



One can imagine a citizen from the lands of Greece travelling throughout the lands of India knocking upon everyones door and asking them to explain the above picture and as every Hindu and his mother smilingly explains how this is Krsna, the butter thief, imagine their surprise to be told this is 'Harpocrates' a god of Greece.

Originally this was seen by the Greeks as a symbol of the child god 'Horus' and the Greeks being the Greeks turned it into something else, yet a member of the Hindu community will point out the large elephant within the room which is the 'butter pot' and the butter which is disappearing into the mouth.

A second elephant within this rapidly over crowding room is seen within other pictures as a peacock feather which happens to be stuck upon the head of Harpocrates who is rapidly turning into baby Krsna, the butter thief of Vrindavan.



Above we observe another picture of 'Harpocrates' and we can detect yet a third elephant within the room which takes the form of a giant serpent upon which he rests and once again every Hindu and his mother will happily inform you that this is Krsna lying upon the celestial snake who is known as 'Ananta Sesa'.

According to the people of Greece this pot is known as the 'horn of plenty' and we are informed that Harpocrates is the god of silence and as his finger reaches into his pot to enjoy the fruits, the same finger is then being used to tell everyone to shut up.

Commentators have described the receptacle held by Harpocrates as a difficult to identify object though what is difficult about identifying a ceramic pot is puzzling and we also find that Harpocrates was seen as an agrarian god which is once again baby Krsna the darling of Vrindavan.



The fourth elephant within the room can be seen in the above picture of Harpocrates where he sits with his brother as they both enjoy the horn of plenty and tell everyone to shut up, and no wonder, if anyone was to comment upon this they would see it as no different than the picture on the right of baby Krsna and his brother Balarama as they both enjoy the stolen butter from the gopis of Vrindavan.

'Harpocrates' was modelled upon 'Horus' the child god of the Egyptians and its interesting how these names manifest as the hieroglyphics do not use vowels just as 'Nefertiti' was 'Nfr' to which the Egyptologists speculate as 'Nefertiti' and same with 'Horus' whose name was 'Hr' and could just as easily have been 'Hari'.

The original name for 'Horus' was said to be 'Hari' and 'Haru' and later becoming 'Horus' and when we look at the description of baby Horus as "a blue child god with peacock feather in his hair, a pot under his arm, his finger in his mouth and seated upon a lotus" we can see that as the Greeks modelled 'Harpocrates' from 'Horus' the Egyptians have modelled 'Horus' from 'Hari' one of the names for Krsna meaning 'one who takes everything away'.



“The affinity between the Greek language and the old Parsee and Sanskrit is certain and essential. The use of cognate idioms prove that the nations who used them to have descended from the same stock. That the religion of the Greeks emanated from an Eastern shore no-one will deny. We must therefore suppose the religion, as well as the language of Greece to have been derived, in great part, largely from the east”. Dr Prichard - Physical History of Man.

“The whole of this state of society, civil and military, must strike anyone as eminently Asiatic; much of it specifically Indian. Such it undoubtedly is. . . these evidences were but the attendant tokens of an Indian colonization with its corresponding religion and language. . . the whole of Greece, from the era of the supposed godships of Poseidon and Zeus, down to the close of the Trojan war was Indian in language, sentiment and religion, as well as the arts of peace and war.” - Edward G Pococke.

"It is more likely that Pythagoras was influenced by India than by Egypt. Almost all the theories, religions, philosophical and mathematical taught by the Pythagoreans, were known in India in the sixth century B.C., and the Pythagoreans, like the Jains and the Buddhists, refrained from the destruction of life and eating meat and regarded certain vegetables such as beans as taboo" "It seems that the so-called Pythagorean theorem of the quadrature of the hypotenuse was already known to the Indians in the older Vedic times, and thus before Pythagoras".
Professor H. G. Rawlinson.