

# The Nagas, the seven-headed serpent, and migration to different parts of the world

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## Contents

1. Introduction .....	4
2. What was the “Ghana empire”? .....	6
2.1 The legend of Bida the snake, according to Levitzion.....	7
2.2 The legend of Biida the seven-headed serpent, according to diawara.org .....	9
The death of the Serpent of Wagadou .....	10
The end of the Soninké empire.....	11
2.3 The legend of Bida the seven-headed serpent, according to mfsumareh.weebly.com .....	12
2.4 Comparing accounts of the legend .....	13
3. The seven-headed snake in Lemuria/Mu.....	18
3.1 The number seven and seventy-seven in Akan religious and secular life .....	20
Occurrences of number seven in <i>Religion and Art in Ashanti</i> .....	21
Occurrences of number seventy-seven in <i>Religion and Art in Ashanti</i> .....	21
Occurrences of number seven in <i>Ashanti</i> .....	21
Occurrences of number seven in <i>Ashanti Law and Constitution</i> .....	22
Occurrences of number seventy-seven in <i>Ashanti Law and Constitution</i> .....	22
Occurrences of number seven in <i>Divine Kingship in Ghana and Ancient Egypt</i> .....	22
Occurrences of number seven in <i>At the Court of an African King</i> .....	23
3.2 Narayana the seven-headed intellect, and the supreme creator .....	23
3.3 The seven-headed serpent in Cambodia .....	32
3.4 The seven-headed serpent in India.....	35
3.5 The seven-headed serpent in the Yucatan .....	36
3.6 The seven-headed snake in Canaan and Mesopotamia .....	37
3.7 The six-headed serpent in Greece and Rome .....	39
4. Influence of the Nagas on ancient and modern spirituality .....	40
4.1 Yoga, the Yoga Sutras of Patanjali, the Nagas, and Tantra .....	40
4.2 Daoism, the Nagas, and Tantra .....	46
4.3 Buddhism, the Nagas, Nagarjuna, and Tantra .....	48
4.4 Nagualism, the Nagas and the Naguals/Naquals .....	54
5. Reflections.....	55

## 1. Introduction

It is said that often a single strand, a puzzle that seems not to fit in, can be the catalyst for unraveling an incredible truth previously unknown. For me, this has been the case with the story of the seven-headed serpent or snake (I use these two words interchangeably in this paper) that was spoken of in legends associated with the Ghana empire. In this paper, I shall discuss the legend of this seven-headed snake among the people of the Ghana empire. I shall discuss it in relation to the appearance of seven-headed snakes in the legends of other people in other parts of the world, in connection with a lost continent that has been called Lemuria or Mu, and also in connection with a group of people known as Nagas, who were early proponents of a spiritual practice called tantra. I shall share with the reader a hypothesis which to me is incredible and which, if they are true, will shed light on a facet of history that has not been well-known until now.

In effect, it appears to be little known that the Nagas, a people who originated in a now-sunken continent known as Lemuria, and who travelled progressively west, from Lemuria to Cambodian, Thailand and neighbouring areas, to India, and to Nubia eventually ended up in West Africa! There was a Naga settlement in what is today Senegal and the Gambia, and we can tell this through the legend of the seven-headed serpent that is so well-known and so well integrated into the history of the Ghana empire.

Wherever the Naga people went, they had with them their symbol, the seven-headed snake. The seven heads were actually representative of cosmic and esoteric principles, not seven literal heads. We don't commonly find seven-headed creatures in the natural world. The Nagas had great spiritual knowledge and were among the early proponents of yoga and tantra, a spiritual practice that can lead to enlightenment and liberation. Once the Nagas lost Lemuria as their base after this continent sank, they continued as a "mystery school" that had different names such as Naacals, Naquals, and Nahuatl. Because of their knowledge of esoteric principles, such as the occult power and significance of the number 7, the Nagas influenced the histories and the spiritual philosophies of cultures in Asia in particular, but also of Africa.

In Africa, the Nagas are said to have made their way to Nubia and Egypt. Before Nubia fell to Christian and subsequently to Islamic influences, I argue that the Nagas had by then established themselves further West, in the area that later became known as the Ghana empire. These Naga people in turn influenced the peoples who resulted from this first great empire within West Africa, the Ghana Empire. Today, there are clues and hints of Naga culture and influence among several West African people, not only the Soninke people that are known to have founded the Ghana empire, but others as well, including (but not limited to) the Akan.

This is the story I shall unravel in this paper. Why is it not commonly known that Nagas existed in West Africa and that they deeply influenced the peoples and cultures that have resulted in this area, starting with the Soninke people who formed the Ghana empire? I do not know. I searched to find if others had previously made links, such as a connection between the seven-headed serpent called Bida in the Ghana empire with the Nagas and Lemuria, and I did not find any prior works. Perhaps I did not look hard enough, but to my knowledge, this is the first time this story is

being put together in this way. The legend of the seven-headed serpent has been known in West Africa for hundreds of years, but like a lonely island, this story has existed in an ocean by itself, without connections being made to it, in order to put it within a wider context and explanation.

That is, until now. This paper attempts to “fill that gap” by building a case with accounts and facts that bridges this legend with known accounts and facts that reveal this hitherto unknown but deeply significant connection between the peoples of West Africa, the Nagas, Lemuria and the cultures it spawned. The connection ascertains that the Lemurian legacy lives in Africa as well, which this paper attempts to demonstrate.

It is well known that the Atlantean legacy also lives in Africa. We know this from accounts by the Amazigh (i.e., Berber) people and their legends. We also know this from accounts such as Plato’s account of the demise of Atlantis, which he received from Solon, another Greek personality, who learned it from priests at Sais in Egypt/Kemet. Plato wrote these accounts in his works the *Critias* and the *Timaeus*. We also have the account of Atlantean people migrating to Egypt, that was given in the *Emerald Tablets of Thoth the Atlantean*. So, Africa has been a custodian of the Atlantean legacy, through the Amazigh, Kemetic and Phoenician peoples who settled along its Northern borders.

Africa *also* is a custodian of the Lemurian legacy. This second fact is known among African indigenous secret orders, otherwise known as secret societies. For example, the late Zulu high shaman Credo Mutwa wrote in his book *Indaba, My Children*, that Africans came from a continent that once existed in the Pacific Ocean. It is however not well-known outside of the secret orders of Africa, first that there were Africans who have traditional histories of migration from Asia and the Pacific region to Africa, and also that among the cultures from Asia and the Pacific region that made it to Africa and that influenced some West African cultures are those that have been known as the Nagas.

The story I shall be telling in this paper traces the movement of the cult of the seven-headed snake that is a hallmark of the people known as the Nagas from the Pacific region to Asia and to other parts of the planet, eventually to Africa and particularly to West Africa. The continent known as Lemuria once existed in the Pacific Ocean in ancient times and has long since submerged, leaving only scattered islands stretching from Hawaii to Japan.

So, this brief introduction attempts to outline what this paper is about and what you can expect before you dive into the details. I should also point out that this paper is primarily aimed at open-minded and curious individuals who are intrepid thought explorers unafraid to think outside the box in order to consider new possibilities. Some of the topics I choose to write about break new ground. I write this paper in the same spirit with which I wrote my first book *The Akan, Other Africans & the Sirius Star System*, where I was convinced that there was a story that needed to be told but which I found little information that told the story in a way that did justice to it. I am attempting to achieve a similar feat with this paper.



## 2. What was the “Ghana empire”?

To begin our story of the seven-headed snake and its significance, let us start with what is today known as the “Ghana Empire”. What has come to be known as the “Ghana empire” was in fact known then and now amongst the people of the area as the empire of “Wagado”. At the very least, it was and still is known as “Wagado” by the Soninke people of the region. The Soninke are an ancient people of the Mande that are today found in Senegal, Southern Mauritania and the Gambia. If you are quick to catch things, you may notice that “Wagado” and “Wakanda” are quite similar, aren’t they? Hmm, is there a connection there? Especially as I read online accounts that the director of the movie *Black Panther*, Ryan Coogler, as well as Michael B. Jordan, a main character in the movie who plays the role of the main antagonist, were both thinking about making a new movie about Mansa Musa and the Mali Empire back in 2018? Just a thought. What I am trying to allude to here is that Ryan Coogler probably knew about the empire of Wagado, and probably based Wakanda on Wagado. This is speculation on my part.

In any case, “waga” or “wago” was the name the indigenous people gave to the founders of what became known as “Wagado”. The “waga” themselves were people who chose to follow Maghan Diabé, who was said to be their first ruler. According to Delafosse (1913), in an account replete with magic and the mystical, the python that later became known as the seven-headed snake Bida of Wagado met Maghan Diabé at a tree and at this place, a magical drum was found which, when beaten, caused people on horses to come from four different directions. After a magical ordeal, where leaders from the four groups (who each wanted to be overall leader) put a hand in the inner portion of the magical drum. With the exception of Maghan Diabé, the drum did not stick to the arm of any of the other contenders. Through this ordeal, the four groups of people recognized Maghan Diabé as their leader. After Maghan Diabé won the magical ordeal, thus becoming leader, he had to make a deal with the snake that had presumably assisted him. The story goes that at first the (seven-headed) snake wanted Maghan Diabé to supply many women each year as a gift, but after negotiations, the snake settled for getting a gift of the most beautiful pure woman from one of the four groups that supported Maghan Diabé.

So, this is a very short version of how the Waga Soninke people got their first leader. This leader was called the Ghana/Kha-na. Ghana was his title, not the name of the empire, and the title has been said to mean “warrior king”. It was the seven-headed snake that gave “the Ghana/Kha-na”, the warrior king, his mandate to rule. Later on, Islamic writers who wrote about the Waga people and their empire called them the Ghana empire, and so that became part of the academic literature in modern times.

In order to get a better picture of the legend of the seven-headed snake as it relates to the Soninke people, I shall examine four versions of the legend that I currently have access to. The first is a version provided in Delafosse (1913), the second is a version from Professor Levtzion, the third is a version that appeared on diawara.org and the fourth is a version that appeared on mfsumareh.weebly.com.

I am examining different versions of this legend because I think the legend is an important part of what I am arguing in this paper, which is that the seven-headed snake story is actually an indication of a Naga presence in the West African region. As we shall also see later on, the seven-headed snake story is one theme I shall follow from culture to culture, leading us from Lemuria

all the way back to Africa. So, it is important to delve into different versions of the African account of this story in sufficient detail before examining other accounts and versions of the seven-headed snake story from other parts of the world. The four versions I shall discuss in this paper also have similarities and some differences, so from these we can learn different things about the legend. Of the four versions just mentioned, I shall reproduce three of the accounts in this paper. I shall not fully reproduce the account found in Delafosse (1913) because it is fairly long. Rather, I shall quote from it on occasion. The interested reader is invited to seek out and read the Delafosse (1913) account if they so choose.

I should also point out that there are other published versions of the seven-headed snake of Wagado story I wish I had access to. In his book (see next section), Professor Levtzion points out among others the French author Charles Monteil who published in 1953 the title *La légende du Ouagadou et l'origine des Soninke*. In his publication, Monteil cited 5 different versions of the legend, according to Prof. Levtzion, including Monteil's own account, the sixth, which Monteil received from a griot. I am particularly interested in the Monteil account because Monteil apparently worked with (or rather under) Delafosse at one stage while they were both in the country now known as Cote d'Ivoire. Both were anthropologists and ethnologists for French colonial territories in West Africa. At the time of writing this article, I have been unable to get hold of Monteil's publication. I shall now start with Professor Levtzion's version, and then proceed to the other two French versions.

## 2.1 The legend of Bida the snake, according to Levtzion

Let us now learn more about the "Wago" people, and the legend of Wagado and Bida the snake, as written by the late Israeli professor Nehemia Levtzion in his book *Ancient Ghana and Mali*. I must thank the late professor for a detailed account and detailed sources in his book. Professor Levtzion lived and worked in Ghana (the current nation or political entity) during a period of his academic career. I quote from his book because it gives us one formally published source of the legend of Wagado.

Having said that, I think Professor Levtzion's version is in my view a "watered down" version, safe for consumption by academics, because it does not mention that the snake had seven heads, only that it was a snake. To his credit, some other authors before him (c.f. Meillassoux, 1963) also do that in their published accounts, however after conducting some painstaking research, I have discovered that Levtzion's version appears to be a summary of the account given by Delafosse (1913), itself based on an unpublished Arabic manuscript by Mamadi Aïssa. In his book, Levtzion appears not to have explicitly attributed his version of the legend to Delafosse, although reading Delafosse's account, it is clear that it is a much more detailed version of Levtzion's. Perhaps both accounts have the same source, however I suspect that Levtzion simply paraphrased and summarized Delafosse's version from Mamadi Aïssa, which he included in his book.

For those who know Rattray and his work on the Ashanti/Asante and other people in what is today Ghana, we can think of Delafosse as a "French Rattray", that is, an ethnologist for French territories in West Africa at the time. While Levtzion takes out almost all of the magic and the supernatural components of this story in the account he published in his book, Delafosse (1913) leaves them in, and Delafosse (1913) also includes the part of the legend that talks about the serpent having seven heads.

Understandably, if you are a certain kind of academic, like Levtzion appeared to be, you may frown upon mention of a snake with seven heads, because snakes with seven heads are not readily found in nature. It is only when researching more widely, for instance by reading sources by authors such as James Churchward, that one learns that in Lemuria, the snake that was referred to as the seven-headed snake was really just a regular snake like a cobra. According to Churchward (1933), the Lemurian people called the cobra "naga". The seven heads are symbolic, and representative of the number 7, which is a highly significant number in many ways in the occult sciences (e.g., seven cosmic planes of existence, seven "chakras" of the human energy body etc.), and which I shall speak a bit about on, in section 3.

In spite of this, I think Professor Levtzion's version of the legend is a helpful one because it outlines some elements of importance for the discussion that I intend to dwell on by comparing different versions of the legend. If you want a fuller, more extensive and perhaps more authentic account, I can vouch for Delafosse (1913), since I have personally read that one. I would also like to read Monteil (1953) at some future point. So, without further ado, here is Professor Levtzion's account of the story in his book:

*"The story runs thus. Dinga came from the Orient and stayed in Jenne for some time. He then moved to Dyara-ba (Dia) in Massina, where he married. One of his wife's sons was the ancestor of the Soninke in Diafunu (in the Sahel near the Kolimbine river), another son, Fade al-Hajj Suware, was the founder of Diakha-sur-Bafing, which developed as the centre of the Diakhanke.*

*From Dia, Dinga moved to Kingui, and reached a place south-west of Nioro, which had been dominated by goblins [i.e., the dwarves, or the "little people", nature spirit entities commonly spoken of in West Africa; my emphasis]. There followed a magicians' duel from which Dinga emerged victorious and married the three daughters of the goblin. Dinga's sons from these wives were the ancestors of many Soninke clans; among them was the Sisse clan, the royal clan of Wagadu.*

*Before his death Dinga wanted to bequeath his power to his elder son Khine. But (as in the story of Jacob and Esau) a younger son, Dyabe, outwitted Khine and obtained his father's blessing and power. Following Dinga's death, Dyabe had to flee from his brother's rage. He found refuge in the bush, when one day a mysterious drum (tabala) fell down from a tree before his feet. At the sound of the drum four troops of cavalry came out from the four corners of the bush. The four commanders recognized Dyabe as their superior, they became his lieutenants, and later - after the foundation of the kingdom - they became chiefs (fado) of the four provinces.*

*Dyabe, at the head of his new army, set out to establish a kingdom. He was directed to Kumbi, between Goumbou and Nema. The place was guarded by Bida, a black snake, who gave Dyabe permission to settle there on condition that he would be given the most beautiful young virgin every year. In return, Bida promised abundant rain and gold.*

*The new kingdom of Wagadu, with its capital at Kumbi, prospered under the rule of Dyabe Sisse and his descendants, who were given the title manga (or magha). The kingdom was divided into four provinces, each headed by one of the four commanders (fado). The descendants of Dinga and the four fado are recognized as the aristocratic clans of the Soninke, or the wago. The wago, who gave their name to Wagadu, are clearly associated with the history of that ancient kingdom of the Soninke.*

*Once a year, representatives of the four provinces of Wagadu assembled at Kumbi to celebrate the sacrifice of the virgin to Bida. This ceremony ensured the continuation of rain and gold, and may also have promoted cohesion of the kingdom. Some versions of the tale say that each year another province in its turn had to offer the virgin for Bida.*



*During the reign of the seventh king of Wagadu, when the virgin was brought forth to Bida's cave her brave suitor killed the snake. The dying snake pronounced a dreadful curse, which caused the desiccation of the land and the cessation of the gold. The head of the slaughtered snake fell down in Bure - in the country of the Malinke - which then became the land of gold. Deprived of rain and gold, Wagadu was ruined, its Soninke people dispersed and their country turned to desert." (Levit Zion, 1973, pp. 16 – 18).*

## 2.2 The legend of Biida the seven-headed serpent, according to diawara.org

This version of the legend that I am sharing is translated from the article *La Légende du Serpent*, which can be found in a link the reference section below. I resorted to Google translate services in the version I post below, with additions where necessary to help the text make sense. It is an account that does not begin with the events of Dinga but begins with offerings to the serpent Biida and also with the demise of this serpent. In the online version, there are sections that have the number "¾" denoting parts of the text. In the translation below, I have taken out those parts that have this number, and replaced the number with quotation marks:

*"The beginning of the end began with Maadou [aka Maadi, my emphasis] son of Djaméré Soukhouna. Indeed Wagadou had 99 villages and one of these had the well in which resided the Totem Serpent of Wagadou: the Biida.*

*According to legend, the Biida brought abundance to the empire and rained gold nuggets there. And as a reward, a young girl was given to it.*

*Each year after the harvest, the notables of Wagadou tell the griots to scour the empire in search of the most beautiful, the most graceful and the cleanest girl in order to offer her to Biida. When we speak of cleanliness, we do not speak of the [cleanliness] of the body. In Soninkara a proper person is a person who is the son [or daughter] of his [or her] father [i.e., of "good birth", or not born out of wedlock; my emphasis].*

*This is how one year fate chose Siya Yatabéré and this is also the year she was to get married. She was the most beautiful girl in the empire and she was clean. But she was also Maadi's fiancée. Maadi, an orphan was an only child and had a really strong character and he never said two words. This is the main character of a Wagué. [In other accounts, Maadi is described as a person who always kept his word, in that he never had to repeat something twice because he always did it the first time he said it, hence "never said two words"; my emphasis].*

