolic functions in the body...the digestive function, sense perception, cellular metabolism and mental assimilation.”²⁷ In the town of Agni (today called Yanqi)²⁸ fire, lightning, and qi (or *chi*) were seen as a force, spark, messenger (or as the goddess Tara), linking with the cosmic force or Eternal Source.²⁹ Qi, (also spelled ch’i, and chi), became the breath of life, the spirit within, that linked with the eternal spirit beyond. When these ideas moved to a Chinese Taoist framework, the goddess was sometimes left out. The Taoists were interested in both external and internal alchemy (changes or transformations), called Wei Tan and Nei Tan respectively.

The basic premise of the esoteric or *nei-tan* Taoists is that man has only a limited store of vital-force (*ch’i*). This leaks away through day-to-day activities, and when it's all gone, that's it, the person's dead. But it is possible to make the ch’i go back inside, rather than outwards, and then up the spine to the crown. This obviously is very like the Tantric Kundalini. In ascending, the ch’i progresses through various stations, which are given exotic names like the Elixer-field, the Yellow Hall, the Heaven. Now comes the difference with Shakta based tantra. Reaching the top of the head, the *ch’i* then descends down the front of the body, down to the navel, and then around again, forming a complete circuit. This circuit is known as "The Circulation of the Light", or "The Microcosmic Orbit".³⁰

In simple terms, the Indian tradition was a linear two-step process: 1) moving physically up from the base of the spine to the head and then 2) moving metaphysically above the head to the heavens. By contrast, in the school in Agni and the inner alchemy of the Chinese Taoists step one remained the same, but step two moved back to the base of the spine to form a circular loop. The microcosm was now within.

One of the many names for this inner alchemy or meditation was: cultivation. Indeed one of the early classics attributed to Lao Tze was entitled *Cultivating Stillness*.³¹ In the Indian tradition there were lists of 6 or 10 perfections (*parami* or *paramita*) needed for enlightenment. In the Taoist tradition, we find an *Attested Method for the Cultivation of Perfection*.³² The quest was a process whereby “a practitioner returns to a state of health in body, mind and spirit.”³³ It was *mens sana in corpora sano* long before the Romans. There is discussion of the light of heaven but this is an invisible light. We find the body – architecture imagery: “The heavenly heart is like the dwelling place, the light is the master.”³⁴ There is a gate of consciousness and a dark pass. The circulation of the light within the body entails rhythms, and intervals, one for washing and another for bathing. These are internal places which no soap or sponge can reach. Even so. this metaphysical imagery in the quest for cultivation is of particular interest for our story because we shall encounter physical variants below (§ 6).

Not all of the approaches were as quiescent as the tradition of tantric yoga. In some schools, wild animals such as the Dragon, Tiger, Leopard, Snake, and Crane were used as symbols for Soul, Bone Structure, Strength, Chi, and Spirit. Taming the beast within was now transformed

into a practice of imitating the motions real or imagined of animals in the physical world. This inspired schools that we now associate with Kung Fu and Shaolin.

Meanwhile, other strands of Taoism were very much concerned with going beyond the body more philosophically. San, the number three (三), played an important role. There were three fundamentals (San Cai : 三才): heaven, man and earth.³⁵ The word for king was Ou (王), namely, someone who linked the three worlds of heaven, man and earth. A variant San (山) meant Mountain. In some cases, there were 3 Sacred Mountains (San Zan). A variant was 3 Battles (also San Zan) and 3 Epochs (San Yuan), a term which applied both to the three seasons, and to three historical epochs. This Chinese notion of 3 mountains, battles and epochs subsequently had Korean and Japanese variants. The Chinese and Japanese have a fascination with metaphysical word plays. So the combination of San and Ou as Sannou, technically the Mountain King, became linked with words for monkey (Saru and Shin) to produce Monkey King.³⁶ As a result, the word for spirit, shen (神); the first heavenly stem, jia (甲); the name for the fifth earthly branch ((申)), shen and the word for monkey, shin, (申), are all related.³⁷ Through such analogies, monkeys in India (cf. Hanuman), China and Japan played the role of a messenger god, not unlike Mercury in the West. In other languages the equivalents of letters such as H, N and Z served as bridge letters linking heaven and earth (Appendix 3).

There were many San trinities. There were the San Yi: the 3 Pure Ones. There were the San Fu: the 3 Sources of Felicity. There were the San Ji: Sun wonder, Moon wonder, Star Wonder. There were the San Qi. Literally this meant the numbers 3 and 7. In context, this was the 3 Hun and the 7 Qi, which corresponded to the Immortal and Mortal parts of the soul. The San Yuan became both the 3 Enclosures (三垣) and 3 Principles school. The San Dantians aimed to co-ordinate the 3 basic powers, Jing, Qi, and Shen, such that they worked together harmoniously. There was a San Jiao, the Triple Burner or Triple Healer.³⁸ Standing back, aside from the trinities (San), we note that the 3 basic powers of Jing, Qi, Shen relate to body, mind and spirit or essence, breath, spirit and go back to the three basic qualities (*gunas*) of Sanskrit: essence, activity, inertia (*sattva, rajas, tamas*).

And what has all this to do with our story of cultivation? These fundamental concepts of ji, jing, jiao, qi, qing, yu and yuan are all linked and are also the key concepts of inner alchemy. The lower Dantian is associated with emanations.³⁹ The three Dantians are sometimes described as 3 rooms, sometimes considered as 3 cauldrons,⁴⁰ and are often described as 3 elixir fields. Dantian (丹田), also written Tan T'ien or Tan Tian, means Elixir Field. Tian (田) on its own is field and is also a homonym with Tian (天), heaven, which symbolically is an image of a man linking heaven and earth. Hence, the symbol, Tian, is much more than the grid pattern of a field. Like the Sanskrit ksetra, it is connected with the indwelling of the spirit or the breath of life, also seen as an elixir.

In Chinese history, there was a famous figure, Chen Yuan, who went to work for the Duke of Qi (sic!), changed his name to Tian and founded the house of Tian.⁴¹ On the surface this would simply mean he chose the surname Field and took cultivation literally. We saw in the

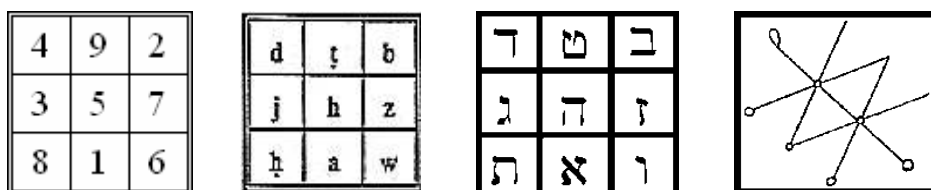


Figure 1 East meets West: a) The Lo Shu magic square of China representing Saturn, b) the Budhu Square of the Arabic tradition and c-d) of the Hebrew tradition.⁴²

Indian tradition, that the place of indwelling of the spirit (*ksetra*) for spiritual battles was also the place of historical battles (*kuruksetra*). Similarly in China, we now see how the inner fields of the elixir and the outer fields are two expressions of a single quest for cultivation.

