

1. India's Contact with Sumer and Babylon
2. Ancient Egypt and India
3. Indian and Euro-Asian Deities with Similar Names and Functions
4. The Aryan Invasion Myth
5. The Pentateuch (the First Five Books of the *Bible*) and India
6. The Teachings of Moses (Moshe) and Manu (Manush)
7. Indian Buddhist Influence on the Therapeutae Order and Early Christianity
8. Indian Buddhist and Christian Scriptural Similarities
9. Indian influences in Math and Science
10. Hindu Influence on Islamic Theology
11. Hinduism in Japan, the Philippines, Polynesia, Mesoamerica, and Columbia Before the 16th Century
12. Historiography

VI. Historical Discoveries and Events

The following are condensed versions of journal articles written by G. Stavig.

1. India's Contact with Sumer and Babylon

Condensed from in *Journal of Indian History* (Platinum Jubilee Volume) (2001), pp. 1-16.

Web: <http://www.vedantawritings.com/>

Vivekananda was an ardent believer that Indians should study their own history to maintain a continuity with the past, to gain national self-respect, and to feel a sense of national unity. He ascertained, "A nation that has no history of its own has nothing in this world. Do you believe that one who has such faith and pride as to feel, 'I come of noble

descent,' can ever turn out to be bad? How could that be? That faith in himself would curb his actions and feelings, so much so that he would rather die than commit wrong. So a national history keeps a nation well-restrained and does not allow it to sink so low."¹ Again he emphasized, "In religion lies the vitality of India, and so long as the Hindu race does not forget the great inheritance of their forefathers, there is no power on earth to destroy them... as soon as they have begun to look into their past, there is on every side a fresh manifestation of life. It is out of this past that the future has to be moulded; this past will become the future. The more, therefore, the Hindus study the past, the more glorious will be their future, and whoever tries to bring the past to the door of everyone, is a great benefactor to his nation."²

Consequently, Vivekananda was one of the first Indian writers to invoke the lost memories and rediscovery of the forgotten glory of his country's past. This was a necessary element in developing amongst the modern Indians a cultural identity, a sense of national consciousness, self-understanding, pride, and self-assertion. In the 20th century a number of historical studies discussed below were made confirming Vivekananda's hypotheses. Yet, Vivekananda was so far ahead of his times that some of his discoveries concerning the influence of ancient India on surrounding civilizations and religions have yet to be acknowledged by contemporary historians up to this day.

First off, Swami Vivekananda was a diffusionist stating, "There is not one single instance of any civilisation being spontaneous. There was not a race in the world which became civilised unless another civilised race came and mingled with that race. The origin of civilisation must have belonged, so to say, to one or two races who went abroad, spread their ideas, and intermingled with other races and thus civilisation spread."³ Concerning pre-written history, non-diffusion until disproven is the basic assumption most historians make. Consequently the burden of proof is laid on the diffusionist. Because of the lack of historical records in the distant and dim past, it is often not an easy task to prove

diffusion. The route of the diffusion process is not always clear. Society "a" might impact society "b" directly or both societies might have received the idea from a common unknown source. Also, even if there is some diffusion the receiving society is apt to modify the idea and add some new elements.

When the University of Chicago sent Robert Redfield (1897-1958) a young anthropologist down to rural Mexico in the late 1920s, the first thing he realized was that the villages were far less isolated than most people thought and thus were subject to influence from other geographical areas. So also in the pre-written history era, there were many more inner cultural contacts than commonly thought. Of course, differential languages presented a barrier to the diffusion of ideas.

From his historical research and insights Vivekananda made many bold and original statements concerning the Indian influence on Ancient Sumer, Babylonia, Egypt, the *Bible*, Therapeutae Order, early Christianity, Japan and the Pacific Islands, math and science, and the Muslim Sufis; along with the Aryan invasion myth. Since much evidence has been uncovered since Vivekananda's time some of it is discussed below.

Concerning Ancient India's relationship with Sumer and Babylon, Vivekananda wrote, "The Madras Presidency is the habitat of that Tamil race whose civilization was the most ancient, and a branch of whom, called the Sumerians, spread a vast civilization on the banks of the Euphrates in very ancient times; whose astrology, religious lore, morals, rites, etc., furnished the foundation for the Assyrian and Babylonian civilizations; and whose mythology was the source of the Christian *Bible*." "We are glad also that he [Pandit D. Savariroyan] boldly pushes forward the Accado-Sumerian racial identity of the ancient Tamilians. And this makes us proud of the blood of the great civilisation which flowered before all others--compared to whose antiquity the Aryans and Semites are babies." [The Tamilians] "subsequently divided, some going to Egypt, others to Babylonia, and the rest remaining in India."⁴ "The

Southern India people belong to the same race as the ancient Egyptians and the Semites."⁵

According to Sumerian tradition their ancestors established communities in Southern Mesopotamia, migrating from the East to the Persian Gulf. The immigrants brought a developed civilization to that area with knowledge of agriculture, metal works, and the art of writing. The English historian Henry R. Hall (1873-1930) identified the "Land of the East" with the Indus Valley, and Rakhaldas Banerjee (1885-1930) (the Indian who discovered Mohenjodaro) with Kerala in South India. Hall noted that the Sumerians were ethnically very similar to the Indians. The Spanish Jesuit Priest Henry Heras (1888-1955) concluded that about 5000 B.C. the South Indians traveled by sea to the Indus Valley initiating the Harappan culture. At a later date this civilization spread from the Indus to the Euphrates River in the Middle East. Studies by K. Muttarayan and A. Sadisvam found evidence that the Dravidian language of South India resembles the Sumerian language of the 3500-2400 B.C. period. Several archaeological studies have demonstrated that there was a great deal of similarity between Sumer and the Indus Valley in regards to their copper bearing chalcolithic technology, homes, household items, pottery, clothing, hairstyles, beads, jewelry, tools, seals, games and language.⁶ The country of Elam located on the Eastern border of Sumer (what is now Iran) was first mentioned about 3000 B.C. Some studies have attempted to demonstrate that the Dravidian language of South India is related to Old Elam (2200-1300 B.C.), displaying a common vocabulary, grammatical structure, phonology, and morphology.⁷ N. Lahovary supplied evidence attempting to prove that the Proto-Dravidian language was spoken by the South Indian Dravidians, Basques of Spain and in the Caucus region, but has since died out in Sumer, Elam, the Indus Valley, and others areas. Henry Heras taught that the ancient Dravidians, Sumerians, Egyptians, Iberians of Spain, Etruscans, Libyans, Minoans of Crete, Hittites, inhabitants of the Indus Valley and other countries are members of a common sub-race.⁸

Recent findings established that the Indus Valley Civilization (c. 3300-1300 B.C.) included part of Pakistan, Afghanistan, and northwestern India. An Indus Valley site was discovered on the Oxus River at Shortugai in northern Afghanistan along with several smaller areas. It appears that there was a trade network that included portions of Afghanistan, the coastal regions of Iran, northern and western India, and Mesopotamia and possibly with Egypt. Many seals with Indus script have been found in Mesopotamian sites. Its script remains undeciphered with proto-Dravidian being the leading candidate and with a possibility of Sanskrit or some other language. During its peak the population of the Indus Civilization was possibly between one and five million inhabitants.⁹

The Indus Valley Civilization was much larger than the Mesopotamian civilization. It covered an area of 1.2 million square kilometers compared to 65,000 square kilometers for the latter. Fifteen hundred Indus valley cities had a combined population of possibly 5 million while the total urban population of Mesopotamia in 2500 B.C. was around 290,000. Most scholars believe Meluhha was the Sumerian name for the Indus Valley Civilization.¹⁰ Sargon of Akkad (c. 2300 or 2250 B.C.) was the first Mesopotamian ruler to mention Meluhha. He tells of ships at Akkad from Meluhha. Concerning that geographical region, Mehrgarh in Baluchistan (modern Pakistan) has been dated as early as 8500 B.C. and around 7000 B.C. they domesticated sheep, cattle, and goats along with having agricultural products like wheat and barley.¹¹ Another factor showing the importance of the Indus Valley civilization is that the area of India, Kashmir, Tian-Shan Mountains and Afghanistan was the original home of 159 cultivated plants, followed by China with 136, the East Indies, Java and the Philippines with 55 and the Middle East with 38.

Evidence of a historical connection between ancient India and Semitic Babylon a civilization that began around the 19th to 18th century B.C., is supported by the remarkable correspondence between

Manu the Indian flood hero, as described in the *Satapatha Brahmana* (1:8.1.1-6) and the *Mahabharata* (3:186), and Uta-Napishtim as depicted in the Babylonian *Gilgamesh* (11:1-161). The nine following commonalities based on the original texts illustrate the congruence of the flood narratives: Brahman-God tells Manu and Uta-Napishtim to build a ship, and to save organic life; they construct the vessel, enter the ship, and set sail; the length of time of the deluge is given; the flood subsides, the hero and the seven sages survive, and the ship eventually lands on a mountain, where a religious sacrifice is offered. Manu had a son named Nabha-Nedishtha. The Babylonian flood has been estimated to have occurred in 3189 B.C. and Manu to have lived in 3167 B.C.¹² We notice in Section 3 that there are far more Babylonian than Sumerian Deities with names and functions similar to the Indian.

The Indian story of the creation of the world described in the *Laws of Manu* (1:5-46) bears a strong likeness to the Babylonian version as presented in the *Enuma Elish* (1:1-5, 9, 21; 4:104-106, 137-38; 5:1-4; 6:5, 7, 32-33, 35; 7:1-2, 15-16, 29, 47, 79, 83, 115). In both accounts creation follows a similar pattern and sequence: The universe is formless immersed in darkness, it originates from water; Brahman-God creates the deities, and severs the darkness, and then creates Heaven and earth, the heavenly bodies and the divisions of time, humanity out of himself, and finally vegetation.¹³

The *Rig Vedic* account of Indra overcoming the dragon Vritra to free the cosmic waters and initiate the creation of the world resembles the story of Marduck who slew Tiamat the dragon of the watery chaos. Both Indra and Marduck used a thunderbolt, bow and arrow and a net or noose to overcome their adversary. Indra is referred to as "Apsujit" meaning "conqueror of Apsu" while "apsu" was the Babylonian name of the husband of Tiamat. In Sanskrit "apas" means the "primordial waters."

The Babylonians like the Indians have a trinity of Gods, and believe the world was created out of eternally existing matter. They venerated a mountain that rises to heaven (Sk. Meru; Bab. Mashu). Seven Babylonian

deities are identified with the seven Pleiades, as are the wives of the seven sages in India. Like their Babylonian counterparts the seven Indian sages survived the flood. According to Berossos (3rd century B.C.) ten Babylonian kings ruled before the flood for a period of 432,000 years, which is also the time length of the Indian Kaliyuga [Iron Age]. Like the period before the flood, the Kaliyuga is an age of unrighteousness and calamities. Indians and Babylonians both believed that a world cycle (Sk. Mahayuga) lasts 4,320,000 years, begins and ends when the planets are in conjunction, and terminates due to a conflagration or world flood.¹⁴

The Hittites whose language is akin to Sanskrit, settled in Asia Minor about 2000 B.C. Later about 1600 B.C. they extended their empire into Northern Syria and in the fourteenth century B.C. established control over Upper Mesopotamia and South Syria as far as Lebanon. They were defeated by the Assyrian's in the eighth century B.C. The Boghaz-Keui inscriptions (1360 B.C.) in East Anatolia (Turkey) record a treaty between the Hittites and the Mitanni who were defeated in battle. It alludes to four Vedic deities worshiped by the Mitanni, Indara (Sk. Indra), Aruna (Sk. Varuna), Miitra (Sk. Mitra), and the Nasattiia twins (Sk. Nasatya). Another Mitanni-Hittite document mentions the Indian numerals, one (Sk. eka; Mit. aika), three (Sk. tariya; Mit. teras), five (Sk. pankā; Mit. panza), seven (Sk. sapta; Mit. satta), and nine (Sk. navati; Mit. nav). Excavations at Tell el-Amarna in Egypt relate that in the middle of the second millennium B.C., princes with Indo-Iranian names were ruling in Syria and Palestine.¹⁵ For several centuries after 1800 B.C. the Kassites ruled in Mesopotamia. They worshiped several Indian deities like Surias (Sk. Surya), Maruttas (Sk. Marut), Bugus (Sk. Bhaga), Simalia (Sk. Himalaya), and Dakas (Sk. Daksa).¹⁶

2. Ancient Egypt and India

Condensed from *Journal of Indian History* (1989-92), pp. 1-22.

Web: <http://www.vedantawritings.com/>

Vivekananda disclosed, "We would suggest, also, that the land of Punt of the Egyptians was not only Malabar, but that the Egyptians as a race bodily migrated from Malabar across the ocean and entered the delta along the course of the Nile from north to south, to which Punt they have been always fondly looking back as the home of the blessed." "Another branch of these Tamils spread from the Malabar Coast and gave rise to the wonderful Egyptian civilization, and the Aryans also are indebted to this race in many respects."¹⁷ James Hornell, A. C. Das and others equated Punt with the Kingdom of Pandya region of South India, which was centered around its capital at Madura. An Indian origin of the Egyptian civilization is also supported by the Spanish Jesuit Henry Heras, Swami Sankarananda of the Abhedananda Order, and A. Kalyanaraman (b. 1903). Jesuit Father Heras taught that the Dravidians of South India first colonized Yemen in South Arabia. Later around 4500 B.C. the new cultural bearers proceeded northward up the Red Sea landing at the port of Koseir. They then crossed the Wadi Hammamat desert moving westward until they reached the city of Coptos (now Kupft) on the Nile River in Upper Egypt.¹⁸

According to the ancient tradition of the Egyptians, they hailed from the Land of Punt their original ancestral homeland in the East. Sir Wallis Budge (1857-1934) an eminent Egyptologist mentioned that probably during the pre-dynastic period, a group of people from the East migrated to the Nile Valley. They possessed an advanced civilization resembling the Sumerians. They brought new agricultural techniques, wheat and barley, brick-making skills, writing, metal objects, domestic animals, architecture and religion to Egypt. Because of the migration of an advanced culture, instead of undergoing a slow drawn out process of development, the Egyptian civilization quickly matured.¹⁹

The earliest known Egyptian records tell us that the Pharaoh Sahure sent ships to Punt in the 25th century B.C. But we cannot be certain this is the same Punt that the Egyptians migrated from over two millennia before. Queen Hatshepsut (ruled 1479-1458 B.C.) received

foreign shipments of fragrant wood (possibly sandalwood), myrrh resin, trees, cosmetics for the eyes, gold, ivory (Sk. *ibha danta*; Eg. *ab*), cinnamon, apes (Sk. *kopi*; Eg. *kafu*), cheetahs, cattle and dogs from Punt, all of which existed in India at that time. The inhabitants of Punt as portrayed by Queen Hatshepsut's artists have the physical features of Asians. Egyptian cattle resemble the variety found in the Gujarat region of India. In the middle of the second millennium B.C., Egyptian mummies were wrapped in Indian muslin and their cloth was dyed with Indian indigo. Skull measurements of the mummies are similar to that of the Indians, and the pre-dynastic Egyptians sometimes cremated their dead like the Indians.²⁰

Excavations at the Indus Valley cities of Mohenjodaro and Harappa, and at Lothal a metropolitan port center on the West coast of India, reveal many artifacts comparable to those of the Egyptian civilization. Similar paraphernalia discovered in both Egypt and the Indus Valley include: the parabolic saw, segmented beads, ear studs, ear rings, similar shaped terra cotta candle sticks, bull-legged stools, a small bed with a reclining female figure, and imitations shells which served as spoons. Long tubular carnelian beads of Indian origin, etched beads, tamarind, wood, and other Indian products have been discovered in the Egyptian burial tombs. Harappan writing of the Indus Valley like Egyptian hieroglyphics and early Sumerian ideographs is logo-syllabic, meaning that some signs represent words and others function only for their syllabic values or sounds.²¹

According to the hieroglyphic dictionary, ancient Egyptians referred to India as Hentui, which is a cognate of the Hebrew Hoddu an abbreviation of Honadu (*Old Testament*, Book of Esther 1:1; 8:9), and the Persian word Hindu since for them India was located on the Eastern side of the Shindhu (modern Indus) River. The original word referred to the county and the people and only later became the name of the religion (Hindu). Did this occur in contrast to Buddhism in the B.C. period or did

it originate later when the Muslims and the Indians occupied the same country to differentiate between the two religions?

Additional names for India were Hindu (Iran-Avesta), Sindhu (Babylonian), Hindi (Arabic), and Indoi, Indu (Greek) from which the name India is derived. What historical factors led to these nations having a similar name for the Indians? The fact that the Egyptians, Babylonians, Hebrews, Arabs, Persians, and Greeks referred to the Indians by a similar sounding name shows there was more interactions between these people than is presently known. The *Old Testament* alludes to the Ionian Greeks as Javan (Genesis 10:2) and the Persians as Paras (2 Chron. 36:20), which equates with the Indian Sanskrit Yavanas and Parasa, and the Egyptian Auna and Persa or Persu. Babylonians referred to the Ionian Greeks as lavanu. For the word "Ionian" Klein's etymological dictionary gives Yavanah (Indian), Yawan (Hebrew), and Yevana (Egyptian). What kind of historical contact did the Indians, Hebrews in Genesis, and Egyptians have that resulted in their similar name for the Greek Ionians? Possibly the oldest Indian language use of the term "Hindu" first appeared in 1323 in an Andhra inscription. It would have been derived from Muslim sources, possibly Persian. Later in the Indian Gaudiya Vaisnava texts and in 17th century Maharashtra the word Hindu appeared.²²

3. Indian and Euro-Asian Deities with Similar Names and Functions

There are several Euro-Asian deities with similar names and functions that correspond with Indian deities (Ind). In the following list of parallels, the Indian deity in Sanskrit (Ind) is given first followed by the name and function of the Abyssinian (Ab) 1, Arabic (Ar) 3, Aramaic (Ara) 1, Armenian (Arm) 3, Assyria (As) 1, Babylonian (B) 31, Baltic (Ba) 1, British-Anglo-Saxon (Br) 9, Celtic (C) 3, Egyptian (E) 20, German-Prussian-Teutonic (G) 8, Gaul (Ga) 1, Greek (Gr) 20, Hebrew (H) 16, Hittite (Hi) 4, Iran-Avesta (Ir) 11, Irish (Iri) 1, Kassites (K) 3, Lithuanian-Baltic (L) 7, Mitanni (M) 2, Nordic (N) 15, Phoenician (P) 3, Roman-Latin (R) 14, Semitic (Se) 1, Slavic (Sl) 5, Sumerian (Su) 6, Syria (Sy) 2, and

Welch (W) 2 deities. Today, nearly half of humanity speak some form of the Indo-European language.²⁴ The difference in the spelling is mainly due to the differences in the manner in which they were pronounced in each language. Deities mentioned in *Rig Veda* are denoted by the “-” symbol.

A Possible Near Eastern and Indo-European Pantheon

Scholars write of a Proto-Indo-European religion that includes Vedic, Roman, and Norse along with Baltic, Celtic, Greek, Slavic, and Hittite deities and traditions.²⁵ According to the following lists their approach might be too limited since some of these deities were also worshipped by the Egyptians (E), Babylonians (B), and other non Indo-European peoples. In *Aryatarangini The Saga of the Indo-Aryans* (1969), Ayyaswami Kalyanaraman (b. 1903) made the wonderful discovery of the identity of some of the leading of Egyptian and Babylonian deities with the Indian. These deities existed long before 1500 B.C.²⁶

Barhah (Ind), Ber (As); Beal (Br), fire deity/

Bhaga (Ind), Lord, Baal, Bel (B), Baal (H), Bal (P), Bugus (K); Baga (Ir), Bal (Ar), Bog (Sl), chief deity/

Ganas (Ind), group of deities; Jaoth (B); Got (G), Guo (N), chief deity/

Manus (Ind), Menes (E), first king, Mosheh (Moses) (H); Minos (Gr), law giver/

Martanda (Ind), Mentu (E), Marduk (B), Martanda (Ind), Mentu (E),

Marduk (B), Merodach (H); Meriadek (Br), sun deity/

Maruts (Ind), Mer (Su), Murtaznu (B), Maruttas (K); Ares (Gr), Mars (R), deity of rain, lightning, thunder/

Matri, Mah (Ind), Mut (E), Mami (Su), Mah (B); Mati (Sl), Mater Matuta (R), Matres (Ga), Modron (Br), Mother deity/

rajas (Ind), raqia (H); raqia (Gr), raj (Sl), heaven, firmament/

Sarpa-ishvara (Ind), Sata (E), Seraph (H); Sarpedon (Gr), Midgard-sormen

(N), serpent deity/
 Sindu (Ind), Hentui (E), Sindhu (B), Hoddu (H), Hindi (Ar); Hindu (Ir), Indu (Gr), India and Hindu (people who lived on the eastern side of the Shindhu (modern Indus) River)/
 Sinivali (Ind)), Sin (B); Selene (Gr), moon deity/
 Surya, Svar (Ind), Hor (Horus) (E), Shullat (Shamash) (B), Shemesh (H), Surias (K); Hvara (Ir), Helios (Gr), Saule (L), Sol (R), Sowilo (G), Sol (N), Hoel (Br), sun deity/
 svargin (Ind), herit (E), shamen, shamayin (B), shamayim (H); shamen (Arm), heaven/
 Ushas-(taraka) (Ind), Aset (Isis) (E), Ishtar (B), Ashtarte (P), Ashdar (Ab); Eos (Gr), Ausera (L), Aurora (R), Ostara (N), Uathach (C), Eostre (Br), female dawn deity/
 Varuna (Ind), Ooranna (Su), Oannes (B); Uruwna (Hi), Aruna (M), Velinas (Ba), Ouranos (Gr), Wuotan (G), Odin (N), Woden (Br), chief deity/
 Yavanas (Ind), Yevana or Auna (E), Iavanu (B), Javan (H); Yavan (Gr), Ionian Greeks/²⁷

A Possible Near Eastern Pantheon

Amaravati (Ind), Aaru (E), Aravoth (H), heaven/
 Amma, Amba (Durga) (Ind), Ama (Su), Amma (Sy, Gr), Mother deity/
 Anila (Ind), Enlil (Su, B), wind deity/
 antar-iksha (Ind), anshar (B), celestial world/
 Apas, Aptyas (Ind)-Apo (Ir), Hapi (E), Apsu (B), water deity or primordial waters/
 Asuniti (Ind), deity of death; Anunnaki (Su), Anunaki (B), judge of dead/
 Dhatar (Ind), Tutu (B), creator deity/
 Dhuni (Ind), Dadu (B), storm deity/
 Druh (Ind)), Drujs (Ir), Taru (E), demon fiends/
 Hidima (Ind), Humaba (B), forest demon/
 Indra (Ind), Adad (B, As, Arm), Indara (M), Iduurmer (Se), rain and storm

deity/

Kandra (Ind), Khons (E), moon deity/

Mantra (Ind), Mummu (B), Memra (Ara), sacred word/

Meru (Ind), Menu (E), Mashu (B), Moriah (H), sacred mountain/

Nabha-Nedishtha (Ind) son of flood hero; Uta-Napishtim (B), Noah (H), flood hero/

Naga (Ind), semi divine snakes; Ningishzida (B), serpent deity/

Naraka (Ind), Necro-Polis (E), Nergal (B), netherworld/

Narasimha (Ind), man lion Avatara; Nadushu (B), man lion deity/

Nasatya (Ind)), Naonhaithya (Ir), Ninurta (B), Nasattia (Hi), twin deities/

Parasa (Ind), Persa (E), Paras (H), Persians/

Potri (Ind), Patesi (B), priest/

Ravi (Ind), Rahhh (E), sun deity/

Sachi (Ind), Shaushka (B), wife of thunder deity/

Saraswati (Ind), Sechat (E), female deity who invented alphabet/

Shakti (Ind), Sekhem (E), Sherah (Su), Shalatu (B), power, energy/

Shikhara (Ind), Ziggurat (B), temple tower/

Suvelar (Ind), female deity of south wind; Shutu (B), demoness of southwest wind/

tamas (Ind), Tahamu (E), Tiamat (B), Tehom (H), primeval darkness or abyss/

Timi, Timin-gila (Ind), Tannin (H), Tinnin (Ar), sea monster/²⁸

A Possible Indo-European Pantheon

Angiras (Ind), Angaros (Ir), Angelikos (Gr-Christian), Angels/

Arusha (Ind), Aarvak (N), horses of the sun/

Ashvins (Ind), Ashvieniai (L), twins/

Asura (Ind), Ahrua-Mazda (Ir), Ara-Mazd (Arm), Aesir (N), group of deities/

Atma (Ind), Atmos (Gr), Anima (R), soul, spirit/

Devas (Ind), Daeva (Ir), Dievas (L), Daimon (G), Deivos (R), Tivar (N),

Devos (C), Dur (W), Dia (Iri), group of deities/
Devi (Ind), Dea (R), De (C), Dewis (W), group of female deities/
Diti mother of Daityas (Ind), Titaia mother of Titans (Gr), group of
gigantic demons/
Dyaus-pitar (Ind), Sius (Hi), Zeus-pater, Theos (Gr), Ju-pitar, Deus (R), Ziu
(G), Tiu (N), Tiw (Br), chief deity/
Hotra (Ind), Hestia (Gr), Vesta (R), female deity of hearth, sacrificial fire/
Kinnaras (Ind), head of horse and body of a man or sometimes vice-
versa; Centaurs (Gr) head of a man and body of a horse/
Manus (Ind), Manu (ir), Mannus (G), first man/
Mitra (Ind), Mithra (Ir), Sun/
Parjanya (Ind), Perun (Sl), Perkunas (L), Perkuns (G), Fjorgyn (N), deity of
thunder/
Patala (Ind), underworld; Pluto (Gr), Patollo (L), deity of underworld/
Purohita (Ind), praepositus (R), preost (Br), priest/
Pushan (Ind), Pan (Gr), Faun (R), guardian of flocks and herds/
Rakshasi (Ind), Rusalkas (Sl), female demons/
Saramayas-Sarama (Ind), Cerberus (Gr), Garm (N), watchdog of deity of
death/
Sira (Ind), Ceres (R), Ceridwen (Br), agricultural deity/
Sita (Ind), Zatik (Arm), Saturn (R), Sith, Saeter (N), agricultural deity/
Vedas (Ind), Avesta (Ir), Eddas (N), religious scripture/
Venas (Ind), Vanir (N), rain deities/
Yama (Ind), Yima (Ir), Ymir (N), first man/

4. The Aryan Invasion Myth

Swami Vivekananda an avid historian was one of the first people to vehemently oppose the "Aryan Invasion of India Hypotheses," which was widely accepted by the European historians at that time. Today with more evidence available this is a theme discussed in many books, and it is considered by many historians to be a myth. Back in 1897,

Vivekananda told his audience in India, "As for the truth of these theories, there is not one word in our scriptures, not one, to prove that the Aryan ever came from anywhere outside of India, and in ancient India was included Afghanistan." He later stressed among other things, "And what your European Pundits say about the Aryan's swooping down from some foreign land, snatching away the lands of the aborigines and settling in India by exterminating them, is all pure nonsense, foolish talk! Strange, that our Indian scholars, too, say amen to them and all these monstrous lies are being taught to our boys! This is very bad indeed.... I strongly protested against these ideas at the Paris Congress [International Congress of the History of Religions, 1900]. I have been talking with the Indian and European savants on the subject, and hope to raise many objections to this theory in detail, when time permits.... In what Veda, in what Sukta, do you find that the Aryans came into India from a foreign country? Where do you get the idea that they slaughtered the wild aborigines? What do you gain by talking such nonsense? Vain has been your study of the *Ramayana*, why manufacture a big fine story out of it?"²⁹ Also Vivekananda considered the *Rig Veda* and *Upanishads* to be much older than the date cited by the Westerners. The Indus Valley Civilization is estimated to have come into existence around 3300 B.C. but the writing of the *Rig Veda* could have been before that time.

