**The Awakening of a Warrior**

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King Yudhisthira during the Time When the Mahabharata and Bhagavad Gita Were Written, 3500 BCE

*Even this is my vow steadily pursued, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my protection, saying that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that is solicitous of life. I shall never give up such a one till my own life is at an end.*

—King Yudhisthira

﻿ The setting was in ancient India in the sumptuous palace of the Pandava clan in the Northern city of Hastinapur. The malice of the rival Kaurava clan was displayed as they took advantage of the eldest clan member King Yudhisthira, who was involved in a deceitful game of dice. The game of dice was an ancient game that determined the direction a person’s life was taking. If a person had an honorable and virtuous life, then that would reflect in the dice or cards. But if the dice were loaded, as was the case for this game, it wouldn’t matter how virtuous or deserving one was. Yudhisthira, being a man of dharma, or in accord with cosmic law and order, had never lost at dice before. The materialistic Duryodhana of the Kaurava clan was using specifically cursed dice to foil and take advantage of the Pandavas.

﻿Yudhisthira, thus, lost his kingdom, all his brothers, himself, and even the Pandavas’ common wife Draupadi as he gambled on. The Kauravas then humiliated the Pandavas and even tried to publicly disrobe Draupadi, who could only be saved by their enlightened cousin Krishna. Dhritarashtra, who was the patriarch of the Kaurava clan, realized that the game had gone too far, and, in order to prevent his son from being cursed by Draupadi, he begged him to nullify the gambling score, but Duryodhana only agreed to one more game.

The loser would have to go into the wilderness, where he would have to stay twelve years in exile followed by one year hidden in disguise. If the other party should discover him during that year, he would forever forfeit all he had lost for the previous twelve years. ﻿As the dice were still loaded, Yudhisthira lost this game as well, and the Pandavas were driven into exile. Perhaps this is why I’ve never had a desire to gamble in my current lifetime! In fact, I have found no evidence of gambling throughout all the many lives I’ve researched. Some hard-won lessons last, not only for a lifetime, but also throughout eternity.

The story unfolds in the great literary work called the Mahabharata, the longest epic poem in the world and described as the longest poem ever written. About 1.8 million words in total, The Mahabharata is roughly ten times the length of the Iliad and the Odyssey combined, or about four times the length of the next greatest Indian epic, the Ramayana. The importance of the Mahabharata to world civilization has been compared to ﻿that of the Bible, the works of Shakespeare, the works of Homer, Greek drama, or the Qur’an.

Krishna, an incarnation of the godhead, was a youthful prince and the cousin of both clans, but he was a friend and adviser to the Pandavas. Krishna was the divine incarnation in physical form of the supreme deity of Hinduism, Vishnu. He served as my brother Arjuna’s mentor and later as his charioteer in the great war against the Kauravas. Within the greater work of the Mahabharata is the Bhagavad Gita, which focuses on the thoughts of Arjuna and his discussion with Krishna before the great battle of Kurukshetra. One of the great gifts for humanity to be derived from the story in the Bhagavad Gita are the many life lessons and philosophical insights into human behavior that are interwoven within the greater ﻿story.

I’ve personally found, while reading the Mahabharata, that it is not just another tale of endless human drama, but it is filled with a treasure trove of political wisdom, philosophical insights, and religious beatitudes, and it is an overall captivating work of literary art.

In an earlier account, it is said that, prior to the Kurukshetra War, the two heroes meet the god Vishnu after flying across oceans in Krishna’s chariot. Krishna and Arjuna had both been rishis or wise sages together in a previous lifetime. Krishna told Arjuna that they had been brought together again to restore dharma on Earth. Vishnu then spoke and said that Krishna represented wisdom and Arjuna was action. One without the other was useless. Wisdom was useless without action, and action was useless ﻿without wisdom. You can only succeed in a battle when both are utilized in synergy.

Easily the most dramatic figure of the entire Mahabharata, Krishna was considered the supreme personality of the godhead himself, descended to Earth in human form to reestablish his devotees as caretakers of Earth and teach the practice of dharma. These godlike men would incarnate periodically throughout the ages in different cultures to help advance mankind.

Dharma is regarded as natural law and is a concept of central importance in Indian philosophy and religion. It is a concept that has run throughout every religion throughout time. As well as referring to law in the universal or abstract sense, dharma designates the behaviors considered necessary for the maintenance of the natural order ﻿of things. Therefore dharma may encompass ideas such as duty, vocation, religion, and everything that is considered correct, proper, or decent behavior.

