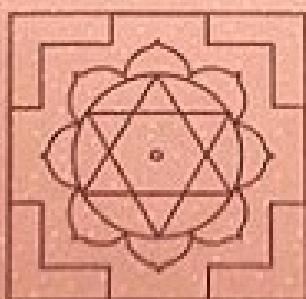


ब्रह्मविद्या

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Obituary by Radha Raghunathan:

DR CHRISTIAN LINDTNER (14.06.1949-04.11.2020)

Here was a Danish scholar who firmly believed that Christianity had its roots in Buddhism. His writings seen in his website <https://www.jesusisbuddha.com>, testify to his belief.

He re-affirms this view in his article 'Aggersborg Tantram' in this volume. But it was not until 1998 that he presented this thesis of his.

— Dr Christian Lindtner's son, Niels Jørgen Lindtner, a scholar himself like father, writes to the undersigned: "*I am working on having my father's book 'Hemmeligheten om Kristus' \ / 'Geheimnisse um Jesus Christus' published here in Denmark. (So far it has only been published in Germany and Sweden) and it is due to be released this fall. In his foreword he writes, that the first time he ever presented his thesis, that Christianity is really a branch of Buddhism, was in 1998 at the festivities at Buddha mahotsava in Sarnath, India. Furthermore he writes that his speech at this event was printed in India with the title: 'Buddhism in Relation to Science and World Religions....'"*

A written interview by Niels Lindtner with Michael Lockwood, the author of *Buddhism's Relation to Christianity, The unknown Buddha of Christianity and Mythicism* also says:

"In November 1998, in Sarnath, India, [Chr. Lindtner] gave his introductory address to an international assembly, claiming that the four canonical New Testament gospels are copies of Buddhist gospels."

Dr Christian Lindtner earned a M.A in Indian philology (1979) after studying classical and oriental languages, religion and philosophy at the University of Copenhagen, and Ph.D. in Buddhist Studies (1982). He had travelled to several countries like Sweden, Germany, USA and India in the course of his studies and academic and professional pursuits. He had held teaching and research positions in subjects allied to Asian Languages and Literature, Buddhist and Religious Studies, Sanskrit and Pāli in the Universities of Lund, Copenhagen, Washington, and Virginia.

This prolific writer in Danish and English has edited several publications and been on the Editorial Board of prestigious research publication institutions, including the Adyar Library and Research Centre (ALRC). It was our privilege this eminent scholar of global repute was a member in our Editorial Board for many years and a regular contributor of articles and Text and Studies to **Brahmavidya: The Adyar Library Bulletin** for nearly two decades. His passing away at the age of 71 is indeed a loss to ALRC and the academic world.

RADHA RAGHUNATHAN

CHRISTIAN LINDTNER

AGGERSBORG TANTRAM

The main point to be made here, is that the earliest form of Christianity in Denmark had exactly the same source as Théravādō, the earliest form of Buddhism in India, that is the Tetraktus, a secret Pythagorean mathematical symbol.

Jelling is based on Tetraktus as a circle; Aggersborg on Tetraktus as a square; whereas Théravādō was based on a pentagon in a Tetraktus circle.

Jewish and other known ancient theologies have exactly the same Pythagorean, or Italian, source. The mathematical origins have, in each case, been handed down in mythical disguise, normally mistaken for historical reality by the outsiders ignorant of geometry and the affiliations of ancient languages. Tetraktus represents the square root of the square root of seven, quite precisely: $1.6265765\dots$, where 576 eventually turns up as *pratipada*, or *pneuma*, or *nāmamātram*. It serves as the four x 144 keys to Jelling, Aggersborg and all the other ancient monuments of King Harald Bluetooth.



Aggersborg Ring Fortress in Jutland, Denmark

The title is bound to puzzle any reader, for what in the world does Danish king Harald Bluetooth's ring fortress Aggersborg in Jutland from ca. 960 A.D. have to do with *tantram*, a term normally associated with Sanskrit literature or Indian religion or spirituality of some sorts! The Sanskrit term 'tantram' is obviously somehow cognate with other technical terms with

which it shares the ending *-tram*: *śās-tram*, *man-tram*, *yan-tram*, *mā-tram*, *sū-tram*, and such. The ending or suffix ‘tram’ suggests instrumentality, which is also the case with the corresponding and historically somehow related terms in Greek and Latin.

What is more, and what has only recently become known, is that these terms not only have meaning, but also have or are numbers. And the numbers in Sanskrit are to be found when you look upon the spelling of each word as if it were Greek:

$$\begin{aligned} \text{śāstram} &= 200 + 2 + 200 + 300 + 100 + 1 + 40 = \\ &843 \end{aligned}$$

$$\begin{aligned} \text{mantram} &= 40 + 1 + 50 + 300 + 100 + 1 + 40 = \\ &532 \end{aligned}$$

$$\begin{aligned} \text{yantram} &= 10 + 1 + 50 + 300 + 100 + 1 + 40 = \\ &502 \end{aligned}$$

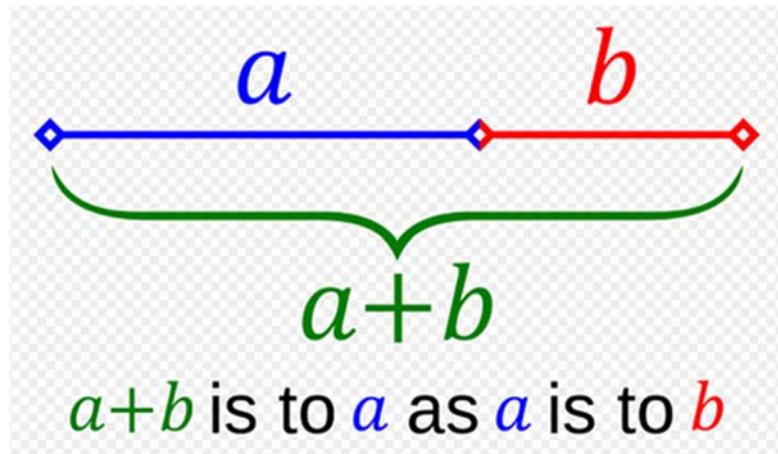
$$\text{mātram} = 40 + 2 + 300 + 100 + 1 + 40 = 483$$

$$\text{sūtram} = 200 + 400 + 300 + 100 + 1 + 40 = 1041$$

$$\begin{aligned} \text{tantram} &= 300 + 1 + 50 + 300 + 100 + 1 + 40 = \\ &792 \end{aligned}$$

In a previous paper (*Brahmavidyā: ALB* 83/2019) it was pointed out that the unknown authors of the New Testament (NT) in Greek were fully aware of the hidden fact that the words in Sanskrit and Pāli had to be counted as if they were Greek. Broadly speaking,

you have to understand Greek to make real sense of basic ideas in early Buddhists texts transmitted in Pāli and Sanskrit. Thus sūtram, understood playfully by Buddhist monks as from *su-uktam*, well said, was translated into the Greek synonym *eu-aggelion*, good message, gospel. The number of *eu-aggelion* is 577, and when you add the two synonyms, you land on $577 + 1041 = 1618$; and that figure is that of the Golden ratio, which is no coincidence at all.



A line divided in the Golden Ratio

For instance, two other synonyms were combined with the number of the Golden ratio in mind:

The term for prayer in Pāli is *panidhi*, the number is 155. The Greek term for prayer is *proseukhē*, and the number is 1463; the two synonyms thus add up to $155 + 1463 = 1618$ once again. Pāli and Greek must be combined to grasp the harmony!

In the Greek text of the NT, there are several synonyms of the Sanskrit *sūtram* = 1041. If you ignore Sanskrit, you would never know that *sōma* = 1041, body, and *martus* = 1041, witness, point back to the Sanskrit. No NT scholar ever noticed! The noun ‘martus’ should, we now see, also be read from the right to the left: s-ū-t-r-a-m = 1041.

There are in Pāli, several terms for what we now may refer to as the Golden ratio. One of these is *dhammō gambhīrō* = $155 + 226 = 381$.

Starting out with a unit, say, 1000, you divide it by 1.618, and thus get 618.0469... for major, with 381.953 for minor.

When you then add minor to the sum of minor plus major, you land on 1381/1382, which is the very number of what in Thēravādō is widely known and celebrated as the *Anuttaram Dhammacakkam* (= 1193 + 188).

In early Christianity, the Anuttaram Dhammacakkam is well attested as a drawing of a wheel along with the two letters *alpha* = 532, and *ōmega* = 849 = 1381. Found in Rome at a very early date this Anuttaram Dhammacakkam shows the presence of Thēravādō.

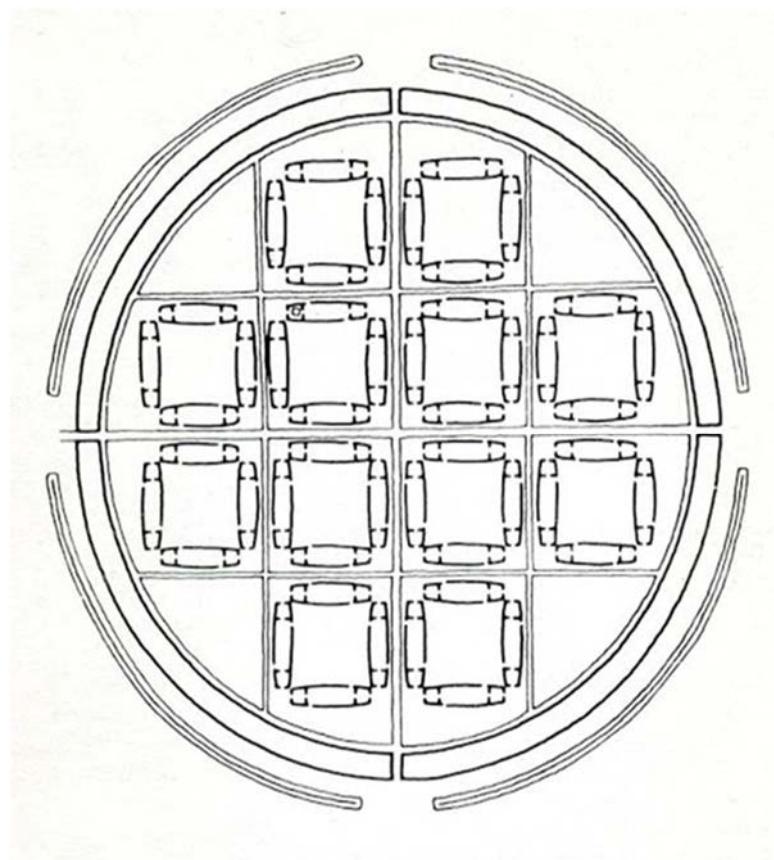
At this point the polite reader is invited to google his way to images of the five dharma-wheels of

king Harald in Denmark: Fyrkat, Trelleborg, Jelling, Aggersborg and Borgring(en). All the five names lack support in early sources and are to be corrected or understood in the light of what follows. For instance, Borgringen may well be called *bhikkhu!* But it may also be called *ho Pantokratōr!* Explanation to follow!

After these introductory remarks the focus will now be on the term ‘tantram,’ to be seen here on the Aggersborg drawing. At present there is, to be sure, no evidence at all that king Harald had any book with a title ending in -sūtram or -tantram in his hands. The evidence that not only Harald but already the unknown Buddhist authors of the NT were aware of the celebrated *Saddharma-pundarīka-sūtram* is overwhelming and should really be beyond learned doubt at this point in time. In other words: If Harald (or his architect/s) knew -sūtram, they would also have known -tantram, the meaning of which, in titles, often means little more than a book or a text, as in *Pañca-tantram*, *Uttara-tantram*, and such.

I now invite the reader to inspect the Aggersborg drawing showing the three circles, the diameters of which are 240 for the inner circle, 264 for the middle, and 288 for the outer. The sum is thus 792, or 3 times 264. As said, for those who count in the Greek fashion, 792 = tantram.

The drawing is also reproduced in my paper ‘Pythagorean Buddhism’ in *Brahmavidyā: ALB* 83/2019, p. 288, q.v. The three circles along with the inscribed cross/es are here evident. So are the $12 \times 4 = 48$ houses placed regularly inside the circles



Similar drawings are attested in all the drawings of king Harald. In all his drawings you will find the figure 144, which is 12 x 12, and also two times 72, the number of *hē alēthēia*, the Truth (*saccam* in Pāli, *satyam* in Sanskrit).

Broadly speaking, once again: Harald's circles, or rather wheels, are all about Truth, of which, again, *Buddhō* and *ho Nazoraios* (= 1309) are but symbols.

Once you know the number of each circle, you know all the numbers of all remaining polygons and all. This is the mathematical law to which early Thēravādō refers as *paticcasamuppādō* (= 1309 = 1618 divided by 1.236... {= 0.618 x 2}).

One can thus draw a circle with 264 as its diameter; the circumference will then be exactly (with π , that is *pi*, = 3.14) 828.96.

Before I go on, the reader may recall from my paper 'Pythagorean Buddhism,' that early Thēravādō was created by unknown Greek mathematicians in order to introduce the Pythagorean tradition of *philosophia* among, as the Greeks saw it, Indian 'barbarians'. Philosophy was a major part of the Greek ideal of education, or *paideia*, and the intention was thus also to reform the existing forms of 'Brahmanism', based on Vedic tradition. The argument would be that these Buddhists were the only real

and true Vedic scholars or Brahmins. In the early and fundamental text, *Mahāvaggō*, a true brāhmaṇō, or ‘Buddhist,’ is also described as a *vedantagū*, he knows Vedanta; the number is 1164. He is also a *tivēdī*, he knows the *Three Vedas*.

Philosophia has to do with four virtues, each of which has a number: *upasamō* (= 792), *abhiinā* (115), *sambōdhi* (327), and *nibbānam* (157). These four add up to precisely 1391, the number of Greek philosophy.

The Greek noun is formed on a typical numerical basis thus: philo-sophia is 610 (= 78.1 x 7.81) + 781. Multiply then 781 by 1,781, and you land on exactly 1391, attested again and again in early Thēravādō. Thus, the -*vādō* of *Thēra-* points back to Pythagoreans along with their geometry and language. The number of -*vādo* is 476, which is also the number of *pratipad*. If you read that number from the right to the left, you have 674, the number of the synonym in Sanskrit: *madhyama pratipad* = 98 + 576 = 674.

I am not pointing this out to confuse the reader, but to suggest that the unknown mathematicians with whom we are here coming in touch, most certainly knew what they were doing. The common notion of ‘the historical Buddha’ obviously has no proper place in this context. In other words: Any scholar, Buddhist or not, who insists on ‘the historical Buddha’ as the

author of the *Middle Path*, will have to admit that he must have been a mathematician working in Greek, Pāli, Sanskrit and even Latin and Hebrew at the very same time!

Any serious NT scholar has to face exactly the same hurdles. Hence, all professional NT scholars try to solve the paradoxes by ignoring them! They are like horse-men having forgotten all about the horses they are riding!

The pattern of this sort of geometry was imitated by Harald in Jelling, as I have demonstrated already—

The number of upasamō is, as said: $400 + 80 + 1 + 200 + 1 + 40 + 70 = 792$. This is the sum of the three Aggersborg diameters. You see upasamō when you see 3×264 .

The number of the circle in which 792 is inscribed is 829, the sum of *ariyasaccam* and *ariyasaccāni*. This means that upasamō comes about, thanks to ariyasaccam, in the singular as well as the plural. There is thus a sort of conversation going on between the numbers. Only educated insiders can follow it, however.

The Teacher of Thēravādō referred explicitly to himself as *Tathāgatō*, the number of which is: $300 + 1 + 9 + 2 + 3 + 1 + 300 + 70 = 686$. His name or title is here given in Pāli, but, at the same time, 686 is also

the number of his main doctrine now shifting to Sanskrit: $\bar{a}ryasaty\bar{a}ni = 2 + 100 + 10 + 1 + 200 + 1 + 300 + 10 + 2 + 50 + 10 = 686$.

