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Baffling Links to Ancient India: History is full of misnomers; one such term is the New World, as applied to the Americas. The landing of Columbus in 1492 undoubtedly created a new life on the continents, but it neither created nor discovered a new world. Many centuries ago Asian migrants had come to the western shore in substantial numbers.

What if the popular idea that Tibetans and American Indians have much in common in terms of their spiritual culture is largely a result of another historical scenario?

What if Hindus and Hopis, Advantins and Aztecs, Tibetan Monks and Mayans were part of one world culture - a spiritual one?

Baron Alexander von Humbolt (1769-1859), an eminent European scholar and anthropologist, was one of the first to postulate the Asiatic origin of the Indian civilizations of the Americas.

Dr. Robert Heine Geldern anthropologist, has written that: "Those who believe the ancient peoples of Asia were incapable of crossing the ocean have completely lost sight of what the literary sources tell us concerning their ships and their navigation. Many of the peoples of Southeastern Asia had adopted Indian Hindu-Buddhist civilizations. The influences of the Hindu-Buddhist culture of southeast Asia in Mexico and particularly, among the Maya, are incredibly strong, and they have already disturbed some Americanists who don't like to see them but cannot deny them." "Ships that could cross the Indian Ocean were able to cross the Pacific too. Moreover, these ships were really larger and probably more sea-worthy than those of Columbus and Magellan."

Swami B. V. Tripurari asks, "What mysterious psychological law would have caused Asians, and Americans to both use the umbrella as a sign of royalty, to invent the same games, imagine similar cosmologies, and attribute the same colors to the different directions?"

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Introduction

World's leading anthropologists, **Robert Heine Geldern** and **Gordon F. Ekholm** have said:

"Ships of size that carried Fahien from India to China (through stormy China water) were certainly capable of proceeding all the way to Mexico and Peru by crossing the Pacific. One thousand years before the birth of Columbus Indian ships were far superior to any made in Europe up to the 18th century."

(source: [The Civilizations of Ancient America](#): The Selected Papers of the XXIXth International Congress of Americanists - edited Sol Tax 1951).



Sir William Jones (1746-1794) judge of the Supreme Court at Calcutta and was one who pioneered Sanskrit studies. His admiration for Indian thought and culture was almost limitless. He has remarked:

"Rama is represented as a descendant from the sun, as the husband of Sita, and the son of a princess named Causelya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their greatest festival Rama-Sitva; whence we may take it that South America was peopled by the same race who imported into the farthest of parts of Asia the rites and the fabulous history of Rama."

(source: [Asiatic Researches](#) Volume I. p. 426).

"Those who arrived first on the subcontinent, later to be known as America, were groups of men driven by that mighty current that set out from India towards the East."

(source: [India: Mother of Us All - Edited by Chaman Lal - Official History of Mexico](#) p. 90).

Colonel James Tod has said: "It is ridiculous with all the knowledge now in our possession, to suppose that the Hindus always confined themselves within their gigantic barriers, the limits of modern India."

(source: [Annals and Antiquities of Rajasthan: or the Central and Western Rajput States of India - By James Tod](#) ISBN 8120612892 Volume II p. 218).

Ephraim George Squier (1821-1888) was United States Charge d'affaires to Central America in 1849 and author of [Peru; Incidents of Travel and Exploration in the Land of the Incas](#) and [The Serpent Symbol, and the Worship of the Reciprocal Principles of Nature in America](#). Comparing the temples of India, Java and Mexico, he wrote nearly a hundred years ago:

"a proper examination of these monuments would disclose the fact that in their interior as well as their exterior form and obvious purposes, these buildings (temples in Palanque, Mexico) correspond with great exactness to those of Hindustan..."

Sir Stamford Raffles the British historian, and founder of Singapore as a British colony, expressed a similar view when he wrote:

"the great temple of Borobudur in Java might readily be mistaken for a Central American temple."

(source: [India: Mother of Us All - Edited by Chaman Lal](#) p. 91).



Wilhelm von Humboldt (1767- 1835) Prussian minister of education, a brilliant linguist and the founder of the science of general linguistics.

A century and half ago an eminent scholar as Alexander Von Humboldt was convinced of the Asiatic origin of the American Indian high civilization. However, when, in the second half of the 19th century, evolutionist (or rather, pseudo-evolutionist) ideas captured the imagination of anthropologists, it seemed no longer necessary to have recourse to the supposition of real contacts in order to explain the similarities between New and Old world civilization.

These "evolutionist" ideas have long since been abandoned, but, curiously enough, the belief in the independent origin of American Indian civilizations was nevertheless retained. This lack of logic results in a truly paradoxical situation. No archaeologist today would attribute to prehistoric Europeans the independent invention of bronze casting, iron work, the wheel, weaving, pottery, writing and so many other cultural elements derived from the Near East. Thus what is not conceded to the inhabitants of the British Isles is willingly conceded to the

American Indians.

Isn't our credulity being taxed too much when we are asked to believe that a whole series of complicated techniques, like casting by the lost wax method, the extraction of tin from cassiterite, the alloying copper and tin, the coloring of gold by chemical processes, weaving, tie-dyeing and batik were by a real miracle invented twice, once in the Old World and once in America?

And what mysterious law of psychology would have caused the peoples of America, as well as those of Asia, to invent the parasol and to use it as an emblem of rank and royalty, to invent the same game with rather complicated rules (pachisi in India and Southeast Asia, patolli in Mexico), to imagine similar cosmological systems, and to attribute certain colors to the different directions? After all, the south is not really red, the east not blue, etc, and the idea is singular enough to make us doubt that it was conceived more than once.

He remarks on the Mexican diety: "It presents some remarkable and apparently not accidental resemblances with the Hindu Ganesh."

(source: [Hindu Superiority - By Har Bilas Sarda](#) p. 188).

Edward Pococke (1604–1691) English Orientalist has written:

"The Peruvians and their ancestors, the Indians, are in this point of view at once seen to be the same people."

(source: [India in Greece - By Edward Pococke](#) p. 174).

Robert Spence Hardy (1803-1868) says in his book, [Eastern Monachism](#): "The ancient edifices of Chichen in Central America bear a striking resemblance to the topes of India."

(source: [Hindu Superiority - By Har Bilas Sarda](#) p. 187).

Ephraim George Squier (1821-1888) wrote: "The Buddhist temples of Southern India, and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society and the numerous writers on the religious and antiquities of the Hindus, correspond with great exactness in all their essential and in many of their minor features with those of Central America."

(source: [The serpent symbol, and the worship of the reciprocal principles of nature in America - By Ephraim George Squier](#))

Robert Heine-Geldern and Gordon F. Ekholm have written:

"Many of the peoples of Southeastern Asia had adopted Indian Hindu-Buddhist civilizations. And they seem to have continued these voyages to America....The influences of the Hindu-Buddhist culture of Southeast Asia in Mexico, and particularly, among the Maya, are incredibly strong, and they have already disturbed also some Americanists who don't like to see them but cannot deny them."

"The large number of highly specific correspondence in so many fields preclude any possibility of mere accidental coincidence. Nor would it help us to take refuge in any kind of explanation based on some alleged psychological laws...There is no explanation other than the assumption of cultural relationship. We must bow to the evidence of facts, even though this may mean a completely new start."

Prichard James Cowles "Aryavarta was the holy land of the Brahmins, the country lying between the Himalayas and Vindhya mountains, which was the ancient abode of the Hindoos...There the Hindoos had the seat of their early existence five and twenty centuries before the Christian era, and thence they appear gradually to have spread...."

(source: [The natural history of man; comprising inquiries into the modifying influence of - By Prichard James Cowles](#) p. 164).



The first Maya Empire had been founded in Guatemala at about the beginning of the



Christian era. Before the fall of Rome the Mayas were charting accurately the synodical revolutions of Venus, and whilst Europe was still lingering in the Dark Ages the Maya civilization had reached a peak of greatness.

It is significant that the zenith of Maya civilization was reached at a time when **India had also attained an unparalleled cultural peak during the Gupta period**, and Indian cultural intercourse with Southeast Asia, the **Gupta period had begun more than a century before** the Mayan classical age in 320 and Buddhism and Hinduism had been well known in neighboring countries for centuries. **If there was contact between Mayan America and Indianized Southeast Asia, the simultaneous cultural advance would not appear surprising.** In marked contrast, this was the

darkest period in Europe's history between the sack of Rome and the rise of Charlemagne.

The most important development of the ancient American or Asiamerican culture took place in the south of the United States, in Mexico, in Central America, and in Peru. The early history of Asiamericans is shrouded in mystery and controversy due to the absence of definitive documentary evidence, which was **destroyed by the European conquerors in their misguided religious zeal.**

(For holocaust inflicted against the Indians, please refer to a well written and thought provoking book [Conquest of Paradise: : Christopher Columbus and the Columbian Legacy - Kirkpatrick Sale](#) for more on Spanish greed and their lust for gold).

However, it appears that after the discovery of introduction of maize into Mexico, Asiamericans no longer had to wander about in search of food. Men in America, as in other parts of the world, settled down to cultivate food and culture, a by-product of agricultural life, inevitably followed.

Of the Asiamerican civilizations, the best known are the **Maya, the Toltec, the Aztec, and the Inca.** The Mayas were possibly the earliest people to found a civilization there; they moved from the Mexican plateau into Guatemala. They were later pushed out, presumably by the Toltecs, who, in turn were dislodged by the Aztecs.

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Imprint of Hindu Culture



Ambassador Miles Poindexter states in his book, **The Ayar-Incas:**

"Aryan words and people came to America by the island chains of Polynesia. The very name of the boat in Mexico is a **South Indian (Tamil) word: Catamaran.**

(source: [The Ayar-Incas - By Miles Poindexter](#) published by Horace Liveright New York volume 1-2. 1930).

Hindu were mighty navigators and pioneers of cultures centuries before Columbus was born. **They established their cultural empires in Java, Balim Sumatra, Borneo, Philippines, Cambodia, Champa, Burma, Thailand and ruled there till the fourteenth century.** (please refer to chapter on Greater India or [Suvarnabhumi](#)).

The emigrant races of India took with them, wherever they went, (Southeast Asia or America) their system of measurement of time, their local gods, their customs, including games, dances and ceremonials. The belief in the four Hindu Yugas (epochs), the existence in America of the Hindu Gurukala scheme of education, the Hindu Panchayat System, the bazaar economy, the Soma Yagna (sacrifice), the worship of Indra, Trinity and Hindu gods and others.

Both the Hindus and Americans used similar items in their worship rituals. They both maintained the concept of **four Yuga cycles, or cosmological seasons**, extending over thousands of years, and conceived of twelve constellations with reference to the sun as indicated by the Incan sun calendar. Royal insignias, systems of government, and practice of religious dance and temple worship all showed remarkable similarities, pointing

strongly to the idea that the Americas were strongly influenced by the Aryans. The theory is found in the Vedic literature of India. The ancient Puranas (literally, histories) and the Mahabharata make mention of the Americas as lands rich with gold and silver. Argentina, which means "related to silver", is thought to have been named after Arjuna (of silver hue).

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Ancient Indians called the Other Hemisphere Pataladesa

Dr. B. Chakravarti author of [The Indians And The Amerindians](#) has written:

It will be evident from a close study of the texts of Indian Astronomy that Latin America was known to ancient Indians, who called it **Pataladesa**. The [Surya Siddhanta, a textbook of Astronomy](#), composed before 500 A.D. identifies and describes Pataladesa in very clear and definite terms in the chapter of geography (chapter xii).

The Surya Siddhanta categorically says that the Devas and Asuras live on the earth. The Devas live in the northern hemisphere while the Asuras live in the Southern hemisphere and have a tradition of enmity against each other. It further says that the ocean which surrounds the poles of the earth has divided the planet into two great continents, viz. the continent of the Devas and the continent of the Asuras. The Brahmanas of India write the epithet Deva-Serman after their names thus describing themselves as the Devas.