A further example makes these connections clearer. Modern versions of the hexagrams of the I *Ching* are typically written as two superimposed trigrams, aligned either vertically or horizontally (e.g. ☰☷ Force (乾 *qián*) or ☷☰ Field (坤 *kūn*). Traditionally, they were combinations of vertical and horizontal: ☷☰ (☷). If we juxtapose these two sets of lines we arrive at the by now familiar Tian (田) of the elixir field. Another way of arriving at the same result is to take the 3 of San (☷), and juxtapose it with mountain (山). So San San (or SanZan) is simultaneously a meeting of heaven and earth, and produces a symbol that combines force and field, the creative and the receptive (the first 2 hexagrams of the I Ching) and also produces the four squares that create the field and rooms of the elixir of life. The four squares of the Tian are a beginning. The nine squares of the Lo Shu diagram with 9 halls or 9 palaces mark a more evolved version, which in turn is the basis of the 8 x 8 and 9 x 9 = 81 squares of the I Ching and ultimately the 9999 rooms of the Forbidden City.

The Lo Shu diagram has been the subject of many books and we shall merely touch on a few of its features. The 9 squares contain three rows of numbers: 492, 357, 816 representing the realms of heaven, earth and man respectively (figure 1a). The realm of man has the numbers 3 5 and 7. The 3 and 7 are San (3) Hun and the Qi (7) Po, i.e. the immortal and immortal parts of the soul. The central number, 5 relates to both Earth and to the planet Saturn. The entire square also represents the symbol Saturn. It is a magic square because any row read in any direction produces the number 15, which corresponds to Nitya 15 in Sanskrit relating to the full moon and corresponds to O which is also the 15th letter of the English alphabet. These nine squares, rooms, fields of the Lo Shu are important for our story because they spread via both the Arabic and the Hebrew traditions to the West (Figures 1b-d). Aside from their role in the Cabala and mystical traditions, the magic squares become a means of arranging basic letters of the alphabet and may well have played a role in its development. These 3 x 3 squares became the basis of further sets: 4 x 4 squares for Jupiter (figure 2), 5 x 5 squares for Mars etc.⁴³

Our detour into Chinese etymology becomes the more interesting when we return to Sanskrit roots. Ji is a word that means to conquer, subdue. Jiva means life. The male name Sanjiv (sanjeev) means life giving, life saving, long-lived. saMjIva is living together, making alive, vivifying, the act of reviving. Sanjivini Vidya is the knowledge of resurrecting the dead. Sangeevani is a palace built by Viswakarma for Brahma.⁴⁴ Mrita Sanjivani is the art of bringing persons back from the dead. It is also called Amrita, also known as the original Elixir of Immortality. Ultimately the quest for cultivation in the Indian and Chinese sense was much more than a healthy mind in a healthy body. It was a nurturing of inner life, breath, and spirit, which aimed to reverse the process of aging and death and promised immortality.

In this process three numbers play a special role: 3, 4 and 8. Sanskrit *tri*, Chinese *San* and the Trinity are 3. The room, and the field physical and spiritual are 4. The three of Bing (丙) combines with the eight of Xin (辛) produces water (坎), which is also Kan, one of the eight primal trigrams. Hereby, original creation, new life and the promise of eternal life are all interwoven. In this first solution, metaphysically speaking, what goes down (from the gods) must go (back) up. A second solution focused more specifically on the descent of the divine in the form of a holy spirit.

5) Descent of the Spirit

The Hindu tradition developed a series of metaphors to describe the descent of the divine seed from heaven to earth. For instance, in one version, the phallus of Siva was hurled to earth, broke into 12 pieces and became the 12 jyotirlingas (lingas of light).⁴⁵ In another version, Siva's seed was caught by Agni as a dove and then brought to earth.⁴⁶ The Holy Ghost as a dove had Hindu precedents. The god Agni was seen as 7 tongues of fire analogous to those that Christians associate with Pentecost. "The Holy Ghost was the Holy Breath which, in the Hindu traditions, moved on the face of the waters at creation, and imparted vitality into everything created."⁴⁷

In China, if some strands of Taoism focused narrowly on circulation of the breath and spirit within the body, other strands took a cosmic view and were concerned how heaven comes to earth, how the Tao of the universe descends to the individual. There are ten heavenly stems: 甲乙丙丁戊己庚辛壬癸. The third stem is Bing (丙) and is close to the symbol for Nei (丙) as in the word for inner alchemy, Nei Dan (丙丹). Visually, this is a descent of the spirit, or breath (qi), like the indwelling of the spirit of ksetra. The word for alchemy, Dan (丹) effectively shows a breath within one upper square. This same symbol recurs in Dan Tian (丹田). So the word for elixir field is itself "inspired" by the notion of a divine breath that descends, like an emanation, into a metaphorical field or room of a living body. We find the same symbol in Yadan (雅丹). Yadan is also spelt Yardang or Yardan. Yardangs are extraordinary rock formations literally carved by the (breath of) the wind. The most famous examples are in the Dunhuang Yardan National Geological Park, the same Dunhuang, which was one of the most important centres where Buddhists, Taoists, Confucians and Muslims used to meet. As we shall see presently (§ 8), Yardan is also the Mandaean word for an

emanation and becomes the word for the Jordan River and all spiritual rivers used in Baptism.⁴⁸

The Chinese Taoists had a particular fascination with water. Water (K'an) was the abyssal linked with the Thunder (Chen) of the first son. It was closely linked with the father, Ch'ien, which was the source of the Creative. The physical Yardans in the desert may well have turned attention to the role of a divine wind, which literally descends and blows things into shape. Such yardangs are also found in Iran in the Dasht-e Lut (the Desert of Emptiness). In any event, the Iranian and Arabic traditions, often far from water, focused attention on a divine wind (*Ruh* or *Ruha*, cf. Hebrew *Ruach*), linked with fire. Much later, in the Muslim tradition, this led to an approach called Baptism of the spirit.

5.1 Baptism of the Spirit

In Taoism, meditation was centred on controlling one's own breath and using this as a starting point to an inner journey. In the Muslim tradition, there is also meditation, sometimes called the Baptism of Allah, where the orientation is very different. In this case, the devout Muslim prays and meditates and then the Holy Spirit or Divine Wind descends upon the subject:

This meditation must be repeated at least twice daily for several weeks or months and, sooner or later, you will feel this Divine Wind. All Believers taking part in the Resurrection will feel this Divine Wind sooner or later as it is said that the Baptism with the Holy Spirit was reserved for Islam:

The admission by Luke that the baptism in the name of Jesus, too, was not carried out by the Holy Spirit is a sure proof against the Church which has arbitrarily and wantonly transformed it into a sacrament or a mystery. The Church's baptism was a perpetuation of John's baptism and nothing more; but the baptism with the Holy Spirit and with fire was reserved only for Islam.⁴⁹

This Divine Wind is also called Divine Wind of Qiyamah,⁵⁰ and is thus linked with the Yawm- Al-Qiyamah, the day of resurrection. In the context of our discussion, this term is all the more striking because the wind of Qiyamah⁵¹ is etymologically and conceptually linked with the wind or breath of qi as in Yangqi. Another name for Qiyamah is Divine Cool Breeze. In the Bon tradition, the notion of a Living Zephyr (White Buddha "Kun-nang Cha-ba") is linked with the mind and heart channels; heart), while a Living Air (Green Buddha "Ge-lha Gar-cug") is linked with an inner wind and lungs. Bon also has a Living Fire, Living Water and Living Earth, which recur among the Nazorean Essenes.⁵² Hence, the links between the Divine and breath are found in Hindu *prana*, in Tibetan Bon and Tantric *prana* exercises, in the Agni cult's efforts concerning *qi* in Yanqi, in the Chinese Taoist tradition, in Yardans of Dunhuang, in Middle-Asia and ultimately the Near East. This second solution thus links East and West. To understand the third solution, we need to make a short detour to consider the themes of gates, bridges, passages and crossings.

