

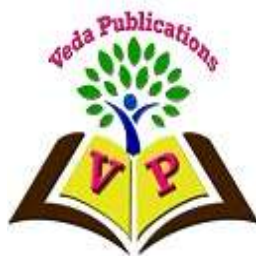
# THE VEDIC FOUNDATIONS OF THE ANCIENT PYRAMID CIVILIZATIONS

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## Abstract



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What urged the ancients to undertake almost superhuman efforts to build the pyramids? Why was the earliest Egyptian so-called step-pyramid of King Djoser built as a 6-staged 4-sided structure having a rectangular base on an east–west axis? And why the king Netjerykhet came to be called Djoser or Zoser? What was the real meaning and significance of the building of pyramids? There is no answer to be found in the records of the Egyptian civilization itself. On a diametrically opposite side of the globe in Mesoamerica, there is an analogous Maya step-pyramid known as Temple of Kukulkan in Chichen Itza, along with many similar structures throughout the region, where the ancient Maya performed their infamous heart-sacrifice. The ancient Maya people are generally treated as a civilization isolate from the rest of the ancient world. Were they come from another planet? Or were they aliens from outer space? What is the real meaning of the ethnic name Maya? What actually represent the four-sided step-pyramid structures found throughout the Mesoamerican region? What authentically signified socially and cosmically the formidable Maya heart-sacrifice ritual? There is no clue for deciphering these mysteries from the sources of the Maya civilization itself. Modern science too, except some silly futile conjectures, has not been able to give any serious hint at the answering of these questions. There exists, however, a trustworthy collective record of the by-gone ages, which has preserved all the answers. It is neither the Sumerian collection of primitive cunei-form tablets, nor the Egyptian collection of hieroglyphic papyri, how much less those mostly plagiarized Biblical myths, but the most reliable and absolutely infallible ancient collection of orally transmitted records of the Aryan race called the Veda “Science, Scientia, Knowledge”.

**Keywords:** Step Pyramid of Djoser, Mahat, Kukulkan, Chichen Itza, Puruṣa, heart-sacrifice

## INTRODUCTION

The Vedic systematic texts on technical knowledge essential to the proper understanding and performing sacrificial rites called the *Kalpa-sūtras* are divided into two classes: the *Grhya-sūtras* (rules for domestic ceremonies) and the *Śrauta-sūtras* (rules for public ceremonies such as the performance of the *yajña* or sacrifices). The latter include handbooks on geometry known as *Śulba-sūtras*. Baudhāyana, Mānava, Āpastamba and Kātyāyana are the respective authors of four of the most mathematically significant *Śulba* texts. The *Śulba-sūtra* of Baudhāyana (estimated 800 BCE or earlier) is the world's oldest known mathematical text. The *Śulba-sūtras* give a compilation of principles in geometry that were used in designing the fire altars (called *citi*) where the Vedic sacrifices (*yajña*) were to be performed" (cf. Dutta 2016:9). A.Seidenberg a noted American mathematician, demonstrated that the elements of ancient geometry found in Egypt and Babylon stem from a ritual system of the kind found in the Vedic mathematical *śulba-sūtras*, viz, the algorithm for building the pyramid-shaped funeral altar *śmaśāna-citi* of the god Prajāpati (Seidenberg 1962, 1978, 1983) as the embodiment of the Year, the fundamental cosmic unit of Cyclical Time. From the constructions of different forms of fire-altars which required the knowledge of the Baudhāyana Theorem (preceded Pythagoras for 3 centuries at least), A.Seidenberg concluded that the result was known at the time of the Vedic treatises *Śatapatha Brāhmaṇa* and the still earlier *Taittirīya Saṃhitā*. Since the doubling of a square was necessary for the construction of certain altars which are mentioned even in the *R̥gveda* (oldest Veda), B.Datta a noted historian of Indian mathematics, argued that at least the special case of the theorem (for the square) was known by the time of the *R̥gveda* (cf. Dutta 2016:10).

Quite reasonably, mathematics alone cannot be considered the ultimate and final proof of the Vedic foundations of the ancient pyramid civilizations. But there was in praxis much more than that. The utilization of mathematical formulas in building of the pyramids was firmly backed up by the integral Vedic concept of rotating or Cyclical Time.