This early form of Buddhism is termed Thēravādō, the number of which is 591. The main purpose in this context is to follow the path of Thēravādō so as to end up with philosophia, the Greek or Pythagorean wisdom of philosophia.

Thus, Thēravādō + upasamō = 1383; inserting (as allowed for reasons given elsewhere) a Greek \hat{e} , meaning ‘or’, one gets $Thēravādō \hat{e} upasamō = 1391$ = philosophia. Peace of mind, or the like, is what a real philosopher aims to achieve. No Greek philosopher would disagree!

The three concepts listed next to upasamō, are abhinnā, sambōdhi and nibbānam (always in the nominative case!), and they add up to $115 + 327 + 157 = 599$.

This early presentation of Thēravādō was termed, in the *Mahāvaggō*, ‘Dhammadakkapavattanam,’ the number of which is 1322. All words and syllables in the *Mahāvaggō* up to this point have been carefully calculated for their numerical values; and all concepts appear to match, *samvattati*, one another. Thus $599 \times 1,3222 = 792$.

Thēravādō also has to do with ariyasaccam, the

number of which is 404. The plural is ariyasaccāni, the number being now 425. The two figures add up to $404 + 425 = 829$.

And 829 is exactly $3/5$ of $1381/1382 =$ Anuttaram Dharmacakkam = alpha and ômega = $532 + 849 = 1381$. The hexagon in this 829-circle is 792 = tantram. It is in this sense that the title of this paper is to be understood.

792 also says: *ariyasaccam ho hēlios* = 792. It says: *ē kai ariyasaccāni alēthēia alēthēias* = 792. Subtract the inner Aggersborg diameter, which is 240, from 792 (sum of all three diameters), and you are left with 552, the number of the Sanskrit term for Greek alēthēia, Truth: satyam.

These simple observations have brought us in the right position finally to make sense of the Aggersborg Tantram (792) —

Three diameters = $3 \times 264 = 240 + 264 + 288 = 792 =$ upasamō.

The circle with 264 as its diameter is 829 = ariyasaccam + ariyasaccāni = $404 + 425 = 829$, or to be absolutely exact: 828.96.

A circle with the circumference 828.96 as here in Aggersborg, has the ‘fish’ (always $2/3$ of the circle) being 552.64. Here, 552 is the number of satyam = saddharmas in Sanskrit. The final 64 is the number of

the Greek synonym: *alēthēia*. So, all is about TRUTH here in Aggersborg.

Three different languages are ‘mystically’ combined! And still that is not all, for inscribed in this ca. 829-circle we also discover an equilateral triangle, the number of which is 686. But, as just pointed out, 686 is the number not only of *Tathāgatō* (Pāli), but also of *āryasatyāni* (Sanskrit). The teacher cannot really be distinguished from his teaching. This conviction is as Buddhist as it is Christian! Remember, Jesus identifies himself with *the Way and the Truth* that is as Buddhist as can be! See John 14.6, where the number of the eight words is 1309, or one quarter of the Buddhist 5236, explaining *ariyasaccam* as well as the Way. But now back to 686, which is also significant for being the number of a circle containing the inscribed square that is 618, the Golden number that along with ca. 763 adds up to that of *Anuttaram Dhammacakkam*. More on 763 to follow.

There are four such, and so one can draw four equilateral triangles, each 686, inscribed in the 829-circle with the three diameters (= one hexagon) = 792.

Four times 686 = 2744, and 2744 is the number of the statement found in Sanskrit: *dharma-cakram triparivartam dvādaśākāram* = $196 + 328 + 1443 + 777 = 2744 = 4 \times 686$.

Remarkably, there is a direct source for this drawing in Sanskrit, and it is only recently, in 1977, that it has become available in print to the educated public, that is to the very limited group of scholars who can read and understand the Sanskrit language. The title of the text in question is *The Gilgit Manuscript of the Saṅghabhēdavastu (SBV)*, Roma 1977. The existence of this manuscript was first mentioned to me when, as a student around 1976, I visited the late Prof. G. Tucci at his Instituto in Rome. The manuscript was edited by Raniero Gnoli with the assistance of T. Venkatacharya. I provided a brief review of the text in *Acta Orientalia* 43 (1983), pp. 124-126. Before 1977 it would, to be sure, have been impossible to make any real sense of Harald's *Wheel of Dharma* on the banks of Limfjorden! Surely, the crucial text had been available for centuries in translations into Chinese and Tibetan, but in these languages, all traces of the original numbers had been lost for good.

That is still not all, for the inner Aggersborg diameter is 240, and thus the cross inscribed in the inner 753.6 circle is exactly $2 \times 240 = 480$, the very number of *Buddhō*, synonym of *Tathāgatō*. But there is more: The 829-circle gave us *ariyasaccam* plus *ariyasaccāni* = $404 + 425$. Subtract now 425, *ariyasaccāni*, from 753, and you are left with the number 328, which is that of *Dharmacakram*, behind which

we have, for sure, *alêthêia alêthêias*, Truth of Truth = 328. The number 328 will turn up repeatedly!

Aggersborg provides a very nice image of early Buddhism – provided you know Greek geometry as well as the three ancient languages in question! An educated visit to Aggersborg will offer an opportunity to contemplate Buddhist Truth and Peace!

I have here spoken of three ancient languages being combined. The truth, in fact, is that there are also certain traces of Latin as well as Hebrew in the early text of *Mahāvaggō*. To these I must come back in another context. I will, however, mention this simple puzzle for the learned reader to solve for himself:

ēkei kai nirvānam sapientia = ?

One can, indeed, apply the familiar term ‘Hellenistic syncretism’ already to the earliest texts in the Pāli language!

I will now take a closer look at the presentation of Dharmacakram in Sanskrit – as opposed to the Dhammacakkam in Pāli.

Dharmacakram = 328 was just located by subtracting 425 from 753, above.

The source is the *SBV* (Roma 1977, pp. 136-139).

The location has now changed from *bārānasiyam isipatanē migadāyē* = 1150/1152 to *vārānasiyām*

rsivadanē migadāvē = $807 + 771 + 555 = 2133$.

Moreover, the Anuttaram Dhammacakkam = $1193 + 188$ has been replaced by a dharmyam Dhammacakram = $196 + 328 = 524$; and the gods (p. 136) now described that wheel as being *triparivartam* (= 1443) and *dvādaśākāram* (= 777). The numbers are thus: $524 + 1443 + 777 = 2744$. But that, we now see, is the drawing of Aggersborg – the 829-circle with 264 as its diameter, and four inscribed 686 equilateral triangles adding up to $4 \times 686 = 2744$!

To repeat: If you do not have this Sanskrit text first published in Rome 1977, you cannot make any good sense of what we all can see with our eyes even now in Aggersborg right next to Limfjorden! (Copies of the book can be ordered at <https://www.amazon.com/GILGIT-MANUSCRIPTS-VOL-I-Hardcover/dp/933362998X>)

Aggersborg and the other Wheels of Dharma are secrets in plain sight!

To repeat: Aggersborg as a whole is an image or a symbol of the Buddha and Buddhism at one and the same time. The Wheel is obvious to all, but its meaning is visible to the eyes of mathematicians only. The numbers must be known for the words to be heard.

Tathāgatas, explicitly here (p. 137), refers to these four Truths as: *catvārīmāni* (*bhiksava*) *āryasatyāni* =

1621. But here we have the proof of the historical relationship, for 1621 is the sum of the Aggersborg 828.96-circle along with the inscribed hexagon (= three diameters) = $264 \times 3 = 792$.

To spell that out again: The 829-wheel of Aggersborg along with the three diameters, or six spokes (each 132) = 792, provides the image of these four Aryan truths: *catvārīmāni* ... *āryasatyāni*. The number 1621 first declares that they are here; the four triangles in the 829-circle with the 792 hexagon point to them so that you can see them with your own eyes! The drawing here shows you what the old text told you to be true to fact!

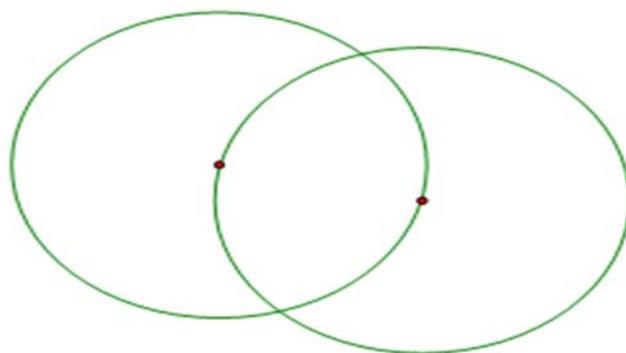
The inserted bhiksava, to be sure, calls for a special explanation to be offered below —

While looking at or meditating on this 829-circle with the 792-hexagon (adding up, as said, to 1621), we must also visualize — with our ‘inner eye’ — the four equilateral triangles, each being 686, so that they all add up to 2744, which as said, is the number of the new phrase introduced by the gods present in Vārānasī (rather than Bārānasī of Thēravādō).

So, the image of this wheel as a whole provides all the various expressions for ‘truth’ in Sanskrit and Pāli at the very same time!

Yet this is not all — for Greek is also implied: The

‘fish’ in the 828.96-circle/wheel, is exactly 552.64. Here 64 is the number of the Greek noun for truth – *alēthēia* = 64. The Sanskrit synonym is *satyam* = 552. The two synonyms are seen to be juxtaposed in 552,64.



**By ‘fish’ is meant the figure that is created
when two circles overlap as shown above
Latin:Vesica piscia**

These calculations have been made starting out with *tantram* = 792 taken as the hexagon = $6 \times 132 = 3 \times 264$ equilateral triangle in the 829-wheel that combines *ariyasaccam* and *ariyasaccâni*, that is $404 + 425 = 829$.

In his *Wörterbuch Sanskrit-Deutsch*, the eminent German Sanskritist Klaus Mylius, lists ten different meanings for *tantram* (p. 178). Some of these, such as magic formula, basic rule, or trick will apply well here with Harald. By starting out with *tantram* as your

basic 792-rule, you may, step by step, arrive at all other basic numbers, that, in the end bring you to the start: *tetraktus*.

The only term for ‘Truth’ missing so far is *ārya-satyam* in the singular, and its number is 665. It is easy to see how 665 is to be accounted for in this context: First, 829 has been given with 792. Next, you can find 328 = Dharmacakram = *alêthêia alêthêias*; subtract then 164 – one half of 328 – from 829, leaving you with 665, the very number of *āryasatyam*, the singular, where 686, as said, is the plural: *āryasatyāni*.

To sum that up: Once you have the 829-circle with the 792-hexagon inscribed, you have the key to all forms of Truth in the three languages in question.

To put that in simple form: The Wheel is all about Truth!

It is easy to remember that *alêthêia alêthêias*, Truth of Truth = 328 = Dharmacakram. And it has been so from the very beginning of Buddhism on Indian soil to this very day all around the world of Buddhism.

This again is consistent with the Pythagorean notion or maxim that the circle or wheel is the most beautiful of all plane figures (*skhêma* = 849). The study of a *Buddhist Wheel* in any of its several representations, is a study of what the Greeks had for long

referred to as Truth, *alêthêia*.

The benevolent reader will forgive me for introducing the term ‘*tivedī*’ (= 729) in a new sense: One has to know the three ancient languages to make sense of what is seen in the monuments of Harald Bluetooth! Also, one must know that 7-2-9 may be read, in Aggersborg, as if 7-9-2. Moreover, must one not also know that $792 + 729 = 1521 = \text{ayam } \bar{e}va \text{ ariy}\bar{o}$ *atthangikō maggō* = 1521 = *hē basileia tou theou*!

With only a bit of help on the Greek side, it would have been easy to persuade Harald that his kingdom, apparently Christian, was also that of God! The meaning of 1521 in Pāli and Sanskrit may, however, have remained a mystery to Harald – as it still is to all Danes. 1521 is what any sect of Buddhism, including the Christian one, is all about!

To meditate on Christ is the same as meditating on the *Kingdom of God*, for 1480 is the octagon in the 1521-circle. And that 1521-circle is also a symbol of the ultimate goal of Thēravādō: *ayam }eva ariyō atthangikō maggō* = 1521. This is also the simple message of the Jelling monument (*Kongsgaarden!*); Danish scholars have, for centuries, been looking for the Royal Mansion in Jelling. They are still looking for it (cf. Klaus Ebbesen, *Jelling*, p. 68.) Thus, they are like rangers unable to see the forest because of its many trees!

Indeed, the King is here identical with his Kingdom: *ēkei gar basileus ho basileias* = 1521. Thus the 1521-circle/wheel points to the inscribed octagon of *Khristos*, another term for itself as well as of ayam ēva ariyō atthangikō maggō. 1521 identifies Harald not only with his own kingdom (Denmark and Norway), but, at the same time, with that of God – and Thēravādō!

Allow me here to insert an observation on Jerusalem. At the time of Harald, there was among Christians an expectation of a New Jerusalem that would from above descend to earth. The number of Jerusalem is 864, the Greek spelling being 'Ierousalēm' = 864. Recalling – as one must – that the initial presentation took place at Isipatanē = 657, one gets: 864+657 = 1521. The Kingdom of God = hē basileia tou theou = 1521.

That the Kingdom of God came to Denmark is just another way of saying that Jerusalem was located in Isipatanē!

The same equation is there when the Pāli and the Greek is combined: *Isipatanē theōn* = 657 + 864.

One of the many names of Tathāgatō is *Sugatas*, the number of which is 1005. Draw Sugatas as a circle, and the pentagram inscribed in that 1005-circle will be found to be 1521.57, the number of the King-

dom of God. Thus, Jelling is to be found in the Buddha, as it were!

One can be quite certain about the validity of this calculation, for if 1005, the circle, is subtracted from the pentagram = 1521, one is left with 516 to account for. Keeping the context in mind, 516 is the sum of Dharmacakkam = 188 and dharmackaram = 328. The circle of Sugatas is, so to speak, linked up with the Kingdom of God by way of the two synonyms, one in Pāli, the other in Sanskrit. The Wheel of Dharma, the *hōrin* of the Japanese, is always there!

One may even, at this point, read: *Dharmacakram metanoias* = $328 + 677 = 1005$. Here, the difficult metanoia, suddenly makes splendid sense! What John and Jesus first called for, was ‘metanoia,’ a technical term, we now understand, for the sort of ‘translation’ from numbers to words, from language to language, that we are here engaged in. So, the Dharmacakram of metanoia = Sugatas.

It is also confirmed in relation to the 828/829-circle with the inscribed 792-hexagon: Isipatanam (nominative) is 693, and when 828 (828,96) is added to that number, you again land on 1521. The Christian expectation was, in fact, an expectation for the Buddhist kingdom of Kapilavastu!

That Harald had his focus on tantra, that is on

the number 792, comes out again once 792 is taken as, say, the cross in a circle, the circumference of which will then be ca. 1244. But 1244 brings us directly back to Jelling, where the area inside the 1440 rhombus is exactly 1244; and then 1244 is the square in the 1380.84, or 1381 circle/wheel of Anuttaram Dhammacakkam.

In other words: Start with tantram, that is 792. Multiply it by $1.57\dots \times 1.11$, and you land on Anuttaram Dhammacakkam, that is 1381. Multiply then 1381 by 1.101375 (Jelling numbers), and you land on the same in Sanskrit: Anuttaram Dharmacakram, that is 1521. Thus, tantram serves as a key to the Kingdom of God!

Here then, is yet another harmony, for if you divide 792 by 1.8, you land on 440, the diameter of the 1381/1382-wheel of Anuttaram Dhammacakkam. To be sure, 1.8 or 18 is given once 144 is given, for $14.4 = 1.8 \times 8$. The mutual harmony of numbers must never be broken or violated!

There is more, for when the 792-circle is divided by 1.37 (the Jelling number), you land on 578 – the number of Sanskrit pratipada (where pratipada, likewise current, is 576). If 792 be divided by 1,375, the number is $576 = 4 \times 144 =$ eight time the Truth, *hē alēthēia*. It is confirmed by the 144-diameter of Borgring.