6) Gates, Bridges, Passages and Crossings

In the Indian system, the equinoxes and the solstices in the year were aligned with astronomy. The Milky Way was seen as the celestial river. The sun's passage across the Milky Way to the other side was associated with the passage from the heavens to earth and from this life to the next. One such passage was in Scorpio (late October – early November). Three things made this period especially dangerous in cosmological terms: 1) the crossing of Rahu (or *serpens caput*); 2) the crossing of Scorpio, and 3) the bifurcation of the Milky Way. First, the head of the serpent, Rahu, along with Ketu, the tail of the serpent were the lunar nodes that determined eclipses.⁵³ Second, Scorpio had in its tail a star called *mala*, which in Sanskrit means: original sin. It eventually became linked with the Latin *mala* (evil) and *malus domestica* (apple). Third, and of greater immediate interest to our story, the section of the sky where the sun crossed the Milky Way co-incided with a split or bifurcation of the Milky Way. All this helps us to understand why, in the Christian tradition, All Saints Day and All Souls Day appear at the end of October and beginning of November. In other cultures, this period was associated with the Demon Gate. Some of the earliest calendars appear to have made this the end of their year. A number of early cultures fixed the beginning of winter on November 1, 8, 11, 14, or 22.

The Winter Solstice marked more than a return of longer days. Indian astronomers noted that it coincided with a time when the Milky Way, which had become two streams returned to being one stream. In the old calendar this date was on 14 January and coincided with the sun's entry into Capricorn (Makara in Sanskrit) which led to a great feast called Makara Sakranti, and Khumba Mela, relating to the Vase of Immortality (Khumb) as in the vase of Aquarius. The return to spring simultaneously marked the return of life, and renewal of the waters of eternal life.

Parallel to the confluence of the two streams of Milky Way in the heavens was the confluence on earth of the Ganges, Yamuna (and the invisible Sarasvati) Rivers at Prayaga (today Allahabad). This was an annual feast. Once every 12 years, corresponding to a 12 year cycle of Jupiter (Sanskrit: Guru) there was a particularly large feast, indeed the largest feast on earth with approximately 70 million participants in our times. Some equated this event with the descent of the heavenly Ganges to earth. The cities of Haridwar, Ujjain and Nashik were also involved. At these feasts, believers bathed physically in the confluence of the earthly rivers to parallel the metaphysical passage at the heavenly confluence. This inspired a number of other correspondences (Table 2). For instance, the divergence was seen as a Forked Branch (Naksatra 16. Visakha) in the form of a letter Y and linked with words beginning with Y: e.g. the letter Y as in the river Yamuna, Yama (the god of the underworld), Yama (the first man), Yami the first woman. In the West also, the crossing of the Milky Way by the sun was paralleled on earth by symbolic acts linked with crossing. For instance, the date 8 November became associated with John the Baptist and in the 4th century with the Baptism of Christ.

Winter	Spring
Divergence	Confluence
Scorpio	Capricorn

8 November (1,14,22)	14 January (6 January, 1 January, 21 December)
Diwali	Makara Sakranti
Yamuna	Ganges
Tortoise	Crocodile
Fork	Straight
Y	V

Table 2. Some correspondences between Winter –Spring, Divergence -Convergence .

Similarly the date of the convergence, 14 January in the old calendar, was linked with the Baptism of Christ. In some traditions this date became 6 January which became the Feast of the 3 Kings, the Epiphany, the Theophany, the Baptism of Christ, the Marriage of Cana, the lesser Bacchanalia celebrating the first new (grape water into) wine and the feast of the Wells.

In India, the idea of convergence acquired special significance. A tirtha was originally a passage, a place where one could bathe and often a pilgrimage site. Gradually, a tirtha required being at the confluence of two or more rivers. This idea spread beyond India. In Nepal, Kathmandu was at the confluence of the Baghmata and the Vishnumati rivers. On the island of Java, Borobodur was at the confluence of the Progo and the Elo rivers. In China, the Pearl river was the confluence of a West, North and East River.

In India, this initial idea of two points of bifurcation and confluence expanded into a notion of four gates or 4 abodes (Char Dhams). It was “believed that Goddess Ganga descended upon the Earth in the form of a River to help the suffering humanity. It was split into four channels that include Alaknanda (in Badrinath), Mandakini (in Kedarnath), Bhagirathi (in Gangotri) and Yamuna (in Yamunotri).”⁵⁴

If one needed a guide or guru during life, one needed special help in guiding one across the heavenly Milky Way at the end of one’s physical life. Hence, there arose images of a Boatman,⁵⁵ Pilot,⁵⁶ Helmsman,⁵⁷ or a special God/Goddess of Mercy concerned with helping one to cross over: Avalokiteshvara, Tara (Chinese: Kuan Jin). In the West, this led to boatmen such as Cerberus and archangels such as Michael, Boatman of the heavenly Jordan. In Sanskrit, crossing became synonymous with passage from one life to the next, with transmigration, with both end and fulfillment: tirtha became one of more than fifty terms that included titIrSA, ta, tara, tAra, tAraNa, tAraka, saMkramaNa, and saMsAra. Meanwhile, the Cologne Sanskrit Dictionary lists 119 terms for passage, 18 terms for opposite side and 10 terms for opposite shore. For instance the term, pAra, means the “the further bank or shore or boundary, any bank or shore, the opposite side, the end or limit of anything, the utmost reach or fullest extent.”⁵⁸ The term pAra is linked with, pAramita, the Sanskrit word for perfection and perhaps not by coincidence recurs in the English, paradise.

This idea of crossing over a physical river in order to achieve a metaphysical crossing beyond made its way to the Middle East. It inspired the sect of the Peratae, which comes from the Hebrew *peran*: to cross over.⁵⁹ The word *rbe* ‘eber, meaning region beyond or across, opposite side is said to be the basis of the word, Hebrew. Meanwhile, the idea of crossing became particularly associated with the Jordan river (the Nehar Hayarden⁶⁰ or Yardana as in

Yadan above) through the Mandaeans (cf. § 8 below). By way of context, we need to look briefly at how the breath of life was linked with ideas of child and rejuvenation.

7) Breath, Jiva, Child and Rejuvenation

The Taoist tradition of inner alchemy brought another unexpected turn to these themes. The quest for immortality through the breath of life, and sacred sounds, began very practically by nourishing an inner embryo, a male version of immaculate conception, whereby an inner child also known as an holy embryo (*shengtai*) or immortal fetus was carefully prepared for “delivery.”⁶¹ Cultivation and culture now entailed a spiritual pregnancy, which sought a new childhood rather than a simple prolonging of adulthood.