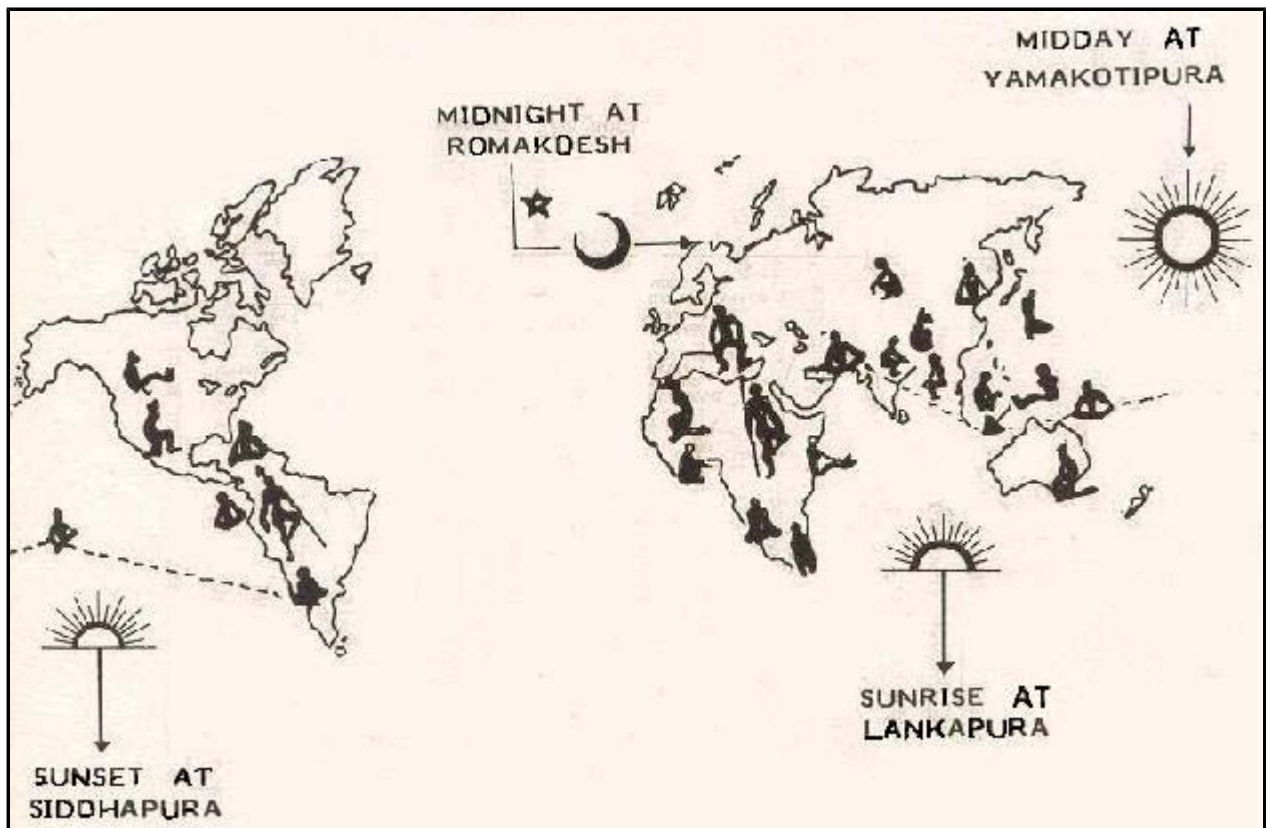
When the Sun is in the northern hemisphere eg. in Aries, he appears first to the Devas, and again when the Sun is in the southern hemisphere, he appears first to the Asuras. When the Sun is on the Equator both the Devas and the Asuras find the Sun in the middle and the days and nights are equal. As the Sun proceeds to the northern hemisphere, the Devas experience summer because of the directness and intensity of the solar rays, the Asuras do not get the rays so directly then and its intensity is also less, the sun being in the northern hemisphere. Hence they experience winter during this time. This obviously indicates that Pataladesa was South America.

The Surya Siddhanta explains how the people living on opposite ends of the globe consider themselves, wrongly, as living on the upper and lower part of the globe, though there cannot really be an upper or lower part, of the globe, which moves in vacuum.

Maya, the author of Surya Siddhanta, also mentions the four great cities situated on the opposite ends of the world, equidistant from one another. 1. Yamakotipura in Bhadravarsa (Indonesia?) in the east, Lanka in Bharatvarsa (India) in the south and 3. Rome in Ketumalavarsa (Europe) in the west and Siddhapura in Kuruvarsa (America?) in the north.

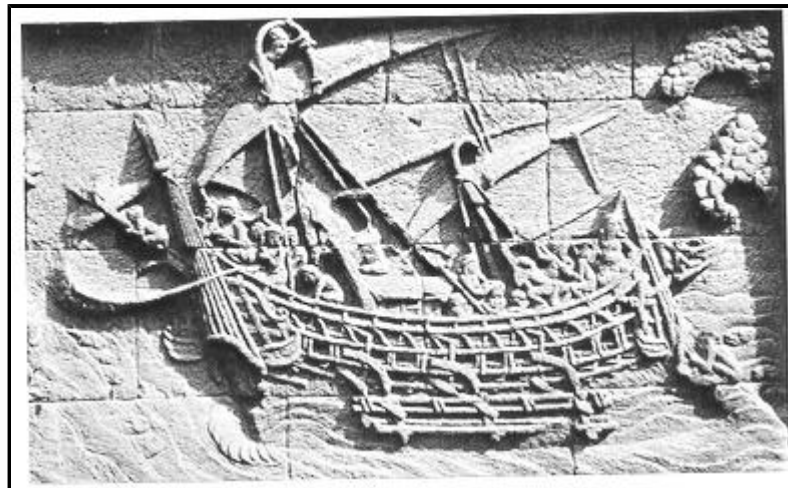
The celebrated astronomer **Bhaskaracarya** mentions the time difference between the important cities situated in different parts of the world in his [Siddhanta Siromani](#) (Goladhyaya) thus:

" When the sun rises at Lanka, the time as at Yakakotipura to the east of Lanka, will be midday. Below the earth at Siddhapura, it will be twilight then, and at Romakadesa in Europe, the time will be midnight."



*Accurate time difference of places around the world found in ancient Sanskrit texts
(source: The Indians And The Amerindians - By Dr. B. Chakravarti p. 34-110).*

From such location of places round the globe and the movement towards the east, it appears that many Indian merchants used to sail frequently and some even settled down in Indonesia and Indochina, who used to relay on to Polynesia and then further on to South or Middle America, may be not a single ship and in a single effort, but after stopovers at the important ports on the other islands-chain of which seems to have existed then and some of which submerged later because of tectonic movements. It seems that some contact with the cities mentioned by Bhaskaracharya might have existed till his time.



Ancient Indian ocean-going ship arriving at Java, from a frieze of the Borobudur stupa.

Dr. Robert Heine Geldern anthropologist, has written that:

"Those who believe the ancient peoples of Asia were incapable of crossing the ocean have completely lost sight of what the literary sources tell us concerning their ships and their navigation. Many of the peoples of Southeastern Asia had adopted Indian Hindu-Buddhist civilizations. The influences of the Hindu-Buddhist culture of southeast Asia in Mexico and particularly, among the Maya, are incredibly strong, and they have already

disturbed some Americanists who don't like to see them but cannot deny them." "Ships that could cross the Indian Ocean were able to cross the Pacific too. Moreover, these ships were really large. The Periplus of the Erythraean sea mentions the large ships of Southern India which engaged in trade with the countries of the East. A Chinese source of the third century A.D. describes vessels from Southern Asia which were 150 feet in length, and had four masts and were able to carry six to seven hundred men and one thousand metric tons of merchandise when the Buddhist Pilgrim Fahien returned from Sri Lanka to China, in 414 A.D."

Alexander von Humboldt, who spent fifty years doing research on Ancient America, said:

"It is surprising to find, toward the end of the fifteenth century, in a world that we call "New" the ancient institutions, the religious ideas, the forms of edifices which, in Asia appear to belong to the first dawn of civilization." -

Those Indian ships that carried Fahien the Chinese historian and scholar through stormy China waters could without difficulty proceed all the way to Mexico and other countries. A thousand years before the birth of Columbus Indian ships could carry hundreds of passengers.

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Similarities

Hindu-Mexican Trinity



Scholars were also greatly impressed by the similarity between the Hindu Trinity - **Brahma-Visnu-Shiva** and the Mexican Trinity - **Ho-Huizilopochtli-Tlaloc** as well as the likeness between Indian temples and American pyramids.

The parallels between the Hindu Brahma-Vishnu-Shiva Trinity and the Mexican Ho-Huizilopochtli-Tlaloc Trinity, and the resemblances between the attributes of certain Hindu deities and those of the Mayan pantheon are impressive.

According to **Donald A. Mackenzie** writes in his book, [Myths of Pre-Columbian America](#):

"Tezcatlipoca, was like Hindu god Kubera, was a god of the north. The story of Yappan appears to be of Indian origin. The story of the temptation and fall of Yappan is too like that of the temptation and fall of his Indian prototype to be of spontaneous origin in the New World. The conclusion drawn from the evidence of the Yappan myth that Hindu cultural influences reached America is greatly strengthened when we find Acosta informing us that certain Mexican ascetics, who assisted the priests, "dressed in white robes and lived by begging." The wandering

Brahmin and Buddhist pilgrims in India similarly begged their food."

Same Aryan name of God: When Cortes invaded the valley of Mexico he found that the Mexicans - through the chief motive of his great adventure was to destroy their religion and to substitute his own, had the same word for God that he himself had. His own (Spanish) was Dios, from Greek Theos, the Mexican, as Cortes converted it to writing, was Teotl (Devata or Deo in Sanskrit).

(source: **The Ayar-Incas - By Miles Poindexter** published by Horace Liveright New York volume 1-2. 1930).).

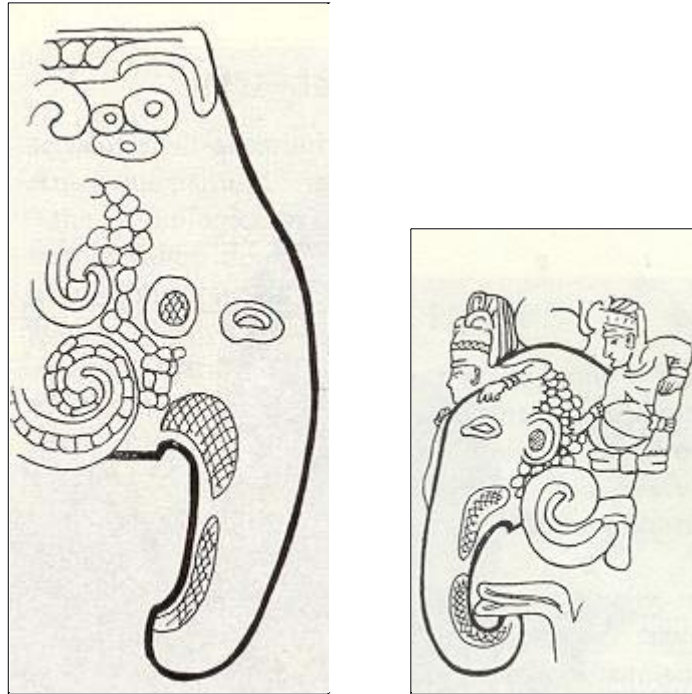
Churning of the Milky Ocean

The Indian myth of the **Churning of the Milky Ocean** reached America. In **Codex Cortes** there is a grotesque but recognizable Maya representation of the ocean churning. The tortoise, however, is on the summit of the mountain-pestle instead of being beneath it, and the other form of the serpent god appears above his avatar. Round the mountain-pestle is twisted a snake, called "a rope" by Seler. Two dark gods, like the Indian Asuras, hold one end of the snake-rope while the other end is grasped by the elephant headed god. To the rope is attached a symbol of the sun (Kin).'

(source: [Myths of Pre-Columbian America](#) - By **Donald A. Mackenzie** p. 191- 229).

The Indian Elephant in American Art

The American writer and explorer, Mr. John L. Stephens, who, accompanied Mr. Catherwood, an accomplished artist, visited the ruins of Maya civilization in Central America in the middle of last century, detected the elephant on a sculptural pillar at Copan, which he referred to as an "idol." A reproduction of one of the ornaments in question should leave no doubt as to the identity of the animal depicted by the ancient American sculptor. It is not only an elephant, but an **Indian elephant** (*Elephas Indicus*), a species found in India, Ceylon, Borneo and Sumatra. In India the elephant was tamed during the Vedic period. It was called at first by the Aryo-Indians "the beast having a hand". and ultimately simply Hastin "having a hand". An elephant keeper was called Hastipa. The Maya long nosed god is regarded by those who favor the hypothesis of direct or indirect Indian cultural influence in America as a form of the Indian elephant-headed god, Ganesha.



The Indian elephant in America
(source: *Myths of Pre-Columbian America* - By Donald A. Mackenzie)

Professor **Elliot Smith** comments: "If it has been possible for complicated games (like Pachissi) to make their way to the other side of the Pacific, the much simpler design of an elephant's head could also have been transferred from India or to the Far East to America."

(source: [Myths of Pre-Columbian America](#) - By Donald A. Mackenzie p. 28-35).

Discussing the diffusion of Indian religions to Mexico, a recent scholar, **Paul Kirchhoff** from the University of Frankfurt, had even suggested that it is not simply a question of miscellaneous influences wandering from one country to the other, but that China, India, Java, and Mexico actually share a common system."

