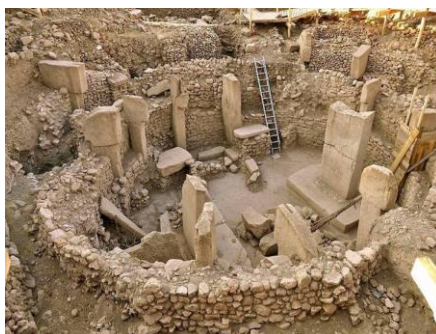


Armenia: A Sacred Land in Ancient World Records and Spiritual Beliefs

It is difficult to imagine any society on the planet that has not engaged in traditional discourse about the genesis of the universe and the construction of the world. Within these discussions, the location where this creation unfolds holds particular significance. A significant chunk of the earliest documented creation conversations has been preserved and passed down to us from the Central Asian region¹.

Ancient Armenian historical sites can be found throughout Asia Minor and the Armenian Highlands. During recent years, some parts of the Armenian Highlands or Armenian Plateau has been renamed by Turkey as Anatolian Plateau. At the present time, the Armenian Highlands are partially located in modern day Armenia, Turkey and other countries in the region. Portasar is an ancient Armenian monument that is representing the Armenian spirituality. Portasar is also called Gobekli Tepe in Turkish. In translation from Armenian, “Portasar” means Mountain Navel. Klaus Peter Schmidt forced historians to double the antiquity of civilization and excavated the first and oldest temple of mankind, or rather, an entire temple complex, which is 12,000 years old, located in the southwestern part of the Armenian highlands, 8 kilometers northeast of the ancient city of Edessa (modern Şanlıurfa).²



An investigation by radiophysicist [Paris Herouni](#) and his research team in 1994–2001 led them to the now disputed conclusion that Carahunge is the world's oldest astronomical observatory.³ Carahunge is located in Syunic province of Republic of Armenia. In 1999 a British-born American astronomer and archaeo-astronomer [Gerald Hawkins](#), stated following in his letter to Paris Herouni regarding the Carahunge “I admire the precise calculations you have made. I

Herouni, Paris (2004). *Armenians and Old Armenia*, p. 24

¹ "Artak Movsisyan: The Armenian highlands, Armenia in Ancient Spiritual Perceptions of Central Asia (Yerevan, 2006)", page 7

² "Portasar, Known As Göbekli Tepe – The First Temple Of Mankind Leave a Comment / Antiquities / June 23, 2023" by **Armen Petrosyan**

³ Herouni, Paris (2004). *Armenians and Old Armenia*. Yerevan

⁴ Herouni, Paris (2004). *Armenians and Old Armenia*, p. 24

am most impressed with the careful work you have done, and hope that the result will ultimately get recorded in literature."⁴ The ancient observatory of Carahunge or Armenian Stone Henge was used by Armenians as a sacred location where they were able to observe stars in heavens and communicate with gods.



Within the Mesopotamian epos of 'Gilgamesh,' the boundary between the realms of heaven and immortality is demarcated by the Mashu⁵ mountains situated in the Armenian Highlands. This is where sunrise and sunset occur, according to traditional Mesopotamian beliefs (some of which are reflected in the Bible). Armenia is identified as the land of sunrise (sunrise: east) and the resting place of the sun during sunset. In antiquity, the mountains running north from Mesopotamia and Palestine were referred to as the 'east,' which meant the 'country of the rising sun,' rather than just a geographical direction. The original sense eroded over time, and the term evolved to be understood only in a geographical context. This belief is supported by Hittite inscriptions, which indicate that the Armenian highlands were functioning as the sun's resting spot. According to these legends, the sun emerged from the 'Eastern Sea,' a reference to the modern day Lake Van⁶. The Bible's Old Testament also refers to Armenia as the 'East' or the 'Oriental House.' The Armenian epos 'Sasna Tsrer' also has fascinating insights on Armenia as a realm of the East (not in the geographical sense). In this epos, Armenia is commonly referred to as 'the land of the king of the East,' a characterization that could have originated and maintained exclusively from ancient times."⁷



The Cosmic Mount Mashu, as presented in near east literature, was patterned after Mount Ararat. The natural mountain provided the pattern for the Cosmic Mountain.

Simply stated Mount Mashu Mirrors Mount Ararat. Which in the Armenian language is called "Masis"

The Twin Peaks of Mt. Mashu A Reflection of A Natural Counterpart

According to modern comparative linguistics data, Armenian language originated as an autonomous language around the beginning of the third millennium BCE as part of the Armenian-Greek-Aryan dialect group within the Indo-European language family⁸. During this period, speakers of early Armenian resided in the Armenian Plateau throughout the third and second millennia BCE.

