The Fifth Level of Learning: The Vedic Gods

Paper 3 THE VEDIC DEITIES AND ENTITIES AND THEIR PLACE IN THE HIERARCHICAL STRUCTURE, BY WES PENRE
# Table of Contents

PAPER 3: THE VEDIC DEITIES AND ENTITIES AND THEIR PLACE IN THE HIERARCHAL STRUCTURE .................................................................1

I. Parallel Universes and Horizontal and Vertical Dimensions in the Vedas........1
II. The Material versus the Spiritual Universe ........................................4
III. Vedic Deities and Entities ..................................................................6
  iii.i. Devas and Devis .............................................................7
  iii.ii. Sages/Rishis .............................................................13
  iii.iii. Asuras .................................................................20
  iii.iv. Rakshasas ..................................................................24
  iii.v. Nagas ......................................................................26
PAPER 3: THE VEDIC DEITIES AND ENTITIES AND THEIR PLACE IN THE HIERARCHAL STRUCTURE

I. Parallel Universes and Horizontal and Vertical Dimensions in the Vedas

I am going to begin this paper by explaining the role of parallel universes in the Vedas—something that, astonishingly enough, is a subject today’s scientists didn’t come to acknowledge until recently. Again, science would benefit from reading the ancient texts, and in their research, ponder the knowledge these beings, who mingled with humanity thousands of years ago, had.

It’s not necessarily true that mankind, in general, was sitting on this knowledge in ancient times, but a selected few were, and the gods were as well, of course. We may ask ourselves why the AIF was so eager to include the science of parallel universes in their dictation, but the answer should be quite clear when the reader understands the information from the Vedic tradition.

According to modern science, the Multiverse (or Metauniverse, Metaverse) is a series of universes, which together comprise everything that physically exists or can be measured with scientific instruments. This includes space, time, energy, and the physical laws that govern them. The term Multiverse was coined in 1895 by the American philosopher and psychologist, William James.\(^1\) The different universes within the Multiverse are, by some, called parallel universes, although the idea of a Multiverse can work without these universes necessarily having to be in parallel with each other—they can just as well exist within each other. How the Multiverse is envisioned is less important—it’s more important to understand that the universes that make up the Multiverse constantly interact with each other. Every time a thinking being in one of the universes has a thought, it affects other universes in the Multiverse as well, so all universes are ever-changing in relation to each other.

Parallel universes are, by many people, envisioned as bubbles, existing within a next to infinite meta-cosmos. Each bubble represents one universe, and the bubbles float around freely and independently from each other in this meta-cosmos—or they may be “hooked” into each other, like balloons that have been made static when rubbing them against each other—it makes them stick onto each other.

\(^1\) http://plato.stanford.edu/entries/james/
The metaphysical term for Multiverse differs from the scientific definition of parallel universes, however, in that while science talks about parallel, \textit{finished} and \textit{fully functional} universes, metaphysics describe an almost endless number of universes that exist \textit{within} ourselves and the universe we live in. Every time you come up with an idea or a thought that has an intention and an emotion behind it, you create a parallel reality, whether you further act on that thought or not. Also, every time you make a decision and act upon it, you create a new version of the universe that existed the moment \textit{before} you made the decision. The same principle applies to every other being in the universe. Thereby, we all help with creating multiple universes and potential universes. I am not going to go into this any further here because it is thoroughly explained in the earlier levels of learning.

The above is known today by many researchers, and many people consider it obvious in today’s western society. However, how much of this was known by the ancient people, such as those who wrote down the Vedic texts?

Professor Arthur Holmes (1895-1965), geologist and a professor at the University of Durham, writes in his book, \textit{The Age of Earth} in 1913:

\textbf{Quote \#1:} Long before it became a scientific aspiration to estimate the age of the earth, many elaborate systems of the world chronology had been devised by the sages or antiquity. The most remarkable of these occult time-scales is that of the
ancient Hindus, whose astonishing concept of the Earth’s duration has been traced back to Manusmriti, a sacred book.²

Hinduism Today published an article, which included the following excerpt:

Quote #2: Hinduism’s understanding of time is as grandiose as time itself. While most cultures base their cosmologies on familiar units such as a few hundreds of thousands of years, the Hindu concept of time embraces billions and trillions of years. The Puranas describe time units from the infinitesimal truti, lasting $1/1,000,000 [sic]$ of a second to a mahamantavara of 311 trillion years. Hindu Sages describe time as cyclic, an endless procession of creation, preservation and dissolution. Scientists such as Carl Sagan have expressed amazement at the accuracy of space and time descriptions given by the ancient rishis and saints, who fathomed the secrets of the universe through their mystically awakened senses.³

Now, let me refer to a few ancient Hindu sources to compare:

Quote #3: Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The āratis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.⁴

The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.⁵

I want to include one more quote, something that requires discipline on my part because there are almost endless references to parallel universes in the Vedas, and it’s hard to restrain myself from posting too many.

Quote #4: And who will search through the wide infinities of space to count the universes side by side, each containing its Brahma, its Vishnu, its Shiva? Who can count the Indras in them all—those Indras side by side, who reign at once in all the innumerable worlds; those others who passed away before them; or even the

⁴ Srimad Bhagavatam (10:87:41).
⁵ Srimad Bhagavatam (3.11.41).
Indras who succeed each other in any given line, ascending to godly kingship, one by one, and, one by one, passing away?  

As the reader can see, parallel universes was a concept well known in the old Hindu traditions. Particularly interesting for our purpose is the last quote above. Just as we showed in the Sumerian text in Level IV, we have the same agenda showing up here—the Patriarchal Regime is stealing the role as Supreme Creators from the Mother Goddess.

Dimensions in the Vedas are nonetheless viewed differently from the western societies, with its horizontal and vertical dimensions. Richard L. Thompson, an expert in the Vedic text, explains this phenomenon best in one of his books, *Vedic Cosmography and Astronomy*:

*Quote #5:* Vedic cosmology has horizontal and vertical dimensions. By horizontal dimension it means the space that spreads sideways. Vertical dimension refers to the space above and below away from the earth’s center, and when the distance of an object from the earth, it refers to the distance from this center. In Vedic cosmology, “up” means “towards the celestial north, in a direction perpendicular to the plane of Bhu-mandala", and “down” means the opposite direction.

I can personally appreciate this explanation of dimensions for the reason that nothing in the Multiverse is fixed, but is in fact fluid and in motion—so indeed, how we experience the dimensions must ultimately be in the eyes of the beholder. As we discussed in Level III, channeled entities these days often distinguish between dimensions and densities. Dimensions are vertical and densities are horizontal, building “on top” of each other.

## II. The Material versus the Spiritual Universe

A term that the reader will hear frequently in this level of learning is *loka*. Hence, let us define this term.

*Quote #6:* *loka*, (Sanskrit: “world”; “realm”; “abode”; “dimension”; or “plane of existence”) from *loc*, “to shine, be bright, visible.” — the universe or any particular division of it. A dimension of manifest existence; cosmic region. Each *loka* reflects or involves a particular range of consciousness.

