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Celestial Cities of Bharata

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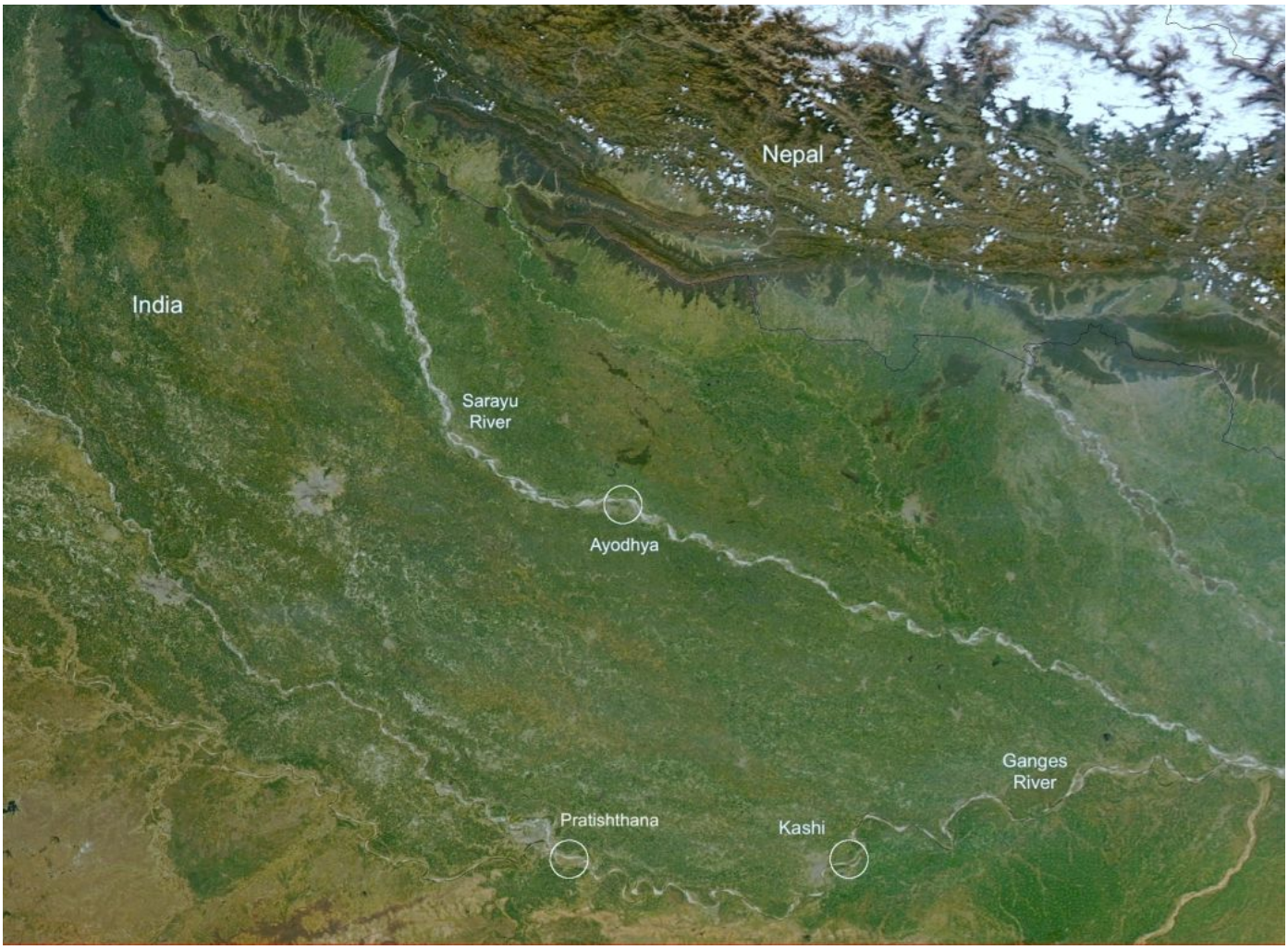
Among Hindu culture, mystical landscapes of the northern plains of India are celebrated as the birthplaces of the legendary sage kings of Bharata; especially those of Lord Dhanvantari and King Divodasa in Kashi (near Varanasi); King Dasharatha and Lord Rama near Ayodhya; and Lord Krṣna near Mathura.

These ancient sacred cities were constructed during the Atlantean Era of interplanetary, high civilization >50,000 years ago, at sites situated within the courses of major rivers. Ancient Hindu texts refer to the exact locations of Kashi, Pratishthana, Ayodhya and Mathura –*within the rivers near the modern-day cities.*



These are known as 'celestial cities' to distinguish them from the modern urban centers. The celestial city of Ayodhya is a subterranean complex composed of 2 main precincts constructed within a pair of artificial islands situated in the Saraya River. The term *'nivistah'* was used as to characterize the sacred city site:

> In the Valmiki Ramayana (Bala Kanda, 1.5.5), the author uses the particular word निविष्टः (niviṣṭaḥ) to describe the capital city of the ancient kingdom of Kosala as being "snugly situated" along the banks of the Sarayu River:
>
> सरयूतारे निविष्टः प्रभूतधनधान्यवान्… "...*niviṣṭaḥ* on the riverbanks of Sarayu."
>
> • Literal Meaning: Settled, firmly established, or situated. While its primary definition is structural or geographic, translators prefer "snugly/securely situated" as it denotes fitting perfectly and securely into its landscape. (Wiki)

Modern scholars of Hindu texts have misinterpreted this term to indicate placement of the ancient city on the riverbank, but it actually specifies Ayodhya as an *underground city complex* built within a pair of large artificial islands deeply embedded in the Sarayu River extending east and west of the modern-day city.