In the Hindu tradition, these themes went back to their stories of creation where the breath of life was linked with sacred sounds (Vac, Sarasvati, cf. Logos in the West), and then extended to Time and Space. Certain sounds have particular significance. In some versions of the zodiac circle (rasi chakra) we find the sound *ha* linked with September (Kanya, Virgo) and the sound *ya* linked with March (Mesa, Pisces).⁶² There were other alignments. The summer months Cancer –Leo were linked with the sounds Ha – Ha, Hu - Hu, Hari – Hara. Meanwhile, the months November –December were linked with the sounds Hai, Haya, Shi, Shu and various combinations such as Sishu, Shi Shi, Shu Shu, and zi zu. ShiShi typically refers to a pair of lions or dogs that guard Buddhist temples and represent the beginning and the end.⁶³ All this may sound like infantile language and rightly so because *zizu* is one of the Sanskrit words for infant, child, a name of Skanda, the son of the sun (cf. Kumara), as well as the recently risen sun itself. It is also connected with the god, Agni, the sacred fire that destroys and is linked with new life.⁶⁴

If we explore the names of Brahmas sons we learn that there were seven mind-born sons. Four were exoteric: Kama, Sana, Sanat, Kumara or Sanat, Sananda, Sanaka, and Sanatana. Three were esoteric: Sana, Kapila, and Sanat-Sujata, to which were sometimes added: Dattatreya, Sankaracharya. Other accounts claim that the four mind-born sons of Lord Brahma were Atma, Buddhi, Manas, Kama-Rupa.⁶⁵ Still other sources contend that the Manas Putra (mind born sons) of Brahma were included the Kumars, Narada, Marichi⁶⁶ or that the 10 Prajapatis (creators) were all mind born sons.

On closer examination, we see that one of these mind-born sons, Sanaka is etymologically linked with the Roman philosopher Seneca, whose name also means old.⁶⁷ So there is a paradoxical way in which the new gods are also connected with the age-old gods, as is fitting if we recall that these are also gods of eternal youth. There is another paradox. Atma, Buddhi, Manas, Kama-Rupa constitutes a mini history of consciousness moving from an abstract soul (atma), to intelligence (*buddhi*), to mind in the sense of discriminative faculty (manas), to physical form and desire (kama-rupa). These terms are connected with the words for life and new life.⁶⁸ The Sanskrit manas is the Latin mens. Sanskrit *Sana* is a mind-born son and is healthy in Latin. In this context, *mens sana in corpora sana* becomes a polylingual and polyvalent saying. The Roman saying effectively combines Sanskrit terms with Taoist principles.

Meanwhile, the word Hai is also more complex than it seems. In Chinese, Hai is the word for pig. It is also the 10th terrestrial branch, which aligns in some calendars with the zodiac sign, Sagittarius. One of the Sanskrit term for Sagittarius is *haya*. This leads to the combination hai-haya, which is also the name of a tribe, the haihaya (or heheya), which leads us back to another name associated with both the Scythians and the Yuezhi active in the city of Agni.

These unexpected etymological tours and pilgrimages may seem fortuitous, until we recall that haya has a number of other important connotations. In the Mandaean religion, Hayya, Hiya, Hiia are terms for “Life and the Living Ones.” Haya is also a word for Life in Hebrew. Manda d’hiya is a word for Indwelling of Life. Haya or Hayyah leads to a series of variants.⁶⁹ Zi is a primal form of Siva also written Ziwa, just as Zri is a primal form of Sri. Ziwa again generates a series of combinations in India, Central Asia, and the Near East.⁷⁰ Very simply there are a series of parallels whereby original - reflection; original -shadow; original – breathing version are linked with a shift towards life. H and Y are more than two letters. H indicates two in parallel as twins, e.g. Gemini. Y indicates one becoming two individuals becoming separate from one another. Y is linked with Scorpio and the forking of the Milky Way. H and Y together lead to life and aspirate versions such as chayyah indicate the breath of life, spirit and Holy Spirit. There is a bigger picture wherein different languages are records of differentiation and evolution down to the level of individual morphemes.

Sanskrit	ka, ca	>	Kha, Cha
	Haya	>	Chayya, Chayyah
Chinese	Ken	>	Chen, Chi’en, Chien
	Qi, Jing	>	Ch’I, Ching
Arabic	Ruh	>	Ruha, Ruhayya
Hebrew	Haya	>	Chai

Table 3. A trend towards aspirated versions of words.

8) Immersion

This takes us to the third solution. Just to recall: a first solution sought the answer within (inner alchemy); a second hoped for help from above to below (descent of the Spirit). A third solution used images of gates, bridges, passages and crossings to explore how those living on earth below could be reunited with the source of life above. As we have already intimated this solution had its origins on the banks of the Ganges at Pralaya (Allahabad) and other centres where confluences of rivers led to tirthas, crossings and pilgrimage places. Zoroaster is said to have been baptized with water, fire, and "holy wind."⁷¹

In the first century before Christ, a Chaldaean, called Buddhasp introduced Sabism to the West, with a practice of triple immersion called baptism. Today we remember this as the Mandaean religion, linked with the word *manda*. This is also the name for their cult hut. “Priests explain, 'the word is Persian and means a dwelling'. The word occurs again in a compound from in the term mandilta (*mand-ilta*), the name of the curious triple betyl”, which

we encountered earlier.⁷² However, in Sanskrit, the word *manda* also means Saturn. Given our exploration of parallels between squares as fields, palaces, houses, rooms, of the spirit, the three stories of the 3 x 3 Saturn square could well correspond to the triple beytl of the Mandaeans. And the Yadan or yardan of the Chinese tradition, which is paralleled by the Yardans of the Mandaeans can hardly be a coincidence. Both entail the concept of emanations. Both are concerned with the breath or the spirit of the Divine. Both are concerned with passage.

7. 1 Baptism of Water

In a sense the third solution is rather an integration of the existing solutions rather than an entirely new approach. The notion of an inner solution remains, complemented with the idea of a Holy Spirit descending and just in case there is also a triple immersion in a physical river that symbolizes a heavenly river. It is as if one were taking out a triple insurance to prepare for one's passage to the beyond. The Taoists of the triple path and the triple healer would have approved. This again changed the meaning of cultivation and culture. Initially such terms were intended to distinguish persons "of a fixed address" from nomadic tribes who were usually wild. Now, the quest for cultivation and culture extended to the other side of the river and often to long pilgrimages to reach places where there were appropriate rivers or at least oases or wells.

The methods of the Mandaeans were taken up by "the competition". The Hebrew faith adapted the idea of Sabism in their notion of the Mikveh. The Christians were even more enthusiastic and made it the first of their seven sacraments. Saint John the Baptist known in the Russian Orthodox Church as John the Immerser and John the Forerunner was persuaded to baptize Christ. For the first three centuries after the life of Christ there was confusion and debate as to when Christ had been born, but no confusion as to a) the visit by three Magi from the East or b) the Baptism of Christ. Both were linked with January 6 (or January 14 in the Julian calendar). The Indian and Chinese fascination with octagonal forms continued. Accordingly many baptismal fonts were octagonal. More significantly, baptisteries, especially in Italy, became almost universally octagonal from the example in the Lateran, to San Giovanni in Florence, San Giovanni in Parma and elsewhere.

In Italy, San Giovanni evolved into one of the most complex of saints. In small, hilltop towns such as Montepulciano, the feast of San Giovanni Decollato is linked with the Bravio dell Botta, in the tradition of Dionysius and Bacchus. In Venice, the city of Marco Polo, with its links to China, we find something even more curious. In Venetian dialect, Saint John the Baptist, San Giovanni is called San Zan Degolà (cf. Appendix 4). To suggest that Marco Polo introduced Taoist principles of San Zan (the 3 Principles, the 3 Mountains) or that San Yuan (the 3 Epochs and the 3 Battles etc.) and San Juan, the Spanish form of San Giovanni are necessarily connected would obviously be absurd. But if we recall that the Chinese had words to describe the Romans in the second century before Christ, it is wise to remember that travel and boats were themes long before Rome was built. San Giovanni or San Juan was clearly neither an Hindu nor a Taoist. Even so, his methods using Baptism came from those Eastern traditions. And just as the Hindus, Chinese and later the Muslims were inspired by the

octagon as symbols of Vishnu, the divine and the immortal, so too were Christians “inspired” and immersed by the spirit of the forerunner, John the Baptist.