The presence of a state known as Aratta is mentioned in the earliest historical sources relating the Armenian highlands. This polity is mentioned in Sumerian inscriptions from the 28th and 27th century BCE⁹.

Aratta is portrayed in Sumerian epics as the "Land of the Gods," maintaining a revered position. Notably, a Sumerian book mentions a link between the cradle of wisdom and art and



the Armenian highlands, which deserves special attention. According to the Sumerian inscriptions, "wisdom and art were brought down from Aratta."¹⁰

Haya (also known as Eya or Enki), the paragon of heavenly laws in Sumerian-Akkadian mythology, was the wisest of the gods. His adoration was linked to the Haykak Highlands. His son, Hayki Aratta, a deity who presided over conflicts, nature, and awakening— ultimately functioned as the land’s guardian god, heightens Haya’s relationship to the Armenian highlands. The name "Hayk," attributed to Haya's son, is a fusion of the tribal designation "Hay (a)" (or the tribe's name) and the participle "ik," signifying the offspring of the tribal representative (or god) "Hay (a)."



The Sumerian and Armenian god Haya.

In Sumerian mythology, the god Ea (Enki) was associated with the Tigris River's.

It is also worth noting that the residents of the Armenian Highlands have constantly referred to themselves as Armenians and their region as Armenia from the time of the Armenian kingdom of Arata in the third millennium BCE to the current day. This enduring sense of self-identity demonstrates the people's millennia-long bond with their motherland.

Mesopotamian literary records suggest that the mysteries of immortality and wisdom were entrusted to a select populace rather than common people within the revered Armenian highlands, the epicenter of global creation and the dwelling of sacred rules that control the cosmos. This population was carefully selected. The Sumerian epos narrative supports this view, stating, "The people (of Aratta) who are more than other peoples, and the people whom Dumuzi chose from other peoples..."¹¹

This is an extraordinary application of the concept of the "chosen people," not only because of its profound antiquity, but also because it is not the people themselves who claim this designation, but rather outsiders who perceive them as such.

Armenia was referred to in Sumerian texts as the "Land of the Gods," the "Land of Immortality," and the "Land of the Fathers." These names imply its status as the location of origin. It is critical to emphasize that ancestor worship was practiced during this time, and the Sumerians held their ancestral homeland, the country of their ancestors, in great respect. In Sumerian inscriptions, this ancestor's land is also referred to as the "center of creation," the location where the concept of an "earthly paradise" was conceived.

References to celestial mysteries, knowledge, and immortality emerge as reoccurring themes while discussing Armenia and the Armenian highlands in ancient inscriptions.

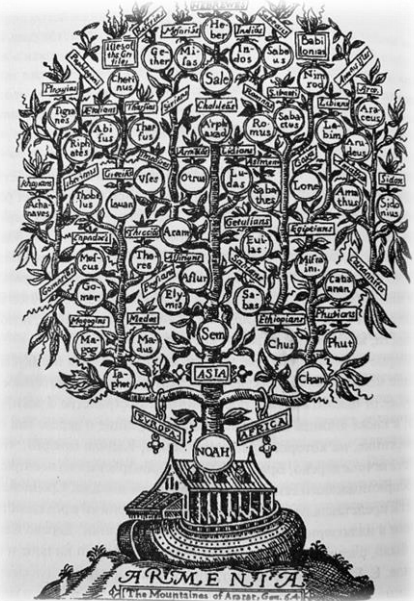
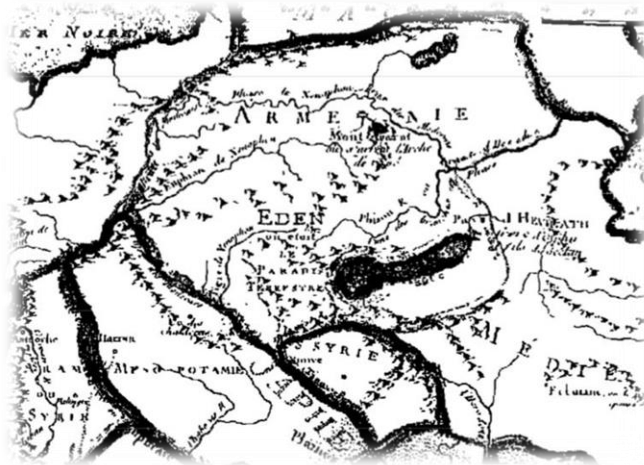
In the Sumerian epos "Gilgamesh and the Land of Immortality," Gilgamesh makes the choice to embark on a journey to the realm of immortality. To aid him on this quest, the god Utu (Sun) provides him with seven guides who assist him in "showing the way to Aratta."¹²

In the Hittite version of the "Gilgamesh" epos, the hero undertakes a different path. He travels upstream along the Euphrates river¹³, accompanied by his friend, as they search for the elusive concept of immortality¹⁴.