*Siya lived a few villages from Maadi. Her father had a servant who called out to Siya when the news broke:*

*"Isn't this the year you have to get married?"*

*"Yes", replied Siya*

*"You are promised to Maadi and we want to give to Biida", asked the Servant.*

*"This is my fate and Maadi will recover from it," Siya replied.*

*"I don't know what will happen but I will update Maadi on the situation", said the Servant.*

*The next day very early, the Servant took the road to the village of Maadi. When the sun reached the zenith, the Servant reached his goal. After the customary courtesies he said:*

*"Maadi?"*

*"Yes", replied the latter.*

*What is the nature of the friendship between man and ape, asked the Servant?*

*"If the man throws his staff at the baobab tree and it stays nestled in the branches, the monkey returns it to him," Maadi replied.*

*"What if the monkey doesn't return it", asked the Servant?*

*"Then the friendship will be broken," Maadi replied.*

*"I come to warn you that the notables of Wagadou have decided to give your fiancée as an offering to Biida," the Servant revealed to him.*

*"When will the ceremony take place?", asked Maadi*

*"As usual, it will be on the seventh day of the seventh month after the last rain", said the Servant.*

*"Thank you, go back and tell Siya that fate is sealed but she won't end up in Wagadou's well."*

*A few days later, Maadi [secured] his horse and got ready to go out. His mother Djaméré Sokhoua asked him where he was going [Was he adopted? It said earlier he was an orphan. My emphasis]. He told her he was coming for a walk. He rode towards the village of Siya Yatabéré. When he reached his destination, he stopped in front of the wall and asked to be called his fiancée. When she arrived he asked her:*

*"I have heard that the notables of Wagadou have appointed you as an offering to Biida."*

*"Yes", replied Siya.*

*"I don't know what will happen to the empire, but my fiancée won't end up in the Wagadou well", Maadi said.*

*"Please don't do this because people will think I'm not pure. Each person has their detractors. And if you kill the Serpent, Wagadou won't get any more rain", begged Siya.*

*"Farewell, I am going back to my village", said Maadi.*

### **The death of the Serpent of Wagadou**

*[After he arrived] at his village, he went to his blacksmith friend [Bomou] and asked him [what] was the nature of the friendship between man and monkey. The blacksmith replied that if the man throws his staff at the baobab tree and it gets lost in the foliage, then the monkey returns it to him. And if the monkey doesn't return it, then the friendship will be broken.*

*The reason for my visit, Maadi said, is that I have a sword and I want you to devote yourself to sharpening it. I hire your services for a week. Your food and that of your family are my responsibility.*

*All week long, the blacksmith [devoted] himself to sharpening Maadi's sword. At the end of the week, Maadi [came] to see his blacksmith's results. He was satisfied with his work and thanked him.*

*The night before the fateful night, Maadi [told] his mother that he doesn't know what will happen, but the Serpent will not eat his bride. If that should happen, he will eat us both or I will kill the Biida of Wagadou.*

*"Before I leave, I want to know if I am my father's son."*

*"Maadi", his mother replied, "if I have known a man other than your father, then go and never come back."*

*"Amiin", said Maadi.*

*He [secured] his mount, and set off in the direction of Wagadou's well. That day, [the people of Wagadou] braided Siya and adorned [her] with a gold hairstyle. [She] was nursed and the griots [sang her] praise and that of the Yatébéré. When the night had come, the procession took the direction of the sacred wood where the [well] is. When [they] got to the well, Siya was made to sit on the golden stool. Before returning home, the griots said:*

*"Siya we will go home and we will know tomorrow if you are clean or not. As you know, if you are, we won't find you sitting here. But if you're not clean, the Serpent won't want you."*

*"Griots of Wagadou", said Siya, "I don't know what the night will hold for me and Biida but know that I am clean."*

*"Yatabéré", said the griots, "we are going back."*

*Siya sat for hours that seemed like an eternity, then suddenly she felt a presence and turned around. When she [saw] Maadi standing next to her, their tears flowed. She [told] him:*

*"You really intend to destroy the empire. Because if you kill the Serpent, Wagadou will no longer receive rain."*

*"Siya", replied Maadi, "our fate is [already] sealed."*

*He walked away and took refuge on the other side of the well and waited for the fateful moment. Then came the moment when no drop stirs in the canaries. This is the time when the spirits come out, this is the time of the reverse order, this is also the time when the Serpent takes possession of his offering due to the pact he made with Dingha and his children. Each year, Wagadou gives him a pure young girl and in return, he will rain nuggets of gold.*

*The Serpent of Wagadou had seven heads. The first was silver, the second was gold, the third was fire, the fourth was black, the fifth was white, the sixth was red, and the seventh was normal.*

*The Serpent always takes out the seventh head first to determine whether its prey is pure or not. When this is pure, he brings out the seven heads successively in the reverse order. But if the daughter offered to him is not pure, he just pulls out the seventh head and will not touch the offering.*

*Knowing all this, Maadi stood ready. When the Serpent took out the seventh head, Maadi cut it off. The Serpent comes out with a red head and Maadi beheaded it. Maadi reserved the same fate for the other heads up to the golden head. When the Serpent took out the last head, that is to say the silver head, the night was lit as in broad daylight. Maadi raised his arm and before hitting the Serpent, the Serpent let out a cry that was heard throughout the empire. He said: "I swear by the Lord of the Seven-Headed Being, for seven years and seven bad years, for seven months and seven bad months, and for seven days and seven bad days, Wagadou will not receive a drop of rain. and all the more so with gold nuggets." Maadi the stubborn chopped off that last head. The serpent's body fell into the well and Maadi said to Siya:*

*"Here is my left shoe, the scabbard of my sword, my ring and "dannan koufoune" (cap). If the next day you are asked for an explanation, show them this evidence and they scour the Empire in search of the culprit."*

## The end of the Soninké empire

*Maadi returned to his village and he related to his mother what had happened and she said to him:*

*"You are my only child and it is because of your fiancée that you [are planning to kill] the Biida. But the notables of Wagadou will not let this act go unpunished. I swear on the mind of your late father that I will come between you and Wagadou."*

*As soon as the sun rose and nature was bathed in a reddish color, the notables asked the griots to go and inquire about the news of the well. As soon as they saw Siya sitting on her golden stool, they headed back to the village. The notables asked them why they did not take the stool. They said the stool is still busy. Those who did not carry Siya in their hearts showed their joy by saying that the Serpent proved them right: Siya is not pure. The notables went with the griots to question Siya. And with awe, they saw the seven severed heads of Biida, they asked Siya what happened during the night. In response, she showed them the shoe, sword scabbard, cap, and ring.*

*The sacred drum was sounded, and the notables of the ninety-nine villages gathered hastily. We must find the perpetrator of this act and give him the fate he deserves. We toured the empire and we systematically asked everyone to come and try the evidence. When they sent a messenger to look for Maadi, his mother said to him: "I am accompanying you, my son."*

*Maadi put his sword in the scabbard, and the latter married it like a glove. He put his foot on the shoe and it was about his size. He put the cap on his head and the ring on his finger. All the objects fit him wonderfully and he declared that it was he who killed the Serpent of Wagadou.*

*People rushed to capture him, but his mother Djaméré Soukhouna intervened and asked [to say a] word. She said:*

*"I thought there were men in Wagadou but I hardly see any. You are afraid of the Serpent's prediction before you die. But one thing is certain, my son will not be killed because of a snake. I hardly see any men. You will know for sure that my loincloth is better than all your pants put together. During these seven bad years, and these seven bad months and these seven bad days, Wagadou's needs are my responsibility. In return, my son will have his life saved and will be able to marry Siya." [Presumably, Maadi's mother exchanged her life for his own].*

*Dead silence swept through the assembly and the notables kept their heads down and declared that the deal stood. This is how Djaméré Soukhouna carried Wagadou at arm's length for seven years. At the end of the Serpent's curse, Djaméré Soukhouna died and the notables of Wagadou met for the last time. They \*said, "Djaméré Soukhouna kept [her] word and the agreement has come to an end. Therefore, fate will come true. Once fertile Wagadou has become arid and it hardly rains any more. The trees have stunted and the earth barren. Dingha's children are forced to leave this now inhospitable place. May each family go towards its destiny."*

### 2.3 The legend of Bida the seven-headed serpent, according to mfsunmareh.weebly.com

The account I am about to share below is shorter than the other two. Here it is:

*"For the Soninke people, the decline of their empire was due to the legend of Wagadu, and the rupture of the pact between the empire and the black snake. This happened after the nobles chose Siya Yatabare as the annual sacrifice.*

*She was the most beautiful and "cleanest" virgin girl in that year, but she was also engaged to be married. Her fiancé, Maadi, was the son of Djamere Soukhounou whose unique quality was that he always did what he promised. When Maadi was told him what would happen, that his fiancée would be given to "Bida" - the black snake of Wagadu, he promised Siya that she would not die in the well of Wagadu.*

*Siya tried to convince him that it is her destiny, that he should let her to be the gift to the snake in order to save the Empire, but Maadi refused. Within days, he asked his friend, the blacksmith of his village named Bomou, to sharpen his saber.*

*When the day came, Maadi set on his way in the direction of the well of Wagadu. Siya Yatabare was well dressed and her hairstyle was in plaited with gold. The praise-singer [i.e., griot; my emphasis] encouraged her, as did her family. When they left, she saw Maadi and they both fell in tears. Siya told him that if he killed the snake, Wagadu would not have any more rain and the empire would be destroyed forever. Maadi refused, saying their destinies are ratified. He left her and hid himself nearby to wait for the snake.*

*The snake of Wagadu had seven heads. When the snake took out his first head, Maadi cut it. He did the same to all the others. When the snake took out his last head, the one in silver, the night became clear like the day. The snake said, "I swear by the lord of seven head, during seven years and seven bad years, and during seven months and seven bad months, during seven days and seven bad days, Wagadu will not receive any rain and any piece of gold".*

*Maadi did not mind, and cut the last head. The snake died. Maadi gave to Siya his shoes, the sheath of his saber, his ring, his "danan koufoune" cap. He told her that, if tomorrow they ask you some clarifications, give them those things. Maadi went to his village and told all the details to his mother. She said "you are my only son and it is because of your fiancée that you killed the "Bida", however, the nobles of Wagadu will try to punish you. I swear in the memory of your father that I will do everything to protect you from Wagadu."*

*When the sun came up, the nobles asked the praise-singer [i.e., griot; my emphasis] to go check the well of Wagadu. When they saw Siya, and the heads of the snake in the well, they asked her what happened. As an answer, she gave them the shoes and all the things that Maadi gave her. The nobles of the 99 villages called everybody to come and try to wear the articles of clothing. When Maadi wore the shoes, the bonnet and the ring, everything fit. People knew that he killed the snake.*

*They were going to take him when his mother intervened and said: "I thought there were men in Wagadu, but I do not see any. You are afraid of the prediction of the snake even before you die. But there is something sure, nobody will kill my son because of a snake. I do not see any men here. You will know that my loincloth is better than all your trousers accumulated here. During those seven bad years and seven bad months and seven bad days, the needs of wagadu would be in my charge as an exchange of my son's life and his marriage with Siya Yatabare."*

*With shame, the notables of Wagadu concluded the agreement. After Djamere Shoukhouna died, the nobles of Wagadu met and decided that she did what she promised and the agreement was at end and the destiny of the nation would be accomplished. Wagadu went from fertile to dry, and there was no more rain. The children of Dingha, the Soninke, were forced to leave that place which became inhospitable. Thus every family went to his destiny that is the decline of the Ghana Empire - the end of the Soninke Empire."*

## 2.4 Comparing accounts of the legend

Remember that we are trying to explore the story of a seven-headed snake that appears in the legends of the Soninke people of Wagadu. There are similarities as well as some differences in the versions we have already examined in sections 2.1 to 2.3. Let us first begin with the similarities, which will help consolidate the story.

One similarity that cuts across all 4 versions of the story is mention a snake and an offering made to the snake. The offering is a woman. In all 4 versions, the snake is killed, and as it dies, it pronounces a dreadful curse. In terms of similarities, it would also appear that Levitzion's version

seems to be a summarized or much shorter version of the one that appears in Delafosse (1913). Similarly, the version of the story that appears in 2.3 above from [mfsumareh.weebly.com](http://mfsumareh.weebly.com) appears to be a summarized version of the one that we read in 2.2 from [diawara.org](http://diawara.org).

Now, let us examine some differences. In the case of the online versions and in Delafosse (1913), the woman's name is given as Siya Yatabaré, and the man, her lover's name as Mamadi. In fact, Delafosse (1913) even goes as far as giving the man's full name, as Màmadi Séfé-Dokhoté. Apart from Levitzion (1953), the other 3 versions also mention that the snake had 7 heads. For the benefit of the reader who does not read or understand French or who might not manage to find a copy of Delafosse (1913), I shall provide an English translation of the section this publication pertaining to the seven-headed snake:

*"Màmadi then made arrangements to kill the python treacherously, and he sharpened his sword without anyone knowing. Everyone had gone to Koumbi; when they arrived there, they prepared to deliver Siya to the python for the feast day and they brought her to the opening of the well in which the serpent was standing. Now it was the python's habit, when a young girl was brought to it, to stick its head out three times as a game and then to seize the young girl quickly and to descend with her to the bottom of the well. As the python, having thus stuck out its head twice, pulled it out a third time and prepared to seize Siya, Màmadi drew his sword and cut off the python's head; but the python kept coming out one head after another and Màmadi was cutting them off (1), until we had reached the number of seven heads."* (Delafosse, 1913, p. 17).

Another difference is that with the exception of Levitzion (1953), the other 3 versions describe the curse as consisting of 7 bad days, 7 bad months, and 7 bad years. There are versions of this 7-7-7 curse in these 3 versions. Clearly, 7 is an important number, as not only does the serpent have 7 heads, it also pronounces a curse that has 7's all over it. We shall delve into the significance of 7 shortly.

One important difference between the formally published versions (Delafosse, 1913; Levitzion, 1953) and the informally published online versions ([diawara.org](http://diawara.org); [mfsumareh.weebly.com](http://mfsumareh.weebly.com)) is the point at which the story of the legend starts. With the former, there is a backstory that includes Dinga, the historical forefather of the Soninke people, and events that led to the formation of Wagadu and the pact with Bida. In the two formally published versions, it is only later that the part about Mamadi and Siya comes in. With the latter, that is, the informally published versions that appear on the two online websites, the story begins with Mamadi and Siya. This difference is important because it is in the details of Dinga and "the people of the snake" that we can glean important clues to the origin of Soninke people and their connection with the Nagas and ultimately with Lemuria.

Specifically, Levitzion (1953) hints at the notion that Dyabe Cisse, the founder of Wagadu, interacted with people of foreign origin associated with the seven-headed snake who were instrumental in forming Wagadu. These people of foreign origin are those in the story who came from the four corners once the magic drum was played and who became the chiefs of the four provinces (see section 2.1). Levitzion also states that Bida, the snake, had been in the area that became the Ghana empire before Dinga's son Dyabe Cisse formed his kingdom. Below is an excerpt from Levitzion's account in 2.1 above:

*"Dyabe, at the head of his new army, set out to establish a kingdom. He was directed to Kumbi, between Goumbou and Nema. The place was guarded by Bida, a black snake, who gave Dyabe permission to settle*



*there on condition that he would be given the most beautiful young virgin every year. In return, Bida promised abundant rain and gold."*

Where the legend says "the place was guarded by Bida, a black snake, who gave Dyabe permission to settle there", we can think instead that "the place was guarded by the Nagas, a black people of the snake brotherhood, who gave Dyabe permission to settle there".

Earlier, we also learn that Dinga, Dyabe's father, came from the Orient. Where Levitzion (1953) is scant on details, we can fill in the gaps when referencing the longer version Delafosse (1913) provides, which, as I noted earlier, is I believe a more detailed version of the same account. From these two accounts, it seems to be the case that Dinga and his people arrived from the Orient (i.e., the East), via Djenne, to Dia, this place that is so important to many West African people (Meyerowitz, 1972). Dinga is described as descendant of Solomon, and in fact, Delafosse (1913) gives his genealogy, which I shall quote:

*"It is said that a man named Dinga, son of Khiridion Tamaganké, son of Yougou Doumbessé, son of Job, son of Solomon, son of David (salvation be upon him), arrived from the East with his companions; he had with him three hundred magicians, and the chief of these magicians was Karabara Diadiané, the ancestor of the Soudoro clan. They continued their journey until they reached a village named Djenné and were there stopped by the inhabitants of this village." (Delafosse, 1913, p. 6).*

I think there are some important and interesting points that should be noted from this quote just given. First, Dinga's genealogy leads him back to the Jewish king David, but more interestingly (in my opinion) to Solomon. Why is that? It is because first of all, we learn from esoteric sources that Solomon was a great magician. Manly P. Hall (1928) writes that "Fully convinced that their Scriptures sanctioned it, numerous mediæval Qabbalists devoted their lives to the practice of ceremonial magic. The transcendentalism of the Qabbalists is founded upon the ancient and magical formula of King Solomon, who has long been considered by the Jews as the prince of ceremonial magicians." (n.p.). This is important because Dinga his supposed descendant, seems to be steeped in magic, having 300 magicians, and was himself a magician. One would imagine that Dinga and his group were practitioners of Solomonian magic. Secondly, we are told that Solomon had hundreds of concubines (Hall, 1928). From Dinga's genealogy, it could well be that one of Solomon's wives or concubines was the mother of Job, Dinga's ancestor. If that is the case, then out of the hundreds of wives and concubines, it could be that Job's mother or Job's wife was a Cushite/Kushite woman. This led to Dinga having both Jewish and Kushite ancestry. We know that Solomon did not only have Jewish wives and concubines, because the Queen of Sheba was for instance not Jewish.

At any rate, the Kushites inhabited the region around today's Sudan, Egypt and Ethiopia. This region, then known as Kush (later as Nubia), has been inhabited for at least 10,000 years, according to archeological evidence (Ross, 2013). It is also asserted that those known as the Nagas migrated from India to Nubia, about 15,000 years ago (Churchward, 1931). Churchward's source consists of ancient Naga records held by Naga sages in India whom he met while in the country. Others (c.f. Houston, 1926) have stated that Dravidian people from Southern India migrated into Africa and the Middle East and were an important influence on the Kushites.

Long story short, the Nagas, having lived among the Nubians, one faction may well have eventually migrated to West Africa, in the region known as Dia, and neighbouring areas. Much later on, again from Nubia or neighbouring areas, Dinga, whose genealogy seems to have had

both a Jewish and a Kushite background, also migrated to Dia, and neighbouring areas. One of Dinga's sons, Diabe Cisse, got in league with, and support from, the Nagas who had arrived in West Africa earlier. They struck a pact and formed an alliance. At some future point, the alliance fell apart because the pact was broken.