The intellectual community today has rejected this idea. "This 'Aryan Invasion Theory' is not supported by the archeological and genetic data, and is not representative of the 'Indo-Aryan migration theory'.... The term 'invasion' does not any longer reflect the scholarly understanding of the Indo-Aryan migrations, and is now generally regarded as polemical, distracting and unscholarly."³⁰ A predominate Western hypothesis at this time is, the idea of an 'invasion' has been discarded in mainstream scholarship since the 1980s, and replaced by the Indo-Aryan migration theory. "It posits the introduction of Indo-Aryan languages into South Asia through migrations of Indo-European-

speaking people from their Urheimat (original homeland) in the Pontic Steppes [Southern Russia between the northern area of the Black Sea and the northern shores of the Caspian Sea] via the Central European Corded ware culture, and Eastern European/Central Asian Sintashta culture, through Central Asia into the Levant (Mitanni), south Asia, and Inner Asia (Wusun and Yuezhi). It is part of the Kurgan-hypothesis/Revised Steppe Theory, which further describes the spread of Indo-European languages into Western Europe via migrations of Indo-European speaking people." These migrants were not soldiers but engaged in other occupations like herdsmen. According to their Indo-Aryan migration theory widely held by many Westerners, the Indo-Aryans entered northwestern India at about 1500 B.C. Sanskrit first appeared in the *Rig Veda*, composed between 1500 B.C. and 1200 B.C.³¹

The problem with this theory is that the *Rig Veda*, which is indigenous to India, was composed long before 1500 B.C. and therefore predates this migration. In opposition to this hypotheses which is based on limited evidence, Swami Vivekananda stated in London in 1896, when quoting the *Rig Veda*, "'Whom they call Indra, Mitra, Varuna--That which exists is One; sages call It by various names.' It was written, nobody knows at what date, it may be 8,000 years ago, in spite of all modern scholars may say, it may be 9,000 years ago." "The *Upanishads* told 5,000 years ago."³² Four years later he wrote, "There are books, etc., of a far earlier date, which one cannot find in any other country. Pandit Bal Gangadhar Tilak (1856-1920) has brought evidence to show that the *Vedas* of the Hindus existed in the present form at least five thousand years before the Christian era."³³

The Indian *Rig Veda* and the Iranian *Avesta* do not mention an external homeland that these Westerners teach. Outside of India there is nothing comparable to the lofty teachings of the *Upanishads* before the time of Plato. It is possible the *Rig Veda* was written down before 1500 B.C. since according to archaeological discoveries the earliest known writing was invented in 3400 B.C. in Sumer near the Persian Gulf (now

mostly modern Iraq which borders Iran then one with India). Another source tells us, based on archeological findings of cuneiform tablets from southern Mesopotamia the invention of writing goes back to 3200 B.C.³⁴ Also to be considered is that Hindu scriptures were composed, memorized, and transmitted verbally for many centuries before they were written down. "Most sacred scriptures of the world's major religions were originally a part of their oral tradition, and were 'passed down through memorization from generation to generation until they were finally committed to writing' according to the *Encyclopaedia Britannica*."³⁵

One source suggests that the Aryan invasion theory was a powerful and convenient ideological tool supporting the legitimacy of British rule in India. The Northern European were portrayed as a highly advanced and culturally superior people who invaded or migrated to India civilizing the indigenous people. This is not likely since Northern European civilization developed after that of the Middle East and the Mediterranean area. It is difficult to prove any theory since there is so little evidence concerning these events. What cannot be denied is the similarity between the languages of India and Europe.³⁶

5. The Pentateuch (the First Five Books of the *Bible*) and India

Condensed from *Annals of the Bhandarkar Oriental Research Institute* 80 (1999), pp. 77-94 (JSTOR).

Web: <http://www.vedantawritings.com/>

Vivekananda mentioned above that a branch of the Tamil race "furnished the foundation for the Assyrian and Babylonian civilizations; and whose mythology was the source of the Christian *Bible*."³⁸ The Spanish Jesuit Priest Henry Heras (1888-1955) concurred that the flood and some other stories in the Book of Genesis, originated with the Tamilian Dravidians of South India.³⁹ We must add that some of these

stories made their way into the Sanskrit literature of India, and hence we find similar accounts in the Sanskrit and Hebrew religious scriptures. It is well known that the Babylonian creation and flood stories shows similarities with the *Old Testament* accounts but their similarity with the Indian stories has been totally overlooked, which this article demonstrates.

Creation of the World

There are ten similarities concerning the sequence of events in the creation of the world as given in Genesis (1:1-27) and the *Laws of Manu* (LM 1:5-46, 96).⁴⁰ 1) A formless universe is immersed in darkness- Hebrew: "The earth was without form and void, and darkness was upon the face of the deep" (Gen. 1:2). Indian: "This universe existed in the shape of darkness, unperceived, destitute of distinctive marks" (LM 1:5). An older account of creation in the *Rig Veda* (RV) states, "Darkness there was: at first concealed in darkness this All was indiscriminate chaos. All that existed was void and formless" (RV 10:129.3). The Hebrew word for "the face of the deep" (tehom), the primeval chaos, bears some resemblance to the Sanskrit term for the primeval darkness (tamas), the Babylonian primeval chaos (tiamat) and the Egyptian abyss (tehem, tahamu).⁴¹ Some scholars such as the leading Christian theologian Hans Küng assert that, the world was formed out of a primordial pre-existent matter and that creation ex nihilo is a relatively late Biblical concept.⁴² This concurs with the Indian idea of the eternity of matter.

2) Brahman-God acts on the primordial world composed of water- Hebrew: "The Spirit of God was moving over the face of the waters" (Gen. 1:2). Indian: "He ... created the waters, and placed his seed in them" (LM 1:8, 10). The older narrative describes it as, "What covered in, and where and what gave shelter? Was water there, unfathomed depth of water?" (RV 10:129.1). In a later version of the *Vedas* it is stated: "Verily, in the beginning this universe was water, nothing but a sea of

water" (*Satapatha Brahmana*, SB 11:1.6.1).

3) The world was created by Brahman-God's word or thought- Hebrew: "And God said, 'Let there be light' and there was light" (Gen. 1:3). Indian: "He, desiring to produce beings of many kinds ... first with a thought created the waters, and placed His seed in them" (LM 1:8). An older version declared, "He [Prajapati] said 'bhuh': this word became the earth; 'bhuvah': this became the air; 'svah': this became yonder sky" (SB 11:1.6.3). In the *Aitareya Upanishad* (AU) it is stated, "Verily, in the beginning all this was Self, one only; there was nothing else blinking whatsoever. He thought: 'Shall I send forth worlds?' He sent forth these worlds" (AU 2:4.1.1-2).⁴³

4) Brahman-God severed the darkness- Hebrew: "God separated the light from the darkness" (Gen. 1:4). Indian: "Then the Divine Self-existent ... appeared with irresistible creative power, dispelling the darkness" (LM 1:6).

5) Brahman-God created Heaven and earth- Hebrew: "God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament.... And God called the firmament Heaven ... And God said ... 'Let the dry land appear.' And it was so. God called the dry land Earth" (Gen. 1:7-10). Indian: "The Divine one resided in that egg during the whole year, then He Himself by His thought divided it into two halves; and out of those two halves He formed the Heaven and the earth" (LM 1:12-13).⁴⁴

6) Brahman-God created vegetation- Hebrew: "And God said, 'Let the earth put forth vegetation, plants yielding seed and fruit trees bearing fruit in which is their seed, each according to its kind upon the earth.' And it was so" (Gen. 1:11). Indian: "I will truly declare to you, as well as their order in respect to birth.... All plants propagated by seed or slips; grow from shoots" (LM 1:42, 46).

7) Brahman-God created the heavenly bodies- Hebrew: "And God said, 'Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for

days and years, and let them be lights in the firmament of the heavens to give light upon the earth.' And it was so ... he made the stars also" (Gen. 1:14-16; cf. Psa. 74:16-17). Indian: "Time and the divisions of time, the lunar mansions and the planets ... this whole creation He likewise produced ... Lightnings, thunderbolts and clouds, imperfect and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds" (LM 1:24-25, 38). In an older verse it is stated that, "They [Mitra and Varuna] who have established year and month and then the day, night" (RV 7:66.11).

8) Animals are created- Hebrew: "And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.' So God created the great sea monsters [Heb. tannin: Sk. timi, timim-gila] and every living creature that moves, with which the waters swarm, according to their kinds ... And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind" (Gen. 1:20-21, 25). Indian: "They created ... monkeys, fishes, birds of many kinds, cattle, deer, men and carnivorous beasts ... worms and beetles" (LM 1:36, 39-40).

9) Brahman-God created human beings- Hebrew: "So God created man in His own image" (Gen. 1:27). Indian: "Joining minute particle ... With particles of Himself, He created all beings (LM 1:16).

10) The superiority of mankind- Hebrew: "Then God said, 'Let us make man ... let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth'" (Gen. 1:26). Indian: "Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind" (LM 1:96).⁴⁵

According to the *Taittiriya Upanishad* (2:1) "From the Self (Brahman-Atman) sprang ether; from ether air; from air fire (that through which we see); from fire water, from water earth. From earth

herbs, from herbs food, from food seed, from seed man."⁴⁶ This causal sequence of the creative process is paralleled in Genesis by the statements, "The earth was without form and void, and darkness was upon the face of the deep" (Gen. 1:2) (ether); "the Spirit (or wind) of God was moving" (Gen. 1:2) (air); "God said, 'Let there be light and there was light'" (Gen. 1:3) (fire); "in the midst of the waters" (Gen. 1:6) (water); and "God called the dry land Earth" (Gen. 1:10) (earth); "Let the earth put forth vegetation" (Gen. 1:11) (herbs); "plants" (Gen. 1:11) (food); "yielding seed" (Gen. 1:11) (seed); and "God created man" (Gen. 1:27) (man).⁴⁷

Adam and Eve

The first man who became the father of the human race and later died was called Adamah by the Hebrews and Yama by the Indians. The idea of man being created out of clay is found in Genesis (2:7) and in the *Satapatha Brahmana* (7:4.2.17). In Genesis (2:7) man is animated by "the breath of life," and in the *Maitrayani Upanishad* (2:6) the creator Deity Prajapati brings life to creatures by infusing breath in them.⁴⁸

According to an Indian interpretation of the Adam and Eve allegory (Gen. 2:7-3:24) given by Swami Abhedananda (1866-1939) it represents, "the fall of the Divine spirit within the limitations of phenomenal existence. This appearance of the Absolute as relative individual ego through the power of ignorance is described in the *Old Testament*, in a mythological way, as the fall of Adam, the personified pure and perfect image of God.... Adam, or Divine nature or Atman [in Latin Anima=soul], through the association of Buddhi, or imperfect understanding, falls from Paradise [Garden of Eden], i.e., appears as individual ego, losing for the time being the consciousness of the Absolute ... This, according to the teachings of Vedanta, is the spiritual meaning of the fall of man. The fallen ego will recover its absolute state through the help of the Atman which is described as Christ."⁴⁹

Swami Prabhavananda (1893-1976) succinctly summarizes the narrative, "The Vedantist sees an allegory of the temptation of maya in the story of the Garden of Eden. Adam symbolizes the Atman, the Divine Self; Eve [the female principle], the intellect of Adam; the serpent, maya. As Eve (the intellect) yields to temptation, Adam also succumbs: he too eats of the forbidden fruit. He forgets his Divine nature, recognizes good and evil, and experiences, instead of Paradise, the universe of time, space and relativity."⁵⁰

Origen (c. 185-254) stated, "Adam means anthropos (man) in the Greek language ... For the *Bible* say, 'in Adam all will die,' and they were condemned in 'the likeness of Adam's transgression.' Here the Divine Word says this not so much about an individual as the whole [human] race." Joseph Trigg adds, "Origen seems to have followed Philo in interpreting the expulsion of Adam and Eve from Eden as the expulsion of human souls from the supersensible ideal world to the material world, and the coats of skin God mercifully provided then as our gross, material bodies. Origen thereby ascribed our bodily natures, in Platonic fashion, to our separation from a higher sensible realm."⁵¹

Paul Tillich (1886-1965) offers a different interpretation of the Garden of Eden, "In psychological terms one can interpret this state as that of 'dreaming ignorance.' Both words point to something that proceeds actual existence. It has potentiality, not actuality.... Orthodox theologians have heaped perfection after perfection upon Adam before the Fall, making him equal with the picture of the Christ. This procedure is not only absurd; it makes the Fall completely unintelligible. Mere potentiality or dreaming ignorance is not perfection. Only the conscious union of existence and essence is perfection.... He [Adam] stands between the preservation of his dreaming innocence without experiencing the actuality of being and the loss of his innocence through knowledge, power, and guilt. The anxiety of this situation is the state of temptation. Man decides for self-actualization, thus producing the end of dreaming innocence." When finite freedom becomes self-

conscious the Fall occurs, and there is a desire of the soul to actualize as an independent finite entity. It is an awakening, a drive toward individualization and personal responsibility. Yet, when finite existence is actualized, it becomes separated from the unity of the Divine Ground. This results in a state of existential estrangement accompanied by guilt, anxiety, and sin. The purpose of human life is to overcome this estrangement by reuniting with our essential nature, which is the ground of our soul. By acquiring a New Being this task is accomplished.⁵²

According to another interpretation, Adam and Eve fell from a lower heaven since as Thomas Aquinas pointed out one cannot fall from the Kingdom of Heaven. Ignorance and delusion were the root cause of the Fall, while alienation from one another and from the Garden of Eden came later. The fruits of "the tree of the knowledge of good and evil" are the objects of desire, which is a dualistic reality of opposites, of good and evil, of happiness and unhappiness, of light and darkness. Humans eventually regain their original purity by eating the fruits of the "tree of [eternal] life," which is protected by the "cherubim" of religious devotion and the "flaming sword" of spiritual knowledge and discrimination (Gen. 2:9; 3:22-24).

From an Indian standpoint, the Garden of Eden corresponds with the Satya or Krita Yuga (Golden Age) a period of righteousness and happiness; Abel is a symbol of the Treta Yuga when virtue decreased (Gen. 4:1-8); the period from Cain to Lamech resembles the Dwapara Yuga (Gen. 4-1 to 5:31), when goodness diminished even more and there was an increase in untruthfulness, impiety, conflict, and calamities; and the age of Noah a time when unrighteousness prevails (Gen. 6:5, 11) is the Kaliyuga (Iron Age). This age comes to an end with the great flood of the Biblical Noah and the Indian Manu, and then a new cycle ensues.⁵³

Similar to the Indians the Ancient Greeks had four (or five) descending historical ages from a nearly heavenly existence to the

present materialistic age. The Greek poet Hesiod (c. 750-650 B.C.) wrote of the Golden Age of peace and prosperity when people mingled with the gods. This was followed by the Silver Age when humans lived for one hundred years, the Bronze Age of tough warlike people, and the Heroic Age. Last is the present Iron Age full of wrongdoings. The Roman poet Ovid (c. 1st century B.C.-1st century A.D.) eliminated the Heroic Age reducing it to Four Ages. First is the Golden Age of justice and peace, followed by the Silver Age of agriculture, the warlike Bronze Age, and then the Iron Age of war, greed, and impiety.⁵⁴

Moses Maimonides (1135-1204) whose brother died on a trade voyage to India wrote that the Sabians (of unknown origin) taught that the Biblical Adam came to Babylon from a locality "which is in the vicinity of India." Many Muslims believe, "When they were cast down from paradise (which is the seventh heaven) Adam fell on the isle of Ceylon [Sri Lanka] (Arabic Serandib)" just southeast of India. After two hundred years Adam and Eve came together at "the mountain being named Arafat [Ararat]; and that he afterwards retired with her to Ceylon [Sri Lanka], where they continued to propagate their species." "Legend and tradition, Islamic and Samaritan in origin, connect Ceylon [Sri Lanka] with Biblical personalities and events. Adam is said to have descended on the island [of Sri Lanka] after his expulsion from Paradise, and Noah's Ark allegedly rested on the mountain of Serandib [Sri Lanka], which tradition equates with Mount Ararat."⁵⁵ "The most remarkable legendary accounts in hadith [narrations originating from the words and deeds of Muhammad] reports attributed to the prophet Muhammad relate that India (more precisely Sri Lanka) was the site of Adam's descent to earth after his expulsion from paradise.... Amir Khusraw [1253-1325] repeatedly refers to Adam's descent to India." Citing the sayings of Muhammad, biographies of prominent Muslim scholars, and other sources Azad Beltrami (1704-86), "described India as the place where the eternal light of Muhammad first manifested in Adam" and "the black stone of Mecca descended with Adam."⁵⁶ "Adam's peak (a 7,420 feet

high mountain in Sri Lanka), is well-known throughout the Muslim world as the first spot on earth touched by the foot of Adam when God drove him out of Paradise (al-Tabari, I, 121); the spices that grow on the island are said to have sprung from the leaves of branches that Adam was allowed to bring away with him from paradise (id. 125-26). The print of his foot on a rock at the summit of the mountain is a place of pilgrimage for the Muslims, as well as for Buddhists and Christians (Ibn Batuta, IV, 181-82).⁵⁷

Sir Walter Raleigh (1552-1618) an English explorer and author citing the Dutch linguist Goropius Becanus (1519-72) wrote, "The Tree of the Knowledge [of good and evil (Gen. 2:17)] was Ficus Indica, the Indian fig tree [Heb. teenah, Sk. tarayana]," which is found on a tributary river that flows into the Indus River in Northwest India. "It was this tree that Adam and Eve hid themselves from the presence of God [Gen. 3:7]" and then clothed themselves with fig leaves. Raleigh and Johann Christoph Adelung (1732-1806) a German comparative philologist (who thought that India was "the cultural mother of the world"), considered the paradise of Adam and Eve to be located in Kashmir in Northwest India. John Milton (1608-74) the English poet identified the Tree of Knowledge with ficus Bengalensis, the Indian Banyan tree.⁵⁸ Just as four tributary rivers flow out of the Garden of Eden (Gen. 2:10-14), so also four streams issue from the Indo-Iranian paradise on Mt. Meru in the Himalayas, whose gardens are filled with flowers and fruits.⁵⁹

The Flood Story

The Hebrew Flood is dated 3154 B.C. based on the authority of 120 Biblical experts, and analyzing data given in the *Septuagint*, S. R. Driver (1846-1914) specified the deluge took place in 3066 B.C. One source gauged that the flood hero Manu lived in 3167 B.C. and his son Nabha-Nedishtha in 3149 B.C., and another analysis indicated that the Indian deluge occurred in 3110 B.C. Some traditional Indian sources state that

the present age (the Kaliyuga) began in 3102 B.C.⁶⁰

There is a remarkable correspondence between the Hebrew and Indian flood story, as described in the book of Genesis (6:5 to 9:29), the *Satapatha Brahmana* (SB, 1:8.1.1-10) and later in the *Mahabharata* (MB, III, 186). The following thirteen affinities between Noah and the Indian flood hero Manu (nine occurring in the older *Satapatha Brahmana*) indicate that the two stories are quite likely regional variations of the same legend. It appears that two independent versions of the deluge were combined into a single Biblical narrative. The Biblical story is drawn from the Priestly code (P) and the Jahwistic document (J).⁶¹ While the Indian story tends to be more in line with the Priestly code, it parallels the Jahwistic documents for items six and the last part of seven and eleven given below.⁶²

1) The flood heroes were virtuous men- Noah: "Noah was a righteous man, blameless in his generation" (Gen. 6:9 P). Manu: "There was a powerful and great Rishi (Sage) of the name of Manu" (MB 3:186).

2) Brahman-God tells them to build a ship- Noah: "And God said to Noah ... 'Make yourself an ark'" (Gen. 6:13-14 P). Manu: "Thou shalt then attend to my advice by preparing a ship" (SB 1:8.1.4). "Thou shalt build a strong and massive ark" (MB 3:186).

3) Brahman-God warns them of an imminent deluge- Noah: "I will bring a flood of water upon the earth, to destroy all flesh ... Everything that is on the earth shall die" (Gen. 6:17 P). Manu: "A flood will carry away all these creatures ... In such and such a year the flood will come" (SB 1:8.1.2, 4). "The dissolution of this mobile and immobile world is nigh at hand. The time for the purging of this world is now ripe ... that fearful flood" (MB 3:186).

4) They are told to save organic life- Noah: "And of everything of all flesh, you shall bring two of every sort into the ark" (Gen. 6:19 P). Manu: "Take with thee all the different seeds ... and separately and carefully must thou preserve them therein" (MB 3:186).

5) They construct the vessel- Noah: "Noah did this; he did all that

God command him" (Gen. 6:22 P). Manu: "He attended to the advice by preparing a ship" (SB 1:8.1. 5).

6) They enter the ship and set sail- Noah: "And Noah ... went into the ark, to escape the waters of the flood" (Gen. 7:7 J). Manu: "When the flood had risen, he entered the ship" (SB 1:8.1.5). "Manu ... set sail in an excellent vessel on the surging sea" (MB 3:186).

7) All other living creatures are destroyed- Noah: "And all flesh died that moved upon the earth ... Only Noah was left, and those that were with him on the ark" (Gen. 7:21 P, 23 J). Manu: "The flood then swept away all these creatures and Manu alone remained here" (SB 1:8.1.6). "When the world was thus flooded, none but Manu, the seven Rishis, and the fish could be seen" (MB 3:186).

8) The deluge is long lasting- Noah: "And the waters prevailed upon the earth a hundred and fifty days" (Gen. 7:24 P). Manu: "The flood for many a long year" (MB 3:186).

9) The ship eventually lands on a mountain- Noah: "The ark came to rest upon the mountains of Ararat" (Gen. 8:4 P). Manu: "He passed swiftly up to yonder northern mountain... that slope of the northern mountain is called 'Manu's descent'" (SB 1:8.1.5-6). "Tied the boat on that peak of the mountain" (MB 3:186).

10) The flood subsides- Noah: "The waters were dried from off the earth" (Gen. 8:13 P). Manu: "As the waters subside, thou mayest gradually descend" (SB 8:1.1.6).

11) They offer a religious sacrifice- Noah: "Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar" (Gen. 8:20 J). Manu: "He engaged in worshiping and austerities. During this time he also performed a paka-sacrifice: he offered up in the waters clarified butter, sour milk, whey and curds" (SB 1:8.1.7). "By practicing severe austerities ... therefore practiced great asceticism. And endowed with ascetic merit" (MB 3:186).

12) They repopulate the world as the father of the human race- Noah: "And God blessed Noah and his sons, and said to them, 'Be

fruitful and multiply, and fill the earth.'" (Gen. 9:1 P). Manu: "Through her he generated this race, which is the race of Manu" (SB 1:8.1.10). "Manu will create all beings ... Manu himself became desirous of creating the world ... set about his work of creating all beings in proper and exact order" (MB 3:186).