The Ramayana ancient text clearly describes the exact location and layout of the sacred city of Ayodhya, which was a subterranean city originally located to the northwest of the present-day above-ground city:

> In the Valmiki Ramayana, specifically in the Bala Kanda (Sarga 5), sage Valmiki provides an extraordinarily detailed, idyllic blueprint of the capital city of Ayodhya. The name itself translates to "a city against which one cannot wage war" or "the unconquerable city." Below are translated verses and core descriptions detailing the physical geometry, infrastructure, fortifications, and grandeur of ancient Ayodhya City as recorded in the epic:
>
> 1) Geographical Location & Dimensions
>
> > Valmiki opens by describing the massive proportions of the city, establishing it as a highly structured, sprawling metropolis: “A great kingdom named Kosala, a joyous and a vast one well flourishing with monies and cereals, is snugly situated on the riverbanks of Sarayu. There, a world-renowned city is there in that kingdom, which is personally built by Manu, the foremost ruler of mankind. That glorious city is 12 yojanas in length and 3 yojanas in breadth, well-demarcated with wide main roads.” (Bala Kanda, 5.5-7)
>
> 2) Roads, Layout & Public Planning
>
> > The epic highlights that Ayodhya was a meticulously engineered city featuring elegant commercial spaces and a sophisticated system of water channels set into the stonework: “The city shone with royal highways which were filled with flowers and made moist with waters... She had well-spaced, orderly marketplaces and arches that were beautifully decorated.” (Bala Kanda, 5.8-10)
>
> 3) Fortifications & Defensive Machinery
>
> > Ayodhya was a military stronghold. The physical descriptions heavily feature complex security measures designed to withstand any foreign siege: “The city was well-fortified with an extensive wall which was as beautiful as an ornament girdling the city. Beyond that was a deep, wide, uncrossable moat which prevented enemies from entering.” (Bala Kanda, 5.12-13)
> >
> > “She [Ayodhya] possessed all types of defensive machinery, defensive weapons, and thousands of banners flying high atop her bastions. It was packed with hundreds of sataghnīs [ancient weapon or artillery piece literally meaning 'hundred-killers'].” (Bala Kanda, 5.11)
>
> 4) Architecture & Living Spaces
>
> > The physical structures of the city were multistoried, densely packed with beautiful residential complexes, and adorned with natural flora: “The city was filled with palatial houses, multi-storied buildings [some rising up to seven stories], and vimanas [spacecraft] studded with precious gems, resembling the celestial abodes of the Gods.” (Bala Kanda, 5.15-17)
> >
> > “It was surrounded by magnificent networks of extensive gardens, mango orchards, groves, and water fountains that kept the air cool and fragrant.” (Bala Kanda, 5.12-15)
>
> 5) Water & Resource Abundance
>
> > The internal physical environment was structured to guarantee absolute self-sufficiency and comfort for its residents: “The city was rich in rice and clean grains, and its water was plentiful, tasting as sweet as sugarcane juice.” (Bala Kanda, 5.17-18)