The idea of dharma as duty or propriety derives from an idea found in India’s ancient legal and religious texts that there is a divinely instituted natural order of things. Justice, social harmony, and human happiness require that human beings discern and live in a manner appropriate to the requirements of that order. For Krishna, there cannot be dharma without the spirit of generosity, because laws and rules are worthless without genuine love.

Once exiled to the forests, the five brothers of the Pandava clan are assisted throughout the story by various gods, sages, and Brahmins, including the great sage Krishna. During this ﻿journey, after they have lost everything, they turn within themselves for answers and learn many lessons of spiritual significance in the secluded and beautiful forests. This contrasts markedly with the Kaurava clan that is materialistic and has no dharma in the pursuit of outer pleasure and gratification. This has parallels throughout time.

Who were the five Pandava brothers and what have been their incarnations throughout time? As the eldest brother, I was Yudhisthira. The strong and powerful Bhima would be the future incarnations of Hercules and more recently General Patton. Arjuna would be the future incarnation of Alexander the Great. The twin brothers Nakula and Sahadeva are currently alive as motivational speakers and successful authors of self-help books. They have even appeared on stage together ﻿together in a television special featuring their work as new age spiritual masters.

The Pandavas managed to remain undetected for the entire thirteen years and then set out to claim their rightful kingdom. They tried to find a peaceful and diplomatic way to get this accomplished, and Krishna’s elder brother Balarama advised the Pandavas to send an emissary to get the support of the elders of the family. The Kauravas were brought a message saying, “Let us avoid armed conflict as much as possible. Only that which is accrued in peace is worthwhile. Out of war, nothing but wrong can issue.”

While the emissary was in the Kaurava court, the Pandavas wisely began with war preparations. They realized that Duryodhana would probably not be willing to be true to his word after ﻿he had cheated and conspired against them before. They also sent messages requesting assistance to a number of neighboring kingdoms. Their ambassador of peace was insulted and turned away by Duryodhana, who was absolutely intent on war, defying the counsel of the elders like Bhishma, who had agreed with the reasoning behind the Pandavas’ proposal. After several failed attempts at peace, war seemed inevitable.

As a last attempt, Krishna traveled to the capital city of Hastinapur to persuade the Kauravas to embark upon a peaceful path with him, but, at the formal presentation of the peace proposal by Krishna at the court of Hastinapur, his peace proposals were ignored, and Duryodhana publicly ordered his soldiers to arrest Krishna. Krishna laughed and displayed his divine form, ﻿radiating intense light. The soldiers then refused to arrest Krishna and did not stand in his way as he left.

The Kurukshetra War lasted only eighteen days, eighteen conch shells were blown before the battle, the text has eighteen chapters, and eighteen groups of soldiers were involved, eleven on the side of the Kauravas and seven on the side of the Pandavas. The cross total of eighteen is nine, which in numerology is a completion number and could be a clue to this having been the end of one age and the start of another. Many sages have said that the end of the Kurukshetra War was the start of the fourth age or Kali Yuga. The Kali Yuga is supposedly the darkest age for humanity and is ended with a return to a golden age. I believe we are just entering the faint edges of a new golden age in our ﻿present day.

Kurukshetra was purposefully chosen as the battleground, because, if a sin was committed on this holy land, it was forgiven on account of the sanctity of the land. A number of ancient kingdoms would participate as allies of the rival groups, and overall each army consisted of several divisions of which the Kauravas had eleven while the Pandavas controlled seven.

Each division was under a different general, apart from the commander-in-chief, who was the head of each respective army. A division included 21,870 chariots and chariot riders, 21,870 elephants and riders, 65,610 horses and riders, and 109,350 foot soldiers, for a ratio of 1:1:3:5. The combined number of warriors and soldiers in both armies was approximately four million. Let me give you an idea of the magnitude of the number of ﻿combatants involved.

﻿If you took all of the two largest military forces in the world, China and the United States, in the period of January 2014 and combined their total numbers, it would still be several hundred thousand shy. That is all the army, navy, air force, and marine personnel of both sides; if you put them all on one battlefield, plus another three hundred thousand allies, you would finally reach the four million of the Pandavas and Kauravas.

﻿Because the Pandava army was smaller than that of the Kauravas, it relied on strategy and surprise. At various times during the Kurukshetra War, the supreme commanders of both armies ordered special formations. Each formation had specific defensive or offensive purposes as well as specific strengths and weaknesses. These battle formations had been developed on Atlantis ﻿after thousands of years of tactical warfare. Later in this chapter, I will go into more detail about the significance of the Atlantean history in regard to the events in India.