---

6 Brahma Vaivarta Purana.
7 Earth (http://www.krishna.com/universe-vedas).
9 [http://veda.wikidot.com/loka](http://veda.wikidot.com/loka)
There are other more complicated definitions of *lokas* as well, but I think that the above quote is adequate enough for us. I would say that lokas, the way we are going to use the term, has a lot to do with dimensions and realms. The more I researched the Vedic structure of the Universe, the more clearly that this universe, which we *think* we live in, is a construct by the Vedic gods, in order to keep us under control. The Hindu religion underlines this hypothesis more than any religion I am aware of, and I think the reader will think the same way as we go along. The proof is in the pudding, as the saying goes, but it’s more obvious than that, as we shall see…

In the Vedas, we often hear that the Brahmaloka is the highest realm of bliss a being who dwells in the lower parts of the cosmic hierarchy can feel. Brahmaloka is where Lord Vishnu resides, albeit in some Vedic cults, Lord Krishna is considered sitting at the top of the pyramid. We are going to get into the different *lokas* in a moment, so the reader can have a clear understanding of what this is—otherwise, he or she will soon be lost.

In the Sumerian texts, En.ki is quick to establish himself as the Creator and is the God whom the peoples of Earth should worship. Different religions may present different Gods, but it’s always En.ki at the top and Marduk second. In the Vedas, the scribes acknowledge a Spiritual Universe on top of the strict hierarchy of the material universe or universes. This Spiritual Universe is higher in rank than Vishnu’s (En.ki’s) realm, Brahmaloka, which is the realm where all spirits in the Hindu religion otherwise are striving to go to—it’s the ultimate reward—*Heaven* in Hinduism. According to sources related to the Vedic texts, this particular Spiritual Universe is called *Vaikunthaloka*10.

The material universe, which we want to concentrate on first, has Brahmaloka on top and descends in a hierarchal structure. The *Bhagavad-Gita* states that there are three divisions of material planets in our universe:

1. Urdhva-loka (the highest)
2. Madhya-loka (the middle) and,
3. Adho-loka (the lower)11

These are just strange Sanskrit words and nothing the reader needs to keep in memory, but these divisions show the structure of the cosmology of the Hindu religion. My point is that above the Urdhva-loka lies the eternal realms of existence, which are spiritual in nature12 (compare the 4% Universe versus the 96% Universe). Interestingly enough, the fact that Brahmaloka, Vishnu’s realm, is the goal of the Hindu spirit shows that humans are not meant to ever leave the 4% Universe. Then, of

12 Ibid.
course, the Hindu gods have their cast system, which makes it virtually impossible for those of lowest rank to ever move up in the hierarchy, but Brahmaloka is the carrot for those who subscribe to the Hindu religion.

Within the above three divisions of material planets, there are fourteen main planetary systems, which all have different standards of life and lifespans and in the upper three systems of the fourteen main planetary systems, disease and aging of the body hardly exist, and there is no sense of fear. As the planetary systems progress downward, there are more diseases and a faster aging of the body, as well as a greater manifestation of fear and anxiety.

III. Vedic Deities and Entities

Before we go deeper into the different lokas, we need to be somewhat familiar with different deities and entities that are included in the Vedic texts. I also want to show the reader their counterparts in other religions and sacred texts—such as the Sumerian, the Egyptian, the Greek, and the Roman mythologies—things we have covered in previous levels of learning and now need to compare with the Vedas to show the reader how everything is connected.

I am aware that the following list of deities and entities is not complete. It’s not because of negligence on my part, but rather a conscious omission I had to make in order to be true to the purpose of these papers. The Vedas are massive in their context, and many of them the reader will need to study on his or her own if he or she wants a more complete picture—something I really recommend because they are very educational for someone with the level of understanding that the students of these papers already have. In any case, this list is an attempt to present these deities and entities in the hierarchal form they are listed in the literature, with the most powerful mentioned first, in a descending order. The personal names of the gods and demigods who dwell in the different lokas will be discussed in the following paper, so it is a good idea to have this paper handy, as a reference, when you read Paper #4. If you do, it will be much easier to grasp the whole idea of the Vedic pantheon.

At the top of the hierarchy, as we’ve discussed earlier, is Lord Vishnu, dwelling in Brahmaloka, from where he sends out his relatively large number of Avatars. He is often described as a Deva, and now let’s go ahead and list the different deities, entities, and demigods in the Vedic pantheon, beginning from the top.
iii.i. Devas and Devis

Deva is the Sanskrit word for deity or divine.13 Interestingly enough, the term Deva comes originally from a Proto-Indo-European adjective, deiwos, which means “celestial” or “shining”,14 (like in The Shining Ones, referring to the “Anunnaki.”) This hypothesis is backed up by the following etymological derivation of the term: Related but distinct is the PIE proper name *Dyeus which while from the same root, may originally have referred to the "heavenly shining father", and hence to "Father Sky", the chief God of the Indo-European pantheon, continued in Sanskrit Dyaus.15)

In the pantheon, deva is the term for male gods, and devi is the term for the goddesses—thus, these are the top of the hierarchal pyramid16 (we will look into the term “devi” at the end of this subsection). In the New Age movement, the term deva is synonymous with any spirit of nature17 and is directly borrowed from the Vedas that mention some of the devas being gods of nature.18 What this means, in references to the Vedic literature, is that the devas—those at the top of the hierarchy, in

---

15 Ibid., op. cit.
16 https://en.wikipedia.org/wiki/Hindu_deities#Devas_and_Devis
17 https://en.wikipedia.org/wiki/Deva_(New_Age)
particular—consider themselves being the *creators* of nature, i.e. Earth, but also the whole material universe. Although the word Deva is perhaps most commonly referred to as the gods at the top of the hierarchal structure, the term is quite often also used for “gods” in general. Only from the context can we determine which it is.

The Devas have been at war with their “powerful counterpart,” the *Asuras* (see definition further below), for an extremely long time. The Devas (as well as the Asuras) are organized in a military hierarchy and engage in politics and warfare. Because they are battling lower forces, they may sometimes have an impact on life on Earth, according to the Vedic scholar and writer, Richard L. Thompson.\(^19\) The impact is not as sporadic as it sounds, however, which we will learn very soon. Thompson goes on by saying that the Devas have extremely long lifespans—hence, their social and political relationships tend to be stable.