### Western Necrophilia and Tomb-plundering elevated to a Science styled 'Archeology'

In a less than 2000 years of the Western written history (not taking into account classical Greco-Roman era, but the period after overtaking of the Roman empire by the barbarous

Germanic tribes) Westerners as the newly converted Christians have proven themselves to be the innate ruthless plunderers and stealers of other people's cultural properties. Most relevant to this treatise, is the fact that all the valuable historic artifacts from the tombs and pyramids of Egypt, Mesopotamia, and both Americas have been plundered by the Westerners (mostly Britishers, Frenchmen, Germans, Spaniards, Portuguese) and deposited in the British Museum, Louvre, etc. (not to mention their innumerable crimes, atrocities, and genocide committed against the natives of Africa, Asia, Americas, etc.), the achievement appropriately styled the Ku-Klux-Klan-ization of science. Modern Europeans and Americans (as their descendants) use to brag and boasts with their 'Christian values' (notably 'Christian love') and even the EU leaders proclaimed them to be the official political platform of the European Union. And this is what those "Christian values" stand for: **A)** destruction of the great library of Alexandria in 391 CE by the raging mob of Christian fanatics on the order of patriarch Theophilus; **B)** initiation of the Crusades a series of religious wars by the Roman-Catholic Church of which the 4<sup>th</sup> one involved the sack of Constantinople in 1204 CE, killing thousands of the populace in cold blood, raping the women even nuns, while the gold and marble of the church altars were subject to the Crusaders' ruthless lust for plundering; **C)** formation of the infamous Roman-Catholic institution of Inquisition in 12<sup>th</sup> century CE, engaged in 'witch-hunting' and persecution of all free thinking people, among them the famous renaissance thinker Giordano Bruno who was burned at the stake alive on February 17<sup>th</sup> 1600 CE; **D)** religious wars between Roman-Catholics and Protestants with millions people dead; **E)** exercising colonialism, exploitation, slavery over non-European countries; **F)** initiation of the WW I and WW II, formation of the concentration death camps, committing genocide and holocaust against the Jews, Gypsies and Slavs; **G)** unlawful imperialistic wars led by NATO against Vietnam, Iraq, Afghanistan, and many other countries throughout the world; **H)** maintenance of the cold war, even after the fall of communism; **I)** continuous open confrontation with China and Russia on the edge of armed warfare; **J)** playing tricks in international diplomacy, by calling on so-called 'human rights' actually for the promotion of the monopoly of Western capitalism over the fundamental rights of the developing countries. As the new-born Christians (Christianity being exclusively religion of the sinners, cf. Matthew 9:10-12) the Westerners continue passionately to exert their 'Christian love' for tomb-and-pyramid plundering, and stealing most of valuable artifacts (made of gold, marble,

ivory, precious stones, diamonds) from around the world. Their intellectual and spiritual life has always been at the ground level zero. They seek immortality from material things only. That's how they elevated Necrophilia and Tomb-plundering to the level of a science styled Archeology.

### **Incompetence Irrelevance Inadequacy of the Western Modern Retrograde Science**

From the moment of their conversion to Christianity, Westerners came to be fed incessantly with the most nonsensical Biblical concept of them all, viz. the promise that their fictitious god will resurrect them after death and make flesh grow again on their dead bones and skeletons buried in the graveyards (first expounded in the prophetic book of Ezekiel 37:1-14, whereby their god was imagined and presented as a mad geneticist). It is incredible that there's more than 3 billion superstitious addicts to False Monotheism which entertain themselves with such an insane and smarmy religious concept in the very 21<sup>st</sup> century of the so-called Information or Digital Age. Incidentally, the unevolved, limited and retrograde followers of such anti-scientific notions, whether laypeople or Great Apes (acronym from **A**cademics, **P**rofessors, **E**xperts) are absolutely unqualified to study the Veda. The obvious consequence of such insane worldview is that more and more territories in the modern European and American cities are occupied by cemeteries, which growing rapidly into the cities of the dead, actually diminish the space for the living ones. If continued with such practice soon in the near future the living ones will be left with no living space at all.

Under such horrifying conditions, it emerges on the surface clearly and indisputably the Superiority of the way of life of ancient Vedic Aryans and Absolute Supremacy of the Vedic civilization not only over the primitive Sumerian, Egyptian, Mesoamerican Maya, etc., but equally over so-called modern but fundamentally primitive and retrograde Western 'savage' civilization, the wild West. How so? Vedic civilization was established on two fundamental dialectical principles: **1)** eternity of the soul, Universal one as any individual one vs. ephemerality of the material body; **2)** eternity of the living spoken hearable Word (viz. Vāc or Brahman) vs. ephemerality of the material written texts (inclusively of any material artifacts, pyramids or temples, and the like). These fundamentals were reflected in: **A)** their custom of handing over their deceased to Agni the Sacred Fire as to their soul be expressly liberated from the burdens of the physical body; **B)** their cultivation of perfect memory

through oral viz. phonetical transmission of the living holy Word in its authentic sound pronunciation, accentuation and intonation, without any possibility of corruptive interference from written symbols whatsoever.

### **Absolute Supremacy of the Vedic Civilization**

The natural results of these fundamentals are still recognizable in our age, firstly, there is no graves, tombs, skeletons or any other artifacts from the Vedic era; and since the deceased Vedans were burned by the Fire, there is no possibility of utilizing Carbon 14 testing and genetic DNA procedures on their non-existent residues; secondly, there is no buildings, temples, pyramids or any form of ephemeral material structures from the Vedic era, but only the permanent presence of the eternal living Word of the Veda, equally now as 6000 years before at least.