Delafosse forwarded a theory that Dinga and his people were "Judeo-Sirians", whose culture had Aramaic, Egyptian, and Berber elements (in addition to the Kushitic, one would imagine), and who he thinks were the 44 rulers of the area, 22 of which had supposedly lived before the Hegira, according to the Islamic scholar Es-Sadi (Delafosse, 1912; Shaw, 1905). Delafosse even attempts to estimate the start of the reign of monarchs based on these 44 rulers, coming up with a number around 180 – 300AD, which would make the region that eventually became the Ghana empire the contemporaries of the latter days of Kush/Nubia prior to it being conquered by foreigners. Dinga's Aramaic origins may be traced to the region around present-day Israel and Palestine. In ancient times, the place was called Canaan. Interestingly, we learn from Meyerowitz (1972) that those who created the Dia/Zha dynasty for which the name Dia/Dja/Zha/Gya keeps popping up in the names of places and people all over West Africa were a Kushite people with connections to Canaan. I write about these people at length in chapter 3 of my book *The Guardians, Earth Humans, and Ascension*.

According to Meyerowitz (1972), these Kushites were a matrilineal people, much like the Ancient Egyptians and the Amazigh (Berber) within the region. We do know that the Kushites/Nubians practiced matrilineal succession, as has been argued by some researchers (c.f. Saito, 2015). I think that Kumiko Saito has done some excellent work in demonstrating the Iroquois/Crow system of matrilineal succession in Kush/Nubia. This is a system where the current king is the son of the previous king's sister. We know that there was a system of matrilineal inheritance practiced in Wagadu, or the Ghana Empire (Shaw, 1905), as reported by Lady Lugard, quoting Islamic scholars who lived during those times. Lady Lugard (Florence Shaw) writes that:

*"In the years 1067 Ghana was still the principal black kingdom of the Western Soudan. The name of its reigning sovereign was Tenkamenin, who ascended the throne in the year 1062, in succession to his maternal uncle, Beci. It was the custom amongst these blacks for the succession to go always to the son of the king's sister."* (Shaw, 1905, n.p.)

Now, obviously, we might think that it might be a coincidence that the Kushites/Nubians on one hand practiced this matrilineal system in the north-eastern part of Africa, and the people of the Ghana empire across on the other side, in West Africa, also practiced the same system. In truth, the matrilineal system of succession has been a mainstay among many African groups across the continent. Certainly, in North-East, North, and in West Africa this was the case among many of the people. Meyerowitz (1972) shows for instance how the rise of Islam in these three regions dismantled the matrilineal system in many places, again and again replacing it with the patrilineal system. Victorious invaders married royal females and through them, birthed new dynasties, only that the succession was now done through the male line of the king, not the female line through the king's sister. Murdoch (1959) gives even more examples, and in greater detail, of the spread of both matrilineal and patrilineal cultures across all of Africa. In some cases, both systems are practiced, showing both influences.

The point is that Lemuria, which we will soon talk about at greater length, promoted feminine energy and the matriarch/matrilineal culture. At one point on the planet, when Lemuria was still

the pre-eminent culture on Earth leading in spirituality, most of its satellite cultures, including early-stage Atlantis, had the feminine energy/matriarchy. And then patriarchy rose in Atlantis. From then on, the two systems struggled. Today, it seems that patriarchy is the stronger of the two systems, in general, around the world.

So, those contemporary cultures (many are also ancient) that still hold the Lemurian current identify with this Iroquios/Crow matrilineal system of inheritance, and other forms of matrilineal succession. There are others, such as the Hopi people, who also have this Iroquois/Crow system of inheritance. The Hopi are interesting for a number of reasons, one of which is that there is a tradition that has been preserved by the Hopi people, of Lemuria and its aftermath, in the Americas. Blumrich (1979) has a translation in German, of a book based on this Hopi tradition, however the reader may also find a copy of an English translation of the same book online (see section 4.4). Similar to the Hopi, the Akan people of west Africa also practice Iroquois/Crow style matrilineal succession (Thomas, 1980).

So, anyway, the matrilineal system of succession is in my view only one strand of connection to Lemuria and its culture. We will see shortly as we delve further into Lemuria that some of those that departed after the continent sank took the matrilineal system with them as they moved from place to place. We find some evidence of it from people practicing matrilineal succession or matriarchal systems in southern India (c.f. the Dravidian people), in Kush/Nubia, in Canaan (which is probably why Jewish people are matrilineal), in Kemet/Egypt and also in North Africa among the Amazigh/Berber.

To sum up, this section covers quite a few items. The main points of note are that the examination of historical sources appears to point to a faction of the people known as the Nagas having found their way to the western coast of Africa, what later became known as the Ghana empire. These Nagas likely migrated from the Kemetic/Kush area before these cultures were overtaken by foreign invasions. At a later stage, the Nagas encountered a second wave of people, who Delafosse calls the "Judeo-Sirians". These Judeo-Sirians are Kushite people with possible Amazigh/Berber, Aramaic, and Kemetic admixtures. This second wave of people that have been called the "Judeo-Sirians" formed a pact to co-exist with their Naga precursors. The Judeo-Sirians then created the Kingdom of Wagadu, which Islamic scholars called the Ghana empire. At some future point, the pact between the Nagas and the people with Kushite/Ethiopian and "Judeo-Sirian" ancestry fell apart, bringing to an end the hegemony and pre-eminence of what is today known as the Ghana empire.

Now, before we move on, I should warn the reader that the next sections of this paper are going to step up a notch (in some cases, several notches) into the esoteric (historical, intellectual, and spiritual). In other words, much of the discussion so far has been academic and intellectual. Now, we are about to dip deeper into the esoteric, and at some point, perhaps do a full plunge. So, I invite you, the reader, to stick with the change in tempo as much as you are comfortable, as we transition beyond the ordinary, into the esoteric.

### 3. The seven-headed snake in Lemuria/Mu

The name 'Lemuria' has been around in academic and esoteric writing for at least several decades now, although I should point out that within mainstream academia, the idea that there once existed a vast continent in ancient times known as Lemuria/Mu that is now sunken appears to be discredited. I just happen to not only consider mainstream academic sources, but also non-mainstream academic sources, such as esoteric doctrines and the oral histories of indigenous people (both of which also tend to be discredited by mainstream academia) as interesting and useful sources of information to be studied. I consider these non-mainstream sources because I have come to realize that the boundaries of what is now known as mainstream knowledge tend to be expanded first at the fringes. It is at the fringe that some of the most interesting advances in knowledge that later becomes 'mainstream' occurs. I have come to realize that this trend tends to be true in philosophy, science and even in spirituality.

I first learned about Lemuria from the work of Helena Petrova Blavatsky known as *The Secret Doctrine* (1888). This was about two decades ago. Blavatsky was a Russian mystic who is said to have studied with spiritual masters of the East. Her written work is a synthesis of the learning she had received. For me, Blavatsky's work was an entry point to many ideas about esoteric history and philosophy. I would however caution readers of her work to be circumspect and to practice discernment, if they choose to study her work, because it may be difficult to find accessible references for her sources.

I later learned about Lemuria from many other sources, however the one source that has provided much information in my research on Lemuria has been the works of James Churchward. Churchward was an Irish man who was in India as part of the then British Empire. While in India, he crossed paths with a Naga rishi or sage. Through this meeting, he struck up a friendship, that eventually led to a sort of apprenticeship. It is from his relationship with this rishi that Churchward learned much about the sunken continent of Lemuria, which he referred to as the land of Mu in his works. Here is an account of his tutelage under this sage:

*"For seven years I had the great privilege of being the only pupil of the greatest Rishi who has lived during the past two thousand years, and yet generally unknown. It may well be said, 'the world has never known her greatest men.' He would willingly and gladly explain to me various phenomena, what to us today are the Mystic Sciences. I could never, however, induce him to teach me how to perform any of the phenomena along certain of the lines. Whenever I appealed to him to do so, his invariable answer was: 'My son, I am teaching you how to learn the ancient history of man. I cannot go beyond that science with you because you have not been prepared to advance into others.'" (Churchward, 1931, p.263)*

In classic Naga style, the tutelage lasted seven years, so the esoteric number seven comes up again. It is clear from the quote above that Churchward held his teacher in high regard. It also appears from Churchward's account that the teaching was mostly informational, and not an occult discipleship where a neophyte learns to practice and demonstrate spiritual phenomena through the training of their own consciousness, energetic and psychic abilities. Through his association with this teacher, Churchward built a foundation in esoteric history upon which he continued years of investigation into connections between what he learned from this rishi and connections with other Earth civilizations and cultures to Lemuria or Mu, that he uncovered.

According to Churchward, in ancient times, Lemuria became overpopulated. At that time, its people began to migrate to other locales on Earth. These emigrants were known collectively as "Mayas", wherever they settled. The Nagas were themselves one branch of these Mayas who developed their own culture. Churchward (1931) states, "When Mu, the Motherland, became overcrowded, or, among her great navigators, some ambitious and enterprising company found new and available lands, a colonial development was started. These emigrant children of Mu were called Mayas. All who left the Motherland in any direction were called Mayas." (p. 20). We shall return to this notion of Mayas later in the paper as we trace different cultures that were influenced by the people from Mu.

So, moving on, central to this story of Lemuria, or Mu, is the notion of the seven-headed snake. According to Churchward, the idea of a snake with seven heads originated in Mu. In Churchward's own words:

*"Two of these serpents are especially prominent. One was the cobra, called in the Motherland, Naga. This one had seven heads. This number was given to correspond with the seven stages of creation, the seven mental planes, et cetera. The seven-headed serpent originated in Mu and was there called Naga. In various Mu colonies it received added names. Judging from the geographical position of the colonies where we find it, I think that the lower western half of Mu was where it was used. The people using this symbol were called after it—the Nagas."* (Churchward, 1933, p. 61).



(Churchward, 1933, p. 64)

The image above shows one depiction of the seven-headed serpent from sacred Naga symbols. One way to think about the image above is to imagine what happens when a ray of light hits a glass triangular prism. What happens is that due to the properties of the prism, the light ray gets refracted, which means it gets dispersed into bands of light of different wavelengths. There are seven bands of light, that constitute the seven colors of the rainbow.

Churchward tells us that to the people of Mu, the number seven was symbolic of much that is esoteric. That is, the seven stages of creation, the seven mental planes and such. Indeed, in occult teachings, seven is a very important number. In the Law of One material transmitted by the entity RA, we learn that there are seven densities of physical manifestation, and that the eighth density starts a new octave. I discuss these planes of existence and some of my consciousness explorations

of them in my book *Out of Body into Life*. The number seven is also important in the occult teachings of Djwal Khul (DK), a Tibetan adept who transmitted his teachings to Alice Bailey. DK discusses the seven rays (Bailey, 1999), which are spiritual emanations from Source, from which spiritual beings originate. Interestingly enough, DK's lineage of spiritual teachings has at its head a group of seven spiritual masters called Kumaras. I have long suspected that these Kumaras may be the original teachers of the Nagas, or at any rate, the two are related.

There are many other esoteric traditions from which we can learn of the importance of the number seven. I will refer to only one more, because I think that this tradition, along with that of DK, all have their source in Mu or Lemuria. This tradition is the Toltec tradition of Don Juan, the "nagual" (aka "naacal", "naga"), and spiritual benefactor of Carlos Castaneda. Castaneda frequently encounters the number seven during rituals and experiences as part of the earlier stages of his apprenticeship (Castaneda, 1998b). Later in his apprenticeship, Castaneda is also taught that there are seven bands or emanations from Source that give conscious life to manifest existence (Castaneda, 1998a).

There are other ways that the number seven is significant in an esoteric way. For example, there is also the connection between the number seven and the seven energy centers that interpenetrate the human physical body. Those seven energy centers have been known as chakras, a Sanskrit word meaning "wheel" and which has been commonly used to denote the vortical motion of these energy centers.

I shall now cite seven examples (out of several more) from Churchward (1933) of what he gives as "the sacred seven", and also indicate the culture that each is from:

- "Persian: The seven rays of Agni" (p. 162)
- "Hindu: The seven steps of Buddha at his birth" (p. 162)
- "Hindu: The seven rishi cities of India" (p. 162)
- "Egyptian: Their seven days of creation" (p. 162)
- "Egyptian: Their seven days of the week" (p. 162)
- "Egyptian: The seven classes of Egyptians" (p. 162)
- "Norse: The seven families that accompanied the mythical Wotan, founder of the city of Nachan" (p. 162)

Thus, the number seven has appeared prominently in different cultures across the world. Being an Akan man, and having access to Akan culture, I gathered that if the Nagas were in fact influential in West Africa, then apart from the well-known fact that Akan people practice matrilineal succession, there should also be indications of the importance of the number seven in both the religious and secular life of the Akan. The next section goes into some of those details for the curious reader. Other readers who are not so much into Akan culture and lore may skip the next section and continue in section 3.2.

### 3.1 The numbers seven and seventy-seven in Akan religious and secular life

In this section, I explore some historical texts on Akan cultural, religious and secular practices to learn more about ways that the number seven may have appeared among the Akan people. Seven is not the only number that appears in the doings of the Akan people. There are other numbers



as well (e.g., the number 3) that occur in different contexts. The number seven on the other hand is almost ubiquitous, appearing in different contexts across Akan religious and secular life.

In order to conduct this exploration, I examined published books of two anthropologists who carried out extensive studies of Akan people. These anthropologists are Robert Sutherland Rattray and Eva Meyerowitz. Readers of my published works will find that these two anthropologists feature frequently. I would very much like to see the kind of exploration I am about to share on the Akan also being done for other groups in West Africa.

I shall first examine Rattray's works for what he recorded in regard to the number seven. The works I shall examine are his books *Religion and Art in Ashanti*, *Ashanti*, and *Ashanti Law and Constitution*.

#### Occurrences of number seven in *Religion and Art in Ashanti*

- Seven priestesses in the Apo ceremony, a ceremony where all the community's individuals unburdened their hearts in public as a way to heal the individual and collective soul, Seven pieces of items such as strips of skin of animals such as lion, leopard, hyena and honey-badger (Rattray, 1927, p.15)
- Seven cowrie shells (Rattray, 1927, p. 19) used to make 'suman', also known as magic talismans, the number seven being important in the initiation of a medicine man, e.g., seven days required to wash in a spirit bath made of herbs (Rattray, 1927, p. 41)
- Visiting a grave site for seven successive nights (Rattray, 1927, p. 41)
- Seven eggs and other items used in a libation prayer offering to the ancestors and tutelary spirits (Rattray, 1927, p. 45)
- Seven Ashanti kings whose skeletons formerly rested at Bantama, in the heart of Asanteman (Rattray, 1927, p. 116)
- Seven golden disks on each of the coffins of the seven great kings of Ashanti (Rattray, 1927, p. 145)
- The notion of seven kra (similar to the Egyptian/Kemetic notion of 'Ka' or soul) (Rattray, 1927, p. 153; 318)

#### Occurrences of number seventy-seven in *Religion and Art in Ashanti*

- The seventy-seven priests who appeared at the bedside of a deceased Ashanti king (Rattray, 1927, p. 107)
- The seventy-seven drum proverbs or sayings of the fontomfrom drums (Rattray, 1927, p. 285)

#### Occurrences of number seven in *Ashanti*

- Seven queen mother's blackened stools in the Aday ceremony (Ashanti, 1923, p. 105)
- Seven men who came out of the ground, led by a worm that bored its way up, and were with several women, a leopard and a dog (Ashanti, 1923, p. 123)
- Seven clans of the Ashanti, and the Akan in general (Rattray, 1923, p. 131)
- Seven sub-clans (Ashanti, 1923, p. 215)
- Seven priestesses in the Apo ceremony, a ceremony where all the community's individuals unburdened their hearts in public as a way to heal the individual and collective soul

#### Occurrences of number seven in *Ashanti Law and Constitution*

- Seven clans of the Ashanti, and the Akan in general (Rattray, 1911, p. 64)
- Seven ceremonial swords (afona) associated with shrines of the tutelary spirits, with kra and ntoro (Rattray, 1911, p. 252)
- The 'nkontwuma', a spiritual tool or device for deciding/divining difficult cases, that consisted of seven strips of otwe (deer/duiker) skin, from a duiker that "talked" (i.e., cried out) when wounded (Rattray, 1911, p. 395-396)

#### Occurrences of number seventy-seven in *Ashanti Law and Constitution*

- The seventy-seven streets that once existed at Asantemanso, Kumawu, Kumasi, and elsewhere (Rattray, 1911, p. 61)
- The demise of Asante's greatest medicine man, Okomfo Anokye, who asked not to be disturbed for seven years, and seventy-seven days and nights, during which no ceremony should be done to mark his death (Rattray, 1911, p.279) [my emphasis: sounds to me like this has some similarity with the curse of Bida the seven-headed snake, from the accounts in 2.2 and 2.3 above]

I shall now transition to the works of Meyerowitz. Her works that I examined include *Divine Kingship in Ghana and Ancient Egypt*, and *At the Court of an African King*.