When I first encountered the terms Devas and Asuras, they immediately made me think of the higher realm of Orion, i.e. the Queen of the Stars, Khan En.lil, and Ninurta being the Devi and the Devas, respectively, and En.ki and his Luciferian forces being the Asuras, but there is more to it than that. Originally, when we go back to Lucifer’s Rebellion and the war that started from that, this allegory works, but after En.ki hijacked the Earth and created his own version of the Universe, a true hierarchical System emerged, where En.ki no longer considered himself being an Asura but the Deva of the Universe. His Minions then became Devas and demi-gods, the way En.ki and his scribed looked at it, while the real Devi and Devas (the Queen, King, and Prince of Orion) had no place in En.ki’s hierarchy. As Vishnu, En.ki became God Almighty. The fight between Devas and Asuras was then changed from being the fight between Orion and Lucifer’s Fallen Angels to En.ki’s loyal Minions (the Devas) and those who still hadn’t found their place in En.ki’s hierarchy and, therefore, were in rebellion against him. These can be seen as the Asuras after the invasion of Earth. However, even this can be misleading because sometimes the Devas and the Asuras are fighting on the same side. This is perhaps as close as we can get to a *direct* comparison between the Sumerian and Hindu hierarchy; albeit, it’s close enough to be evident that they are two versions of the same story.

This may sound confusing, but another important aspect is that we can’t take all the different Hindu scriptures and merge them into one, large text. Each book, or text, has its own story, and therefore, they sometimes contradict each other. The reader will understand who is who and what is what as we progress through the papers. Also, I will clarify this as we progress through this paper.

Thompson makes it clear in his book that the Rishis and the Devas have very little *direct* influence on human affairs and on other beings lower in the hierarchy; instead, Devas make arrangements for humans to “transmigrate from body to body…and thereby allow for their gradual evolution in consciousness.”\(^20\) He further

---

\(^{19}\) Richard L. Thompson, “Alien Identities,” p. 207.
\(^{20}\) Thompson, pp. 207-08.
explains that the Sages/Rishis and the Devas disseminate spiritual teachings in various societies in order to guide embodied souls toward higher spiritual advancement. From the Vedic perspective, spiritual advancement should be the main goal of human life.\textsuperscript{21}

These are interesting statements, and I am quite sure from having read Thompson’s book that he is well aware of the traps involved in the Vedic spiritual hierarchy, although he sometimes keeps a more neutral outlook—perhaps so that the reader can make up his or her own mind.

If we revisit what Thompson just said and compare it to the papers I have written, we immediately see a pattern—in fact, it’s the same pattern we’ve been seeing all along. The top of the AIF echelon does not necessarily have to intervene personally in human affairs—they have Minions who can do that. The top echelon can instead concentrate on making sure that humanity’s evolution goes in the direction that the AIF echelon has planned. As we have discussed previously in different papers, the human DNA will inevitably upgrade—it was already built into the body/mind system by the original Builders and Founders and by the Goddess when she created this Universe. If this was not the case, beings who inhabit the Universe would learn very little, and the purpose for the Universe would be meaningless. The top echelon of the AIF knows this, of course, and can’t do much about it, even if they wanted to, so instead, they are taking advantage of it and let humankind evolve—but only in a way that the AIF has planned. At least, this is their goal, although they know that there are always those who will wake up on their own and see through the manipulation. These people are worked harder on, but if that doesn’t work, the AIF will have to let these “thinkers” go. They don’t want to intervene with the Law of Free Will if they don’t absolutely have to because it will eventually come back on them.

In terms of the Vedic religions, the top echelon of the AIF wants to make sure that the awakening human race will follow the “ascension structure” that has been set up by the AIF for us to follow. A person doesn’t need to be a Hindu to follow the Hindu/Vedic plan. If you are a “UFOlogist,” or someone who believes in certain channeled groups, you are likely to follow a more “New Age” version of the Vedic texts. Instead of ascending up the lokas, you ascend up the dimensions, until you become equal with “God,” and eventually become \textit{ONE} with “Him.” In order to be able to do this, you have help from various interdimensional channeled sources, who will assist you through the ascension process, or the \textit{Harvest}, as it is often called these days. Follow the advice of the channeled sources, and in due time, you will be one with Brahma (Vishnu) in the Highest Realm of the material universe, also called “Heaven.”

These channeled sources are often emitting a good quantity of love and “feel good” emotions—something they have no idea themselves how it really works, but

\textsuperscript{21} Ibid., p. 208.
these emotions are something the channeled sources can sample from humans, and with relatively primitive technology, the channeled sources can send back toward the listeners so that the listeners get a high dose of their own positive emotions in return. Then, the listeners think that it is the channeled sources that are surrounding them with these ecstatic energies. In bliss, the listeners leave the channel session and go out and spread the message about how incredibly positive this channeled source is—something everybody ought to try out. In reality, the source is an AIF helper, who gathers the awakened humans back into the fold so they can be harvested. It’s a fairly easy and obvious technique, once a person has seen through it. I believe it’s easy enough even for Intelligence Agencies to set this up and make it work. Therefore, some “debunkers” of channeled entities state that all channeled entities are actually employed Intelligence agents, who are transmitting thoughts into the mind of the channelers, answering questions, and giving lectures. This can only be true in the most disastrous channeling cases, which contain obvious errors and embarrassment—if even that. The quality and the knowledge the channeled entities share are much too complex for any human to be able to transmit. It’s beyond a doubt that the great majority of channeled entities are of extraterrestrial origins—or they can be from the astral planes, next to our own third dimension, but invisible to our limited awareness.

Devas in general are of a godly nature, holding administrative posts in the hierarchy of the material universe. Because of how they are described, the word “demigod” comes to mind (or simply “god” with a small “g”). They are often referred to as the gods in Greek and Roman mythology and are, therefore, allegedly quite humanlike, while the Asuras, on the other hand, who are the supposed archenemy of the Devas, are looked upon as “demons.”

Fig. 3. Demon
Although this whole discussion about how the gods or aliens look like is quite irrelevant and misleading because they are capable of shapeshifting into more or less any shape and form they wish, let’s expand a little bit on the concept of demons. When we think of demons, we think of something similar to what is depicted in fig. 3 above—an image we are used to from Christianity, foremost. In reality, the word comes from daemon, which in Roman times meant a being between a demigod and a human. Both Romans and Greek considered there were many different beings in this intermediate realm, and they were not all evil or “demonic.” In the Vedas, the Asuras were thought of as demonic because they opposed the hierarchal structure and the divine order. When the reader reads this, he or she might immediately want to know all about those who “oppose the hierarchal structure of the divine order” because these beings, if they oppose the Vedic structure, could possibly be our allies! Unfortunately, not so—not in this context. These intermediates are simply another group of star beings who want to take more power from the divine order. They are all still categorized under the AIF.

The Devas are considered being immortal, although this is only half of the truth. They are said to be immortal because, according to their mythology, they live for millions of years in their original bodies, which are much less dense than ours. This is nothing new for us because exactly the same thing is said about the AIF. During their lifetime, they can “jump bodies” if they wish, and leave their original body dormant—or when they die, they can again jump to another body, which they have created with technology and continue staying alive in the physical (material) universe, i.e. 3-D. However, for some reason, they apparently want to retain their current bodies as long as possible; therefore, they are using gold and other precious metals, which they crush and often snort in order to increase their lifespan—similar to how humans snort cocaine and heroin, although humans don’t do that to increase their lifespan. Gold, in the form the gods use it, can be very addictive to the human body. How much the gold enhances the lives of the gods is unknown to me, but it is said to be quite substantial. Nevertheless, everything which lives in the material universe must die sooner or later, according to the Vedas, and snorting gold is just a way to prolong an already long lifespan.