Today we know only the names of the formations and can only guess what they were exactly. My memories are that they were designed for large numbers of forces fighting in unison and displayed the shape or the characteristics of the different animals or other items they were named after. At times, it was common for animals to join forces with men to fight wars. We all know about the use of elephants and horses in warfare, but, in the course of history, almost every species of animal has become involved in some way.

The Mahabharata lists the following battle formations: heron formation, crocodile formation, tortoise or ﻿turtle formation, trident formation, wheel or discus formation, lotus formation, eagle formation, ocean formation, galaxy formation, diamond or thunderbolt formation, box or cart formation, demon formation, divine formation, needle formation, horned formation, crescent or curved blade formation, and garland formation.

Julius Caesar also mentions using the turtle formation in his commentaries, which was formed by interlocking shields on the top and along the sides. It was a defensive move inspired by the hard shell of the turtle, which protects the animals’ soft inner tissue from predators, hence the name. The Korean navy also used “turtle ships” shaped like the shell of a turtle effectively from the fifteenth through the nineteenth centuries CE.

During the Kurukshetra War, ﻿the weapons used included bows and arrows, which were the weapons of choice for Arjuna and Bhishma; the mace, chosen by Bhima and Duryodhana; and the sword and the spear chosen by Yudhisthira. I have chosen the spear or lance in many lifetimes as a weapon of choice. The twins Nakula and Sahadeva were both skilled swordsmen.

Before the battle began, my brother Arjuna had misgivings on waging war and confided his deep-seated hesitations to his chariot driver, Krishna. From their conversations within the greater work of the Mahabharata is the more famous and recognizable Bhagavad Gita. Within this particular work are described the reasons for the Kurukshetra War and the duty and honor that Arjuna would be recognized for by having fought. Krishna explains that, without the war, the ﻿barbaric actions of the Kauravas would throw the world into deeper levels of darkness that would take even more effort to overcome in future ages. This has echoes throughout history with the most recent being Nazi Germany’s Third Reich.

The Kurukshetra War was characterized by numerous individual combats, as well as mass raids against entire enemy divisions. The victor or the vanquished on each day was determined, not by any territories gained, but by the number killed. This was a war to the death. The survivor would be the victor. If the text is taken to be chronologically accurate, this was one of the bloodiest wars in the history of mankind. Only a few warriors from each side would remain, meaning that close to four million combatants were killed in only eighteen days.

Indications are that many of the ﻿surrounding cities and regions of India were also involved; my estimation is that the casualty rate could have easily been as high as several million people there as well. We can tell, through recent archaeology, that more than one million people could have inhabited cities in India’s ancient past. If we look at the population today, throughout the entire region, it would be well over this figure. So it is not impossible to believe that, at one time, this area was able to support these numbers as it does today.

I believe that the high number of casualties in the surrounding regions is due to the fact that their cities were attacked with nuclear weapons or, at least, something similar. I’m fully aware of the implications of this statement, and I will present substantial evidence supporting this claim. But first I want to cover more of ﻿the actual accounts in the texts. Try to keep an open mind when considering that our very distant ancestors would not have used the same terms for advanced technology that we use today, simply because we invented the terms we currently use—but maybe we were not the first to invent these technologies.

For instance, one account on the third day tells us that Bhishma arranged the Kaurava forces in the formation of an eagle with himself leading from the front, while Duryodhana’s forces protected the rear. Bhishma wanted to be sure to avoid any mishap. The Pandavas countered this by using the crescent formation with Bhima and Arjuna at the head of the right and the left wings, respectively. The Kauravas concentrated their attack on Arjuna’s position, whose chariot was soon covered with arrows and javelins.

﻿Arjuna, with amazing skill, built a fortification around his chariot with an unending stream of arrows from his bow. This sounds like a description of some type of force field technology that is only science fiction today, but who knows what we may come up with in the future or what is already being developed in secret?

Another fantastic story with indications of high technology occurs on the fourteenth day of the war when Ghatotkacha was summoned by Bhima to fight on the Pandava side. Invoking his magical powers, he wrought great havoc in the Kaurava army. In particular, after the battle continued on past sunset, his powers were most effective. Ghatotkacha had received the ultimate boon from Krishna that nobody in all the worlds could match his magical capabilities, except Krishna himself. So it seems that the text ﻿is referring to the use of aircraft with advanced weaponry and night-vision capability because apparently it worked better at night.