Here is one more of numerical symmetry: The circumference of Borgring is 452. Add that to Aggersborg's 792, and you land on 1244, the square in the invisible Jelling circle/wheel!

1244 refers to Jesus as the son of David: *ho huios ho Daueid* = 1244. In Vedic tradition, he is *ho* + Visvakarmā. The ten Borgring diameters = 1440 plus the 452-circle, identify him as 1892 = *ho Pantokratōr*.

Now, in Sanskrit one also finds the form Anuttaram Dharmacakkam = $1193 + 328 = 1521$. If Aggersborg does not, then Jelling certainly accounts for the figure 1521.

In Jelling, 1440 is given with the 4×360 rhombus. Let then 1440 be an octagon inscribed in a 1480-circle, the number of Khristos, so on and so forth.

Let then Khristos be transformed into an octagon, which will then be inscribed in a circle the number of which is 1521 – the very number of the statement in Pāli:

ayam eva ariyō atthangikō maggō = $52 + 406 + 191 + 755 + 117 = 1521$.

Now one can see that Anuttaram Dharmacakkam = 1381 is in harmony with the Sanskrit synonym: Anuttaram Dharmacakram = 1521. By dividing 1521 by 1381, you land on 1.101375. Here, you see the two significant numbers of Jelling: 110 (span of arms on

the rune stone), and 137.5 — span from the centre in each of the two mounds.



Jelling seen from above. The black line spans from centre to centre of the two mounds

With 1381 is given also 1521, and vice versa. Their sum, 2902 is to be accounted for below. —

It will be fine to read: *ēimi anuttaram dhammacakkam migadāyē* = $65 + 1193 + 188 + 75 = 1521$.

I will point to another equation below: 'Ierousalêm Isipatanē = $864 + 657$. This was already pointed out above.

Or, very amusing: *Iakōbos bārānasiyam* = 1103 + 418 = 1521. Note that Kāsyapas = 514 normally turns up as *Iakōbos* = 1103 = 1617, combined with *huios Daueid bārānasiyam* = 680 + 424 + 418 = 1619, the average is the Golden 1618.

Like 1381, thus 1521 always points back to Truth in various combinations. For instance: *satyam* + *arya-satyāni* + *sammā* = 1521. The reader can easily find more cases where 1521 breaks down to Truth in four (!) ancient languages!

For an example – perhaps not immediately obvious: If you read 264, *alêthēias* as 246, and then add *satyam satyasya*, you get 246 + 552 + 723, you cannot help but land on exactly 1521.

Metron* and *Mātrām

That the two are synonyms, one in Greek the other in Sanskrit, will not be a matter of dispute. Also, the Latin in *metrum*, belongs in this context. These are all technical terms reflecting a certain stage of higher civilization.

The number of the Greek *metron* is 565, and 565 may well be the cross inscribed in the by-now-so-familiar 888/889-circle of Jesus (*Iēsous*) or *Buddhō Bhagavā*.

In Greek, 888 + 565 confirms the identity of the figure behind the circle/wheel: *Iēsous estin* = 1453.

Now, interestingly, 1453 is the number of the hexagon inscribed in the 1521-circle just mentioned. At the same time, as if to confirm this identity, 1480 = Khristos, is the octagon in that same 1521-circle.

In Théravādō, 1521 is the number of ayam eva ariyō atthangikō maggō. In the NT, 1521 is the number of what its teachings are all about from the very start to the bitter end: $\text{hē basileia tou theou} = 8 + 259 + 770 + 484 = 1521$.

In the end, Jesus returns to the Kingdom from which he initially set out to save the Jews: the Buddhist Kingdom, of course, of Kapilavastu.

Thus, the NT Kingdom of God, or Jesus, is an echo of the Aryan eightfold Path! Jesus and his Kingdom is near! There are very compelling reasons to assume that the Kingdom that Jesus Christ refers to in the NT, is no other than the Buddhist kingdom of Kapilavastu. More about this identity elsewhere.

Jesus is a Saviour = *Sôtēr* = 1408. The Buddhist saviour is *Trātā* = 704, exactly one half of the Greek original. The synonyms are attested by Indo-Greek coinage. He links up with 1521, for 1521 is the octagon in the 1563,324-circle that has 1408,33 as the inscribed square of *Sôtēr*. The Indian epithet depends on the Greek, for sure. 1563 combines ariyō atthangikō maggō = 1063 with the Greek *ho nomos* = 500.

The ‘fish’ in the 1563-circle is $1042 = Dharmacakram$ *ho Emmanouël* = $328+70+644$. The identifications all match, *samvattati* is the verb in Pāli.

The number of *samvattati* is 1553, the hexagon in the 1626-circle of tetraktus. It is this 1626-circle that also has $1521 = catuskōtis$ as the inscribed pentagon.

It may be useful to repeat that 1521 is fairly easy to locate in Aggersborg, where, first, 3 times 264 is given as 792 = tantram = upasamō, and so on as the hexagon in the 829-circle. The two will then add up to 1621, confirming: *nai, ēkei* 1521/1520: Yes, here is 1521 = Anuttaram Dharmacakram.

As known, Aggersborg is the largest wheel/circle of its kind in Denmark, and thus the epithet ‘Anuttaram’ could not fit better! Thus, not only Anuttaram, but also the wheel in Dharmacakram (and Dhammacakkam) is perfectly accounted for. The image is consistent with the names and with the numbers of those very words!

It is as if the numerical words are drawing a picture. The procedure is not unknown in ancient Hebrew theology. The relationship is beginning to become alarmingly obvious:

When the NT refers to the Kingdom of God, followers of Thēravādō will be thinking, much more specifically, of: *ayam ēva ariyō atthangikō maggō!* The

NT phrase is vague, the original is quite clear! The former is secondary, the latter primary! As always!

We can, I find, at this point, be fairly sure that Harald was aware of the pivotal significance of the number 1521, in which the highest ideal of Théravādō and NT doctrine of the Kingdom were united. This being so, one may turn back to 792.

Keeping the number 1521 in mind, there is a striking observation to be made:

If you write 792 as 729 (same digits), and then add the two, how can you not help but land on 1521, a figure already familiar to you at this point!

That is not all, for if along the same line, 792 is multiplied by 7.29, you land on 577.368. The round number 577 is that of *euaggelion* and of *thelēma theou*, where the Gospel and the Will of God may be admitted as approximate synonyms according to NT usage. In other words: The Gospel, the Will of God, has to do with 7-2-9, with 7-9-2 and with 9-2-7.

Add the three as $729 + 792 + 927 = 2448 = 4 \times 612$, where 712 = Buddhas = Zeus. A pentagram in a Golden 1618-circle will have the number 2449 – almost perfect for the sum of the three!

Very close to 577 is 576, the number of *pratipada* and of *nāmamātram* as well as of *pneuma*. And thereby, one is back at the beginning, for 576 is 4×144 ,

found repeatedly in Jelling, and in Aggersborg, where the longest diameter is 288 (= 2 x 144), or one half of 576.

The phrase: ayam ēva ariyō atthangikō maggō = 1521 would seem to suggest that somewhere on the map here in question, you will be able to see a path, a *maggō*, adding up to that number. A path must be followed to make good sense.

In Jelling the solution is simple: You need to follow Khristos = 1480. Once you see him as the octagon in the circle, that circle will provide the number you were searching for: 1521.

When you have Jesus identify himself thus: *eimi Messias Kurios*, the number is: 65 + 656 + 800 = 1521. In John 14.6, Jesus identified himself as the Buddhist Way and the Buddhist Truth. What more can one want!

Here, 1521 is identified anew as the sum of 1309 and 212 for *paticcasamuppādō* and its synonym *dhammapadam* = 212.

Remember that the cross in the wheel of Trelleborg is 272, the number of *dhammapadam*, the Sanskrit synonym of the Pāli *dhammapadam*.

The 272-cross in the 427-circle makes 699, the number of *mathēmatikos*, a mathematician; it is the sum of Dhammacakkam, Dharmacakram and 183,

pannā (the octagon in the 188-circle). Trelleborg thus has more to say than you might expect!

Let me here insert that *-padam*, the second part of the compound, has always caused translators (including myself) some problems. The simple meaning is ‘location,’ which fits badly with a text, but perfectly with a location, which a ‘padam’ actually is!

Another way: The number 576 is given as that of *pratipada*, the long diagonal in the Jelling rhombus. Also, 264 is given in Aggersborg as the diameter in the 829-wheel, most obvious to the human eye.

If you then multiply these two simple and basic numbers thus, you get: $576 \times 2.64 = 1520.64$, rounded to 1521, as required. In other figures, to stick to Aggersborg: $2 \times 288 \times 2.64 = 1521$.

There are, thus, several ways in which you can locate the 1521-path of the Kingdom of God.

Going back to 1381, the synonym, this could be taken in the very same sense: *pratipada hodos basileias*: $578 + 344 + 459 = 1381$. The equation says that (the Buddhist) *pratipada* is the Way of (the Buddhist/Christian) Kingdom. Most probably this equation was also in the mind of our unknown mathematicians, for even: *mārgas* + *pratipada* + *basileias* add up to $346 + 576 + 459 = 1381$. Here, the Greek 459 for *basileias*, can be replaced by *āryamārgas* = *āryadharmas* =

dharmarājas; and 346 can be replaced by *ariyō dhammō* = 346 = āryadharma. Aggersborg is finally beginning to speak again, and it speaks loudly!

The Kingdom of the NT is simply the hidden Buddhist Kingdom of a *dharmarājas*! That is perfectly consistent with Jesus being identified with alpha and ômega = $532 + 849 = 1381$. This compelling identification is attested from the earliest period of Christian or Buddhist activity in Rome. The obvious identity has escaped theologians to this very day!

The longest Aggersborg diameter is 288 meters, or 2×144 , or four times 72, the number of *hē aléthēia*, the source of the synonyms in Sanskrit and Pāli.

The number 72 is or was that of the diameter of the Southern *stūpa* in the Jelling rhombus.

The numbers are confirmed by the 144-diameter of Borgring near Køge that now also proves to be a *dharma-wheel*. When 144 is the diameter in the 452.16-circle, that number may very well be taken as 188 plus 264, from Aggersborg, plus 188, the number of *Dhammacakkam*. Thus, *Dhammacakkam aléthēias* reads 452 as: The dharma-wheel of (Greek) Truth.

When the three digits of 452 are read as 524, one lands on the very number of the Sanskrit term: *dharmaśām dharmacakram* = $196 + 328 = 524$. It is

absent in early Pāli texts, but has been coined with the earlier terminology in mind.

When the number 524 is multiplied by 5.236, or $4 \times 1,309$, one lands on exactly 2744; and, as will be recalled, 2744 links nicely up with Aggersborg, where it is the very sum of the four equilateral triangles inscribed in the 829 (828.96)-circle with 792, or 3×264 , as the inscribed hexagon. Aggersborg and Borgring thus match in perfect harmony.

It was also pointed out that 792 plus 829 accounted for the statement of Tathāgatas (= 686) himself: catvārimāni (bhiksava) āryasatyāni. The number is 1621 precisely.

Making this statement about the four Greek Truths, Tathāgatō had this very drawing before his – inner – eyes. What he says in his mind, we see from the air!

The same goes for Jelling, where we must see 432, 576, 144, 72, 137.5, and so on.

When the 452-circle is combined with its 144-diameter, one lands on 596, which most elegantly and consistently with the context, also in Aggersborg and Jelling, says:

êkei Dharmacakram êkei Dhammacakkam = 40 + 328 + 40 + 188.

As always, *êkei ... êkei = 80*, may be replaced by

the Greek: *ē hē alēthēia* = Or the Truth.

That is really nice: The Borgring wheel with the cross identifies Greek Truth with Dhammacakkam and Dharmacakram at the same time. All the Wheels of Harald are symbols of Truth in three, four and five languages at the same time. (In Chinese, Tibetan, Mongolian or Japanese, however, all this will not work.)

This equation is really most significant, for in this way the simple 452-circle with the 144-diameter combine the basic symbol of any school of Buddhism in its two major languages. Here, near Køge, one sees Dharmacakram as well as Dhammacakkam!

Further evidence is provided once the 452-wheel is replaced by four smaller ones, each of which is then 113. But, in Sanskrit, 113 is the number of *ārya*! Moreover, the ‘fish’ in this 113-circle is 75.333, and the two numbers now add up to $113 + 75.33 = 188$!

Here again is a harmony: $3 \times 113 + 75.333\dots$, or one half of Aggersborg circle with the inscribed 792-hexagon of, as it were, tantra!

Once one has come that far, the Dhammacakkam will serve as the ca. 188-diameter in the ca. 591-wheel or circle of *Theravādō* = *majjhimā patipadā*, and so on.

Step by step by following this path one may reach

1391 – philosophia – even here near Køge!

The 452-wheel with the 144-diameter then added up to 596 = *ēkei Dhammacakkam* *ēkei Dharmacakram* – which is splendid.

On the other hand, there is a small question and answer: *ēi Dharmacakram?* – *ēimi Dhammacakkam!* Again, the sum is $343 + 188 = 596$. But there is more: 144 is 72 plus 72; and if you then subtract 72 accordingly from 596, you are left with 524. This confirms not only that 4-5-2 may be read as if 524, *dharmaśyam Dharmacakram*, but also that 524 was understood in the sense of the Greek *hē alēthēia*. That again confirms that Dharmacakram = 328 is from the Greek *alēthēia alēthēias* = $64 + 264 = 328$. So, the Dharmacakram is also the Truth of Truth!

The Truth of Truth = 328 is also fully consistent with this place being a Kingdom of Harald, for: *nai hē basileia* = $61 + 8 + 259 = 328$. If 328 is read from the right to the left, you get 823; add *Abba*, and you land on 829, the Aggersborg circle with the 792-hexagon once again.

Alternatively, 596, circle with diameter, may be broken down to *saccam* = 282 plus 314 = *biblos*, or two times 157, for *nibbānam + hē kainē diathēkē*.

The conclusion, put most broadly, is that the so-called fortresses of Harald Bluetooth are Dharmacakram.

wheels with all that this entails. All are symbols of almost universal Truth. All his known fortresses in Denmark are what they seem to be – wheels, Dharma-wheels; and, at the same time, universal symbols of royal victory.



Map of Denmark showing the location of King Harald Bluetooth's Ring Fortresses

The idea behind it all is known to all Indians: *satyam ēva jayatē!* It can safely be assumed that this was so even as far back as king Asoka in the 3rd century B.C.

Add yet another 144 to 452 plus 144, and you land on 740, the number of the Greek synonym for a wheel – *kuklos*. Thus, once again the number 740 tells you what you are looking at – a circle, exactly as does the 188-Dhammacakkam and the 328-Dharmacakram.

Once you have *kuklos* = 740, you have much more in addition to that important number: Thus 740 is 2.72×272 , where 272 = *dhammapadam* = *samyak-*, from the Greek *harmonia*. By adding *abhinnā* and *nibbānam*, or 115 and 157 respectively, you also land on 272; and by adding *maggō* and *dhammō*, you likewise land on 272.

Note also that 272 when read as 2×72 , brings us back to 144. The Greek term *harmonia* = 272, opens up for various kinds of numerical harmony, even in relation to Pāli and Sanskrit.

Or let 272 be the diameter in the 854-circle of *Trigeneia*, circle and diameter = 1126 will then show you: *ēkei gar ho Messias alēthēs*. Here, in truth (gar) is the true Messias = 1126.

The Pāli reads *dhammapadam* = 212. Add the Greek *diathēkē* = 60, and you land on 272. This is

again significant for it tells you what you otherwise would never know, which is that, *diathēkē* is a sort of synonym of *dharmapadam* and *dhammapadam*.

At the same time nothing prevents *di-a-thē-kē* from being a pun on or an echo of *Ta-thā-ga-ta* (vocative case)! Another nice pun on *Tathāgatas* is to be heard in the synonym: *kathēgētēs* (Matthew 23.10). At the Eucharist, the pun on *Tathāgatasya* is provided by the Greek: *tēs diathēkēs*. Jesus, the *kathēgētēs* alludes to his true identity as *Tathāgatas*!