One thing to consider as well is that time is an arbitrary—we could say that it doesn’t exists (in the Spirit Universe it doesn’t), but in some terms, it does exist, although it’s not consistent between different star races and locations. We humans count time mainly with the Sun and the stars as the measuring points, and the Earth orbiting the Sun in a certain amount of time gives us everything from seconds to years. However, beings living on a planet where the orbit around their sun is, let’s say 1 year and 214 days, are not going to have the same perception of time as we have. The same thing is true wherever intelligent beings are living in the physical universe—everybody is going to look at time differently. Hence, if I say that the

---

22 Thompson, p.209.
Devās live a million years, does that have any bearing at all? Is it relevant to us? The Vedas are trying to interpret time in a way that is understandable for us humans, but after thoughtful consideration, I don’t think it’s very helpful. Thus, I believe it’s best just to accept that the Devās, from a Vedic perspective, live a long time—much longer than we do.

For those who are interested in how the Devās were clothed, there is at least one reference to this from the Mahābhārata. It is presented by a Sage named Vyāsadeva, here conversing with an ancient king:

**Quote 7:** Thereupon Shrila Vyasa, the pure sage whose works are most magnanimous, with his ascetic strength awarded divine vision to the king, who then saw all the sons of Pandu exactly as they appeared in the former bodies. The king saw the five youths in their celestial forms as rulers of the cosmos, with golden helmets and garlands, the color of fire and sun, broad-chested, beautiful of form, with ornaments crowning their heads. There was not a particle of dust on their celestial robes, which were woven of gold, and the Indras shone exceedingly with most valuable necklaces and garlands. Endowed with all god qualities, they were like expansions of Shiva himself, or like the heavenly Vasus and Adityas.23

Thompson comments on the Devās’ clothing by saying that they apparently tend to be spotlessly beautiful, “and descriptions of them tend to stress that they are brilliantly shining.”24 Again, we have this reference to “The Shining Ones,” who in turn are referred to as the Anunnaki/the AIF, and sometimes even the archons.

The female counterpart of the Deva is the Devī. In the Vedas, all goddesses usually go under this term, but if we look at the basic definition of this word, we see something else.

**Quote #8:** Devī (Devanagari: देवी) is the Sanskrit root-word of Divine, its related masculine term is Deva.[1] Devi is synonymous with Shakti, the female aspect of the divine, as conceptualized by the Shakta tradition of Hinduism. She is the female counterpart without whom the male aspect, which represents consciousness or discrimination, remains impotent and void. Goddess worship is an integral part of Hinduism.

Devi is, quintessentially, the core form of every Hindu Goddess. As the female manifestation of the supreme lord, she is also called Prakriti, as she balances out the male aspect of the divine addressed Purusha.25

---

24 Thompson, p.322, op. cit.
Here, we see that devi means divine, which we already knew, but it's also synonymous with Shakti, “the female aspect of the divine.” Later in this quote, it also says that devi is the “core form of every Hindu Goddess.” This means, in actuality, that at the core of every goddess in the Hindu religion there is one Devi. This is evidently also shown if we study Shaktism, the religion of the Divine Feminine, which we discussed in Level V, Paper #1. In Shaktism, Devi is equivalent to Mother Goddess, the Creatrix of all.

Shaktism still exists and has survived through the eons, but it is quite suppressed—overridden by the main patriarchal Hindu religion. However, it is important to remember that the core definition of Devi is Mother Goddess. This means that the term deva must be the Devi’s direct male aspect, which in that case is the male gods of the Orion Empire—such as Khan En.lil and Prince Ninurta. Let’s keep this in mind when we start discussing the Asuras later in this paper.

### iii.ii. Sages/Rishis

The Sages are also called Rishis in the Vedic literature, and I will use both names interchangeably throughout the papers. These beings have a lot of functions; perhaps, the most important function for us humans to remember is that they are scribes. They are the ones, according to the Vedas, who wrote down our ancient history—dictated by Vishnu and Shiva, or their Avatars. Many, who specialize in the Sumerian texts, will state that the scribes were at least part human, but if we read the Vedas, it certainly looks as if they were at least “divine” in some instances. Here is one description of what Rishi means:

**Quote #9:** In the Vedas, the word [Ṛṣi or Rishi] denotes an inspired poet of Ṛgvedic hymns, who alone or with others invokes the deities with poetry. In particular, Ṛṣi refers to the authors of the hymns of the Rigveda.26

In fact, in the Vedas, they often mention seven Rishis or Sages, who are “inspired of the Divine” to write down not only poetry and hymns but also texts much more detailed than the Sumerian counterpart. The personal names of the Rishis, however, differ depending on which Vedic text we are reading. Of interest in the Vedas, however, is that there are female Rishis being accepted into the pantheon as well.27 We discussed the seven Rishis often in *Paper #1, Hindu Cosmology*, establishing that they are fish-like, aquatic beings, who are related to the Big Dipper, where they reside—one Rishi in each of the seven star systems in the asterism.

---


27 Ibid.
In another remarkable statement in “Swami Vivekananda on Rishis,” it states the following:

**Quote #10:** The truth came to the Rishis of India — the Mantra-drashtâs, the seers of thought — and will come to all Rishis in the future, not to talkers, not to book-swallowers, not to scholars, not to philologists, but to seers of thought.  

We know that the “truth,” modified as it was, came to the Rishis in ancient time from the main AIF gods, and then usually from the Rishis down to the humans.

Swami Vivekananda, who penned **Quote #10**, was a 19th Century monk and a key figure in introducing the Indian philosophies to the Western world. His quotes are now well known amongst Hindus, Buddhists, and western people who have studied Eastern religions.

**Fig. 4. The Seven Rishis in a gathering**

**Quote #11:** We must also remember that the leaders of our societies have never been either generals or kings, but Rishis. And who are the Rishis? The Rishi ... is not an ordinary man, but a Mantra-drashtâ. He is a man who sees religion, to whom religion is not merely book-learning, not argumentation, nor speculation, nor much talking, but actual realization, a coming face to face with truths which transcend the senses. This is Rishihood, and that Rishihood does not belong to any age, or time, or even to sects or caste. Vâtsyâyana says, truth must be realised; and

---

we have to remember that you, and I, and every one of us will be called upon to become Rishis; and we must have faith in ourselves; we must become world-movers, for everything is in us. We must see Religion face to face, experience it, and thus solve our doubts about it; and then standing up in the glorious light of Rishihood each one of us will be a giant; and every word falling from our lips will carry behind it that infinite sanction of security; and before us evil will vanish by itself without the necessity of cursing any one, without the necessity of abusing any one, without the necessity of fighting any one in the world. May the Lord help us, each one of us here, to realise the Rishihood for our own salvation and for that of others.\textsuperscript{30}

In the Hindu religion, humans can become Rishis by ascending through the different lokas. What Vivekananda is saying here is that once we humans have ascended to have reached Rishihood, we will be world-movers, by \textit{realizing that truth is in the religion}, and teach this “truth” to fellow man. In other words, we are taught to help the AIF to do the job for them—just as it always has been.