13) Long genealogies of their descendants are provided- Noah: The list begins with Noah through his son Shem tracing their lineage down to the patriarch Abraham (Gen. 10:1, 21-31; 11:10-32). From and including Noah there is a family line consisting of sixty-eight generations down to the Divine Incarnation Jesus (Lk. 3: 23-36). As indicated by Irenaeus (c. 125-202), Luke provides a genealogy of seventy-two generations from Jesus back to Adam, which means sixty-three generations from and including Noah to Jesus. Manu: In the Indian tradition there is a genealogy of sixty-three generations of descendants from and including the flood hero Manu, down to the Divine Incarnation Sri Rama (VP 4:1-4).⁶³

In the ancient Indian scriptures the world is considered to have originated from the all-pervading, cosmic, celestial waters. Primordial waters (apah) are the material from which the world came into existence. Consequently, Indian religious scriptures often interpret the flood narrative not as an earthly incident, but as a cosmic event. The Indian deluge story has been interpreted as an allegory, which describes the destruction of the universe at the end of a cosmic cycle. In the *Mahabharata* the earth is depicted as being inundated by water, fire dries up the waters, wind consumes the fire, and primal spatial matter swallows up the wind. After the great cataclysm of the flood, there is neither sun, nor sky, nor earth. The universe is a dead expanse of primordial water, where there is no life and the firmament ceases to exist. Until the time when it is rematerialized, the universe exists in an unmanifested state. When the universe dissolves, the sequence of events transpire in reverse order compared to the creation process.⁶⁴

It is also possible to interpret the Biblical narrative of Noah, as a

cosmic rather than an earthly flood. In the creation story, it is mentioned that "the Spirit of God was moving over the face of the waters" (Gen. 1.2) and that God created a firmament separating the waters of heaven from the waters of the earth (Gen. 1.6-10). Thomas Aquinas (1225-74) believed that "the waters" in Gen. 1.2 signify formless matter and that air was extended over the face of the waters. More recently Arnold Guyot and Augustus Strong (1836-1921) an American Baptist theologian, affirmed that the waters mentioned in Gen. 1.7 and possibly Ps. 148.4 refer to the primordial cosmic material. Thus, the cosmic waters described in the first chapter of Genesis, could also be the waters alluded to in the Noah deluge narrative.⁶⁵

Noah's Ark landed on Mount Ararat (Urartu in Assyrian) in the country of Armenia near the Iranian border. The word Ararat may be related to the ancient name for India, Aryavarta (i.e., land of the Aryans=Nobles). In Iran the people referred to themselves as Airya. The word Iran is a cognate of Ariana. Ariyanem (Ariana) also meaning "The Land of the Aryans," covered the geographical area of the whole of modern-day Afghanistan, as well as the eastern part of Iran and up to the Indus River in Pakistan.⁶⁶ At one time, India, Iran, and Afghanistan were a single country with a common language. Manu had a son named Nabha-Nedishtha whose name corresponds to Uta-Napishtim the Babylonian flood hero and the Hebrew Noah.⁶⁷

According to the *Old Testament*, people of all nations of the world are descendants of Noah. The Lord's covenant with Noah applies to all people. In the table of seventy nations that inhabit the world (Gen. 10), three geographical locations, Havilah, Ophir, and Put have been associated with India by Flavius Josephus (c. 37-100), Eusebius (c. 263-340), and St. Jerome (c. 340-420). It is mentioned in the *Old Testament* that every three years a fleet of merchant ships from Ophir brought King Solomon (1 Kings 10:11, 22) cargo that consisted of gold, silver, sandalwood, pearls, ivory, apes, and peacocks, all products of India. The

Hebrew words for parrot, peacock, ivory, cotton-cloth, and apes are derived from the Tamil language.⁶⁸

Indians have not been credited for some of the discoveries they made, because the date of their origin is unknown due to their lack of interest in chronology. Also, if these ideas originated with oral tradition it is difficult to date them. According to Vivekananda (May 7, 1896), "That branch of the Aryan race which spoke the Sanskrit language was the first to become civilized and the first to begin to write books and literature. So they went on for thousands of years. How many thousands of years they wrote no one knows. There are various guesses—from 3000 B.C. to 8000 B.C. but all of these dates are more or less uncertain."⁶⁹

Additional Similarities

The patriarch Abraham hailed from Ur of the Chaldeans where seals from the Indus Valley have been discovered, datable before 2350 B.C. His wife Sarah, and in the *Vishnu Purana* (4:6) Tara, were both abducted by a king, and later rescued by Brahman-God. Abraham offered his son Isaac to God (Gen. 22:1-19) and King Ambarisha of Ayodhya in the *Ramayana* the son of a sage, and in both cases the son was saved through religious acts. Abraham associated with the Hittites, purchasing a field from them (Gen. 23; 25:9-10). The Hittite language is akin to Sanskrit with analogous names for some of the numbers.⁷⁰

Moses' mother and Kunti the king's daughter in the *Mahabharata*, realizing they had a godly child put him in a basket and placed it in a river. The baby floated down the river until it was discovered and adopted by those people (Ex. 2:1-11). The two babies, Moses and Karna went on to become important leaders. "God said to Moses, 'I am who I am.' And he said 'Say thus to the people of Israel, I am has sent me to you'" (Ex. 3:13-14). In Indian literature Brahman (God) is also referred to as "I am what I am" (*Satapatha Brahmana*) and "I am He" (*Brihad. Up.* 1:4.1). Moses removed his shoes while standing on holy ground (Ex. 3:5),

which is a widely practiced Hindu custom. When Moses and the people of Israel were at the Red Sea, the Lord parted the sea (Ex. 14:21; cf. Ps. 78:13; Is. 63:12). Similarly in the *Rig Veda* (2:13.12; 4:19.6) in order to let Vayya and Turviti pass over the river, Indra checked the rushing river.⁷¹

Of the Ten Commandments, the first four apply to the relationship between an individual and God, the last six between one person and another. The last five commandments of the Decalogue given by Moses are: "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house ... or anything that is your neighbors" (Ex. 20:13-17; cf. Mt. 19:18; Mk. 10:19; Lk. 18:20). They correspond with the five yamas (abstentions) given in Patanjali's *Yoga Sutras* (YS 2:30), which are identical with the five great vows (maharajas) of Jainism, and with the moral precepts (panca sila) of the Buddha. They are noninjury or nonviolence (ahimsa), continence (brahmacharya), nonstealing (asteya), nonlying or abstaining from uttering falsehoods (satya), and nongreed or nonattachment (aparigraha). Hindus' consider these moral obligations to be universal duties (sadharaṇa-dharma) since they apply to all people at all times. The same moral virtues that are expressed in a concrete particularized form by the Hebrews were asserted more broadly and philosophically by the Hindus, Jains, and Indian Buddhists. Probably, the main reason for the universality of these five commandments is that they pertain to the four basic human defects of: lust (adultery), greed (stealing, coveting), violence (killing), and lying (bearing false witness).⁷² Similar to the Ten Commandments the *Laws of Manu* (6:92; 10:63) endorse worshiping Brahman-God (LM 3:70-72, 4:152, 6:24), honoring your father and mother (LM 2:145, 225-37; 4:162, 179-80, 182); and condemns killing (LM 2:161; 11:55-57, 60, 69, 71), adultery (LM 4:133, 8:352, 11:59-60), stealing (LM 9:263; 11:55, 58, 67), and bearing false witness (LM 8:74-76, 81-83; 11:56-57).

In addition to the numerous affinities between the *Old Testament* and the Indian religion, there are also some important differences. The traditional Indian religion tended to place more emphasis on the first component and the Biblical religion on the second element of each of the following thirteen dichotomies: Transpersonal Absolute-Personal Brahman-God, Divine immanence-transcendence, monism-monotheism, emanation-creation, religious experience-altruistic activity, otherworldliness-Brahman-God in history, world cycles-linear history, eternity of the world-a temporary world, reincarnation-one human life, ignorance-sin, universal liberation-selective salvation, guru-church organization, and inclusiveness-exclusiveness.⁷³

The Lord wanted to preserve the *Old Testament* religion in its original form; hence Judaism (particularly Orthodox) remained a separate religion not absorbed into Christianity. Jesus spoke well of the *Torah*, but he criticized how the religion was being practiced. This was an important reason why Christians incorporated the *Old Testament* into the *Bible*. The Orthodox Jewish religion is closer to the religion of Moses since it is written in Hebrew and not in Latin or any modern Western language such as English. Another example is after the Zoroastrian religion that once dominated the Persian Empire was replaced by Islam, a relatively small number of its adherents known as Parsees preserved the ancient religion in India. The Roman, Nordic, and Greek deities that were replaced by Christianity still retain some recognition. Their names are found in some of the months of the year (e.g., January is named after the Roman deity Janus who presided over beginnings); the seven days of the week (e.g., Wednesday is Wooden=Odin's day, Saturday is a reference to the Roman deity Saturn); planets (Mars, etc.); and the American space program that landed astronauts on the moon was named after the Greek deity Apollo. Another example of preserving ancient religions is Swami Gangeshwarandji (b. 1881) pontiff of the Udasin sect whose religious life

centered on the teachings of the ancient *Vedas* that go back to the 4000-2000 B.C. period. In 1975 he visited nine large cities in the U. S. with the specific intention of spreading the, "ancient word of the *Vedas* among scholars of Sanskrit in America." The revered Swami presented copies of the "*Ved Bhagwan*" a compilation of the four major *Vedas* into a single thousand-page volume to more than six hundred organizations. He is the first person to personally install the *Vedas* throughout the world.⁷⁴

The Europeans received the Old and New Testament from Jewish people. In return the Jews were later Europeanized in being taught a system of thought that originated in Greece, in which they have played a prominent role particularly in the 20th century.

There is a literature that suggests that the Jewish people gained some knowledge of a number of Zoroastrian religious ideas taught by the Iranian Zarathustra. This occurred during the Babylonian Captivity (586-538 B.C.) when some Jewish people lived in exile in Babylon where Zoroastrianism was the main religion, and during subsequent centuries. After the exile some important Zoroastrian ideas appeared in the *Bible*. They include: life after death in heaven and hell, judgment day, Satan-Devil and the antichrist, in the last days a struggle between the forces of light and goodness and darkness and evil, and the word Paradise. Many of these ideas were held by the Pharisees (and not the Sadducees), a name that is derived from the Hebrew Parash meaning "he separated." Is it possible that the name Pharisees is derived from Paras the Hebrew name for Persia? The Zoroastrians who came to India are referred to as Parsees.⁷⁵

6. The Teachings of Moses (Moshe) and Manu (Manush)

The four ancient lawgivers, the Hebrew Moses (Mosheh), the Indian Manu (Manush), the Cretan Minos, and the Egyptian Menes (Mena) have similar sounding names. Though they vary in many ways, the Pentateuch (first five books of the *Bible*) and the *Laws of Manu* (*Dharma Shastras*) are revealed books of the law (Heb. Torah; Sk. Dharma) that are based

on a Divine sanction. As previously stated in Section 5, both accounts open with a description of the creation of the world which exhibits several points of agreement based on ten commonalities. Brahman-God is considered to be the ultimate source and ground of morality and of the laws of human society. Moral codes are the authoritative commands of a supreme and omnipotent Brahman-God. Both traditions are concerned with the welfare of society and the individual who is endowed with the spirit of Brahman-God within; stress righteousness and the harmonious fulfillment of duties; consider the freedom of individual responsibility as underlying all moral and ethical action; emphasize the sanctity of marriage and the family; consider sin to be a violation of the moral order and justice to be retributive (*lex talionis*); and emphasize purification and prescribe the observance of specific religious and social rites, and ceremonies. In both sources, sinful acts are expiated by confession, repentance, and ritualistic rites of purification.⁷⁷

Both Moses (Mosheh) and Manu (Manush) recommend the practices of: refraining from lying (Lev. 19:11/LM 4:138, 256; 6:46; 8:74-76, 81-83; 10:63; 11:56-57), being charitable and giving to others (Dt. 15:10-11/LM 3:95; 4:228-34), allocating funds to the Temple or the Priests (Ex. 25: 1-7; 35: 4-9, 22; 30:15; Num. 7:3, 15:1-21/LM 7:82-85; 11:4, 6, 39), avoiding alcoholic drinks (Num. 6:3/LM 9:235, 11:55), fasting (Ex. 34:28/LM 5:155, 11:167, 204, 212-16, 260), learning from a religious teacher (Dt. 34:9/LM 2:144-48, 200-01, 233-34; 4:162; 12:83), confession and repentance in order to remove the guilt of sinful acts (Lev. 5:5/LM 11:83, 123, 228-31); and being engaged in ritualistic expiatory rites of purification (Lev. 16/LM 11:242-64). They include bathing in water (Ex. 40:12, 31-32/LM 2:53, 176, 5:76-78, 85, 87, 11:224), shaving off one's hair (Lev. 14:8-9/LM 11:79), avoiding the defilement of touching a corpse (Lev. 21:1/LM 5:64, 85), and partaking of the animal sacrifice and giving burnt offerings (Lev. 1:7, 12, 17; 3:5; 6:9-13; 9:24/LM 3:67; 11:75, 227, 261). Also, they both taught that the sacred scriptures should be maintained by the Priests (Dt. 17:18/LM 1:88, 97-108, 10:1-3, 74-76), that

an individual receives in return whatever they give to others (Gen. 9:6; Dt. 19:21; 24:16/LM 4:234), and that the hereditary punishment of the parent can be passed on to their children or grandchildren (Ex. 20:5; 34:7; Num. 14:18; Dt. 5:9/LM 4:173). In the post-Pentateuch section of the *Old Testament*, we find the following additional similarities. A person should abstain from anger (Prov. 16:32/LM 6:92) and sexual promiscuity (Prov. 5:3-4/LM 11:55, 59), a king should rule justly (2 Sam. 23:3-4/LM 7:20, 8:302-03; 11:21-23); one should read and study the Holy Scriptures (Neh. 9:3/LM 11:46, 76, 227, 246-51, 259-60), and a horse analogy is given (Ps. 32:9/LM 2:88).⁷⁸

In addition, there are seven heavens and seven underworlds mentioned in the *Vishnu Purana* (II.5, 7) and in the Jewish *Talmud*, of which six are referred to in the *Old Testament*.⁷⁹

7. Indian Buddhist Influence on the Therapeutae Order and Early Christianity

Swami Vivekananda offered another bold and innovative historical statement, "Emperor Ashoka [304-232 B.C.] sent [Indian Buddhist] preachers to Egypt during the reign of the Ptolemy dynasty. They used to preach religion, cure diseases, live on vegetable food, lead celibate lives, and make Sannyasin disciples. They came to found many sects—the Therapeutae, Essenes, Manichaeans, and the like; from which modern Christianity has sprung." The Swami derived the word Therapeutae "from therā an elder among the Buddhist monks and putra, the Sanskrit word for son," hence "sons of the theras." Putta in the Buddhist Pali language also designates "Sons of the Buddha."⁸⁰ Thera is a commonly used term among the Buddhists, and Theravada is the "School of the Elders," the most ancient Buddhist Order. In the Biblical *New Testament*, the Greek "therapeuo" means to heal.

In the Pre-Christian era a number of political, trade and cultural contacts were established between India, and both Egypt and the

Middle East. Ashoka (ruled 269-232 B.C.) the Indian Buddhist Emperor used the Semitic Aramaic script in the Western section of his empire. According to the 13th Rock Edict at Kalsi (c. 257 B.C.), Ashoka established diplomatic contact with five Western monarchs. Based on what is inscribed on the Rock Edicts, it is implied that he sent Buddhist missionaries to these countries. One of the five rulers was the enlightened Ptolemy II Philadelphus (309/08-246 B.C, ruled 285/82-246 B.C.), whose empire included Egypt, part of Syria, and Palestine. His many accomplishments included having seventy-two Jewish scholars translate the Hebrew *Bible* (Christian *Old Testament*) from Hebrew into the Greek language producing the *Septuagint*. Ptolemy II sent Dionysius who later authored a book on India as an ambassador to Ashoka until 247 B.C., in exchange for an Indian ambassador dispatched to the Egyptian court. Ptolemy II collected at least 200,000 books and possibly many more for the famous Alexandrian Library. Significantly, Epiphanius (c. 315-403) and the Muslim Ibn al Kifti (1172-1248) mentioned that there were Indian books in the Alexandrian library. His father Ptolemy I Soter (367-283/82 B.C., ruled 305/04-283/82 B.C.) became an astute General serving under Alexander the Great and participated in military campaigns in an area that stretched from Bactria (now Northeastern Afghanistan) to the Indus River of India (327-325 B.C.). After Alexander's death Ptolemy I became the founder of the Macedonian Egyptian Empire, whose capital was situated at Alexandria, establishing the Museum that included the famous Alexandrian Library. He was a student of Aristotle (384-322 B.C.) whose philosophy might have influenced him and his son. Ashoka sent monks to foreign countries, and also built hospitals, and dispatched medicines and medical plants to neighboring kingdoms. In addition to teaching religion and making disciples, the Buddhist monks often served as doctors, furnishing medical treatment to the lay people.⁸¹

Members of the Jewish Therapeutae Order as described by Philo Judaeus of Alexandria (c. 30/20 B.C.-45/50 A.D.) lived near the city of

Alexandria, Egypt. Therapeutae men and women lived an ascetic life of prayer and study, dwelt in simple huts, and spent much of their time in solitude. Like Buddhist monks they lived a cenobitic life sharing a community of goods, while engaged in religious study and contemplation, seeking Divine illumination. Similar to the Essenes they practiced voluntary celibacy, silence, fasting, and vegetarianism and abstained from drinking wine. At that time a community of Indian merchants resided in Alexandria, and a Buddhist text entitled *Milindapanha* describes a vigorous trade between India and the city of Alexandria in the first century A.D.⁸²

Concerning the Essenes and Therapeutae, Sir W. M. Flinders Petrie (1853-1942) indicated, "This spread of asceticism appears to have been started by the Buddhist mission from India. It was entirely foreign to the Western ideals, yet it took root quickly after Asoka's mission. Indian figures are found of this period at Memphis, and a multitude of modeled heads of foreigners are also found there. This can only be paralleled by the modeled heads of foreigners made now for Buddhist festival in Tibet, and thrown away as soon as the ceremony is over. The influence which thus came to Egypt with the Indians of the Persian occupation is found in working order by 340 B.C., and it was strengthened and organized by the Buddhist mission in 260 B.C., and so grew until we meet with the full description of long-established communities in the pages of Philo and Josephus." Modeled heads of Indians were discovered at Memphis in Northern Egypt dating back to the 5th century B.C., and as early as 340 B.C., there were ascetic communities in the Egyptian desert. Like their Buddhist counterparts, these monasteries emphasized a contemplative and solitary life style. Ascetic recluses of the Sarapaion lived near Memphis, Egypt in the desert as early as 170 B.C. and are mentioned again in 211 A.D. It is in Egypt that Christian monasticism had its beginnings around the year 305. Two religious symbols common to both the Indian Buddhist and the Hindus, a wheel with a trisula and a trident were discovered on a

Ptolemaic gravestone in Egypt. James Ferguson (1808-86) the Scottish writer believed that the large carved monolith columns at Axum constructed in the 1st century A.D. in Ethiopia, resembled "an Indian nine-storied pagoda," similar to the Buddhist temples at Bodhi-Gaya India.⁸³

Vivekananda commented according to Sister Nivedita, "Even the tonsure existed in India, in the shaven head. I have seen a picture of [Emperor] Justinian [482-565] receiving the Law from two monks, in which the monks' heads are entirely shaven. The monk and nun both existed in pre-Buddhistic Hinduism. Europe gets her orders from the Thebaid [A section of Egypt located on the Red Sea that traded with India]."⁸⁴

Greek kingdoms were established in Parthia (now Northeastern Iran), Bactria (Northeastern Afghanistan), Kabul (Eastern Afghanistan), Gandhara (Northern Pakistan), and Taxila (Northern Pakistan) between 256 and 55 BC. During the reign of Ashoka the Buddhist religion spread west under the Greco-Bactrian kings (256-125 BC), eventually entering into Eastern Iran. Colonies of Greeks were settled in Northwest India before 200 BC. Greek divinities and some Buddhist symbols have been found on coins, from the Kabul Valley and the Punjab minted between 200 and 25 BC. Demetrios the king of Bactria conquered the Indus Valley in Northwest India, and part of what is now Afghanistan between 190 and 180 BC. He was defeated by Eukratides (ruled 170-154 BC) a Bactrian Greek who took control over some portions of Western India around 160-156 BC. King Menander (Milinda) the greatest Indo-Greek king and his successor, reigned in the Punjab from about 160 to 130 BC. *Questions of Menander* is a written religious philosophical account of a discussion between the Indo-Greek king and the Buddhist monk Nagasena. It deals with the conversion of the King Menander to Buddhism. Many of the Greeks inhabitants of this geographical area converted to the Buddhist or Hindu religion and took on Indian names. Heliodoros a Greek ambassador living in Northwest India (Taxila) is cited

on a monolithic pillar that is dated about 140 BC. According to the engraved inscription, Heliodoros was a worshiper of the Hindu deity Vasudeva (Vishnu). By the year 50 BC only a few petty Greek leaders ruled in India. Alexander Polyhistor (c. 60 BC) journeyed to Rome from Asia Minor and authored the book *History of India* (Clement, *Strom.* 3:7). He knew about Buddhist practices and described a religious order in India, which included men and women who were: celibate, devoted to being truthful and who worshiped pyramids (Buddhist stupas) that contained the bones of saints. We know from the Chinese catalog of Buddhist books, that there were many biographies of Buddha, manuals and treatise on Buddhism in India, Bactria, and Parthia. In the 1st century AD Jews from Parthia (now Northeastern Iran) who traveled to Jerusalem are referred to in Acts 2:9.⁸⁵

Philo of Alexandria mentioned that there were more than 4,000 Jewish Essenes living in Palestine and Syria. Essenes were first alluded to in 166 B.C. according to the Jewish historian Josephus (*Antiq.* 13:5, 8-9). Their basic religious practices and tenants did not correspond to Jewish practices, which indicate a foreign source. Dwight Goddard (1861-1939) an American writer relying partially on the writings of older authors like the Englishman Arthur Lillie (1831-1912) indicated that the Essenes community resembled Indian Buddhist monastics in many ways. First, they were highly structured religious communities functioning outside of the cities. Both Orders: required that a potential member serve a probationary period before joining the community, necessitated a solemn oath before admittance, lived in a brotherhood with an equality of members, and rarely utilized excommunication. Secondly, their members renounced all forms of wealth, encouraging poverty by wearing simple clothes. Both groups had a community ownership of property sharing their common goods, and ate basic foods together in a collective meal. Thirdly, while they avoided the most extreme forms of asceticism; they both were renunciates living on the necessities of life, practicing self-control of desires, living as unmarried celibates; and

avoided meat eating, wine, and unnecessary conversation. Fourthly, they were nonviolent people who opposed slavery, war, and animal sacrifice; and endeavored to show kindness, humility, and charity to all people. They cheerfully lived a pious and virtuous life following a strict moral code for the purpose of developing a purity of character. In addition, they both formed religious orders endeavoring to attain to a higher realm of existence, accepted the doctrine of reincarnation, and displayed a keen interest in bodily healing.⁸⁶

Sarvepalli Radhakrishnan (1888-1975) listed many common features of the Christian Gnostics of Alexandria, Indian *Upanishadic*, and Greek mystical thought. These three traditions each teach that: Brahman-God's Essence cannot be defined since It transcends all thought; evil is a lesser reality than the good and possibly unreal; the universe was created by a process of emanation; the cosmos resulted from the descent of spirit into matter; contemplation and asceticism should be practiced to free oneself from the bonds of the material world; salvation is the result of spiritual enlightenment; gnosis (Pali *jhana*; Sk. *jnana*) is basically illuminative spiritual wisdom and not intellectual knowledge; the soul reincarnates; and the ultimate purpose of life on earth is to attain to the Divine realm. Also, the Indians and Gnostics emphasize that the innermost self of a human being is identical in substance with Brahman-God, and that Brahman-God is revealed to humanity as both a Divine Father and Mother.⁸⁷

James Kennedy (b. 1842) a former Christian missionary in India singled out Basilides (fl. 117-39 A.D.) a Gnostic leader of Alexandria, Egypt as being under Indian Buddhist influence. Basilides like many Indians emphasized: God (Brahman) is without attributes, unknowable, transcending all predicates; God can be described only in negative terms (negative theology); the world was created out of cosmic seeds, or according to other Gnostics by a process of emanation; only the religious elect are freed from the law of reincarnation and karma; universal ignorance is the cause of worldly bondage; there is a Divine

spark in all people; salvation comes through knowledge and asceticism; and a universal restoration will occur in the future when all people will be saved.⁸⁸

Foreign contacts were made also with Hindus and Jains. There was a substantial volume of Roman trade between Egypt and India around 90 B.C. Due to civil strife commerce declined until Augustus Caesar brought peace to the empire around 30 B.C., and revived the high volume of trade until the time of Vespasian (ruled 70-79 A.D.). Strabo (c. 64/63 B.C.-24 A.D.; *Geography* 15:1. 4, 73; 2:5.12) observed that 120 vessels sailed yearly from the Red Sea port of Myos-Hormos to India and that some were accompanied by Alexandrian merchants. Strabo also writes of a political embassy dispatched by the South Indian king Poros, which came via Antioch [in Syria] bringing many gifts to the emperor Augustus Caesar (22 B.C.). Claudius (ruled 41-54 A.D.) received four envoy missions from Sri Lanka (Pliny, *Natural History* 6:22, 24). A community of Indian merchants resided in Alexandria, where according to tradition the Apostle Mark (a disciple of Peter) founded a Christian Church.⁸⁹