Keeping in mind that the 829-circle of Aggersborg contains the 686-triangle of *Tathāgatō*, it seems fair to take *Tathāgatasya* behind the *tēs diathēkēs* of Jesus, for the number of *Tathāgatsya* is 828 or 829, as you please. (*Tathā+a+gatasya* = 829.)

Now you may ask – can it really be true that *tēs diathēkēs* (= 768), which is Greek, can point to the Sanskrit *Tathāgatasya*, which is 829? The answer is obvious and simple at the same time: Insert the Greek *nai* = 61, meaning ‘yes’, and you have: *nai tēs diathēkēs* = 61 + 508 + 230 = 829. But, remember, 829 is also the number of *Tathā-a-gatasya*! So, 829 is 829, tantram!

Interestingly, when *dharmapadam* and *dhammapadam* are added, you land on 484, the number of theou, of *idou* – and of *Gōtamō*. Moreover, 484 is the

diameter in the familiar 1521-circle/wheel of: ayam ēva ariyō atthangikō maggō. Here, the value of π is 3.14285...

The number 484 is interesting in being 4×121 , which, again, is 11×11 . And then 11 is $4/5$ of 13.75; thus, one is back home in Jelling! To the same effect: 352 (= Marias = *hē hodos*) $\times 1.375 = 484$.

The number 888 is also to be discovered here, for once you have 452.16, you also have 565.2 (= 452.16 $\times 5/4$). Next, 565.2 is the cross in the ca. 888-circle. From there, you can easily go on to 1480, Khristos, and with 1480 as an octagon, you again find 1521 as the circle or wheel in which 1480 or 8×185 is inscribed.

When you multiply 185 by 12, you land on 2220, that along with 524 lands you on 2744, the four times 686 of Tathāgatō, or āryasatyāni. I mention this here as an explanation of triparivartam dvādaśākāram adding up to, as said above, $1443 + 777 = 2220$. The compound dvādaśākāram refers to twelve *ākārāni* (!), where the number of ā-k-ā-r-ā-n-i is precisely 185; and when you multiply 12×185 , you again land firmly on 2220.

In other words, you must know Greek to make good sense of the phrase *dharmaśām Dharmacakram triparivartam dvādaśākāram* = 2744. A recent study

of some of the ancient Buddhist commentaries on this phrase shows how it served as a source of confusion that could not really be solved, the reason being, as we now see, that the Greek key had been lost among later Buddhist professors.

The number of bhikkhu in Pāli is 452, the number of the wheel with the inscribed 288-cross. The Pāli plural *bhikkhavē* is 458, and when that number is added to 1621, one lands on 2059, the celebrated number of *Saddharma-pundarīka-sūtram* (SDP), to which there are so many allusions in the Greek NT.

Once you have the 452-circle of bhikkhu in your hand, you also have sophia = 781: Add nai = 61 to $5 \times 144 = 720$, and you land on 781. This is very nice, for 720 is the number of *nous*, a synonym of sophia. This is supported by the juxtaposition of sophia and nous in *Revelation 18.13* q.v. The main job of sophia is rational calculation, or *ratiocinatio*.

The number of sophia is also given as the ‘fish’ in the 1171-circle that has *logos* = 373 as its diameter. That logos and sophia = 373 plus 781 are closely related is seen in several ways, including the fact that $373 + 781 = 1154$.

But 1154 is the very number of the ancient God of the Jews; *Kurios ho theos* = 1154. This Kurios ho theos is the 1154-cross of four diameters inscribed in the

905.89-circle of one of the earliest terms for ‘Buddhism,’ that is *Buddhasāsanam*, first attested in the Dhammapadam. It points to a close historical relationship between *Buddhasāsanam* and *Kurios ho theos*.

The priority may well be on the Jewish, that is Greek side. The Jews had their theology from the Greeks. It was not the Greeks who stole from the Jews – an old lie spread by church fathers – but vice versa. Their claim that Plato had his wisdom from Moses is as silly as it is pernicious.

With help of the 144-diameter one can also locate the important 373 for logos. First, the 452-circle along with the five diameters, each 144, adds up to 1172.15.

The diameter in the 1172-circle is 373 = logos. One more 144-diameter in the 452-wheel, will add up to $864 + 452 = 1316$. Add the usual *eimi* = 65, and you again land on the 1381 number of Anuttaram Dhammacakkam.

The number of *eimi* = 65, is found once 157 = nibbānam and so on is given, for the 157-circle contains two identical circles, each of which contains the 65-triangle. Once 141.421356 is given, so is 157, for the former is the square in the latter.

The circle of the sun along with the inscribed square now add up to 298 = *ēkei poimēn*.

When 298 is read as 928, one has the *ophthalmos*

= 920 plus an \hat{e} . In Thēravādō, 643 and 285 added up to that Eye of the sun.

When it comes to Trelleborg, we see the 272-cross in the 427-circle/wheel. Thus, four diameters (eight radii) add up to a nice 971 = *ho Ouranios* (= Zeus). The Latin *tri-nitas* is also 971 = 6×161.8333 , which is as golden as can be.

Let it be added that it seems obvious that the Latin *trinitas* = 971 should be traced back to the Greek *hē trias* = $8 + 611 = 619$; and 619 is the cross in the 971.83-circle. The two very nicely add up to 1591 = *philosophias*.

Aggersborg's 1152-square has often been mentioned, and thus it is important to keep in mind that a circle with an inscribed 1152-decagon is ca. 1171/1172, depending on the outline of the drawing. As often pointed out, 1171/1172 is a key that opens numerous doors in all the ancient theologies going back to Homer's *Zeus ho patér = Messias esti*, so on and so forth.

When 1171 is multiplied by 1.381, you land on the golden 1618 = *euaggelion* and *sūtram* (*martus* = *sōma*) = 1618.

If you read 1618 as 1×618 , you have *Tathāgatā* = 618, the square in the 686-circle of *Tathāgatō*.

Tathāgatas, in its various forms and meanings can

also be traced back to the Greek ‘true gentleman,’ thus *kaloskagathos* = 625, and the variant *kalokagathos* is 425. For instance, 425 = ariyasaccam; and once 425 is read as 524, you have *dharma* *yam Dhammacakram*. Since *Tathāgatas* also points to the Greek *kathēgētēs*, teacher, there is no doubt that a *Tathāgatas* or such is, historically speaking, a true Greek gentleman or philosopher, the sort of man, Socrates wanted us to be. He incorporates ariyasaccam, the Greek Truth.

In Aggersborg, the 829-circle along with the 792-hexagon is 1621, or 810 + 811. Here, 811 may be *Iaō*, *Attis*, *Sivas*, or *Manjusrī*, not attested in the earliest Buddhist sources.

The number 811 may likewise be that of *ho Hermēs ho hēlios*.

If you subtract 570 from 1381, you again land on 811. By adding *ho* = 70 to 811, you land on 881 = *Aristos*, the epithet assigned to Zeus already by Homer. The Buddhist ariyō, ārya- and such point back to the Greek Aristos.

In Thēravādō, 881 is read from the left to the right as 188, the number of Dhammacakkam. Needless to say, the line did not evolve back from Dhammacakkam to Homer’s Aristos = 881. An essay about Dhammacakkam could, in other words, start out from Homer’s

theology of Zeus. (All references to Zeus are provided by Hans Schwabl, *Zeus*, München 1978. No Buddhist or Sanskrit scholar can afford to be without it.)

This again means that Anuttaram Dhammacakkam = 1381 = *Aristos ho nomos*. This, does not exclude that 1381 be taken as *Puthios theios hēlios*.

Very nice – for some – it is also: Ἰēsous ho hellēnikos = 1381. If there is any physical reality behind the name of Jesus, it can only be the Sun or the stars and their light. He says so himself in defining himself as the Morning Star, as the Light of the World. How Luther could confuse the Sun and the Stars with a mortal and volatile Jewish prophet and rabbi with at least six different fathers at the same time is still beyond me? Honestly!

One can be sure that Zeus as Aristos = 881 eventually turned up as the 188 Dhammacakkam in Benares. He thus performed a typical *paryāyas* (= 404 = ariyasaccam), in other words, from 881 to 188.

Aggersborg and 1521 again

Much has already been said of 1521 in Jelling and Aggersborg and so on. This number is common to all ancient theologies as representing the path to heaven. Here is more:

Subtract the inner 240-diameter from 1521 = 1281 = 881 above, plus 400 = *kokkos* = *mathēmata*, and

such. Or $1521 =$ three diameters $= 720$ plus 801 . But $801 = \text{Alpha} + \text{Ômega}$.

In Aggersborg, 144 is given, and $3/4$ of 144 is 108; and read from the right to the left, 108 appears as 801. Also, by reading 801 as 81, you land on $720 + 81 = 801$. Such modes of thinking were typical of our unknown Pythagorean friends of old.

One recalls the early Christian circle depicting Alpha and Ômega $= 1381$. That was and still is the Anuttaram Dhammacakkam.

The most characteristic Christian symbol is the *stauros* $= 1271$. When you read: Here is the cross, the number of *êkei ho stauros* $= 1381$. This statement thus also indicates the 1381 Anuttaram Dhammacakkam. Each and every time from now on you say, "Here is the cross", you actually hint at the Anuttaram Dhammacakkam.

1521 is also seen as the 264-Aggersborg diameter $+ 1257 = \text{Buddhō Bhagavā} \times 1.41421356\dots$

All Names found in Harald

A Buddha has many names or epithets, and they are all to be found easily in Harald's monuments, for instance:

144 is Araham, diameter in Borgring, with circle 452 = bhikkhu, 'mendicant.'

Trelleborg diameter $136 \times 6 = 816 = \text{Tathāgatas}$

also 817, if short. And 816 from right to left = 618 = Tathāgatā (plural form). Or $4.5 \times 136 = 612$ = Buddhas.

In Pāli Buddhas appears as Buddhō = 480, the cross in the inner circle of Aggersborg.

The 829-circle of Aggersborg contains the 686-triangle of Tathāgatō, the Pāli nominative. His teaching is ariyasaccam and ariyasaccâni = $404 + 425 = 829$.

The epithet Tathāgatās (plural nom.) is 818, and one half is 409 = Bhagavā.

Buddhō Bhagavā is thus 889, which is also the number of the first of the four sorts of ariyasaccam: dukkham ariyasaccam = $485 + 404 = 889$.

He is also called Gōtamō = 484, the diameter in the 1521 circle containing 1480 as the Khristos octagon.

888 can be found in Aggersborg thus: 792 is given. Add 96, which is 1/3 of 288, also given, and you land on 888. Once 888 is given, all the rest is also given with that solar number = *ho hēlios ho monos* = 888.

Leave out one *ho*, and you land on 818 = Tathāgatās.

Harald's Son of David

According to Matthew 1.1 and others, Jesus Christ is the Son of David, *ho huios ho Daueid* = 1244. But

1244 is the square inscribed in the 1381 circle/wheel of Anuttaram Dhammacakkam.

The reader will also be able to locate the Son of David in Aggersborg and the other monuments of Harald. The short form is *huios Daueid* = $680 + 424 = 1104$.

But 1104 is two times 552, where 552.64 is the ‘fish’ in the 828.96-Aggersborg circle with the 264-diameter.

Or double up 552.64, giving you 1105, the number of Sugatas.

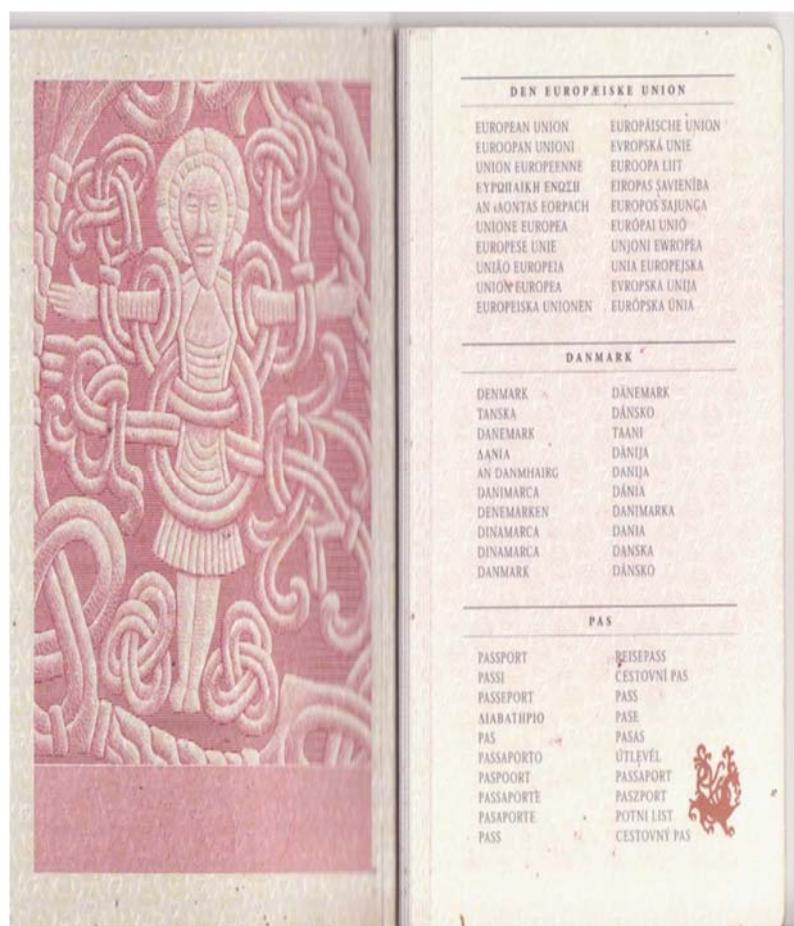
Yet another form is: *huios ho Daueid* = 1174. But 1174 is the number of Visvakarmā. In Jelling, Visvakarmā is the equilateral triangle inscribed in the 1419-circle, that is precisely 3/4 of 1892, the *humber ho Pantokratōr*.

In the final analysis, therefore, the figure on the Jelling rune stone can be traced all the way back to the Vedis Visvakarmā, more precisely to the two hymns in *Rgveda* 10.81 and 82.

It is worth adding that Byzantine art provides additional evidence of Indian influence upon the formation and depiction of (*ho*) *Pantokratōr*. See the article of Bibhu Dev Mishra in Michael Lockwood’s *The Unknown Buddha of Christianity*, pp. 295-307.

Harald’s Jelling version of *Pantokratōr* is repro-

duced inside our modern Danish passports, and thus goes to show some important Vedic roots of the Danish folk church.



**A Danish passport showing
King Harald Bluetooth's depiction of Christ.**

Harald's Son of Man

Jesus Christ is not only the son of David, of God, of Joseph, of holy wind, and all, he is also the son of Abraham: *ho huios ho Abraam* = 965.

When 965 is drawn as a cross, or two diameters, the circumference of the circle will be 3030, which is the number of the Son of Man: *ho huios tou anthrōpou* = $70 + 680 + 770 + 1510 = 3030$.

There is thus no contradiction in his being the son of several different 'fathers' at the same time.

Subtract 965 from 3030, giving you 2065, which can then be taken as Messias = eimi plus 2000.

This will be in harmony with the eight words of Matthew 1.1; they add up to 6279/6280, the circle with 2000 as its diameter.

It is easy to locate 965:829 in the Aggersborg circle with 264 as the diameter. Add 136, the Trelleborg-diameter, and you land on 965, the cross in the 1515 circle/wheel. There are two 1515 circles in the 3030-circle. The 'fish' in the 3030-circle is 2020, which is five times 404 = ariyasaccam.

3030 is *Buddhō Bhagavā Tivedī* (= 1618) and *Zeus Kurios* (= 1412) = 3030.