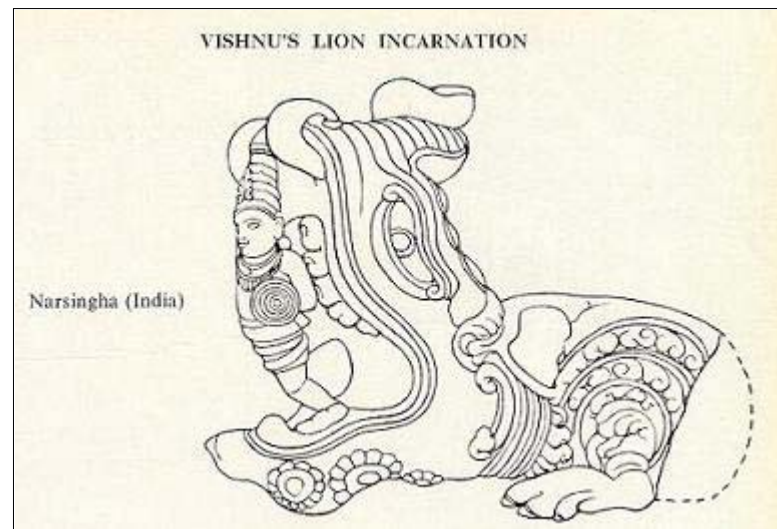
Kirchhoff has sought "to demonstrate that a calendaric classification of 28 Hindu gods and their animals into twelve groups, subdivided into four blocks, within each of which we find a sequence of gods and animals representing Creation, Destruction and Renovation, and which can be shown to have existed both in India and Java, must have been carried from the Old World to the New, since in Mexico we find calendaric lists of gods and animals that follow each other without interruption in the same order and with attributes and functions or meanings strikingly similar to those of the 12 Indian and Javanese groups of gods, showing the same four subdivisions."

Trilokinath, the Hindu ruler of the three worlds, was known to the Mexicans by the name, until the Spanish conquerors mistakenly changed the name into **Tloque Nahuaque**.

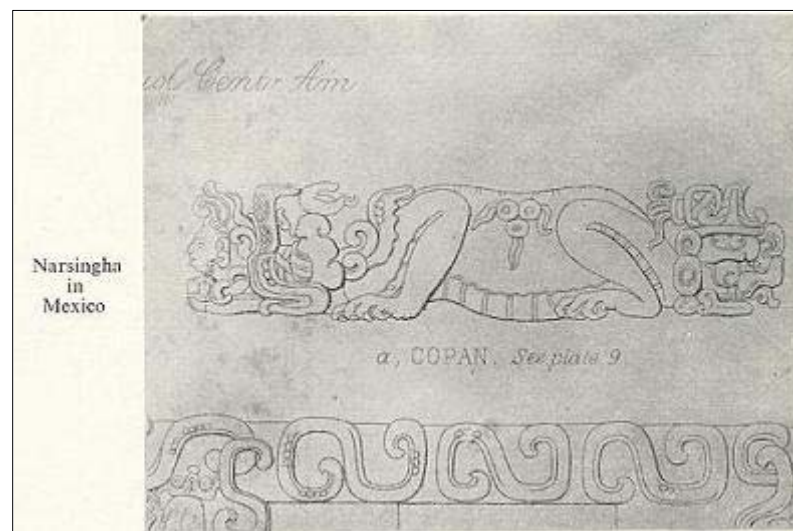
The God born from Lotus

Brahma, the supreme deity of the Hindus, was "born from a lotus which grew out of the navel of the god Vishnu whilst floating on the primordial waters." The Tibetan repeat "Om Mani Padme Hum" (O, Jewel in the heart of the Lotus, Have mercy on me). The lotus as the emblem of God was sacred in India. The Hindu goddess Maya, - "the cosmic illusion" the female energy, "mother of gods and men" - is sometimes represented as the sakti. This same "mother of the gods" was carried to America and appeared in the Maya theogony of Yucatan under the same name, - May, - in the same functions she performed in India. In Mexico, Maya was also called "the mother of the gods". Other names for her were "nourisher of the human race" "type of earth mother."

(source: [The Ayar-Incas - By Miles Poindexter](#) published by Horace Liveright New York volume 1-2. 1930 p. 133-135).



Narsingha - India



Narsingha - Mexico

In a temple in Guatemala is a statue of an incarnation of Vishnu as Kurma, the tortoise. The sculpture is richly detailed and strongly suggests that it might have been wrought by Hindu hands. In Palenque Temple of the Sun in Mexico Surya occupies the place of honor.

Even Yama, the god of death of Hindu mythology, has found his way to Mexico and Peru, while typically Hindu lotus and chakras motifs adorn the temples. Maya and Aztec architectural styles are remarkably similar to those in India and South east Asia. In both areas the chief structures were pyramid shaped, with serpent balustrades and surmounted

It is not without reason that the Spanish author Lopez says in his book [Le Races Aryans de Peru](#): "Every page of Peruvian poetry bears the imprint of Ramayana and Mahabharata."

Sir Edward B. Taylor also found the counterparts of the tortoise myth of India in ancient America. "The striking analogy between the tortoise myth of North America and India is by no means a matter of new observation; it was indeed noticed by Father Lafitan nearly a century and half ago. Three greatest features of the Asiatic stories are found among the North American Indians in their fullest and clearest development..."

(source: [Early History of Mankind - By E. B. Taylor](#))

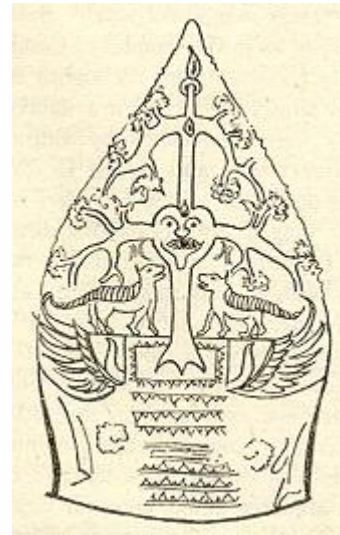
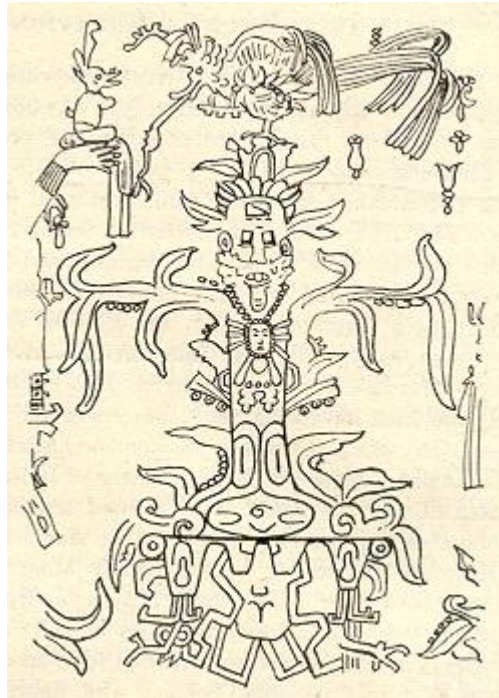


The Brahmananda or Egg of Brahma in India and The Egg and Serpent Legend in Mexico.

The Mexican doctrine of the World's Ages - the universe was destroyed four consecutive times - is reminiscent of the **Indian Yugas**. Even the reputed colors of these **Mythical four ages, white, yellow, red and black are identical** with and in the same order as one of the two versions of the Indian Yugas. In both myths the duration of the First Age is exactly the same, 4,800 divine years. The Mexican Trinity is associated with this doctrine as in the Hindu Trinity with the Yugas in India.

Donald A. Mackenzie writes in his book, [Myths of Pre-Columbian America](#)

"The doctrine of the World's Ages (from Hindu Yugas) was imported into Pre-Columbian America...the Mexican sequence is identical with the Hindus....The essential fact remains that they were derived from a common source...It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of the Old and New Worlds." According to the Mayan calendar, which is extant, the time record of the mayas began on 6 August 613 B.C. It is an exact date based upon intricate astronomical calculations, and prolonged observations. To work out this kind of elaborate calendar must have taken well over two thousand years of studying stars, and the Asiamericans must have been remarkably shrewd observers.



The Tree of Heaven in shadow play figures from Java and so called "cross" from Palenque, Mexico.

Donald A. Mackenzie and other scholars, however, are of definite opinion that the ancient Mexicans and Peruvians were familiar with Indian mythology and cite in support close parallels in details. For instance, the history of the Mayan **elephant** symbol cannot be traced in the local tradition, whereas it was a prominent religious symbol in India. The African elephant has larger ears. It is the profile of the Indian elephant, its tusk and lower lip, the form of its ear, as well as its turbaned rider with his *ankus*, which is found in Meso-American models. Whilst the African elephant was of little religious significance, it had been tamed in India and associated with religious practices since the early days.

In Indian, Chinese and Japanese stories the Naga or dragon dwells in a pool beneath a tree. The tree grows on an island in a lake, or in the ocean. A lake island was associated with the American jewel goddess Chalchiuhtlicue.

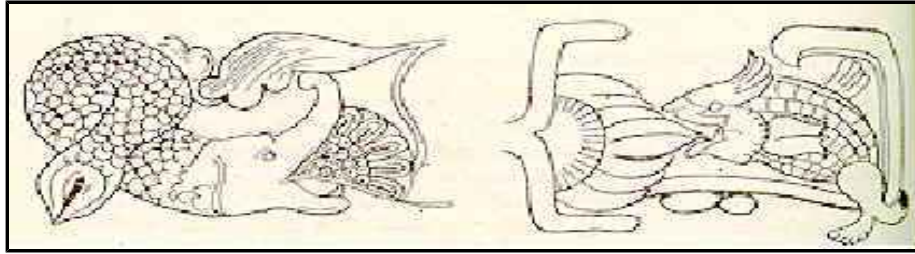
Later, two English scholars **Channing Arnold and Fredrick J. Tabor Frost**, in their **The American Egypt**, made a detailed examination of the transpacific contacts, reinforcing the view of Buddhist influences on Central America. The most recent and by far the most systematic well-reasoned, and effective case has been advanced by the eminent archaeologist, **R. Heine-Geldern and Gordon Ekholm**, who favor **Indian and Southeast Asian cultural influences on ancient America through migration across the Pacific**.

Astrology

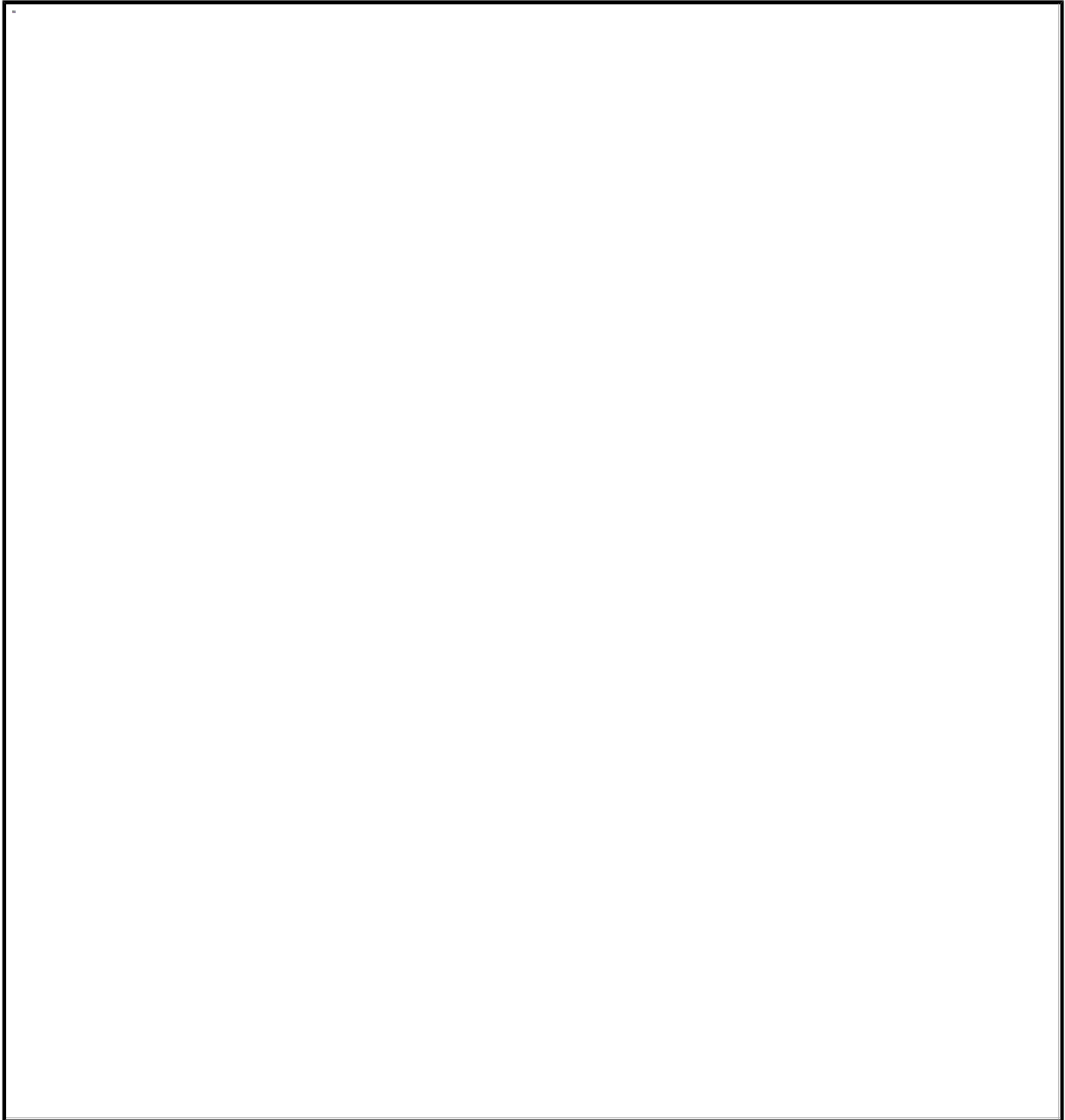
Baron Alexander Von Humboldt, whilst visiting Mexico, found similarities between Asian and Mexican astrology. He found that the systematic study of ancient American cultures and was convinced of the Asian origin of the American-Indian high civilization. He said:

"if languages supply but feeble evidence of ancient communication between the two worlds, their communication is fully proved by the cosmogonies, the monuments, the hieroglyphical characters and the institutions of the people of America and Asia."