Augustus Caesar (63 B.C.- 14 A.D.) had a temple built in his honor at Cranganore in South India. There were several Roman colonies in India, particularly in the Madura area. Thousands of Roman coins extending from 10 B.C. to 68 A.D. and then a lesser number until 547 A.D., have been unearthed particularly in South India, some along the East coast and a few from the Northwestern region of India. A hoard of gold bullion coins from the Kushan Empire (48 to 220) of North India was discovered in Northern Ethiopia in 1940.⁹⁰

Apollonius of Tyana (modern Turkey, c. 4 B.C.-90 A.D.) a venerated Greek neo-Pythagorean mystic and philosopher, traveled to Taxila in Northwest India between the years 41 and 54 A.D., where he conversed with the Buddhist and Brahmin teachers. He also journeyed to Upper Egypt near the Nile River where he met the religious ascetics (Gymnosophists). Apollonius said that the Gymnosophists religious

wisdom was originally derived from the Indian sages who surpassed them, and that the philosopher Pythagoras learned of this Indian knowledge when he visited Egypt.⁹¹

According to Origen (c. 185-254) and the apocryphal *Acts of Thomas* (c. 200-225), after Jesus' passing his Apostle Thomas traveled to Northwest India. There, he converted the Indo-Parthian King Gundaphorus (Gondophernes; ruled 20-48 A.D.) to Christianity. South Indian Christian tradition tells us that after Gondophernes death, Thomas traveled south on a ship to Malabar in 52 A.D. He made many converts and established seven Christian churches on the West coast of India. Eusebius of Caesarea (c. 263-340) the most outstanding of the early Christian Church historians wrote, "Pantaenus was one of these, and is said to have gone to India [c. 190]. It is reported that among persons there who knew of Christ, he found the Gospel according to Matthew [in India], which had anticipated his own arrival."⁹²

The German scholar Richard Garbe (1857-1927) a professor at Tuebingen inferred that many practices of the Christians were borrowed from the Buddhist and Hindu religions, owing to their relatively late introduction into Christianity. Most of these practices entered into Christianity in the 3rd through the 6th century A.D. Garbe cited the following as being common to the Indian, Buddhist, and Christian religions, "Cloister with their monasticism and the distinction between novices and ordained monks and nuns, the celibacy and tonsure of the clergy, confession, veneration of relics, the rosary, church steeples paralleled by the tower like reliquaries and memorial stupas of the Buddhists, and the use of incense and bells."⁹³ Critics have responded to Garbe pointing out that, some of these practices were also found in the pre-Christian Greek, Roman, Egyptian, and Persian religions.⁹⁴

Pre-Christian Buddhist monks publicly confessed their sins before an assembly, and early Christians beginning in the 3rd century confessed their sins before a religious group. In both cases, these ceremonies were undertaken for the purpose of absolving the sins of its members. To

create a spiritual atmospheres both religions use holy water, incense, and church bells; to venerate relics, worshiped sacred pictures and saints, and repeated short sacred formulas (Sk. mantras). The remains and relics of Buddhists saints and Christian martyrs were divided among their followers. Halo's found on Indian coins that depict figures of the Buddha around 100 A.D. may be of Greek origin. The Buddhist rock temple of Karli in Western India constructed about 78 B.C., "resembles to a very great extent, an early Christian church in its arrangements: consisting of a nave and side aisles, terminating in an apse or semi-dome, round which the aisle is carried." Akin to baptism in ancient India, soon after birth the infant was given a name, and ceremonially washed or dipped in the sacred waters of a river. The rosary, which is of Hindu origin entered into Islam in the 9th century or before, and later, was adopted by the Catholics in the West during the Crusades (1095-1291 in the Holy Lands). There is congruence between the cadence and intonations of the ancient Vedic chanting, and the medieval Gregorian plain songs.⁹⁵

In Buddhism and Christianity we find monastic practices with an emphasis on vows of poverty, celibacy, humility, meditation and prayer, sharing common property, scriptural reading and in some cases ascetic austerities like fasting, living in solitude and silence. In the initial stage the novice receives a new name as did some of Jesus' disciples (Acts 10:5; 12:12; 13:1) and clothes, and if successful eventually becomes an ordained monk or nun. In both religions we find the tonsure, the act of shaving the head or part of the head of a monastic. It is performed either as a preliminary to becoming a member of a monastic order or when they are ordained. The cowl, the hooded robe and vestments, and the ritual robes worn by members of the clergy, are also similar. Beginning three months after Buddha's passing the Buddhist monks held the first of five major religious councils, and the Christians had a series of Church Councils beginning in 325 with many leading clerics attending.⁹⁶

8. Indian Buddhist and Christian Scriptural Similarities

The *Dhammapada* is the tenth division of the *Khuddaka Nikaya* of the *Suttanta Pitaka*, being a scripture of the ancient Theravada school of India.⁹⁷ Between the ethical teachings of the Buddha and Jesus there is a noticeable strong similarity, particularly as contained in the Sermon on the Mount (Mt. 5-7), though they differ in their modes of expression. Some common moral themes expressed in both the *Dhammapada* and the *New Testament* are: hatred ceases through love (5; Mt. 5:44; Lk. 6:27); practice what you preach (19, 51; Mt. 23:2-3); follow the true law of virtue (38, 70, 79, 86, 169, 190, 354, 364; Mt. 5:17-18); ignore the faults of others (50; Jn. 8:7); let your light shine forth (59, 304, 382; Mt. 5:14-16); the path to God and the path to worldly success differ (75; Mt. 6:24; Lk. 16:13); be indifferent to food and your possessions (92-93; Mt. 6:25-26); only a minority of people attain liberation-salvation (85; Mt. 7:13-14; Lk. 13:23-24); the religious path is difficult (86, 163, 244-45; Mt. 7:13-14; Lk. 13:23-24); follow the way of light not of darkness (87, 146; Jn. 8:12; 12:35, 46); purify the heart (88, 183; Mt. 5:8); living the homeless life (91; Mt. 8:19-20; Lk. 9:57-58) the path of a spiritual person is not easy to comprehend (92; Jn. 3:8); conquer yourself not the world (103, 178; Mk. 8:36); the Golden Rule, "Likening others to oneself one should neither slay nor cause to slay" (129-130; Mt. 7:12; Lk. 6:31); keep watch (157; Mt. 24:42; Mk. 13:35-37); be free from hate and anger (197, 223; Mt. 5:43-44; Lk. 6-27-28); praising poverty (200; Lk. 6:20); be free of anger, pride, worldly attachment, greed, and lying (221-23); the faults of others are easier to perceive than one's own faults (252; Mt. 7:3; Lk. 6:41-42); goodness is not attained merely by talk (262; Mt. 23:3); adultery is a sin (309; Mt. 5:27; 19:18; Mk. 10:19; Lk. 18:20); and the goal is attained through inner goodness and not by external signs (393-94; Mt. 23:27-28; Lk. 11:39).⁹⁸

We find additional congruencies in the ethical principles taught by

Buddha and Jesus. A person should not resist evil (*Majjhima Nikaya*, hereafter MN 21:6; Mt. 5:39-40, 44; Lk. 6:27-29). Emphasis is placed on seeking spiritual and not worldly treasures (*Khuddaka Patha*, hereafter KP 8:9; Mt. 6:19-20; Mk. 10:21; Lk. 12:33-34). Follow the Commandments by abstaining from killing, stealing, adultery, and speaking falsely (KP 2; Mk. 10:19). By loving Buddha-Jesus Christ and believing in their message, the goal of final liberation-salvation is reached (MN 22:47; Jn. 11:26). Both professed an ethic of love and compassion for all humanity (*Sutta Nipata* 149-50; Jn. 15:12-13). Whatever you do to other people, you are at the same time doing it to Buddha or to Jesus (*Vinaya Mahavagga* 8:26.3; Mt. 25:40, 45). In addition they both teach a path, leading from death and unhappiness to eternal life and bliss (*Mahaparinibbana-Suttanta* 2:9). Some common analogies are used like: the light of the sun and rain fall on both good and bad people (*Sadharmapundarika Sutra* 5; Mt. 5:45), and "the blind leading the blind" (*Digha Nikaya* 13:15; Mt. 15:14; Lk. 6:39).⁹⁹

The *Anguttara Nikaya*, *Digha Nikaya*, *Khuddaka Nikaya*, *Majjhima Nikaya*, and the *Samyutta Nikaya* belong to the ancient Indian Theravada literature. The Buddhist canon was probably completed between the Second Buddhist Council in 377 B.C. and the Third in 247 B.C. This literature was put to writing in the Pali tongue in 40 B.C. on the island of Sri Lanka. Nevertheless, later modifications, editing, and expansions that occurred after the *Bible* was written are possible. Thus, it is not easy to determine if borrowing occurred, in which direction it flowed. The *Lotus of the True Law (Lotus Sutra)* and *Lalita Vistara* are not referred to before 200 AD. It cannot be proven that the *Jataka Tales* in their present form antedate Christianity.¹⁰⁰

Once we venture outside the realm of ethics, we find a large number of differences between the religion of the Buddha and Jesus. Briefly, Buddha stressed liberation by wisdom and self-effort, universal spiritual principles, reincarnation, a world governed by the law of karma, nirvana, human life as unhappiness, monasticism, eternal cosmic cycles,

meditation and certain philosophical doctrines such as the non-self. Jesus places more emphasis on salvation through repentance, faith, and prayer, the grace of a loving Personal God, the importance of his own saving power, Divine Will and authority, the Kingdom of Heaven, God's justice, life as sinful, and a supernatural revelation.

There are many parallels between the life events of Gautama the Buddha and Jesus, found in the post-Biblical Christian Apocryphal literature, and in the post-Biblical Northern Buddhist *Lalita Vistara*. These ideas were unknown to the earlier Buddhist tradition. Most of these congruencies are found in the apocryphal *Gospel of Pseudo-Matthew*, *Gospel of James the Less (Protevangelium Jacobi)* and the *Gospel of Pseudo-Thomas*. The congruency of these legends is so similar that a common origin is quite possible. In 1917, J. Kennedy came to the conclusion that "Either the Jewish and Syrian writers derived these legends from the Buddhists in Babylonia, or the Buddhists, and later the Hindus took them from the Christians in Bactria and Seistan. This borrowing was the work of a professional clergy."¹⁰¹

9. Indian Influences in Math and Science

Vivekananda emphasized the Indian contribution in this area, "You know how many sciences had their origin in India. Mathematics began there. You are even today counting 1,2,3, etc. to zero, after Sanskrit figures, and you all know that algebra also originated in India, and that gravitation was known to the Indian thousands of years before Newton was born." "India has given to antiquity the earliest scientific physicians, and, according to Sir William Hunter, she has even contributed to modern medical science by the discovery of various chemicals and by teaching you how to reform misshapen ears and noses. Even more it has done in mathematics, for algebra, geometry, astronomy, and the triumph of modern science--mixed mathematics--were all invented in India, just so much as the ten numerals, the very cornerstone of all

present civilization, were discovered in India, and are in reality, Sanskrit words."¹⁰²

To give four examples of Indian historical scientists and mathematicians in support of Vivekananda's statements: In the medical area, according to Internet sources, Sushruta (c. 800-600 B.C.) the "Father of Surgery," "demonstrated the surgical techniques of making incisions, probing, extraction of foreign bodies, alkali and thermal cauterization, tooth extraction, excisions, and trocars for draining abscess draining hydrocele and ascitic fluid. He described the removal of the prostate gland, urethral stricture dilatation, vesiculolithotomy, hernia surgery, caesarian section, management of hemorrhoids, fistulae, laparotomy and management of intestinal obstruction, perforated intestines, and accidental perforation of the abdomen with protrusion of omentum. He gave details of the six types of dislocations, twelve varieties of fractures, and classification of the bones and their reaction to the injuries. Sushruta provided principles of fracture management, viz., traction, manipulation, appositions and stabilization including some measures of rehabilitation and fitting of prosthetics. He classified eye diseases with signs, symptoms, prognosis, medical/surgical interventions, and cataract surgery. He described the method of stitching the intestines by using ant-heads as stitching material. He was the first to deal with embryology and sequential development of the structures of the fetus. He pioneered the dissection and study of anatomy of human body. He introduced the use of wine to dull the pain of surgical incisions. He enumerated 1120 illnesses, and recommended diagnosis by inspection, palpation and auscultation." Sushruta described the procedure of rhinoplasty (nose surgery) that was not performed in the Western world until 1815 by Carpue. The medical works of both Sushruta and Charaka (c. 300 B.C.) were translated into the Arabic (750) where they had a great deal of influence and then into European languages.¹⁰³

Aryabhata (476–550) was the first in the line of great thinkers from the classical age of Indian mathematics and astronomy. In his masterpiece *Aryabhatiya* (499) knowledge of zero was implied in the place-value system. His approximation for the value of pi is accurate to five significant figures. It is possible that he considered the value of pi to be irrational, a discovery that was not proved in Europe until 1761 by Lambert. Today his algorithm, elaborated by Bhaskara I in 621, “is the standard method for solving first-order diophantine equations and is often referred to as the Aryabhata algorithm.” His definitions of sine, cosine, versine, and inverse sine influenced the origin of trigonometry. Aryabhata (476-550) correctly stated that the earth rotates about its axis daily, which causes night and day. His work was translated into Arabic in 820 where his astronomical calculation methods and trigonometric tables were widely used in the Islamic world, forming the basis of the Jalali calendar (1073). The astronomical tables of an Arabic scientist (influenced by Aryabhata) were translated into Latin, becoming the most accurate ephemeris used in Europe for centuries.¹⁰⁴

Brahmagupta (598-668) a great mathematician was the first to give rules for arithmetic manipulations that apply to zero. The modern rule that two negative numbers multiplied together equals a positive number originated with him. He gave the solution of the general algebraic linear equation and systems of simultaneous indeterminate equations. In geometry his most outstanding contribution is his formula for cyclic quadrilaterals. Arab’s learned of astronomy from his works including “methods for calculating the position of heavenly bodies over time (ephemerides), their rising and setting, conjunctions, and the calculation of solar and lunar eclipses.”

Brahmagupta observed that the Earth is moving, and is spherical and not flat. According to the Muslim astronomer Abu al-Rayhan al-Biruni (1030), on the subject of gravitation Brahmagupta wrote, “The earth on all its sides is the same; all people on earth stand upright, and all heavy things fall down to the earth by a law of nature, for it is the

nature of the earth to attract and to keep things, as it is the nature of water to flow."¹⁰⁵

While Newton (1642-1727) and Leibniz (1646-1716) are credited with originating differential and integral calculus, there is strong evidence to suggest that Bhaskara II (1114–85) was a pioneer in laying down some of the principles of differential calculus. He was possibly the first to conceive of the differential coefficient and differential calculus. In his *Lilavati*, solutions of quadratic, cubic, and quartic indeterminate equations are explained. The cyclic Chakravala method for solving certain indeterminate equations that he presented is simpler than the solution offered by William Brouncker in 1657. Of considerable importance is his method for finding the solutions of "Pell's equation." Bhaskara II contributions to indeterminate equations and integer solutions (first and second order) are the same as those discovered by the European mathematicians of the 17th century. He solved Diophantine equations of the second order, not known in Europe until the time of Leonhard Euler (1707-83). He also conceived of spherical trigonometry, along with other interesting trigonometrical findings. The estimate of the length of the sidereal year, the time that is required for the Earth to orbit the Sun, that he calculated missed the mark by only 3.5 minutes.¹⁰⁶

Vivekananda remarked, "Educated Mohammedans are Sufis, scarcely to be distinguished from Hindus. Hindu thought has permeated their civilisation; they assumed the position of learners. The great Akbar [1542-1605], the Mogul Emperor, was practically a Hindu."¹⁰⁷ It was later confirmed that Sufism is analogous to Hinduism in teaching: a mystical path (tariqa) to Brahman-God, concentration on a mental image (muraqaba), meditation accompanied by breath control (habs-i dam), the use of the rosary; and teaching Divine unity (tawhid) and the immanence of Brahman-God, the essential unity of all religions, monasticism, the practice of renunciation, and reincarnation. R. C. Zaehner (1913-74) and others taught that the Persian Sufi, Abu Yazid al-

Bistami (804-74/78) was influenced by the *Upanishads* and the religious philosophy of Shankara. It was Abu Yazid who transformed the Sufi movement by interjecting the Vedantic nondualistic mysticism of identifying his higher Self with the Absolute. Formerly, Sufism was monotheistic, ascetic, and theistic, stressing contemplative love and self-surrender to the will of God and not identity with the Absolute. For Abu Yazid, Divine love is only "a prelude to the experience of absolute unity" and oneness with ultimate reality. In ecstatic states he uttered terse statements like "Thou art That," which is found in the *Chandogya Upanishad* (6.8 ff.).¹⁰⁸

In 771 an Indian traveler brought a treatise on astronomy the *Siddhanta* (Ar. *Sindhind*) to Baghdad, Iraq. The work was translated by al-Fazari who became the first Islamic astronomer. The same traveler also brought a treatise on mathematics that introduced Indian (Ar. Hindi) numerals (0, 1, 2, 3, etc.) that the Europeans referred to as Arabic numerals. They reached Western Europe through Arabia, replacing Roman numerals around 1200 A.D. In the year 778, another Indian embassy brought additional astronomical writings to Baghdad. In the ninth century the Indians introduced the decimal system to Arabic mathematics.¹⁰⁹ This is well-known and documented, but what is not known is that the Arabs also learned of a number of Indian religious and philosophical ideas from the Indians.

During the eighth century, several religious discussions were held between Muslim scholars and Indian pundits that are mentioned in the writings of al-Masudi (896-956) and later by Kamil Ibn al-Athir (1160-1233). In Baghdad, Iraq during the ninth and tenth centuries, numerous religious and philosophical debates occurred at the courts of the ruling Abbasid Khalifahs, between theological representatives of the various schools of Islam, Hinduism, Jainism, and Buddhism. It is quite likely that these religious and philosophical discussions provided the main avenue for the transmission of the following Indian philosophical ideas to the Islamic Kalamitic (Mutazilites and Asharites) theologians of Iraq.¹¹⁰

Similarities between the Indian Vaishesika atomic theory dating back to Kanada (c. 6th-2nd century B.C.) and Gautama (c. 150) and the Arabic theory, which were not held by the Greek philosophers are: that atoms are partless and nonspatial lacking the three physical dimensions of extension; atoms differ qualitatively from one another; atoms possess secondary qualities of smell, taste, color, and temperature; the motion of atoms is governed by the will of the Supreme Lord; the soul is conscious and immaterial and is not composed of unconscious material atoms; and there is no void between atoms because the universe is pervaded by a ubiquitous, non-atomic, and partless substance. Indian Sautrantika Buddhists (2nd-1st century B.C.) and the Kalamite Asharites (10-11th centuries) both taught that atoms have only momentary existence and then are immediately and continuously recreated.¹¹¹

Kumarila Bhatta (c. 620-700) the leading exponent of the Purva-Mimamsa philosophy in India and al-Ashari (874-936) the founder of the Asharite School that originated in Baghdad, held to the doctrine of the eternity of the uncreated, infallible, religious scripture that was received and written down by Vedic rishis and by Muhammad and the scribes. They both distinguish between the uncreated and eternal Divine Word (Shabda/al-Kalam) subsisting in the Divine Essence, and its temporal external earthly manifestation by means of created letters, words, and sounds.¹¹²

The Asharites (10-11th centuries) and al-Ghazali (1058-1111) of Baghdad believed like the Carvaka (7th century and earlier) materialist philosophers of India that there is no necessary connection between what is called cause and effect.¹¹³ Observation proves that burning occurs when there is contact with fire, not that it occurs because of the conjunction with fire. Like the Scottish philosopher David Hume (1711-76) they denied the validity of invariable causation and unconditional concomitance, since they considered inductive relations such as "If there is smoke there is fire" to be only probable, and not necessarily to be valid for all possible future observations.¹¹⁴

Abu Bakr al-Razi (865-925), known to the Europeans as Rhazes the head of a hospital in Rayy, Iran and later in Baghdad penned an encyclopedia of medical knowledge, which refers directly to the Indian authors Caraka and Sushruta. Al-Razi's primary teaching concerned five eternal metaphysical principles, God the creator, soul, matter, space, and time, which display an 80% correspondence with the Vaishesika philosopher Kanada's (c. 6th-2nd century B.C.) five substances of soul, matter, space, time, and mind. Al-Razi and Vaishesika philosophers emphasize: that there is only a single eternal time that is an independent reality pervading the entire universe, objects are held together because of space and move because of time, God working through His will is the omnipotent and omniscient cause of the world of composite substances, and an atomic theory of eternal matter composed of earth, water, fire, and air.¹¹⁵

Islamic ideas concerning atomism, the eternity of religious scriptures, necessary causation, and other topics, were read by the Jews living in Moslem countries and later had some influence on Christian philosophers of the Middle Ages like Thomas Aquinas (1225-74). Harry Wolfson of Harvard University mentioned that Jews living in Muslim countries like Spain and Egypt, read the Arabic writings and learned of the doctrine of the pre-existent *Quran*, attributes of God, atomism, necessary causation, and other ideas not found in Greek philosophy, which they later greatly expanded upon and applied to the *Torah* in Jewish theology and philosophy. Barbara Holdrege devoted an entire book pointing out that there are a number of similarities between the Jewish interpretations of the *Torah* and the Indian conceptions of the *Vedas*.¹¹⁶

10. Hindu Influence on Islamic Theology

Congruencies Between Indian and Islamic Philosophy

There are a number of conceptual affinities shared by Indian philosophers and the Muslim theologians (Kalam) and mystics that are not found in Greek philosophy. The dominant areas of correspondence are between: Vaishesika and Islamic atomism; Indian Buddhists and Asharite theories of momentariness; Kumarila Bhatta's Purva-Mimamsa and the Asharite doctrine of the eternity of religious scripture; Carvaka materialists' and al-Ghazali's rejection of necessary causation; the Jaina, Vaishesika and al-Razi's theory of fundamental metaphysical categories; and Sankara's Advaita Vedanta and Abu Yazid al-Bistami's nondualistic mysticism. These theories were developed by the Indian thinkers before the Muslims, though this may not always be obvious in regards to some of the ideas relating to atoms. The Kalam was centered in Baghdad which is located about one hundred miles west of Iran.

In 771 an Indian traveler brought a treatise on astronomy the *Siddhanta* (Ar. *Sindhind*) to Baghdad, Iraq. The work was translated by al-Fazari who became the first Islamic astronomer. The same traveler also brought a treatise on mathematics that introduced Indian (Ar. Hindi) numerals (0, 1, 2, 3, etc.) that the Europeans referred to as Arabic numerals. They reached Western Europe through Arabia, replacing Roman numerals around 1200 A.D. In the year 778, another Indian embassy brought additional astronomical writings to Baghdad. In the ninth century the Indians introduced the decimal system to Arabic mathematics.¹¹⁷ This is well-known and documented, but what is not known is that the Arabs also learned of a number of Indian religious and philosophical ideas from the Indians.