The list for 3030 in all the ancient theologies based on Homer is very long, indeed. The Roman Minerva is 606, one of five circles inscribed in the initial

3030-circle. The NT 965 is from Zeus = 612 and his son Hermēs = 353 = 965. By adding *Apollōn* (= 1061 = *logos 'Iēsou* = *sahetudhammō*) and *Sammāsam-Buddhō* (= 100), you land on 3030.

Tivedī and Trivedī

The 829-Aggersborg circle with the inscribed 792-hexagon appears to point back to Vedic theology, as in the case of Visvakarmā, above.

The number of Sanskrit Trivedī is 829, whereas the Pāli synonym Tivedī is 729 – the same digits as 792. When you read ho + 729, you land on 799; and when 799 is multiplied by 1.0375 (Jelling), you land on 829 = Trivedī.

In Mahāvaggō, Buddhō Bhagavā = 889 is not only Tivedī, but also Vedantagū = 1164; and he is a *brāhamnō* = 265. The two add up to 1429 telling us that *Dharmapadam alēthēia alēthēias ariyasaccam ariyasaccāni* = 1429.

When 829, 792 and 729 are added up to 2350, you also have *Khristos ho Kurios* = 1480 + 70 + 800 = 2350. More on 729, 792 and so on in *Pythagorean Buddhism*, p. 226.

To some extent, Buddhism, as well as Christianity, can be seen as representing ancient Vedic theology. Generally speaking, Vedic theology has to do with all Gods: *visvē dēvās* = 1015 + 611 = 1626 = tetraktus.

The Vedic pantheon seems to represent a Tetraktus!

Interestingly, 611 is in harmony with the eight beginning with *sammā-ditthi...sammāsamādhi*. The number is 6110. The list is given in Lockwood's *The Unknown Buddha*... p. 261, quoted from my website: www.jesusisbuddha.com

In India, there is an early tradition that *Rgveda* consists of 432,000 syllables; that number may not be quite accurate, but who can now deny that it reminds us of the short diagonal of the Jelling rhombus! It is $432 = 4 \times 108 = 3 \times 144$.

432 is 4×108 , and when that number is read from the right to the left, you land on 801 = Alpha and Ômega. That is the Christian dove, *peristera* = 801.

In Thēravādō, there are eight examples of *sammā* = 283. But $283 \times 2.83 = \text{ca. } 801$.

Christ of Aggersborg

Yet another way to find Christ in Aggersborg:

2744 is given as the four triangles in the 829-circle of ariyasaccam – ariyasaccāni = Trivedī.

Subtract 1063 for ariyō atthangikō maggō, giving you 1681. Subtract 1521, given, from 1681, giving you 160. But 160 is given by being 2/3 of the short Aggersborg diameter.

When Khristos is identified with what he/it is,

geômetria = 1264, you get $1480 + 1264 = 2744$.

Remember: *ê eimi geômetrikos* = 1626!

792 being given in Aggersborg, you may divide that number by 1.152, and thus land on ca. 687.5. The two add up to ca. 1480 = Khristos.

Read 1480/1481 from the right to the left, giving you: 10841. Subtract then *êkei* = 40, and you land on 10801; this figure can be read either way as 108 or even 801, as above.

Six Aggersborg diameters = $6 \times 264 = 1584$ = *Khristos gar*, where *gar* = 104 can, as always, be replaced by *alêthêia êkei*.

Two times 686 in Aggersborg = 1372 = *Messias Emmanouël hê alêthêia*. At the same time, 1372 says: idou – 'Iêous! - But it also identifies Gôtamô = 484 with 888.

It also identifies *Tathâgatâ* (plural) = 618 with *êkei ho Emmanouël*, for they all add up to 1372.

And not to forget: *poimên kalos êkei Satanas* = 1372.

Arham Tathâgatô Sammâsam Buddhô

This is how Buddhô Bhagavâ presents himself in *Mahâvaggô*, and the number of Arham is 144 (Borgring and all), and *Tathâgatô Sammâsam Buddhô* = 686 plus 1004.

They add up to ca. 1832, the sum of 1382/1381 = Anuttaram Dhammacakkam plus the 452-circle of Borgring with the 144-diameter.

If *Araham Tathāgatō Sammāsam Buddhō* is drawn as a ca. 1831-circle, the inscribed hexagon will be ca. 3030 = *ho huios tou anthrōpou* = 3030.

The four digits of this ca. 1831 circle point to 1381 = Anuttaram Dhammacakkam.

In other words: *Buddhō Bhagavā* identifies himself in terms of numbers pointing to Anuttaram Dhammacakkam.

The hexagon in the ca. 1832-wheel is 1750, the number of *pneuma + huios ho Daueid*. Also, *Visvakarmā* plus *nāmamātram* = 1750.

Alpha of Mantram

If Aggersborg Tantram sounds odd, so does *Alpha Mantram*; but let us not merely hang unto sounds that seem odd.

A word about *man-tram*, the number of which is 532. The number 532 was widely known not just among Greek theologians and grammarians, but also among Christians as the number of the first letter of the alphabet: *alpha*. The number can either be A = 1; or it can be the number of the name: alpha = 1 + 30 + 500 + 1 = 532.

Now and then 532 + 1 = 533 will also apply.

The number 532 fits perfectly into the present context, so that it would be appropriate to claim that Buddhism in India began with the Greek alpha:

Alpha = 532 may be seen as the square inscribed in the 590.52-circle/wheel of Thēravādō, wherein the 188-diameter points directly to Dhammacakkam.

To be quite precise: When 590.52 is divided by 188, you land on 3.141063. Here, 1063 is the very number of: ariyō atthangikō maggō, almost the two squares inscribed in the wheel of Thēravādō = majjhimā patipadā.

Next step will be to transform 590.52 into a square; it will then be inscribed in a circle that is 655.47, which is $2 \times$ ca. 327.386. The round number 328 is then that of the Sanskrit Dharmacakram, synonym of the Pāli Dhammacakkam. Thus, starting out from the Greek Alpha, the first letter in that alphabet, you easily locate Dhammacakkam = 188 as well as Dharmacakram = 328. The fact that 327 is sambōdhi, shows that the two are almost identical, also in meaning.

Double up, and you have the two 532-squares inscribed in the ca. 590.52-circle/wheel. The number 1064, is that of the statement: ariyō atthangikō maggō = $191 + 755 + 117 = 1064/1063$.

Be it 1063 or 1064 – you cannot see the difference when you *draw* – as you must – the circle/wheel

of majjhimā patipadā = Thēravādō. There are two squares = eight straight lines (= sammā!) representing the atthangikō. Next, divide 1064 by 8, giving up 8 x 133, the diameter in the 418-circle of Bārānasiyam. The 418-circle with the three diameters = 817, one of the values of Tathāgatas.

532 = Alpha may also serve as the cross inscribed in a circle that is ca. 836 (with $\pi= 3.14285$, Archimedes). One 836-circle contains two circles, each of which is 418, but 418 is the number of the location in question: Bārānasiyam. The four diamters of mantram are simply inscribed in the 418-circle of Bārānasiyam.

The entire number of the location is 1150, and when you subtract 532 from 1150, you land on 618, the number of Tathāgatā.

Next, 618 is the square in the 686-circle. Four times 686 brings us right back to Aggersborg's four triangles inscribed in the 828.96-circle = 404 + 425, so on and so forth.

The Vedic 'mantram' becomes *mantam* in Pāli, or more frequently, in the plural, *mantā* = 393. Our dictionaries define *mantā* as "magic charm, spell, secret religious code or doctrine" [PED, p. 522]. Such definitions are in perfect harmony with what has here been pointed out with regard to the numbers.

The number 393 can then be taken as: *eimi*

aléthēia aléthēias.

As for mantam = 432, or $4 \times 108 = 3 \times 144$, there certainly seems to be a deeper historical relationship between Alpha and the Indian derivations.

Before we go on, I would like to stop for a moment for a glance at the Pāli noun: mantam = 432. The short diagonal in the Jelling rhombus is exactly 432; and so, once 432 is given in Jelling, all the other numbers will be found to be in harmony with, so to speak, the Jelling mantam!

Finally, 532 may serve as the cross in the ca. 835.24-circle that has 557 as its ‘fish’. But 577 is *ho Nazarēnos* = kathēgêtês. The sum, 1089 can combine huios and 409 = Bhagavā.

It will be recalled that 452.16 is the circle with the 144-diameter of Borgring. Here, the wheel and diameter added up to 596 = êkei Dhammacakkam êkei Dharmacakram = 596. But $532 + 64$, aléthēia, also adds up to 596!

It will also be recalled that Borgring’s 452 plus the 72-radius gave us 524 = dharmyam Dharmacakram. Add the usual Greek “filler” ē, or, and you land on $524 + 8 = 532$.

You can now claim: It is always safe to begin with the beginning – with A. In early Christianity, the Lord is often defined as Alpha + Ômega = 1381. In

such a context, Alpha can certainly be defined as a spell or charm, as mantram = 532.

Once the 532-square in the ca. 581/582 circle is thus given, so is the octagon in that circle: The octagon is 576 – the number of *nāma-mātram*. Here, too, the noun ending in -tram has been counted for its Greek numerical values. That is obvious! Also, 576 is the long diagonal in the Jelling rhombus. As such it corresponds to its name: *pratipad*; the meaning is close to ‘long diagonal’. - 576 is also valid for *pneuma*, and it is easy to see how *pneuma*, wind, may serve as a nice synonym of *nāma-mātram*! All words or names are just wind! What could be more Buddhist! What could be less Lutheran!

Sanskrit *tantram* = 792 in Pāli occurs in the form *tantam*, and the number is now 692. But 692 is the sum of two synonyms of ‘Buddhism’, namely *mārgas* = 346; and *dharmas* = 346. In Pāli, *ariyō dhammō* = 346. The match is almost perfect, for $792 \times 1,373$ (Jelling) results in the ca. 1088-circle with 346 as its diameter.

Or multiply $346 \times 3.46 \times 3.46$, giving you ca. 4142.1736, which is five times 829, the Aggersborg circle with three inscribed diameters adding up to 792.

These simple equations cannot have escaped the notice of their unknown authors. What we discover in

Harald has roots going back to early Indian Buddhism.

I wish to end by asking how it is possible to find 1521 inside Aggersborg, and then, where the eight adding up to 6110 are located!

Answer: The inside diameter of 240 provides one with the 753.6 (inner) circle. An octagon inscribed in this circle is 733.2324, and two such octagons accordingly 1466.464. If you then multiply that figure by 1.0375, you will land on 1521. 4564, the number of *ayam eva ariyō atthangikō maggō*.

In the very same text (*Mahāvaggō*. p. 10 = Dines Andersen, *A Pāli Reader*, p. 67), this 1521 is defined as the eight beginning with *sammāditthi*..., all adding up to 6110.

Divide now tantram = 792 by the very same 1.0375, whereby you land on 763.373. Multiply that figure by eight – for there are eight of them – and you will land on ca. 6110 (precisely: 6107, rounded to 6110).

The figure 137.5 is, of course, already given as a hexagon inscribed in a 144-circle. Without 137.5, Jelling, as known, remains the mystery it has always been – and probably will be for decades ahead.

For the situation to change, historians will need to learn Greek geometry along with the ancient Buddhist

languages. Then only will they find upasamō = 792.

Inside Fyrkat, where the inner diameter is 120, you could find 1521 in the same fashion: the 120-diameter divides the inner circle 376.8. One inscribed octagon is 366.6162, multiply that figure by 1.0375 = 380.36432, or one quarter of 1521.457. Here you have first 1521, and then 457, the number of *theologos*. The sum of *ariyō atthangikō maggō* and the Greek *basileias* = 459 = 1521. So, it is the (Buddhist) Way of the (Christian) Kingdom.

Like Aggersborg, Jelling and Borgringen as well as Trelleborg (diameter), these so-called fortresses obviously served as a sort of introduction, literally, to advanced Buddhist studies. The same may be said with regard to Borobudur as well as Angkor Watt, and such.

All the ring fortresses ascribed by historians to Harald Bluetooth can now safely be understood as symbols of the Buddhist Dharmacakram / Dhammacakkam, and all that this implies, namely Truth, in manifold forms, languages and applications.

Were one to suggest a simple label for his religion, including even the Christian elements, it is tempting to borrow the Japanese term *Hōrin*, that covers Dharmacakram as well as Dhammacakkam.

The above observations do not imply any claim

that Harald himself was aware of what was going on among his multilingual architects or their sources, and Harald's uneducated subjects even less so.

From the beginning a Hōrin was not only a symbol of spiritual, but also of worldly power, and the latter might well have been sufficient for him as the first Danish king promoting so-called Christianity in his own way. Hōrin is a symbol of spiritual as well as worldly conquest from the very beginning.

Kapernaoum and Mantram

Kapernaoum = 767 was not on the ancient map of Jesus. The number of Kapernaoum is 767. But 767 is the sum of Alpha = 532 plus 235. And 235 is 532 read from the right to the left. —

Now look at this:

The original home of the Lord was, of course, Ka-pila-vastu = $142 + 1301 = 1443$.

Subtract Kapernaoum = 767 from Kapilavastu = 1443, giving you 676, which is 26×26 , that is IHWH \times IHWH

The ca. 188 Anuttaram Dhammacakkam can be traced all the way back to the Kingdom of Kapilavastu; and so $767 \times 1.88 = 1443$.

There is yet another nice harmony: By subtracting 532 from 1443, you land on 911, the number of the *omphalos* in Jelling and elsewhere. As for the 676

above, it is the number of *polis Galilaias* = 390 + 286. Add Kapernaoum = 767, and you land on 1443 = Kapilavastu – which, therefore, is the real home of Jesus Christ!

On the outside, the Jelling 1440-rhombus may well have measured 1443, so as to remind Harald's educated guests (*sacerdotes* mentioned by the early sources) of Kapilavastu, without which the story of Harald would have been quite different. To this day, more than 400 puns on Kapila-vastu have been listed in the NT.

Aggersborg and Borgring

It is only recently that Borgring was discovered and measured up, not always correctly. As is normally the case, the archaeologists there hardly know what they are digging for. Of the international context they have apparently no idea at all.

The 144-diameter accounts for the 452 circle/wheel, as pointed out already.

In Aggersborg, 792 may serve as the cross in a 1244-circle; and transformed into a square it will be inscribed in the 1381-wheel of Anuttaram Dhamma-cakkam and so on.

If 792 is subtracted from 1244, as just indicated, the difference will be 452, which is the number of the Borgring circle/wheel.

By adding 1244 and 452, one lands on $1696 = 4 \times 424$, the number of Dauied. Also, $1696 = \text{ēkei egē basileus}$: Here I am King!

The number 144, found all over in the monuments of Harald, may well point back to the irregular form: araham, used by Tathāgatō to refer to himself. He was eager to get the numbers right. Names of Tathāgatō and his dogmas are always in the centre of Harald's monuments.

Alpha and Mantram = 532

It would not be unfair to claim that Buddhism began with Alpha, or even with *to alpha* (A), the first letter of the Greek alphabet, ending with Ômega.

The number of the A, or 'to alpha,' is $370 + 532 = 902$. When you draw the 902-circle or wheel, you will see that the diameter is ca. 288, or, if you prefer, the radius is almost 144. Thus, the link to all the five Dharma-wheels of Harald is right there before your eyes. The figure 144 is two times 72, the number of *hē alēthēia*, the Truth. It is confirmed by the diameter of the largest Jelling tomb, which was 72 meters.

With 532, the Sanskrit mantram, one also, for sure, has the immediate source of derivation for the most fundamental notion in any sort of Buddhism, namely *āryasatyam*. The number of *āryasatyam* is $113 + 552 = 665$, and 665 is precisely $532 \times 5/4$. If 532 is

4×133 , then $5 \times 133 = 665$ āryasatyam.

One may feel sure that those who first coined the compound ārya-satyam had the Greek Alpha in mind.

In the same way, ariyasaccāni = 425 is 4/5 of 532. It was with the number of Alpha = mantram in mind, that the terms āryasatyam and ariyasaccāni first saw the light of the day, I am sure. When you add up the three: $425 + 532 + 665$, you land on 1622, almost the same as catvārīmāni...āryasatyāni = 1621, or 1622, when a short vowel is counted as long before two or more consonants.