In the Babylonian rendition of the epos, Gilgamesh undertakes a series of trials. He successfully conquers the difficult Mashu mountains and navigates a deep darkness spanning twelve arenas. He eventually comes at a beautiful garden decorated with stone structures that resemble heaven. He meets a hero who survived the flood and earned immortality as he crosses the perilous seas of death. Gilgamesh obtains the "flower of immortality" thanks to the hero's generosity. However, on his return journey, a snake steals this prized possession.

This narrative resonates intriguingly with a parallel tale in the Bible¹⁵. In this well-known biblical story, the intervention of a serpent prompts humanity's mortality. Within the Garden of Eden, God planted diverse trees, including the tree of life and the tree of knowledge of good and evil. Humans were instructed to partake only of the fruits from fruit-bearing trees. The serpent's persuasion led the first humans to consume the forbidden fruit from the tree of knowledge. Consequently, their awareness expanded, similar to that of gods, encompassing both good and

evil. Fearing that humans might also partake of the tree of life and attain eternal existence, God expels them from paradise and stations cherubim and a fiery sword to guard the path leading to the tree of life (Genesis 2:8-3:24).

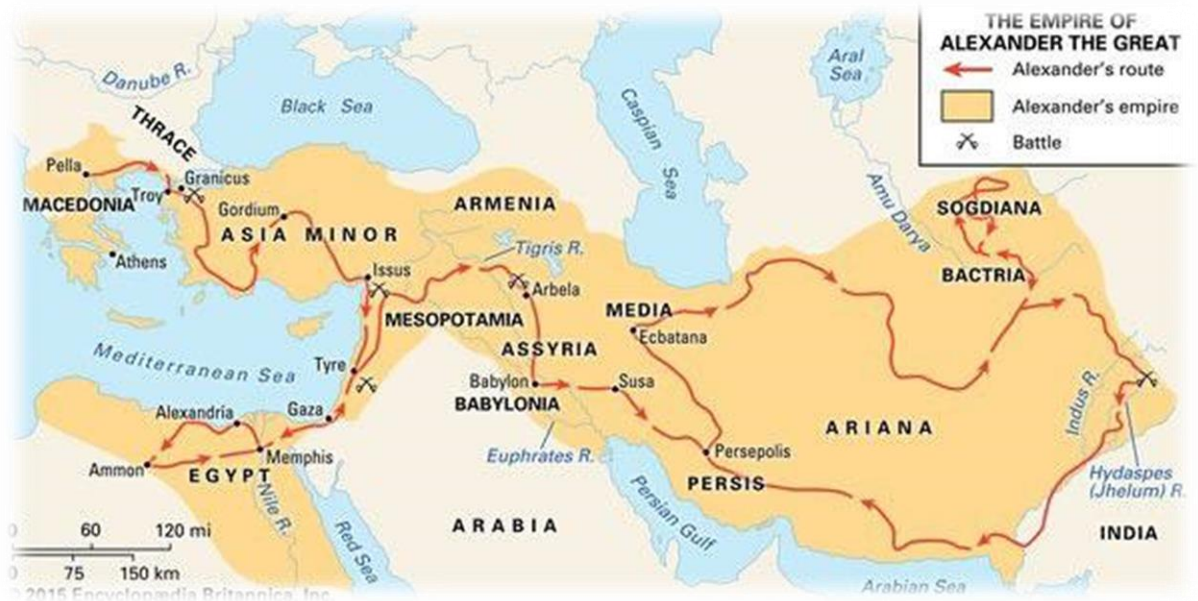


1. Part from Philippe Boischer's map, which was published in Paris in 1783. The map presents the history of humankind according to the Bible, and it marks the location of Eden on the borders of Armenia.
2. A page from the 1611 King James Bible Edition which asserts that ARMENIA is the Cradle of Civilization. King James Bible is the first Bible printed by the prestigious Oxford University Press in the year 1611.