At one point in the battle, the Kaurava leader Duryodhana appealed to his best fighter, Karna, to kill Ghatotkacha as the whole Kaurava army was coming close to annihilation due to his ceaseless strikes from the air. Karna possessed a divine weapon called Indrastra, granted by the god Indra. It could be used only once, and Karna had been saving it for his archenemy Arjuna, the best Pandava fighter.

But unable to refuse Duryodhana, Karna used the Indrastra against Ghatotkacha and killed him. Ghatotkacha increased in size and fell dead on the Kaurava army, killing thousands of them. This is considered to be the turning point of the war. After his death, ﻿the Pandava counselor Krishna smiled as he considered the war to have been won for the Pandavas now that Karna no longer had a divine weapon to use in fighting Arjuna.

Another indicator of remaining Atlantean technology was that the craft was also able to singlehandedly destroy so much of the Kaurava army. Karna fired what appears to be one of the last remaining surface-to-air missiles. When Ghatotkacha’s craft crashed down, it increased in size and killed thousands. It appears to have contained some type of advanced weaponry that had a tremendous blast radius when it was destroyed.

The references in the Mahabharata to technologically advanced flying chariots are absolutely abundant. They are referred to as the vimanas, and they are also mentioned throughout the Vedic ﻿epic Ramayana, which predates the Mahabharata by thousands of years. There it reads, “The Pushpaka chariot that resembles the sun and belongs to my brother was brought by the powerful Ravan; that aerial and excellent chariot going everywhere at will…that chariot resembling a bright cloud in the sky…and the king [Rama] got in, and the excellent chariot at the command of the Raghira rose up into the higher atmosphere.”

Adding up all the different ancient sources, there were, at least, four different types of vimanas, some of which were said to be saucer-shaped and others like long cigar-shaped cylinders. They were also described as double-decked, circular, cylindrical aircraft with portholes and a dome. They flew with the “speed of the wind” and gave forth a “melodious sound.” Ancient Indian ﻿Indian texts on vimanas are so numerous that it would take several books to relate what they all have to say. The Vaimanika Shastra, the “treatise on vimanas,” has eight chapters with diagrams describing the operation of vimanas, including information on the steering, precautions for long flights, protection of the airships from storms and lightning, and how to switch the drive from a free energy source, which sounds like “antigravity,” to “solar energy.” It outlines the features of three types of aircraft, including apparatuses that could neither catch on fire nor break. It also mentions thirty-one essential parts of these vehicles and sixteen light- and heat-absorbing materials from which they were constructed.

The Vedas describe the vimanas as the flying chariots of the gods that they used to transport ﻿themselves not only around the skies but also to other planets. The word airplane is commonplace in Vedic literature, as you can see in the following passage from the Yajur Veda where it says, “O royal skilled engineer, construct sea-boats, propelled on water by our experts, and airplanes, moving and flying upward, after the clouds that reside in the midregion, that fly as the boats move on the sea, that fly high over and below the watery clouds. Be thou, thereby, prosperous in this world created by the Omnipresent God, and flier in both air and lightning.”

In the Sanskrit Samarangana Sutradhara, it is written, “Strong and durable must the body of the vimana be made, like a great flying bird of light material. Inside one must put the mercury engine with its iron heating apparatus underneath. By means of the power ﻿latent in the mercury, which sets the driving whirlwind in motion, a man sitting inside may travel a great distance in the sky. The movements of the vimana are such that it can vertically ascend and descend, movement could be accomplished by slanting forward and backward. With the help of the machines human beings can fly in the air and heavenly beings can come down to Earth.”

Not far from India, in the Euphrates Valley, a Jewish ethnologist, Yonah ibn Aharon, who was conversant with all the basic dialects upon which most languages of eastern Eurasia are founded and who produced the first and only Basrai-Aramaic dictionary, discovered two remarkable documents. The oldest document is Babylonian and is believed to be seven thousand years old, forming a part of the Hakaltha, the “holy ﻿laws,” and containing a passage saying, “The privilege of operating a flying machine is great. The knowledge of flight is among the most ancient of our heritages, a gift from Those Upon High. We received it from them as a means of saving many lives.”

A little more than ten years ago, the Chinese discovered some Sanskrit documents in Lhasa, Tibet, and sent them to the University of Chandrigarh in Punjab, India, to be translated. There Dr. Ruth Reyna of the university found out that the documents seemed to contain directions for building interstellar spaceships. Their method of propulsion, she said, was “anti-gravitational” and was based upon a system analogous to that of laghima, a mysterious power of the ego existing in man’s physiological makeup, “a centrifugal force strong enough to counteract ﻿all gravitational pull.” According to Hindu yogis, it is this laghima that enables a person to levitate.