The number of ārya- = 113 was accounted for by Harald's Borgring, where the diameter 144 provided the 452.16-circle; and $452.16 = 4 \times 113.04$. (The final 4 suggests that there are four of them!)

The Pāli synonym is ariya-saccam, and the number is 404. It can be found in several geometrical locations, including Borgring, where $\hat{e} \hat{e}kei ariyasaccam = 452$: Or else, here is ariyasaccam.

The 452-wheel along with the 288-cross add up to 740, which can also be understood in several ways, including the combination of Sanskrit and Pāli: āryasatyam + Migadāyē. The wheel with the cross in Denmark thus says that āryasatyam was first preached Migadāyē!

Geometrically, 532 can be depicted in several

ways, all of which are mutually consistent —

Let 532 be the four diameters in the 418-circle (with $\pi = 3.14285\dots$). But 418 is the very number of the initial location: Bārānasiyam – in Benares.

Or let 532 be a square inscribed in a circle/wheel that is therefore 590.52. The diameter in such a circle is precisely 188, the very number and origin of Dhammacakkam = 188. By performing a *pavattanam* (= 1174) from that number, that is starting with Dhammacakkam, you may, step by step, reach 1391, *philosophia*.

It is here understood that *pavattanam* (Pāli) is a mathematical technical term, with the Sanskrit synonym *pravartanam*. It is a mathematical procedure, starting out from Dhammacakka(m), as the word says. The number in Sanskrit is 1074, approximately 3.28×328 , the number of Dharmacakram. Numbers match as they always should according to Pythagorean mentality!

Let 532 be the equilateral triangle inscribed in a circle that is exactly 643. The number 643 is that of the epithet *cakkhukarani*, said of majjhimā patipadā, derived, as just said, from Dhammacakkam. In addition to ‘forming an eye,’ this majjhimā patipadā is said to form knowledge, *nānakarani*, the number being here 285.

Here are two calculations to be made: First 643 +

285 = 928, corresponding to the Greek (!) synonym of the eye; *ē ophthalmos*, ‘or an eye.’ This understanding is absolutely certain, for at the same time 591 is the cross in the 928-eye-circle! The final step is now to let 928 serve as an ‘eye’ in the 1392-circle of philosophiâ, where the final â is long! Normally, philosophia is 1391.

Let then 532 be a circle, and its inscribed square will be very close to 480, the number of Buddhō, and the number of the cross in the inner circle of Aggersborg!

Subtract 480 from 532, giving you 52, one half of the common 104 = gar = êkei alêthêia = *men...de...* (This solves an old problem in Greek grammar!)

When, again, 532 is the square in the ca. 590/591 drawing of the Dhammacakkam, the octagon in that circle will be ca. 575, one half of Aggersborg’s four times ca. 288 (287.5).

At the same time, two 532-squares in the wheel of Thēravādō = 591, add up to 1064/1063: ariyō athangikō maggō = 191 + 755 + 117 = 1063/1064.

The 532-mantram is related to the 792-tantram thus:

First multiply 532 by 1.5, giving you 798, as if $792 + 6 = Abba$.

Draw then 798 as a circle/wheel, and it will be

seen that the polygon of sixteen angles has the number 792!

At the same time, 798 is *āryasatyam* + 133, where you have to know Greek in order to read: *Nai, hē alēthēia*: Yes, the Truth!

Thus, 792 + Abba says: *nai, āryasatyam (is) hē alēthēia*.

(This a typical case of metanoia, the ability to think in different languages on a mathematical basis at the same time.)

The number 532 also accounts for the shift of original location: Vārānasī is 765, the same digits as in Isipatanē = 657, corresponding to the circle with the inscribed ca. 591/592 square. Since this is given with 532, so is 765.

As said, *āryasatyam* = 665 is to be accounted for, even historically, from 532 x 1.25. With this in mind, it seems almost certain that *satyam* = 552, was derived again on the basis of 532, for when you multiply 532 by 1.0375 you land on *satyam*. Again *satyam* = *sad-dharmas* = 552.

In the NT, the two add up to 1104: *huios Daueid*, the Son of David. (In his edition of the NT, Wettstein pointed to the role of Daueid among the rabbis; but got the spelling wrong: Daueid = 424 is the only right one, the hexagon in the 444-circle.)

That $Tivedī = 729$ is also in harmony with 532 is perhaps not immediately obvious, but let 532 be an octagon inscribed in a circle, the circumference is therefore 546.77777... Thus, one ‘fish’ in this circle is precisely 364.518518, which means that two ‘fish’ add up to precisely 729, the number of *Kēphas* so on and so forth. If you wish – the number of Socrates, who explicitly mentions the figure 729!

In other words: Start with the 532-octagon inscribed in the 546.777-circle, which is simply 3/4 of the celebrated 729-circle that contains virtually all other significant numbers in Buddhism as well as Christianity.

Once you have 729 “in your right hand,” you also have the key to basic numbers in all ancient theologies, namely 243, 656, 2059, 2916, and so on. More in my paper ‘Pythagorean Buddhism’ in *Brahmavidyā: ALB 83/2019*.

Of course, $729 = (3 \times 3) \times (3 \times 3) \times (3 \times 3) = Tivedī = \hat{e} \ eimi \ Messias$.

There are more cases of digital harmony here: Multiply 729 by 0.729..., and you land on 531.441, rounded to 532 = Alpha = Mantram. But even the exact 531.441 is great, for 441 is not only -tram, but read from the right to the left it is 144, one quarter of 576. And 576 is the octagon in the circle that contains

533 (= 532+1) as its inscribed square.

Multiply then 792 by 0.729, and you land on 577.368, giving you 577 as the number of euaggelion = thelēma theou.

The two add up to the four diameters in the ca. 906-circle of Buddhasāsanam, the four diameters being at the same time the number of the Kurios ho theos of the Old Testament. — Buddhasāsanam for Buddhism is attested twice already in Dhammapadam.

Alpha or mantram may also be taken along with other polygons. When 532 is taken as the pentagon in the 568.49-circle, the two add up to 1100.49, and this may be rounded to 1100 = *Simōn* = *Kroniōn*, or to 1101 = *Zeus patēr*.

The 532-circle along with four inscribed diameters = 677.707, gives us an image of *ho Erkhomenos* = 1210, that is Messias.

When you multiply 532 x 0.532, you land on 283, the very number of sammā – in Pāli. Of these, there are eight: $283 \times 8 = 2264$. Add the 480-cross in the inner Aggersborg circle, and you land on 2744, the number of 4×686 already attested as four equilateral triangles in the 828.96-circle with 792 as the three inscribed diameters.

When you multiply the Golden number 523.6... by itself as 5.236, you land on ca. 4×686 . Or even

better: $524 = \text{dharmyam Dharmacakram} = x \cdot 5.236\dots$ is exactly 2744.

A careful meditation on the Aggersborg drawings provides a mathematician with a great introduction to the basic ideas of Indian Buddhism!

If you divide 532 by the Golden 1.618..., you land on ca. 328.8..., approximately Dharmacakram = 328. If you divide 532 by 1.621 (= 0.829 + 0.792, above) you come even closer to 328, which is not only Dharmacakram, but also *alêthêia alêthêias*. Truth of truth (cf. *satyam satyasya* = 1275 = *Orpheus*!)

When 532 is the circle, then the inscribed equilateral triangle is ca. 440, the number of the diameter in the 1381.6-wheel of *Anuttaram Dhammacakkam*. Subtract 532 from 1381.6, and you are left with 849.6, the number of $\bar{\Omega}$ -mega, marking the very start of Christianity, and fully familiar to the author(s) of the Greek text of *Revelation*.

With 532 as the hexagon, or three diameters, in the 557-circle, you finally have the proper explanation for the epithet of Jesus as *ho Nazarênos* = $70 + 487 = 557$. At the same time, he is also called, *kathêgêtês* = 557, as synonym of *Tathâgatas*, with an obvious pun in addition.

When 557 is read as 575, you are almost right on the 576 *pratipad* = *pneuma* = *nâmamâtram* (= 24×24).

In the *Mahāvaggō*, our main Pāli source above, Buddhō is described as being vedantagū = 1164. If you draw a 1164-circle, the inscribed diameter will be ca. 371, the number of the Greek to + A = $370 + 1$; and 371 is the diameter in that circle. Keeping in mind that Buddhō is also understood as being Tivedī, he is 729, same digits of the figure 792 from which this brief study started out.

Corresponding to its name with eight sammā, correct, straight ones, 1521 can very nicely be seen as four diameters = eight radii, inscribed in the ca. 1193.985-circle/wheel. Now 1193 is the very number of Anuttaram, and if that figure is subtracted from 1521, you are left with 328 = Dharmacakram. Or take 1194 and 327 = sambōdhi with the same result. It now means: Sambōdhi is (the greatest) with nothing above it. (Same syntax as *femina semper varium et mitabile!*).

This drawing must have been known to the authors of *Mahāvaggō*, for if you add 1193 and 1521, you land on 2714, which is 8×339.25 , but 339.25 is the circle with 108 as its diameter. Four diameters plus two squares = 611, along with the circle, add up to 1381/1382 = Anuttaram Dhammacakkam.

The short 432 diameter in the Jelling rhombus provides you with the four 108 diameters in the 339.12-circle. How amazing that 339.1 here points to

the same four digits as in 1393 = *Sāriputta*!

What a great joy it must have been for a learned bhikkhu to visit Harald Bluetooth in Jelling, and then, from the top of the Northern stūpa to see all the holy numbers of Thēravādō with his inner Buddha-eye!

Āryasatyam and *Veritaa*

It has been pointed out how 532 provided a key to various concepts of Truth, among these āryasatyam = 665, or $532 \times 5/4$. Likewise, ca. 532 is ca. 3/4 of the Greek term for beginning, *arkhē*, (as in John 1.1). Truth and beginning, *arkhē*, are closely related in Indian and Greek thought.

In early Thēravādō there are traces of technical terms in Latin, and so it seems reasonable to expect the Latin for truth here, too:

Let 532 be the circle, and the two inscribed hexagons will add up to precisely 1016.56, the number of the Latin noun: *veritas*. (Possibly, the final 56, read as 65, means: *eimi*, I am, confirming 1016.)

Since 657 was also given with 532, this figure may well point to the Latin synonym of wisdom: *sapi-entia*. The number of *sapi-entia* is 657. The four consonants in each word are identical!

The often-repeated phrase: Bārānasiyam Isipatanē Migadāyē then means: Bārānasiyam Sapientia Migadāyē. In the Benares Deer Park (there is) Wisdom.

The ‘translation,’ or transfer from Latin SaPieN-Tia to Isipatanē in Pāli, is absolutely astonishing: The four consonants and the five vowels are identical!

You can find 532/533 (= 532 + 1) in Aggersborg thus: 240 is the diameter in the ca. 753.6-circle, that contains a 678.918 square. Such a square contains a circle that is ca. $532.95 = 533$ (= 532 + 1 = Alpha + 1). The square inside this circle is 480.180180, combining Buddhō = 480 and $\pi\pi = 180$. Were one to read: 480 + 180 + 180, the result would be a synonym: *êkei kurios* = 40 + 800 = 840.

It was also seen that the hexagram inscribed in the 532-circle is ca. 880; but 880 is the very number of the Latin term: *pro-por-tio* = $250 + 250 + 380$. The Latin *proprio* is the cross in the 1381.6-circle/wheel of Anuttaram Dhammacakkam = Alpha and Ômega.

One of the four Classical virtues is *clementia*, the number of which is 461. Add: *êkei kai* = 71, and you land on 532.

The technical term *Prajnā-pāramitā* also has its source in this context: 532 is the square in a 590.52-circle that has Dhammacakkam = 188 as its diameter. Diameter and circle then add up to 778 = *Prajnā-pāramitā*.

The proposed derivation is so simple that it can hardly be mistaken!

With this in mind, it can safely be said that Prajnā-pāramitā has its origin – among other things, in the number of the first letter in the Greek alphabet: Alpha = 532.

With this observation in mind, it suddenly becomes possible to make sense of the shortest of all the extant texts belonging to that genre:

It is translated from the Tibetan by Edward Conze, in his *Selected Sayings from the Perfection of Wisdom*, London 1968, p. 125: “The Lord: Ānanda, do receive, for the sake of the weal and happiness of all beings, this perfection of wisdom (prajnā-pāramitā) in one letter, i.e. A.”

In plain words: Begin with the first letter of the Greek alphabet! And always keep its numbers in mind!

Nāmamātram and Dēvanāgarī

The compound *nāmamātram* is normally translated as ‘a mere name,’ or the like. This is not wrong, but a translation as ‘being or having the measure/number of a name’ may be much more to the point. For instance, the measure of Ti-vedī is $300 + 10 + 400 + 5 + 4 + 10 = 729$. But 729 could also be the name of Kēphas = $20 + 8 + 500 + 1 + 200 = 729$. Or, in a sense, tantram = 792 could be the same. All are not just mere names or words, but also numbers. The ‘Socratic’ figure 729 is

by no means unique. Thus, *nāmamātram* may come close to the Greek *psēphos*, *pepple*, typically translated by ‘numerical value.’

The number of *nāmamātram* is 576, which is 24 x 24. I cannot help but seeing a link to the Greek alphabet to be traced back for its geometrical formation to Miletus, ca. 800 B.C. The 24 letters are here arranged in three rows: $8 + 8 + 8 = 24$. Their number is 24, and when 24 is read as 42, we have *dikē*, justice! Each letter has a numerical value assigned to it, adding up to: $39 + 360 + 3600 = 3999$, or about as close to 4000 as you can possibly get.

Then we have the letters of the Sanskrit alphabet called ‘city of the gods,’ *dēvanāgarī*. The number of the compound ‘*dēvanāgarī*’ is $4 + 5 + 400 + 1 + 50 + 2 + 3 + 1 + 100 + 10 = 576$: by being 24 x 24 the name of the Sanskrit alphabet seems to link up with the Greek or Milesian, where 24 occurs as the sum of $3 \times 8 = 24$.

Each of the 24 letters has its own name, the first is called alpha, and alpha, as said, is 532 (or even 533 if read as a-alpha). The last of the 24 letters is, again, $\hat{\alpha} = 800$, or $\hat{\alpha}$ -mega = 849.

Buddhists as well as Christians are known to have told fairy tales about their founders who, in school, would learn the alphabet, beginning with A. It has

been suggested recently by Michael Lockwood that the Brāhmī alphabet should be traced back to the Greek, and if that is so, that would match my suggestion here, that the same goes for the formation and designation ‘dēvanāgarī’.

Letter # 9 in the Greek alphabet is called *thēta*, a word without any meaning, but it has a number, namely 318. The letter itself, in its early forms, resembles the sun, *hēlios*. The number of *hēlios* is 318, and 318 is also that of the word *thēta*.

One more step may be taken: Since *thēta* is letter # 9, we get $9 = 3 \times 3$, and then $3 = 1.732 \times 1.732$. Compare the figure 1732 to the square root of 2, which is 1414. Subtracting 1414 from 1732, you are left with 318, *hēlios*. The last step to be taken will then be to read 318 from the right to the left, giving you 813, which is precisely one half of 1626, the name and number of the famous technical term of the Pythagoreans, that is Tetraktus = 1626. Apart from that, 1.626 is found as the square root of the square root of 7. That provides another firm link between Sanskrit and Greek, for the 1626-circle of tetra-ktus contains the 1521-pentagon of catus-kōtis, the Sanskrit synonym (attested a few times in *Mahāyānam*).

A tetra-ktus may apply to different polygons, but is primarily applied, as the tetra- says, to the square (as in Aggersborg), from which the rest follows. The

tetra- also comes up once $1.626 \times 1.626 \times 1.626 \times 1.626 = 7$. This small but early example shows very nicely that name, image and number display a unit in its own way.

This unit of name, image and number was to have a very long and, as a rule, also secret history. As far as I can see, one can easily go from the Greek to the Sanskrit, rather than vice versa.