The concept of immortality has long been associated with the figure of Gilgamesh in ancient Asian myths. Gilgamesh's quest for immortality subsequently finds an echo in Alexander The Great of Macedonian. In search of eternal life, Alexander the Great sets out on "the path to Armenian land, the origin of the Euphrates and the Tigris,¹⁶" as recounted in a Greek tale from 240 BC, eventually reaching at a fabled fountain of life. Similarly, the journey in a Syrian story focused on Alexander mentions the Masis mountain range along his path¹⁷.

Indeed, in ancient Eastern and Hellenistic epic traditions, we witness a transformation from "the road to Aratta" to "the road to the Armenian land." The Mashu mountains are replaced by the Masis mountain range. In both situations, the hero travels to the Euphrates (and Tigris) sources, passes through darkness evocative of a celestial realm, and then enters the land of shadows or the waters of death. Along the way, the hero meets a divinely appointed character and receives the gift of immortality.

Remarkably, Alexander The Great, despite never setting foot in Armenia, follows a similar path as Gilgamesh in the epic tradition¹⁸. This parallel is deeply entrenched in the profound spiritual perceptions of ancient Asia, where Armenia occupies a prominent position. Within this framework, the notions of heaven and immortality are intricately intertwined with Armenia's spiritual essence¹⁹.



Ancient inscriptions concerning the Armenian highlands and its people have preserved references to a cataclysmic flood that ravaged the world.

The ancient narrative of the great flood is notably found in Sumerian records, which gained global recognition in 1914. Earlier, in 1872, J. Smith published the Babylonian (Akkadian) account of the flood, specifically the 11th tablet of the "Gilgamesh" epos. Strikingly, the details of this Babylonian story closely mirror the biblical account. In both versions, humanity's transgressions lead to divine retribution, resulting in the deluge. However, a select few righteous individuals escape divine judgment and find refuge in an ark atop a mountain or mountains.

The Great Masis-Ararat mountain, located in the center of the Armenian Highlands, is associated with salvation in the Bible (Genesis 8:1-4). After the deluge, the mountains of Ararat serve as the location for the eternal covenant between God and humanity (Genesis 9:12-13).



In contrast, salvation is associated to the Nimush Mountain in the Armenian Highlands in the "Gilgamesh" epos. Significantly, the Islamic tradition also designates the Armenian highlands as a sanctuary from the floodwaters. The ark came to rest on Mount Judi in the Armenian highlands, according to the Qur'an: "And the water receded, God's judgment was fulfilled, and it (the ark) came to rest on Mount Judi" (Qur'an, 11:47).

Several primary sources mention the rescue vessel grounding in Armenian mountains, while the specific site is unknown. These narratives, taken together, confirm that ancient Eastern spiritual beliefs picture Armenia as the land of humanity's rebirth.

The survival of humanity after the flood was a unique new creation and it is not by chance that it takes place in the place of creation of humanity, in the Armenian highlands²⁰

It is also no coincidence that in ancient times, the birthplace of the first man and the place where he was saved from the flood were considered the core of the world in the mythic-novel ideas of a number of nations²¹.

Records related to the Armenian people have also been preserved in the spiritual perceptions of the Muslim world, which is mainly reflected in the Quran and other Arabic sources that have reached us. Decree of the Prophet Mohammed about the Armenian people.

Year 626 A.D: "The non-Muslim people in the world, whose representatives, according to Islam, cannot be killed, cannot be robbed, their lands and faith cannot be taken away from them on a national basis - this is the Armenian people"

The letter with the decree of the Prophet Muhammad was delivered to Jerusalem by his successor, the closest associate Omar (Umar Ibn Al-Khattab).

Accordingly, a faithful Muslim must be submissive to the Will of God and not go against the decrees of the Prophet Muhammad.

All those who go against the decrees of the Prophet Muhammad in Islam are considered apostates.

The decree of the Prophet Muhammad regarding the Armenians was also observed by the Egyptian sultan Salah ad-Din (Saladin), who captured Jerusalem.

Through the study of historical sources, it was discovered that Armenia, with its over twelve-thousand-year history, holds an important place in the world's oldest spiritual orientations, as well as in the Bible and the Quran. It is regarded as the center of creation and a sacred land, and the Armenian people are viewed as a divinely chosen and sanctified people.



In light of this, a question arises: could it be a coincidence that during the zenith of Armenian kingdoms, a sense of relative tranquility and prosperity pervaded the global landscape. Conversely, does it hold significance that periods of Armenian decline coincide with phases characterized by instability, famine, and large-scale conflicts on a global scale.