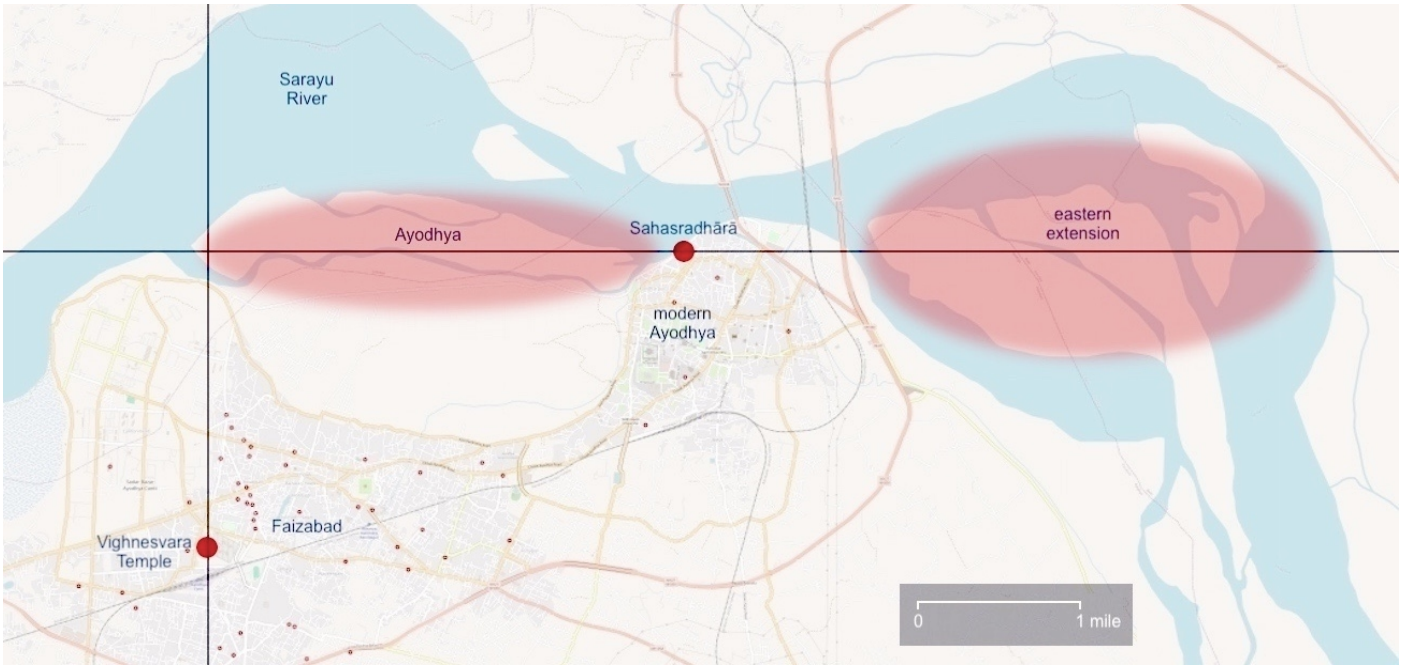
The Bala Kanda gives an exaggerated figure for the scale of Ayodhya at 12 x 3 yojanas in overall size, which does not correspond to reality –*whereas the Skanda Purana specifies a full breadth of ~2 yojanas.*

The *yojana* is a traditional Sanskrit unit of measurement widely used in ancient Hindu texts that has caused confusion among modern-day scholars, who offer many different values for the length of 1 yojana based on various misinterpretations of long-distance measurements often given in Hindu texts. Before the present writing, no modern Hindu scholar has been able to define the exact length of the yojana unit.

Previous research by this author has firmly established the Atlantean civilization’s longterm use of the mile as a preferred unit for measurement for making resonant distance calculations within the global mandala of standing wave resonance. The placement of prospective temple sites was determined in relationship to the ancient prime meridian or *axis mundi* that passes through the apex of the Great Pyramid of Giza, Egypt, the sacred epicenter to which the global array of nodal vortex points is aligned in radial Fibonacci order.

The Atlanteans' extensive use of the mile unit informs the exact length of the closely related yojana unit, which has not been recognized by any native Indian scholars due to their customary use of the British colonial metric system. Accurately calculating the length of 1 yojana in kilometers is a more complicated procedure than is required for finding the fundamental correlation between the yojana and the mile.

In the Skanda Purana, long-distance measurements for city boundaries were given in yojanas, explicitly indicating the extent of an artificial island situated in the Sarayu River (below). The Valmiki Ramayana firmly establishes the place of residence of Lord Rama at the celestial city of Ayodhya, on the Sarayu River, *which clearly does not match the high-ground location of the modern-day city center of Ayodhya:*



> In the Skanda Purana's Section 8 Vaisnava Khanda, Chapter 1 Ayodhya Mahatmya specifies the boundaries of Ayodhya city (64-67): "The holy place is situated thus: Beginning from Sahasradhārā, a distance of a yojana constitutes the eastern part. Similarly in the west too, the limit is Samata (?) up to 1 yojana. In the southern and the northern parts Sarayū and Tamasā form the boundary. This is the situation of the holy place."

According to the Vaishnav Khand / Ayodhya Mahatmya of the Skanda Purana, the exact birthplace of Lord Ramachandra in the city of Ayodhya is explicitly indicated using the surrounding landmarks as boundaries:

- Western Boundary: Ayodhya is located east of the longitude of Vighnesvara Temple
- Southern Boundary: Ayodhya is located to the north of Vasistha
- Eastern Boundary: Ayodhya is located to the west of Laumasa