Khalid ibn-Barmak (c. 706-781/82) the first Persian vizirate, invited Indian pundits and physicians to Baghdad in Iraq. According to one source the Jewish Anan ben David (fl. 765) the founder of the Karaites, professed reincarnation due to the influence of the Rawandites a newly

founded Islamic sect that transplanted these ideas from India to Baghdad.¹¹⁸ Abu Ma'shar (787-886) was born in Balkh in eastern Khurasan and studied in Baghdad. He conveyed Persian ideas taken from Indian sources to the Arabs, which were later translated into Latin in Western Europe. Abu Ma'shar taught that the sun, moon and five planets were in a Grand Conjunction in Aries on February 17, 3102 BCE, which is also the date of the flood. Latadeva (fl. 505) the Indian astronomer also taught that the Grand Conjunction in Aries occurred on that same date in 3102 BCE and that this marked the beginning of the Kali Yuga.¹¹⁹ During the eighth century, several religious discussions were held between Muslim scholars and Indian pundits that are mentioned in the writings of al-Masudi (893-956) and later by Kamil Ibn al-Athir (1160-1234).¹²⁰ Al-Masudi in Baghdad believed in a world cycle and periodical renovation that lasts 4,320,000 years, which corresponds to the Indian mahayuga.¹²¹ In Baghdad, during the ninth and tenth centuries numerous religious and philosophical debates occurred at the courts of the ruling Abbasid Khalifahs, between theological representatives of the various schools of Islam, Hinduism and Buddhism. Each group had a right to present their own philosophical theology and to criticize their opponents. At a later date, these discussions were described by the Muslim scholar Ahmad al-Murtada (d. 1437). It is quite likely that these religious and philosophical discussions provided the main avenue for the transmission of Indian philosophical ideas to the Kalam theologians. Similarly, at an earlier date the Christian sayings of Jesus and the Apostle Paul passed into Islamic culture through oral transmission and not from written records.¹²²

Atomism, Momentariness and Eternal Scriptures

The theory of Arabic atomism is considered to be of Greek origin, yet there are at least ten areas where Islamic atomism is more in agreement with the Indian Vaishesika school than with the Greek

theorist. Vaishesika atomic theory dates back to Kanada's (c. 100) and Gautama (c. 150). Indian philosophers concurred with many Muslim and Greek thinkers that atoms are imperceptible, eternal and partless.¹²³ In India the theory of atomism was widely held by the Vaishesika, Jaina and the Sarvastivadin and Sautrantika Buddhist metaphysicians. Similarly, atomic theory was supported by the majority of the Islamic theologians (Kalam), while conversely the doctrine was rejected by most of the Greek schools of philosophy. When the theory of atomism was lying dormant without supporters in the West, it continued for many centuries to find adherents in India and Islam.¹²⁴

Second, Vaishesika philosophers like Kanada (c. 100), and many Muslims believe unlike the Greeks that atoms differ qualitatively. According to the Greeks atoms are qualitatively homogeneous, varying only in quantitative aspects. Al-Kabi the leader of the Baghdad school concluded that in some respects, atoms differ qualitatively from one another. Third, the Indians and Muslims posited that atoms possess secondary qualities. The Greeks conceived of atoms as having primary qualities like magnitude, shape and weight but lacking secondary qualities. For the Vaishesika, atoms are of four qualitative types exhibiting, the smell of earth, taste of water, sight of light and fire, or the touch and temperature of air. The Muslims were of mixed opinion on this topic. Two Mu'tazilite philosophers of Baghdad, Al-Kabi and al-Iskafi (d. 854) believed that atoms are without magnitude, yet possess the secondary qualities of smell, taste, color and temperature. Vaishesika theorists unlike the Jainas and Muslims, professed that each atom possesses only one and not all of the secondary qualities.¹²⁵

Fourth, according to theistic Vaishesika theorists like Prasastapada (550-600) the motion of atoms is governed by the will of the Supreme Lord, who directs the atoms according to their unseen potency (adrsta). At the appropriate time God created the universe by causing atoms to make contact with one another. Greek atomists were materialists and believed that atoms are inherently active following mechanical laws and

do not require a supernatural controlling force. Islamic Mu'tazilites teach that God is the direct cause of all worldly events, which include the motion of atoms. Fifth, the soul is conscious and immaterial and is not composed of unconscious material atoms according to the Vaishesika and the Muslims, which is in opposition to the ideas of Democritus the Greek. The Vaishesika distinguished souls from atoms and considered them to be separate eternal entities. Sixth, according to Vaishesika philosophers like Gautama (c. 150) the material universe is pervaded by an infinite, ubiquitous, non-atomic and partless substance called akasha. This conception runs counter to the Greek view that there is a void that is interspersed between atoms. Al-Kabi the leader of the Baghdad School maintained like the Indians, that there is no void between atoms.¹²⁶

Shlomo Pines in his 1936 comparative study of Indian and Muslim atomism mentioned the following four similarities. Seventh, atoms when contrasted with composite bodies are partless and non-spatial lacking the three physical dimensions of extension, which is an Indian (Vaishesika and Jaina) and not a Greek idea. Atoms were regarded to be unextended, without dimensions by the theologians at Baghdad like al-Kabi and Abu al-Qasim. This idea was opposed by the theological school at Basra. Magnitude in the physical world arises out of dimensionless atoms in successive stages; by a process of increasing numbers and conjunction (samyoga) according to the Indians and by composition (talif) according to the Arabs. Eighth, both Vaishesika writers like Vatsyayana (450-500) in the Nyayabhasya and Muslim thinkers claimed that if partless atoms did not exist and divisibility was infinite, a large and a small object would each have an infinite number of parts and it would be impossible to account for the difference in their magnitude. To illustrate this point, both Jayanta Bhatta (840-900) in the Nyayamanjari and the Muslim writers, used the analogy of a tiny grain of mustard seed being equal in size to large mountain if atoms had dimensions.¹²⁷

Ninth, the Vaisheshika like Uddyotakara (550-610) in the Nyayavarttika (Topic 44), upheld the idea that two atoms combine to form a dyad (dvayanuka) and three dyads to generate a triad (tryanuka). This corresponds to the theoretical system of Mu'ammār, Abu al-Hudhayl (748/53-840/50) and Hisham al-Fuwati (c. 800), which explains the gradual construction of compound entities out of atoms. Tenth, similar counter arguments were used in both cultures by thinkers who opposed the idea of the combination of partless or extensionless atoms. The Indians mentioned that if an atom without sides could touch several atoms at once, all objects would be reduced to the size of an atom. A similar argument was given in Islam, pointing out that in this case the entire universe could fit into the palm of one hand. Both Shankara (788-820 or earlier) and Abu Hashim mentioned that it is not possible for a three-dimensional object with spatial properties to be a product of the combination of extensionless atoms.¹²⁸

Similarities between the ancient Indian Buddhists doctrine of momentariness and the Kalamī Asharite's (10-11th centuries) theory of continuous recreation were discussed by the Islamic scholar Duncan MacDonald (1863-1943) in 1927. Indian Sautrantika Buddhist (2nd-1st century BCE) taught that all things including atoms exist only for an instance, then return to nonexistence and are immediately recreated. Atoms which are forms of energy rather than material substance, combine into clusters, rise into being and die the next moment. Each atom possesses the quality of color, taste, smell and touch. The similarity of the repeated momentary series creates the false impression of the sameness and identity of an object. Asharites theologians advanced a similar idea that atoms have only momentary existence. God out of His free will, creates atoms that exist only for a moment and then become nonexistent in the next instant (wakt). There is no real duration, but continuous recreation of atoms gives the false appearance of duration. At every moment the world creation is continuously being renewed. Atoms are unchangeable except for the fact that they

momentarily come into existence and immediately passes away, followed by a new atom of the same kind. When God wills the termination of an object, He ceases to recreate it. Moses Maimonides mentioned that according to Bakillani the Asharite, accidents exist only momentarily for a single instance, are continuously created by God each instant, and they cease to exist when they are no longer recreated. Working independently without knowledge of each others presentation, the simile of a cinematograph was employed by Duncan MacDonald in 1909 to explain the Islamic viewpoint and by Herman Jacobi (1850-1937) in 1910 to illustrate the Indian Buddhist position.¹²⁹

Kumarila Bhatta (620/50-680/700) the leading exponent of the Purva-Mimamsa philosophy in India and al-Ashari (873-941) the founder of the Asharite school that originated in Baghdad, developed the doctrine of the eternity of religious scriptures. Also, like the Indians they rejected the idea of eternal punishment for misdeeds.¹³⁰ The Purva-Mimamsa philosophers and the Asharite theologians agree on at least five major points. Firstly, religious scripture is eternal and uncreated though it is received and written down by men at a particular time in history. In the Vedas it is recorded that its teachings are eternal and the Qur'an presents itself as having existed prior to the creation of the world. Harry Wolfson believed the idea of the uncreated Qur'an was derived from the Christian conception of the Trinity, in spite of the fact that the Muslims vehemently opposed this religious doctrine. Arguments used to support the eternity of Christ and the Holy Spirit in Christianity, were employed by some Muslims to affirm the idea of an uncreated Qur'an. The relationship between the eternal and uncreated Christ and His incarnated human manifestation, parallels the connection between the pre-existent heavenly Qur'an and its earthly representation. Secondly, both schools held that religious scripture is not a human literary production, since their supernatural transcendental subject matter could never be discovered by human reason, perception or inference. No human could produce such an infallible, authoritative and

reliable book, which enables one to both comprehend and attain to a higher reality through religious practice. Vedic and Indian religious tradition mentions only transmitters and not any author of the scripture (apauruseya). Thirdly, the Holy Books were revealed to and taught by a continuous line of Vedic seers and teachers (rishis) in India and prophets in Islam. Fourthly, religious scripture is considered to be infallible and intrinsically valid in both traditions.¹³¹

Fifthly, religious scripture is an objectification of the Divine Word, which has both an eternal transcendental reality and a temporal earthly aspect. Purva-Mimamsa holds that the eternal Word (shabda) differs from its vocal (dhvani) or written (rupa) form. Sounds and written symbols of the Vedas are only momentary and changing vehicles to express the eternal and immutable meaning of the universals and not the particulars. For Jaimini (c. 25 CE) author of the Mimamsasutras (1.6-23) the eternal word exists in an unmanifest condition until it is objectified in a temporary uttered verbal form. The sound produced from the movement of air is distinct from the eternal word that it serves to actualize. Islamic Asharites distinguish between the Word (al-Kalam) subsisting in the Divine Essence and its external manifestation by means of created letters, words and sounds. Ink, paper and writings are the created work of man. The heavenly Qur'an which is the Divine Attribute of the Word, is written for all eternity, while the earthly Qur'an that is read, written and recited is created and temporal (hadith). God speaks through created sounds and letters that are the basis of prophetic revelation. All of the arguments provided to support a created Qur'an apply only to its external manifestation and not to its essential nature. Al-Maturidi (c. 873-944) maintained the true meaning of the Qur'an is eternal and uncreated and can only be understood by words through the medium of created sounds and letters. The recited Qur'an is temporal, while its inner essence is eternal. What is heard by or revealed to the prophets is the eternal Word of God. In opposition to the Asharites the orthodox Hanbalites and other Zahirites believed the

script in which the Qur'an was written is also eternal.¹³²

A pioneer work in the comparative study of the eternality of the Vedas and Qur'an was undertaken by Arvind Sharma in 1976. He emphasizes the primary difference between the two theologies, is that the theistic Muslims maintained that the Qur'an is an attribute and revelation of a monotheistic God, while the nontheistic Purva-Mimamsas believed the Vedas were not created by God or man. The Asharites held that the Qur'an, the uncreated eternal Word of God subsists in the Divine Essence. God is eternal and so are His seven essential attributes (sifat) which are power (omnipotence), knowledge (omniscience), life, will, hearing, sight and speech. Distinct from all material sounds and words, the Qur'an is the eternal and uncreated knowledge, speech, Word and command of the Lord.¹³³

Conversely, according to the Purva-Mimamsa school, the Vedas being eternal are self-revealing, have no author or source beyond themselves and were not created or arranged by God or a human agent. They are composed of eternal words and letters and their unchanging meanings. Words signify only universals, and the meanings that they specify, are natural and not conventional. Written and spoken letters are temporal manifestations of their eternal archetype.¹³⁴

Shankara (788-820 or earlier) agreed with the Purva-Mimamsa thinkers that the Vedas are eternal, uncreated and infallible. His view is closer to the Kalam than the Purva-Mimamsa, in that he taught the Vedas are of transcendental origin and are expressions of ideas in the mind of God (Ishvara). They are the archetypical forms of God, which correspond to the Asharite concept of Divine attributes. It is not altogether clear if Shankara regarded the Vedas as an attribute of God or as something separate from Him. The Vedas are the eternal and self-luminous wisdom that contains the principles of transcendental existence. At the beginning of each world cycle, God manifests the already existing Vedas from their potential causal state. The Vedic words (shabda) are the archetype's use to create the names and forms of the

genus of all things at the beginning of each world cycle. For example, the word "bhuh" occurred in the mind of God, he uttered it and created its corresponding object, the earth. Similarly, the Muslims believe God created the world uttering the word "kun" (be). Many of the Kalamite theologians considered individual Arabic words (kalimat) and letters (huruf) to be eternal and uncreated.¹³⁵

Necessary Causation, Eternal Substances and Nondualistic Mysticism

Carvaka materialists (7th century and earlier) of India like the Asharites (10-11th centuries) and al-Ghazali (1058/59-1110/11) believed that causality is not a necessary phenomenon. Al-Ghazali who is generally considered to be the most influential of all the Muslim theologians was a religious teacher in Baghdad. The idea of the rejection of necessary causation entered into Europe through the teachings of Nicolaus of Autrecourt (14th century), who might have been influenced by al-Ghazali¹³⁶ and later resurfaced in the philosophy of David Hume (1711-76). Asharites (10-11th centuries) rejected the objective validity of causality in nature since they believed that God by His own command and power is the only causal force and does not act through intermediary causes. There is no necessary connection between cause and effect, and this is why miracles are possible. Al-Ghazali contended that the connection between cause and effect, is an external possible relation and not an internal necessary relation. There is no necessary causal relationship between the burning of cotton and its contact with fire. Observation proves that burning occurs when there is contact with fire not that it occurs because of the conjunction with fire. Through repeated occurrences the effect is observed occurring after or along with the cause, and the two events are conjoined in a person's mind. Constant conjunction following an apparent law-governed regularity, does not prove a necessary causal relationship between events. Inanimate objects are inert and without will lacking the ability to

produce effects. While secondary necessary causality is denied, primary causation is due to the free will of God. Consequently, God as the source of causation can produce miracles or a bodily resurrection, since He controls and is not bound by external forces. God is constrained only by the self-imposed principle of noncontradiction that prevents Him from performing the logically impossible.¹³⁷

Before al-Ghazali, the Carvaka materialists in their denial of the validity of causal inference upheld the idea that certainty comes only from what is perceived by the five senses. No invariable and unconditional universal relation (vyapti) can be proven by perception, since necessary concomitance is not an objective entity discerned by the senses. Causal inferences are never certain since agreement in a large number of instances does not preclude the possibility of disagreement in another circumstance. We perceive specific incidences of smoke and fire and not their generalized class character (samanya) of smoke-ness and fire-ness. Things differ at varying times and places since their nature and qualities are not consistent, so they do not agree with each other under all temporal and spatial circumstances. We never have knowledge of all cases involving the causal relationship between two variables in the past, present and future or in the various parts of the world. If we did, there would be no need of inference. A hidden unknown condition might exist that would invalidate the apparent causal relationship. Purandara (7th century) a later Carvaka philosopher, admitted causal inferences are probable and not random, and are useful in comprehending and adapting to practical affairs. Unlike al-Ghazali the Carvaka thinkers were atheists and denied that God was the primary source of universal causation.¹³⁸

Abu Bakr al-Razi (864-924, known to the Europeans as Rhazes) who is considered to be the greatest medical genius of the middle ages, was the head of a hospital in Rayy, Iran and later in Baghdad. His magnum opus the Kitab al-Hawi is an encyclopedia of medical knowledge, which contains many extracts from Indian and Greek

physicians and refers directly to the Indian authors Caraka and Sushruta (Sanasrad). Al-Razi's metaphysical concepts were inspired in part by Plato's Timaeus. According to Ishma'ili Nasir-i-Khusraw (1004-1072/78), al-Razi received his cosmological ideas on matter, space and time, from a Persian friend named Abbas al-Iranshahri. Al-Biruni (973-1048) mentioned that al-Iranshahri wrote an objective account of the religious beliefs of the Indians and the Buddhists.¹³⁹

By contrast, a later writer Fakhr al-Din al-Razi (1149-1209) believed that al-Razi's doctrine of five eternal principles originated with the Sabi'ans of Harran. The Harranians believed in reincarnation and cosmic world cycles of periodic destruction and renewal, and they may have employed Sanskrit names to worship the planets in a manner similar to the Indians. The famous Jewish religious philosopher Moses Maimonides (1135-1204) whose brother died on a trade voyage to India, considered Indians to be remnants of the Sabi'ans. He wrote that the Sabi'ans taught that the first man Adam came to Babylon from a place near India. A well known Harranian Sabi'an physician, Abu Said Sinan (880-943) was a contemporary of al-Razi, who built hospitals and supervised the medical administration in Baghdad where the latter resided.¹⁴⁰

Al-Razi's primary philosophical teaching concerned five eternal metaphysical principles (qadim) which are; God the creator (bari), soul (nafs), matter (hayula), space (makan) and time (zaman). In defense of these categories he explained that perceptual sense experience requires a substratum of matter; the groupings of perceived objects presuppose space; perception of change implies time; existence of living beings indicates a soul; and living beings endowed with the faculty of reason necessitates the belief in an intelligent Creator. These teachings approximate the Indian Jaina doctrine expounded by Kundakunda (c. 200) in the Pancastikayasara, that the six primary eternal categories (tattvas) are; soul (jiva), matter (pudgala), space (akasha), time (kala), motion (dharma) and rest (adhama). Both al-Razi and the Jainas

differentiated between infinite absolute universal space (makan mutlaq or makan kulli; alokakasha) and limited relative localized space (makan juzi; lokakasha) and between absolute eternal universal time (zaman mutlaq; dravya-kala or nishcaya-kala) and limited measurable time (zaman mahsur; vyavahara-kala). They both taught that absolute space and time exists independently of all objects. Space is infinite providing a receptacle for matter to subsist in. Al-Razi differentiated the living principles (God and soul) from the nonliving (matter, space and time). Similarly, the Jainas distinguish between the living and conscious soul (jiva) and the unconscious non-soul (ajiva), which comprises the other five categories.¹⁴¹

Al-Razi's five eternal principles also display some correspondence with the substances (dravya) of: soul (Atman), matter (with five components), space (dik), time (kala) and mind (manas) depicted by Kanada (c. 100). Al-Razi and Vaishesika philosophers like Kanada emphasize that there is only one eternal time, which is an independent reality pervading the entire universe. Conventional conceptions of divisions of time into hours and minutes, are derived by abstractions from concrete time that is more than just motion. Objects are held together because of space and move because of time. For Candramati (450-500) in the Dasapadarthasastra, soul is the only eternal substance that possesses the life characteristics of judgment, pleasure, pain, desire, aversion and effort. Both al-Razi and the Vaishesika like Prasastapada (550-600) believed that God working through His will is the omnipotent and omniscient cause of the world of composite substances. Also, al-Razi, the Vaishesika and the Jainas postulate an atomic theory of eternal matter composed of earth, water, fire and air.¹⁴²

Analogous to many Indian philosophers, al-Razi denied the concept of empty space affirming a positive existence to the void, which resembles the Indian concept of an all pervading ubiquitous space (akasha); believed in eternal matter that is a passive receiver of forms; and rejected creatio ex nihilo since something cannot arise from nothing

and because all things in the world are produced by composition and not by creation from nothing. Similar to the Indians, he held to the theory of reincarnation, resulting from the souls attraction to the sensual enjoyments of the material world. Al-Razi believed that God created humans with intelligence, so that eventually, they would awaken and attain to a higher existence gained by the study of philosophy. Ultimately, all souls will reach the goal of liberation and matter will return to its original formless and primordial state. He condemned the extreme asceticism of some Muslim, Indian and Christian monastics.¹⁴³

The Upanishadic and Vedantic influence on the Persian Sufi Abu Yazid al-Bistami (d. 874/78) has been noted by leading Western authorities on Islamic studies like Reynold Nicholson (1914), I. Goldziher (1917), Max Horten (1926-27) and R. C Zaehner (1960) who presented an elaborate defense of this position.¹⁴⁴ Abu Yazid lived an extremely ascetic life for thirty years and was familiar with the Indian yogic practice of breath control. His teacher Abu Ali al-Sindi hailed from the Sindh, which is probably the area of Northwest India and not a village by that name in Khurasan, Iran. It is likely that Abu Ali was a religious convert to Islam, since he did not know the Arabic language and his student Abu Yazid taught him Qur'anic verses and how to correctly perform Muslim religious rites. In return Abu Ali instructed his student on the doctrines and religious practices associated with the mystic identity of the phenomenal self with the Absolute Unity of existence.¹⁴⁵

Abu Yazid who introduced monistic mysticism into Sufism, was unlettered, showed contempt for book learning and wrote nothing. He left five hundred oral teachings that were subsequently the subject of commentaries. In ecstatic states Abu Yazid uttered terse statements like "Thou art That." This statement is identical with the phrase in the Indian Chandogya Upanishad (6.8 ff.), which alludes to the essential identity of the Transcendental Self (Atman) with the Absolute (Brahman). This dictum is well known in Vedantic Hinduism, but is at variance with the Islamic monotheistic conception of God (Allah). It was not previously

found in Buddhism, Greek philosophy or in the Muslim religion. Abu Yazid referred to the world as a deceit, which corresponds with the Indian concept of maya. He further remarked that "I sloughed off my self as a snake sloughs off its skin: then I looked into myself and lo! I was he," which is a phrase used in the Indian Brhadaranyaka Upanishad (4.4.7,12). In describing one of his spiritual experiences he said, "I went on flying until I reached the expanse of eternity and in it I saw the tree of oneness," which Zaehner identifies with the cosmic tree mentioned in the Katha Upanishad (6.1) and the Bhagavad Gita (15.1-2). In another teaching he stated, "Glory be to me, how great is my glory" which relates to the phrase "Homage, homage to me" in the Brhatsannyasa Upanishad. Nothing similar to these statements is recorded by any Sufi before Abu Yazid. These assertions are considered to be nonsensical or blasphemous in a Muslim religious environment, yet are quite meaningful in a Vedantic context.¹⁴⁶

R. C. Zaehner believes that Abu Yazid was influenced by the teachings of Shankara, who died in 820 according to the traditional dates, but might have lived a century or two earlier. At that time the revival and systemization of Nondualistic Vedanta were being pursued by Shankara and his followers throughout India. Some historians believe that Shankara visited Kashmir in North India about 820.¹⁴⁷ Abu Yazid transformed the Sufi movement by interjecting the Vedantic nondualistic acosmic and panentheistic practice of identifying his self with the Absolute. Formerly, Sufism was monotheistic, ascetic and theistic, stressing □□ contemplative love and self-surrender to the will of God and not identity with the Absolute. For Abu Yazid, Divine love is only a preparation for the experience of total unity and oneness with ultimate reality. Shankara wrote of the liberated soul (jivanmukta) as having transcended all of the rites of religion. After attaining to the state of oneness, Abu Yazid ceased to practice religious ritual, worship, asceticism and the reading of religious scripture.¹⁴⁸

In the first half of the nineteenth century the astute German

philosopher Arthur Schopenhauer pointed out that Sufism is thoroughly Indian in spirit and origin. The renowned Sufi mystic and ascetic Mansur al-Hallaj (d. 922), visited the Sindh in Northwest India around 895 and reportedly accepted the doctrines of pantheism and reincarnation.¹⁴⁹ Sufism is analogous to Hinduism and Buddhism in teaching; a mystical path (tariqa) to God, concentration on a mental image (muraqaba), Divine unity (tawhid), meditation accompanied by breath control (habs-i dam), the use of the rosary, monasticism and the practice of renunciation. Sufis like Vedantists believe in the essential unity of all religions, reincarnation and the Divine immanence of God. It is difficult to determine if the Sufis learned of these concepts and practices from the Hindus, Buddhists, Christians or if they were indigenous to the Muslim religion.¹⁵⁰

It has been pointed out by Harry Wolfson that Islamic ideas concerning atomism, the eternity of religious scriptures, necessary causation and other topics, were read by the Jews living in Moslem countries and soon became central themes in Jewish philosophy and theology. Some of the ideas of Jewish philosophy later influenced Christian philosophers of the Middle Ages like Saint Thomas Aquinas (1225-74).¹⁵¹

In summary, a number of interesting similarities and close parallels have been illustrated between the philosophy of the Indians and Muslim theologians and mystics during the early Middle Ages. The center of the possible diffusion of Indian ideas was in Baghdad the home of: the Mu'tazilite Al-Kabi who believed in voidless space with extensionless and qualitative atoms, the Asharites who expounded the doctrine of the eternity of the Qur'an, al-Razi, al-Ghazali and many other authors who wrote books on India. These congruencies do not conclusively prove a causal influence, but at the very least are useful for a comparative study of philosophical beliefs and hopefully for promoting a creative exchange of ideas.