So that we don’t confuse the matter, the Rishis/Sages are not third-dimensional beings. Richard L. Thompson describes them in his book as ascetics and transcendental consciousness.\textsuperscript{31} This is another reason why it’s so important that I researched the Vedas to accumulate even more evidence of what I have been sharing in the papers—\textit{the Vedas clearly show (and this will be even more evident for the reader as we move on) that Lord En.ki and his scientists created a holographic universe, built upon the real one, including different dimensions and densities!} We can’t help but envision the idea of a \textit{copy-cat}, who can only take something that is already in existence, and \textit{change it!} These beings seem almost incapable of creating something unique from scratch. The Gnostics called them the \textit{Archons}. It’s easy to see where that concept comes from. The reason I am not calling them Archons (other than on occasion, but always with a certain purpose) is because they are \textit{not} part of this solar system, which the Gnostics believed they are. Also, the Archons are an abomination of the human species—a mistake in Mother Goddess’ creation, and none of this applies to the AIF. The AIF are what we would clearly call \textit{extraterrestrials}, and that is the definition that suits them best. They were not created in the Orion nebula, as the Gnostics said, and are not designated to dwell in our solar system by the Goddess Sophia (Gaia/Earth), but they originate in a number of different solar systems in our galaxy. The Nibiru hypothesis doesn’t help the argument either—the AIF members are \textit{still} not originating in our solar system. However and as previously noted, they seem incapable of creating something from scratch—something they share with the Archons. Not even their advanced technology is their own—it was

\textsuperscript{30} The Complete Works of Swami Vivekananda/Volume 3/Lectures from Colombo to Almora/Reply to the Address of Welcome at Madura.

\textsuperscript{31} Thompson, “Alien Identities,” p. 207.
stolen from Orion and possibly from other star systems that they came across in their conquest of the Universe.

The Sages correspond with the Sumerian genii, where both are wearing wings (fig. 5 below). Winged genii are often males, wearing thick, braided beards and sporting birds’ wings, which also gives us an association to the Aquatic Bird Tribe we discussed thoroughly in Level IV. Fig. 5 clearly shows a being whom we have always associated with the Anunnaki—very few people would object to that. However, these genii/Anunnaki can, when we use syncretism, be found to have their counterparts in the Vedic scriptures as well. Let’s consider the following quote:

Quote #12: "These genii have all been interpreted as beings known as antediluvian sages or apkallus in Akkadian. They were beings that existed during a godlike generation of humanity. These beings were closely associated with the god Enki. During the antediluvian age humanity was “covered” or more commonly referred to as the great flood, and the inhabitants were purified and roamed the earth as invisible genii. There are also other references to the apkallus as being purified humans that were sent to Apsû, the underground sweet water realm of Enki/Ea by Marduk the ruler god."

Quote #12 has a lot of interesting information in it, as we can see if we read it carefully. It states that the genii are also known as the Antediluvian Sages, which I have already mentioned. They are considered being the gods of old, but not only that—here we have a direct reference to Lord En.ki. The genii were also described as being “invisible,” meaning that they were not third-dimensional.

Last, but not the least—here is also a reference to the Abzu (Apsû), the Realm of the Underworld, ruled by Nergal/En.ki and Queen Ereškigal, and discussed in great detail in Level IV. Marduk’s involvement in this Realm of the Afterlife is also mentioned here. This is one revelation of many more to come in Level V, showing how these same beings have been (and still are) in perfect control of humankind across the religious and New Age systems.

Genii and gages can thus be said to wear feathers or wings—at least on some occasions (remember they are shapeshifters). When discussing wings and feathers, we are back to the Aquatic Bird Tribe, which we discussed thoroughly in Level IV, and they are, in turn, associated with En.ki, Marduk, and other beings related to them.

The male gods were also known to use their feathers as a “cloaking trait” when they wanted to come across as females. For example, both En.ki and Marduk needed to, for the sake of deception and manipulation, play the role of Mother Goddess;
therefore, they cloaked themselves to appear as Her. Again, we must always keep in mind that the shapeshifting abilities these interdimensional beings have, which makes discussions such as this one difficult—these beings can appear as anything they want. They can, if they need to, cloak themselves as trees, clouds, animals, or whatever you can imagine—and more.

Male gods using their feathers to appear as females does make sense, however. Let us consider the Egyptian goddess, Nekhbet, for example. Nekhbet would be another name for Isis, and even Hathor, for that matter. In Egyptian mythology, she is often referred to as the consort of Marduk under the name Sarpanit, associated with Ishtar, who is associated with Isis. Nekhbet is portrayed as a vulture (bird), but she also has ancient Dragon blood in her system from being the daughter of the Goddess.

In Egypt, in particular, feathers were associated with females (e.g. in Nekhbet’s honor, the Egyptian Priestesses of Nekhbet were called muu (mothers), and females wore robes of Egyptian vulture feathers.) Thus, feathers were associated with the Goddess, but if male gods wore feathers too, couldn’t they be mistaken for females? This is how it most likely was intentionally done.

---

33 http://en.wikipedia.org/wiki/Mut#Changes_of_mythological_position
34 http://en.wikipedia.org/wiki/Sarpanit
35 http://en.wikipedia.org/wiki/Nekhbet
There are those who dismiss both the Sumerian, Babylonian, and the Indian Valley depictions of the gods because they look so strange—they must obviously be made up from our ancestors’ superstition. In fact, these picture are very telling. They are often symbolic in order to depict the traits of the gods. It doesn’t mean that a god or a goddess showed up in front of people exactly as they are portrayed in fig. 6 and fig. 7, but they clearly show the abilities and the traits of such deities. For us, who are interpreting this several millennia later, it can be very helpful, and for them, by depicting somebody by his or her traits, it saved them a thousand words.

As Thompson says, the Devas and the “great Sages” do not necessarily interact directly with us humans on the Earth plane. Instead, the Devas have their Minions\(^ {37} \) do the dirty work for them, or on occasion, the upper echelon Devas—and even Sages—will descend to Earth as Avatars, or just anonymously take bodies within one of the bloodlines, specifically designated to hold the Deva or Sage energies, respectively. The Deva Avatars were often born here on Earth in order to educate people—according to the Vedas, the main goal of human life should be spiritual advancement. This is, of course, somewhat ironic, to say the least, if we look at the ignorant people who inhabit this planet, but nowhere does it state that the spiritual education has to be true or consistent. It only states that it should advance people within the particular spiritual school they choose to study. In the Vedas, Lord Krishna and Lord Rama are two examples of such Avatars who descended to Earth.