The lotus motif



(fig. **Makara from Amaravati and makara from Chichen Itza** (Heine-Geldern and G.F. Ekholm)
 source: [India and World Civilization](#) - By D. P. Singhal. pg 58-59).

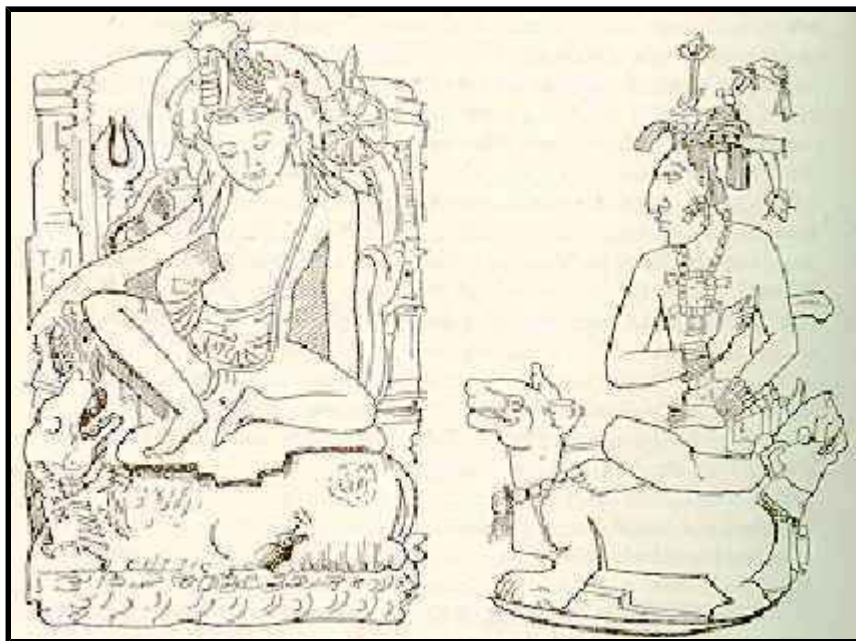


Metal makara from India.

The **Makara motif**, a serpent head with upturned snout and with a human face in its mouth, from India, Java, Bali and Sumatra, is comparable to the Mexican Xiuhcoatl, the fire serpent on the Aztec Sun Stone.

All sorts of architectural elements are common to Mexico, Guatemala, India, Java and Indo-China, the most striking of which are the pyramids with receding stages, faced with cut stone, and with stairways leading to a sanctuary on top, also of stone; in many there are surprising common traits such as serpent columns and banisters, vaulted galleries and corbeled arches, attached columns, stone cut-out lattices, and Atlantean figures, which are typical of Punuc style of Yucatan. **The most striking and highly specialized of these traits is the lotus motif interspersed with seated human figures common to Chichen-Itza and Amaravati, southern India.** Amaravati is dated about the second century of our era, but it exercised a powerful influence over the Hindu-Buddhist art of Cambodia, Champa, and even modern Bali. It is significant that temple pyramids in Cambodia do not antedate the eighth century, and only become important in the ninth and tenth centuries, a time coinciding with the beginning of the Puncu period of Yucatan according to Heine-Geldern and Ekholm, 1951).

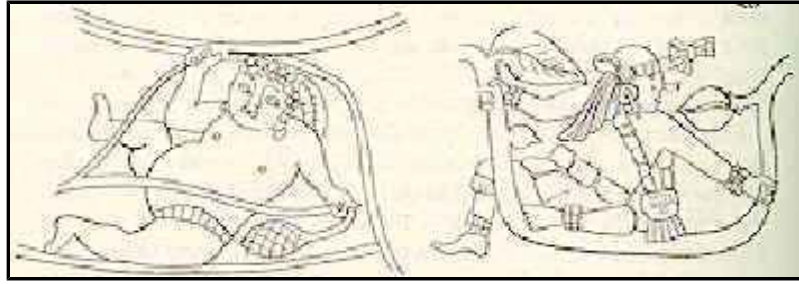
The buildings of Chichen Itza show certain influences from Southeast Asia; for example, the lotus motif occurs in the Mercado (covered market). The Mercado is strikingly reminiscent of the galleries so typical of the **Cambodian architecture** that eventually blossomed into the galleries of **Angkor Vat**. The lotus motif, interspersed with seated human figures, which has a deep symbolic meaning in **Hindu and Buddhist** mythologies and as such is an integral part of early Indian art, especially of **Amaravati**, is found at Chichen Itza as a border in the reliefs of the lower room of the Temple of Tigers. The similarity between the art of Amaravati and that of Chichen Itza is particularly noticeable in reclining figures holding on to the rhizome of the lotus.



(fig. **God on the lion throne from India, and Mayan jaguar throne -Heine-Geldern and G.F. Ekholm**)
source: [India and World Civilization - By D. P. Singhal](#) pg 58-59).

The Mexican Lion-throne and Lotus-throne remind one of Indian **Simhasana and Padmasana**. The parasol, a mark of royalty amongst the Mayas, the Aztecs, and the Incas, may be an adaptation of the royal Chatra in use in India and Indianized Asia from the earliest times.

A kind of caste system prevailed amongst the Incas of Peru. Peruvians worshipped an omnipotent and invisible Supreme being, Viracocha, creator and preserver of the world. Imprints of the Ramayana and the Mahabharata have been noticed on the poetry of Peru. The official history of Mexico officially admits that "those who arrived first on the continent later to be known as America were groups of men driven by the mighty current that set out from India". **Lopez**, Spanish author of **The Aryan Races in Peru** writes : "Every page of Peruvian poetry bears the imprint of **Ramayana and Mahabharata**."



(fig. **The Lotus-motif from Amaravati and lotus-motif from Chichen Itza - Heine-Geldern and G.F. Ekholm**)

source: [India and World Civilization](#) - By D. P. Singhal. pg 58-59).

In Indian art the lotus rhizome frequently protrudes from the mouths of makaras, sea monsters with fish-like bodies and elephants-like trunks. At Chichen Itza, stylized figures of fish are found at both ends of the lotus plant, in the same position as the makaras in India.

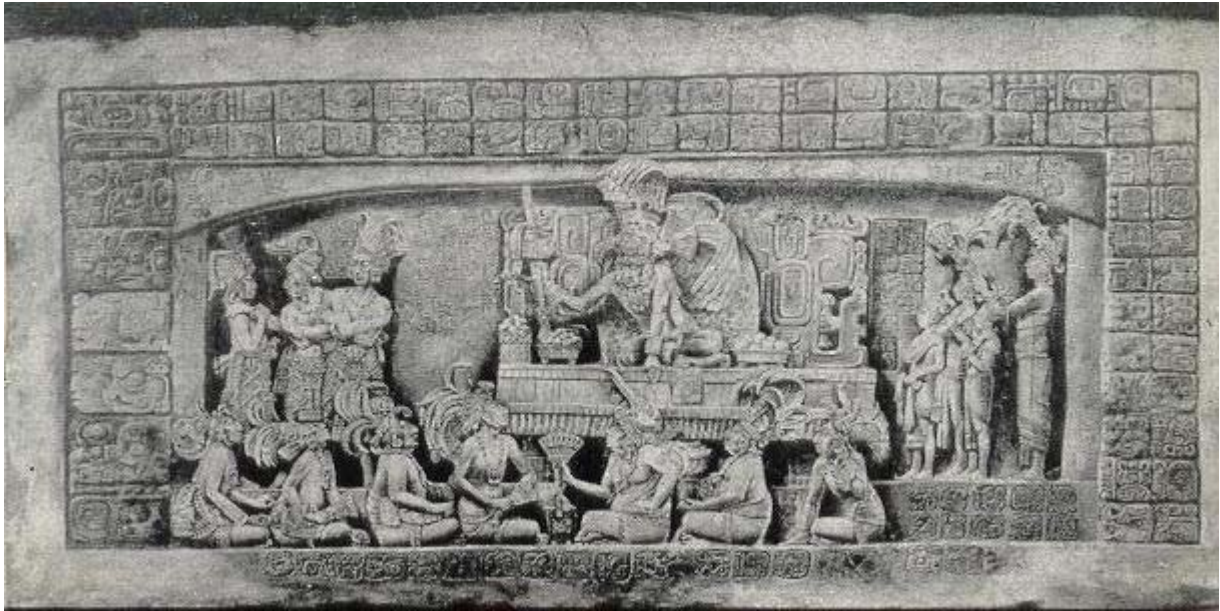
"Such a combination of highly specific details cannot be accidental. It suggests the existence of some kind of relationship between Maya art and not only Buddhist art in general, but the school of Amaravati of the second century A.D. in particular."

Ancient America was as rich in gods and temples as was India. The Asiamerican term for god, "teo," is close to the Sanskrit 'deva'. **Ephraim George Squier** (1821-1888) was United States Charge d'affaires to Central America in 1849 also noted similarities in both major and minor features of Buddhist temples of South India and Mexico they were round and different colors were used on each of the four quarters.

In 1866, the French architect, [Eugene Viollet-le-Duc](#), also noted striking resemblances between ancient Mexican architectural structures and those of South India.



From Borobudur - Suvarnabhumi (top two images)



From America - Gautemala

Use of Zero

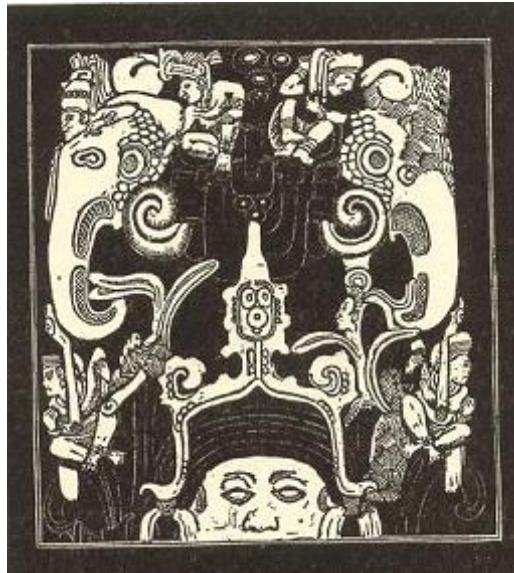
The Mayas of Yucatan were the first people besides the Indians to use a zero sign and represent number values by the position of basic symbols. The similarity between the Indian zero and the Mayan zero is indeed striking. So far as the logical principle is concerned, the two are identical, but the expressions of the principle are dissimilar. Again, whilst the Indian system of notation was decimal, as was the European, the Mayan was vigesimal. Consequently, their 100 stood for 400, 1000 stood for 8000, 1234 for 8864. While the place of zero in the respective systems of the Indians and Mayans is different, the underlying principle and method are the same, and the common origin of the Mayan and Indian zeros appears to be undoubted. Disputes continue amongst scholars in the absence of conclusive evidence. As chronological evidence stands today, the Mayan zero appears to be anterior by several centuries to its Hindu counterpart.

Gene Matlock, author of [India Once Ruled the Americas!](#) states:

"The people of India have long known that their ancestors once sailed to and settled in the Americas. They called America 'Patala,' The Underworld,' not because they believed it to be underground, but because the other side of the globe appeared to be straight down."

According to **Mrs. Zelia Nuttall**: "No country in the world can compare with India for the exposition of the pyramidal cross. the body of the great temple of Bidh Madhu (formerly the boast of the ancient city of Benares...demolished in the 7th century) was constructed in the figure of a colossal cross, with a lofty dome at the center, above which rose a massive structure of a pyramidal form. At the four extremities of the cross there were four other pyramids...A similar building existed at Mathura. By pyramidal towers placed crosswise, the Hindu also displayed the all-pervading sign of the cross. At the famous temple of Chidambaram, on the Coromandel coast, there were seven lofty walls, one within the other, round a central quadrangle, and as many pyramidal gateways in the midst of each side which forms the limbs of a vast cross."

(source: [Peabody Museum Papers](#). volume II p. 161-162).



The top of Stela B at Copan

Dr. G. Elliot Smith says: the design is of an Indian elephant with its turbaned mahout, modeled by a sculptor who had never seen the animal but was copying from an imported design.

(source: The Ayar-Incas - Miles Poindexter)

Skilled Seafaring Men



The only plausible argument against cultural diffusion from southern Pacific is the distance involved. It is asserted that it would have been unlikely for a large number of people to have crossed the vast expanse of the Pacific without well-equipped boats and skillful voyagers. The argument, however, falls, upon close scrutiny. It would not be at all difficult for a large canoe or catamaran to cross from Polynesia to South America even at the present time,

and the ancient Asians were skilled and enterprising seafaring men.

