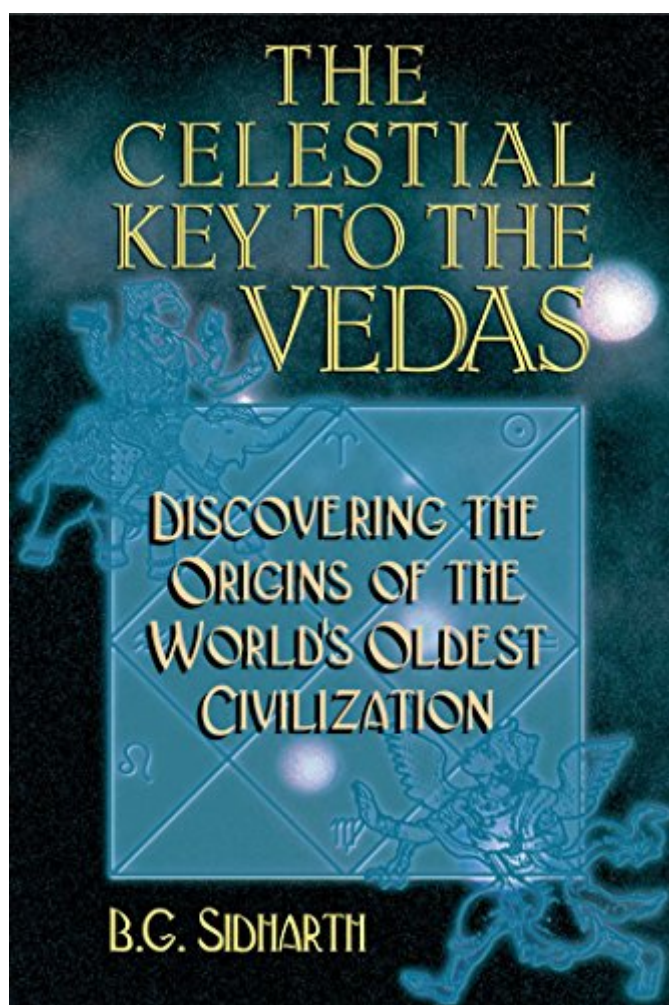


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The Celestial Key To The Vedas: Discovering The Origins Of The World's Oldest Civilization



Synopsis

A leading astronomer proves that India had a thriving civilization capable of sophisticated astronomy long before Greece, Egypt, or any other world culture. Provides conclusive evidence that the Rig Veda is 12,000 years old. Establishes actual dates and places for many of the events in the Hindu epics. For more than a century scholars have debated the antiquity of the Vedas and their related literature, the Brahmanas and Puranas. Relying upon a host of assumptions from linguistic theory, anthropology, and archaeology, they have agreed upon 1500 b.c. as the earliest possible date for the Rig Veda, itself the oldest extant example of Indo-European literature. But in this groundbreaking book, astronomer B. G. Sidharth proves conclusively that the earliest portions of the Rig Veda can be dated as far back as 10,000 b.c. By deciphering the astronomical events and alignments contained in mythical and symbolic form in these ancient texts, Sidharth calls into question many if not all of the assumptions governing Indo-European prehistory. He explores such subjects as the astronomical significance of many Hindu deities and myths, the system of lunar asterisms used to mark time, the identity of the Asvins, and the sophisticated calendar of the ancients that harmonized solar and lunar cycles. Sidharth provides incontrovertible evidence that such "advanced" astronomical concepts as precession, heliocentrism, and the eclipse cycle are encoded in these ancient texts, passages of which make perfect sense only if these astronomical keys are known. Based on internal evidence in the Mahabharata and Ramayana, he also becomes the first to establish likely dates--and even places--for the events described in these famous epics. The Celestial Key to the Vedas is sure to astonish anyone concerned with astronomy, India, or the roots of civilization.

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Customer Reviews

This is Siddharth's best book and a MUST READ for the Calendarists among us. If you feel compelled to learn about the Celestial Calendar, you are a special person indeed. Siddharth pushes the timeline back for the Hindu Zodiac to around 10,000 BC, using copious quotes, factoids datum and other metrics. This is not a New Age-y book. It is all facts and it leaves you wondering... who was tracking the Great Year aka Mahayuga and why?

This is excellent! I have just gotten through the first few chapters and it's Brilliant. Yes History has been written by those who have dealt with limited information, but as that information is disproved, expanded upon, etc. Historians will need to reconsider what has been accepted as historical truths. Mankind is growing and learning and discovering new information every day.

The author advances the thesis that the ancient Indian Sanskrit writings, known as the Vedas, are largely allegories which correspond to astronomical phenomena. Of particular interest is the observation that the Rig Veda refers to a mythical era that corresponds to the date of 7300 B.C. This date is shown to "refer to an epoch when the vernal equinox was in Tishya or Pushya" (p.65)--where Tishya and Pushya are Indian lunar asterisms (i.e. constellations). The author's conjecture that the Rig Veda had its origins in a civilization dating back to the 8th millennium B.C. would seem to agree with the discovery of an Anatolian civilization belonging to the same era (p.7). Interestingly, an Anatolian sculpture dating from that era would seem to be that of the clean-shaven head of a Vedic priest, complete with its characteristic pigtail (pp.8,160). The author provides many examples of what might be interpreted as astronomical phenomena in the Vedas, with over 70 examples provided for the Rig Veda alone. Each example is easy to find online, as the author cites book, chapter, and usually verse for every case. For an alternate interpretation of some of these

verses the reader may care to seek them out in Penguin Classics "The Rig Veda"--an anthology compiled and translated by Wendy Doniger O'Flaherty. Verses in the Rig Veda treated by O'Flaherty that are also addressed by Sidharth include 1.164.39 (p.80), 1.165.46 (p.80), 1.32 (p.142), 7.86 (p.212), 10.85 (p.267), and 10.117 (p.68). Please note that the page numbers here correspond to O'Flaherty's book. In addition to the Rig Veda, Sidharth also includes examples from the Mahabharata, Brahamana, Samhita, and Purana.

Good info, well ordered and easy to use for research.

It presents a lot of data but its not backed up with good referencing. His translations you have to take with a grain of salt.

I'm not an astronomer and can't validate Sidharth's assumptions but if taken that his assumptions are, in fact, true, then Sidharth continues to provide lucid examples of astronomical examples in the Rig Veda. Sidharth, also refers to archaeological examples of the spread of Vedic culture to countries like Turkey, and Iran. Sidharth gives very clear cut examples of the dates that astronomical occurrences in the Rig Veda mention. Though the date of 10,000 B.C. (or prior) for the Rig Veda may seem preposterous to many scholars, it is a date that is being seriously considered as an accurate date by many scholars, including Western scholars. In my opinion, this book is worth reading for anyone interested in ancient history, astronomy, and archaeology.

The originality of the sciences and philosophy of the Indians is fiercely denied by all mainstream Western academics. They have made it a point to browbeat the Indians and force upon them the Greek origins of Indian science. These academics provide no clear reasons for the reverse path of transfer or descent from a common ancestor not applying. In this direction Siddharth takes the right step of defending and furthering the Indian view point. He rightly points to many important developments being present in Indian astronomy. However, beyond this he weakens his case by exaggeration in the opposite direction. Unreasonably early dates for the Rig veda and Ramayana are amidst these key faults. He also wrongly identifies the Ashvins as being Planets Mercury and Venus. However, he does have one good point- the mahAbhArata cannot be earlier than 1500 BC. By this he thankfully rejects the ridiculous claims for an earlier date that is championed by Rajaram without any basis.

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