11. Hinduism in Japan, the Philippines, Polynesia, Mesoamerica, and Columbia Before the 16th Century

Southeast Asia

It is a well-known fact that in the first millennium (and perhaps earlier) at the beginning of the Christian era, the Indian civilization extended east into Burma, Thailand, Laos, Cambodia (Kambuja), South Vietnam (Champa), and south into Malaysia, Sumatra, Java and Bali. Cultural influences in "Greater India" were profound in the areas of religion, language, script, literature, art and architecture, and the political, legal, and moral systems. Indian expansion was entirely peaceful and not due to military conquest or imperialistic domination. Brahmin priests, writers, philosophers, and scholars who were the primary transmitters of the Hindu culture, accompanied the traders. The basic texts that influenced and inspired the people of Southeast Asia were the *Ramayana*, *Mahabharata*, *Puranas*, *Laws of Manu*, and the *Arthasastras*. The prevailing religion involved the worship of Shiva, Ganesha, and Rama and Krishna the two incarnations of Vishnu. In addition, there was an Indian Buddhist presence in this area.¹⁵²

Japan

Hinduism had an important, but indirect influence on Japanese life and culture. To give a couple of examples, official records in Japan describe how an Indian who had drifted to the shore of Aichi Prefecture in 799 A.D., introduced the cultivation of cotton in the country. To commemorate the event, the Japanese gave the name Tenjiku to the village where the shipwrecked Indian had landed, which was the Japanese name for India meaning Heaven.¹⁵³

When Swami Vivekananda (1863-1902) traveled to Canton, China and Japan, he visited the Buddhist monasteries. He was surprised to discover Sanskrit manuscripts written in old Bengali characters in China, and Japanese temples inscribed with Sanskrit mantras in old Bengali

characters. It is significant that some of the 11th century scriptures of the Japanese priests kept in the Horyuji Temple of Japan are written in Bengali characters. In some Japanese temples, ancient manuscripts written in Sanskrit are preserved intact. Some of the manuscripts found in Japan are much older than those preserved today in India. Scholars consider the arrangement of the Japanese syllabary into fifty phonetic sounds, to be an adaptation of the Sanskrit alphabet. It was brought to Japan by the Buddhists, possibly by Bodhisena (704-60).¹⁵⁴

Most important the Buddhist converts from Hinduism in India brought their deities into the Buddhist faith. Consequently, Hindu deities accepted by the Indian Buddhists found their way into China, as a part of the Buddhist pantheon. Their mode of worship in China followed the procedures prescribed in the Buddhist texts of India and thus, they were duly honored and worshipped in an Indian manner. In the 6th Century C. E. when the Buddhist came to Japan from China and Korea, they brought with them many Hindu deities, beliefs, and traditions. In time, the Shinto pantheon (kami) in Japan adopted many of the divinities of Indian origin. Some of these Hindu Gods and Goddesses were made subservient to Lord Buddha. They were often given the role of protecting the Buddha and being guardians of the Buddhist faith.¹⁵⁵

Some of the Hindu deities worshiped by the Buddhist and taken over by the Shintoists, have been worshiped for many centuries, and are highly venerated today in both India and Japan. The Holy Trinity (Trimurti) of the Hindus consists of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. In both India and Japan, Brahma (known as Bon-ten) is depicted as having four arms and four faces, riding on a chariot supported or drawn by seven swans. In Japan, Vishnu is known as Bishinu-ten. In India, Vishnu is sometimes called Narayana "moving in the waters" and in Japan, he is called Naraen-ten. With the Hindus of India, at times Vishnu moves about on his gigantic bird named Garuda, who has the head, wings and claws of an eagle, and the

body and limbs of a man. Garuda has a golden body, and is known for his hatred of snakes. Similarly, in Japan, Vishnu rides on Karuna (Garuda) and is often depicted as a composite being, with the head of a bird and a human body. He has golden wings and feasts upon snakes.¹⁵⁶

In Japan, Lord Shiva is worshiped under four of his Indian appellations or aspects: Mahakala, Maheshvara, Ishana, and the blue-throated Nilakantha (Shokyo Kannon). Shiva is well known to the Japanese as the very popular Daikoku-ten (literally, God of darkness), which is a Chinese and Japanese equivalent of the Indian Mahakala the Transcendent Time, another name of Shiva. Daikoku-ten has been also identified with the Shinto deity Okuni-Nushi-no-Kami. Maheshvara the Great Lord was transliterated as Makeishura-ten, but is sometimes called Siva-shin (Lord Siva). Both the Indian Ishana the Ruler, and the Japanese counterpart Ishana-ten are depicted as holding a trident in their right hand.¹⁵⁷

In India, the four-armed elephant headed Ganesha is Shiva's foremost male disciple. He is one of the most popular Indian deities. As the remover of obstacles and granter of success, he is propitiated at the beginning of any form of important undertaking. In the *Ganapati Upanishads* it states, "I bow to the son of Shiva [Ganesha], to the embodiment of the giver of gifts who destroys obstacles." Throughout Japan there are images of Ganesha (Kangi-ten or Sho-ten) the companion of Shiva. He is widely worshiped as an elephant headed yogi, who confers happiness upon his devotees. Ganesha receives worship in about 243 Buddhist temples, including the famous temple in Futako Tamagawa, Tokyo. The devotees of Sho-ten believe he is the granter of wealth along with good health. Consequently, the merchants and businessmen flock to his shrines and invoke his blessings. In Osaka, the large temples of Sho-ten attract many people daily who offer him worship.¹⁵⁸

Not only has the Hindu Trinity received veneration in Japan, but also their female counterparts are worshiped. Their Divine consorts are

the Goddesses Saraswati the wife of Brahma, Lakshmi of Vishnu, and Durga of Shiva. In the *Vedas*, Saraswati was originally a water deity, the Goddess of the sacred Saraswati River that flowed west from the Himalayas. She received praise for the fertilizing and purifying powers of her waters, and as the granter of fertility and wealth. Because of her association with water, many Japanese shrines are dedicated to Saraswati (Benzai-ten or Benten), in temples located on an island, or near a river, lake, or pond.¹⁵⁹

The Hindu *Brahmanas* and *Mahabharata* describe the four-armed Saraswati as the Goddess of speech and learning, inventor of Sanskrit and the accompanying Deva-nagari letters; and the patroness of the creative arts particularly poetry, music, and the sciences. In Japan as the Goddess of speech and learning from which the creation arises, Saraswati is called Ben-ten (literally, Goddess of speech) or Benzai-ten. She is sometimes identified with the Shinto deity Uga. Like her Indian counterpart, she is a beautiful lady who confers wisdom, knowledge, intelligence, and memory on her devotees. The four-armed Benzai-ten is worshipped to gain wisdom, eloquence, and talent, while the two-armed image is the Goddess of music. As in India, she is conceived as being the consort of Brahma (Bon-ten). After the Second World War, the worship of this Goddess became so popular in Osaka that a new Buddhist group was formed with the name Ben-ten-shu.¹⁶⁰

According to the annals of the Todaji temple, the worship of Saraswati and Lakshmi was first introduced into Japan in the year 722 A.D. Lakshmi (Kichijo-ten or Kissho-ten) the wife of Vishnu, who is extremely popular in Japan is the Goddess of happiness and prosperity. For many centuries, she has been worshiped in wood and clay images and paintings in Nara, Kyoto, and Kamakura. Durga (Juntei Kannon) the wife of Shiva also received some worship in Japan.¹⁶¹

It is most interesting that many ancient Vedic deities who are less often worshiped today in India, are still venerated in Japanese temples with reverence along with the Buddhist divinities. Deities common to

both cultures with their Indian Sanskrit and Japanese names include: the Indian Agni (Japanese Ka-ten), Asura (Ashura), Candra (Gat-ten), Citragupta (Taizanfukun), Indra (Taishaku-ten), Kumara or Karttikeya (Kumara-ten), Prithivi (Ji-ten), Raksasa (Raset-su-ten), Surya (Nit-ten), Vaishravana or Kubera (Bishamon-ten), Varuna (Sui-ten), Vayu (Hu-ten), Visvakarman (Bishukatsuma) and Yama (Emma-ten).¹⁶²

In addition, certain Sanskrit religious concepts made their way from India to Japan through China. They include Acharya the master (Ajari), dharma the law (ho), Dharmasastra the law book (Kempo), dhyana meditation (Zen), marga the way (do), ritual gesture mudras (in), mandala a special zone or area (mandara), Sangha the religious group (So), and yoga to yoke (yuga).¹⁶³

Susumu Ohno (1919-2008) a professor of Japanese Languages at Gakushuin University in Tokyo believes that Dravidian-speaking people, in the distant past from South India came to Japan. He advanced the hypothesis that the Japanese language is rooted to a large extent in the TAMILIAN language, which is a member of the Dravidian family. Professor Ohno stated, "The phonologies of Tamil and Japanese correspond beautifully, and the general structures of the two languages are closely related." He concludes that Japanese phonemes correspond systematically more with Tamil than with any other foreign language in the world. In support of his ideas, he offered 500 corresponding words (possible cognates) between the TAMILIAN and Japanese languages based on sound laws. His intent was "to clarify grammatical similarities between both languages, to prove suffixal correspondence in the structure of words, and to prove morphological correspondences." It must be cautioned that some Japanese philologists reject the validity of this hypothesis and consider it to be implausible.¹⁶⁴

It would be interesting to find out how many of these Indian deities are being worshiped by Buddhists today outside of Japan.

When the Spaniards came to the Philippines in the 16th century, they systematically destroyed as many ancient manuscripts and religious images as they could find. Consequently, only a few fragments of pre-Spanish Filipino literature have survived, and our knowledge of pre-Spanish Filipino history is very limited. Consequently, attempts to prove Indian cultural influences have been greatly hampered by a lack of historical records and the meagerness of archeological findings.¹⁶⁵

According to a 1926 study made by Professors G. Nye Steiger, H. Otley Beyer and Conrado Benitez, "The Indian culture made itself felt most strongly in the political, social, and religious life of the populations among which it spread.... At the time of the Spanish discovery, not only were the more civilized Filipinos using the Indian syllabaries for writing, but their native mythology, folklore, and written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words."¹⁶⁶ A thorough study of the Filipino script shows that it was probably derived directly from the Sumatran or from intermediate Bornean forms. In turn, the Sumatran script has been proven to be of South Indian origin. Hindu influences in Philippine life came from Sumatra and Java. Innovations included the old syllabic alphabet from Sumatra, extensive collection of Buddhist folklore, calendars, and the Indian quicklime method used in mining gold. Archeological explorations uncovered many objects of Hindu-Malayan origin, religious images of bronze copper and gold representing the Javanese version of the Hindu deity Shiva. Words for money and measures of weight and volume are of Indian origin through Malayan intermediaries.¹⁶⁷

Two years later, Alfred L. Kroeber (1876-1960) a major figure in the founding of modern anthropology concluded that the Filipinos "did import a mass of religious ideas, practices and names, a considerable body of Sanskrit words, a system of writing, the art of metal working, a vast body of mechanical and industrial knowledge, and unquestionably

a much greater degree of cultivation and refinement than had existed previously.”¹⁶⁸ Kroeber mentioned that the bulk of this cultural material came from the East Indies subject to deep Hindu influences. Indian importation probably took place through Hinduized Malaysians from the East Indies who visited or settled in the Philippines. The Magindanao Moro recognize five divisions of the day designated as: Maheshvara (Shiva), Kala, Sri, Berma (Brahma) and Bishnu (Vishnu). Ferdinand Magellan (c. 1480-1521) the Portuguese navigator learned that the chieftains of Cebu in the Philippines bore the Indian title of rajah. The chief deity of the Tagalog was called Bathala, which is derived from the Sanskrit word for Lord, Bhattara.¹⁶⁹

Roughly, 300 Sanskrit loan words have been discovered in the various languages of the Philippines. Many of these words are still in use in some areas. These words indicate the field of thought and activity upon which they influenced Filipino religious beliefs, social life, government and administration, commerce and economy, arts, etc. In order to verify his findings, philologists Professor Juan Francisco of the University of the Philippines, supplied the intervening Sanskrit word in the Malaysian and Javanese language form. He assumed the Sanskrit terms came from these societies, and not directly from India their original home. In the words of Juan Francisco, “The enrichment of the Philippine languages is apparently due to the introduction of Sanskrit via the intervening languages—Malay and Javanese. On the basis of an extensive phonetic-semantic analysis of all words discovered in the Philippine languages, which are conjectured to be foreign and deriving from Sanskrit (and isolated cases, from Tamil), in comparison with those found in Javanese and Malay, the Philippine words are proved beyond doubt to have their origins in Sanskrit.... The role played by the Indian elements in the cultural development of the Islands from time immemorial is significant, if judged primarily on the basis of language—the influence of Sanskrit upon the languages of the early Filipinos. Sanskrit wielded a force upon all aspects of life.”¹⁷⁰

Professor Juan Francisco further stated, "The use of Sanskrit words to express practically all the basic religious ideas suggests the influence of Hindu systems of religious worship, ritual, etc. It, furthermore, suggests that the Hindu systems of thought have considerably influenced the operations of the Filipino mind and conscience. It appears to prove the theory that postulates the introduction of Brahmanical learning into the Islands, with Manila as its centre, and Sanskrit, the language of Brahmanic religion and philosophy."¹⁷¹

Sanskrit-Philippine Island terms relating to religion include: religious practices (Sk. agama), religion (Ph. agama); Great Lord (Sk. Bhattara), Supreme God (Ph. Bathala); Divine Beings (Sk. Devata), God (Ph. Dewata); God (Sk. Deva), Goddess (Ph. Dewa); God-deity (Sk. Lekha), statue of God (Ph. Likha); faith-trust (Sk. sampratyaya), faith and trust in God (Ph. sampalataya); heaven (Sk. svarga), (Ph. shagra); hell (Sk. naraka), (Ph. naruk, neraka); fasting (Sk. upavasa), (Ph. puasa); punishment for sin (Sk. dusa), (Ph. dusah); sacred verse (Sk. mantra), prayers and mysterious words (Ph. mantala); incense-perfume (Sk. dhupa; Ph. dupa); horoscope (Sk. lagna), to foretell (Ph. lagna); religious vows (Sk. vrata), prayer (Ph. baratapa); oath (Sk. sapatha; Ph. sapata); Vishnu's eagle (Sk. Garuda), eagle (Ph. garoda); earth (Sk. bhumi; Ph. bumi) and teacher (Sk. guru; Ph. guro).¹⁷²

Professor Juan Francisco believes that Sanskrit words and Indian influences traveled from Malaysia and Java into the Philippine language, during the period 900-1100 A.D. An earlier date is possible but because of the lack of historical records, it cannot be proven at this time. Some scholars dated the contact back to the 3rd century B.C. but the evidence is meager. The Buddhist Empire of Sri-Vijaya was centered in southeastern Sumatra from the 7th to the 12th century. This empire probably conducted trade with the Philippine Islands through Borneo, and possibly some trade colonies were formed.¹⁷³

The empire of Majapahit replaced Sri-Vijaya, with its seat in the Island of Java from 1292 until around 1520. This powerful empire

definitely made trade contact with the Philippines. Archeological artifacts dating of Buddhist-Hindu images have been unearthed in widely located areas of the Philippines. They are dated during the period 12-15th century A.D. They include a Buddhist Tara and Avalokitesvara (14th century A.D.), a pendant of Garuda the bird who is the vehicle of Vishnu, a bronze image that is of a Buddhist Bodhisattva or of Shiva (14th century), and a copper image of Ganesha.¹⁷⁴

Juan Francisco also found many parallels between Philippine and Indian folk- and epic-literature elements, and in the folk-literature motifs, which includes a belief in reincarnation. Again, he believed that to verify diffusion, elements of Indian origin must be found in the intervening literature of Malaysia and Java. The *Ramayana* entered the Philippine Islands under the name of *Maharadia Lawana* (Maharaja Ravana), but not until the 17-19th century. This book is related to the earlier Malaysian version.¹⁷⁵

In 1989, they discovered the "Laguna Copperplate Inscription" at Laguna de Bay in the metropolis of Manila, Philippines. It contains a copperplate measuring less than 8x12 inches, with inscribed writing that was hammered into its surface. This is the first artifact of pre-Hispanic origin found in the Philippines that was written on copper material. The inscription housed in the National Museum of the Philippines is a legal document, mentioning a pardon granted by the Commander in Chief of Tundun. More important, it contains text, which is a mixture of four languages, Sanskrit, Old Tagalog (Philippine), Old Javanese, and Old Malay mixed together. Inscribed on it is a very precise date from the Indian calendar of Saka era 822, corresponding to 900 A.D. in our system. Words used in the Laguna document, are the same as those used by the Javanese at that time. Place names found in the document are still used today around the Manila area today. Many scientific tests have been utilized to test its authenticity. This document supports the existence of an independent Philippine government at that time. It

suggests a widespread culture with Hindu influences in the Philippines, before the arrival of the Spaniards, and the Muslims.¹⁷⁶

Polynesia

The Polynesians (including the Maoris of New Zealand, Tahiti, Samoa, Hawaii, and the Easter Islands) are basically heterogeneous in physical type and culture, and speak dialects of the same language. According to the evidence of oral tradition, which is supported by physical, linguistic, and botanical data, the ancestors of the Polynesians came from the continent of Asia. For one thing, livestock and almost all the cultivated plants of the Polynesians stem from Asia. It is most likely that they came from the Malay Archipelago and head eastward.¹⁷⁷

In a pioneer work of 1885, Abraham Fornander a judge from Hawaii produced three volumes, which supported the position that the Polynesians originated in northwest India and Persia (Iran). To prove his point he produced a comparative vocabulary of Polynesian and the Indo-European languages. Fornander offered about 300 possible Sanskrit-Polynesian cognates.¹⁷⁸ The idea of the Indian origin of the Polynesians received support from John Fraser (1895) on the basis of linguistic evidence. S. Percy Smith (1898-99) a New Zealander wrote that the ancestors of the Polynesians left India around 400 B.C. and traveled to Indonesia. Around the beginning of the Christian era, they migrated into the islands of the Pacific bringing breadfruit with them. J. Macmillan Brown (1907) did not agree with the dates proposed by S. Percy Smith, since we do not find traces the Post-Vedic religion of Vishnu, Shiva, or Buddha in the Polynesian religion. J. M. Brown believed that kinship with the Polynesian religious myths and customs can be found in the earlier Vedic religion of fifteen hundred B.C. or earlier. The Indian origin of the Polynesians received support from E. S. C. Handy (1928-30) and Peter Buck (1933) the Director of the Bishop Museum in Honolulu whose Maori name is Te Rangi Hiroa. Mr. Buck stated that the Polynesians originated in India south of the Himalayas and then came to Malaysia.

Since that time, modern western thinkers have become far more cautious about attempting to determine the ultimate origin and the corresponding dates of the Polynesians.¹⁷⁹

Scholars have noticed a number of similarities between the ancient Indian Vedic and the Polynesian religion. The Polynesians conceived of the primordial state of the universe as a void, nothingness, undifferentiated, empty space without form, and as darkness. It is limitless without light, heat, sound, motion, or form. This chaotic primordial state followed from the destruction of an earlier world. At the beginning of creation the omniscient creator Tangaroa brought matter into existence from nonexistence, gave form to the formless, and established order out of chaos in the cosmos. There was a union of the passive element of darkness (Po) and the active element of light (Ao). There is a primordial cosmic world egg that the Indians call Brahmanda, which the creator god Ta'aroa (Tahitian name for Tangaroa) broke into halves that became heaven and earth. Father Heaven and Mother Earth are the parents of the gods, humans, and nature. Also, both religions conceived of a number of celestial and lower worlds. The Polynesian Tane like the Vedic Varuna dwells in the highest heaven, maintains the celestial law or knowledge, embodies light and the life giving power of the heavens, relates to the waters of heaven and earth, and is a spiritual purifier.¹⁸⁰

The deluge theory is known to the Maoris. Puta built a temple to teach people to be righteous, but they would not listen to him. So he caused a flood, built a great raft filled with food, dogs and holy water. His raft eventually reached dry land. Maui the Polynesian cultural hero discovered fire, invented practical techniques, and taught moral values like prohibiting incest. Maui bears some resemblance to Manu the Indian cultural hero and lawgiver.¹⁸¹

One of the great sagas of the Pacific bears some resemblance to the *Ramayana*. Puna (Ravana) the king of the demons was angry because Tahiti (Sita) married another man. Her husband was killed, and

Tahiti was carried off to Puna's dwelling. Tahiti's strong, courageous and persistent son Rata (Rama) built a double canoe. Because of the justice of his cause, the gods accompanied him on his mission. Rata destroyed Puna's sea demons, killed Puna, rescued Tahiti and brought her back home.¹⁸²

R. H. Codrington described the Melanesian concept of Mana as "a force altogether distinct from physical power, which acts in all kinds of ways for good and evil, and which it is of the greatest advantage to possess and control.... It is a power or influence not physical, and in a way supernatural; but it shows itself in physical force, or in any kind of power or excellence which a man possesses." A corresponding idea is the Vedic conception of the power of Maya. This wonderful power makes it possible for gifted individuals to perform superhuman actions. Both the benevolent gods and the demons possess these supernatural magical powers. This power is always localized and personified, only recognized in its concrete form. Through the practice of ritual, one can be possessed by Maya.¹⁸³

An additional similarity is that there was a priestly Brahmin and a corresponding Ariki aristocracy. Indic and Polynesian worshipers are ritualists, at times worship near a sacred banyan tree, have a sacred bath for purification, and shrines that house their deities. The ceremony for casting away evil spells, consisted of a powerful chant, always ending with a long drawn out verbal mystical symbol pronounced HaUU like the Sanskrit AUM. In both religions they composed poetic myths about nature as manifesting as an all-pervasive force. The Maori calendar consisted of 12 months with another month added when needed, as in the Indian lunar system.¹⁸⁴

Examples of Sanskrit-Polynesian religious words that show some similarity are: creator (Sk. karin), Creator God (Po. Kane); Fire God (Sk. Agni), fire (Po. ahi); full moon (Sk. raka; Po. rakau); moon (Sk. indu; Po. ina); Moon Goddess (Sk. Sinivala; Po. Sina); netherworld (Sk. aviki, patala; Po. avaiki, pulotu); new moon (Sk. kuhu; Po. kuu, kahes); sky (Sk. antar,

rajas; Po. Atea, Rai, Rangi); Sky Maiden (Sk. Vindhya; Po. Vinmara); Soul (Sk. Atma; Po. Ata); and the Sun God (Sk. Ravi; Po. Ra, Rata).¹⁸⁵

In 1932, the Hungarian scholar Guillaume De Hevesy demonstrated a surprisingly close resemblance between the script of the Easter Islands and the Indus Valley. The Easter Islands is located about 13,000 miles east of the Indus Valley. Many members of the scientific world accepted Hevesy's findings. His 174 comparisons were based on 226 signs and their variants of the Indus Valley civilization, and 529 Easter Island signs. The wood tablets could not have been preserved for very many centuries, in the wet climate of the Easter Islands. This raises the question of how the Easter Islanders could be using a script in modern times, which dates back to the Indus Valley in the third millennium B.C. How could this script have been preserved in an unaltered form for over 4,000 years?¹⁸⁶

Mesoamerica and Columbia

When the Spaniards came to Mesoamerica in the 16th century, they spent decades reducing the Maya Library in Yucatan to ashes, burning every book they could find, and destroying hundreds of temple and tens of thousands of religious image. These books contained priceless information on religious beliefs, mythology, ritual, and architecture; history, laws and customs, astronomy, and medicine. Consequently, it is difficult to reconstruct the pre-Columbian history of Mesoamerica. As in the Philippine Islands, without definitive documentary evidence the extent of Asian cultural diffusion will never be known. The Mayan empire at its peak between 300 and 900 A.D. covered an area of about 125,000 square miles, stretching from Yucatan in southern Mexico down into Guatemala and Honduras. In Mexico, the Toltec replaced the Mayans followed by the Aztecs who ruled for two hundred years before the coming of the Spanish.¹⁸⁷

From the 1st millennium B.C. onward, Mesoamericans evolved a high level of culture at an unexpected rate of progression. A body of

religious creeds, scientific knowledge, and artistic works of great value quickly emerged. Was this acceleration due in part from the diffusion of previously existing Asian civilizations originating in India? Ships operating between India and Southeast Asian ports were sufficiently advanced to make a Trans-Pacific oceanic crossing. To give an example, the Chinese Buddhist scholar Fa-hsien returned from India around 400 A.D. His ship passed through stormy China water carrying two hundred sailors and passengers.¹⁸⁸ It is difficult to tell from which part of Eastern or Southern Asia or the Pacific Islands that these people came from.