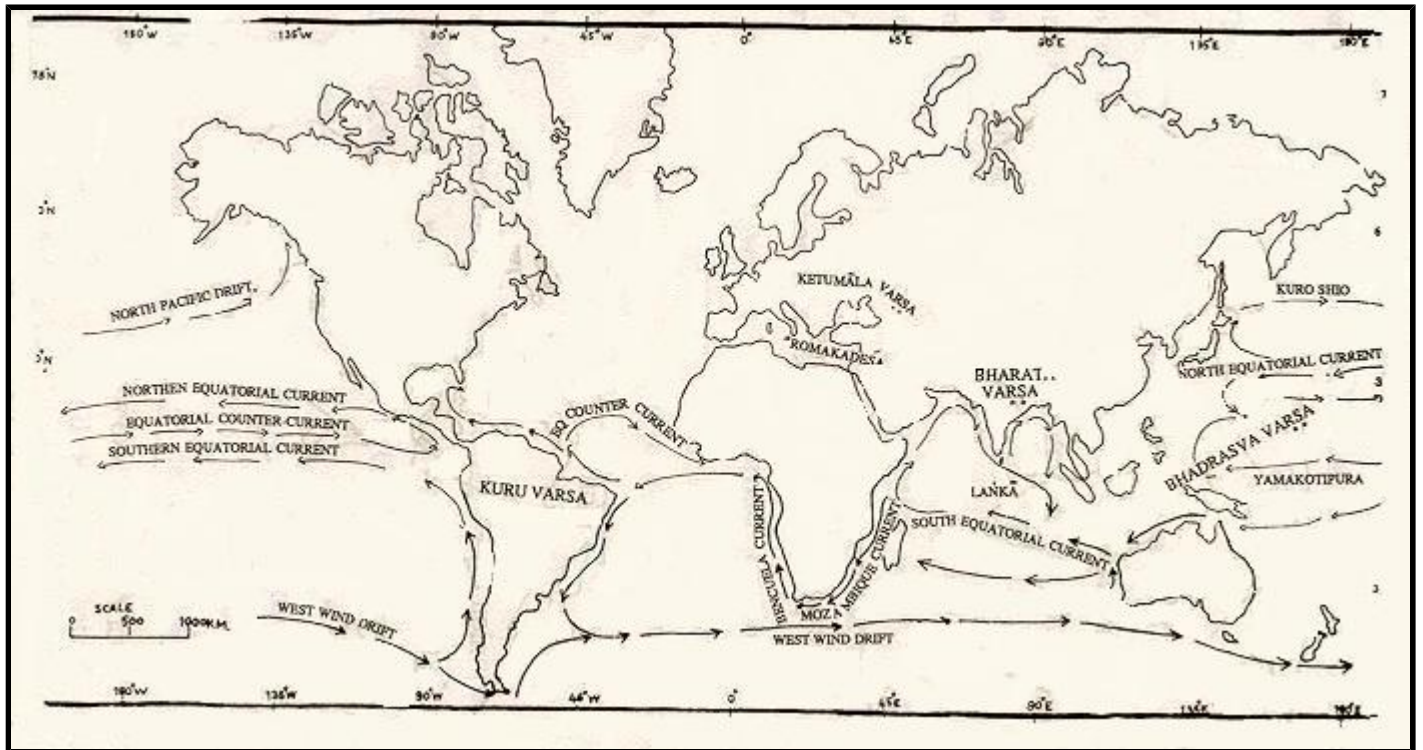
However, Asian ability to cross the seas during this period is undoubted. The art of shipbuilding and navigation in India and China at the time was sufficiently advanced for oceanic crossings. Indian ships operating between Indian and South-east Asian ports were large and well equipped to sail cross the Bay of Bengal. When the **Chinese Buddhist scholar, Fa-hsien**, returned from India, his ship carried a crew of more than two hundred persons and did not sail along the coasts but directly across the ocean. Such ships were larger than those Columbus used to negotiate the Atlantic a thousand years later. According to the work of mediaeval times, **Yukti Kalpataru**, which gives a fund of information about shipbuilding, India built large vessels from 200 B.C. to the close of the sixteenth century. A Chinese chronicler mentions ships of Southern Asia that could carry as many as one thousand persons, and were manned mainly by Malayan crews. They used western winds and currents in the North Pacific to reach California, sailed south along the coast, and then returned to Asia with the help of the trade winds, taking a more southerly route, without however, touching the Polynesian islands. (Please refer to chapters on [Suvarnabhumi](#) and [War in Ancient India](#)).

In ancient times the Indians excelled in shipbuilding and even the English, who were attentive to everything which related to naval architecture, found early Indian models worth copying. The Indian vessels united elegance and utility, and were models of fine workmanship.

Sir John Malcolm wrote :

"Indian vessels "are so admirably adapted to the purpose for which they are required that, notwithstanding their superior science, Europeans were unable, during an intercourse with India for two centuries, to suggest or at least to bring into successful practice one improvement. "

It was also known that in the third century a transport of horses, which would require large ships, reached Malaya and Indo-China.



*The ancient sea routes from India to South America following the ocean current.
(source: The Indians And The Amerindians - By Dr. B. Chakravarti p. 82).*

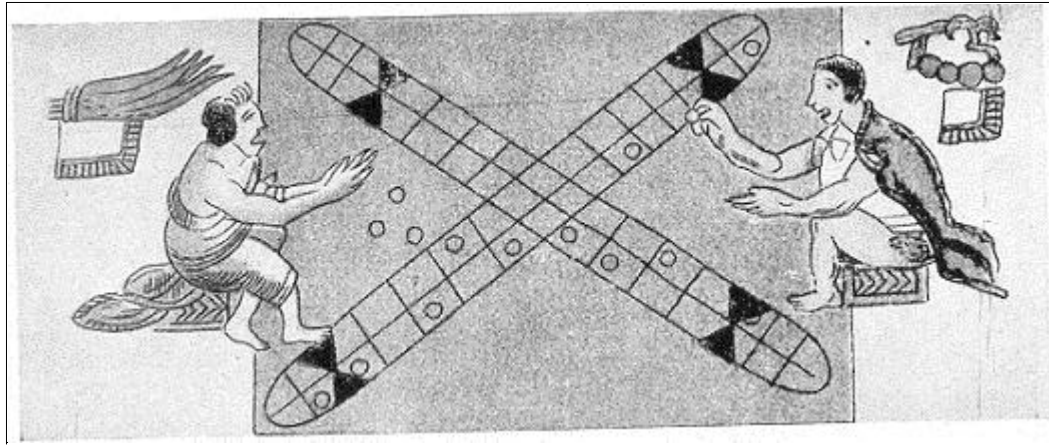
Games

Pachisi and Patolli

Games such as the pachisi of India and the Mexican patolli, the valador game, mirror of pyrite, betel and coco-chewing, with lime and tobacco, as well as gourd containers for the lime; shell money; birchbark shelters and canoes; and the identical containers of birchbark with curvilinear scraped design from Siberia; string crosses as prayers from Tibet, India, Assam, Mexico, and Peru; the custom of fishing with poison; shell fishhooks; the use of agricultural terraces in Southeast Asia, Peru and Bolivia; and last, but not the least - the cultivation of cotton, practiced since early times in Asia. It has been claimed that even maize, that most typical of American cultivated plants, was in use in Asia before Columbus came to this continent.



The close relationship between the pachisi game of India and the patolli game of Mexico is illustrated here.



(source: *Hindu America* - By Chaman Lal)

(for interesting book please refer to [Hindu America: revealing the story of the romance of the Surya Vanshi Hindus and depicting the imprints of Hindu culture on the two Americas](#) - By Chaman Lal with foreword by Dr. S. Radhakrishnan. 3d ed. (LC History-America-E) 1966).

William MacLeod has called attention to the similarity between the **Mexican volador ritual** and the **Indian rite of hook-swinging**. In the volador, the performers usually, although not invariably, hang by their feet, and in India by their shoulders. We have found, however, an old description and illustration of hook-swinging in India in which the voluntary performers are attached by their feet as in the volador.

Another scholar, **Ramon Mena**, author of [Mexican Archaeology](#), called the Nahuatl, Zapoteca, and Mayan languages "**of Hindu origin**." He went to say, "A deep mystery enfolds the tribes that inhabited the state of chiapas in the district named Palenque....their writing, and the anthropological type, as well as their personal adornments...their system and style of construction clearly indicate the remotest antiquity...(they) all speak of India and the Orient."

Still another scholar, **Ambassador Miles Poindexter**, a former ambassador of the United States to Mexico, in his two-volume 1930s treatise [The Ayar-Incas](#) called the Mayan civilization "**unquestionably Hindu**." He proposed that primitive Aryan words and people came to America by the island chains of Polynesia. The Mexican name for boat is a **South Indian Tamil word**, **Catamaran**, and Poindexter gives a long list of words of the Quichua languages and their analogous forms in Sanskrit. Similarities between the hymns of the Inca rulers of Peru and Vedic hymns have been pointed out. **A. L. Kroeber** has also found striking similarities between the structure of Indo-European and the Penutian language of some of the tribes along the northwestern coast of California. Recently, an Indian scholar, **B. C. Chhabra**, in his [Vestiges of Indian Culture in Hawaii](#) has noticed certain resemblances between the symbols found in the petroglyphs from the Hawaiian Islands and those on the Harappan seals. Some of the symbols in the petroglyphs are described as akin to early Brahmi script.

Indeed, the parallels between the arts and culture of India and those of ancient America are too numerous and close to be attributed to independent growth. A variety of art forms are common to Mexico, India, Java, and Indochina, the most striking of which are the Teocallis, the pyramids, with receding stages, faced with cut stone, and with stairways leading to a stone sanctuary on top. Many share surprisingly common features such as serpent columns and bannisters, vaulted galleries and corbeled arches, attached columns, stone cut-out lattices, and Atlantean figures; these are typical of the Puuc style of Yucatan. Heine-Geldern and Ekholm point out that temple pyramids in Cambodia did not become important until the ninth and tenth centuries, a time coinciding with the beginning of the Puuc period.

Language

Similarity between Quichua and Sankrit language:

Quichua

Sanskrit

akapana(clouds colored by sun)	aka (painting)
chani (price)	jani (produce)
chinkat (jaguar)	sinha (lion)
chirau (resplendent)	sura (to shine)
huakra (horn)	vakra (curved)
kakarpa (tent)	k'arpara (parasol)
mita (time)	mita (step passage of time)
muti (pounded corn)	mut (to pound)
nana (sister)	nanda (sister)
pakkni (to break)	pike (to break)
paksa (the moon)	paksa (the full moon)
pisi (small)	pis (to break into small piece)
pitata (bedroom)	pita (house, cottage)
simpa (cord)	samb (to tie)
soro (spiritual liquor)	sura (spiritual liquor)
sokta (six)	s'as (six)

(source: [The Ayar-Incas - By Miles Poindexter](#) p. 211-215).

Other similarities

Professor Raman Mena, Curator of the National Museum of Mexico:

"The (Maya) human types are like those of India. The irreproachable technique of their reliefs, the sumptuous head-dress and ostentatious on high, the system of construction, all speak of India and the Orient."



Note: The symbol of divinity - the sacred lotus on the scepter and the turban.

Hewitt author of [Primitive Traditional History](#)

"Hindu merchants brought to Mexico the eighteen months year of the Pandavas and the customs of trade guild and Indian bazaar."

In 1949, two scholars, **Gordon Ekholm** and **Chaman Lal**, systematically compared the Mayan, Aztec, Incan, and the North American Indian civilizations with the Hindu-oriented countries of Southeast Asia and with India herself. According to them, the emigrant culutes of India took with them India's system of time measurement, local gods, and customs. Ekholm and Lal found signs of Aryan civilization throughout the Americas in **art (lotus flowers with knotted stems and half-dragon/half fish motifs found commonly in paintings and carvings), architecture, calendars, astronomy, religious symbols**, and even **games** such as our **Parchessi and Mexican Patilli**, which have their origins in India's pachisi.

Similar routines of everyday life of Indians and Asiomericans have also been noted. For instance, betel-chewing with lime and coca-whew and tobacco, as well as the gourd-container for the lime are common to both people. The Peruvian substitute for tobacco, which was used for medicinal purposes, was a shrub, called cuca (coca). The leaves are first dried in the sun and then mixed with a little lime to constitute "a preparation for chewing much like the betel-leaf of the East." Vegetarianism is popular both in India and Mexico. The Indian **roti or chappati** and the Mexican **tortilla**, similar in size and shape, are made in the same way. Both people have an unusual respect for corn, and share the custom of offering bits of food, before eating, to God in expression of their gratitude for the meal provided.

Cotton

It is certain that cotton was first used in the Indus Valley. But when South American cotton is studied scholars and scientist are thoroughly baffled. American cotton are tetraploid in chromosome constitution, and their chromosome complement is made up of the one set homologous with the complement of the diploid Asian cottons and one set homologous with the complement of the diploid species of America. After a series of painstaking experiments, experts have agreed that one parent of the American cotton undoubtedly came from Asia: **in other words, from the Indus Valley area.**

(source: [India and World Civilization](#) - By D. P. Singhal p. 70).