9) Inner and Outer Elixirs

If these three solutions were relatively simple in their essence, the ways in which they were communicated, and “marketed” were multiple and complex. On the one hand, they inspired the great religions of the world. Here the essential message became: use our method and you will attain salvation. These religions went hand in hand with the philosophy and science of the time to create a curious symbiosis. Many strands of the religious approaches inspired new learning and insight, while some strands competed with and occasionally blocked advances in learning.

Within the various religions there were different views as to how universally applicable these solutions were or could be. In Buddhism, for instance, one school believed that only a small group could be saved (Hinayana, Theravada). A second group insisted that everyone could theoretically be saved (Mahayana), while a third group promised that a quicker method was possible (Tantrism, Vajrayana), assuming that one had the help of a guru. These three groups tended to foster three images of Bodhisattvas: one king-like, a second shepherd-like and third, boatman-like respectively. In India, *jiva* was the word for living beings, but these were subdivided into four main classes of human beings: the bound ones (*baddha jivas*), the seekers after liberation (*mumukshu*), the liberated (*mukta*) and the ever-free (*nitya jivas*).⁷³ Democracy and equality did not always dominate on the road to salvation.

A second area lay in medicine. In the East, the ability to bring persons back from the dead was one of the characteristics of Dhanvantari, who is reported to have appeared at the time of creation and in some versions had access to the nectar of immortality. Some accounts record that he was so successful that there was a population problem in the afterworld, so the gods decided that he must die. It is striking that in the West similar stories surround Ophiucus and Aesculapius. In both East and West, descriptions of the elixir varied enormously. Some were of a liquid that could be imbibed: e.g. the Soma and the Homa. Others were of a pill, or pellet, metaphorical or literal, which could be swallowed, or combined inner with outer alchemy through quests for concoctions and a philosopher’s stone. This strand fostered not only medicine in general, but also pharmacy, botany, alchemy and chemistry.

A third area of impact lay in journeys physical and journeys of the imagination. In this tradition, the troublesome task of cultivation as laborious efforts towards self-perfection seemed to have an alternative. The good news was that there was a magical or miraculous cure. The bad news was that it existed in a place far away, surrounded by perilous dangers and accessible only to the particularly brave and noble of heart. Even so the very promise of this inspired stories of a grail, fountains of immortality and various elixirs internal and external, physical and metaphysical. Historically this led to the quests of knights and inspired a rich body of literature.

10) Conclusions

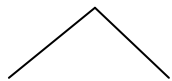
Our story began with links between cultivation and culture. In the West, these links are typically traced back to Theocritus on Kos in the 3rd century B.C. and associated with Arcadian idylls, bucolic scenes and pastorals especially in literature. Our paper has examined the roots of such links in the East, where a more complex picture emerges.

In India, for instance, the letter K and the stems kR, KRR, kRT, KRSNA, and KRSTa led to metaphors of seeding, sowing (sewing) and ploughing becoming intertwined with procreation, and with improving and perfecting, in both the physical and the moral realm, whereby the real battles became those with oneself. These battles were seen as fundamental to life itself. Hence, the soul was seen as a divine breath; life as an indwelling of the soul and a search for eternal life. Three solutions evolved: one sought the answer within (inner alchemy); a second hoped for help from above to below (descent of the Spirit), while a third used images of passage to reach the other side using immersion by baptism.

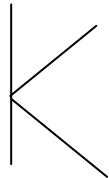
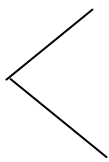
Our summary of these three solutions to immortality has very consciously been a briefest of outlines. We have focused on Hindu, Chinese, and Christian views, alluding to a spectrum of responses within each of these. Of interest to us here are three simple conclusions. First, imagery linking culture and cultivation are found in both East and West, and may belong to the universal themes. Second, the East explored the deeper consequences of this imagery. Third, although the West, and especially Europe gradually gained access to and adopted many of these Eastern insights, there is a striking lack of awareness of the continuities of streams of thought linking East and West. Cultivation is a theme of many fields, physical and metaphysical which deserve more thorough study. Even if we find neither Arcadia nor the elixir of life, the eternal quest is fully worthwhile.

Appendix 1. A, K and V

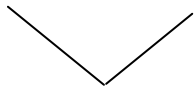
One of the sparks of Indian thought was the principle of fire: Agni. There were typically three kinds of flame: in the heavens, the intermediate air and on earth. A flame on earth had three phases, corresponding to three times of the day (morning, noon and night) and three stages of life: youth, adult and old age. Seen in geometrical terms A that leads to K is also the basis of a diamond shape which can be inscribed in a square and generate words such as KAIN (cf. Cain).



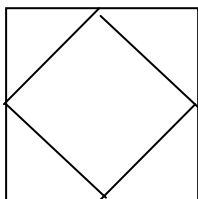
A Morning



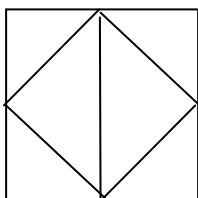
K Noon



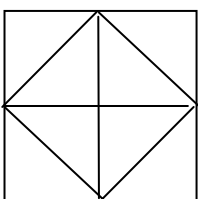
V Evening



K and K reversed or read as K and a sideways A



KAI

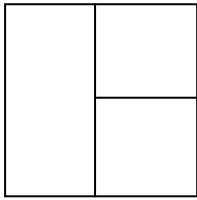


KAIN

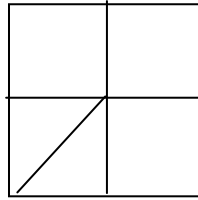
Appendix 2. B and Brahma

BRAHMA is a name of the Creator God in India. Seen geometrically Brahma is also an means of subdividing a square into an series of symmetrical parts. If we envision the letters as creating a darkening we arrive at the plan of the four yugas. Vowels A and H do not affect this.

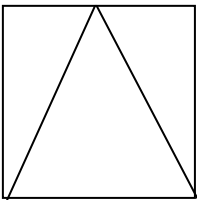
B



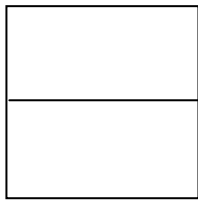
R



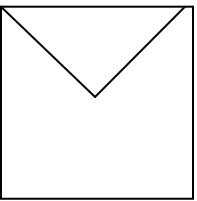
A



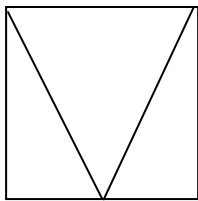
H



M

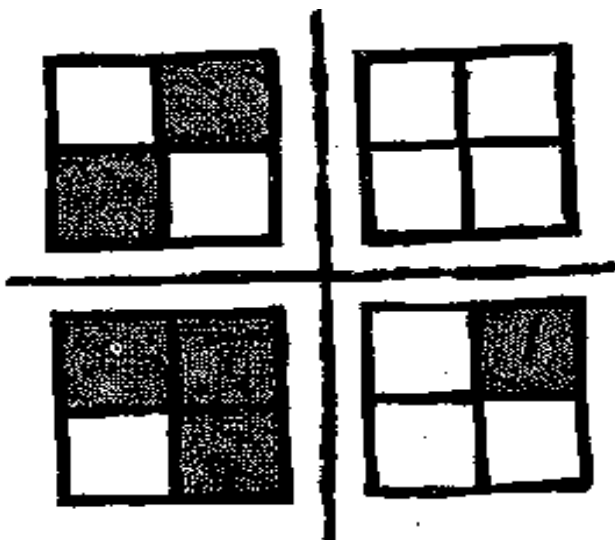


A



3. BR

1. Context



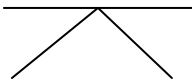
4. BRM

2. B

Appendix 2a. K and Kether

This geometrical approach to letters leads to unexpected effects when applied to the famous first word of the Hebrew Sephiroth: KETHER (Crown). It generates a geometrical Tree of Life that we associate with the Sephiroth.