Studies in plant and animal geography have offered definite proof that some species were carried across the Pacific in both directions. For example, chickens were carried by boats from India and other Asian countries across the Pacific. Chickens could not have flown across the ocean nor were they independently created. Maize that existed in India and the coconut whose homeland was probably the shores of the Indian Ocean, were transplanted from Asia to the Americas, while the sweet potatoes traveled in the opposite direction. These facts suggest that it is likely that cultural material was also transferred from Asia to the Americas.¹⁸⁹

Within the area of religious practices, monasteries and convents existed among the disciples of Quetzalcoatl, the Toltecs in Mexico. Similar to the Hindus and Buddhists, the ascetics took a vow of continence, lived on alms, avoided alcohol, were vegetarians, and practiced deeds of penance such as fasting. The monastics duties were to maintain the temples, prepare meals for the sacred images, burn incense, singing hymns to the deities, assist the priests in other ways, and to educate the children. Monastics were divided into various orders each possessing a hierarchy. Occasionally, they would retire into the desert, woods or mountains to live a holy life in solitude, spending hours in prayer, contemplation, and penance. The nuns wore all white habits; while some monastic groups wore long black robes and others white robes. After a four-year apprenticeship the priests were permitted

if they saw fit to marry, while the monastics remained celibate. Monastics were highly respected by the pontiffs and the nobility for their exemplary life style.¹⁹⁰

The Mexican Aztecs method of education resembled the Indian system (Gurukula), of students living with their teacher and seldom seeing their parents. They lived in a special boarding house for boys beginning around at age five or six, being educated under the care of a priest. Aztecs were primarily vegetarians like the Hindus, and divided their society into four divisions of priests, administrators, mercantilists, and laborers.¹⁹¹

The Hindus and the Mesoamericans both held to the doctrine of repetitive cosmic cycles of four world ages, spanning thousands of years and then returning to its beginning. In Mexico, the world ages were represented by a sequence of four colors, white-yellow-red-black. Colors are associated with the world ages in the Hindu *Mahabharata*, in the same identical order of white-yellow-red-black for each of the four yugas. In both systems the first age is 4800 years in length, and the fourth and final age is one of vice and depravity. The physical size and virtue of people decrease with each of the four ages. Also, different foods are eaten in each age. For the Mesoamericans the first age was destroyed by water and the ensuing flood, the second by violent winds, and the third by fire. The Buddhist in India also believed in a succession of worlds destroyed by fire, water, flood or wind. Fire, water, and wind are the joint agents in the Hindu epics, bringing about the end of a cycle. In the color symbolism given by the Indian Varahamihira and the Mesoamericans, north is associated with white, south with yellow, red with east, and black with west. In both systems wind is associated with north or NW, fire with south or SE, water with west, and earth with east. This raise the question, how could such an unusual doctrine of four world cycles arise spontaneously in such detail in both Asia and Mesoamerica?¹⁹²

According to the Mayan calendar, the date for the beginning of their chronology commenced somewhere between 3373 and 3113 B.C. This date might signify the beginning of the world or the birth date of their deities. Their calendar did not originate until two or three millennia later. According to the *Puranas* of the Hindus the present age, the Kali Yuga commenced in 3102 B.C. With their calendar, both the Hindus and Mayans could forecast lunar and solar eclipses long in advance of their coming.¹⁹³

Furthermore, the Mayans like the Hindu's believed in an existence beyond time outside of material creation. God is the uncreated essence of all things, and the soul is immortal. Seven lesser gods created the world out of the "word." In the lowest heaven called Tlalocan happiness is sensual and of an earthly variety. Eventually, these souls are reborn on earth. The second heaven is a paradise for people who had risen above bodily desires, and in the highest heaven, full illumination is achieved along with eternal happiness.¹⁹⁴

Paul Kirchhoff from the University of Frankfurt 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."¹⁹⁵

The Austrian ethnologist Robert Heine-Geldern (1885-1968) and the American anthropologist Gordon Ekholm (1909-1987), discovered many artistic affinities between the Hindu and Mesoamerican culture that preclude any possibility of accidental coincidences. Heine-Geldern pointed out that the rain God of the Mayans not prior to the 5th century

has the trunk of an elephant, and the head shape with a depression between the root of the trunk and the forehead. Since elephants were unknown in Mesoamerica, this suggests that this god was derived from the Indian elephant-headed Hindu deity Ganesha. Statues of humans with an elephant head are also found in San Salvador, Oaxaca and Vera Cruz.¹⁹⁶ The country of Columbia is located in northwest South America. At their San Agustin Archaeological Site there are several ancient religious statues. A YouTube presentation tells us they are identified as the Indian Ganesha with an elephant head and human body and Garuda an eagle like bird holding a serpent (Naga) in its beak. In addition, there are many cylinder structures resembling the Hindu Lord Shiva lingams, Naga lingams, and Mukhalingams with a human face. In South America there are no elephants. Ganesha, Garuda, and Shiva were worshipped in many East Asian countries and by the Japanese Buddhist (under different names). More research is required to determine where the statues and/or the people who chiseled them came from.¹⁹⁷

The makara is a legendary sea-monster found in Hindu-Buddhist temples particularly in the school of Amaravati of the 2nd century A.D. Similar architecture is found at Chichen Itza in the Yucatan dating back to the 6th century. In both Asia and Mesoamerica, the sea-monster has a wide-open mouth, powerful teeth protruding from the upper jaw, the trunk of an elephant, and sometimes a fish-like body. A human figure is often depicted emerging from the makara's mouth.¹⁹⁸

The lotus motif interspersed with seated human figures is found in Amaravati, India, and in the Chichen Itza ruins in the Yucatan region of Mexico. In both cases, the sculptured panels portray a lotus plant with leaves and flowers following an undulating course, human figures hold on to the stem of a lotus, fishlike creatures are at both ends, and a mask of a jawless monster is in the center.¹⁹⁹

The Hindu account of the churning of the ocean has been found in carvings in Mexico, as well as the Mayan representations of a tortoise carrying twelve pillars similar to the Indian design. The Aztec game of

patolli is similar in detail to the complicated game of pachisi (or parchisi) played in India and other regions of South Asia. Its relation to the four quarters of the world and the calendars ascribed to them are essentially the same.²⁰⁰

In addition, there is a literature on possible Indian-Hindu influences in South America written by Vincent Fidel Lopez who spent his life in Peru, and A. Kalyanaraman; and to a lesser extent by Miles Poindexter a United States Senator and Ambassador to Peru, Donald Mackenzie, D. P. Singhal, B. Chakravarti, and on the Internet.²⁰¹

12. Historiography

Historiography is the study of the way history has been and is presently written, concerning which events to emphasize, what particular sources and methods to rely on, and how to interpret them using various theoretical approaches.²⁰² The study of history involves recording and describing specific and unique events and analyzing them into the general principles of human behavior. Compared to the philosophy of history it is more concerned with the analysis of the methods of research, and is more descriptive than evaluative. As stated by George and Achilles Theodorson, Historicism is:

1. "A theoretical approach that emphasizes the importance of the historical context in the understanding of social and cultural phenomena. According to this approach, in analyzing any aspect of the social organization or culture of a people at a given time, it is necessary to trace its history to show how the particular form developed and then to relate it to other aspects of the sociocultural system within which it occurs. The emphasis tends to be upon the uniqueness of each historic period, rather than upon recurrent patterns or generalizations for all human behavior.

2. Historical determinism; the view that any phenomenon is best understood by analyzing its historical development, and that therefore

social and cultural phenomena are to be understood primarily through the study of history and the operation of historically determined principles."²⁰³ History is a sequence of events, processes, and actions that has a meaning and purpose. It is factual and interpretive, specific and general, and empirical and abstract. The researcher identifies the key concepts that are used in charactering history and locates them within the context of the social and political environment of the time period. Interest is in how the concepts have been understood, what is their usefulness in historical analysis, and how they have changed over time.

Speculative theoretical philosophy of history is concerned with answering the question, is there a design, purpose, directive principle, or finality in the processes of human history? Are there any broad patterns that we can discern through the study of human history? Is history linear and progressive or does it follow cycles? Are there deterministic historical laws or does it follow a random process? Does history repeat itself? What are the larger trends and patterns that occur? Is it working toward a final goal? What is the basic unit for the study of the past: a civilization, empire, country, or important individuals? Is one aspect more important than the rest, such as technology, science, political development, or religion, etc? By contrast, critical philosophy of history deals with questions such as what is historical evidence, the extent to which objectivity is possible, etc.²⁰⁴

Traditional narrative focuses on the chronological order of events (what happened), the factual who, where, and when of history. Modern narrative is also interested in interpretations, conceptualizations, and explanations concerning why these event occurred and the chain of causation that took place.²⁰⁵ At the most abstract level it is presented as the history of ideas concerning middle-range or grand theory. To be validated these theories are justified by concrete historical evidence. In addition, history can be conveyed through fictional novels and dramas that give us some idea of the events and life styles of the times.

Historians can also employ counterfactuals. For example, many consider the assassination of Archduke Ferdinand to be the cause of the First World War. This raises the question if this event had not occurred, would there have been a world war. If so, what would the causes have been? This differs from the study of medicine where one group gets the medicine and the other does not, and the research can compare the results to see if the medicine is effective.

The study of history unlike that of the physical sciences requires the understanding of the meanings and intentions of human actions. One must enter into the mind of the historical actors to understand their thought process and to view things from their point of view. We are apt to think of a perennial unchanging human nature that makes it easier to interpret and explain the events of history, because we understand the people of the past based on our own experiences and nature. An alternative idea is that these people differ from us because they were conditioned by a different historical environment. Unlike physical causation, there are no absolutely fixed laws that govern the historical process. Consequently, historical events occur as probabilistic regularities rather than universal laws. Do they follow a divinely ordained plan? In the study history we analyze the phenomenon at one point in time (synchronically) and how the phenomenon changed over time (diachronically).

We understand our present situation by making sense of the forces, choices, and circumstances that brought us to where we are now. An optimist believes that historical events follow a progressive teleological development toward a better and more perfect civilization. For example, since the Industrial Revolution in 1750 there has been remarkable progress in technology and in knowledge in every field. Or on the other hand do events follow a cyclical pattern of youth, maturity, and decline as Arnold Toynbee suggests? Countries like India and China gone through a series of many up and down cycles.

Through out a major historical event like a world war many things remain more or less stable such as “political institutions, family structures, educational practices, and religious and moral values.” Major historical events such as a war, depression, or epidemic are composed of a multitude of smaller personal occurrences.²⁰⁶

References

¹ CW, V:365.

² CW, IV:324.

³ CW, II:28.

⁴ CW, VII:52, 331; IV:301; cf., pp. 346, 365, 367. Savariroyan authored *The Tamilian Antiquary* (1907-1914).

⁵ CW, VIII:241.

⁶ Gopal Stavig, “Historical Contacts Between Ancient India and Babylon,” *Journal of Indian History* (Platinum Jubilee Volume) (2001), pp. 5, 7-9; Web: www.vedantawritings.com

⁷ Web: en.wikipedia.org/wiki/Elamo-Dravidian_languages

⁸ Stavig (2001), p. 8.

⁹ Web: en.wikipedia.org/wiki/Afghanistan; en.wikipedia.org/wiki/Indus_Valley_Civilisation. Afghanistan later became part of the Achaemenid Empire (550-331 B.C) after it was conquered by Darius I of Persia. Archeological findings, including religious and artistic remnants have provided evidence of a significant Buddhist heritage in Afghanistan. Buddhist culture was eventually replaced by Islam that became predominant after its origin in the seventh through the ninth centuries. Between the 16th and 18th century, Muslim India ruled parts of the country (Web: en.wikipedia.org/wiki/History_of_Afghanistan).

¹⁰ Web: en.wikipedia.org/wiki/Meluhha

¹¹ Web: en.wikipedia.org/wiki/Indus-Mesopotamia_relations

¹² Stavig (2001), pp. 1-2, 5-6.

¹³ Stavig (2001), pp. 3-5.

¹⁴ Stavig (2001), pp. 5-6; cf. Web: therealsamizdat.com/category/432000-years. Sacred mountains include Menu (Egyptian) and Moriah (Hebrew).

¹⁵ V. Gordon Childe, *The Aryans* (London: Kennikat Press, 1926, 1970), pp. 18-20; Bata Ghosh, “The Origin of the Indo-Aryans,” in *Cultural Heritage*, Chatterji, I, p. 140; Mookerji, *Hindu*, p. 68.

¹⁶ D. Singhal, *India and World Civilization* (East Lansing: Michigan State University, 1969), p. 8.

¹⁷ CW, IV:301-02; VII:331, 346.

¹⁸ Gopal Stavig, "Historical Contacts Between India and Egypt Before 300 A.D.," *Journal of Indian History* (1989-92), pp. 1-3; cf. Web: www.vedantawritings.com

¹⁹ Stavig (1989-92), pp. 1-2.

²⁰ Stavig (1989-92), pp. 2-3, 5-6; cf. Web: en.wikipedia.org/wiki/Land_of_Punt

²¹ Stavig (1989-92), pp. 4-5.

²² CW, III:228; VII:357-58; Web: en.wikipedia.org/wiki/Yona; en.wikipedia.org/wiki/Ionians; www.hinduwebsite.info/hinduism/h_meaning.asp; Ernest Klein, *A Comprehensive Dictionary of the English Language* (New York: Elsevier, 1971), p. 386; Monier-Williams, Monier, *A Sanskrit-English Dictionary* (Oxford: Clarendon Press, 1970); E. A. Wallis Budge, *An Egyptian Hieroglyphic Dictionary* (London: John Murray, 1960), pp. 960, 992, 1012; James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson, 1990), Appendix, pp. 32, 48, 97; Robert Young, *Analytical Concordance to the Bible* (New York: Funk & Wagnalls, 1955), p. 513. Gopal Stavig, "India and the Pentateuch," *Annals of the Bhandarkar Oriental Research Institute*, 80 (1999), p. 87 found on Web: www.vedantawritings.com and JSTOR. Pāṇini an ancient Sanskrit grammarian (not later than fourth century B.C.) used with the word Yavana (Greek) in his composition.

²⁴ Web: <https://courses.lumenlearning.com/suny-hccc-worldcivilization/chapter/sanskrit>

²⁵ Web: en.wikipedia.org/wiki/Proto-Indo-European_mythology. A list of a possible 36 religious terms that are mostly names of deities common to the Vedic Indians and Babylonians are supplied. Only six are shared by the Summerians though this list might be incomplete. It is well known that the Babylonian creation and flood stories shows similarities with the *Old Testament*. What has been overlooked is their remarkable similarity concerning the creation of the world with the *Laws of Manu* and the flood narrative with the *Satapatha Brahmana* and *Mahabharata* (see: Section 5. The Pentateuch (the First Five Books of the Bible) and India). So there is a possibility that the Babylonians learned of these deities and stories through their trade contact with the Indus Valley.

²⁶ Many of the following Indian deities are mentioned in: John Dowson, *Hindu Mythology and Religion* (London: Routledge & Kegan Paul LD, 1968); Ralph Griffith, tr., *Hymns of the Rgveda* (Varanasi: Chowkhamba Sanskrit Series Office, 1963), I. pp. 673-704; II, pp. 637-69. Many Asian-European deities are discussed in: Gertrude Jobes, *Dictionary of Mythology, Folklore and Symbols* (3 vols., New York: Scarecrow Press, 1962); Frank Bray, *The World of Myth* (New York: Thomas Y. Crowell, 1942); Stavig (2001), pp. 1-16; Stavig (1989-92); cf. Web: en.wikipedia.org/wiki/Proto-Indo-European_religion; www.mythologydictionary.com/satan-mythology.html

A. Kalyanaraman, *Aryatarangini* (New York, Asia Publishing House, 1969), vol. I, pp. 70-74, 101-06. It is now known there was a definite Mesopotamian (Akkad, Sumer, Babylonia, and Assyria) influence on Egyptian architecture, technology, and weaponry, accompanied by imported products, and a possible transfer of writing from Mesopotamia to Egypt. A one-way flow of ideas is indicated since in the 4th millennium B.C. there are many examples of Mesopotamian influence in Egypt, while there are no traces of Egyptian influence in Mesopotamia at any time. The most important period of cultural influence, consisting in the

transfer of Mesopotamian imagery, symbols, and technology to Egypt probably lasted about 250 years, during the Naqada II (3600–3350 B.C.) period. The magnitude of the exchanges indicates that the contacts between Egypt and Mesopotamia were often direct, not only through trade (Web: en.wikipedia.org/wiki/Egypt–Mesopotamia_relations).

²⁷ Stavig (2001), pp. 6-7, 11-12.

²⁸ Much credit must be given to the discoveries of A. Kalyanaraman (1969), I, pp. 70-74, 101-06, 180-82, 240-41; Stavig (2001), pp. 6-7, 11-12. Indian Sanskrit terms and Mesopotamian deities include: ambu (Ind), water; Amanki (B), water deity; gana (Ind), bull; Gudanna (B) heavenly bull; golaka (Ind), bull; Gallu (As), bull demon; gval (Ind), fire; Gibil (B), fire deity; jiva, giva (Ind), life; Gula (As), female life deity; kha (Ind), sun; Karnu (As), sun deity; nana (Ind), mother; Ninur (B), mother deity; sarit (Ind), river, stream; Sabitu (B), female sea deity; sudra (Ind), nectar, sura (Ind), wine; Siduri (B), female wine deity; ushna (Ind), burn; Uras (As), fire deity/usri (Ind), light; Aos (Chal.), light deity.

²⁹ CW, III: 293; V:534-35.

³⁰ Web: en.wikipedia.org/wiki/Indo-Aryan_migrations

³¹ Web: en.wikipedia.org/wiki/Indigenous_Aryanism

³² CW, I:349; VIII:21.

³³ CW, VII:366.

³⁴ Web: www.getty.edu/news/where-did-writing-come-from;
www.metmuseum.org/toah/hd/wrtg/hd_wrtg.htm

³⁵ Web: en.wikipedia.org/wiki/Religious_text

³⁶ Web: www.archaeologyonline.net/artifacts/aryan-invasion-theories; has many interesting things to say, but the Aryans were the Indians and Iranians not the foreign invaders as they state. Ancient India was known as Aryavarta (land of the Aryans) and the word Iran is a cognate of Aryan.

³⁸ CW, VII:331.

³⁹ Henry Heras, *Studies in Proto-Indo-Mediterranean Culture* (Bombay: Indian Historical Research Institute, 1953), pp. 125, 181-201, 301-02, 412-13, 421, 437.

⁴⁰ *Sacred Books of the East, Laws of Manu*, tr. Georg Buhler (50 vols.; New York: Dover Publications, 1886, 1969), xxv, pp. 2-16; *Hymns of the Rig Veda*, tr. Ralph Griffith (2 vols.; Varanasi: Chowkhamba Sanskrit Series Office, 1889-96, 1963), ii, p. 575; *Upanishads*, tr. F. Max Müller (2 vols.; New York: Dover Publications, 1879-84, 1962).

⁴¹ Kalyanaraman, *Aryatarangini, The Saga of the Indo-Aryans* (2 vols.; Bombay: Asia Publishing House, 1969), I, pp. 102-03; Skinner (1963), pp. 16-19, 45.

⁴² Hans Küng, et al., *Christianity and the World Religions* (Garden City, NY: Doubleday & Co., 1986), p. 295; Skinner (1963), p. 15.

⁴³ Müller (1962), I, p. 237.

⁴⁴ *Atharva Veda* tr. Ralph Griffith (2 vols.; Varanasi: Chowkhamba Sanskrit Series Office, 1894, 1968), I, p. 153.

⁴⁵ Stavig (1999), p. 80.

⁴⁶ Mueller (1962), II, p. 54.

⁴⁷ Stavig (1999), p. 83; *Summa Theologica* ed. Daniel Sullivan (Chicago: Encyclopedia Britannic, 1952), Section 1:68.3.

⁴⁸ Stavig (1999), pp. 84-85.

⁴⁹ Swami Abhedananda, *Philosophy and Religion* (Calcutta: Ramakrishna Vedanta Math, 1951), p. 147.

⁵⁰ Prabhavananda², p. 96.

⁵¹ CC, IV, 40; Joseph Trigg, *Origen* (Atlanta; John Knox Press, 1983), pp. 109-10.

⁵² Tillich, II, pp. 29-39.

⁵³ Stavig (1999), p. 84; Dowson (1968), pp. 381-83; MB, Vana Parva, III, 148, 187.

⁵⁴ Web: en.wikipedia.org/wiki/Ages_of_Man

⁵⁵ Stavig (1999), pp. 83-84; GTP, III, section 29; Thomas Hughes, *Dictionary of Islam* (London: W. H. Allen, 1895), pp. 10, 50; Cecil Roth, ed., *Encyclopaedia Judaica* (16 vols.; Jerusalem: Keter Publishing House, 1972), V, p. 316.

⁵⁶ Carl Ernst, *Eternal Garden* (Albany: State University of New York, 1992), pp. 28-29.

⁵⁷ M. T. Houtsma, ed., *The Encyclopaedia of Islam* (4 vols.; London: Luzac, 1913), I, p. 839.

⁵⁸ Sir Walter Raleigh, *The History of the World*, ed. C. A. Patrides (Philadelphia: Temple University Press, 1971), pp. 136-47; Kalyanaraman (1969), I, p. 36.

⁵⁹ Theodor Gaster, *Myth, legend, and Custom in the Old Testament* (New York: Harper & Row, 1969), p. 27.

⁶⁰ Stavig (1999), p. 80; The Babylonians estimated that the flood occurred around 3100 B.C. R. C. Majumdar, ed., *History and Culture of the Vedic People, the Vedic Age* (Bombay: Bharatiya Vidya Bhavan, 1965), pp. 272-74; S. R. Driver, *The Book of Genesis* (New York: Edwin S. Gorham, 1905), p. XXVIII. A very old South Indian record at Kerala states that 10,000 Jews came to Malabar in South India "After the destruction of the Second Temple in the 3828th year of creation, 3168th year of tribulation (which occurred in 3100 B.C.), [meaning the] 68th year of the Christian Era" (T. V. Parasuram, *India's Jewish Heritage*, New Delhi: Sagar Publications, 1982, p. 10). According to their calendar, the beginning of the Yucatan Mayan chronology has been estimated between 3373 and 3113 BC (A. . Kalyanaraman, *Aryatarangini* (New York, Asia Publishing House, 1970), II, p. 652). The archaic period of Egyptian history begins with their first King Menes (c. 3200-3100 BC). In the ninth century the Muslim Abu Mashar (c. 787-886) dated the flood at 3101 BC (David Pingree, 1963, pp. 243-44).

⁶¹ Stavig (1999), p. 80.

⁶² All Biblical quotations are from *The Holy Bible Revised Standard Version* (New York: Thomas Nelson & Sons, 1952); *Sacred Books of the East, Satapatha Brahmana*, tr. Julius Eggeling (50 vols.; Delhi: Motilal Banarsidass, 1882, 1978), xii, pp. 216-18; *Mahabharata*, tr. Pratap Roy (12 vols.; Calcutta: Oriental Publishing Co., 1962), III, pp. 393-96; *Vishnu Purana*, tr. H. H. Wilson (Calcutta: Punthi Pustak, 1840, 1961), pp. 277-78, 310-17, 369-71.

⁶³ Stavig (1999), pp. 77-80; Dowson (1968), p. 313; Henri Maurier, *The Other Covenant* (New York: Newman Press, 1958). p. 7. In the Nordic religion the first man was named Mannus (Sk. Manus), who like Noah had three sons who were the progenitors of the future tribes. Jobes (1962), II, p. 1060.

⁶⁴ *The Mahabharata*, tr. Pratap Roy (Calcutta: Oriental Publishing Co, 1962), Vana Parva, III, sec. 186-87, pp. 394-96, 400; Santi Parva, X, sec. 313, pp. 447-48.

⁶⁵ ST, I, 68.2-3; For another translation see, Web: www.newadvent.org/summa/1.htm. Augustus Strong, *Systematic Theology* (Valley Forge, PA: Judson Press, 1886, 1976), p. 395.

⁶⁶ Web: en.wikipedia.org/wiki/Aryan; en.wikipedia.org/wiki/Ariana; en.wikipedia.org/wiki/Afghanistan

⁶⁷ Stavig (1999), pp. 78-80; John Skinner, *A Critical and Exegetical Commentary on Genesis* (Edinburgh: T. & T. Clark, 1910, 1963), pp. 166-67; Kalyanaraman (1969), I, pp. 36, 106.

⁶⁸ Stavig (1999), pp. 85-86; cf. Web: en.wikipedia.org/wiki/Ophir

⁶⁹ CW, IX:251.

⁷⁰ Stavig (1999), pp. 87-88.

⁷¹ Stavig (1999), p. 88.

⁷² Stavig (1999), pp. 89-90; YS, pp. 141-43; Shivesh Thakur, *Christian and Hindu Ethics* (London: George Allen and Unwin, 1969), p. 152; Grimes, pp. 17, 51, 69-70, 99-100, 194-95, 327, 409.

⁷³ Stavig (1999), pp. 3; T. M. Manickam, *Dharma According to Manu and Moses* (Bangalore: Dharmaram College, 1977), pp. 100-02, 149, 195, 228-30, 307, 313-22.

⁷⁴ *Los Angeles Herald-Examiner* (July 5, 1975), p. A7.

⁷⁵ Vergilius Ferm, ed., *An Encyclopedia of Religion* (Paterson, NJ: Littlefield, Adams, 1959), pp. 22, 27, 255, 279, 688; Ernest Klein, *A Comprehensive Etymological Dictionary of the English Language* (New York: Elsevier Publishing, 1971), pp. 551, 555; Richard Garbe, *India and Christendom* (La Salle, IL: Open Court, 1914, 1959), pp. 3-4.

⁷⁷ Stavig (1999), p. 89; Manickam (1977), pp. 15, 149-50, 196, 228, 265, 281-82, 301-07, 315-27; Bhawani Chowdhury, *The New Wine of Jesus* (Calcutta: One World Publishers, 1982), pp. 86-87; K. David, K., "The Biblical Understanding of the Covenant-Dharma in Hinduism," *Indian Journal of Theology* 26 (1977), pp. 164-65. The *Laws of Manu* directly influenced the legal systems of ancient Burma, Thailand, Malaysia, Champa, Cambodia, Indonesia, Bali, the Philippine Islands and Ceylon (Sri Lanka) (Motwani, 1958, pp. 312-25).

⁷⁸ D. Dennis Hudson, "A Hindu Response to the Written Torah," in Hananya Goodman, ed., *Between Jerusalem and Benares* (Albany: State University of New York, 1994), pp. 67-68, 73-75; T. M. Manickam, *Dharma According to Manu and Moses* (Bangalore: Dharmaram College, 1977, pp. 281-85.

⁷⁹ Web: en.wikipedia.org/wiki/Seven_Heavens#Judaism Talmud

⁸⁰ CW, VII:347; Sister Nivedita, *The Master As I Saw Him* (Calcutta: Udbodhan Office, 1963), pp. 273-74; T. W. Rhys Davids and William Stede ed., *The Pali Text Society's Pali-English Dictionary* (London: Luzac & Company, 1966), pp. 310, 465.

⁸¹ Stavig (1989-92), pp. 9-10, 13. This study traces Indian contact with Egypt back to 4500 B.C.

⁸² Stavig (1989-92), pp. 13-14. The first cenobitic Christian monasteries were established by Pachomius in Egypt between 318 and 323 (Web: en.wikipedia.org/wiki/Pachomius_the_Great).

⁸³ W. M. Flinders Petrie, *The Status of the Jews in Egypt* (London: George Allen & Unwin,

1922), p. 33; Stavig (1989-92), pp. 10-11.

⁸⁴ CW, IX:377.

⁸⁵ S. Bhattacharya, *A Dictionary of Indian History* (Calcutta: University of Calcutta, 1967), pp. 299-300, 334-35, 417-18, 589-90; S. Radhakrishnan, *Eastern Religions and Western Thought* (New York: A Galaxy Book, 1939, 1959), pp. 156-57; A. L. Basham, *The Wonder That Was India* (New York: Grove Press, 1959), pp. 267-68; Albert Edmunds, "The Accessibility of Buddhist Lore to the Christian Evangelists," *The Monist* 23 (1913), pp. 519, 522.

⁸⁶ Stavig (1989-92), pp. 13-14.

⁸⁷ S. Radhakrishnan, *Eastern Religions and Western Thought* (New York: A Galaxy Book, 1959), pp. 198-200; Stavig (1989-92), pp. 14-15.

⁸⁸ James Kennedy, "Buddhist Gnosticism, the System of Basilides," *Journal of the Royal Asiatic Society of Great Britain* (1902), pp. 377-415; Stavig (1989-92), p. 15.

⁸⁹ Stavig (1989-92), p. 11.