#### Occurrences of number seven in *Divine Kingship in Ghana and Ancient Egypt*

- The first confederate of states of the Asante, led by Osei Tutu, comprised seven autonomous states (Meyerowitz, 1960, p. 27)
- The same was true of Bono Manso, founded as the capital of seven dominant Akan clan settlements (Meyerowitz, 1960, p. 63)
- "Odomankoma's title Nna-mmere-son, literally 'seven-days-times', refers on the one hand to the seven circumpolar stars (nsoroma-son) the Bear (Arcturus) which indicate the hours of the night and the seasons. On the other it signifies the seven planets of the ancients: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, and thus the seven-day week" (Meyerowitz, 1960, p. 59)
- "The seat or throne of Ptah would appear to have been the Pole star, a hypothesis put forward by St. Clair in Creation Records, and confirmed by Akan religious thought, for the craftsman creator god Odomankoma is the divinity of the Pole star and is evidently in every respect the same god as Ptah (see below). This would also explain why Ptah became the measurer of time, the 'Lord of the Years', for the seven circumpolar stars revolving round the Pole star indicate the hours of the night as well as the seasons." (Meyerowitz, 1960, p. 65)
- "In ancient Bono, the king's day began when the sun rose behind the ruler's head. He slept in a bedroom on the top floor of his three-storied palace, the window of which faced east. The bed was built like a seven-step pyramid; each step was covered with material of a different colour of the rainbow. The rainbow was envisaged as a ladder by which the king could reach his father, the Sun-god, and the Royal Ancestors; or the Royal Ancestors could descend by it to visit him in his sleep. The counterpane and sheets were of yellow silk or

brocade, embroidered with gold, symbolic of the sun. His unit tress and pillow were stuffed with gold dust that would renew his strength during the night." (Meyerowitz, 1960, pp. 88 – 89)

- When the kra soup is ready the Atumfohene blesses it; after this the king, the queen-mother, and the great men and women of the state walk round it three times before it is removed from the fire. It is then poured over seven fufu balls, symbols of the seven kra-giving planets and the seven great clans which form the state, and is shared out among the company. (Meyerowitz, 1960, p.145)

#### Occurrences of number seven in *At the Court of an African King*

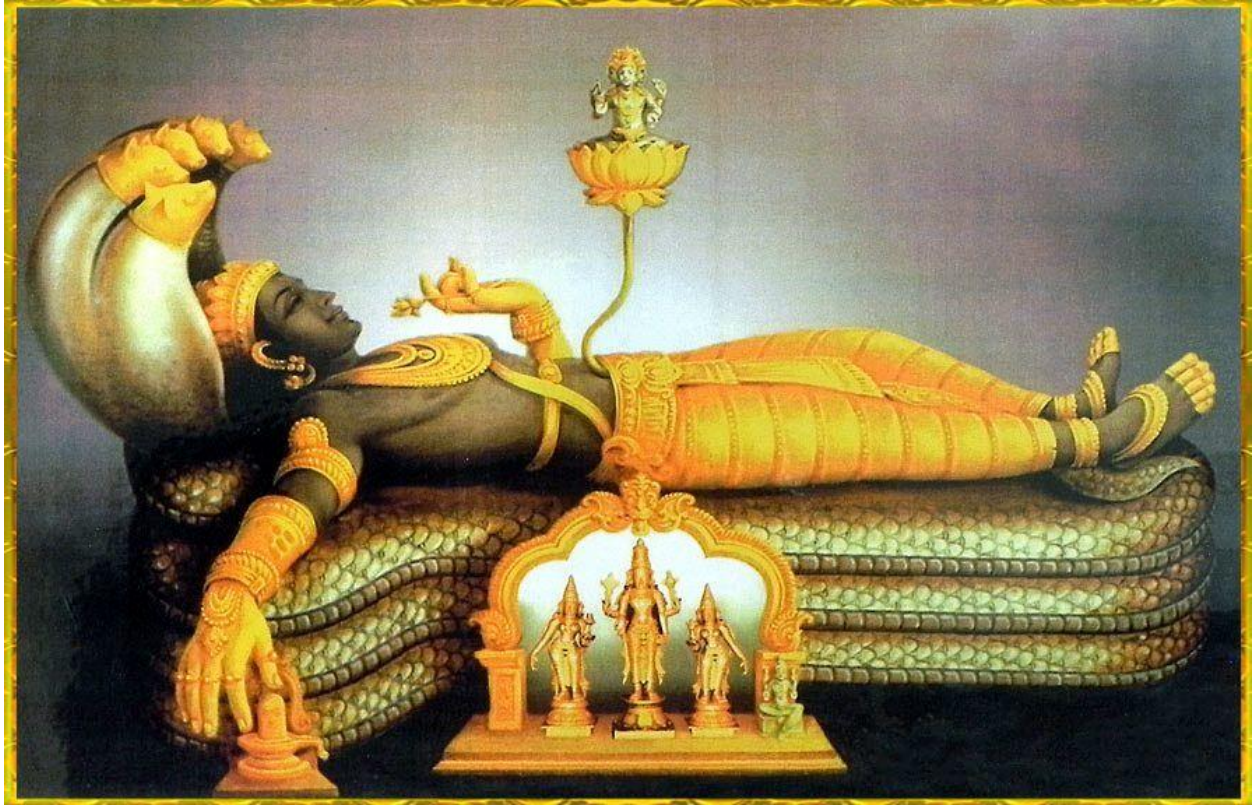
- Seven powerful priests of Tano and Ntoa sent by Bono Takyiman to Asante to support the Asante during the Asante-Gyaman war (Meyerowitz, 1962, p. 19)
- The seven clan elders as leaders of the seven great clans of the Akan, who served as generals during wars (Meyerowitz, 1962, p.36)

### 3.2 Narayana the seven-headed intellect, and the supreme creator

As mentioned earlier in section 3, the people of Mu held the seven-headed creator in the highest regard. This was a being that gave them seven laws of creation. A being that embodied the occult significance of the number seven.

As turns out to be the case, in Southern India, there is evidence of spiritual practice that considers the 'godhead' in the context of a seven-headed being. Specifically, the Hindu deity Narayana, who is thought of as being an aspect of Vishnu. Vishnu is one of the principal deities in Hindu religion, and in the Hindu trinity, Brahma is the Creator, Vishnu is the preserver, and Shiva is the Destroyer. Or, as one Hindu man used to tell me, "Brahma, Vishnu, and Shiva, are GOD, and that means Generate, Operate, and Destroy".

Moving on. As a principal deity, Vishnu has different avatars that this being has incarnated into, and one of these avatars is Narayana. The connection between Vishnu and the Nagas can also be seen in the image immediately below, of Vishnu lying on Shesha, sometimes called Ananta Shesha, or Adi Shesha. Shesha is the king of the Nagas, and Adi Shesha means "the first Naga". So, we find already that the Nagas are connected with Vishnu, one of the principal deities in Hinduism, and a being that is actually seen as the supreme being in Vaishnavism, one denomination of Hinduism. Shesha is the "nagaraja", King of the Nagas. As a curious aside, the root "adi" also appears in the Akan language when speaking about "first" and "foremost". Akan speakers say "Adi Kan" to mean "that which comes first". Just one of those connections 😊



At any rate, there are various versions of photos of Vishnu on Shesha, most with more than 5 heads and looking snake-like or reptilian. I chose this particular picture above of Vishnu on Shesha because this Vishnu looks cool with his smile, and I like his black complexion.





Narayana/Vishnu sitting on a coiled serpent with seven heads

There is a curious section in Churchward's book *The Lost Continent of Mu*, where he discusses an episode of translation with his rishi teacher of the creator, this seven-headed serpent, the self-created, which gave forth seven commands of creation. These seven commands of creation are like an esoteric version of Genesis chapter 1 of the Christian Bible (for those who are Christians, who were Christians before or who know about Christian doctrine).

This esoteric version is remarkably similar to Genesis chapter 1, a bit more esoteric. Both accounts take seven stages, and arguably, the seven-day week that exists in most parts of the world is based on this notion from Genesis chapter 1 that 'God' created humans on the sixth day and rested on the seventh day (Sunday), and so Sunday became a day that Christians rest and go to church. The secular seven-day week and the weekend (Saturday and Sunday) are based on Christian ideas, so even Christianity has been influenced by the number seven.

There are differences between the Christian and Lemurian versions, however. For example, in Genesis, 'God' creates things in one day. 'God' creates light and darkness in one day. In the Lemurian/Mu version of the Nagas/Naacals, translated from their sacred tablets, the primordial being issues commands. These commands are not limited to being fulfilled in a single day. In fact, Churchward (1959) states that "The seven commands are, without doubt, also indicative of seven periods of time. A period of time is not measured by any particular number of years. It may mean a day, a year, or millions of years." (p. 19).

So, what I am gathering from all of this, is that it is entirely likely that those who composed the Christian Bible (i.e., the First Council of Nicaea), may well have been aware of this Lemurian doctrine. No surprise there, if that is the case, because Lemurian lore is said to have survived into Atlantean and even Egyptian times. Churchward (1931) reveals that the secret/esoteric school of the sage/rishi who he studied with in India was aware of the being who went by the name of Osiris, who was actually a human being that attained mastery and became something like a Christ figure in Atlantis. According to Churchward, Osiris went to the East (just as Jesus is said to have done), at a time when Mu was still intact, and there he studied and became a Master. Upon completion of his studies, he returned to Atlantis. There, he founded the Osirian current, which was very strong. The Osirian current was also in Kemet (Egypt), where there was a trinity (Osiris/Asar, Isis/Aset, and Horus/Heru). Research has shown that the Egyptian/Kemetic religion was one of the world religions that influenced Christianity (Acharya, 1999).

Two points. The first is that if we take it to be true that the Lemurian version of creation by their supreme deity, this seven-headed being, is true, then since Lemuria predates the time when the Christians say the world was created (i.e., around 4,000BC, which seems to coincide with the most recent deluge, and subsequent Sumerian/Mesopotamian culture), we can also easily imagine that the Lemurian version of creation predates the Christian one. The second point is that since the Lemurian and Christian versions are so similar, it is possible that the Christian one is a derivation or an adaptation of the Lemurian one. Which would then mean, if true, that those who compiled the Christian Bible must have known or had access to earlier accounts of creation, such as the Lemurian one or others that may have been derived from it.

Now, here is where it gets interesting. We are still discussing Narayana. The seventh command is where humans are created. The seventh command is interesting because it mentions Narayana. I shall quote it:

*"And when all this was done, the seventh intellect said: "Let us make man after our own fashion, and let us endow him with powers to rule this earth". Then Narayana, the Seven-headed Intellect, the Creator of all things throughout the universe, created man, and placed within his body a living, imperishable spirit, and man became like Narayana in intellectual power. Then was creation complete."* (Churchward, 1959, p. 18)

Let me explain why I claim that this is interesting. In the Christian Bible, we are not told who 'God' is. 'God' is this abstract entity, infinite, self-creating, and all-encompassing. That is not new. Many



cultures also had an idea of 'Source' that fits these descriptions. The closest thing to an actual being, that the Christian God is described as, is 'Elohim'. The interesting difference is that the Lemurian version of 'God', according to Churchward, includes a seven-headed serpent!

In the Lemurian version, 'God' is associated with a serpent, albeit a seven-headed one. What is more? This 'God' made humans in its own likeness and image! Where have we heard that before? In the Christian Bible. So, let us remember that. In Lemuria, among the Nagas, the Godhead had a reptilian quality.

That is interesting! Where else do we find serpents in religion? In the Christian Bible, the serpent is... the devil! Oh! How come? In the Christian Bible, it is the serpent that is blamed for misleading Adam and Eve by giving them knowledge of good and evil. The Christian Bible claims that Eve is deceived to eat the fruit of knowledge, after which she also entices Adam to do the same. Once this occurs, both Adam and Eve realize that they are 'naked' (i.e., they have lost their innocence), and from then on, both Adam and Eve can no longer stay in the 'garden of Eden'.

Folks, here is one of those moments where I warned at the end of section 2.4 that the level may be raised up a notch. I would like to indicate here that I have long thought that the 'serpent' in the Christian Bible was a reference to the Nagas/Naacals... and to their benefactors, the snake brotherhood. This is a brotherhood (or, in fact, it would be very correct to say, it is also a sisterhood), that has had a history of being on this planet since ancient times. I am talking about reptilians that have been here for tens, even hundreds of thousands of years. I am talking about what are commonly known as 'extraterrestrials', although not all of them are that. There are those...beings... people, that would argue that they are from this planet just as much as you and I are. They are the inner terrestrials. They live in the Earth's crust and in the Inner Earth regions.

I think that the people of Lemuria/Mu must have been in league with a faction of reptilian people, snake brotherhood/sisterhood people, that taught them esoteric lore. This, to me, is not so farfetched, because we have learned that there have been reptilian brotherhoods and sisterhoods on this planet for tens or even hundreds of thousands of years. From the works of Anton Parks, we can learn about the 'Amasutum' priestesses (Parks, 2007; Parks, 2010). They are a sisterhood of female reptilian priestesses, who are both scientists and spiritual adherents. Apparently, there is a faction of this sisterhood that were 'seeded' on Earth a very long time ago. That is, they were born here, so they consider Earth to be their home. They are said to live in the Inner Earth region. Again, there are regions inside the Earth, within the crust, and in "different reality" zones that can be accessed via dimensional portals. In these zones, there are entire civilizations, some of which have been around for *a very long time* (i.e., millions of years) and are unknown to most surface dwellers. Indigenous people, through their secret societies have been going to and coming from these places for thousands of years. Also, indications are that Earth's secret societies and powerful military and industrial interests also know of these 'underground people' and certain factions on Earth are in contact with certain groups 'below'.

But I digress. Let us return to this sisterhood, the Amasutum, the female reptilian adepts, who, indications are that they are actually 'on the side' of the genetically engineered humans on the surface, that is, us.

For those who know about the reptilians in general, the first thought that many have is that reptilians are bad or evil. Well, a case can be made for there being some truth to that notion. In this galaxy and in some others as well, it seems that reptilian types, in general, but not in every

case, tend to orient toward the 'negative polarity'. Basically, that means that these negative polarity reptilians tend to promote empire building through invasion, control, domination, deception, treachery, outright aggression, sometimes of the extreme kind. Imagine entire civilizations and worlds (not talking a single solar system or a small collection, but hundreds, maybe even thousands) of beings whose primary purpose is to conquer and subjugate others. Then we're talking of some reptilian collectives found in the Draco and Orion constellations, and a few other places too (Ursa Major and others). But, in all of this, there appears to be a minority of reptilians that in general seem to orient toward the positive polarity. It would appear that some members of the Amasutum, at least those on Earth, the Pleiades, Altair and other places and their amphibian allies from Sirius and other places fall in this second category.

Similarly, although the majority tend to be, not all human ET groups tend to orient toward the positive polarity. There are examples of human ET groups that are said to be in league with the negative polarity reptilians and their allies. One group is said to be a civilization in the Pleiades star cluster, around the star Alcyone. Now, there are other human civilizations in the Pleiades, and it would appear that a great majority of these orient toward the positive polarity. Again, there are exceptions, such as the Alcyone group. Another human group that is also said to be in league with the negative polarity groups are some around the Altair system, that are said to be allies of negative polarity reptilians in the Altair system and in other places.

Anyway, the purpose of this section is to discuss Narayana and seven-headed serpents, and their relations to Earth humans, especially the group known as the Nagas. Not to get too sidetracked with ETs and galactic history. To learn more about the story of the Earth human, how we got to be created to be here, and such, I would refer the interested reader to chapter 7 of my book *The Akan, Other Africans and the Sirius Star System*, as well as chapters 4 and 5 of my book *The Guardians, Earth Humans, and Ascension*.

In a nutshell, a highly advanced version of humanity was seeded on Ancient Earth by a group of beings that are collectively known as "the guardians" or "the watchers". These latter beings look over "Creation" on behalf of "Source" or "The Creator". More on that in my books. These advanced Ancient Earth humans had incredible light bodies/mer-ka-ba bodies that allowed them to seamlessly transition between their physical body selves and their light body selves in order for them to function in physical worlds or in high spiritual worlds. They were androgynous and had a DNA template that had 12 active strands, rather than the 2 strands that contemporary Earth humans have active. About a million years ago (the Ancient Earth humans had been here for some millions of years before that), reptilian extraterrestrials from the Draco constellation, often known as 'the Draconians', came to this solar system and genetically tampered with the DNA template of the Ancient Earth human. After this initial manipulation, some Sirian-Reptilians (often referred to as 'the Annunaki') and their reptilian allies from the Orion constellation and other places also came into this solar system (around 350,000 years ago) due to warring factions. They later started more genetic manipulations of primates in this solar system (around 250,000 years ago). This began a long series of genetic tinkering of primates that also brought in human groups from different star systems (there ended up being a total of 22 different groups, according to Corey Goode and his sources, the Sphere Being Alliance and Earth's Secret Space Program). The result of all these genetic manipulations is the contemporary Earth human, with 2 active DNA strands. Contemporary Earth humans have the potential to develop spiritually in order to activate their light bodies. Spiritual technologies such as the "highest yoga tantras" (referred to in the next

section, 3.3) can help reactivate the human light body/mer-ka-ba body that we inherited from the advanced Ancient Earth human. This can enable the contemporary Earth human to also escape the cycle of birth and death in order to achieve ascension – a process where the human being becomes ‘complete’ and no longer ‘dies’ to incarnate again in another Earth human physical body. The human can choose to live in the physical or in the spirit worlds, or both, without worrying about getting old and dying in the ways that have become ‘normal’ for contemporary human life on Earth. So, this is the summary.

This is the main reason why, as a black or non-black person, you may choose to study one of the “highest yoga tantras” within Buddhist Vajrayana systems. Of these, I can recommend the Kalachakratantra, one tradition that I have personally studied and practiced. A good place to start reading about the Kalachakra is Mullin (1991). Daoist traditions, I can also recommend the Quanzhen or “Complete Reality” school, which I have also personally studied and practiced. There are of course other Buddhist and Daoist systems, as well as other spiritual systems outside of Buddhism and Daoism that can lead to completion. For any of these advanced systems, reading is one thing, but to practice correctly and to reach a level of attainment, it is important to find a teacher with attainment in the practice, with competence and with permission to teach.

In any case, let us return to the Amasutum, because I think it is very important to understand their link to this story about the Nagas, to the snake brotherhoods and sisterhoods, and later on to a discussion of tantra, the spiritual practice, which I shall get into later. From Anton Parks’ works, we learn that these female reptilian priestesses have advanced spiritual knowledge. It is the female priestesses that initiate Enki, the well-known Sirian-Reptilian character that is said to have worked on the genetic engineering of the human races, among other things. From Anton Parks’ book *Adam Genesis*, we learn of a spiritual initiation that Enki went through, which, for all intents and purposes was a tantric sex rite. To this day, there are secret societies and schools in Africa where a male initiate engages in a sex rite with his female teacher as part of the initiation process. The late Zulu high shaman Credo Mutwa underwent such an experience during one of his initiations in what used to be Rhodesia and is now Zimbabwe.

So, it should not come as a surprise that female reptilians teach male reptilians tantra, and then the female and male adepts of this snake brotherhood and sisterhood form a secret society that then goes on to teach some humans who then teach other humans how to reach spiritual ecstasy through tantra. I think this is what happened in ancient times in Lemuria. I will go one step further to say that it is my strong opinion that this is in fact what happened. At the very least, the creation of the human version of tantra must have been influenced by knowledge from the adepts of the snake brotherhoods and sisterhoods. In the Christian Bible, the serpent or the snake that taught Adam and Eve the difference between ‘evil’ and ‘good’, these are the snake brotherhood and sisterhood people. These are the faction of female-aligned Sirian-Reptilian and amphibian people that were led by Enki, and that supposedly were and are more on the side of humanity, against another faction of extraterrestrials known as ‘The Annunaki’. The Annunaki are a male-oriented group that had colonies in many star systems including this one, and the Sirius star system. On Earth, they were led by Enlil and Anu, two deities in Sumerian and Mesopotamian lore. There is a lot of information out there on the Annunaki, some of which can be found in my first book. The reasons why Enki’s group is female-aligned, and Enlil’s group is male-aligned is beyond the scope of this work, but for the interested reader, there is a lot of back history on reptilians. Some of it

can be found in Robert Morning Sky's work. Suffice to say that the snake brotherhood and sisterhood people in Mu were the benefactors of the Nagas.