Dr. Reyna said that on board these machines, which were called astras by the text, the ancient Indians could have sent a detachment of men onto any planet, according to the document, which is thought to be thousands of years old. The manuscripts apparently also revealed the secret of antima, which is the art of becoming invisible, and garima, the ability to “become as heavy as a mountain of lead.”

Indian scientists did not take the texts very seriously, but then they became more positive about their value when the Chinese announced that they were looking into utilizing certain parts of the data for their space program. This was one of the first instances of a government admitting ﻿to researching antigravity technology. Today, the Chinese have sent astronauts into space and safely landed them and are now close to sending astronauts to the moon. Have they been utilizing some of the ancient information in their rapid mastery of space?

The manuscripts did not explicitly say that interplanetary travel was ever made, but did mention a planned trip to the moon, though it is not clear whether this trip was actually carried out. However, the Ramayana does contain a highly detailed story of a trip to the moon in a vimana, or astra, and in fact details a battle on the moon with an airship of the Asvin. This is but a small bit of recent evidence of antigravity and aviation technology used in ancient history. Many very accomplished archaeologists, of whom Klaus Dona is a wonderful example, ﻿discovered stunning artifacts all over the world that account for a high degree of advancement, sometimes surpassing our current manufacturing abilities, and also include models of many different types of aircraft.

To really understand this ancient technology, we must go much further back in time. The Rama Empire of northern India and Pakistan developed at least fifteen thousand years ago on the Indian subcontinent and was a nation of many large, sophisticated cities, many of which are still to be found in the deserts of that area. Rama existed parallel to the Atlantean civilization, which was located in the Atlantic Ocean and ruled by “enlightened priest-kings” for thousands of years, who governed the different cities of this now sunken continent. The recent findings of a team of scientists ﻿are consistent with the theory that an extraterrestrial body impacted Earth in that area approximately 12,900 years ago.

My own past life memories reach back to Atlantis and even farther to the ancient continent of Lemuria in the Pacific Ocean. There I remember being a priest-king when humanity was still mostly spiritual and when there were no wars. Lemurian priest-kings were androgens or hermaphrodites, meaning they embodied both genders simultaneously. The shift away from the androgynous human was the beginning of the shift away from the archetypal priest-king to the warrior-king, as the balance of masculine and feminine was harder to maintain in a separated body. This conflict, unless balanced internally, was the beginning of external conflict and its resolution through ﻿war.

In her book The Camino, Shirley MacLaine describes a process that she recalled from a past life where she was a Lemurian androgen that split its male and female bodies in a sacred ceremony in Atlantis. I was one of the scientist priests involved in that event. During several of my Atlantean incarnations, I was a priest-king on the island of Poseidon and later incarnated as scientist-priests, and, toward the end of Atlantis’s days, I reincarnated as a warrior-king. Science and spirituality were inseparable in the earlier part of Atlantis’s long history.

When the separation between the two started, the wars began. In one lifetime as a scientist-priest, I was in charge of what were called the fire crystals. These crystals had an innate intelligence and were used to power cities and run healing devices. ﻿In that lifetime, I was approached by the militaristic faction of Atlantis and was asked to use the fire crystal technology for destructive purposes. I refused, but I knew that they would eventually get control of the fire crystals and cause cataclysmic events that would destroy Atlantis, which they did.

Because the crystals had a consciousness of their own, they could not long tolerate the negativity they were being used for. Eventually a destructive force was initiated by the misappropriation of the power of the fire crystals that caused several natural disasters on the continent of Atlantis. The complete sinking of the remaining major islands as the fire crystal technologies were continually abused and ultimately followed a breaking up of the continent into several islands. I had made a vow in that ﻿lifetime that I would insert myself into future lifetimes to help mitigate the destructiveness of war. As you can tell, humanity’s warlike tendencies provided the ground for many more conflicts to come where we would experience and learn much more about the possibilities and effects of warfare.

My own memories of the vimanas during my lifetime as Yudhisthira are that they were basically leftovers from a golden age several thousand years before when India was a colony of Atlantis. The epic Ramayana dates from this earlier time frame and chronicles a war with the Atlaneans when India rebelled against their oppressive rule. Toward the later days of Atlantis’s history, it had been bent on tyrannical world domination by force. In that distant time, more than twelve thousand years ago, the vimanas were ﻿far larger and more numerous than they were during my lifetime as Yudhisthira.