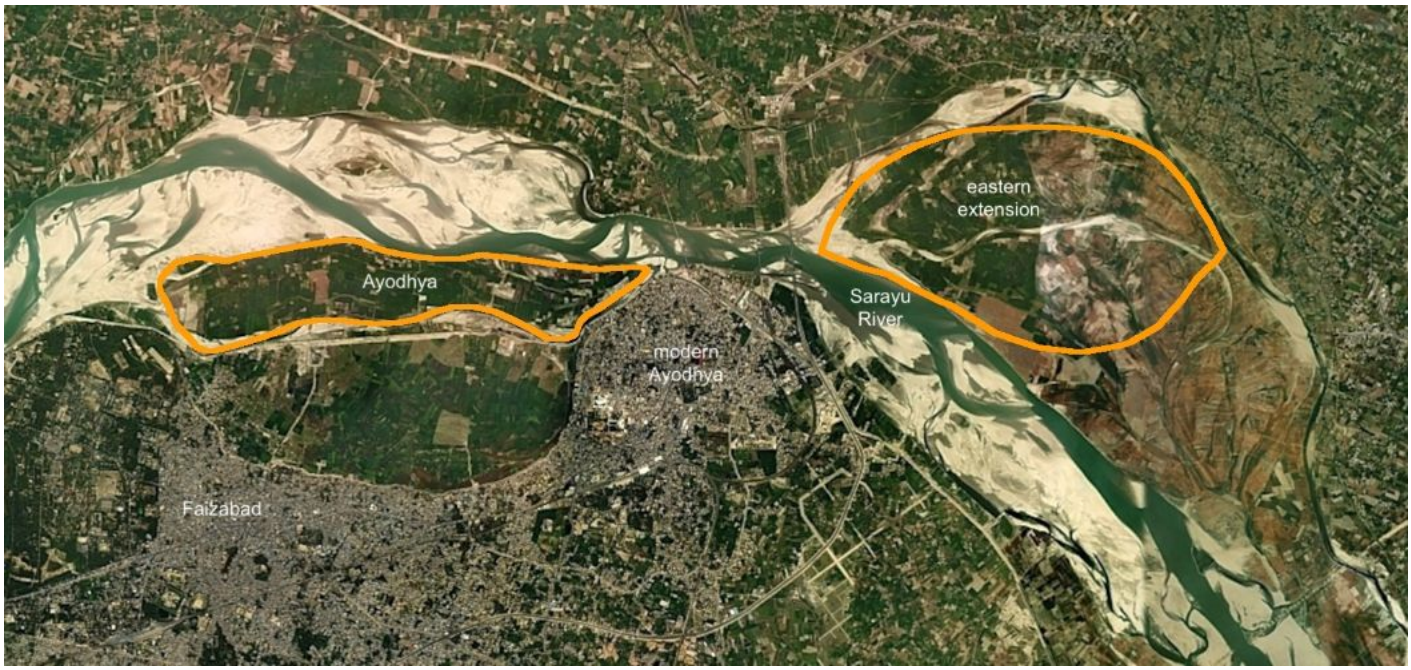
According to local Hindu traditions and geographic alignments validated during historical site surveys, Laumasa (the hermitage of Sage Lomasa) is traditionally identified with the Rin Mochan Ghat in Ayodhya.

The Skanda Purana text asserts that the ancient, sacred city of Ayodhya extends for 1 yojana to the west of Sahastradhara Tirtha *at the northernmost point of the modern-day city*, while the eastern precinct of the city lies 1 yojana east of Sahastradhara Tirtha. This pair of large, artificial islands in the Sarayu River extends for 3 miles to the west of Sahastradhara Tirtha, and a further 3 miles to the east.

The modern-day cities of Ayodhya and Faizabad were more recently established around above-ground temple sites near the Sarayu, whereas the much more ancient celestial city of Ayodhya is an underground complex dating to the remote temporal period extending from ~52,000–50,000 years ago. The contours of the 2 districts of the conjoined city complexes express distinctive zoomorphic architectural designs that were reiterated in the layout of Atlantean temple complexes on Mars, built as networks of artificial islands strategically clustered in shallow seas to allow seawater to penetrate into the mortarless stone structures.

Special placement of Atlantean subterranean complexes below major rivers serves the essential function of hydrating the stonework, thereby forming metal hydride compounds for the induction off unconventional superconductivity enabled by admixture of exotic particulate metals of the lanthanide and actinide groups.

Each level of the underground city is illuminated by photon emissions from white geopolymer stone blocks forming high ceilings, supported by row upon row of great colonnades. The grand interior palaces of these celestial cities conform to the same exquisite standard of synthetic stonework preserved to this day at the megalithic ruins of Warangal Temple, India. Avian design themes of Ayodhya's 2 subterranean districts are only partly discernible today, *presenting the contours of a snakebird (anhinga) and the head of a parrot.*



Ayodhya levitation sled circuit temple in the Sarayu River near Ayodhya, India (26.80809°N, 82.163656°E, above) is located 3,090 miles from the Great Pyramid of Giza, Egypt; comprising 12.41% of Earth's mean circumference ($^{388}/_{3125}$). This resonant distance interval reflects the values of Fibonacci #583 (3,092.49… x 10^{-118}) in miles and Fibonacci #1251 (12.418… x 10^{-260}) in percent, conferring ULF wave receptivity.

In addition, the site is located 8,271.1 miles from the submerged Atlant Pyramid off Jacksonville, Florida; comprising 33.23% of Earth's mean circumference ($^{133}/_{400}$). This resonant distance interval reflects the values of Fibonacci #408 (8,269.36… x 10^{-81}) in miles and Fibonacci #631 (33.244… x 10^{-130}) in percent.

The concealed underground location of the celestial city of Ayodhya has not been recognized by any prior investigations, *with the exception of secret government satellite monitoring of UFOs in the close vicinity.* Living up to its namesake, the "unconquerable" city Ayodhya still thrives today, and remains protected by its remove position far below the sands of the Sarayu River. All entry and exit from the underground city is strictly limited to transdimensional spacecraft capable of passing through the thick, overlying rock strata.