So, the Christian Bible calls the snake brotherhood/sisterhood people evil, because their intervention caused Adam and Eve to be thrown out of the garden of Eden. According to my older brother Robert Morning Sky, it is a matter of perspective. Since Enki had played a key role in creating Earth humans, he supposedly wanted to help equip us with knowledge needed to break out of the garden of Eden. Imagine the garden of Eden as some kind of slave plantation. The genetically engineered Earth humans were slaving away for the Annunaki and their allies in their 'garden' (i.e., on their plantation) with all the controls, rules and regimented behaviour one will expect on a plantation. So, in order to help the genetically engineered Earth humans 'break out of the plantation', Enki and his faction taught them some 'survival skills' – how to farm, how to make their own clothing, their own shelter, how to hunt game, how to cure themselves of illnesses using herbs, and how to make love to build families and a tribe. Basically, they were taught how to survive while living off the Annunaki grid.

And, as you can imagine, this knowledge made the initiates become 'rejects', just like in the movie *The Matrix*. In that movie, once people took 'the red pill', their bodies let off some vibration that caused "the matrix" to reject them. So, this banishment is a part of the story that Genesis, the first book of the Christian Bible, failed to elaborate on. Genesis just said that the serpent (i.e., Enki, and his faction), who were referred to as "the devil", taught humans the difference between good and evil, and that caused these humans to be removed from the garden of Ede. Basically, that means they were taught to fend for themselves. At that point, these humans started to exercise their free will, which was to live autonomously and independently. And, the enslavers (Enlil and his faction) were bound by universal law to release the newly initiated 'rejects', especially those that were incarnated Higher Selves. This led to the creation of 'indigenous cultures' that live off the land, go figure!

Of course, there is much of the story that is being left out. Robert Morning Sky tell the story better than most accounts I have come across, in his book *La Transcript*. There, he goes as far as to call the 'rejects' renegades. He wrote that Enki's trained initiates, the humans that learned the difference between "good and evil", became known as "EA-SU". EA was one of Enki's titles. Robert writes, "Those teachers who learned, directly from Prince EA, the secret knowledge, the forbidden knowledge, the 'diabolical' knowledge...they were known as 'EA-SU'. And these 'secret teachers' went around to the multitudes, and they began to 'spread the word' on the mountain sides and in the caves. And the 'EA-SU', that title, is the root for the name 'IESU'!" (Morningsky, 1996, pp.72 – 73).

In fact, I will go as far as to say that Robert counts himself and his group of warriors as among the EA-SU! For those who never knew, Robert did admit it. In Robert's own words, he said, "And do you know what being an EA-SU means? You have to love people...even when they Sh\* on you...and do what's right. That's what the eight of us were trying to do. That's why I began this tour, and I'm saddened that it will probably end, at least for a while." (Morningsky, 1996, p. 85). The eight refers to eight individuals who were adopted by six grandfathers, Native American men, who had rescued a "star elder" (an ET) whose vessel crashed in the four corners region of the US. In exchange for the help these six men gave to the ET, he gave them information about the Earth, about the cosmic community, and about being a star warrior.

Speaking of EA-SU, one article that I have read again and again on occasion over the last many years is titled *The Solar Brotherhood and the Seven rays*. I bring this article up because in it, there is a reference to the EA-SU. They are not called "EA-SU" in this article. Rather, the description of the initiates in this article in my view fits that of the EA-SU.

Why do I say that? The Solar Brotherhood article mentions explicitly that the initiates of the brotherhood are children of both Earth humans and of the Annunaki. I would rather substitute 'Annunaki' with 'snake brotherhood and sisterhood'. The article traces one movement of initiates from Lemuria to South America. It also references the Nagas as "serpentine kings". Together with the assertion that the initiates of the brotherhood were hybrids between the Annunaki, or the snake brotherhoods and sisterhoods, and the "Elder Race" (that is, the humans of ancient times, who could live to almost 1000 years), and whom we find descendants of, all over the world (e.g., Uighur, India, Yucatan, Peru, Nubia & Egypt, and the Mesopotamians), we can surmise that the Nagas had some kind of reptilian bloodline, that I would imagine derives from Enki and his band of reptilians who initiated humanity in 'forbidden knowledge'.

To be complete, as well as more specific, esoteric spiritual technologies did not reach contemporary Earth humans only through the benevolent reptilians and their amphibian and other allies. In addition to ourselves, there are many human ET groups that have also influenced spirituality on Earth. Above all, those that I refer to as "the guardians" gave Earth humans some of the most advanced spiritual ascension teachings. So, just to be clear on that. It is not only about a group of reptilians. To sum up the various points encountered in this section:

- (1) The creation story of the Naga people of Mu matches the version in Genesis, the first chapter of Christian Bible in a number of respects.
- (2) One of those respects is that creation took seven stages in each account. Also, human kind was created close to the end of the creation period
- (3) A key difference is that in the Lemurian version, the supreme being is associated with a reptilian form, while in the Christian version, the ultimate evil, "the devil", is associated with a reptilian form
- (4) I argue in this section that the reptilian form that is seen both as "the creator" in the Lemurian version of the creation story, and "the devil" in the Christian version refer to one and the same entity or group
- (5) This entity is what I have called in this paper the "snake brotherhood and sisterhood"
- (6) This group, the ones that seemed to be better at having the best interests of Earth humans at heart, I argue, are ultimately led by a faction of reptilian beings whose leader was known as EA/Enki, a being who had the support of a group of positive polarity reptilians and amphibians. These beings, collectively, were ultimately of extraterrestrial origins.
- (7) The Nagas (also known as Naacals, Naguals, or Nahuatl), whose supreme deity we can associate with Narayana, are students and followers of this snake brotherhood and sisterhood. It is an ancient brotherhood that existed in Lemuria and which has now spread across the world to various locales where these Nagas (and their various name variations) went to.

### 3.3 The seven-headed serpent in Cambodia

What we know of today as the country Cambodia would have in ancient times been north of the Lemurian continent. Among the people of Cambodia known as the Khmers, there is a strong link to the Nagas, whom they consider to be their ancient ancestors. This is because there is a Cambodian legend that connects the formation of their nation with the marriage between a Brahmin man, called Preah Thaong, and a Naga princess, called Nagi Soma. Readers will remember that the people of Mu were led by a matriarch. For this, it is through a female royal that the nation is 'birthed'. The seven-headed serpent, being a symbol of the Nagas from Mu, is shown prominently in the photo below, from Angkor Wat.



Miriam T. Stark gives a published account of what is known as the Khok Thlok story, or the origins of Cambodia. From this story, we learn more about the Nagas:

*"It is the year AD 68. Preah Thaong, a brahmin from the east, reaches the Mekong delta by water. Standing at the prow of his ship, he sees the island of Khok Thlok; at its shore is a beautiful woman serpent princess*



*named Nagi Somā. She sees the intruder, assembles her army, and defends the island against Preah Thaong through pitched battle. Preah Thaong conquers her, they fall in love, and their marriage ceremony is held in her father's subterranean nāga kingdom. After they are wed, Somā's father (the nāga king) "drinks the waters" that cover this land, and creates a land he calls Kambuja. The descendants of this kingdom's residents are the modern-day Khmers who live in the kingdom of Cambodia. Cambodians teach this amalgamated version of the origin story to their children today. This Khok Thlok, Preah Thaong, or Kaundinya story appears in Cambodian schoolbooks, and King Preah Thaong and his queen, Somā, are also described in post-fourteenth-century Cambodian royal annals (Gaudes 1993, 335–38). Cambodian brides and grooms reenact this story in each traditional Khmer wedding because wedding rituals symbolize the marriage of Preah Thaong and his beloved Nagi Somā (Gaudes 1977; Lewitz 1973). Deeply entrenched in Cambodian ideology, the Preah Thaong story is integral to understanding the origins of the Khmer people."* (Stark, 2006, p. 307 – 308).

Okay so this to me is a great account, because it shows how 'legend' that is lived, can actually reflect an attempt to preserve a historical account. This manner of 'living an origin story' is also common among African people. A historical event is re-enacted over and over again during ritual. The power of the re-enactment is to strengthen the memory of the historical event by living it. Such re-enactment is arguably more powerful than writing the historical event in hieroglyphs on papyrus or walls, on clay tablets, on scrolls or even in books. In Africa, historical events when re-enacted at festivals and other occasions, can include music, drumming and dancing. The drum has its own language that the people understand. As the people re-enact the event, the memory of their past is instilled in their physical and energetic memories. Essentially, entire groups of people become like human 'hard disks' or data banks for the historical event, and what ties it together for everyone, is the associated ritual of re-enactment. This is one way to pass down histories from generation to generation.

The Khmer people are understandably strongly connected with the Nagas. In fact, they see themselves as descendants of the Nagas. It should therefore come as little to no surprise that the seven-headed serpent features as a national symbol of the Khmer people. This serpent is found in many of their temples, not least the most famous one, Angkor Wat.

As I conducted research for this paper, I came across an article on "The Cambodia Site", (<https://www.cambodiasite.nl/nagaeng.htm>) titled "Nagas", which reiterates the story about Preah Thaong and the Naga princess. In this version of the story, the princess has a different name. She is called Neang Neak. There is a curious part of this article that references Nagas as a reptilian race from Mu:

*"In a Cambodian legend, the naga were a reptilian race of beings who possessed a large empire or kingdom in the Pacific Ocean region. The Naga King's daughter married the king of Ancient Cambodia, and thus gave rise to the Cambodian people. This is why, still, today, Cambodians say that they are "Born from the Naga.""* (n.p.)

It is said that "truth is often stranger than fiction". If the Cambodian people believe that they are descendants of a race of reptilians from a large empire in the Pacific Ocean, then it does not sound too strange if Colonel James Churchward claims that this race actually existed and was from a continent in the Pacific Ocean. Again, Churchward based his claims on his encounters with a rishi/sage in India, who belongs to a sect that has preserved the memory of the Nagas.



Before moving on from the Nagas in Cambodia, I would like to bring attention to yet another photo from the temples in Angkor Wat. This is the one immediately above. To me, this woman seems to have strong “black” features (nose, lips, facial structure), making it seem that she is a black woman. I would imagine, Dravidian-type black. Indeed, we will find later on, in the section on tantras, that there are claims that the Nagas were black. We will save that discussion for later. One final point of real curiosity and importance that I will like to raise. Notice the headgear of the lady in the photo. It has those three conelike prongs. I have come across those three prongs from photos of bronze statues dating back over 20,000 years, in Churchward (1931), that was made in Mu or in the Uighur capital. Now, a while back, I received an empowerment/initiation for the Kalachakratantra. As mentioned, it is one form of what is known as “highest yoga tantras”. It was

to my utter surprise, and delight, to observe that the Tibetan Lama (a kind of priest) that was giving the empowerment was wearing a headgear that had more or less another version of those three prongs on the headgear of the woman in the photo.

As some may know, Tibet and neighbouring areas inherited some of the Lemurian legacy from India and also from the Uighur civilization that existed in the Gobi Desert in ancient times. Uighur was a major daughter civilization of Mu, according to Churchward.

Anyway, what I am trying to get at is that when I saw the photo what looks to me as a black lady, a Naga woman, wearing a headgear associated with Lemuria, I could not help thinking that the photo was showing me what they really looked like. Let us now move on to discuss the Naga presence in India.

### 3.4 The seven-headed serpent in India

As is well-known, the Nagas had a huge influence in India. Much of that influence will be discussed later when I touch upon aspects of yoga and Buddhism. The first point of note is that there is actually group of people in India today that are known as Nagas. There is an entire ethnic group, of which there are several subgroups

These people live in Nagaland and five other states in India. The regions are close to the nation of Burma, which also has a sizeable population of Nagas. Interestingly, Churchward notes that the Naga people are Mayas (i.e., emigrants from Mu) who came to India from Burma. Quoting the ancient Hindu historian Valmiki, Churchward (1931) states that "The Mayas came from the Motherland, one moon's journey towards the rising sun. They first came to Burma where they became known as Nagas." (p. 172). Having discussed Cambodia in section 3.3, we can imagine that in order to get to India, the Nagas were in Thailand, which borders Cambodia, and also in Burma, which borders both Thailand and India. We find this to in fact be the case.

In Thailand today, there is a strong association with Nagas as well, just as one might expect. One good example of Naga representation in Thailand is at the royal crematorium at Sanam Luang, in Bangkok. At Sanam Luang, there are representations of several-headed Nagas amidst Buddhist statues. The connection between the Nagas and Buddhism is quite strong, and that will be the subject of a later section. The reader can find more on Nagas in Cambodia and Thailand in the article titled *Thai and Khmer Nagas: A journey through the semiotics of the snake divinity* (see references section for a link).

Back to speaking about India, again from Churchward, we learn that Lemurians came to India in at least two directions, and readers may find this interesting, because a similar thing happened in Nubia and Egypt. In India, one faction of the people of Mu came as Nagas, or Naga Mayas, through Burma into what is Central and Northern India. Another band of Naga people had also come by sea. Churchward asserts that those that came via Burma, were known in India as the Danavas. In a footnote on page 184 about the Danavas, Churchward (1931) writes, "Naacal writings in a Tibetan monastery state that the Mayas settled in India over 70,000 years ago and were of a swarthy complexion with dark piercing eyes." What does "swarthy" mean? It means black, brown, dark, dark-hued, dark-skinned. Churchward could just have written that they were black. So, an ancient monastery in Tibet has records that show that the Nagas that came to India were black. As I showed in the photo of the sculpture of the woman in Cambodia, her features are very much



what you would find on a black person. I shall show more of those pictures in this paper when it comes to discussing Buddhism.

Speaking of 70,000 years, that timeline may not be so surprising. Melchizedek (1999) whose work we shall discuss in relation to tantra, also asserts that humans spent 65,000 to 70,000 years in Lemuria, and that tantra was founded by black Lemurians. More on that later. As an aside, back in 2013, I interacted with Dogon initiates, who intimated to me that their secret school goes back at least 70,000 years. So, I suppose that connects back to Lemurian times.

In regard to the Dogon, and of the African continent, Churchward also claims that the people of Mu arrived in Africa in two different directions. One was during the excursions and expeditions of the Mayas, who went out from Mu to colonize different lands on Earth. Those settled in the Nile Delta region, in a place now known as Sais. The second wave were Nagas that came to Nubia from India, and from Nubia, they made their way toward lower Egypt, that is the Nile Delta region. This is some of what Churchward says about Nagas migrating from India to Africa, to the region where the people known as Cushites/Kushites formed their civilization:

*"After the Babylonian Colony was formed, how long afterwards is not known, the Nagas from India took another step to the West. From India they went to northeast Africa. They made settlements in the Gulf of Aden and at different points on the West Coast of the Red Sea. Both Indian and Egyptian records speak of their settlement at Maïoo in Nubia, Upper Egypt. Maïoo was on the Red Sea near where the modern town of Suakin is situated. This colonization took place somewhere in the neighborhood of 15,000 years ago. At that time the country was flat, for up to this time the African mountains had not been raised."* (Churchward, 1931, pp 150 – 151).

In another of his works, *The Sacred Symbols of Mu*, Churchward speaks of the two sources of Lemurian influences in the region around Egypt and Nubia:

*"Egypt obtained the Sacred Inspired Writings of Mu from two sources, in which the creation of woman appears. First, from India, brought by the Nagas when they made their first settlement at Maïoo in Nubia, Upper Egypt. Second, from Atlantis, brought by the Mayas under the leadership of Thoth, who made his first settlement at Sais on the Nile Delta, Lower Egypt."* (Churchward, 1933, p. 102)

So, I drew a similarity with the case of India because there too, Nagas appeared to have arrived in the Northeast, from Burma. They also appeared in the south of India via the ocean, just as Mayas did in the Niger Delta in Africa. Finally, it would appear that Nagas served as ancient rulers in India over a period of time before the rise of the Brahmins and the Kshatriyas (Viyogi, 2002).

We shall return to the discussion of Nagas in India again in a major way, because Nagas seem to have had significant influence on yoga and on Buddhism in India. For now, let us continue with our discussion of the appearance of the seven-headed snake in other parts of the world. Next will be the Yucatan.

### 3.5 The seven-headed serpent in the Yucatan

While some of the emigrants of Mu headed generally in the Western direction from Mu, there were others who headed east, according to Churchward (1931). Among those that did were Mayas who ended up in the Yucatan area. It would appear that these Mayas of the Yucatan also had a seven-headed serpent deity. This deity was known as Ah Ac Chapat. Churchward (1933) mentions

this deity, and so does Augustus Le Plongeon. This latter author was a British archeologist who was a major proponent of studying Mayan ruins in the Yucatan. A precursor to Churchward, Le Plongeon's studies on the Mayas in the Americas later provided much context for Churchward's own work on Mayas and Nagas. From some of his written work, we learn about seven-headed serpent beings. From his work *Sacred Mysteries among the Mayas and the Quiches*, he has this to say, in conducting comparisons between seven-headed beings in different cultures similar to what I am attempting to do in this paper:

*"Do we not see a simile of the Ah Ac Chapat or seven headed serpent of the Mayas, totem of their seven primitive Rulers, that is of the seven members of king Can's family, in the seven-headed heavenly Serpent on which rests Vishnu, the Indian creator, that corresponds to the Egyptian Kneph or the Mehen (Canhel) of the Mayas; or in the seven serpents that form the crown of Siva; or again in the Seven rayed god Heptaktis [Hephaestus], of which the emperor Julian was so reluctant to speak?" (Le Plongeon, 1888, p. 145)*

Thus, from Le Plongeon, we find that the seven-headed being also featured among the Mayas who migrated to the Yucatan from Mu. Churchward in his own works shows just how close Mayan culture, especially its alphabets, its writings, are to those of Mu.