---

36 More about Aššur being affiliated with Marduk in a later paper.
37 The word Minion is here spelled with a capital “M” because these particular Minions refer to those who are specifically chosen to do the job for the upper echelon of Devas—mostly Brahma/Vishnu himself. I did the same thing in Level IV when the Minions referred to Lord En.ki. Minions used in a general meaning will consistently be spelled with a small “m.”
with the purpose of educating mankind and helping them evolve—albeit, by following the teachings of the Avatars, mankind evolved according to whatever the Avatars wanted them to evolve into—not what humans necessarily needed to evolve into.

iii.iii. Asuras

The Vedic scriptures tell us that the Asuras and the Devas are close relatives. The Purāṇas describe protracted wars between the two species of demigods—a war that eventually was brought down here to Earth by the Asuras. These seemingly never-ending wars and battles are the main subject in the Vedic Mahābhārata. The Asuras are sometimes considered being demons, as they tend to be atheistic and oppose the Divine Order. Demon in this respect, as I mentioned earlier, denotes an intermediate between the demigods and mankind. The great leader of the Asuras is named Dānava.

The Vedas are built around the idea that the Universe is one big hierarchy—contrary to what I explained about the KHAA in Level II, in which no hierarchy exists. Therefore, we can immediately suspect that the Universe where the Veda texts play out is not in the KHAA, but in the 4% Universe. All types of beings have their place in the hierarchy, and the higher up a being resides, the more power he or she has. Basically, the hierarchy works as an ascension tool for humans, as we shall see.

In the upper echelons, where Lord Vishnu, Lord Shiva, and the Sages dwell, there is very little interest in political intrigues and war, according to the scriptures. On these higher levels, the beings are more into administrative, spiritual, and meditative work. Therefore, they do not generally get involved in the conflicts between Devas and Asuras, who are much more politically and technologically inclined. Although the term Deva sometimes may refer to beings in the highest echelons, the Devas are normally lower on the totem pole—only slightly higher than the Asuras.

It should be mentioned, however, that the Devas also act as universal administrators under the authority of the Sages, who then act as administrators under the authority of Brahma—who the Vedas say was the first created being in the Universe,38 and who we learned is the equivalent to Lord Vishnu. Sometimes, the “Supreme God” uses other names, but regardless, if we trace it back, we will be back to Lord Vishnu. Evidence that this is the case and will more evidence that Lord Vishnu really is En.ki (although already quite evident) will be provided soon.

We are told that particular relatives of the Devas rebelled against the system, and their descendants have engaged in numerous and extended wars with the Devas.

who still subscribed to the current system. The rebels became known as the Asuras. The Asuras include a variety of subgroups, such as the Daityas and the Dānavas.\(^{39}\)

For the wars between the Devas and the Asuras to be able to continue for so long, a constant upgrade of their technologies, on both sides of the conflict, was inevitable—the group with the weakest technology stood the least chance to survive or to win the war. Therefore, everything we can see in our human wars, and more, was common in the wars of the demigods as well—such as spying on each other and stealing and copying each other’s blueprints for new technology, etc.

Apparently, there are stories which told that they lived in flying cities, which are the Vedic equivalents of *mother-ships*.\(^{40}\) Space battles took place, in our solar system and elsewhere, but the wars were never allowed to get too far out of hand or higher authorities would occasionally intervene to restore the Divine Order. These “authorities” were often Avatars of higher-order deities, who descended to teach a lesson or two to both sides in the conflict.

---

\(^{39}\) Ibid. p. 330.

\(^{40}\) Ibid.
As I explained earlier, Devas and Devis mean “deities.” In the Vedas, the two terms basically refer to all deities and demigods in the epics, but in this case, they more specifically refer to those who fight the Asuras—they are therefore on a lower level than, for example, the Sages, who dwell in the upper lokas in the material universe.

Again, concepts were hijacked to denote something else than originally intended. A change-over took place in regards to the term Deva, and suddenly, we had a warrior race who fought the Asuras, while the more “godly” beings dwelled up in the Higher Heavens. This, of course, further confused the matters, and it became extremely hard for anyone to see through the deception—because, those in charge of this planet placed their real selves (the Asuras) in the lower lokas, and then took over the roles of the Queen of the Stars, Khan En.lil, and Prince Ninurta (the real Devas and Devi), when they invented the higher realms of existence, i.e. the Hindu “Heaven,” toward which all beings were supposed to eventually ascend.

However, there is a more accurate version of the Deva-Asura conflict, which almost precisely mirrors the story of Lucifer’s Rebellion as told in Level IV. Alain Daniélou (1907-1994), a French historian, looked at the mythology of the Asuras and the “demonization” of the same, which clearly tells us about the basic conflict between Lucifer and the Queen of the Stars. Daniélou says:

*Quote #13:* In order to explain the demonization of asuras, mythology was created to show that though the asuras were originally just, good, virtuous, their nature had gradually changed. The asuras (anti-gods) were depicted to have become proud, vain, to have stopped performing sacrifices, to violate sacred laws, not visit holy places, not cleanse themselves from sin, to be envious of devas, torturous of living beings, creating confusion in everything and to challenge the devas.41

There are those who may say that Lucifer and his Fallen Angels (the Asuras) were “just, good, and virtuous” at first, but jealousy and pride changed them.

Although, sometime after Lucifer’s Rebellion, when Lord En.ki and Prince Ninurta wanted to keep a distance between each other, the terms “half-brothers” or “step-brothers” were possibly coined because none of them really wanted to call the other one “brother” anymore. The myth that the two were not real brothers lived on through history and is usually the story that is most often told here on Earth. This is also reflected in the Hindu religion:

*Quote #14:* The devas in Hinduism, also called Suras, are often juxtaposed to the Asuras, their half brothers.42 43

---

42 Encyclopaedia Britannica
Interesting also, perhaps, is how closely the word “Asuras” phonetically relates to the Egyptian names “Ausar” and “Osiris,” which both are other names for En.ki.\(^{44}\)

On another level, we can look at Devas and Asuras fighting each other in the Earth vicinity, where they included humans in their sacrifice and slaughter, as scapegoats. In reality, it was Lord En.ki (Lord Vishnu) who directed his Minions and had them instigate wars and conflicts on Earth, but in the Vedas, En.ki and his closest family and cohorts put themselves in a lofty position, as Gods and Goddess of love and light, while the blame was put on “lower beings,” who in the Vedas were fighting these wars and conflicts separately from the “loftier ones.” By creating this hierarchy in the Hindu religion, En.ki and his cohorts could get away with their evil deeds, in blame the evil deeds on others.