Links Proposed Between Ancient India and Central America's Mayans NEW

Hyderabad, INDIA, April 29, 2002: Recent studies suggests a link between Indus Valley and Mayans of Central America. The studies focused on the calendars of the two advanced civilizations. The Indus Valley inhabitants followed a calender based on the movements of Jupiter, and the Mayans followed one based on the Venus. In the Puranas, a secondary Hindu scripture, Jupiter, Brihaspati, was acknowledged to be the leader of the gods, while Venus, Shukra, was the leader of the asuras. **The texts further state that the devas and asuras lived on opposite sides of the Earth. Mexico and India are at opposite sides in longitude.** The correspondences were pointed out by **B. G. Siddarth**, director of the B. M. Birla Science Centre in Hyderabad. He also said the Hindu story of the churning of the ocean has been found in carvings in Mexico, as well Mayan representations of a tortoise carrying twelve pillars similar to Indian illustrations. Dr. Ganapati Sthapati of Chennai, a foremost expert on Vastu shatra, the ancient Hindu architecture, has visited the Mayan structures in Central America and found many similarities between the design and construction methods of the Mayans and that of the ancient Hindus.

(source: [Deccan Chronicle](#) and [Hinduism Today](#)).

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Conclusion

D. A. Mackenzie, in his book [Myths of Pre-Columbian America](#) pg 70. says:

"It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of the Old and New worlds."

Scholars who insist that pre-Columbian American religion and civilization was of independent origin are obliged to explain why the myths, beliefs, and practices of ancient America assumed such complex features at the very beginning, whilst in Asia they resulted from the fusions and movements of numerous peoples after a period of time much greater than that covered by American civilizations from beginning to the end.

Swami B. V. Tripurari states in his book, [Ancient Wisdom for Modern Ignorance](#) - "Who discovered America" pg 27.

Broadly speaking, cultural historians of Asiamerica are divided into two camps, "diffusionists" and "Isolationists". Diffusionists maintained that after this occurred civilized Asiatic people distributed themselves via the Pacific, thereby bringing civilization to the Americas. Isolationists insisted that after the nomadic tribes crossed the Bering Strait, a homogenous race of "Indians of the Americas" was formed, and the American tribes-people went about reinventing all culture, duplicating in two thousand years what originally took about six millenniums in the Old World!

By the same token, no archaeologist today would attribute to prehistory Europeans the independent invention of bronze casting, iron work, the wheel, weaving, pottery, writing, and so many other cultural elements that were derived from the Middle East.

What then would cause one to insist that what was not possible for the Europeans (duplicating culture independently) was possible for the American Indians??? Especially when at the same time we are taught that the Europeans were of superior stock?

The isolationist must also explain why the American race should have been the last to emerge from an uncivilized state and why, once they emerged, their progress should have been so phenomenally rapid.



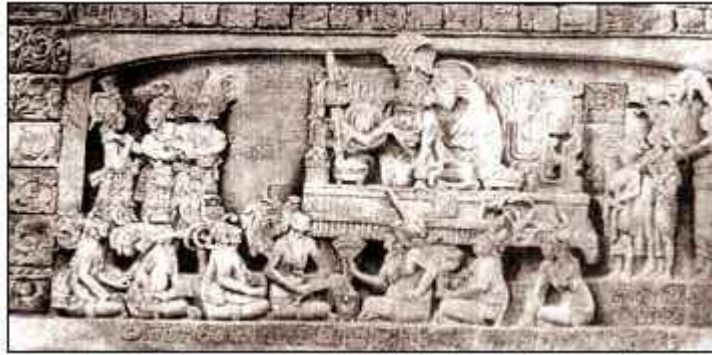
Will Durant, eminent American historian, in his book [Story of Civilization: Our Oriental Heritage](#), described **India as the most ancient civilization on earth** and he offered many examples of Indian culture throughout the world. He demonstrated that as early as the ninth century B.C. E. Indians were exploring the sea routes, reaching out and extending their cultural influences to Mesopotamia, Arabia, and Egypt.

Although modern-day historians and anthropologists might prefer to accept Egypt or Babylon as the most ancient civilization, due to various archaeological findings, their theories are by no means conclusive. The popular theory in the academic community that the Aryans invaded India has also been disproved. (refer to the chapter on [Aryan Invasion Theory](#)). Perhaps it is easier for modern people to accept ancient Egypt and Babylon, whose ancient civilizations have no living representation and thereby pose no threat or challenge to the status quo.

But India is alive and kicking. If we recognize with ancient India as the spiritual giant, we would have to reckon with her modern-day representations. No wonder the Vedic literature and spiritual ideology loomed as the greatest threat to the British Raj in India in their imperialistic conquest of India.

Emilio Estrada, Clifford Evans, and Betty J. Meggers, who have pointed out many striking similarities between Ecuadorian archaeological remains of the early Bahia and early Jama-Coaque cultures with relics of approximately the same period of Japan, India and South East Asia, also support the feasibility of trans-pacific voyage.

The New Zealand pre historian, **S. Percy Smith**, tries to show in his **Hawaiki - the Original home of the Maori** that the ancient Polynesian wanderers left **India** as far back as the fourth century B.C. and were daring mariners who made, more often than not, adventurous voyages with the definite object of new settlements. A people who reached as far east as Easter Island could not have missed the great continent ahead of them.



From America - Guatemala



Panataran relief - Java

What was the motive that urged Indians and Asians to undertake long journeys to America?

It was probably **gold**, which initially attracted Indian adventurers and merchants to Southeast Asia. Southeast Asia was a region broadly referred to by ancient Indians as **Suvarnabhumi (Land of Gold) or Suvarnadvipa (the Island of Gold)**. Arab writer **Al Biruni** testify that Indians called the whole Southeast region Suvarndib. Hellenistic geographers knew the area as the Golden Chersonese. The Chinese called it Kin-Lin; kin means gold. The mariners were probably looking for gold or were prospecting for precious metals, stones and pearls to cope with the demand in the centers of ancient civilizations.

This view is substantially reinforced by **W. J Perry** who was the first scholar to point out that the distribution of the pearling beds of the world and why, wherever pearls are found similar complex religious beliefs, myths, beliefs, and practices are also found. It is therefore significant that the mythology of the pre-Columbian American civilizations "was deeply impregnated by the religious beliefs and practices and habits of life that obtained amongst the treasure-seekers of the Old World. " Equally significant is the fact that the Mayas preferred to settle in that part of Central America which was unhealthy but rich in precious stones and gold. Like Indians Asiamericans accumulated stones and gold and made symbolic ornaments from them. Mexican temples and idols, as in India, were lavishly decorated with gold and precious stones.

That cultural influences reached pre-Columbian America from Asia there can now be very little doubt. The theory of American isolation breaks down completely when these facts are established.

According to **Professor Elliot Smith**:

"Monroe Doctrine' which demands that everything American belongs to America, and must have been wholly invented there."

(source: [Myths of Pre-Columbian America](#) - By Donald A. Mackenzie p.33).

Mons Leon Delbos has noted:

"The influence of the civilization worked out thousands of years ago in India is around and about us every day of our lives. It pervades every corner of the civilized world. Go to America and you find there, as in Europe, the influence of that civilization which come originally from the banks of the Ganges."

(source: [Hindu raj in the World](#) - By Krishan Lal Jain p.132).

In Conclusion, it may be said, that whatever the motive, transpacific traffic would seem to have gone on regularly for about two thousand years, from about the eighth century B.C. to the twelfth century.

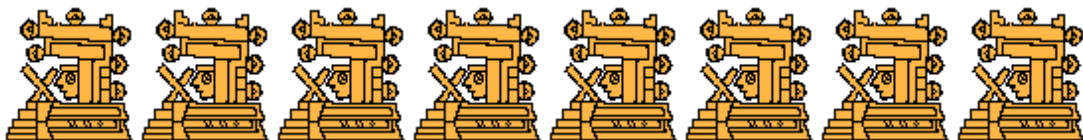
In view of so many parallels in fundamental conceptions and detail, in mythology, ritual, iconography, architecture, religious beliefs, crowns, thrones, plants, together with the evidence of migration, it appears incredible that isolationists should continue to insist on the independent evolution of Asiamerican civilization.

Source of Information for this chapter:

1. [India and World Civilization](#) - By D. P. Singhal
2. [Myths of Pre-Columbian America](#) - By Donald A. Mackenzie
3. [Ancient Wisdom for Modern Ignorance](#) - By Swami B. V. Tripurari
4. [Hindu America: revealing the story of the romance of the Surya Vanshi Hindus and depicting the imprints of Hindu culture on the two Americas](#) - By Chaman Lal with foreword by Dr. S. Radhakrishnan. 3d ed. (LC History-America-E) 1966).
5. [The Ayar-Incas](#) - By Miles Poindexter published by Horace Liveright New York volume 1-2. 1930).
6. [The Indians And The Amerindians](#) - By Dr. B. Chakravarti

For more information visit [Did the Hindus Help Write the Bible and Give the Ancient Mexicans Their Religious Traditions?](#)

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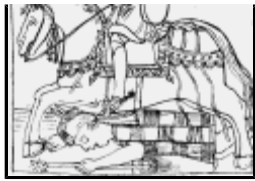


European Conquest and Atrocities

The Mayans were the earliest people to have found a civilization there, they moved from the Mexican plateau into Gauatemala. They were later pushed out, by the Toltecs, who, in turn, dislodged by the Aztecs.



This was an era that saw the blossoming of a unified Central American civilization. The Toltecs were very prosperous. They were accomplished architects, carpenters and mechanics. The Aztecs also made some striking cultural advances. They developed a lake civilization based on the island in Lake Texcoco, where they built their remarkable city. Mexico-Tenochtitlan, which was surrounded by the colorful Chinampas, or floating gardens. The city was described by **Bernal de Diaz**, the



companion of the Spanish commander Cortes, as a dreamland which inspired the Spanish invaders to lyrical adulation and **murderous plunder**. Diaz wrote that the Mexicans were like the Romans, and that there was nothing in Spain to match the royal palace of Montezuma.

Hernando Cortes is said to have **slaughtered**, in less than two hours, six thousand people who had gathered in a temple patio. Destruction of Aztec cities was so complete that almost everything lay in ruins.

The elite of the Asiamericans were put to death almost to the last man. After his entry into the conquered capital Tenochtitlan, *Cortes wrote that "you could not put down your foot without stepping on an Indian corpse."* In addition, his soldiery, a few years later in the Inca Empire, driven by lust for gold, melted down irreplaceable works of art by the ton to get the precious metal. Thus, the Aztecs civilization came to violent end.

Burning of Libraries and records:



If the history of pre-Columbian America, is obscure, it is because after the Spanish conquest, the first **Bishop of Mexico, Juan de Zumarraga**, *burned all the records of the Library of Texcoco in Tlateloco market square as "the work of the Devil," and religious fanatics destroyed temples and statues.* Zumarraga, gloating over his success, wrote to his superiors in 1531 that he alone had five hundred temples razed to the ground and twenty thousand idols destroyed.

Fray Diego de Landa, the second Bishop of Yucatan, following the pattern, reduced the Maya Library in Yucatan to ashes in 1562. Post-Columbus history of America for 300 years was the story of ruthless destruction and fanatics like Bishop Diego da Landa burnt a huge bonfire of valuable documents and nothing but the three codices of '**Chilam Balam**' could survive the holocaust....

He wrote **Relación de las cosas de Yucatán, A Narrative of the Things of Yucatan** in 1566, Therein the states,

"We found a large number of their books of these letters, and because they did not have anything in which there was not superstition and falsehoods of the devil, we burned them all, which they felt very sorry for and which caused them grief."

(source: [Proof Vedic Culture's Global Existence](#) - By Stephen Knapp p. 259).

Landa, in his religious zeal, ordered all their idols destroyed and all Mayan books to be burned; he was surprised at the distress this caused the Indians. His orders to destroy all icons and hieroglyphics obliterated the Mayan language forever, helping to undermine and destroy the civilization he so vividly described.



It was Landa that gave the orders for all the Mayans to bring all manuscripts to the public squares in Mani to be burned. All these books contained what would now be priceless information on astronomy, medicine, religion, and philosophy. **What Emperor Theodosios of Constantinople did to the library at Alexandria to save Christianity from the Greek and Oriental pagan knowledge deposited there, these priests did in Central America with similar motives but larger success.**

The burning of manuscripts continued for decades. Soldiers were encouraged to ransack palaces, public buildings, and private houses to find manuscripts. **Pablo Jose de Arriaga, the head of the Jesuit College in Peru**, in almost **unparalleled fanaticism**, caused the systematic and wholesale destruction of all state archives, customs records, royal and imperial archives, codes of laws, temple archives, and historical records. Less than a score of manuscripts escaped annihilation. These libraries contained records of ancient history, medicine, astronomy, science, religion, and philosophy.