ENGLISH	MU	MAYA	EGYPTIAN
A	⊙.◇.Λ.	⊙.◇.Λ.	⋈. I. ^.
B	▢.□.	▢.□.	▢.▢.▢.
C	☞.☞.⊙.	☞.☞.⊙.	☞.
CH	▢.☞.	▢.☞.☞.	☞.
DZ	▢.⊙.	▢.⊙.	▢.
E	I. II.	I.	II.
H	▢.▢.⋈.	▢.▢.⋈.	▢.▢.⋈.
I	I. II.	I. II.	III. II.
K	△.▢.	△.☞.	△.▢.▢.☞.
KH	☞.		
KU	2.		

A snippet of the alphabets/scripts of Mu, Maya, and Egypt (Churchward, 1931, p. 34)

Let us now continue to examine the seven-headed snake in one more ancient place: Canaan.

### 3.6 The seven-headed snake in Canaan and Mesopotamia

The place that was known as Canaan is what is today the Levant. That is, Israel, Palestine, Syria, Lebanon, Jordan and parts of Turkey. Mesopotamia in ancient times included the cultures of the Sumerians and the Akkadians.

In ancient times, there were legends of a seven-headed snake in these three regions of the world as well. In Canaan, the seven-headed being was known as Lotan (Van der Toorn et. al., 1999), and are also told that "Lotan = Leviathan" (p. 168). We also find that Leviathan features many times in the Christian Bible (for instance in the Book of Job chapter 41, in the Book of Isaiah chapter 27, and Psalm 74, which indicates that Leviathan has several heads). It would appear that the Biblical Leviathan is based on the more ancient Canaanite Lotan, and it is from studying Canaanite and other ancient lore from the Mesopotamian region that we can get some deep insights associations between the seven-headed serpent, that is, the Nagas, and the "gods of old". This is because Canaan and Mesopotamia, that region, was inhabited by these "gods", whom, I have argued in my published works were in fact extraterrestrial entities who overtly lived with and interacted with "regular Earth humans" for millennia before becoming more covert. These are the non-terrestrial people, some of whom have been called Annunaki, who were particularly active in the Mesopotamian region. Let us first examine the quote below, and then comment on it:

*"...the Canaanite storm god → Baal, son and agent of the highest god → El, facing opposition in the council of the gods, is forced to battle Yam (the Sea). He defeats Yam (and also Lotan [→ Leviathan], the dragon in the sea), and obtains a palace from which he thunders forth against his enemies in the council and on Earth." (Van der Toorn et. al., 1999, p. 245)*

In my first book *The Akan, Other Africans and the Sirius Star System*, I show that Yam or Yamm, refers to the same entity known elsewhere as EA, and Enki, whom we came across in section 3.2 above. This EA or Enki, was an extraterrestrial being with connections to the Sirius Star system. It is very interesting (to me, at least) that Yam/EA/Enki will be associated with Lotan/Leviathan, the seven-headed sea dragon/serpent. First of all, EA/Enki is the "god" of the rivers and seas, and has been even compared with Poseidon, the Atlantean/Greek "god" of the sea. I also mentioned in *The Guardians, Earth Humans, and Ascension*, that EA/Enki has since ancient times been accompanied by...would you guess... seven sages! These are seven amphibian beings, referred to in Mesopotamian times as the "abgal" or the "apkallu". The wise ones of the ages, who taught mankind civilization since the most ancient times. These seven amphibian beings, their entire race, infact, are known as "guardians", or "monitors", or "watchers". The role of guardian beings is to 'watch over creation' on behalf of "Source" (i.e., Creator forces), by supporting the development and advancement of all life and all beings. All indications are that these same beings are still teaching mankind, as is evidenced by them meeting the Dogon people of West Africa, who call them 'Nommos', a word that connects with water.

As I mentioned in section 3.2 of this paper, I have a strong suspicion that it was Enki and his allies that formed the snake brotherhood and sisterhood of which the Nagas belong. Enki himself is said to be part amphibian and part reptilian. I suspect that the "abgal" and the amasutum and others like the Igigi/Nungal taught Earth humans in Lemuria how to do tantra. I have this opinion because the amphibian beings are said to have done this before, in the far remote past. There is a fascinating story in *Le Livre de Nuréa*, or *The Book of Nuréa* (Parks, 2018), where Anton Parks describes how the amphibian beings taught a group of reptilian beings he calls Usumgal ("great dragons", a branch of the reptilian family) how to access universal energy and use it, in some of the ways it is done in tantra. Of course, there is also the example I already gave from *Adam Genesis* (Parks, 2010) where Enki gets initiated into actual tantra (this one was of the physical, sexual intercourse kind) by...would you guess...an Amasutum...a female reptilian priestess. The Amasutum have had the ability to use universal energy for millions of years, and as I mentioned earlier, they also have advanced scientific and spiritual knowledge.

Anyway, from the quote above, Yam/Yamm refers to Enki, Baal refers to Enki's nemesis Enlil, and El refers to Anu the leader of the Sirian-Reptilian group in this solar system that have been called the Annunaki. There is much on this group, who in conventional sources are called the anuna. The interested reader can spend hours reading about these beings from conventional sources such as the *Electronic Text Corpus of Sumerian Literature* (ETCSL), whose link can be found in the references section. Just bear in mind that in place of 'gods', think flesh and blood beings from other star systems that came to this solar system.

In another quote, we learn that Lotan/Leviathan actually had seven heads:

*"As in Job 40-41 where the ox-like Behemoth is paired with the sea-dragon Leviathan, so at Ugarit El's calf Atik/Arshu is paired with seven-headed sea-dragon, both of whom → Anat claims to have defeated: "Surely I lifted up the dragon, I...(and) smote the crooked serpent, the tyrant with the seven heads..." (Van der Toorn et. al., 1999, p. 168).*

For the quote above, we do get a reference to seven heads. Also interesting is mention is the personality called Anat. Now, Anat is a 'goddess' who goes under different names in different cultures. She has been known for instance as Inanna by the Sumerians, Ishtar by the Akkadians, Babylonians and Assyrians, Ashtarte by the Phoenicians and Aphrodite by the Greeks. This goddess was a warrior supreme, a granddaughter of Enlil. As Inanna, she was always doing controversial things – flirting with gods (Annuna/Annunaki) and men, causing wars because of her flirtations. She was said to be both incredibly beautiful and a deadly warrior. In any case, this warrior woman was one of the reputable Sirian-Reptilian personalities of old.

Now, let us transition to Europe, to speak of appearances of the many-headed serpent in legend and lore.

### 3.7 The six-headed serpent in Greece and Rome

Europe in ancient times included the Romans, the Greeks, the Celts, the Germanic and Slavic groups, and others. In Greek lore, Heracles (known among the Romans and in modern times as Hercules) is said to have battled the Lernaean Hydra, a serpentine creature which, in the most ancient rendition of the lore as told by Hesiod, circa 700BC, the Hydra is said to have six heads (Ogden, 2013). Also in Greek lore, there is Scylla, a sea dragon or a serpentine being with six heads spoken of in the Odyssey. Among other actions, Scylla captures and devours sailors as they pass through a strait. Ogden (2013) states:

*"Scylla is closer to a drakōn than to a kētos. Let us note first that, although overlooking and fishing in the sea, Homer's Scylla is emphatically land-based, dwelling in a cave on a high crag: in this regard she strongly resembles the great drakontes Ladon, Python, Typhon, the Serpent of Ares, and Lamia-Sybaris (Ch. 4). His physical description of her focuses upon the inordinately long necks behind each of her six heads." (p. 132)*

So, in the case of Europe, it was not exactly a "seven-headed" snake. It would appear that Hydra and Scylla have six rather than seven heads, differing from what we have generally encountered with Nagas thus far. It is worthy of note, however that in the ancient world, even numbers were used to represent female manifestations while odd numbers were used for male manifestations. It is possible that both Hydra and Scylla were given six rather than seven heads because they dealt with female beings. In Asia, Nagas were sometimes represented with different number of heads, as can be found in Sanam Luang in Bangkok, a site we discussed earlier in section 3.4. It is also



noteworthy that both Hydra and Scylla are associated with water bodies, Hydra with the Lernaean lake and swamp, and Scylla with a narrow strait. Thus, we have a connection back to Yam/EA/Enki/Poseidon, "god" of water bodies. A final point about Hydra. It is likely that the word 'hydro', that is associated with water, comes from association with this being.

Thus far in this paper, we have traced the appearance of the seven-headed (or sometimes just multi-headed) serpent in different cultures across the world, starting from what has been known as the Motherland, or Mu. The seven-headed serpent was the hallmark of the Naga people, who found their way to different cultures, including some in West Africa. We shall now transition yet again, this time from esoteric history to esoteric spirituality, to discuss and explore connections the Nagas had to spiritual traditions that have developed in Asia and in Africa.

## 4. Influence of the Nagas on ancient and modern spirituality

In historical records, the Nagas are known even among conventional academics to have influenced the development of Buddhism, specifically Mahayana Buddhism. I will also argue that the Nagas influenced ancient forms and practices of yoga. Those spiritual teachers the Nagas influenced displayed that influence by being associated with a seven-headed snake, or serpent. If Nagas were so influential in ancient spirituality in Asia, even to be entrusted by Gautama Buddha with sacred Buddhist writings, then the Nagas must have had a history of spiritual culture and practice that perhaps predates some of the more recent schools of spirituality. I shall make the case for Naga practice of ancient spirituality going as far back as Lemurian times, where it has been asserted that tantra was first practiced by Earth humans. To start off, I shall begin with a discussion of tantra in Lemuria. After that, I shall discuss Naga influences on Yoga and Buddhism.

### 4.1 Yoga, the Yoga Sutras of Patanjali, the Nagas, and Tantra

Yoga is a very old system that has been practiced in India and elsewhere for millennia. There are said to be four different kinds of yoga (Eliade, 1958), which are Hatha Yoga, Laya Yoga, Mantra Yoga, and Raja Yoga. Let us define each of these, leaving Hatha Yoga last, because it is going to be a subject of more in-depth discussion. Laya Yoga, also called "the yoga of dissolution" in a translation of *Dattatreya's Discourse on Yoga* (see references). The Dattātreyayogaśāstra is sometimes said to be the earliest text providing a complete system for practicing Hatha Yoga. At any rate, Laya Yoga refers to yogic techniques of which the practitioner contemplates emptiness. Through such contemplation, the body-mind can eventually attain dissolution in a state of deep absorption on emptiness. To elaborate further on these techniques, such as contemplation on emptiness, goes beyond the scope of this paper. Here, I only seek to introduce ideas to a certain degree, for which the reader might already be familiar. Mantra Yoga, as the name implies, entails chanting of mantras as part of the yogic practice.

Raja Yoga, also known as the "King of the Yogas" (Bailey, 2012) is described as the practice of Yoga for which the individual achieves union of the personality self or the ego with the Soul, or

the Higher Self. In the Yoga-Sutras, a complete system is given for achieving union (Bailey, 2012), becoming whole again (Busia, 1984) or achieving concentration and samadhi (Hariharananda, 1983). According to Hariharananda (1983):

*"Yoga is one of the six systems of Indian Philosophy, and Patañjali's Yoga-sutra is one of the earliest treatises amongst them. His Yoga aphorisms deal with the mind and its fluctuations, showing the way how they can be controlled and how complete mastery over the mind can lead to cessation of misery and attainment of peace leading to salvation." (p. vii).*

In place of salvation, one may also think of liberation. Liberation from the conditions of confusion while incarnated with consciousness stationed at the level of the ego. The Yoga Sutras of Patanjali appear to combine techniques of meditation with postulates from Samkhya (Eliade, 1958). Samkhya is an ancient Indian system of logical deduction. Combined with the mystical methods of meditation, the Yoga-Sutras of Patanjali bring together both the mystical and the rational into one cogent philosophy. Very little is known for certain about the exact time period that Patanjali the personality that composed the Yoga Sutras lived. Conventional accounts appear not to go too far back (around 800 B.C), however esoteric accounts place the work in really ancient times. What is known is that Patanjali was not the author of the system. Rather, he appears to have compiled teachings that are more ancient than his time. Bailey (2012) places the system that Patanjali's Yoga Sutras is based on as ancient as 10,000 B.C., citing Hindu sources. Bailey (2012) also gives us some insight into just what Patanjali's system is by stating that "[t]he Yoga Sutras are the basic teaching of the Trans-Himalayan School to which many of the Masters of the Wisdom belong" (n.p.). From Churchward, we learn that the Nagas/Naacals relocated to the Himalayas, so the Naacal mystery school from Mu could very well be one of the schools that originated components that ended up becoming systematized as the Yoga Sutras of Patanjali.



Seven-headed serpent over Patanjali

I decided to include the Yoga Sutras of Patanjali in this paper also because the statue of Patanjali shows him sitting on a serpent. Above his heads, there are seven serpent heads. The serpent that Patanjali is sitting on is known as Adi-shesha, the same serpent that the Hindu deity Vishnu was shown to be sitting on in photos shown in section 3.2 above. Adishesha is also known as sheshanaga and as the nagaraja, the king of the Nagas. So, once again, we come across Nagas in

association with esoteric knowledge. Having established that Patanjali was not the originator of the yoga system he wrote about, but rather the compiler of traditions that had previously been shared only orally, the point here in including Patanjali in a discussion about Nagas is that it is entirely possible that Patanjali received the patronage or support of Naga initiates who shared knowledge with him, just as Nagarjuna, who we will soon discuss is known to have experienced.

Before we leave this section, it is key to discuss Hatha Yoga as well, which was the one we left for last. This is because Hatha Yoga has important connections with Tantra and with Taoism, and ultimately with the system of spiritual science of tantra that Melchizedek (1999) says the black Lemurians practiced. Hatha Yoga is defined by Eliade (1958) as "Yoga concerned almost exclusively with physiology and "subtle physiology"" (p. 51). This means that Hatha Yoga is primarily concerned with the physical body (i.e., specific postures and specific movements), and the etheric or energy body, which is also known as the subtle body. Subtle physiology here also refers to energy work, either through breathing, through mentally directing subtle energies through meridians and channels (also known as nadis) or a combination of breathing and concentration on subtle energies.

It is from Bailey (2012) that we get a big clue as to Hatha Yoga practice in Lemuria:

*"In the first purely physical race, which is called the Lemurian, the Yoga at that time imposed upon infant humanity was Hatha Yoga, the Yoga of the physical body, that Yoga which brings into conscious use and manipulation the various organs, muscles and parts of the physical frame."* (n.p.)

This quote is interesting for a number of reasons. First, it mentions Lemuria to begin with. Second, it links Lemuria with yoga, and specifically with Hatha Yoga. We know from Eliade (1958) that Hatha Yoga involves spiritual practices that work on the physical body and on the subtle or energy bodies. It would appear that the Lemurians of the time were quite deep into dense physicality, from the quote above, and that they were practitioners of Hatha Yoga. So, where does tantra come in? Well, Eliade (1958) has a lot to say about Yoga, Tantra, Buddhism, Jainism, Shaivism, Daoism, Alchemy and related subjects.

Before we explore Hatha Yoga further, let us also read what Drunvalo Melchizedek has to say about the Lemurians and their practices of tantra. In the section *Ay and Tiya and the beginning of Tantra*, he writes:

*"This new civilization in Lemuria was developing quite well; everything was going along just great. But most of Lemuria eventually sank. About a thousand years before it sank, two people were there whose names were Ay and Tiya. This couple did something that no one else had ever done before, at least in our evolutionary cycle. They discovered that if you make love in a certain way and breathe in a certain way, you get different results when you have a child. Through the conception of that different kind of birth, all three of them—the mother, the father and the child—would become immortal."* (Melchizedek, 1999, p. 93)

So, there are some great clues here. The first is that of making love. The second is breathing. I would suggest that these two are key components in tantra. Remember that tantra makes use of certain postures. Well known among them is the asana, or sitting cross-legged. Tantra also makes use of breathing exercises. In the Hindu tradition, these breathing exercises are collectively referred to as pranayama. The word 'prana' in pranayama stands for life force. The same word in African practices is "n|um" or "nyama", and in Daoist practices is chi/qi.

Basically, while making love, it is possible to access universal energy in ways that make the practitioners become immortal. Using yogic practices, the male may for instance retain his semen, while both male and female reach ecstasy. At ecstasy, the chakras, meridians, nadis are all activated. With specific breathing patterns, the practitioners can draw in universal energies that run through the physical and energy bodies of both practitioners, healing and rejuvenating them, and extending the life force. Through the practice of such tantric and inner alchemical practices, the human physical and energy bodies become like "free energy devices", in that they tap into the universal energy field in order to increase the flow of energy in the human microcosm (physical and energy bodies). This is "spiritual science", or "spiritual technology", if you will.

Not just that. It can also make the resultant child immortal. These practices can be done while having actual sexual intercourse, or they can be done energetically, without contact and penetration. Now, for someone who has practiced Daoist internal alchemy for close to two decades now, I can attest to the fact that both versions of those practices are still being practiced in present times. They date back to a long time ago, during Lemurian times. Let us learn a little bit more from what Melchizedek (1999) says:

*"Ay and Tiya suspected that they had become immortal, I'm sure, because of their experience. As time went on and everybody else started dying but they remained alive, people began to realize that they really did have something. So they finally set up a school. As far as I know, it was the first mystery school on the Earth in this cycle. It was called the Naacal, or Naakal (rhymes with McCall), Mystery School, where they simply tried to teach how to do this thing we call resurrection or ascension through tantra. Tantra is a Hindu word for yoga or union with God though sexual practices. (We have a lot to go over before we can understand exactly what they were doing.) Anyway, they did this and then they began to teach other people. Before Lemuria sank, they had instructed approximately a thousand people, which means that about 333 families of three each were able to understand what they were doing and demonstrate it." (p. 93)*

There you go, folks. Naacal/Naakal, is, the same as Naga in Asia, and the same as Naqual/Nahuatl in the Americas. Again, those who are said to have left Lemuria went in different directions. Since the Naacals/Nagas were said to be a mystery school, one would think that they may have survived over the ages. Like a secret society. This is one reason why I think Naacals/Nagas have remained as an underground influence in many cultures, not only in Asia and the Americas, but also in Atlantis and in Africa. Melchizedek (1999) actually asserts that one of the major places the Naacal school relocated to was to Atlantis. He claims they went to Atlantis with Ay and Tiya, the original "ascended beings" who first succeeded with tantra, and then taught others. Ay and Tiya were the originators of the Naacals/Nagas.