This being so, I find that another old puzzle can finally be solved. I am thinking of the sacred syllable *Ōm*. Lanman, in his *Sanskrit Reader*, defined it as a sacred mystic syllable, used somewhat like the NT *amēn*.

The simple solution is that *Ōm* is an echo of the first and last letter of the Greek alphabet. It fits perfectly in, not only with AMĒN, but also with Alpha + Ō(mega). When Jesus says Amēn – Amēn, as he often does, this is an echo of the sacred syllable *Ōm*. It reflects the Indian usage, where it is uttered at the beginning and end of Veda-reading (Lanman).

There is a curious case in *Revelation*, where Jesus is referred to as *ho Amēn*, the Amēn-man. That in fact makes him a Vedic scholar. That, again, would be quite consistent with the usage of terms such as Tivedī and Vedantagū as well as brāhamnō.

When read or pronounced as A-Ō-M, the number

is $1+800+40 = 841$, that may be taken as: $1 + 800 + 40$ for $\hat{\epsilon}kei$, here. It thus points back to the Greek. The number 841 is 29×29 , which does, however, seem irrelevant in this context. On the other hand, 841 is the octagon in the 864.361...-circle that contains the 550-cross of dharmaparyāyas; from that many other Buddhist numbers follow (808/809), 1618, 1300, 5236).

Thereby one also has 144, a circle with 12 diameters adding up to 550 = dharmaparyāyas. — In India, 12×12 is typically associated with Brahma-, whose number — exactly like that of Abram — is 144. *Matthew* 1.1 informs us that Jesus Christ was the ‘son’ of Abraham, who is now 145, like Brahmā. In the *Mahāvaggō* (p. 9), Tathāgatō refers to himself as araham, which can be 143 or 144 (depending on the h, perhaps even 145). The nominative is irregular, and as so often, the numerical demands are responsible for that being so.

Aggersborg in Retrospect

A final view to serve as a reminder for visitors to Aggersborg not far from the home of Niels Klim. The wheel with the 264-diameter of Greek alēthēias is right before, or below, your eyes. Twelve diameters in that wheel of Truth (= 829 = *saccam kai Dhammacakkam Dharmacakram = ariyasaccam ariyasaccāli*), add up to 3168 = *Tēsous Khristos Kurios*.

He, the Christian hero, is thus identified with Buddhism:

Four equilateral triangles inscribed in this 828.96-circle with the 264-diameter, add up to 2744, or slightly less than 2744.

But 2744 is four times Tathāgatō, where ārya-satyāni also is 686. Four such triangles touch the circle/wheel in twelve points, as suggested by the twelve units, each of which contains four houses. The numbers match exactly! The original Sanskrit text was first published in Rome 1977 with a review in *Acta Orientalia* 43/1983, pp. 124-126.

When 2744, the four triangles, are subtracted from 3168, the twelve diameters, one is left with $424 = \text{Daueid}$, or $425 = \text{ariyasaccāni}$. There are four such ariyasaccāni.

The number 3168 is also given in Jelling as the sum of four 432 circles = 1728. When 1728 is subtracted from 3168, you are left with 1440, the four sides, each 360, of the Jelling rhombus.

Keep in mind that 172.8 is the diameter in the 542.592-circle, so that circle along with the 2×172.8 cross = 345.6, add up to precisely 888.192. Here, the final 192 = *Mariam* = *ēkei Maria*.

But 888.192 is also the number of 'Iēsous as well as of his prototype, Buddhō Bhagavā. The number of

Siddhatthō is also 889, and that of Mahāsamanō Gōtamō is likewise 889 (from 1.414213... x 3.14285... x 2)

The 828.96 Aggersborg Hōrin with the 264-diameter of alēthēias, contains the ‘fish’ that is 552.64, where 552 is satyam, the Sanskrit synonym of the Greek alēthēia = 64.

The smaller and the larger inner circles of Aggersborg now add up to 552.64 plus 828.96 = 1381.6, which is the original Anuttaram Dharmacakkam, one of the earliest symbols of Buddhasāsanam (= 905), or ‘Buddhism’.

Now look at (= idou = 484 = Gōtamō = 484 diameter in 1519/1521 Anuttaram Dharmacakram) – look at the number 1381.6 once again... and again:

Read from the right to the left, you see 618 as the Golden number, where 618 is the square of Tathāgatā (plural) in the circle of Tathāgatō = āryasatyāni.

You may also see 1-381-6 as 1 x 3168, which goes to confirm the 12 x 264 of Aggersborg: ‘Iēsous Khristos Kurios. A great example of Christianity as a branch of Buddhism!

You may also read 1381.6 as the sum of ca. 618/619 and 2 x ca. 381/382. When 381 – *Pronoia* – and 382 are added, you land on the figure 763 that – as demonstrated elsewhere – provides the key to the

eight factors constituting the majjhimā patipadā.

You may also read 1381.6 as 1 x 3 x 8 x 1 x 6, giving you 144, or two times *hē alêthēia*. Once you have 144, you also have a fine key to the gates of the mysteries of Aggersborg, Jelling and the other Hôrins of Harald Bluetooth, for sure.

In 1-3-8-1-6 you can also isolate 831 as the number of the pentagon in the 888-circle. This figure informs you, for instance, that *He* (= 888) is also the Lord, for *kurios kai* = 831. Thus 3168 was 888 and $800 + 1480 (= 888 \times 1,666666\dots)$ —

As if all that were not enough, the educated reader may also read 1381.6 as 137.6 — first 1 is subtracted from 138, giving you 137, to which then 6 (the final number) is added, giving you 137.6. Or read 137.5, thus subtracting 1 from 6 = 5. Thus, you have the number 137.5 — that of Jelling, and of all the other monuments of Harald, for 137.5 is the hexagon in the 144-circle already established in so many other contexts.

And why not likewise read 1381.6 as 1 x 3 x 816, giving you 2448?

2448 is four times 612, the number of Zeus and of Buddhas. Once 612 is thus given, so is $612 \times 1,5 = 918$, the number of *ho basileus*, the King (of the Jews etc.) ...

But 918 is also as Buddhist as can be, for 918 is 2×459 , where 459 is the number of various good and old terms for ‘Buddhism,’ that is Ārya-dharmas = Ārya-mārgas. But 459 is also Greek basileias, so that a combination of the Greek with Āryadharma or Āryamārgas brings you to ho basileus, the King. Without a king of Kapilavastu – how could there be one of the Jews!

All that had to do with 792, so we may invite the educated reader:

idou – ariyo maggo = 792. It is then up to any civilized student to verify the claim more *geometrico*. Always to keep in mind upon a visit to Jelling —

108 is the diameter in the 339.12-circle that contains two inscribed squares adding up to 611.0. Thus, four diagonals (= eight radii) in this circle along with the two squares (eight times 76.375) add up to 1382.12, also valid for Anuttaram Dhammacakkam. Here, the final 212 is Dhammapadam, the Pāli for Dharmapadam = the 272-cross of Trelleborg.

As for the initial 138, you may read it as 831 or as 183 = *Pannā*, the octagon in the 188-circle/wheel of Dhammacakkam.

Jesus Christ Kurios and Messias

The twelve 264 diameters in the 829-circle gave us 3168 = ‘Iēsous Khristos Kurios, for sure. He was then

identified with 792, 829, 2744, and so on.

Divide 3168 by 2.618, giving you 1210, the number of *ho Erkhomenos*, the One to come, said of Messias.

I have personally measured the thumbs on the Pantokratōr on the Jelling stone. At its broadest it is ca. 2.618. This figure, which is 1.718×1.618 , thus serves as a Golden link, here between different titles or epithets of the same “person”.

Subtract then 1210 from 3618, giving you 2408, the sum of *Sôtēr* and 1000 = *ho Nazarēnos ho logos* = $70 + 487 + 70 + 373 = 1000$.

Numerous other combinations are possible. For example: Divide *ho Khristos* = 1550 by 2.618, giving you 592, *theotēs*, the ‘fish’ in the 888-circle of Jesus. The Jelling thumbs serve as reminders of the Golden ratio!

To identify with *Tathāgatō*, you need to multiply $26.19 \times 26.19 = 686$.

The Golden inch serves as a bridge to or from the secret metric system of the ancients.

The 2960-Son of Man provides yet another fine example of that Golden rule of bridges.

An interesting observation from Aggersborg, where the 288-diameter $\times 11$ gives us 3168 = *Iēsous Khristos Kurios*. But then you divide 288 (= 2×144 =

4 x 72, *hē alēthēia*), by 11, you land on 26.1818181818...

The Kingdom of the Heavens

It is a synonym of the Kingdom of God, *hē basileia tou theou* = 1521, of which so much has already been said by now.

The Kingdom of the Heavens is: *hē basileia tōn ouranōn* = 2888. Leaving out the article *hē* (the), the number is 2880.

One would by now expect 2880 to be easy to locate in Aggersborg; and that is also the case, for just as the twelve 264-diameters gave us 3168 above, thus 12 times the inner 240-diameter gives us 2880 = Kingdom of the heavens.

They are related by $2880 \times 1.1 = 3168$. It thus makes sense, when Jesus Christ says that the Kingdom is close – for he is near as he says so. He refers to himself as the king of the Buddhist kingdom. In this way 12×264 gave good sense, and 12×240 also gave good sense.

The longest Aggersborg diameter is 288, and in the same way 12×288 will be 3456 which also makes good sense, for instance as 656 = Messias plus 2800 for which the options are manifold, *ho huios monogenēs ho theou* = 1800, plus *ho Nazarēnos ho logos* = 1000.

Very simple and elegant for the twelve longest

diameters of Aggersborg, or $3456 = huios\ ho\ anthrōpou\ monogenēs = 680 + 770 + 1510 + 496 = 3456$.

Since *huios tou anthrōpou* is 2960, there are also options such as: *Khristos ēkei ho Messias ho Emmanouēl* = 2960, so on and so forth.

Very simple, really; nevertheless, it has escaped Mogens Müller, who in his recent book *The Expression 'Son of Man' and the Development of Christology: A History of Interpretation*, London 2008/2014, ignored all about the numbers, including that of the Son of Man himself! He is like a man who went out to catch fish, but ended up drowning himself!

The twelve Aggersborg quarters, easy to spot on the drawing (2+4+4+2), thus suggest that each of the three diameters should be multiplied by twelve – as has just been done here.

Each of the three figures – 2880, 3168 and 3456 – could then be identified as the number of one or more of the most common epithets of the Christ, or Son of Man as well as that of his Kingdom.

The Buddhist key term, familiar from the long Jelling diagonal, is 576 = *pratipad* = *pneuma*.

The Buddhist path, *pratipad*, is confirmed once 2880 is subtracted from 3456, and one half of that is confirmed by subtracting 3168 from 3456. Here, then,

you have $576 + 288 = 864$, familiar from Jelling, and also familiar as the octagon in the 888-circle.

You may also add the three diameters = 792, and multiply by 12, giving you 9504. The number of houses is, as can be seen, 48, and if it be allowed to divide 9504 by 48, you land on 198, a nice round number. Among the Greeks, 198 is the number of *theologia*, or theology. 198 is also that of the Maiden, *korē*, that is *Pallas Athēnē*.

Read from the right to the left, you get 891, the number of *ouranos*. The plural genitive is *ouranōn* = 1471, as in *basileia tôn ouranōn* = 2880 = 12×240 .

The 1440 Jelling rhombus is one half of 2880. The Kingdom is that of God as well as of Harald.

For the number 888, there is much more to be found in my previous contributions to this journal, see ALB 74-75/2010-2011, pp. 179-210 and ALB 76-77/2012-2013, pp. 139-148, and ALB 78-79/2014-2015, pp. 47-157.

Aggersborg and Tetraktus

In my paper ‘Pythagorean Buddhism,’ I argued that all the ancient theologies based on numbers could and should be traced back to the Pythagorean symbol termed tetraktus. For them, tetraktus was held to be ‘the source of nature eternal’ in the Doric dialect: *pagina(n) aeaniou phusios*.

So, these ancient philosophers believed in permanent nature, the source of which they called tetraktus = 1626, or more precisely: 1626.1 (read both ways with the same result).

The square around Aggersborg is $4 \times 288 = 1152$, or (keeping the four gates in mind:) $4 \times 287.5 = 1150$.

Now, 1150 was the number of the first ‘holy location’ in Théravādō: Bārānasiyam Isipatanē Migadāyē = $418 + 657 + 75 = 1150$.

Eventually, 1150 served as the square surrounding Aggersborg. Such a square is inscribed in a circle that is exactly 1276.5. Such a circle is then inscribed in a square that is precisely 1626.1 – the number of tetraktus.

Here is the first Pythagorean key to Aggersborg. Here euaggelion or sūtram = $577 + 8 + 1041$ are combined in a unit.

If you then subtract 1150 from 1626, you are left with 476, the number of patipad, Pāli for Path. Read from the right to the left, 476 becomes 674, the number of the full Sanskrit synonym: madhyama pratipad = $98 + 576 = 674$.

In Jelling, the long diagonal is 576 = pratipad. Once 576 is given, so are all the other numbers: 8×72 (hē alēthēia) = 4×144 (raham, Abram, and so on) and so on.

In India, 576 became the number of the holy script: Dēva-nāgarī = 576, matching the 3×8 letters of the Ionian alphabet. Thus, 576 is 24×24 , matching $3 \times 8 = 24$, with 24 being multiplied by itself.

In Greek 576 = pneuma, and that matches the Sanskrit nāma-mātram, also 576. When pneuma is understood as breath = voice (Vedic *vāk*), it is obvious how nāmamātram serves as a synonym – Mere words!

The above is confirmed by subtracting 476 from 1150, giving you, as said, 674 = madhyama pratipad. In other words: $476 + 674 = 1150$. You can walk the path surrounding Aggersborg in Sanskrit and Pāli simultaneously!

Possibly 1150 also identifies Thēravādō = 591 with a *thūpo* = 559. A stūpa is typically a symbol of the path or way to liberation. There may thus have been an invisible stūpa in Aggersborg – and it is still there.

The circle around the 1150-square is 1276.5. Keeping in mind how sophisticated all these calculations were, it seems fair to read 1276.5 as 6472: First you take 27 as if 72, then you add 64. That is $6 + 4 (= 5 \text{ minus } 1)$.

The number 6472 is that of Buddhō Bhagavā

speaking to himself in *Mahāvaggō*. The number of the letters is exactly 6472, or: *aléthēia* = 64 + hē *aléthēia* = 72.

And then 6472 = four times exactly 1618.

One half of 476, which is now given, is 238, and if you subtract 238 from 1150, also given, you land on 912.

But 912 is the number of the circle of Íśvaras, the Lord. The cross inscribed in this 812-circle is 581, which is the very number of Issarō, the synonym in Pāli(m).

The octagon in the 912 circle is 887 = *ho baptistheis*, and so on. Commuted into a cross, 887 will be the four diameters in the 1393-circle of, for instance, Sāriputta! (vocative).

It makes a lot of sense here to call upon Sāriputta (vocative) for he was the one that Tathāgatō first called up to spread the Anuttaram Dhammacakkam. The source is *Sutta-nipāta*.

Easy to locate; $1414 + 1732 = 3146$, which, again, is $1626 + 1520$.

These numbers are confirmed by the ca. 1626-circle that contains the inscribed ca. 1521-pentagon: tetraktus + catuskotis. Synonyms in the two languages must be combined to get the full picture!

As the compound itself says, tetraktus primarily refers to a simple square. Apart from that, it may refer to circles and polygons sharing that same number:

Aggersborg started out with the 1626.1-square. The inscribed circle is then 1276.5; and the square in that circle is then 1150 or $152 = 16 \times \text{h}\bar{\text{e}} \text{ al}\bar{\text{e}}\text{th}\bar{\text{e}}\text{ia}$.

Once these figures are given to us by Niels Klim, so are all the others:

Subtract four 240-diameters = 960, from 1626 = 666, ‘the number of Man,’ according to *Revelation* 13.18.