The Spaniards destroyed whatever they could, but they could not, for instance, burn the great **Pyramid of the sun** and the remains of **Teotihuacan**, which speak of the splendid bygone civilization. This is one of the great crimes of world cultural history

No matter how much historians stretch their imagination, it will never be possible to reconstruct a picture of these advanced civilizations which would do them justice, and yet be held historically acceptable.

Beyond Mexico, the **ancient Andean or Peruvian civilization** also suffered an even worse fate at the hands of the Spainard's than did their neighbors in Central America. The Spanish assault on the **Incas, the Spanish avarice of gold, and barbarities perpetrated in the wake of victory, including the inhuman tortures publicly inflicted on the Inca King, Atahualpa, are illustrations of savagery seldom surpassed in history.**

The Story of Betrayal

The Spaniards were mistaken by Asiomerians for their legendary white gods, who were to be made welcome and if they inflicted suffering it was to be accepted as a divine judgment. And by a tragic coincidence, the Spanish conquerors invaded Mexico at about the time, in 1519, as the Aztec priests and tradition had predicted the return of the white gods. The Aztecs even offered the Spanish conquistadores the vestments of Quetzalcoatl and other gods and considered performing human sacrifice to them in case they were fatigued after such a long journey. Through out the Incas Empire, the Spaniards were greeted as *Viracocha*, the Inca name of the great White God they had been waiting for. It is only when the Asiomerians were completely horrified and disillusioned by the brutalities and merciless killings, that they recognized their mistake.

The realization that the Spainard's were not gods, but *popolocas* (**barbarians**), however, came too late.



The European conquerors of South and Central America not only destroyed practically all the records and literature of Asiomerica, but created an utterly distorted images of the American past by taking some of its ugly features out of context and magnifying them out of proportion. For instance, the human sacrifice practiced by the Aztecs was repeatedly stressed without explaining its extenuating features, and without pointing out that human sacrifice had not been unknown to other peoples, such as in Europe and Rome. Taking their technique a step further they contrasted this picture with that of their own deeds in Asiomerica in which European misdemeanor, caprice, and criminality were soft-pedaled and civilized and human behavior emphasized.

Most people believe that Asiomerians were uncivilized hordes with an occasional freak of knowledge, who had contributed nothing of permanent value to civilization by 1492. Despite a good deal of information to the contrary, there is resistance to accepting a change in this image. Misconceptions multiply fast but die slowly.

The Mexican Indians and the Incas of Peru were primarily vegetarians. They were of high moral character and hospitable and generous as a habit. They practiced astrology, and mental telepathy was common among them. It was perhaps their peace-loving disposition that, like the Hindus, allowed them to be ruled by Europeans.

The Europeans, through book burning and bayonet, successfully, "converted" them, leaving very little trace of their noble civilization.

The Devastation of the Indies – by Bartholome de Las Casas - excerpts



"The Devastation of the Indies is an eyewitness account of the first modern genocide, a story of greed, hypocrisy, and cruelties so grotesque as to rival the worst of our own century. **Las Casas writes of men, women and children burned alive "thirteen at a time in memory of Our Redemeer and his twelve apostles."** He describes butcher shops that sold human flesh for dog food ("Give me a quarter of that rascal there," one customer says, "until I can kill some more of my own"). Slave ship captains navigate "without need of compass or charts," following instead the trail of floating corpses tossed overboard by the ship before them. Native kings are promised peace, then slaughtered. Whole families hang themselves in despair. Once fertile islands are turned desert, the wealth of nations plundered, millions killed outright, whole people annihilated.



The papacy empowered the two crowns (Spanish and Portuguese) to conquer and even enslave pagans "inimical to the name of Christ."

The Spaniards killed more Indians here in twelve years by the sword, by fire, and enslavement than anywhere in the Indies."

(source: [The Devastation of the Indies – by Bartholome de Las Casas](#)). For more on destruction of Native Cultures refer to [Thanksgiving- a National Day of Mourning](#) and [Manifest Destiny](#)).



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Articles:

Maya Civilization of Mexico.

Baffling Links with Ancient India

By Anand Sharma

<http://www.indiagov.org/perspec/mar99/maya.htm>



The archaeological remains of ancient Maya civilization of Mexico are lying scattered in the parts of Yucatan, Campeche, Tabasco and eastern half of Chiapas as well as in the territory of Quintana Roo of the republic of Mexico. Covering an area of about 125,000 square miles, its traces are to be found in the western section of Honduras Republic, Peten and adjacent highlands of Guatemala and practically in the whole of Honduras.

Admiral Christopher Columbus mistakenly called the New World inhabitants as Indians. Although he corrected himself subsequently, the natives of Americas continued to be called 'Indians'. During the course of his third journey, Columbus came into contact with 'Maya' people.

Many theories have been advanced by scholars to explain the origins of these American Indians and if there were any links between the ancient civilizations of the Old World and the New World. There are historians who believe that the American civilizations were purely native in origin and also those who maintain the theory of Asians crossing over through Bering Strait via Alaska and reaching the American continent some 12,000 - 15,000 years ago. However, the antiquity of American Indians remains shrouded in the veil of mystery. In spite of a great deal of investigations, explorations and deep study by scholars and innumerable historians during the last many centuries, what we know about pre-Columbus Americas is very little in comparison to what we do not know. To quote Glyn Daniel from his book 'The First Civilizations', "within 15 years, between 1519 to 1533, the Western world discovered and brutally destroyed three civilizations - the Aztecs of Mexico, Maya of Yuacatan and Guatemala and Inca of Peru."

The unique elaboration of the Mayan civilization has been a challenge to the imagination of explorers and students of history. The Mayans had attained the highest maturity in art, craft, sculpture and hieroglyphs. Innumerable theories exist about these ancient people. Their magnificent achievements in social, economic, political and religious fields, their calendar and hieroglyphic writings, reasons of the sudden collapse of their classic culture everywhere in Mesoamerica, the reality of 'Kulkulkan Quetzal-Coatl' myth are some of the riddles of Mexican history challenging modern research. The 'Maya' Indians spent thousands of years in building their magnificent monuments and Mayapan, Palenque, Copan, Tikal, Kaminalijuyu and Piedras Negras were the centres where Mayan culture flourished in splendour. How and why these places were deserted in the past is still

a mystery. Although modern scientists have achieved significant success in deciphering Maya calendar system, none has been able to decipher their hieroglyphic system of writing.

The possibility of links of these people with Old World civilizations and particularly with ancient India is not acceptable to many historians. However, there are those who hold a different view. **Eminent scholar-writers like Mackenzie, Hewitt, Tod, Pococke and Mrs. Nuttall have collected plenty of data to show that ancient American civilizations were influenced by Old World civilizations.** We have to remember that the post-Columbus history of America for 300 years was the story of ruthless destruction and fanatics like Bishop Diego da Landa burnt a huge bonfire of valuable documents and nothing but the three codices of 'Chilam Balam' could survive the holocaust.



There are two specific archaeological discoveries pertaining to 761 AD, about which most Mexican historians are silent, that attract our attention as possible links of Maya civilization to ancient India. The first one is a wall panel (Panel No. 3 of Temple 0-13, at Piedras Negras, Guatemala; reproduced as Plate 69, page 343 of 'The Ancient Maya' by S.G. Morley) belonging to the Later Classic Stage of Mexican history, associated with the peaking of Maya architecture and sculpture. Mexican historians have not given any interpretation of this panel. It appears that the scene depicted in the panel relates to the great Indian epic '[Ramayana](#)'. It shows a king sitting on the throne and one maidservant with two children standing on the right side of the throne. A guard stands behind the three. On the other side of the king, three important personages are standing whereas the vassal chiefs and important feudatories are sitting in front of the throne. The king on the throne is believed to be Suryavanshi Ram with his three illustrious brothers standing by his side. The two little children are his two sons with a maid and a guard behind them. Amongst the three persons on the right, two are engaged in a discussion whereas the third one, apparently Lakshman, is standing with a bold, brave and confident demeanour which was characteristic of him. The above panel is a beautiful piece of sculpture and an evidence of great Mayan heritage, their artistic taste and superior creative ability and, above all, an archaeological evidence to prove India's link with Mexico in the 8th century at least. The artistic design and postures of the figures carved can be compared to those found at [Ajanta and Ellora](#) caves in India. This interpretation, however, remains only a plausible one till the hieroglyphics and frescoes surrounding the wall panel are deciphered.

Another archaeological discovery at the same place i.e. Piedras Negras, Guatemala, is a stone stela (No. 12, Plate No. 18, page 61 of 'The Ancient Maya' by S.G. Morley). A mythological scene has been carved in this stela, depicting the architectural and artistic maturity of the Maya people of the Classic Stage (594 - 889 AD). There is a beautiful image of a deity with eight hands (ashtabhuja). The art style is discernibly Indian as in no other religion of the world deities of this type were worshipped. It may be mentioned that the ruling dynasty of Mexico at the time of the conquest by Spaniards was 'Aztec' or Ashtak (Eight). The evidence in the form of such images leaves little doubt about the presence of Indian culture amongst the ancient Mexicans. The stela pertains to the period of more than eight centuries before Columbus set foot on the soil of the so-called New World.

The place where these pieces have been discovered - Piedras Negras - appears to be a distorted form of 'Priyadarsh Nagraj' in Sanskrit, as has been the case with so many words distorted by European pronunciation. These stone sculptures are adornments of a Mayan temple and depict some popular mythology prevalent amongst the people of the time. Both human sacrifice and idolatry were much in practice amongst Maya people. Morley has given a detailed and vivid account of Maya culture and society in his book 'The Ancient Maya', profusely quoting Bishop Diego de Landa.

Bishop Landa states that Maya people "...had a very great number of idols and temples which were magnificent in their own fashion and besides the community temples, the lords, priests and leading men also had oratories and idols in their houses where they made their prayers and offerings in private". Not only of gods but idols of even animals and insects were prepared by Maya people, who believed in immortality of soul and afterlife. This definitely smacks of an Indian connection.

More serious efforts to connect the ancient American civilizations with those of ancient India have to be made. The Trans-Pacific contacts of the people of south-east Asia with the people of ancient America have been established beyond doubt. It is also a well-proven fact of history that Indians of ancient times were great sea-farers. In pre-[Mahabharata](#) era as well as in the subsequent period, the kings of southern India possessed large fleets used for trade with the Arabian and European countries where Indian merchandise was much in demand. India's links with south-east Asia and other far-off islands of the Pacific Ocean are an established fact

of history. The conquest of Malaya by Rajendra Chola, the story of Buddhagupta the Great Sailor (Mahanavik), the religious expeditions of Indians to preach the gospel of Buddhism in the distant lands of Cambodia, Annam, Bali, Java, Sumatra, Borneo, Japan, Korea, Mongolia and China are proofs of the impact of Indian culture.

A remarkable feature of the Indian culture has been that colonial domination was never identified with economic exploitation. The Buddhist Jatakas (folk tales) narrate many stories relating to maritime adventures and daring sea journeys which establish that such activities were an essential part of Indian life at that time.

The author is a historian settled in Vienna.

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Master Builder Uncovers Striking similarities in Indian and Incan/Mayan Sacred Structures

Hinduism Today - June 1995

<http://www.hinduismtoday.kauai.hi.us/htoday.html>

Ancient Architects Employed Analogous Design Doctrines and Masonry Methods

"Sri V. Ganapati Sthapati," read Deva Rajan's fax to our Hawaii editorial office from Machu Picchu high in the rugged Andes Mountains of Peru, South America, "has just measured with tape, compass and a lay-out story pole, two ancient Incan structures at Machu Picchu: a temple and a residence. He has confirmed that the layout of these structures, locations for doors, windows, proportions of width to length, roof styles, degree of slopes for roofs, column sizes, wall thicknesses, etc., all conform completely to the principles and guidelines as prescribed in the Vastu Shastras of India. Residential layouts are identical to those found in Mohenjodaro. The temple layouts are identical to those that he is building today and that can be found all over India."

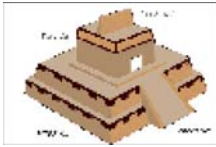


These startling discoveries came during a March, 1995, visit of the master builder to the ancient Incan and Mayan sites of South and Central America. Ganapati Sthapati is India's foremost traditional temple architect and perhaps the first true expert in sculpture and stone construction to personally examine these ancient buildings. To do so has been his dream since the 1960's.

Sthapati is the architect of the San Marga Iraivan Temple [see page 28] being built at Kauai Aadheenam, Hawaii, home of Hinduism Today. To fulfill this life-long ambition to visit the Mayan and Incan sites, our publisher, Satguru Sivaya Subramuniyaswami, arranged for California builders and architects Deva Rajan and Thamby Kumaran to accompany Sthapati on a three-week trip through South and Central America. "Like boys on holiday," they described their exciting trek of discovery which began 11,000 feet high in central Peru at the famed Incan site of Machu Picchu which remained hidden until 1911.

It is Sthapati's theory that Mayan, the creator of Indian architecture, originated from the Mayan people of Central America. In Indian history, Mayan appears several times, most significantly as the author of Mayamatam, "Concept of Mayan" which is a Vastu Shastra, a text on art, architecture and town planning. The traditional date for this work is 8,000bce. Mayan appears in the Ramayana (2000bce) and again in the Mahabharata (1400bce)-in the latter he designs a magnificent palace for the Pandava brothers. Mayan is also mentioned in Silappathikaram, an ancient Tamil scripture, and is author of Surya Siddhanta, one of the most ancient Hindu treatises on astronomy.