Votive names of rivers, cities and kingdoms were originally composed as full phrases in the Proto-Sanskrit hieroglyphic language, according to the epigraphic decipherment of Professor Kurt Schildmann:

Bharata	bha ra ta	"Shining, granting (the) endowing"
Kosala	ko sa la	"Egg (of the) knowledge (of) beholding"
Sarayu	sa ra yu	"Knowledge (of the) granting concentrating"
Ayodhya	a yodhya	"Unconquerable"

The "endowing" refers to genetic purification via biophotonic practices and psychoacoustic water-birthing techniques applied in Atlantean temples. "Beholding" references the psychic capability for *remote viewing.*

The Ramayan text specifies the distance from India's southern coast to the oceanic island city of *Lanka* is stated to be 100 yojanas. The known distance from Cape Comorin (Kanyakumari) at the southern tip of India to the northern Maldive Islands at Thiladhunmathi Atoll is ~300 miles (480 km). Using this reference figure, the yojana unit of measurement can be accurately defined in modern terms; *1 yojana = 3 miles.*

In a similar situation to the subterranean city of Ayodhya, the sacred city of Kashi was strategically built within the confines of the Ganga River. Located south of Ayodhya (capital city of the Kingdom of Kosala), the city of Kashi was originally established during the same era as the capital of the Magadha Kingdom.

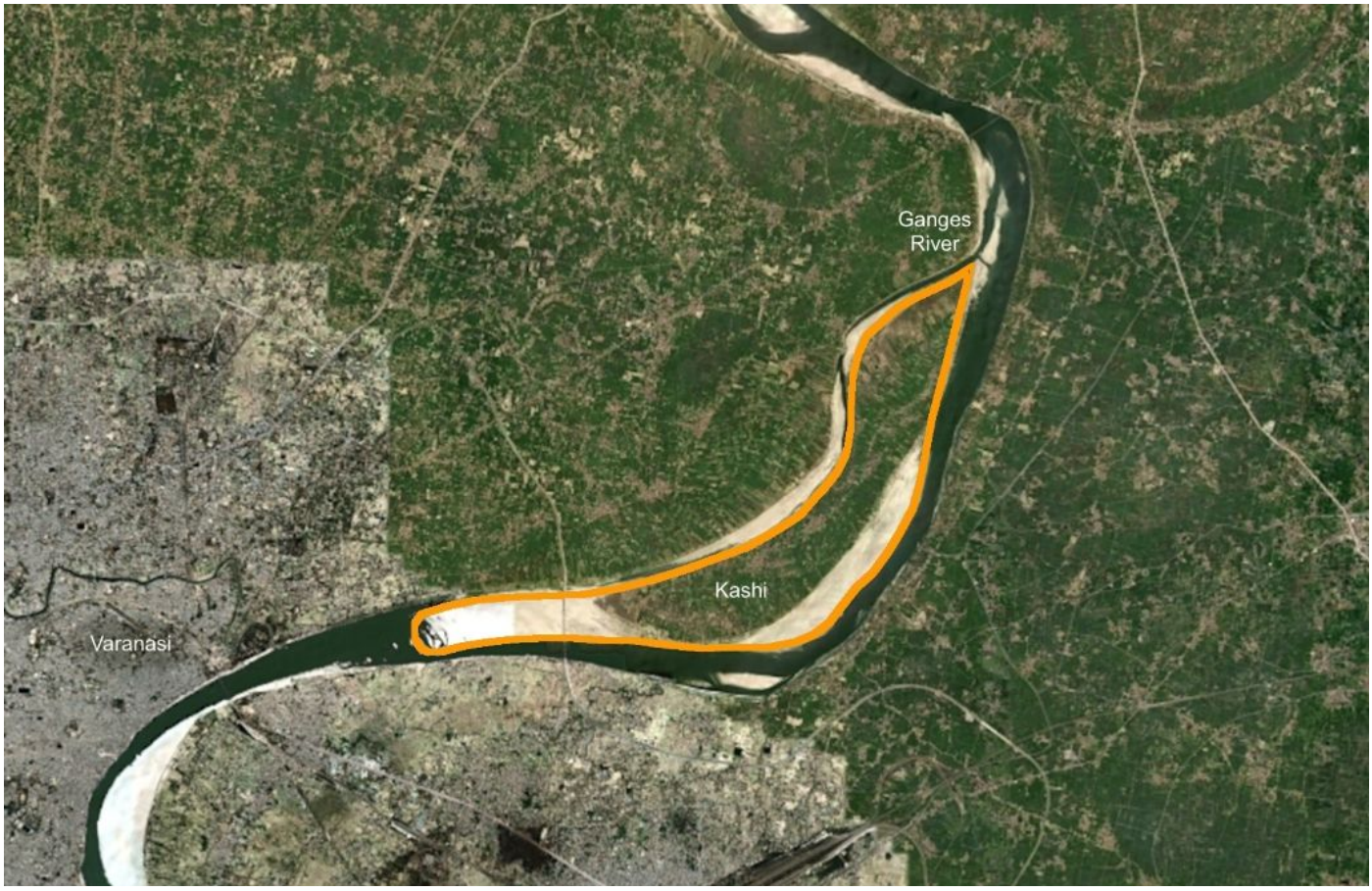
The ancient city of Kashi was described in Vedic texts as transcending the physical plane of the Earth to reside in a celestial realm that was –and still is– inaccessible to the surface-dwelling populations of India:

> Ancient Hindu scriptures like the Skanda Purana describe Kashi (also known as Varanasi) as the eternal city of light and the beloved spiritual abode of Lord Shiva.
>
> Descriptions and Quotes from the Scriptures
>
> - Never Forsaken by Shiva (Avimukta): The Shiva Purana and Skanda Purana note that Lord Shiva holds the city on His trident during cosmic dissolution, declaring it never abandoned.
> - "सर्वक्षेत्रेषु विख्यातम् अविमुक्तं प्रियम् मम।" / "अविमुक्तं न मुञ्चामि प्रलयेऽपि कदाचन।" (Translation: "Among all sacred places, Avimukta (Kashi) is my most beloved abode... I never abandon Avimukta, not even at the time of the great dissolution.")
> - The Royal Palace of the Universe: The Skanda Purana (Kashi Khaṇḍa) portrays the city as transcendent and distinct from the physical earth.
> - "The three worlds form one city of mine, and Kashi is my royal palace therein."
> - Unmatched Sanctity: The scriptures emphasize that no other pilgrimage site or river equals a fraction of Kashi.
> - "Are there not many holy places on this earth? Yet which of them would equal in the balance one speck of Kashi's dust? Are there not many rivers running to the sea? Yet which of them is like the River of Heaven in Kashi?" (Kashi Khaṇḍa 35.7-10)
> - Preservation Through Cosmic Dissolution: The Skanda Purana describes how the city survives the end of a cosmic cycle (Mahapralaya).
> - "ब्रह्मणश्च दिने सा हि न विनश्यति निश्चितम्। तदा शिवस्त्रिशूलेन दधाति मुनयस्तु ताम् ॥" (Translation: "It is certain that it does not perish even at the day of Brahma (dissolution of the universe). Then, Shiva holds it with His trident, O sages.")

The crescent shape of the celestial city of Kashi, India was situated on the convex curve of the Ganges:

> In standard town planning text canons such as the Manasara, Mayamatam, and Samarangana Sutradhara, Kashi is explicitly categorized under specific structural templates based on its riverfront geometry.
>
> Karmuka Plan (Manasara): "A bow-shaped layout applied to coastal or convex river bends." Cities like Kasi – built along an erosional concave curve of the Ganges– follow a radial axis where primary radiating streets terminate directly at the ghats (river banks).
>
> On Cosmic Elevation Beyond Earthly Planes (Kashi Khanda, 22.25): "Though appearing physically situated on Earth, Kashi is fundamentally detached from earthly soil. It is structurally elevated above the heavenly worlds, firmly sustained and protected upon the tip of Shiva's trident."

The positioning of Kashi “upon the tip of Shiva’s trident” is a visual metaphor for prime placement within a vortex or nodal point of ULF wave resonance, as measured in radial distance from the Great Pyramid. The buried city forms a leech-shaped artificial island embedded to the northeast of the modern urban center.



Kashi levitation sled circuit temple in the Ganges River near present-day Varanasi, India (25.3812074°N, 83.1585333°E, above) is located 3,178.2 miles from the Great Pyramid of Egypt; comprising 12.77% of Earth’s mean circumference ($^{399}/_{3125}$). This resonant distance interval reflects the values of Fibonacci #696 (12.761… x 10^{-144}) in miles and Fibonacci #28 (3,178.11 x 10^{-2}) in percent, securing ULF wave receptivity.

This celestial city is celebrated as the birthplace of Lord Dhanvantari, King Divodasa and Siddha Nandi. Votive names of this sacred river and nested subterranean city are composed of Paleo-Sanskrit phrases:

Kashi	ka sh i	“Following (the) expiation (of) This”
Ganges	g a n g a	“(The) spark, ah; (the) essential spark, ah”

‘Ganga’ is the original name of the Ganges River, which extolls the potent healing influence of ionizing radiation emitted from radium sulfide (RaS) nanoparticles flowing through the human circulatory system.

Leech symbolism is closely associated in Hindu culture with Lord Dhanvantari, the preceptor of Ayurveda often depicted possessing 4 arms –holding a leech in his front-right hand. This sacred symbol of Ayurveda also inspired the layout of the celestial city of Pratishthana, embedded in the Ganges River to the west:

In traditional Hindu scriptures, Pratishthana (often referred to as Pratishthanpur) is celebrated as a magnificent, near-celestial capital city. It is located on the eastern bank of the Ganges, directly opposite the main confluence (Triveni Sangam) in Prayagraj (known today geographically as the town of Jhunsi).