Of the few remaining and workable airplanes, we had a few options available to us during the time frame of the Mahabharata. Most of the craft remaining were one- or two-seat models. There were only a couple of craft remaining that could hold several people for transportation purposes. The parts and fuel were an issue for some of the models, and we had to constantly take parts from other models to keep fewer and fewer up and running.

Many of the vimanas were fueled by a solid propellant, whereas the more advanced ones were antigravity vehicles, which only the pilots with the most advanced psychic abilities could run. You literally ran them with your mind, and rarely were they used for combat because ﻿there were usually no weapons mounted on these vehicles, making them worthy only for transportation or as observation platforms. If your thought processes were not correct or not of an altruistic intent, the craft would not work.

An added benefit of the thought-controlled vimanas was they also enhanced and heightened your metaphysical capabilities. Among the feats that could be accomplished when inside a vimana was the ability to remotely influence other aircraft. Other powers that would manifest over time and with training were the abilities to see into other aircraft via remote viewing or to make your own craft invisible.

Very skilled pilots could even make jumps instantaneously from one location to another. Krishna was one of the few pilots that had this ability. His vimana was exceptional ﻿because, while it was moved by thought, it could also utilize weapon systems. To operate such a craft, you had to be a master of the physical as well as the nonphysical worlds simultaneously, because you had to maintain a certain state of mind to run the vehicles. If you got excited or angry, the vehicle would not fly. It would just hover and stand still unless you were relaxed and calm.

The movie Firefox featured Clint Eastwood as an American pilot who was inserted into Soviet Russia to steal an advanced aircraft. The aircraft was invisible to radar and the weapon system was controlled by thought. Believed to be science fiction at the time of its release in 1982, it is virtually a recognized reality more than thirty years later.

I remember that the central control mechanism of the mind-regulated vehicle ﻿was located under the driver’s seat; you just sat down over it and communicated and guided it with your thoughts. In the fueled vehicles, you had a joystick, but all of the airplanes could also be controlled with body movements. If you tilted your body a certain way, you could maneuver the aircraft because the gyroscope mechanism under the seat could read your body movements. The maneuvering capability with the joystick and gyro control made the vimana extremely quick in turns, flips, and twists.

Two people would often operate the planes with weapon pods, but it was not absolutely necessary to have a weapons controller as the pilot could also fire the missiles. Inside a vimana you would not experience any gravitational force, even if you were flying upside down or doing rapid spins. You would not be pulled ﻿or pushed a certain way, and, other than some dizziness, if you didn’t focus your eyes correctly, there were no ill effects to the occupants.

The metal of some of the more advanced aircraft would change shape according to your thoughts. Watching or remembering The Terminator science fiction movie series can help in deriving a visual image of what I’m trying to relate. In the second movie, the Terminator robot could shape shift its liquid metal body into whatever form it needed to accomplish its mission. The aircraft I learned to fly would change shape to fit whatever mission I needed to fly. It could even change shape during flight. The metal was silver colored but could change to green if I flew close to Earth where green trees were located so that it could blend in. It could also turn blue to ﻿match the sky so that those on the ground could not see it. Because it used a free energy source, no spent fuel trails were visible.

During a long period in the jungle during our thirteen-year seclusion, we learned how to use the advanced systems that were secreted in caves. The advanced priests, or rishis as they were then known, lived deep within the seclusion of the jungle. They trained us in the correct techniques of mental and physical self-control that was necessary to interact with the advanced technology.

Apart from “blazing missiles,” the Mahabharata records the use of other deadly weapons that appear to be powerful lasers. “Indra’s Dart” operated via a circular “reflector.” When switched on, it produced a “shaft of light” that, when focused on any target, immediately “consumed it with its ﻿power.”

References to flying vimanas can be found in forty-one places in the Mahabharata. Of these, the air attack of the Asura king Salva on Krishna’s capital Dwaraka deserves special notice. Salva had an aerial flying machine known as Saubha-pura in which he came to attack Dwaraka. He began to shower hail and missiles from the sky. As Krishna chased him, he went near the sea and landed in the high seas. Then he came back again with his flying machine and gave a tough fight to Krishna staying about one krosa, approximately four thousand feet, above ground level.

In one particular exchange, Krishna is pursuing Salva in the sky, and Salva’s vimana is made invisible in some way. Undeterred, Krishna immediately fires off a special weapon, described by him saying, ﻿“I quickly laid on an arrow, which killed by seeking out sound.” This powerful weapon hit Salva’s craft in the middle, so that it broke into pieces and fell into the sea. This vivid description of an air attack between flying vehicles occurs in the Bhagavad Gita also.