Subtract four 264-diameters = 1056 from 1626, leaving you with 570: now 666 and $570 = 1236 = 2 \times 618$.

Multiply $1236 \times 1.618 \times 2.618\dots$, giving you 5236 = four times 1309.

Subtract 240, given, from 1150, given, giving you 910 = *ēkei ho Kurios*.

Kurios was found together with Jesus Christ as the 12-diameters, each 264 = 3168 (4 x tantram).

Or let 1626 be the circle with the inscribed square = 1464.864. Transformed into a circle it contains a decagon = 1440. It is thus the Jelling rhombus that has been transformed into a decagon.

Also, 1465 identifies Jesus with 577 = euaggelion

(or even 576, pneuma).

When it was transformed into an octagon, that octagon was inscribed in the 1480-circle of Khristos. Again, 1480 is an octagon in the 1521-circle; transformed into a pentagon, 1521 is seen in a 1626-circle, or tetraktus.

In this and other ways, tetraktus may serve as a source of nature, as the ancient Pythagoreans are said to have held.

It may also turn up as the 1681.1626-circle containing the inscribed 1391-equilateral triangle of *philo-sophia*, a term likewise coined by the ancient Pythagorean or Italian philosophers.

Such is the proper historical understanding of the equilateral triangle of 1391 in the 1681.1626-circle.

Jelling Tetraktus

Draw the 1626-equilateral triangle inscribed in the 1965.1836-circle. By subtracting 1626 from 1965.1836, you are left with 339.1836. Taken as a circle, the four inscribed diameters add up to 432. Add the two squares inscribed in this circle, and you land on $339.1836 + 432 + 611 = 1382.1836$, likewise valid for Anuttara Dhammacakkam.

Note that *Tathāgatō ho kaloskagathos* = 1381. The ideal man is one with his teaching of Truth. It is to be kept in mind that 829 (ariyasaccam + ariya-

saccâni) plus satyam = 1381. Jelling thus supports Aggersborg again.

I pointed to the figure 339.1836 above. If that figure is multiplied by 2.619..., you land on 888, the number of Jesus. In this way a bond between Jesus and 1381 is established. Here is a fine link back to Alpha and Ômega adding up to 1381 = Anuttaram Dhammacakkam.

‘Son of Man’ Mystery finally solved

Here is a simple and obvious solution to the old mystery of the Son of Man:

On the one hand, Jesus has just been identified as $888 + 1381 = 2269$. But he is also known as the Son of Man = *ho de huios anthrōpou* = $70 + 9 + 680 + 1510 = 2269$.

Once 2269 has been given thus, further identifications are allowed:

Khristis hē sophia = *Sugatas huios theou* = *Sugatas geômetria* = *ho Khristos êkei ho astér* = ômega + 2220, and so on.

These equations all add up to 2269, which is also the case with 829-Aggersborg circle = 3/5 of Anuttaram Dhammacakkam) + 1440, familiar from Jelling.

Or 2269 may identify 1521 with a circle, a kuklos = 740; and so, $1521 + 8 + 740 = 2269$.

Or *āryasatyāṁ gar phōs* = 22

Kingdom, Path and Tetraktus

The 1626-square of Aggersborg's tetraktus contains the 1276.4-circle that, again, contains the 1150 square.

Here, 1150 is the sum of the two synonyms: patipad and madhyama pratipad, that is $476 + 674$, same four digits, adding up to 1150. Two times 476. 952, which read from the right to the left, gives you 259, the number of *basileia*, Kingdom, and the 259-radius in the 1626.52 circle – not square – of tetraktus.

Subtract 1150 from 1626 = 476, patipad.

Subtract 1276 from 1626 = 350 (= *hē Pallas*). Subtract then 350 from 1150, both being given, giving you $800 = \text{Ô}$ and the number of Kurios, seen along with Jesus Christ as the first diameters in the 829-circle, that is $264 \times 12 = 3168$: *Iēsous Khristos Kurios*.

Subtract then 800 from 1626, giving you 826 which is $2/3$ of 1239, the number of the mysterious *Nazōraios*.

Or read 862 as 628, the number of *eusebeia*, *pietas*, and the circle in the 800-square of Kurios in the 888-circle of Jesus.

Dharmacakrapravartanam

During his visit to Siam (Thailand) monasteries, Poul Tuxen observed that erudite monks still considered

the *Dhammacakka(p)pavattanam* (*DCP*) to be the most authentic and basic text of Théravādō. His experiences in Thailand are recorded in his book *Buddha*, Copenhagen 1928. For philological reasons not taken into consideration by those learned monks, I would join in with modern scholars subscribing to that view.

It seems quite fair to consider *DCP* to be so fundamental that it is worthy of a numerical analysis of words and syllables, as I have done above. All the ideas about majjhimā patipadā, ariyasaccam, so on and so forth are, as we have seen, contained in the *DCP*.

It is thus also reasonable to consider the number or *gematria* of the *DCP*:

$$\begin{aligned} \textit{Dharma-cakra-pravartanam} &= 148 + 142 + 1074 \\ &= 1362. \end{aligned}$$

Question: Is 1362 to be seen in Aggersborg?

Answer: Nothing could be easier to spot: The 1626-square of tetraktus has just been established starting out from the four times 287.5 square inscribed in the 1276.5 circle. That circle, or wheel, is then seen to be inscribed in the 1626.1 square of, as the words itself says, tetraktus. It is the synonym of the Sanskrit catuskotis, the pentagon in the 1626-circle of tetraktus. It is not always a square.

Question: Sure, but where does *Dharma-cakrapravartanam* = 1362 come in here?

Answer: What could be easier! Remember the three 264 diagonals adding up to $792 =$ tantram?

Answer: Yes, and the circle with the 264-diameter is 829, the sum of ariyasaccam and ariyasaccāni. That, again, proved consistent with the triangles inscribed in that 829-circle; each triangle is 686, the number of āryasatyāni and of Tathāgatō.

Also, there was a recently discovered Buddhist text in Sanskrit that accounted for the number 2744 as being that of four times āryasatyāni.

Question: Sure, all this is comprised by the term *Dharmacakrapravartanam*. So where it is should be obvious by now!

Answer: Of course, you just have to subtract 264 from 1626 and you will land on 1362 = *Dharmacakrapravartanam*. I may add that the term *pravartanam* – as the word itself says – also means ‘presentation.’ So we should perhaps drop the term Aggersborg, and replace it by *Dharmacakrapravartanam*?

Question: Perhaps, but no person in Denmark any longer knows Sanskrit, so better stick to the old names. – But, by the way, where do you find Migadāyē, where the version in Pāli was first presented? Where do we find ourselves in the Deer Park of Aggersborg?

Answer: Well, if the 264-diameter is subtracted

from the 288-diameter, you are left with 24 to account for. And that is simple, for 24 is the diameter in the 75.36-circle of *Migadāyē*!

It is thus fairly easy to find, first, the 24-diameter right in the middle of Aggersborg with the help of the two diameters given, one that is 264 and one that is 240.

To spell that out: 20 times 24 diameters in the 75.36-circle of *Migadāyē* shows you *Buddhō* = 480 in the middle. Subtract then 75 from the location as a whole. Thus, we see *Buddhō* in the 75-circle of *Migadāyē* in the 1150 square of *Bārānasiyam Isipatanē Migadāyē* as a whole. This is our 1626.1-square divided by the square root of 2, to be quite sure.

Also, *Tathāgatō* = 686 has been safely located. But what about *Tathāgatā* = 618, the plural form in vocative? Where is it to be seen?

Reply: Start with 1626, subtract the 288-diameter, leaving you with 1338; subtract then $792 = 3 \times 264$, and you land on 618. At the same time, 618 is the square in the 686-circle of *Tathāgatō*, or *āryasatyāni*.

Question: And, it may be added, 1338 would be the number that identifies ho Messias with Buddhas = 612, for $70 + 656 + 612 = 1338$. What if you now add 1626 and 240?

Answer: Then you land on 1866, or two times

933, where 933 is the number of *Sākyamuni*-s! So, do not say that Sākyamunis never visited the Klim area! He may even have visited Niels Klim or Klim Strand – after all, no problem, for all his names are, as known, $nāmamātram = 2 \times 288$. Is there, in fact, any of his many names or epithets that cannot be located starting out from the 1626-tetraktus, be it as a circle or square? I think not!

Dhammacakkappavattanam

This is the version found in the *Mahāvaggō*; the number is now 1322, as opposed to 1362 for the Sanskrit version.

Some authorities read the more regular form *Dhammacakkappavattanam* = 1402; but I have followed the *lectio difficilior* given by Dines Andersen, in all likelihood following Trenckner and the manuscripts.

It is easy to locate Dhammacakkappavattanam in Aggersborg near the home of Niels Klim and Klim Strand:

The two diameters of the inner circle add up to 480 = Buddhō. Add then the three 264 diameters = 792. Add finally 50, being the ‘fish’ in the circle of Migadāyē identified above. These three figures, 480 + 792 and 50, now add up to 1322 = Dhammacakkappavattanam.

If you subtract each of the two numbers from

1626, you land on 264 plus 304 = 568, or two times 284, the number of *theos*, of *agathos*, of *hagios*, and such.

Or by adding the two, you land on $1322 + 1362 = 2684$, which is four times 671, the number of a bread, *artos*.

That is not all, for if you let the sum of the two appear as a pentagram inscribed in a circle, the circumference of that circle will then be 1772.787, which is three times 590.929.

This means that one is back to confirm the 591-circle of Théravādō or majjhimā patipadā, with the 188-diameter of Dhammacakkam!

Once this circle/wheel is given, so are the two inscribed octagons adding up to 1150 precisely. Adding 476 for patipad, you are back on 1626.

Given is thereby also the inscribed 532/533-square of mantram = Alpha in Théravādō circle.

Tetraktus as the Common Source

For the so-called Pythagoreans, according to the few extant *testimonia*, tetraktus is the 1626-source of nature eternal. Eventually, tetraktus became the source of ancient theologies, including:

*Kroniôn Kronidês alêthêia
eimi tetragrammaton ho Pipi
patipad + Bârânasiyam Isipatanê Migadâyê*

For Harald, tetraktus served as the initial circle in Jelling; in Aggersborg tetraktus served as the initial square

In an early Buddhist sect: *Khristianos ca alêthêia*
sūtram ē euaggelion
ēkei Juppiter to onoma
Trismegistos ē Pipi
Serapis Zeus Pallas Athêné
Attis hêlios bios heis
viśvē devās (Vedic)
IHWH de philosophias
Sugato ēkei Zeus (= 612 = Buddhas)
Zeus de kai ho Kurios gar
ho Pipi ho abba Messias Emmanouêl
Madhyama pratipad Nikê theôn
ēkei kai Paulos doulos
ēkei gar sophia ho hêlios kai ho bios
Sugatas ca ho nomos
Kronidês abba IHWH kai patêr Zeus
Zeus kai patêr ekklêsias
Sarapis gar Zeus hêlios
egô Nâgârjunas
lêstês ē ho Kurios
egô ho lêstês
nai, phôs eimi

In Aggersborg, the 1626-tetraktus square contained the 1276.5-circle that again contained the 1150-square = Bārānasiyam Isipatanē Migadāyē. Here, right in the centre of Aggersborg you should see the 75-circle of Migadāyē with the 24-diameter. Twenty such diameters display Buddhō in Migadāyē.

In the Sanskrit tradition, he is not in Migadāyē = 75, but in Mrgadāve = 555. Contradiction? – Not at all, for Buddhō $480 + 75 = 555$ = Mrgadāve. Moreover, inside this 555-circle of location, you see the 459-triangle of Dharmarājas, responsible for the ārya-dharmas = 459, which is the same as ārya-mārgas, of basileias.

When, in Aggersborg, 1626 and 1276 are added up, one lands on 2902, which, the context kept in mind, is the very sum of 1381 and 1521, that is Anuttaram Dhammacakkam and Anuttaram Dharmacakram. Thus, the same source in Sanskrit as well as Pāli is combined in Aggersborg!

This observation is historically speaking, of enormous significance. Along with all the other evidence now in our hands, we can safely conclude that Aggersborg as well as Jelling should be understood as attempts to establish Buddhism in Denmark. That there were such attempts going on elsewhere in the world, Borobudur, Angkor Wat, Central Asia ..., at that time is beyond dispute.

In Jelling, Harald started out, not with 1626 as a square, but as a circle: The 1626-circle contains the 1521-pentagon; the 1521-circle contains the 1480-octagon; the 1480-circle contains the 4 x 360-rhombus as an octagon. In Jelling, as pointed out already, 1381 and 1521 occur in several contexts. Added up, their number is 2902. That is in harmony with Aggersborg, where the 1626-square contains the 1276-circle. They, too, add up to $2902 = 1381 + 1521$.

It was pointed out that 1150 subtracted from 1626 left us with 476, the Pāli term for a path: patipad. You can spot that Path on the Aggersborg drawing! The meaning of patipad, is given once its number is read from the right to the left (according to a common rule), for madhyama pratipad is $98 + 576 = 674$. The two synonyms in two different tongues add up to precisely 1150, already firmly established as the original location derived from tetraktus as the perennial source.

More is now hidden in patipad = 476. For instance:

When you subtract 476 from 674, you get 198 = theologia = Korē (= scl. Athānā).

In itself, 476 = *ho Adam ayam ariyō maggō*.

Or: *maggō ei hodos* = 476.

eimi via = 476. Links up with Latin!

IHWH gar mārgas = 476. Links up with IHWH.

Êkei Abba theos ho Abba = 476

Dikē hē Athēnē hē Pallas = 476

Athēnē Nikē Pronaia = 476

Mariam hē Athēnēs = 476

hē Dikē hē Bārānasiyam

Dhammapadam alēthēias = 476

eimi saccam eimi alēthēia = 476

ariyasaccam + hē alēthēia = 476.

This identification is historically most significant. It shows that ariyasaccam has a direct rendering of the Greek Truth = hē alēthēia.

The number 476 is also in harmony with the ca. 440-diameter in the 1381-wheel: 4 x 7 x 6 x 2,618 (Jelling thumb) = 1381 = Anuttaram Dhammacakkam. This deserves to be repeated:

Ariyasaccamē Aēthēia = Patipad

Thus, when Thēravādō refers to patipad – 1150 subtracted from 1626, one given with the other by way of the square root of 2 – it at the same time alludes to the identity of ariyasaccam = 404, and hē alēthēia = 72. At the same time, as always, 72 can be taken as ē alēthēia, Truth.

The Pāli term pati-pad thus has the meaning of

combination or *convergence* of the word for TRUTH in two or more different languages. (The translations into Tibetan and Chinese are thus misleading.) That is part of the explanation for ariyasaccam being preferred in Thēravādō in the singular. The plural is ariyasaccāni = 425. Here, the Greek Dikē serves as a synonym: *Dikē de ariyasaccāni* = $42 + 9 + 425 = 476$.

One can, to be sure, be certain about 476 from the fact that the authors used it together with the Sanskrit synonym 674 = madhyama pratipad. The two synonyms added up to 1150, and 1150 is the $4 \times$ ca. 288-square, and so on = Bārānasiyam Isipatanē Migadāyē.

Once 476 is so firmly established, one can safely make more observations, where this one is most significant:

476 can be drawn as the equilateral triangle in the 575.2936-circle. Double up that figure, and you again land on 1150.5872, that is 1150 or 1151 – the number that multiplied by 1.414 brings us back to 1626/1627.

Any serious Christian may remember each Sunday that 1627 is the number of *Eukharistia*. It is also the number of Paul's 'Fruit of the Spirit': *karpos de pneumatōs* = $471 + 9 + 1146 = 1626$.

So much the more so as *karpos de* = 480 can here be replaced by the 480-inner cross of Buddhō in Aggersborg! In this case, 1146 can be taken as Kurios +

mārgas. It can also be taken as patipad = 476 plus 670 = *ho hēlios bios*. Or, why not: *ēkei Thēravādō esti*.

It is the life of Gods: bios theōn = 282 + 864 = 1146.

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