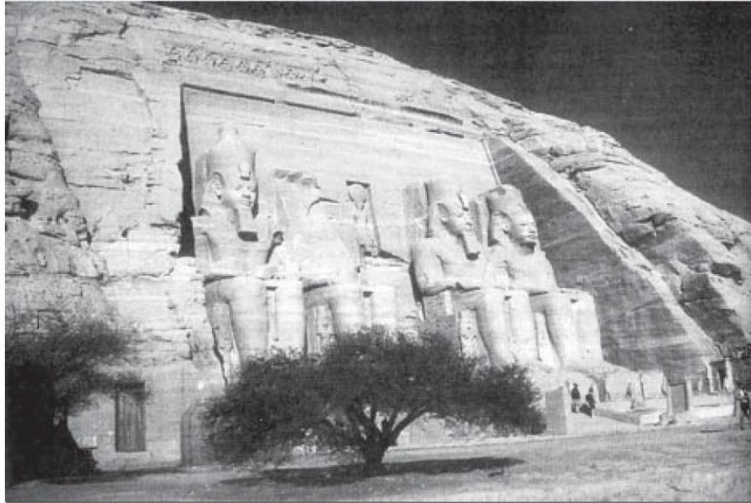


Fig. 4-11. Abu Simbel.



Fig. 4-10. Bust of Tiya.

This is an Egyptian statue of Tiya [Fig. 4-10]. Tiya and her husband Ay were the first two to create a baby by interdimensionally connecting through the sacred tantra, which

led to immortality for all three, the father, the mother and the child. You can get a pretty good idea what Lemurians looked like from looking at her. She and her husband are still alive, and they're still on the planet today even after tens of thousands of years. They're two of the oldest beings in the world and two of the most respected of all the ascended masters because of all they've done for human consciousness.

The excerpt above is from page 119 of Melchizedek (1999). So, let us sum up a few points here. First, we have learned that black people in Lemuria were the first to practice tantra (Melchizedek, 1999). We have also learned that in Lemuria, the first form of yoga that was practiced was Hatha Yoga (Bailey, 2012), and also that there is a strong connection between Hatha Yoga and tantrism, with some tantric practices such as the retention of semen even seen practiced in some Chinese Daoist sects (Eliade, 1958). It would appear that the tantric practices developed by the black Lemurians was likely based on Hatha Yoga practices of asana (sitting). We also learned from Tibetan monastery records and from statues in Angkor Wat that the emigrating Lemurians were black. I should also add that Hatha Yoga-type practices that imply tantra have made their way to many of the daughter cultures of Mu, such as we find in the Uigur/Gobi desert (including Tibet and Mongolia), Atlantis, India, Egypt and Nubia, and the Yucatan.

This happens to be the case when we examine the spiritual practices of these various areas. The Uighur/Yu civilization, which I have spoken of very little in this paper, was one of the major successors of Lemuria. This culture had an influence on Daoism and also on what became known as Buddhism at a later stage. In both Daoism and Buddhism, the sitting meditation postures and energy work are both based on a Hatha Yoga-type asana posture with accompanying breathing and other yogic practices for energy work. There have been adepts, Buddhas and Boddhisatva's in this region for a very long time before Gautama Buddha. "Buddha" means "enlightened one", so there could have been several "enlightened ones" before Guatama. For example, in the Bon tradition of Tibet, there is an ancient personality known as Tonpa Shenrab Miwoche (last name sounds Native American?) who according to oral tradition is said to have lived 18,000 years ago. For all intents and purposes, this personality was "a Buddha" of that time. Reynolds (2005) tells us that:

*"According to the Bon tradition, there have already occurred within this cycle the advent of seven Nirmanakaya Buddhas; the last in this lineage of saviors was Tonpa Shenrab Miwoche (Ston- pa gShen-rab mi-bo-che) who appeared in Olmo Lungring in Central Asia some 18,000 years ago. In the indefinite future*

*there will come the advent of the future Buddha, Tonpa Thangma Medron (sTon-pa Thang-ma me-sgron), whom the Bonpos generally equate with the Buddhist future savior Maitreya (Byams-pa)." (p. 28)*

There is the number seven yet again. So, there appear to have been different 'Buddhas' in the past. A Buddha is apparently an individual who has become enlightened, or who has attained 'Bodhi' or wisdom. I have to remark that I can't help noticing similarities between 'Buddha', 'Bodhi', and 'Bida/Biida'. Remember that we encountered Bida, the name for the seven-headed snake in West Africa. Could the name 'Bida' be a reference to wisdom and enlightenment from the Nagas who made it to West Africa?

Let us return to the ancient Buddha, Tonpa. In terms of the time frame, conventional academics might be uncomfortable with a period as long as 18,000 years ago, but that is what the oral account says. There have been various civilizations that have come and gone on Earth for a period that spans tens of thousands of years. 18,000 years ago will correspond with daughter Lemurian culture of the Uighur people known as the Yu civilization, in the Gobi desert region. This civilization influenced Mongolian, Tibetan, Tocharian and other related peoples in that region. I suspect strongly that current Buddhist spirituality is a rendition of the same ancient spiritual science or spiritual technology that started with humans in Lemuria. This is why I believe that the Naacal/Naga mystery school itself has existed for millennia, in the background, influencing spirituality for generations, and encouraging successive generational use of the same or similar spiritual science with strong elements of Hatha Yoga and tantra since ancient times in Lemuria.

From Atlantis, we learn in chapter 15, the final chapter of the book *The Emerald Tablets of Thoth-the-Atlantean* (Doreal, 2002), titled Secret of Secrets, the occult constitution of man. Anyone who reads this chapter will notice references to the subtle body, subtle energies and the flow of chi/prana/qi through these meridians. Some of this knowledge may have derived from Hatha Yoga and tantra practices. In India, there are copious references to the Naga stream of knowledge and certainly of Hatha Yoga and tantra. In Egypt, there are versions of Hatha Yoga, an example of which can be discerned in the description of what is called the Ka'at Ibi by the M'Tam School of Kem Philosophy and Spirituality (see references). Finally, in the Yucatan, we learn from at least one system, that of the Yaqui way of knowledge that there was a system of bodily movements accompanied by energy work that Castaneda (1999) called "magical passes".

I am at this point fairly convinced that the spiritual science (or a version of it) that the Lemurian people practiced through the Naacal/Naga school was an original (to Earth humans) version of Hatha Yoga and tantra. This may also be why tantra is found in many systems that emerged on the Indian subcontinent, and also elsewhere in Asia, such as in China, in Mongolia and in Tibet. In India, there are versions of tantra in Yoga, in Buddhism, in Jainism, and in Shaivism (Eliade, 1959). We even learn that there are elements of add more here.

To complete this section, Melchizedek mentions the demise of Atlantis, which happened much later after Lemuria sank. By this point, in addition to the 1000 beings that are said to have achieved ascension in Lemuria, an extra 600 individuals had achieved the goal of becoming ascended beings through their training and practice. This means they were no longer going to participate in the birth-death cycle. They had achieved completion, and could choose to remain to help people on Earth. Here is what Melchizedek (1999) says, which is that after Atlantis sank, the ascended beings as a group headed for Kemet/Khem, also known as Egypt. A quote from his book says:



*"When they saw the very first signs of the shift coming on, Thoth, Ra and Araragat returned to the Sphinx and raised the warship into the sky. All they did was raise the vibration of the molecules only one overtone higher than the Earth exists on. This allowed them and the ship to pass right through the Earth into the sky. Then they moved to Atlantis, lowered the ship to the surface, and picked up the people of the Naacal Mystery School, which included the original immortals from Lemuria as well as those who became enlightened during the time of Atlantis (by that time about another 600 people had ascended). So the original thousand from Lemuria and the 600 from Atlantis had increased the number of ascended masters to about 1600, the only occupants of the ancient airship.*

*Now, the people on this ship were not only passengers, they were creating a living group Mer-Ka-Ba that surrounded the ship with a very large field in the shape of a flying saucer—the same shape that's around the galaxy and around your body when your Mer-Ka-Ba is spinning. They had a very powerful protective field around themselves as they headed for Khem, soon to be the new Egypt. Thoth said that they had risen about a quarter mile off the planet with the members of the mystery school on board when they watched the island of Udal sink. This was the last piece of Atlantis to disappear into the water, with the exception of a few small islands. Then they flew the ship to Egypt and landed it on top of the Great Pyramid."* (Melchizedek, 1999, p. 113)

In one of those synchronicities that makes one smile. I came across virtually the same information about the successful graduates of the Naacal/Naga school, these 1000 from Lemuria and the 600 from Atlantis. That would be the subject of the next section.

#### 4.2 Daoism, the Nagas, and Tantra

Melchizedek (1999) has taught us that the Naacal (Naakal/Naga/Nagual/Nahuatl) school was created in Lemuria and the school was able to succeed in having about 1000 of their members achieve the goal of transcending birth and death. They became immortals or ascended beings, or perhaps better called transcendent beings. Immortal because they had repaired their physical and subtle bodies to a degree that they no longer suffered from death. Ascended because they could travel with their entire being to the higher spiritual worlds. To do that, a certain kind of physical-subtle body is developed through yogic training. This body can function both in the physical world and in the subtler spiritual worlds. It is a physical body that can dematerialize to become a spiritual vehicle to travel non-locally, and that rematerializes to become a physical body again upon returning to the physical plane. That is what it means to be ascended.

The 1000 achieved ascension by learning tantric spiritual practices, that allowed them to use the infinite or universal energy all around us to transform themselves and their partners in order to become immortal. This is a spiritual analogue of Tesla-type "free energy" devices, in effect turning their human bodies into constant users of the "free energy" which flows all around us, and which has been called several names across different cultures, including chi/qi (Chinese), nyama (West African), N'um (South African), and prana (Indian/Vedic). This universal energy is employed to transform both physical and subtle bodies to a form that is awesome. The ascended form, when fully realized, can transport body, mind, energy, and consciousness in its totality to both physical and spiritual locales in manifest existence, with full consciousness at the destination. So, this is a full transfer, which is different from projecting consciousness, such as is done in remote viewing or during out of body experiences.

Now, what happens when you find information from the spiritual tradition of one culture reproduced almost exactly in the spiritual tradition of another? That gives a sense that both



spiritual traditions may have a common influence or source. This is what happened when I found information about the 1000 Lemurian and the 600 Atlantean adepts mentioned in Melchizedek (1999) repeated in a similar fashion in a Daoist text. I think this is because the Daoists have also been influenced by the Naacal/Naga current, or at the very least by adepts from Lemuria. The is already a common link between Hatha Yoga, Tantra and Alchemy and Daoism (Eliade, 1959).

The text here is titled *Seven Taoist Masters: A Folk Novel of China*. It was translated by Eva Wong. This text is interesting because although the teachings appear in story form, they are actually about real practices and real attainments. I know this because I have trained for many years in this system. Some of what is written about in the book is part of the actual meditation training. However, the portion I am sharing below pertains to talk about one thousand (i.e., 1000) immortals from the first age of mankind. For this, we can understand it to mean that the first age was the Lemurian age. The second age referred to in the text excerpt refers to the time of Atlantis and afterward, to our current time. Let us remember that Lemuria was said to be around for a very long time, tens of thousands of years. Out of that age, only 1000 immortals emerged. When you read "immortal", think transcendent or ascended being, because this has been the spiritual training goal of some Daoist schools. The two terms are not exactly the same, because in Daoism, not all immortals have the ability to ascend. Some immortals are only immortal in that they can live on Earth indefinitely. The ascended beings can choose to stay here, or go someplace else (physical or spiritual), without the need of a space ship or having to die and to be reborn there. The spiritual vehicle that is developed as an end result of the Hatha Yoga and tantric/alchemical practices has been given a few different names, including "the diamond vehicle", "the illusory body", or the "rainbow body" (as examples) in different traditions. This is the body that when fully developed allows for ascension. This is because it is a kind of mer-ka-ba or light body that can transport both consciousness and physical of a being to other physical and spirit worlds besides Earth. Anyway, let us read what the folk story says:

*"Immortal Chung-li Ch'üan directed him to stand up and said kindly, "Do you know why we are pressing you to hurry and help the Northern Seven Masters to attain immortality? It is because the meeting of the immortals in the celebration of the flowering of the immortal peach is imminent. The peach tree grows on the mountain K'un-lun, where it flowers once every thousand years. It fertilizes a seed once every thousand years, and the seed ripens into a fruit once every thousand years. Three thousand years must pass before a fruit of the peach tree ripens. The ripened peach is large as a melon, red, and shiny, and even one bite of it would lengthen your life by one thousand years. The Empress of Heaven does not want to eat the fruit all by herself but has invited all those whose names are entered in the roll of the immortals to share the fruit. The Seven Taoist Masters of the Northern School are on the invitation list, but in order to attend the celebration they must have attained the Tao by then. If those invited do not attend, the Empress of Heaven will be very disappointed. In the first era of humankind, a thousand mortals attained immortality. In the second era, a few hundred will achieve immortality [the underlined text is my emphasis]. These immortals will return to the earthly realm to help others leave the wheel of reincarnation after their deeds are acknowledged by the Empress of Heaven at the celebration."*

So, what we find is that the Daoist tradition has the same story about 1000 mortals becoming immortals during the Lemurian age. From my own Daoist studies and also from my research, I am convinced that at least some of the Daoist teachings were influenced by teachings from Lemurian age, or at the very least that they both had a common origin. A second item of interest is mention of K'un-lun. This is a mountain range in the Tarim basin, around the Gobi and Takla Makan deserts. This could be a hint that the Daoists of the Northern school got their Lemurian influence from the Yu/Uighur culture, that succeeded Lemuria on the Asian continent and that is said to have survived

for thousands of years before war reduced this culture to dust. Apparently, adepts from the Yu/Uighur culture retreated to the K'un Lun mountain range, just as in India and neighbouring areas, some adepts retreated to the Himalayas.

The main point of note in this section is that there is some key information common to both Naacal mystery school traditions and the Daoist traditions that may point to a common origin for both traditions. The connection they both have is to Lemuria. There is often debate about who it was that initiated the tantric practices common in India and neighbouring areas, as well as in China and neighbouring areas. Some scholars claim that Tantric practices influenced Daoism from India. Others claim that the opposite is true, that the influence was from China to India. A common way of making a case that each side adopts is to cite ancient dates of inception associated with each spiritual culture. I think that Hatha Yoga aligned tantra is a common denominator across many spiritual traditions in Asia that do both physical and energetic practices. Based on what we have learned earlier, there is likely an original version of tantra that predates most contemporary Asian spiritual cultures and traditions and that originated in Lemuria. Tantra goes back to Lemuria. The original version of Earth's tantra tradition may have been preserved in the Naacal/Naga mystery school, who have remained in the background over the ages as they influence and promote the development of spiritual traditions particularly in Asia (Buddhism, Daoism, Hinduism, Jainism, Shaivism and so on) through their adoption of tantra. This seems to have been the case at least with Buddhism, for which there is much documented evidence of Naga influence, and which will be the subject of the next section.

#### 4.3 Buddhism, the Nagas, Nagarjuna, and Tantra

Buddhism is a system of spiritual practice that was founded by Gautama, a prince in Ancient India who left his family to seek enlightenment. It is a vast system that has taken centuries to develop, from the time it was gifted to the world. In this paper, my purpose is not so much to delve into all of Buddhism, which is beyond the scope of what I hope to achieve. Rather, I aim to emphasize the importance of Naga influence on Buddhism, and the possible implications of that. That the Nagas influenced Buddhism is a very well-known fact amongst Buddhist scholars. Their influence comes in the form of a text that a Buddhist personage known as Nagarjuna revealed.

Now, Nagarjuna was no ordinary Buddhist personage. Some accounts claim that after the Sakyamuni Buddha, the historical Buddha who was once known as Gautama the prince, that Nagarjuna is quite easily the second most important figure in Buddhism. Nagarjuna was one of the major figures responsible for revealing one of two main traditions of Buddhism known as Mahayana. The other tradition is known as Theravada. While Theravada is known as the "Lesser Vehicle", Mahayana is known as the "Great Vehicle". "Lesser" and "Greater" do not mean that one is better than the other. Rather, these are orientations of practice that can lead to enlightenment. In Theravada, the older of the two traditions, achievement of enlightenment aimed primarily at the individual level. Remember that Gautama forsook his family to roam the world in order to achieve individual enlightenment. Practitioners of Theravada seek to emulate the Buddha, not necessarily by also going into the wilderness to practice, but rather to observe their Buddhist faith and practice on an individual level, in order to work at achieving enlightenment. So here, "Lesser" means focusing more on the individual.

With Mahayana, on the other hand, individual achievement of enlightenment is contingent on assisting many other individuals on their paths. In Mahayana, there is individual effort, in terms of following Buddhist practices. There is also the effort to raise others on their own efforts to achieve the goal.



So, that is a very basic attempt at delineating what is a complex tapestry of traditions and practices. To that end, I shall ask the Buddhist scholars and specialists to forgive the basic treatment, in view of the scope of the article and on the focus on Nagarjuna and on Naga

influence. Stories about Nagarjuna's life are replete with encounters with Nagas. Walser (2005) tells us that:

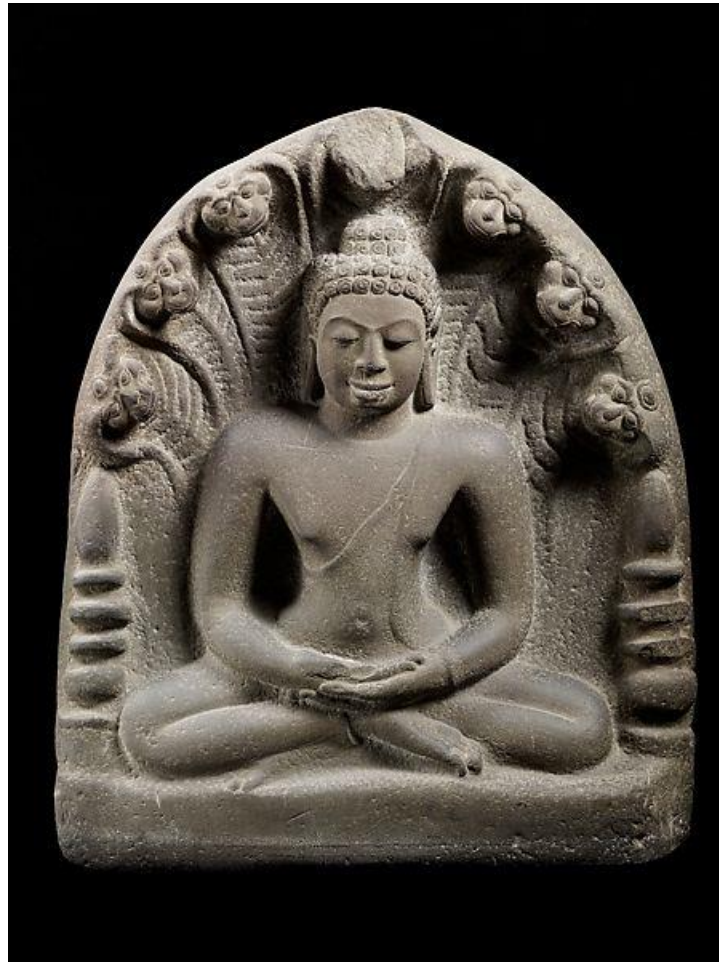
*"Every account of Nágárjuna has some etiological myth related to his name, that is, relating to nágas, or snakes. Without detailing all the cultural significance of nágas in early India, it suffices to say that nágas were considered creatures of great magical power, who were often conscripted into the service of Buddhism in Buddhist legends. Nágárjuna's connection to nágas usually involves his receiving some gift or boon from a nága king. In the Harsa-Carita, this is an antidote to all poisons, a gift from the moon. In Kumárajīva's Biography and in the Tibetan historical tradition, the gift is the Prajñāpāramitā Sūtras. These myths demonstrate an attempt to tie the character of Nágárjuna to some other element desirable to the hagiographer (such as alchemy or Maháyāna Buddhism) through the instrument of his name."* (pp. 73 – 74)

That Nagas are associated with snakes is not surprising in this paper, from what has already been shown. I however find the associations with Nagas and with magical knowledge and not knowledge of other things such as antidotes for poisons interesting. There is an account in Walser (2005) of a Naga king in Kashmir sending snow storms to attack Brahmins that did not follow him. That story marks of the Nagas in Wagadu having the ability to bring bad weather on the Dyara Cisse and his Soninke people after they broke the pact with him. In short, it would appear that the Nagas are themselves knowledgeable of many things outside of Buddhism.