There are also in the Vedic texts a subspecies to the Asuras called the *Daityas*. They are said to have been giants in their own dimension, and their females wore jewelry the size of boulders.\(^{45}\) As the Wars in Heaven proceeded and became more intense, life on Earth also became more affected by what happened in other dimensions. The following interesting conversation then occurred between the Sage Vaisampayana, and an earthly king:

**Quote #15:** But then. O best of monarchs, just as humankind was flourishing, powerful and demonic creatures began to take birth from the wives of earthly kings.

Once the godly Adityas, who administer the universe, fought their wicked cousins the Daityas and vanquished them. Bereft of their power and positions, the Daityas began to take birth on this planet, having carefully calculated that they could easily become the gods of the earth, bringing it under their demonic rule. And thus it happened, O mighty one, that the Asuras began to appear among different creatures and communities.\(^{46}\)

This sounds eerily similar to when the giant Pleiadians descended on Earth, continued the already existing genetic engineering here (together with En.ki and his scientists), mating with human females and producing gigantic offspring—*the biblical Nephilim*.

Mentioned above is a specific project, in which the giant Daityas took the bodies of royal families in order to rule the planet in secret. This could be done by entering the body at birth or by becoming a “walk-in,” which is when a soul takes over a body that is already occupied by another soul. Often, this is the body of a

\(^{44}\) http://wysinger.homestead.com/osiris.html  
\(^{45}\) https://en.wikipedia.org/wiki/Daityas  
\(^{46}\) Thompson, p. 336, op. cit.
grown-up, or an adolescent human, and after have kicked out the original soul, Daityas take over the vessel and start operating it as his own.

### iii.iv. Rakshasas

This is actually also a subspecies of the Asuras, but for a particular reason, I want to give this group of demigods their own subsection because they are an interesting species in the context of what we have discussed in previous levels.

Of all the species mentioned in the Vedic texts, the Rakshasas (or Raksasas) are probably the blood-thirstiest of them all. They are said to have been born from the breath of Brahma, when he was asleep at the end of the Satya Yuga. They were so blood-thirsty that they started eating Brahma himself. In Hymn 87 of the tenth mandala of the Rig Veda (one of the Vedic books), the Rakshasas were classified as demonic creatures who consume the flesh of humans.

Maybe because they are so ferocious, there are some quite detailed descriptions of how they look like. Here is from Wikipedia:

**Quote #16:** Rakshasa were most often depicted as ugly, fierce-looking and enormous creatures and with two fangs protruding down from the top of the mouth as well as sharp, claw-like fingernails. They are shown as being mean, growling like beasts and as insatiable cannibals who could smell the scent of flesh. Some of the more ferocious ones were shown with flaming red eyes and hair, drinking blood with their palms or from a human skull (similar to vampires in later Western mythology). Generally they could fly, vanish, and had Maya (magical powers of illusion), which enabled them to change size at will and assume the form of any creature.

Thompson describes them as having “prominent teeth and pointed ears. roughly human in form with huge stature, great muscular strength, and frightening facial features.”

In Level II, we were discussing a species I called “the Sirians” at that point. I described them as wolfen-reptilian and quite similar to how the Rakshasas are depicted in Quote #16. Then, I wrote that the Sirians were drinking blood, and they were even cannibalistic. I also suggested that they had the ability to shapeshift, just

---

47 Satya Yuga was the Age when humanity (the Namlú’u) was governed by the Gods. It was also called the Golden Age. Wikipedia says: “The Satya Yuga lasts 1,728,000 years. The goddess Dharma (depicted in the form of cow), which symbolises morality, stood on all four legs during this period.” [https://en.wikipedia.org/wiki/Satya_Yuga](https://en.wikipedia.org/wiki/Satya_Yuga). Dharma is here another name for Mother Goddess. We now live in the immoral Age of Kali, who is no one less than Ereškigal, Queen of the Underworld.


50 p. 238.
like the Rakshasas. I have looked for pictures of this star race on the Internet, and I think fig. 9 is quite similar to how I depict them.

I wrote that the Sirians were evolving in the Sirius star system—something I think is still correct—although the Rakshasas are said to live on one of the stars of the Big Dipper—a star constellation known as Sapta-ṛṣi (Seven Sages) in Sanskrit.\textsuperscript{51} The reader, who has studied Level IV, knows that there we spent much time in Ursa Major, the Big Dipper. It has always been an important stronghold for the Gods—both those with a small and a capital “g.”

![Fig. 9. Rakshasa.](image-url)

There is a chance that many of the so-called Sirians had evolved to such a degree already thousands of years ago that they’d come to a point in their evolution where they could choose to become what we call “non-physicals” and live inside a star, just like the Vedas suggest. Indeed, the Rakshasas also are evolved enough to nano-travel: “Raksasas learn mystic powers by which they can travel in outer space without machines.”\textsuperscript{52}

However, there are more indications that the Rakshasas and the Sirians are one and the same, such as in the following reference:

\textsuperscript{51} Thompson, p. 238.

\textsuperscript{52} Srimad-Bhagavatam 10:6:4
Quote #17: Raksasas are understood to be accustomed to eating their own sons, as snakes and many other animals sometimes do. At the present moment in Kali-yuga, Raksasa fathers and mothers are killing their own children in the womb, and some are even eating the fetus with great relish.\(^53\)

All these traits were also discussed concerning the Sirians in Level II, and it certainly seems like the Rakshasas and the Sirians are one and the same. In the above quote, we also have a reference to snakes, just as snakes are related to En.ki, being the snake in the Garden of Edin.

### iii.v. Nagas

This is another interesting group of beings. Just like with the Rakshasas, there is a clear link between the Nagas (or Nāgas) and snakes. These beings can take human or serpentine (snakelike) forms.

Quote #18: **Nāga** (IAST: nāgā, Burmese pronunciation: [naːɡá]) is the Sanskrit and Pāli word for a deity or class of entity or being, taking the form of a very great snake—specifically the king cobra, found in Hinduism, Buddhism, and Jainism. A female Nāga is a nāgī or nāginī.\(^54\)

Interestingly enough, the Egyptian pharaohs sometimes also wore a cobra on their headdress.

---

53 Srimad-Bhagavatam 10:4:15.
54 [http://en.wikipedia.org/wiki/N%C4%81ga](http://en.wikipedia.org/wiki/N%C4%81ga)
The Nagas are said to live in our planetary system (Bila-Svarga) in general, or on Earth, but in a parallel reality (which would be equivalent to another dimension). Moreover, they can also be found within the Earth or in bodies of water, and they may be related to the Dragons of Chinese tradition! This is particularly telling because En.ki and Marduk are also connected to the Dragon race through their mother and grandmother, respectively, and En.ki is known to dwell in bodies of water, and under the disguise of Nergal, he is also the King of the Underworld, just as his son, Marduk. I am not saying that En.ki and Marduk are Nagas per se, but the Nagas may very well be their Minions, who are working together with the two in the Underworld, directing people who are recently deceased to the dimension where they belong before they are recycled to Earth again.