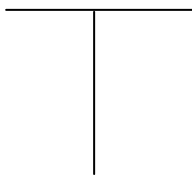
K



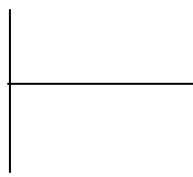
E



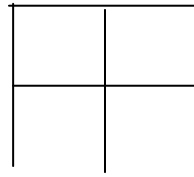
T



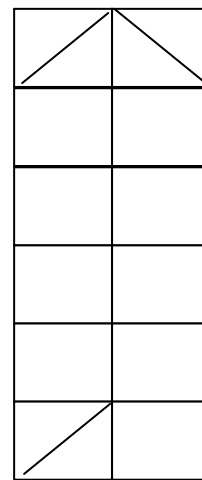
H



TH



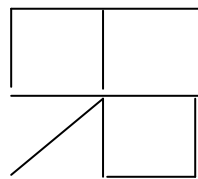
KETHER



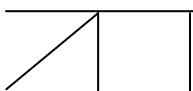
E



ER



R



Appendix 3. Bridge Letters Linking Heaven and Earth.

Our study of basic Chinese concepts revealed that a fascination with the number three: 3 principles, 3 mountains, 3 epochs, were closely connected with a concern to link the 3 worlds of heaven, man and earth. There is reason to believe that these concerns also played a role in the development of the Western alphabet. An original framework for the alphabet may well have been astronomy and the phases of the moon and sun. The moon reaches its first quarter on day 09: cf. Greek letter Theta. The moon becomes a full moon on days 15 and 16: cf. Greek, omicron and English O.⁷⁴

In Chinese, the symbol, Yi (乙) is the second heavenly stem and resembles a Z that connects heaven and earth. The sixth heavenly stem, Ji (己) echoes this basic shape. In the Lo Shu magic square if we connect the even numbers 2,4, 6, 8, we arrive at a reverse Z form. In the West, the sun ends its first week after 7 days. The Phoenician, Hebrew and Latin languages have a letter Zayin or z that connects heaven and earth. In English, Z becomes the end of the alphabet:

Language	Letter	Letter Number
Phoenician	Zayin	7
Hebrew	Zayin	7
Latin	z (G,I)	7
English	Z	26

The letters H and I are linked with this initial Z like shape. After 1 week the form becomes double. Hence why the H is sometimes a double box or a “fence”. Two Zayins make one fortnight (2 weeks). Two fortnights make four weeks or 1 month of 28 days. Two months of 28 days make 56 which is Typhon’s number. Four months of 28 days make 112 which is the perfect number of the Greeks. Thus the lunar calendar helps us to reconstruct Greek mythology as well as astronomy. These proportions can also be linked back to the lunar race (*Chandravamsa*) of the Indian tradition. Meanwhile, if we join the uneven numbers of the Lo Shu diagram, i.e. 1, 3, 5, 7, 9, we arrive at an Oblique N. In the West the sun ends its second week after 14 days. The 14th letter in Phoenician, Hebrew, Latin and English is Nun or N:

Phoenician	Nun	14
Hebrew	Nun	14
Latin	N	13
English	N	14

The end of the 3rd week is at 21 days. The corresponding letter 21 is:

Phoenician	Sin	21
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Hebrew	Shin	21
Latin	X (was last)	21
English	U	21

Appendix 4. Key terms linking Essence, Breath and Life in Sanskrit and Chinese.

Chinese Term	Meanings
Ji	Earth (6 th Heavenly Stem)
Jing	Essence
I Jing (I Ching, I King)	Chinese Book of Changes
San	3, Mountain
San Cai	3 Powers: Tao of Heaven, Tao of Humans, Tao of Earth
San Dantian	3 Forces (Jing, Qi, and Shen) linked with 3 Rooms
San Fu	3 Felicitates
San Guan	3 Officials (Happiness, Remission of Sins, Avert Evil)
San Jiao	Triple Healer, Triple Burner, 3 Religious Teachings
San Jie	3 Realms
San Juan	Saint John the Baptist
San Kiao	3 Teachings (Confucianism, Taoism, Buddhism)
San Qi	Sun Wonder, Moon Wonder, Star Wonder
San Qing	3 Pure Palaces Realm
San Shu Kan	3 Elements of Practice (Technique, Heart, Body)
San Soo	3 Martial Arts
San Ta Shih	3 Great Beings
San Ti Shi	Trinity Posture
San Yi	3 Pure Ones
San Yuan	3 Principles, 3 Enclosures
San Yuan Yu Ji	3 Curves Gathered Together
San Zan	3 Mountains
Sanskrit Term	Meaning
Ji	Conquer, Subdue
Jiva	Life
Mrita Sanjivani	Knowledge of Resurrecting the Dead
Sanjiv (Sanjeev)	Life Giving
Sanjivini	Nectar of Immortality
saMjIvana	Making Alive, Animating
Sangeevani	Palace built by Viswakarma for Brahma
Sanjivini Vidya	Knowledge of Resurrecting the Dead
San Zan Degola	San Giovanni

Notes

¹ The Cologne Sanskrit Dictionary (<http://webapps.uni-koeln.de/tamil/>) lists 17 other terms including Bharata, dAsa, yavana, zabara.

² Mahanirvana Tantra: <http://groups.msn.com/SpiritualLibrary/mahanirvanatantra.msnw>

³ Throughout this paper we rely on the invaluable resource of the Cologne Sanskrit dictionary for etymologies.

⁴ kRR is closely related to gRR, which means to drink, announce and to know. In Sanskrit the letters K and G are connected.

⁵ In astronomy, the month of October –November is when the Pleiades are closest to the moon (Chandra).

⁶ Tantric Symbols: http://buddhism.kalachakranet.org/tantra_symbols.html

⁷ Tulasi vivaha: <http://www.sanskrit.org/www/Hindu%20Primer/tulasi.html>

⁸ The Cologne Dictionary lists 318 words connected with the substring kRSNA. A small sample includes: kRSNa, kRSNabhUmijA, kRSNAcala, kRSNadanta, kRSNadvaipAyaana, kRSNagarbha, kRSNAjina, kRSNAkSa, kRSNasAra.

⁹ Cf. utkRSTabhUma, a good soil; phAlakRSTa, tilled with the plough and kRSTopta, sown on cultivated ground. Related terms have further meanings: e.g. prakRSTa, drawn forth, protracted, long (in space and time), superior, distinguished, eminent, or utkRSTa, taking a high position, excellent, eminent; superior, best (ifc. e.g. jJAnotkRSTa) mfn. eminent in knowledge.

¹⁰ Cologne Dictionary as in note 1.