The fundamental principle of Mayan's architecture and town planning is the "module." Buildings and towns are to be laid out according to certain multiples of a standard unit. Floor plans, door locations and sizes, wall heights and roofs, all are determined by the modular plan. More specifically, Mayan advocated the use of an eight-by-eight square, for a total of 64 units, which is known as the Vastu Purusha Mandala. The on-site inspection by Sthapati was to determine if the Incan and Mayan structures did follow a modular plan and reflect the Vastu Purusha Mandala. He also intended to examine the stone working technology-his particular field of expertise.



Sthapati was born in 1927 into a family whose ancestors, members of the aboriginal tribe of Viswakarmas, built the great temple at Tanjore in the 10th century ce at the request of Raja Raja Chola. He learned the craft from his father, Sri M. Vaiydyanatha Sthapati and his uncle, Sri M. Sellakkannu Sthapati. He spent 27 years as head of the Government College of Architecture and Sculpture in Mahabalipuram, Tamil Nadu, and is responsible for India's significant resurgence in the ancient art of stone carving. After his retirement in 1988, he continued building temples and founded the Vastu Vedic Research Foundation to explore the ancient origins of the temple craftsmen. He is responsible for the construction of dozens of temples in India, plus others in Chicago, Washington D.C., Kentucky, Boston, Baltimore, San Francisco, and Hawaii in the USA as well as in the UK, Singapore, Fiji, Malaysia, Mauritius and the Seychelles.

Machu Picchu

The moment Sthapati approached an ancient Incan residential building at Machu Picchu on March 15th, he pointed at the wall and said, "That is a thickness of one kishku hasta"-33 inches, a standard measure in South India first promulgated by Mayan. He proceeded to measure the buildings in detail and discovered each was indeed built on a module-based plan [see photos and drawings to right], following the system of Mayan's eight-by-eight squares. The module method was followed within small fractions of an inch, according to Thamby Kumaran, who was taking the measurements. The buildings were oriented toward certain points of the compass, also a principle of Mayan, rather than randomly placed. Also the lengths of buildings were never more than twice their width, as Mayan stipulated.

From Machu Picchu the three adventurers traveled to Saqsayhuman, an Incan site dated from 400 bce to 1400 ce. Here are the famous stone walls made of rocks weighing up to 160 tons and fitted together so expertly that a knife blade cannot be put in any joint. "Nobody knows how these stones were put in place," offered their guide when they first arrived on the site. Sthapati politely differed, and pointed out the insets chiseled into the base of many stones, as well as small knobs left on their faces. "These are for the use of levers, the exact same system we continue to use in India to move large stones. Thirty to forty men can move these very large rocks with this method," he explained to the guide's astonishment.



He could see other details of the stone working were identical to what is practiced in India, such as the method of quarrying stones by splitting off slabs [photo page 14]. So too was the jointing and fitting of stones, the use of lime mortar, leveling with a plumb line and triangle, and the corbeling for the roofs. Corbeling is the method by which stones are drawn in layer by layer until they meet or nearly meet to allow a roof slab to be placed on top. Sthapati considers the similarity of this technology to that used in India to be very significant. The use of the horizontal lintel and the absence of the arch are additional noteworthy points of correspondence between the two traditions.

Land of the Mayans

From the high Andes the threesome flew to Mexico's Yucatan peninsula. They and forty-five thousand other Mayan aficionados arrived at Chichén Itzá in time for the summer equinox on March 21st. At the moment of sunset on the equinox, a shadow is cast by the steps of the Pyramid of the Castle [photo right and on page one, where the shadow can be seen] upon the side of the staircase to the top. The shadow creates the image of a serpent's body which joins a stone carving of a serpent's head at the bottom of the stair case. It is a stunning demonstration of Mayan astronomical and architectural precision.

Archeologists, tourists and New Agers all gathered for the event, each with their own agenda. Since the publication of *The Mayan Factor-A Path Beyond Technology* by José Arguëlles, the Mayans and their advanced calendar, astronomy, philosophy and architecture have enjoyed a wide following in the West. Sthapati too has found much of interest in Arguëlles' book.

Standard academia archeologists consider the New Age interest as bordering on superstition and refuse to even talk to anyone partial to Mayan mysticism. A recent book, *Copan and Tikal, the Secrets of Two Cities*, by Honduran author Ricardo Agurcia Fasquelle and archaeologist Juan Antonio Valdes of Guatemala, claim that the

Mayan pyramids were actually castles for the wealthy and that what were once thought to be monuments to the Gods were in fact tributes to the dynasties of various kings. Not likely.

Native Mayan teachers such as Hunbatz Men, whom Sthapati met while in the Yucatan, are taking advantage of the interest to spark a revival of the original Mayan religion among the Mayans themselves. Since their brutal conquest and forced conversion to Catholicism by the Spaniards in the 16th century, Mayans have lived an oppressed and impoverished existence.

Amidst the crowds, Sthapati, Deva and Thamby again unsheathed their tape measures and closely examined the Pyramid of the Castle [see diagram right]. It too conformed to the Vastu Vedic principles of Mayan. The temple structure at the top was exactly 1/4th of the base. And the stepped pyramid design derived from a three-dimensional extension of the basic eight-by-eight grid system. The temple room at the top was also modular in design, with the wall thickness determining the size of doorways, location of columns, thickness of columns and the width and length of the structure.

Most interesting was the name of this structure-chilambalam, meaning a sacred space. It is Sthapati's theory that the Mayans worshiped the very concept of space, specifically a space made according to the modular system. This same idea is found in Hinduism in the sacred room in the center of the Chidambaram Siva Temple in South India, where space or akasha is worshiped-there is no idol. Chidambaram, Sthapati finds suspiciously like chilambalam, means "hall of consciousness." The concept of sacred space is at the center of the mystical shilpi tradition of India

The richly decorated Mayan buildings provided a feast for a sculptor's eye. There is a very common feature called a "mask" by the archeologists, but known to the Mayans as "Big Nose." A nearly identical face is a common feature of Hindu iconography, seen, for example, at the top of the arch placed behind a deity. "It is the very same thing in India," chuckled Sthapati, "we call it 'Maha Nyasa'-Big Nose!" Several other details of the sculptures were similar or identical to India, such as the earrings, ear plugs, teeth, head dresses, even buckles around the waist. There are bas reliefs of priests sitting in lotus posture meditating.

From Chichén Itzá, they traveled on to Uxmal where they observed the snake and "bindu" designs on the wall faces [picture right]. They were astounded by the thousands of pyramids at Tikal and Uxactun in Guatemala, all laid out to conform to a grid pattern and oriented in astronomically significant directions.

As in Mayan buildings, Indians have been using lime mortar for all of their stone and brick buildings. This can be seen in the monumental creations in Mahabalipuram and also in the stone temples of Tanjor and Gangai Konda Choleasuram in Tamil Nadu. The outer surfaces were plastered, embellishments worked out in lime mortar, then painted. This method was strongest among the Mayas at Tikal and Uaxactún, where all of the structures once had a plaster coating painted with many colors.

What is the Connection?

Sri Ganapati Sthapati postulates, after deep thought from his journey to the land of the Mayans and a lifetime study of South Indian architecture, that Mayan, the divine architect of Indian tradition, came from Central America. Ancient Tamil literature speaks of lands to the south of India 30,000 years ago, at the time of the first Tamil Sangam. According to scientists 160 million years ago India did lie physically close to Africa, South and Central America, but has since moved away as a result of continental drift. At that date, it would have been dinosaurs and not Mayans who wandered from the Americas to India, but perhaps the time frame for the continental drift is not correct. Architecture aside, there are significant similarities between Hinduism and the native religions of both Africa and the Americas.

There are other explanations. The simplest is boats. In 1970 the Norwegian Thor Hyerdal sailed a reed boat from Africa to the Americas in 57 days using no modern equipment. The boat, Ra II, was built for him by the Aymaro Indians of Lake Titicaca, Peru, neighbors of the ancient Incans. The double-hulled catamarans of India are also capable of long sea voyages. Historians discount contact between ancient people, but many cultures, such as the ancient Hawaiians, had remarkable sea-faring skills.



Perhaps the coincidences of stone working are just that, coincidence -a favorite "explanation" of archeologists. Stone workers will discover the same techniques naturally, without need for outside help, they say, and can point to historical incidents of simultaneous discovery. But this explanation hardly accounts for the similarities in motifs and modular design.



Another explanation is mystical-that Mayan, who is a divine being in Indian histories, appeared to both peoples. He could have conveyed the knowledge through visions and dreams.

Sri Ganapati Sthapati is vigorously continuing his research and is open to suggestions from Hinduism Today readers. Any information you may have on the similarities of the two cultures may be shared with him by writing to:

Vastu Vedic Research Foundation, Plot A-1, H.I.G. Colony, 1st Main Road (New Beach Road), Thiruvalluvar Nagar, Thiruvananthapuram, Madras 600 041, India.

Sidebar: The Vastu Vedic Tradition

Text: V. Ganapati Sthapati spoke eloquently during our interviews of the deep mysticism of his tradition. Here is an excerpt from his paper, "Synthesis of Science and Spirituality in the Vastu Vedic Tradition of Art and Architecture."

The Vastu Shilpa tradition of Indian origin has made a scientific approach to the problems of spirit and spiritual realization. This scientific tradition of Va-stu perceives Shakti [energy] as all-pervasive and as the casual substance for all the manifestations of visual and aural phenomena in the universe. They have named their Shakti as Paravastu in Sanskrit and the universal objects as Vastu. The word Paravastu means the quintessence or the ultimate substance. This phenomenon of Vastu and Va-stu can be equated to gold turned into gold ornaments, the shilpi acting as the agent for the transformation. Further, this Vastu is recognized by the Vastu tradition as one dwelling in the inner space of individual beings as well as in the outside space, the universal being. The science says that it is space, because of its self-propelled vibration, that turns into forms-the vibration force acting as the working agency. To do this is its unquestionable nature. This agency is designated as Absolute Time, emerging out of space. This is analogous to the vibration of the instrument of the vina developing into sound space. Here, sound space turns into sound form, and this when set to rhythmic vibration turns into musical form.

There is also another space responsible for the sound space. It is called luminous space. This pervades the entire universe (cosmos). This is the ultimate space wherein lie the Absolute Time and Absolute Energy. This is filled with luminous substance (Vastu) consisting of Paramanus, the minute particles of space. This luminous space is supersensitive, capable of becoming conscious of itself and vibrating into objects that it becomes conscious of. This action is its intrinsic nature and responsible for the forms that occur in the inner space of individuals as well as in the outer space of the universe. The experience of this form, in terms of space, is Spiritual Vision. This phenomenon is nothing but abstract science held by the Vastu tradition.

The Vastu tradition designates the inner being as Shilpi and the inner manifest subtle form as Shilpa, and as such the whole inner and outer universes are filled with shilpas. The gross visual forms are projected outside from the inside, by the inner being. This is the transformation of the subtle inner form into the gross visual, through the fingers exactly in tune with the subtle in terms of time and space. That "the sculptor becomes the sculpture and the poet becomes the poem" is therefore a powerful Vajnanic statement of the Vastu Vedins, and it is of pure advaitic tone. The projected visual form has the touch of a lyric, depending upon the individual inner culture.

Sidebar: The Linguistic Similarities

Text: Chacal in Mayan refers to force centers of the body similar to the chakras of Hinduism. K'ult'anilni in Mayan refers to the power of God within man which is controlled by the breath, similar in meaning to kundalini. Mayan chilambalam refers to a sacred space, as does Tamil Chidambaram. Yok'hah in Mayan means "on top of truth," similar to yoga in Sanskrit.

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Did You Know?

Chess originated in India



Sir William Jones wrote that chess had been known to Indians in antiquity as **Caturanga**, meaning the four wings of the army, which are described in the *Amarakosa* as elephants, horses, chariots, and infantry. One of the early Sanskrit texts, the **Bhavishya Purana**, contains a tale of a prince who lost all his possessions in a game of chess played with dice. Chess must indeed go deep into early Indian history, because it was associated with astronomical symbolism through out its growth.

According to **H. J. R. Murray**, who published his monumental study [A History of Chess](#) (Benjamin Publisher. December 1985 ASIN 0936317019) in 1913, chess descended from an earlier Indian game called **Astapada**, played on a board containing 8 x 8 cells.

Chaturanga was taken to Persia in the sixth century during the reign of Anushirvan (531-579) where it came to be known as *Chatrang*, which according to the Arabic phonetic system became *Shatranj*. The earliest reference to chess in Persia is found in the *Karnamak-i-Artakh Shatr-i-Papakan*, written about 600. In the tenth century, the poet *Firdusi* related a traditional story in his epic poem, *Shahnama* of how chess came to Persia through an envoy of the King of Hind (India).

For more on Chess please refer to chapter on [Hindu Culture](#) and [War in Ancient India](#)).

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