Rather than being a literal city in the sky, it is treated as a "crossing point" between the earthly and heavenly realms, heavily frequented by gods, celestial nymphs (apsaras), and divine sages.
Here is how major Hindu texts describe the sacred city:

1. The Puranas (The Capital of the Lunar Dynasty)

Multiple Puranas describe Pratishthana as the grand capital established at the dawn of the Treta Yuga by King Pururavas, the legendary progenitor and founder of the Chandravansha (Lunar Dynasty).

- The Matsya and Padma Puranas: These texts contain the Prayaga Mahatmya (the glorification of Prayag), which explicitly glorifies Pratishthana as "the most important locality of Prayag." It states that the sacred, spiritual borders of Prayagraj extend beyond the river bank to envelop Pratishthana.
- The Vishnu and Bhagavata Puranas: These scriptures lay out the lineage of the Lunar kings reigning from Pratishthana. They describe it as a city of immense wealth and piety, where Pururavas performed a hundred Ashwamedha Yajnas (horse sacrifices), making his earthly realm so pure that the gods (devas) regularly visited him as close friends.
- The Harivamsha Purana: It directly locates the capital as being situated specifically on the northern/eastern bank of the Ganges within the greater holy province of Prayaga.

2. The Rigveda (The Celestial Love Story)

The oldest mention of the rulers of Pratishthana traces back to the Rigveda (Mandala 10, Sukta 95). It features the famous, bittersweet dialogue between King Pururavas and Urvashi, an apsara (celestial nymph) from the court of Indra. Urvashi left heaven to live with the king in his earthly paradise at Pratishthana. The text highlights how the city blurred the lines between the mortal world and the heavens due to this cosmic union.

3. Classical Sanskrit Literature (Kalidasa's Vikramorvashiyam)

Beyond core religious scriptures, the legendary poet Kalidasa immortalized the ancient city in his famous drama, Vikramorvashiyam. He provides a vivid, highly romanticized account of Pururavas’s palace in Pratishthana, depicting it as a place of architectural marvel, surrounded by celestial gardens where humans and divine beings interacted freely.

There exists much confusion among Hindu scholars about the actual location of the grand palaces of the celestial city of Pratishthana. Many scholars have misinterpreted its exact location, placing it further south.

Like Ayodhya, Pratishthana was built as a majestic, multi-level subterranean complex forming an artificial island embedded in the convex curve near the convergence of the Ganges and Yamuna Rivers. Just as previously observed, the modern urban center is situated a few miles away from the underground complex.

Pratishthana levitation sled circuit temple in the Ganges River near modern Prayagraj, India (25.342125°N, 81.9774786°E, above) is located 3,109 miles from the Great Pyramid; comprising 12.49% of Earth's mean circumference ($^{1}/_{8}$). This resonant distance interval corresponds to the values of Fibonacci #650 (3,108.00… x 10^{-132}) in miles and Fibonacci #428 (12.509… x 10^{-88}) in percent, ensuring efficient ULF wave receptivity.

Once again, placement of the complex below the river ensures continual water absorption throughout the fine network of seams running between the megalithic building blocks of synthetic 'firestone'. Mortarless construction methods were used to promote hydration of the complex, forming metal hydride compounds enabling unconventional superconductivity under ULF pressure waves generated by the Orion Pyramids.

The Paleo-Sanskrit votive name 'Pratishthana' is composed of 6 hieroglyphs, forming 2 sacred phrases:

Pratishthana pra ti sh t ha na "Advancing (the) rays (of) expiation; protection (of) Those (of the) Void"

This unusual name expresses an advanced Atlantean astrophysical principle praising "rays of expiation" that we now recognize as ULF emissions from the cosmic array of black holes –"(the) Void". Infrasound resonance is the crucial driving force behind the psychoacoustic functions of the world's pyramid network.

The special layout of Pratishthana artificial island reiterates the iconography of Kashi circuit temple built further downstream in the Ganga, and presents direct correlations to the leech-shaped artificial islands that were contemporaneously constructed in the shallow seas of Elysium Planitia, on the red planet Mars.

The Sanskrit sacred city of Mathura is identified in the Mahabharata text with the birthplace of Lord Krṣna; in a prison cell within the underground palace of King Kansa. The presence of the subterranean complex is concealed by the fluid form of a leech-shaped artificial island embedded below the Yamuna River. No significant archeological excavations have ever been made that would reveal megalithic casting patterns.