¹¹ Genesis 1:26: (<http://www.icr.org/bible/Genesis/1:26-28/>):

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

¹² Isaiah 44 (Cited in Nebuchanezzar: http://www.etpv.org/bills_page/nebuch.html):

1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

¹³ Koran: <http://www2.hawaii.edu/~kjolly/151f03/1021koran.html>

Say, O God, to whom belongeth dominion, Thou givest dominion to whom Thou wilt, and from whom Thou wilt Thou takest it away; Thou exaltest whom Thou wilt, and whom Thou wilt Thou humblest. In Thy hand is good. Verily Thou art all-powerful. Thou causest the night to pass into the day, and Thou causest the day to pass into night; and Thou bringest forth the living from the dead, and Thou bringest forth the

dead from the living; and Thou givest sustenance to whom Thou wilt without measure.
[3:26-27]

¹⁴ Kurukshetra: <http://www.indiasite.com/haryana/kurukshetra/>

¹⁵ Some have claimed that the Mahabharat war began very precisely on 22 November, 3067 B.C.: <http://www.advaita-vedanta.org/archives/advaita-1/2002-October/004174.html>. Others claim that the battle occurred in 3102 B.C.

<http://aryanspeaks.blogspot.com/2007/04/mahabharta-only-epic-or-real-story.html>

¹⁶ Hindu temple: <http://www.shivavishnutemple.org/templhal/shivalinga.htm>;

Orientations: <http://www.orientations.com.hk/hmnov06.htm>

¹⁷ The Code: <http://manasataramgini.wordpress.com/2007/05/30/the-code-of-the-ashtakshari-vidya/>:

The key secret of the aShTAKSharI lies in the sampuTikaraNa with the two ShaDAkSharI-s that result in the emanation of the two basic maNDala-s of kArttikeya: the vajra-maNDala and the ghana-maNDala. When the aShTAKSharI is combined with the ShaDAkSharI (namaH kumArAya) then it results in the expansion of the planar ShaTkoNa yantra defined by the ShaDAkSharI' syllables occupying the vertices of the yantra into the 3D octahedral vajra-maNDala. Now the 6 syllables of the ShaDAkSharI occupy the 6 vertices of the octahedron, while the 8 syllables of the aShTAKSharI occupy the 8 faces of the maNDala.

¹⁸ Manda: <http://www.farvardyn.com/mandaeen2.php>. Another name for this triple betyl is mandilta, a compound of manda which means dwelling in Persian and is the basis of the name of the Mandaean religion.

¹⁹ In Chinese, the ox is connected with the second trigram, Kun, the Receptive, which is the symbol of earth. The ox is also the second of the twelve terrestrial branches.

²⁰ The Magical Ritual of Regnum Sanctum: <http://www.northvegr.org/lore/sanctum/009.php>

²¹ In some versions he is ox-boy or a cow-boy. Variants of this theme become the famous love story between the Ox Herd and the Weaving Princess as the two stars Altair and Vega separated by the Milky Way and reunited annually on the 7th day of the 7th month.

²² Cologne Sanskrit Dictionary as in note 1.

²³ Katha Upanishad: <http://en.wikipedia.org/wiki/Vishnu>

²⁴ Cf. sAdhu as a straight, unerring, virtuous, noble and holy sage.

²⁵ Also called the Sakas, Shakkas, Sogdians, zakyas, Yakuts and the haihaya.

²⁶ Historically, there were close connections between Kashi in India (now Benares or Varinasi) and Yanqi (also sometimes called Kashi) in China. This was via Kandahar in Afghanistan. See: Agni Tara: <http://www.tattooheaven.com/AgniTara2.html>. Yanqi is not far from modern Urumqi: <http://www.muztagh.com/images/map/map-of-xinjiang-large.jpg>. Other names for Kashi (which means where the supreme lights shines) include. Yanqi, Kardashar, Yuezhi (a name also associated with Kashgar).

For another account: Turks and Ughyurs:

<http://www.meshrep.com/wforum/viewtopic.php?p=37150>. Sanskrit has the words cina and maha-cina to describe China as a country. The Kurus or the Kauravas, (one of the 5 original Aryan races) came from the North, "probably a country beyond the most northern range of the Himalaya." According to the Cologne Sanskrit Dictionary (under kuru), this was "considered by some to be the ancient home of the Aryan race." This would suggest China. Other accounts trace the earliest roots of India to north of the Arctic Circle where there was

complete darkness six months of the year from the Autumnal Equinox to the Spring Equinox. Cf. Deepavalli: <http://www.dailynews.lk/2007/11/08/fea09.asp>

An Indian account speaks of Buddhism arriving in China a few centuries after Sakyamuni: Chinese Buddhism: http://www.hinduwebsite.com/buddhism/chinese_buddhism.asp).

Western accounts typically suggest that Buddhism came to China between the 1st and the 6th centuries A.D.

1st c. A.D.: Buddhism: <http://english.cri.cn/1702/2005-2-4/125@203836.htm>

6th c. A.D.: Buddhism: <http://www.index-china.com/index-english/Buddha%20and%20Buddhism.htm>.

Meanwhile, Chinese Taoist sources speak of Buddhism as beginning around 3100 B.C. with a lineage of 64 Patriarchs divided into three main periods: a Green period with 18 patriarchs in China, followed by a Red period linked with the historical Buddha Sakyamuni in India and finally a White period in China. See: The Golden Thread: <http://ezinearticles.com/?Life---The-Golden-Thread&id=83193>.

²⁷ Agni: http://whatreallyworks.co.uk/start/AyurvedicZone.asp?article_ID=

²⁸ The Sanskrit name is Agnidesa. It is not unlikely that this is a source of the Agnivamsa or Fire Race.

²⁹ Agni Tara: <http://www.tattooheaven.com/AgniTara2.html>

³⁰ Nei Tan: http://www.kheper.net/topics/Taoism/Nei_Tan.htm

³¹ *Cultivating Stillness*, ed. Eva Wong, Shambala Press, 1992.

³² The Text Sources: http://www.literati-tradition.com/qi_gong_text_sources.html

³³ Taijiquan: <http://www.taoist.org/content/standard.asp?name=TaoistLineage>

³⁴ Golden Flower: <http://www.rexresearch.com/goldflwr/goldflwr.htm>:

The face is described as a square foot house.

³⁵

³⁶ See Monkey in Japan: <http://www.onmarkproductions.com/html/monkey-koushin-p3.html>

³⁷ Michael Carr, "Mind-Monkey Metaphors in Chinese and Japanese Dictionaries,"

International Journal of Lexicography, Oxford, 1993 6(3):149-180:

<http://ijl.oxfordjournals.org/cgi/content/abstract/6/3/149>

³⁸ San Jiao was also used to refer to the three main schools of Chinese religion: Taoism, Confucianism and Buddhism.

³⁹ Alchemical Taoism: http://www.kheper.net/topics/Taoism/lower_Tan_Tien.htm

In Taoist Internal Alchemy the lower *Tan Tien* or "Elixir Field" is known as the Cauldren, because it is the place where the practitioner "gathers, blends, and cooks" his or her sexual, vital, and spiritual energies: the first stage in the generation of an immortal spirit being. This is perhaps equivalent to the Western Alchemical "Philosopher's Stone" or "Elixir of Youth". It may or may not be associated with the central or inner Manipura chakra, and in Tibetan Buddhism this centre is called the Wheel of Emanation.