Other passages speak of things hauntingly similar to nuclear weapons carried on the vimana: “Gurkha, flying a swift and powerful vimana, hurled a single projectile charged with all the power of the universe. An incandescent column of smoke and flame as bright as ten thousand suns rose in its entire splendor…it was an unknown weapon, an iron thunderbolt, and a gigantic messenger of death, which reduced to ashes. The entire race of the Vrishnis and the Andhakas…the corpses were so burned as to be unrecognizable. Their hair and nails ﻿fell out; pottery broke without apparent cause, and the birds turned white. After a few hours, all foodstuffs were infected. To escape from this fire, the soldiers threw themselves in streams to wash themselves and their equipment.”

This wash down with water is a standard procedure today to decontaminate personnel and equipment of radioactive fallout. One of my jobs as a sailor in the US Navy was to set up stations to decontaminate personnel and equipment with special detergents and water. I was also responsible for putting on protective clothing and monitoring and measuring the radioisotopes before and after decontamination with special Geiger counters.

“Dense arrows of flame, like a great shower, issued forth upon creation, encompassing the enemy…a thick gloom swiftly settled upon the Pandava hosts. All points ﻿of the compass were lost in darkness. Fierce wind began to blow upward, showering dust and gravel. Birds croaked madly…the very elements seemed disturbed. The ground shook, scorched by the terrible violent heat of this weapon. Elephants burst into flame and ran to and fro in a frenzy…over a vast area, other animals crumpled to the ground and died. From all points of the compass, the arrows of flame rained continuously and fiercely.”

Recent excavations at Mohenjo-Daro in northern India add credibility to the notion of atomic weapons use, as they revealed that this city had been completely destroyed quite unexpectedly. There were no traces of natural disasters or wars in that area. Mohenjo-Daro was a well-planned city laid out on a grid with a plumbing system superior to those used in Pakistan and India today. They found the streets littered with “black lumps of glass.”

In 1979, scientists David Davenport and Ettore Vincenti published a major clue to the Mohenjo-Daro mystery. The thousands of black lumps intrigued them, and when they analyzed them, they turned out to be fragments of pottery fused together by extreme heat. According to the scientists’ updated calculations, the clay vessels had been exposed to a blast of heat measuring between 1,400 and 1,600 degrees centigrade. Davenport and Vincenti then studied the site of Mohenjo-Daro in some depth and pinpointed three distinct waves of devastation, which had spread out up to one mile from the epicenter of the explosion.

The scientists put forward a theory saying the ruins had all the marks of a nuclear explosion as they found big stratums of clay and green glass. Similar stratums of green glass could also be found in the Nevada deserts after every nuclear explosion test.

When the excavations of Harappa and Mohenjo-Daro reached the street level, they discovered skeletons scattered across the cities. Many were holding hands and were sprawled in the streets as if some instant, horrible doom had taken place. People were just lying unburied in the streets of the city. These skeletons have been found to be at least thousands of years old by traditional archaeological standards. What could have caused such a thing? Why did the bodies not decay or get eaten by wild animals? There are no apparent indications of physically violent deaths like in combat, but these skeletons are among the most radioactive ever found, on par with those at Hiroshima and Nagasaki. Other cities have been found in northern India as well that show signs of explosions of great magnitude.

One such city found between the Ganges and the mountains of Rajmahal also seems to have been subjected to intense heat. Huge masses of walls and foundations of the ancient city are fused together, literally vitrified, and since there is no indication of a volcanic eruption at Mohenjo-Daro or at the other cities, the intense heat to melt clay vessels can only be explained by an atomic blast or some other unknown weapon. These cities were wiped out entirely.

While the skeletons have been carbon dated to 2500 BCE, we must keep in mind that carbon dating is based on measuring the amount of radiation remaining after it decays or is lost over time. When atomic explosions are involved, massive amounts of radiation are left over. This makes highly radioactive sites seem much younger than they actually are.

Another example in the area of Rajasthan, India, features an area of three square miles covered in radioactive ash. Researchers began to test the area after locals were experiencing a high rate of birth defects and cancer. The levels of radiation they found were so high that Indian officials quarantined the entire area.

Archaeologists have since found evidence of an ancient city that, between 12000 and 8000 BCE, could have supported approximately half a million people. This fits in with my idea that the Ramayana also depicts a nuclear war with Atlantis before the cataclysmic sinking of that continent and the wiping out of Rama with atomic weapons. Only at some point after this nuclear war did the world collapse into what mainstream scholars see as the final period of the Stone Age. Archaeological evidence suggests that atomic explosions during the war between the Atlanteans and the Ramans destroyed a lot of their progress, which was later followed by another setback after the Kurukshetra War.