As observed of the other celestial cities of ancient Bharata, Mathura is situated along a major river for the advanced technological purpose of maintaining hydration of the synthetic stonework. Hydration is a crucial factor enabling the formation of metal hydride compounds that act as unconventional superconductors under the influence of ULF pressure waves focused by the Orion Pyramid Complex of Giza, Egypt. The layout of the modern city of Mathura, India does not match the concise descriptions given in ancient texts:

> In Hindu scriptures, Mathura is celebrated as one of the Sapta Puri (seven holiest cities that grant liberation). It is described as a celestial city on earth (City of the celestials), mirroring the splendor of Indra's heavenly realm, Amaravati. Sacred texts such as the Puranas, Ramayana, and Mahabharata detail its mystical location and architectural layout.
>
> 1) Sacred Location
>
> According to Hindu geography, Mathura is located in the Vrajabhumi (or Braj) region, positioned on the banks of the sacred Yamuna River.
>
> - Semicircular / Half-Moon Shape: The Adi-Varaha Purana and Harivamsa Purana specify that the layout of Mathura is defined by the flow of the Yamuna River. This gives the city a distinct crescent or half-moon shape (ardha-chandra). This shape carries immense spiritual importance; texts promise that anyone who passes away within this crescent-moon boundary attains Vaikuntha (the supreme celestial abode of Vishnu).
> - Evolution of the Land: The Vishnu Purana explains that the region was originally a dense, sacred forest known as Madhuvan ruled by the demon King Madhu. Shatrughna (the younger brother of Lord Rama) later defeated Madhu's son Lavanasura, cleared parts of the forest and founded the urban metropolis of Mathura at the site.
> - Cosmic Foundation: The Brihaddharma Purana presents a highly celestial perspective, stating that the spiritual core of Mathura does not rest on ordinary land, but is safely balanced on the tip of Lord Kesava's (Vishnu's) Sudarsana Chakra, keeping it protected from absolute cosmic destruction.
>
> 2) Architecture & Layout
>
> Hindu texts –particularly the Bhagavata Purana and the Yoga Vasistha– describe Mathura during its peak in the Yadava dynasty and the arrival of Lord Krishna, it is portrayed as an opulent, impeccably planned fortress city:
>
> - Defensive Walls and Massive Gates: The city was surrounded by high, impenetrable walls made of hard stone designed to protect it from invaders and floods. Puranic accounts describe grand gateways (gopurams) opening up to the riverfront. The main entrances featured heavy iron-riveted doors and high foundations.
> - The Central Focus (Janmasthan & Katra): The spiritual and administrative heart of the city was elevated. The Janmasthan (the birthplace of Krṣna) was situated on a prominent high mound (known historically as the Katra Mound), towering above the surrounding sectors.
> - Symmetrical Streets and Markets: The layout featured wide, well-organized roads intersecting at right angles, lined with rows of thousands of grand houses. The streets were decorated with gold ornaments, banners, and garlands during celestial celebrations.
> - The Riverfront Ghats: The eastern layout integrated the river directly into city life through a series of 24 to 25 holy bathing ghats equipped with grand stone staircases. Vishram Ghat was designated as the focal point of the riverfront layout –the sacred spot where Krṣna rested after defeating the tyrant Kamsa.
> - Integration of Nature: Even as an advanced urban layout, the texts state that Mathura preserved wide recreational gardens, orchards, and stepwells (baolis), blending the layout of a physical fortress city with the aesthetics of a heavenly paradise.

The modern city of Mathura does not display a crescent shape, but was instead established a few miles from the riverine site of the celestial city. Detailed scriptural descriptions of the majestic subterranean city of Mathura confirm its placement directly within the bounds of the Ganges River. This fact explains why no evidence of ancient occupation of the site has been found in archeological test pits excavated below the modern city center of Mathura. *Ground penetrating radar will eventually reveal this underground complex.*

The large artificial island situated in the Yamuna River east of the modern city center of Mathura closely matches scriptural stipulations of the *crescent shape* of the celestial city of Mathura, India (below). *At no time in history could the sprawling expanse of the modern city of Mathura be described as a crescent.*

The general size and shape of the geopolymer stone structure underlying this alluvial island also closely correspond to the architectural format of other celestial cities such as Ayodhya, Kashi and Pratishthana.

Mathura levitation sled circuit temple in the Yamuna River near present-day Mathura, India (27.488416°N, 77.7150923°E, above) is located 2,813.6 miles from the Great Pyramid of Giza, Egypt; comprising 11.30% of Earth's mean circumference ($^{113}/_{1000}$). This resonant distance interval reflects the values Fibonacci #1157 (2,813.29… x 10^{-238}) in miles and Fibonacci #1825 (11.296… x 10^{-380}) in percent, in addition to exact placement at 27.5 North latitude –conferring excellent ULF wave receptivity within the global mandala.

The Paleo-Sanskrit origin of traditional place names of ancient Bharata are evident when broken down into individual glyphs, revealing embedded votive phrases referencing the status of ULF planetary resonance:

Mathura	ma t hu ra	"Status (of the) protection (of) receptive granting"
Yamuna	ya mu na	"(The) commencing (of) Mu: (the) Void"

Once again, the name of this sacred river praises the universal array of black hole 'voids' whose ULF emissions act as the driving force that dictates the state of planetary resonance on Earth, technologically amplified and focused by the axis-symmetric structures of the Orion Pyramids of Giza, Egypt.

The presence of grand artificial island complexes constructed in sacred rivers of the Indo-Gangetic Plain exactly correspond to locations of celestial cities explicitly recorded in ancient Hindu texts. Archeological excavations have failed to identify any cultural remains corresponding to descriptions of celestial cities given in Hindu scriptures due to their construction during the bygone Atlantean Era ~52,000 years ago.