On Nagarjuna's life, we learn many things. We learn that he was from Dravidian from Southern India, and that in addition to getting the hundred thousand verse Prajñāpāramitā Sūtras from the Nagas who had kept it in their realm after the Buddha taught it (see a link to *The Life of Nagarjuna* by Alexander Berzin, in the references section), that he was instrumental in the development of tantra in India. The Prajñāpāramitā Sūtras has itself been influential on Mahayana Buddhism, but my interest here is primarily in tantra. Eliade (1959) tells us that "According to Buddhist tradition, tantrism was introduced by Asanga (c. 400), the eminent Yogacara master, and by Nagarjuna (second century A. D.), the brilliant representative of the Madhyamika and one of the most famous and mysterious figures in medieval Buddhism." (p. 201). Here, this is a reference to the The Guhyasamaja Tantra, one of the "highest yoga tantras", and the one that is historically the oldest in terms of being revealed publicly to the world. In addition to Theravada and Mahayana, the "highest yoga tantras" deal with a third branch of Buddhism known as Vajrayana. Vajra is a Buddhist symbol associated with the thunderbolt, and with the "Diamond Vehicle", an indestructible "Merkaba" vehicle with which the adept can ascension and immortality.

So, let us stop here for a moment and take account. First, Nagarjuna was associated with the Nagas. That much is well-known and publicly acknowledged even by conventional academics. Second, Nagarjuna is said to have received knowledge from the Nagas. We have read earlier from Melchizedek (1999) that the Nagas were practitioners of tantra in Lemuria a very long time ago. We have also surmised from Bailey (2012)'s assertion that Hatha Yoga was practiced in Lemuria, and also from Eliade (1958) that there is a strong link between Hatha Yoga and tantra. Now, we are learning that Nagarjuna, a major Buddhist figure, studied the The Guhyasamaja Tantra (according to Alexander Berzin, and others), which means that Nagarjuna was a Vajra holder. Guhyasamaja Tantra belongs to the class of "highest yoga tantras", along with other examples such as Chakrasamvara, Hevajra, Kalachakra and others are among the most advanced tantric yoga systems that can lead to the ultimate goal of yoga practice, which is completion, union, or becoming whole again. In addition to all of this, Nagarjuna is said to have been Dravidian, or a

member of the "swarthy" or dark-skinned people of India. All of this seems to be pointing to the notion that the Nagas, blacks of Asia, and one of their protégés, Nagarjuna, himself a black man, were influential in the development of Buddhism after it was revealed by Gautama Buddha's realization.



The photo above, as well as the earlier one in this section, show a person who may very well be said to have black features (e.g., the curly/kinky hair, the nose and the lips) sitting in meditation. The sculpture is that of Nagarjuna. The point I am trying to make here is that dark-skinned people, or let's just call it what it is, black people, need to know and to acknowledge their contributions to developing and preserving tantra, which is a spiritual science, or a spiritual technology that can lead to liberation. Eliade (1958) unequivocally writes that, "according to Tibetan tradition, Nagarjuna was a native of Andhra, in southern India - that is, in the heart of the Dravidian region." (p. 201).

It is also from Eliade (1958) that I will argue we learn more about the origin of tantra from the Nagas. Eliade does not outright state that tantra was first practiced by Nagas who have roots from Lemuria, as I am arguing in this paper. Rather, it is clear (to me, at least) from his writing that Eliade (1958) appears uncomfortable with the notion that tantra seems not to fit perfectly into a Hindu origin. We have Eliade (1958) to thank, for the following assertions:

*"...we may conclude that, especially at first, tantrism developed in provinces that had been but little Hinduized, where the spiritual counteroffensive of the aboriginal inhabitants was in full force. For the fact is that tantrism served as the vehicle by which a large number of foreign and exotic elements made their way into Hinduism; it is full of names and myths of peripheral divinities (Assamese, Burmese, Himalayan, Tibetan, to say nothing of the Dravidian gods), and exotic rites and beliefs are clearly discernible in it. In this respect, tantrism continues and intensifies the process of Hinduization that began in the post-Vedic period. But this time the assimilation extends not to aboriginal Indian elements alone, but also to elements outside of India proper; the "tantric country" par excellence is Kamarupa, Assam." (pp. 201 – 202)*

Eliade thus provided the evidence, and the signs, that tantra has origins outside of Hindu culture. The origins point to more aboriginal cultures that predate the Hindu Aryan culture. It is significant that he points to Assamese, Burmese, and Dravidian culture and in particular that Kamarupa (the first kingdom of Assam) was "tantric country". The reader may recall that in section 3.4, I noted that Nagaland is in the same region, bordering Assam, and in fact both present-day Assam and present-day Nagaland were part of the historical kingdom of Kamarupa, which existed between 350 CE, and 1140 CE. So, whether or not Eliade realized it, I am of the opinion that his evidence and his signs point strongly toward an origin of tantra with the Nagas.

I shall close this section by returning to Churchward (1931), who claims that the Nagas/Naacals were driven out of India by the Brahmins, "The Aryans did not become known as scholars until a sect known as Brahmins began to form colleges of their own based on the teachings they had received from the Naacals before they drove them out of India." (pp. 192 – 193). Churchward notes that the Naacals were driven to places like the Himalayas and Tibet. Add to that the more recent research project carried out by Naval Vijoyi to trace the unacknowledged influence and contributions to civilization of Nagas and other aboriginal people of India, and the erasure that appears to have occurred in extant writings, of Hindu-aligned scholars attributing aspects of Hindu historical contributions to Brahmins, when they in fact should be attributed to Naga kings and personages (according to Vijoyi, 2002). It appears that current Indian scholars and authors know the truth. Let's see what Vijoyi (2002) has to say:

"In the Rigveda the Vasistas are described as svetyam or white, kanvas as svavo or Krishna dark (VII-33-1 and X-31-11). The appearance of black Rishi in the nordic Aryan society is indeed a land mark. R. P. Chanda thinks that there were two sacerdotal of the sacredotal class, Brahmins by descent, Brahmins by adoption and they were of different physical type. Brahmanical Rishis, authors of Mahabharata and later authors have taken the serpent worshippers to be real serpents or Nagas and likewise, concocted myths have been added to them and their origin. Dr. C. F. Oldham Brigadier and surgeon of Indian-Army supports this view. He writes, "Originally the Nagas were not demons, but they were men who claim their origin from sun, whose totem was cobra with a hood. Takshila was their main centre in northern India and Takshak was their chief. Janmejaya, the Bharata king of Indraprastha, after a successful attack on Takshila, performed a serpent sacrifice (Nag-yajña) at the instigation of the Brahmana Uttānkā. On this occasion, Nagas, who were made captive in the battle of Takshila, were made prey. They were thrown alive into the fire, according to the Brahmanical customs as described in the Mahabharata...It is crystal clear that Brahmanical authors have concocted the events of history, and allegorize the meaning of real names. This Tak or Takshak indigenous Naga royal family seems progenitor of most of the later Naga families of ancient historical age."(pp. 3 – 4)

There are some great points made in the quote above. First, Krishna is referred to as a black Rishi. Second it is noteworthy that the Nagas here are thought of as people, as human beings, and not as mythical beings, which is sometimes still seen to be the only case among some writers. It is possible that Nagas in general has been used as a term to refer to some "water elementals" (i.e.,



nature spirit beings of the water element). There is however also clear evidence that there were people, that is, humans, that were known as *Nagas*, and that it is important not to conflate the two, or at least, to acknowledge the latter. Third, the Nagas are said to originate from the sun, and their totem is the cobra. That corroborates Churchward and his claims about Lemurians being the children of the sun, and about Nagas/Naacals having the cobra on Mu as their revered creature. Fourth, Tak, and Takshak, are significant. This is about to go into esoteric history again. Tak, refers to the root word Dak, and has connections with Sirius and the Sirian-Reptilian people (Morningsky, 1996). Specifically, the Dak/Tak are Sirian warriors for the Orion Empire. So, I find it very interesting that the Nagas should be referred to as the Tak, or as the Takshak. It speaks to Sirian influence in Lemuria, among the Naga people, even as they revered reptilians.

In any case, there is much more of this in Dr. Viyoyi's book, the point being made here is that the quote given above is one example of "erasure" that may have become a norm, as the more militarily dominant Aryans made changes to the historical account. *He, or she, who wins the wars, writes the histories*, the idea seems to be. Let us move on now from the story of the Nagas and their influences on tantra, the reader can choose to conduct further researches into the Nagas and into tantra if they choose to. Before we move on, and still on the topic of Viyoyi, I would like to make one final observation. I was pleasantly surprised that Viyoyi (2002) includes a chapter in his book titled *the Black and Red ware culture, its relation with the Yadavas, and the Naga race*. In short, the Yadavas are the nagas. Now, Viyoyi (2002) writes:

*"...the founders of Indus valley civilization, the Dravidians and Australoids; second the latter settler in mature Harappan age, the Alpine Yadavas. This gets the support of later royal families of historical period who ruled South, who originated from the Yadavas or Naga race. This is further corroborated by the Sangam literature too." (p. 49).*

Allow me to elaborate: the Indus valley culture originated with black peoples (Australoids and Dravidians). Later, another black race also came into the picture. These were the Nagas, also known as Yadavas.

Now, the reason why I bring up these Yadavas, is because the black and red culture is significant also in an African context. Specifically, in Nubia, and then later in Egypt and elsewhere in Africa, there have been black and red lines in the royalty. To this day, there is still a tradition of black and red lines among the royalty of the Akan people of West Africa, and possibly of others in West Africa as well. The interested reader may learn more in Eva Meyerowitz's book *Divine Kingship in Ghana and Ancient Egypt*.

This is not to say that "erasure" is the entire story. No. Of course, Aryan and other peoples in India and elsewhere have made monumental contributions to Buddhism and to tantra. Let us not forget that the historical Buddha of the current time was an Indo-Aryan prince. There have also been hundreds of Bodhisattvas in India, in Nepal, in Tibet, Mongolia and elsewhere, and there continue to be such, even to this day. No, this is instead to say, let us also acknowledge that dark-skinned or black people also made major contributions to yoga and tantra, and indications are that they are the first Earth humans who practiced it.

#### 4.4 Nagualism, the Nagas and the Naguals/Naquals

Nagualism entails the shamanic practices of peoples of Mexico. It is therefore a form of shamanism, but I believe it goes further than that. According to my research, the shamanic practices of some of the Native Americans in South American, Central America and North America derives from the Naga/Naacal/Naqual school from Lemuria.

My primary source is Blumrich (1979), of which I read an English translation. The interested reader can find an English translation through the link for *Atlantis against Mu*, under the references section for Anton Parks. Blumrich's book is titled in English *Kasskara and the Seven Worlds*. So, again we come across this esoteric number seven, in relation to Mu. The Hopi name for Lemuria/Mu is Kasskara. The story in Blumrich (1979) is that of the fall of Mu, and the migration of its survivors to the Americas. It is a story that has been preserved in the tribal histories of the Hopi people of North America for generations, and that was told to Blumrich by Polar Bear, a member of the Hopi group who transmitted the history of his ancestors. This account is yet another confirmation first of the existence of Mu, and second of the existence of the Naacal mystery school.

This "Book of the Hopi", is remarkable in many respects. First of all, Polar Bear refers to Kasskara, as the "country of the sun". Readers familiar with James Churchward's works may break into a smile, as he may be vindicated. Churchward has spoken of Mu as the nation of the sun in his works. The sun is one of the symbols of Mu, as is seen in the old Japanese flag that had a red sun with rays, on a white background. A second remarkable aspect of the story is that of the Katsinas. Polar Bear defines Katsina as meaning "initiated, high ranked estimated being", and he also clearly points out that they are Star People, not from this solar system. The Katsinas guided the people of Mu to new lands after it submerged. He also mentions that there were Katsinas in Atlantis, who guided people there to Africa (i.e., the Egyptians), and to Europe (i.e., the Athenians, the Celts, and others) before Atlantis submerged.

One of the most remarkable aspects of Polar Bear's story was the school at Palátquapi. This was a place of learning that had four floors. At the lowest floor, the ground floor, young children learned the history of the current and the previous world. On the first floor, next one up, the learning pertained to all practical and theoretical aspects of natural sciences: the environment, plants, animals, how things grow and all the things we would normally learn in science. It is also on the second floor that learners are encouraged to open their third eye. On the next floor up, the third floor, learning involved studying the microcosm of the human body and spirit, and its relation with the macrocosm of the universe. The divine origin of man. The third floor also involved learning to use the voice beyond human communicative speech, to interact with manifest reality. This was done for instance through song, that interacted with elemental aspect of nature. The fourth and final floor is where learning concerns understanding the universe. For example, the learning entailed knowing about the planets in our solar system, their physical properties, and the universal laws that govern creation.



As amazing and enlightening as these descriptions seem, it was truly delightful when I discovered during my Kalachakra initiation, that at the very center of the Kalachakra mandala was built models of pyramidal-type buildings with four levels! I have already mentioned earlier that the presiding lama at the event wore some headgear that reminded me of associations with Lemuria. I suspect that the building with four levels shown in the mandala is a Tibetan analogue of the building with four levels that was used for education at Palátquapi, and that both versions of the four-level building have connections with the Naacal/Naga/Naqual school and education system from Lemuria.

## 5. Reflections

To bring the discussion in this paper to a close, I shall touch upon the main theme we have come across in this paper. I shall also reflect on the nature of the research and on some possible future directions.

The main theme or point of this paper is that black people first of all, and non-black people in general, should consider taking yoga and tantra more seriously as an option for spiritual practice and study that can lead to completion and becoming whole again. That means union with the personality and Higher Self. That may eventually mean liberation from the cycle of birth and death.

For black people, it should be known that they have a cultural heritage that connects them to these practices, because their ancient predecessors are among those who originated and developed them. As pointed out in this paper, Tibetan monastery traditions tell us that the Nagas were “swarthy” (i.e., dark-skinned, or black). The Melchizedek tradition actually goes as far as calling Lemurians black (Drunvalo Melchizedek is a white man). The late University of Chicago professor Mircea Eliade in his own research has shown that Nagarjuna, perhaps the most important Buddhist personality to emerge after Gautama Buddha, was Dravidian. Eliade also makes clear that tantrism has many Assamese and Burmese elements foreign to Hinduism. These

point to Kamarupa (which included present-day Nagaland), and to the entry point into India of the Nagas from further East in Asia. It lends support to Melchizedek (1999) who asserted that tantra was first practiced by Earth humans among black people in Lemuria. Churchward (1931) reveals that the spirituality of Mu came to Nubia and then to Egypt from Southern India, which would be Dravidian. It should therefore not be a stretch of the imagination to see how this culture of black people connects from Lemuria, through Asia and to Africa, and even to West Africa.

Therefore, if spiritually oriented West African people who have links with this Naga culture, those Dia people, if these and other Africans want to train in spiritual systems that have their roots in the Naga spiritual culture, then they should not feel shy to do so. A catastrophe of global proportions appears to have taken out the Motherland, Mu, so that memory of it is scant or almost non-existent. So that now its heritage of black people (and there were other, non-black people there too) is now only known in secluded monasteries or through in-depth research. This could have happened to any culture, and in any time.

Imagine for a moment, a post-apocalyptic world, where memory of Gautama, the Buddha of this current age, is all but lost, only to be preserved in America, and specifically in Colorado, because that area survived some world-changing event. Now, in Colorado, the prevailing world view is that this is the center of Buddhism. Not only that. People of Hindu origin also survived the catastrophe, and are there, among blacks, whites, and other races. And then comes a curious researcher of ancient Hindu heritage, who does some investigative research work and who comes to the conclusion that, wait a minute. Buddhism originated with a prince known as Gautama, who lived a long time ago in an ancient kingdom. To the prevailing or commonly accepted mindset of many of the people in the era of this enterprising researcher, such an idea may appear preposterous. Colorado may be seen as the place of origin of Buddhism.

The point I hope to make here is that let us not allow ourselves to discount or to discredit new information or research about what appear to be very old truths. Let us strive to be open-minded, even as we work to know more, and be more.

For me, it is now a working hypothesis that black people known as Nagas and who formed the Naacal/Naakal mystery school were among the first Earth humans to develop the spiritual technology known as tantra which is a system that can lead to becoming whole again as a human being. In more recent times, adepts in Asia have developed and preserved these systems and brought them to a high degree, through centuries of initiation, practice and study. We have the successor cultures of Lemuria to thank for developing and preserving these spiritual technologies, allowing them to survive the ages to the present time. Of these, we have India, Kashmir, Kemet/Egypt, Mongolia, Nepal, Nubia, Tibet, Uighur, Yucatan and all the other locations that survived and that preserved the ancient knowledge. More research is needed to uncover the connection between the Nagas and surviving Lemurian cultures, especially as it pertains to Africa.

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