**Quote #19:** ‘In Hindu cosmology, Patala or Patal (Sanskrit: पाताल, Pātāla) denotes the seven lower regions of the universe - which are located under the earth.[1][2][3] Patala is often translated as underworld or netherworld. Patala is composed of seven regions or lokas,[4][5][6] the seventh and lowest of them is also called Patala or Naga-loka, the region of the Nagas. The Danavas (demon sons of Danu), Daityas (demon sons of Diti), Yakshas and the snake-people Nagas live in the realms of Patala.[2] According to Hindu cosmology, the universe is divided into the three worlds: Svarga (Heaven: six upper regions), Prithvi (earth) and Patala (the seven lower regions)- the underworld and netherworld.'

---

55 Thompson, p. 227.
56 Ibid., p. 290.
57 [https://en.wikipedia.org/wiki/Patala](https://en.wikipedia.org/wiki/Patala)
It is quite obvious that the Nagas must be close associates to the rulers of the Underworld, who are actually three in number: En.ki/Nergal, Marduk, and Queen Ereškigal, who later took on the role as Inanna/Isis, which we discussed in Level IV, for those who remember.

The Nagas were also truly interdimensional because they could travel through solid matter.  

There has been some debate whether the Nagas come from other planets or locations in space, or if they are just other dimensional beings, who have always (or for a very long time) lived here on Earth in parallel with the rest of the planetary residents. The Vedic texts explain that both could possibly be true. According to the texts, there are beings who can travel through space in their Vimānas (space vehicles), or “under their own power,” as Thompson is putting it, meaning that they use the siddha (the force of the Universe, similar to Luke Skywalker in Star Wars), or they simply traveled by thought to travel from one place to another (nano-travel). Some of these entities have lived both on Earth and elsewhere during their existence. We know of these beings from our folklores as gnomes, faeries, and dwarfs, etc. These days, they are most often considered being pure superstition, but not too long ago, these interdimensional beings were accepted as a part of the reality. When I was little, my mother, who lived in a fairly isolated part of northern Sweden when she was a child,

Fig. 11. Naga stone worship at Hampi, India.

58 Ibid.
59 Ibid. p. 291.
where there were deep, partly unexplored forests, told me the most enchanting stories of these creatures, whom she experienced firsthand on a few occasions, but also heard about around the dinner table when they had guests. According to my mother’s stories, not all of these entities were benevolent. Some of them scared the horses so that they refused to move any further, and their bodies were shaking in terror. These malevolent entities, the Swedish people in the north called mitra. I loved to hear my mother telling me these stories.

In this paper, I will not go into the personal names of the Hindu gods because it would be too confusing and too much to keep track of at once—I will wait with that until the next paper and concentrate on the different groups of beings, and later on, I will discuss the lokas and where they live. I believe that’s enough to start with, but I just want to mention, in passing, a certain being who constantly shows up in the texts in relation to most of these groups of beings. His name is Kaśyapa (or Kashyapa). He was early on at the top of my research list, and it could be good to keep his name on the backburner for now, at least. He shows trait after trait, which are all very similar to En.ki—something I will prove to be true in the upcoming papers. The Vedas state that he’s the father of the Devas, Asuras, Nagas, and all of humanity. More will be said about that later, but if I mention his name here, you’re more likely to know whom I’m discussing when I bring him up at a later time.

It is interesting to note also that the Nagas are carrying the elixir of life and immortality, which the Orions call the soma, the menstrual blood of the Goddess’ bloodline. Garuda, who is depicted as a large mythical bird (we are back to the bird tribe again), and is associated with the constellation of Aquila (we are certainly going to examine him more later) brought some elixir on kusha grass for the Nagas to drink, but the cup was put away by the god Indra. The Nagas still got possession of it, and started licking it. In doing so, they cut their tongues, and since then, their tongues have been forked. Having a forked tongue is the trait of a snake, but we also all know what it means to “speak with a forked tongue”—it means that the person is hypocritical, saying one thing and meaning another. Wasn’t that what En.ki did when he shapeshifted into a snake in Edin and spoke to Adam and Eve with a forked tongue? On this occasion, the Nagas were trying to cheat their way into immortality by trying to drink from the cup that Indra had put aside. Quite obviously, Indra (associated with Marduk, as we shall see) wanted the elixir for himself.

The beings in the Vedas, who wanted the Elixir of Immortality, were the Goddess’ adversaries, so they obviously could not get their hands on Her menstrual blood, but Inanna/Isis/Ishtar, who had the Queen’s blood running through her veins, could come in handy. Isis was residing on Earth during these times (and most
possibly still is), and her blood would work as soma, although she only has 50% Dragon blood. Because her blood is 50% “diluted,” it wouldn’t work as well as the Queen’s menstrual blood, but it could considerably prolonged the being’s life if he or she drank it. This may be confusing for the reader, so let me explain how the bloodline issue came about.

When the Peace Agreement was signed after the Orion Wars, Khan En.lil gave his daughter in marriage to his stepson, Prince Ninurta. The Khan’s daughter is most commonly known in our ancient texts as Bau, Gula, or Ugallu. The reason for this intermarriage between the two species was so that the alliance could always be solidified (something very similar has been done between different tribes here on Earth throughout history). Out of this new marriage came Isis/Ishtar/Inanna, who thereby is Prince Ninurta’s and Princess Bau’s daughter. Hence, Isis is 50% Bird Tribe from Khan En.lil’s line, and 50% Dragon tribe from the Orion Queen. Now, interestingly enough, because Isis is divinely linked between both her parents, she is the Princess, next in line to the Throne of Orion! As we can see, there’s hardly any doubt why En.ki and Marduk wanted to use Her in their breeding program. Some people on this Earth, whose bloodline is still in existence, have quite some divine genome.

Here is the reference to Ishtar being Ninurta’s daughter: https://en.wikipedia.org/wiki/Ishtar#Characteristics. As I stated above, because Ninurta has 100% Dragon blood through his mother, the Queen, and Bau has 100% Bird Tribe blood from her father, Khan En.lil; Isis, consequently, has 50% Dragon blood and 50% Bird Tribe blood.

There are many more groups of beings in the Vedas than the ones I have mentioned, but the five main groups discussed here are enough for our purpose.

In the next paper, let us examine in which loka (realm) each of these groups of beings live and the hierarchal structure of the lokas.

_Wes Penre, Friday, July 4, 2014_  
[Updated January 14, 2015]_  

**Disclaimer!**

The purpose for this series of papers, as with anything and everything I have been writing, is to express my own conclusions, based on the research I have done. It must in no way be considered the ultimate truth and must not be considered anybody else’s truth until that person has thoroughly thought these things through and decided that he or she may agree with what I have concluded, in part or as a whole. If somebody does not agree, it must be that person’s right to individual thinking.
Moreover, I do not want any religion, cult, secret society, or followers to be created out of my material. Also, I am not a guru or a leader of any kind, and I refuse to be treated or viewed as such. At the most, I am a student of the unknown and the mystics who wants to teach and share my experiences and the knowledge I think that I have gained.

Thank you,