⁹⁰ Stavig (1989-92), p. 12.

⁹¹ Stavig (1989-92), p. 14.

⁹² Gopal Stavig, "Possible Indian and Christian Historical Contacts," (Unpublished manuscript).

⁹³ Garbe (1959), pp. 114-23.

⁹⁴ Garbe (1959), pp. 114, 118-23.

⁹⁵ Yu (1986), p. 215; Hitti (1964), p. 438; Nivedita (1963), p. 269.

⁹⁶ Lillie (1887), pp. 202-03, 224, 226-27, 243-44; Garbe (1959), pp. 114-18; Amore (1978), pp. 126-29; Coreless (1985), pp. 81-107.

⁹⁷ Irving Babbitt, *The Dhammapada* (New York: New Direction Books, 1965), p. VII.

⁹⁸ Marcus Borg, ed., *Jesus and Buddha the Parallel Sayings* (Berkeley: Seastone, 1997), pp. 14-15, 18-19, 34-35, 38-39, 42-43, 56-57, 60-61, 74-75; S. Radhakrishnan, *Eastern Religions and Western Thought* (New York: A Galaxy Book, 1939, 1959), pp. 76, 90, 103, 112, 139, 180.

⁹⁹ Borg (1997), pp. 16-17, 20-21, 24-25, 30-31, 44-45, 68-69, 128-29, 172-73; Hajime Nakamura, *Buddhism in a Comparative Light* (Delhi: Motilal Banarsidass, 1975), p. 60.

¹⁰⁰ Karl Potter, *Encyclopedia of Indian Philosophies* (8 vols.; Delhi: Motilal Banarsidass, 1970-96), VII, pp. 23-26, 48; E. Washburn Hopkins, *India Old and New* (New York: Charles Scribner's Sons, 1901), pp. 131-35; S. Radhakrishnan, tr. *The Dhammapada* (Madras: Oxford University Press, 1950, 1974), p. 2; Jean Sedlar, *India and the Greek World* (Totowa, NJ: Rowman and Littlefield, 1980), pp. 108-09.

¹⁰¹ J. Kennedy, "The Gospels of the Infancy, the Lalita Vistara, and the Vishnu Purana," *Journal of the Royal Asiatic Society of Great Britain* (1917), pp. 508-15; Sedlar (1980), pp. 114-15; Roy Amore, *Two Masters, One Message* (Nashville: Abingdon, 1978), pp. 129-32.

¹⁰² CW, II:20, 511.

¹⁰³ Web: en.wikipedia.org/wiki/Sushruta; [en.wikipedia.org/wiki/Sushruta Samhita](http://en.wikipedia.org/wiki/Sushruta_Samhita)

¹⁰⁴ Web: en.wikipedia.org/wiki/Aryabhata

¹⁰⁵ Web: en.wikipedia.org/wiki/Brahmagupta

¹⁰⁶ Web: en.wikipedia.org/wiki/Bhaskara_II

¹⁰⁷ CW, V:190.

¹⁰⁸ R. C. Zaehner, *Hindu and Muslim Mysticism* (London: Athlone, 1960), pp. 93-109; Gopal Stavig, "Congruencies Between Indian and Islamic Philosophy," *Annals of the Bhandarkar Oriental Research Institute* (2000), pp. 224-26. Found on JSTOR.

¹⁰⁹ Philip Hitti, *History of the Arabs* (London: Macmillan, 1964), pp. 307-08, 573.

¹¹⁰ Stavig (2000), pp. 213-14.

¹¹¹ Stavig (2000), pp. 214-16.

¹¹² Stavig (2000), pp. 217-20.

¹¹³ Chatterjee, pp. 57-59.

¹¹⁴ Stavig (2000), pp. 220-22.

¹¹⁵ Stavig (2000), pp. 222-24.

¹¹⁶ Stavig (2000), p. 226; Barbara Holdrege, *Veda and Torah* (Albany: State University of New York, 1996).

¹¹⁷ Philip Hitti, *History of the Arabs* (London: Macmillan, 1964), pp. 307-08, 573.

¹¹⁸ Singer, Isidore, ed., *The Jewish Encyclopedia* (12 vols; New York: Funk and Wagnalls, 1901-16), vii, p. 439.

¹¹⁹ Pingree, David, "Astronomy and Astrology in India and Iran," *Isis* 54 (1963), pp. 239, 243; H. A. R. Gibbs ed., *The Encyclopaedia of Islam* (10 vols.; Leiden: E. J. Brill, 1960-99), i, p. 139.

¹²⁰ Bikrama Hasrat, *Dara Shikuh: Life and Works* (Delhi: Munshiram Manoharlal, 1982), pp. 176-77; Syed Nadvi, "The Origin of the Barmakids" *Islamic Culture* 6 (1932), p. 26; Sarah Stroumsa, "The Barahima in Early Kalam," *Jerusalem Studies in Arabic and Islam* 6 (1985), pp. 240-41.

¹²¹ Sorokin, Pitirim, *Social and Cultural Dynamics* (New York: Bedminister Press, 1962), p. 444.

¹²² Bruce Lawrence, *Shahrastani on the Indian Religions* (Paris: Mouton & Co., 1976), p. 75; R. C. Zaehner, *Hindu and Muslim Mysticism* (London: Athlone, 1960), p. 100.

¹²³ Kanada, *Vaisesika Sutras* ed. B. D. Basu (Allahabad: Sudhindranatha Vasu, 1911), Sections 7.1. 4-14, 20; Gautama, *Nyaya Sutras*, tr. M. Vidyabhusana (Delhi: Motilal Banarsidass, 1990), Section 4.2; Chandradhar Sharma, *A Critical Survey of Indian Philosophy* (Delhi: Motilal Banarsidass, 1987), p. 184.

¹²⁴ Harry Wolfson, **The Philosophy of the Kalam** (Cambridge: Harvard University, 1976), p. 467; B. V. Subbarayappa, "On Indian Atomism," in *Symposium of The History of Sciences in India* ed. National Institute of Science of India (New Delhi: National Institute of Science of India, 1963), pp. 126-27.

¹²⁵ Wolfson, pp. 488-92, 522; Shlomo Pines, *Studies in Islamic Atomism* (Jerusalem: Magnes,

1997), pp. 122-23; Kanada, Sections, 7.1.4-9; B. V. Subbarayappa, pp. 124-26; Aruna Goel, *Indian Philosophy Nyaya-Vaisesika and Modern Science* (New Delhi: Sterling Publishers, 1984), pp. 73-74, 115-16; Karl Potter ed., *Encyclopedia of Indian Philosophies, The Tradition of Nyaya-Vaisesika Up to Gangesa* (Delhi: Motilal Banarsidass, 1977), p. 218; Sarvepalli Radhakrishnan, *Indian Philosophy* (2 vols.; Delhi: Oxford University Press, 1992), i, pp. 317-18; ii. pp. 202-03.

¹²⁶ Gautama, *Sutras*, Section 4.2; Prashastapada, *Padarthadharmasangraha* ed. Ganganatha Jha (Varansi: Chaukhambha Orientalia), pp. 108-18; Wolfson, pp. 468-70, 493; Potter, pp. 9, 236, 285; Radhakrishnan, ii, pp. 199-203; Subbarayappa, p. 125.

¹²⁷ Pines pp. 8-9, 15-16, 128-30, 131; Wolfson, pp. 472-88, 728-29; Radhakrishnan, i, pp. 317-18; ii, p. 201; Arthur Keith, *Indian Logic and Atomism* (New Delhi: Munshiram Manoharlal, 1977), pp. 212-13; Potter, pp. 9, 267; Goel, p. 115.

¹²⁸ Pines, pp. 8-10, 124-25, 128-29, 140; Potter, pp. 9, 334; Radhakrishnan, ii, p. 201. Max Horten, *Die Philosophischen Systeme Der Spekulativen Theologen Im Islam* (Bonn: P. Hanstein, 1912), p. 4 and passim, pointed out the similarity between the Vaisesika idea of nonexistence (abhava) as a distinct category with positive existence and the Kalamic notion that the non-being (adam) of an entity exists in some manner. Abhava appeared as a special Vaisesika category in **the Dasapadarthasastra** of Candramati (450-500). Potter, pp. 9, 275. This conception of the Muslims might have been derived from the Greek philosophical deliberations on non-being according to Pines, pp. 127, 133-34.

¹²⁹ D. B. MacDonald, "Continuous Re-creation and Atomic Time in Muslim Scholastic Theology," *Isis*, 9 (1927), pp. 342-44; Wolfson, pp. 522-28; Wolfson, Harry, *Repercussions of the Kalam in Jewish Philosophy* (Cambridge: Harvard University Press, 1979), pp. 178-79; Surendranath Dasgupta, *A History of Indian Philosophy* (5 vols.; Delhi: Motilal Banarsidass, 1988), i, pp. 115-16, 121-22, 165; M. M. Sharif, *A History of Muslim Mysticism* (2 vols.; Wiesbaden: Otto Harrassowitz, 1963), i, pp. 240-43.

¹³⁰ Georges C. Anawati, "Kalam," in *The Encyclopedia of Religion* ed. Mircea Eliade (16 vols.; New York: Macmillan, 1987), viii, p. 237.

¹³¹ Arvind Sharma, "The Eternality of the Vedas and the Qur'an: A Comparative Study," *Philosophy East and West* 26 (1976), pp. 270-72, 276-77; Pramathanath Tarkabhushan, "Purva-Mimamsa," in *The Cultural Heritage of India* ed. Haridas Bhattacharyya (4 vols.; Calcutta: Ramakrishna Mission, 1953), iii, 152-54; C. Sharma, p. 220; Wolfson, "Philosophy," pp. 240-46, 313, 723-25.

¹³² C. Sharma, pp. 221-22; Radhakrishnan, ii, pp. 390-91; Wolfson, "Philosophy," pp. 244-63, 723-25; Sharif, i, pp. 232-34, 254-55, 270-71; Gibbs, iv, pp. 469-71.

¹³³ A. Sharma, pp. 273-76; Wolfson, "*Philosophy*," pp. 244-45, 255, 723-24; Sharif, i, p. 254; M. Saeed Sheikh, *Studies in Muslim Philosophy* (Lahore: Muhammad Ashraf, Pakistan, 1974), p. 11; Anawati, viii, p. 237; *Encyclopaedia of Islam*, i, p. 334; iv, pp. 469-71.

¹³⁴ C. Sharma, p. 221; A. Sharma, pp. 275-77; Tarkabhushan, iii, pp. 152-54.

¹³⁵ Sankaracharya, *Brahma Sutra Bhasya*, tr. Swami Gambhirananda (Calcutta: Advaita Ashrama, 1996), Sections, 1.1.3; 1.3.28-30; Radhakrishnan, ii, pp. 495-96; Fernando Tola and Carmen Dragonetti, "Anaditva or Beginninglessness in Indian Philosophy," *Annals of the Bhandarkar Oriental Research Institute*, 61 (1980), pp. 13-15; Sharif, i, p. 233.

¹³⁶ Wolfson, "*Philosophy*," pp. 593-600.

¹³⁷ Al-Ghazali, *Tahafut Al-Falasifah* trans. Sabih Kamali (Lahore: Pakistan Philosophical Congress, 1963), pp. 185-96; Sharif, i, pp. 241-42; Wolfson, pp. 543-44, 518-19, 593-600, 732; Oliver Leaman, *An Introduction to Medieval Islamic Philosophy* (Cambridge: Cambridge University, 1985), pp. 76-83.

¹³⁸ Dasgupta, iii, pp. 532-39; Satischandra Chatterjee and Dhirendramohan Datta, *An Introduction to Indian Philosophy* (Calcutta: University of Calcutta, 1984), pp. 57-59.

¹³⁹ George Sarton, *Introduction to the History of Science* (Baltimore: Williams & Wilkins Co., 1927), i, p. 609; R. A. Jairazbhoy, *Foreign Influence in Ancient India* (Bombay: Asia Publishing House, 1963), p. 174; Majid Fakhry, *A History of Islamic Philosophy* (New York: Columbia University, 1983), p. 33; Pines, pp. 41-43, 65-69; Seyd Haq, "The Indian and Persian Background," in *History of Islamic Philosophy* ed. Seyyed Nasr and Oliver Leaman (2 vols.; New York: Routledge, 1996), i, p. 58; Lawrence, *Shahrastani*, pp. 23-25.

¹⁴⁰ Pines, pp. 69-82; Haq, i, pp.63-64; *Encyclopaedia of Islam*, x, p. 182; Lawrence, pp. 134-42; Harry Wolfson, *Religious Philosophy* (Cambridge: Harvard University Press, 1961), p. 241.

¹⁴¹ Pines, pp. 47-64, 73; Fakhry, pp. 102-06; Sharif, i, pp. 441-45; Sheikh, pp. 74-78; Radhakrishnan, i, pp. 314-25; Narendra Bhattacharyya, *Jain Philosophy Historical Outline* (Delhi: Munshiram Manoharlal Publishers, 1976), pp.120-25; Kundakunda, *Pancastikayasara* (New Delhi: Bharatiya Jnanpith Publications, 1975), pp. 1-20.

¹⁴² Sharif, i, pp. 443-44; Kanada, Sections, 1.1.5; 2.2. 6-9; 7.1.12, 25; 7.2.21-23; Prashastapada, pp. 108-18; Potter, pp. 9, 213, 278, 285, 364; Radhakrishnan, ii, pp. 187-94, 199-200.

¹⁴³ Fakhry, pp. 33, 101-02; Sheikh, pp. 76-77, 81; Pines, pp. 48-49, 78-80; Sharif, i, pp. 443-45.

¹⁴⁴ Zaehner, p. 93.

¹⁴⁵ Zaehner, 93-102; Sharif, i, p. 342; *Encyclopaedia of Islam*, i, pp. 162-63.

¹⁴⁶ Zaehner, 93-109; *Encyclopaedia of Islam*, i, 162-63.

¹⁴⁷ K. C. Pandey, "Kashmira Shaivism," in *History of Philosophy Eastern and Western* ed. Sarvepalli Radhakrishnan (London: George Allen and Unwin, 1952), p. 381.

¹⁴⁸ Zaehner, pp. 95-114, 176, 188; Fakhry, pp. 243-44.

¹⁴⁹ Louis Massignon, *The Passion of al-Hallaj* (3 vols.; Princeton: Princeton University Press, 1982), i, pp. 177-82; Edward Browne, *A Literary History of Persia* (Cambridge: Cambridge University, 1969), pp. 431, 435; Suleyman Nadvi, "Religious Relations of India with Arabia," *Islamic Culture* 8 (1934), pp. 210-11.

¹⁵⁰ Maqbul Ahmad, *Indo-Arab Relations* (New Delhi: Indian Council for Cultural Relations, 1969), p. 22; N. B. Butani, "Sufism," in *The Cultural Heritage of India* ed. Haridas Bhattacharyya (4 vols.; Calcutta: Ramakrishna Mission, 1956), iv, p. 594.

¹⁵¹ Wolfson, "Repercussions, pp. 1-3, 85.

¹⁵² John Cady, *Southeast Asia: Its Historical Development* (New York: McGraw Hill, 1964), pp. 36-48.

¹⁵³ "Suvarnabhumi: Greater India." Web: www.hinduwisdom.info/suvarnabhumi.htm.

¹⁵⁴ His Eastern and Western Disciples, *The Life of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1965), pp. 289-91; D. P. Singhal, *India and World Civilization* (East Lansing, MI: Michigan State University, 1969), II, pp. 21-23; "Bhaarat's influence on Japan." Web: www.hinduwisdom.info/India_and_China.htm

¹⁵⁵ K. D. Swaminathan, "India and Japan: Early Cultural Contacts," *Journal of the Institute of Asian Studies* 5 (1987), pp. 22-23; Dwijendra Bakshi, *Hindu Divinities in Japanese Buddhist Pantheon* (Calcutta: Benten, 1979), pp. 32-33.

¹⁵⁶ John Dowson, *Classical Dictionary* (London: Routledge & Kegan Paul, 1968), pp. 109, 360; Veronica Ions, *Indian Mythology* (London: Paul Hamlyn, 1967), pp. 101-02; Upendra Thakur, *India and Japan* (New Delhi: Abhinav Publications, 1992), pp. 32, 39-40; Bakshi (1979), pp. 46-51, 88-90.

¹⁵⁷ Bakshi (1979), pp. 73-82; Swaminthan (1987), pp. 24-25; Web: www.hinduwisdom.info/suvarnabhumi.htm

¹⁵⁸ Alain Danielou, *Hindu Polytheism* (New York: Pantheon Books, 1964), pp. 294, 296; Swaminthan (1987), pp. 25, 47; Thakur (1992), p. 33; Bakshi (1979), 90-105.

¹⁵⁹ Dowson (1968), p. 284; Ions (1967), p. 89; Thakur (1992), p. 36; Swaminthan (1987), p. 48.

¹⁶⁰ Dowson (1968), p. 284; Ions (1967), p. 89; Web: www.hinduwisdom.info/suvarnabhumi.htm; Bakshi (1979), pp. 37, 107-27; Thakur (1992), pp. 35-36.

¹⁶¹ Bakshi (1979), pp. 28-31, 127-34, 139-40.

¹⁶² Bakshi (1979), pp. xvii-xx, 33; Swaminthan (1987), p. 23.

¹⁶³ Web: www.hinduwisdom.info/India_and_China.htm

¹⁶⁴ "Japanese and Indian Scholars Clash over the Theory that 'The Roots of Japanese Lie in Tamil,'" *International Journal of Dravidian Linguistics* 12 (1983), pp. 215-26; Susumu Ohno, "Phonological Correspondences Between Tamil and Japanese," in *Proceedings of the Fifth International Conference-Seminar of Tamil Studies* (Madras, 1981), pp. 135-57.

¹⁶⁵ G. Nye Steiger, H. Otley Beyer and Conrado Benitez, *A History of the Orient* (Boston: Ginn, 1926), p. 124; Juan Francisco, *Indian Influences in the Philippines* (Diliman, Quezon City: University of the Philippines, 1964), p. 5.

¹⁶⁶ Steiger, et al. (1926), p. 200.

¹⁶⁷ Steiger, et al. (1926), pp. 124, 192-95, 197, 199.

¹⁶⁸ A. L. Kroeber, *Peoples of the Philippines* (New York: American Museum of Natural History, 1928), pp. 14-15.

¹⁶⁹ Kroeber (1928), pp. 145, 190-91, 212, 228. On November 26, 1907, Swami Trigunatita lectured at the University of California in Berkeley before the California Branch of the "American Folk Lore Society" on "Aryan Mythology of India." The announcement for his upcoming lecture was written up by the secretary of the Society, Alfred L. Kroeber who during his lifetime was known as the "Dean of American Anthropologists." A student of Franz Boas he is best known for his work on preserving knowledge of on western tribes of Native American cultures. Kroeber was head the Department of Anthropology at the University of California, Berkeley and President of the American Anthropological Association (1917-18) (WARHD, p. 882; Web: en.wikipedia.org/wiki/A._L._Kroeber; www.newworldencyclopedia.org/entry/Alfred_L._Kroeber).

¹⁷⁰ Francisco (1964), pp. 3-6, 253-54.

¹⁷¹ Francisco (1964), p. 254.

¹⁷² Francisco (1964), pp. 31-38; Juan Francisco, "Sanskrit Loan-Words in the Philippine Languages," *The Adyar Library Bulletin* 24 (1960), pp. 154-57, 164, 167, 169.

¹⁷³ Juan Francisco, "A Survey of Paleographic Relations Between India and the Philippines," in L. Chandra (ed.) *India's Contribution to World Thought and Culture* (Madras: Vivekananda Rock Memorial Committee, 1970), pp. 565-66; H. Otley Beyer, "The Philippines Before Magellan," *Asia* 21 (1921), pp. 862-65.

¹⁷⁴ Juan Francisco, "On the Date of the Coming of Indian Influence in the Philippines," *Philippine Historical Review* 1 (1965), pp. 146-47; Francisco (1970), p. 566; Beyer (1921), pp. 862, 864-66, 890.

¹⁷⁵ Francisco (1964), p. 133; Juan Francisco, "Maharadia Lawana," *Asian Studies* 7 (1969), pp. 197, 218-19.

¹⁷⁶ "The Laguna Copperplate Inscription." Web:
www.bibingka.com/dahon/lci/lci.htm

¹⁷⁷ A. Kalyanaraman, *Aryatarangini* (2 vols; New York: Asia Publishing House, 1970), II, pp. 317, 319, 429.

¹⁷⁸ Abraham Fornander, *An Account of the Polynesian Race* (Tokyo: Charles E. Tuttle, 1885, 1969), III, pp. 36-288.

¹⁷⁹ J. Macmillan Brown, *Maori and Polynesian* (London: Hutchinson, 1907), pp. 104-07; Kalidas Nag, *India and the Pacific World* (Calcutta: Book Company, 1941), p. 32; P. Peter Bellwood, *Man's Conquest of the Pacific* (New York: Oxford University Press, 1979), pp. 305-07; E. S. C. Handy, "Probable Sources of Polynesian Culture," *Proceedings of the Third Pan-Pacific Science Congress* (Tokyo: National Research Council of Japan, 1928), II, pp. 2459-68.

¹⁸⁰ Roslyn Poignant, *Oceanic Mythology* (London: Paul Hamlyn, 1967), pp. 29-30; Handy (1928), p. 2461; Pierre Grimal, ed., *Larousse World Mythology* (New York: Putnam's Sons, 1965), p. 496. Comparisons are sometimes made with the Rig Vedic hymn of creation (X-129).

¹⁸¹ Kalyanaraman (1970), II, pp. 382-83; Grimal (1965), pp. 496-98.

¹⁸² Poignant (1967), pp. 67-68.

¹⁸³ Paul Devanandan, *The Concept of Maya* (London: Lutterworth Press, 1950), pp. 22-23, 28-31.

¹⁸⁴ Handy (1928), pp. 2460-62; Kalyanaraman (1970), II, pp. 357-58.

¹⁸⁵ D. S. Walsh and Bruce Biggs, *Proto-Polynesian Word List* (Auckland: Linguistic Society of New Zealand, 1966).

¹⁸⁶ G. De Hevesy, "The Easter Island and the Indus Valley Scripts," *Anthropos* 33 (1938), pp. 808-14; Nag (1941), pp. 60-62.

¹⁸⁷ "India on Pacific Waves." Web: www.hinduwisdom.info/Pacific.htm

¹⁸⁸ Walter Gardini, "Asiatic Influences on Pre-Columbian Cultures," *Diogenes* 87 (1974), pp. 106-07; Chaman Lal, *Hindu America* (New York: Chaman Lal, 1966), p. 2.

¹⁸⁹ George Carter, "On Mundkur on Diffusion," *Current Anthropology* 20 (1979), pp. 425-26.

¹⁹⁰ Edward Vining, *Inglorious Columbus* (New York: D. Appleton, 1885), pp. 574-82, 706-07.

¹⁹¹ Lal (1966), pp. 64-65; "Who Discovered America?" Web: <http://www.archaeologyonline.net/artifacts/who-discovered-america.html>

¹⁹² David Kelley, "The World Ages in India and Mesoamerica," *Newsletter and Proceedings of the SEHA* 137 (March 1975), pp. 3-5, 7; Donald Mackenzie, *Myths of Pre-Columbian America* (Boston: Longwood, 1978), pp. 65-69; Lal (1966), pp. 31-34; Web: www.hinduwisdom.info/Pacific.htm

¹⁹³ Kalyanaraman (1969-70), II, pp. 652-53.

¹⁹⁴ Irene Nicholson, *Mexican and Central American Mythology* (London: Paul Hamlyn, 1967), pp. 20-26, 44.

¹⁹⁵ Lal (1966), pp. 188-89.

¹⁹⁶ Robert Heine-Geldern, "The Problem of Transpacific Influences in Mesoamerica," in G. Ekholm and G. Willey, ed., *Archaeological Frontiers and External Connections* (Austin: University of Texas, 1966), pp. 286, 288; Lal (1966), pp. xxv, 181-82.

¹⁹⁷ Bakshi (1979), pp. 171, 176; Web: www.youtube.com/watch?v=ZcvLYfKfDK4; Praveen Mohan has put out other YouTube videos demonstrating the similarity between these Columbian statues and Indian deities.

¹⁹⁸ Lal (1966), pp. 180-81; Heine-Geldern (1966), pp. 286-88.

¹⁹⁹ Gordon Ekholm, "Is American Indian Culture Asiatic?" *Natural History* 59 (1950), pp. 345, 349; Heine-Geldern (1966), pp. 283-85.

²⁰⁰ Web: www.hinduwisdom.info/Pacific.htm; Lal (1966), pp. xxii, 3.

²⁰¹ Vincent Fidel Lopez, *Le Races Aryans du Peru*; Kalyanaraman (1970), II, pp. 452-637; Miles Poindexter, *The Ayar-Incas* (2 vols; New York: Horace Liveright, 1930); Mackenzie (1978); Singhal (1969), II; B. Chakravarti, *The Indians And The Amerindians* (Calcutta: Self-Employment Bureau Publication, 1992); Web: <http://www.hinduwisdom.info/Suvarnabhumi.htm>

²⁰² Web: en.wikipedia.org/wiki/Historiography

²⁰³ Theodorson, p. 187.

²⁰⁴ Web: https://familypedia.wikia.org/wiki/Philosophy_of_history

²⁰⁵ Web: en.wikipedia.org/wiki/Narrative_history

²⁰⁶ An excellent account of the subject of history is Web;
plato.stanford.edu/entries/history