⁴⁰ Cf. Coire Sois, Coire Ermai, Coire Goirath:

<http://www.seanet.com/~inislglas/cop1.html>;

<http://www.summerlands.com/crossroads/libr...0Cauldrons.html>

<http://www.thetaobums.com/Working-with-the-Three-Cauldrons-t5168.html>

⁴¹ Origin of Tian: <http://www.yutopian.com/names/05/5tian57.html>

⁴² Ho Tu: http://en.wikipedia.org/wiki/Lo_Shu_Square

⁴³ Mark Swaney, On Magic Squares:

http://www.ismaili.net/mirrors/Ikhwan_08/magic_squares.html

Cf. Luo Shu: http://www.wavewrights.com/pub/eh_oracle/site/feng_shui/luo_shu.html

⁴⁴ It has 4 entrances. One on the south side is for the wicked and has four pits. Three other entrances are for the good

⁴⁵ Shiva Linga: <http://www.santosha.com/index.asp?PageAction=Custom&ID=42>

⁴⁶ Kartikkeya: <http://www.pantheon.org/articles/k/karttikeya.html>

⁴⁷ The Idea of the Holy Ghost: http://www.sol.com.au/kor/22_01.htm

⁴⁸ The Noble Quran: . www.pdf-koran.com/koran.pdf

⁴⁹ Baptism of Allah: http://www.al-qiyamah.org/baptism_of_allah.htm

⁵⁰ Winds Of Qiyamah Are Blowing!: [http://www.al-qiyamah.org/winds_of_qiyamah_\(fatir\).htm](http://www.al-qiyamah.org/winds_of_qiyamah_(fatir).htm)

⁵¹ The second part of the name Qiyamah clearly reflects the Sanskrit Yama who is also with Judgment Day.

⁵² Nazorean Essenes:

http://essenes.net/index.php?option=com_content&task=view&id=161&Itemid=750

Living Zephyr (White Buddha "Kun-nang Cha-ba" - mind and heart channels; heart)

Living Air (Green Buddha "Ge-lha Gar-cug" - inner wind; lungs)

Living Fire (Red Buddha "Che-drang Ngo-med"- body heat; liver)

Living Water (Blue Buddha "Ga-wa Don-drup" - blood flow; kidneys)

Living Earth (Yellow Buddha "Sal-wa Rang-jung" - body flesh; spleen)

⁵³ Although the Zodiac sign Scorpio is a whole month, the time for the sun's passage across Scorpio is nine days, whence the 9 Days of Durga, 9 days of searching for Persephone and 9 day Novenas of the Blessed Virgin.

⁵⁴ Char Dham: <http://www.allindiatravelinfo.com/char-dham.html>

⁵⁵ E.g. niyAma, niyAmaka, potavAhaka.

⁵⁶ E.g. bhavAbdhi, nAvika, niryAma, sakarNaka.

⁵⁷ E.g. karNadhAra, nAvika, tAraka.

⁵⁸ cf. pAraga, pAragata, pAramita

⁵⁹ Gnosticism: <http://www.ourladyswarriors.org/dissent/defgnost.htm> :

They are called Peretae (peran) because they have "crossed over" out of Egypt, through the Red Sea of generation. They are the true Hebrews, in fact (the word comes from the Hebrew meaning "to cross over"). The Peratae were founded by Euphrates and Celbes (Acembes?) and Ademes. This Euphrates, whose name is perhaps connected with the name Peratae itself, is said to be the founder of the Ophites mentioned by Celsus about A.D. 175.

⁶⁰ Cf. Ever Hayarden: the Land beyond the Jordan.

⁶¹ The Roots of Inner Alchemy: http://scbs.stanford.edu/calendar/2002-03/inner_alchemy_abstracts.html

⁶² Zodiac and Letters of Alphabet: http://sarbani.com/mantra/mantra_rashi_chakra.htm

⁶³ Shishi: <http://en.wikipedia.org/wiki/Shishi>

Shishi (Chinese: 石獅子 or 石狮子; pinyin: shíshīzi; 'stone lion'), also called Lion of Fo, Lion of Buddha, or Dog of Fo, is, in Chinese art, a stylized figure of a snarling lion. Its original significance was as a guardian presence in a Buddhist temple. Shishi are often created in pairs, with the male playing with a ball and the female with a cub....

In each pairing, one dog's mouth is sculpted in an open manner and the other's jaws are closed. The 'A' that appears to be spoken from one Shishi's mouth, and the 'M' voiced

through the other's tightly closed mouth are said by Iwai to represent the ancient Indian belief that the universe began with the first sound and will conclude with the other.

⁶⁴ Agni: <http://www.experiencefestival.com/a/Agni/id/48906>

This fire was called Agni, meaning the inner guide (agra-ni). Agni is the Divine child, seed or embryo (kumara, putra, sunu, sishu, garbha, napat), the spiritual consciousness that enters into creation and builds it up from within. Agni contains the essence, the source and the matrix of who we are and all that we can become. All the forces of nature are the mothers of this Divine child that nothing can limit or overcome. Agni is the mystery of our birth and death and the doorway to the infinite and the eternal.

⁶⁵ Three Modes: <http://www.teosofia.com/Mumbai/7308consciousness.html>

⁶⁶ Theosophical Society: <http://www.aryabhata.com/astrology%20book/astrologyM.htm>

⁶⁷ Cologne Sanskrit Dictionary:

sanaka mfn. former , old , ancient ({At} ind. `` from of old "") RV. ; m. N. of a Rishi (one of the four mind-born sons of Brahma , described as one of the counsellors or companions of Vishnu and as inhabiting the Janar-loka ; the other three are Sana , Sanatkumara , and sa-nandana ; some reckon seven of these mind-born sons) MBh. Hariv. BhP. (cf. RTL. 422) ; of an inspired legislator W. [Cf. Lat. {Seneca} ; Goth. {sineigs}.]

⁶⁸ For another alignment, cf. the correspondences between orifices of the head and basic human functions as described in Blavatsky's Secret Doctrine:

1. Buddhi	Right Eye	2. Manas	Left Eye
Lower Manas	Right Ear	4. Kama Rupa	Left Ear
Life Principle	Right Nostril	Life Vehicle	Left Nostril
Organ of Creative Logos	Mouth	Paradigm of 10 th creative orifice	

See: Secret Doctrine: <http://www.theosophical.ca/SecDoctrine3C.htm>;

http://www.tonh.net/theosofie/hpb_cw_online/articles/v12/y1890_053.htm

⁶⁹ E.g. Hayya, Hayya Rba, Hayyah, Hayye, Hayye Kadmaya, Hayye, Hayye Kadmaye, Hayye Ptahil, Hayye Rabba, Hayye T'lithaye, Hayye Tinyane

⁷⁰ E.g. Frash-Ziwa, Ham-Ziwa, Hamgai-Ziwa, Hibil Ziwa, Hibul-Ziwa, Iavar-Xivo, Iukabar Zivo, Male Light, Melki Ziwa, Noorah, Olam d-Dakia Qadmonia (Worlds of Primordial Purity), Piriawis-Ziwa, Ptahil, Radiance, Radiant Light, Sam-Ziwa, Sam-Ziwa-Dakia, Si, Sipa, Xivo, Yang, Yawar-Ziwa, Yeshu-Ziwa, Yisho Ziwa(h), Yosho ziwa(h), Yukabar-Ziwa, Za, Zi, Zio, Ziwa - Noorah, Ziwa - Zawa, Ziwane, zi va, ziva, ziwa - laksmi

⁷¹ Zoroaster: <http://www.tektonics.org/copycat/zoroaster.html>

⁷² Manda: <http://www.farvardyn.com/mandaeen2.php>

⁷³ Conversation about householder life on Dasahara day in Dakshineswar

<http://www.kathamrita.org/kathamrita2/k2sec08.htm>

⁷⁴ For a fuller discussion see the author's database at <http://sumscorp.com/kavai/newmethods/> under Bridge Letters.