In the years that followed the war, Dhritarashtra, his queen, Gandhari, and Kunti, the mother of the Pandavas, lived a life of asceticism in a forest retreat and died with yogic calm in a forest fire. Krishna departed from Earth thirty-six years after the war. A hunter, who mistook him for a deer, shot him in his one vulnerable spot, his foot. Yudhisthira had been crowned king of Hastinapur at the end of the war and renounced the throne after ruling for thirty-six years, passing the crown on to Arjuna’s grandson Parikshit.

When they learned of Krishna’s departure, the Pandavas believed it was time for them to also leave this world, so they embarked upon the “Great Journey,” which involved walking north toward the polar mountain that is toward the heavenly worlds, until one’s body dropped dead. Yudhisthira thus left for the Himalayas with Draupadi and his brothers in what was to be their last journey.

One by one Draupadi and the younger Pandavas died along the way until Yudhisthira was left alone with a dog that had followed him all the way. Yudhisthira made it to the gate of heaven and there refused the order to drive the dog back, at which point the dog was revealed to be an incarnate form of the god Dharma who was Yudhisthira’s actual physical father and who was there to test Yudhisthira’s virtue.

Once in heaven, Yudhisthira faced one final test of his virtue, when he was shown only the Dhritarashtra clan in heaven and told that his brothers were in hell. He insisted on joining his brothers in hell, if that were the case. It was then revealed that they really were in heaven and that this illusion had been one final test for him.

I have no memories of this final part of the story and believe it to be an artistic flourish. A hero’s ascension is a common theme in legends and religious stories. Ascension is a possibility for everyone, however. The real stories of ascension are often not so colorful and obvious as we would like to believe.

In 1815 the British army used a secret weapon called “rockets” in the Battle of Waterloo against the French army of Napoleon. They had learned firsthand of these terrible weapons while fighting in India. The Indians had used the weapons with great success against the British, who didn’t quite understand them and were not nearly as effective. Where did the Indians learn their rocket technology?

Julius Robert Oppenheimer (April 22, 1904–February 18, 1967) was an American theoretical physicist and professor of physics at the University of California, Berkeley. He is often called the “father of the atomic bomb” for his role in the Manhattan Project, the World War II project that developed the first nuclear weapons. The first atomic bomb was detonated on July 16, 1945, in the Trinity test in New Mexico. Oppenheimer remarked later that it brought to mind words from the Bhagavad Gita: “Now I am become Death, the destroyer of worlds.”

Later, a student asked Oppenheimer, “How do you feel after having exploded the first atomic bomb on Earth?” His reply was, “Not the first atomic bomb, but the first atomic bomb in modern times.” Oppenheimer strongly believed that nuclear weapons were used in ancient India.

Fact can be stranger than fiction at times. I hope that you are beginning to see that these are not stories that I randomly dreamed up. I’m a very centered and rational thinker who is a truth seeker, so making up casual stories for sensationalism would be abhorrent to me. I stake my reputation on these revelations, and I do my utmost to keep them well-researched and accurate.

Why share this particular incarnation? As I’ve mentioned, it is a major turning point in human history. A further sinking into the abyss would need players that would soften the trauma of an event. I will often do this throughout history—be at key points in history along with members of my soul group. We have, throughout time, lessened the potential severity of many negative events’ magnitude or would hold back the tide in barbarism. I am a harmonizing soul that incarnates into out-of-balance environments to help humanity achieve or maintain its poise and equilibrium.

It will become apparent in my outline of future incarnations that this particular life as Yudhisthira is a landmark lifetime that set the stage for future lifetimes. A thread of our many incarnations exists within each one of our lives. The sum total of all of our lives comes together in our “now-life” to shape the mortal cloth we currently wear. I will eventually incarnate as Ananda, cousin and supporter of Buddha in the same area of India as this life, and, then again, as Ashoka the Great, who would unify India and spread Buddhism. The center of the flag of India today has the symbol of Ashoka’s chakra, which symbolizes dharma. Remember that Yudhisthira’s life symbolized righteousness or dharma.

Buddha, who remembered all of his past lives and the lives of those around him, could also see into the future lives of people he met. He once told Ananda that he would either ascend or be the first king of a united India. I guess I chose to be king over ascension. By doing so, I helped spread the work and ideas of Buddha through Buddhism. Ashoka’s life is an interesting one of conflict, battles, and romance, but such is life. I will share Ananda’s story in a later chapter in this book and Ashoka’s in a follow-up book.