Consequently, modern Western procedures utilized by necrophiliac pseudo-scientific disciplines of archeology, genetics, radioscapy, etc. will suffer permanently from incompetence, irrelevancy and inadequacy as long as the Vedic civilization is concerned. Vedic civilization was the only pure clean non-contaminated civilization in the history of the world, for it has produced no dead remains, remnants or residues of any kind.

### **The Vedic Seers in Ancient Egypt**

Despite of most advanced modern technologies, utilized by archeology, genetics, radioscapy, etc. Westerners are powerless in their attempts to look into the minds of the ancient Egyptians, Sumerians, Maya etc. Accordingly, they admit helplessly that the symbolism of the step pyramid form, which did not survive beyond the 3<sup>rd</sup> Dynasty, is unknown (cf. Hawkes 1974:149; Lehner 1997:84-85; Verner 2001:108ff). Naturally, since corpses, tombs and dead artifacts cannot speak and tell what was actually on the minds of the ancients when they were alive. In point of fact, however, the step pyramid of King Djoser is a perfect, most transparent and conspicuously clearest example of the Vedic concept of Prajāpati viz. “Lord of seasons” (Śatapatha Brāhmaṇa VI 1.3.7-8) the embodiment of the Year, as the fundamental cosmic unit of Cyclical Time, divided into 6 seasons. Although the prior member of the compound *Prajā-pati* is variously rendered either as ‘progeny, beings or creatures’ the above cited passage (verse 8) from the Śatapatha Brāhmaṇa specifies explicitly

that the term authentically designates the “seasons”, cf. *ṛtāvasté 'tha yaḥ sá bhūtānām pátiḥ saṃvatsaraḥ* viz. “Seasons are those beings, and Lord of beings is the Year”,

### The Fire-altar in the Shape of Pyramid

There exist some accounts of the older division of the Vedic year into 3 seasons (Rig-Veda I 164.2 and 48; IV 37.3; Atharva Veda IX 9.2; Śatapatha Brāhmaṇa XIV 1.1.28), as well as division into 5 or 7 seasons, but the commonest and most prevailing during Vedic era was the division of the year into 6 seasons (Rig-Veda I 23.15; Taittirīya Saṃhitā VII 4.11.3; Śatapatha Brāhmaṇa II 1.1.13; II 1.3.1; III 4.3.17; IV 2.2.7; V 2.1.4; VI 4.2.10; VI 7.1.18; VII 3.1.35; IX 3.4.18; IX 4.3.8; X 2.5.7; XIII 1.5.6). Furthermore, the seasons were equated with *viśve devās* “All Gods” (Śatapatha Brāhmaṇa VII 1.1.43), hence consequently the Year was considered to represent *sárvaṃ* “sum total of all existence, viz. Totality or Wholeness” (ibid. IV 2.2.7). As a god of totality, Prajāpati was equated with *Puruṣa* the primeval divine cosmic being, literally “Spirit or Breather” (ibid. VI 1.1.5), who was also identified with sacrifice *puruṣo vai yajñah* (Jaiminīya Upaniṣad Brāhmaṇa IV 2.1). The creation of all those beings (analogously to the sacrifice of *Puruṣa*) was viewed as the cosmogonic sacrificial act (viz. self-sacrifice) of Prajāpati, after which he became exhausted and disjointed (ibid. I 6.3.35). The restoration of Prajāpati was thought to be possible by building a sacrificial altar (usually delineated in 5 layers symbolic of 5 season-division of the year; but in Śatapatha Brāhmaṇa X 2.5.14, the 6<sup>th</sup> layer is mentioned explicitly, thus the procedure being relevant to any number of layers) constructed of 360 *parīśritas* enclosing stones and 360 *iṣṭakās* bricks (equal the number of days and nights in a Year, ibid. X 4.2.2). As for the number of layers/seasons, Taittirīya Saṃhitā VII 4.11.3 explicitly states: *ṣaḍ vā ṛtāvas ṛtūṣv evā prāti tiṣṭhanti* “there are indeed 6 seasons (sc. in the year), verily in the seasons they stand firm”, viz. those sacrificers who undertake to restore Prajāpati find a firm foundation in the seasons, which are 6 in number.

The building of Fire-altar (sometimes in the shape of a bird) underwent extremely complex procedures as delineated in details by Śatapatha Brāhmaṇa (VI 1.1ff), with the total number of bricks being 360 enclosing stones + 395 special bricks + 10800 ordinary bricks (cf. Subhash 1993:20). “Time is represented by the metaphor of a bird. The months of the year were ordinarily divided into 6 seasons unless the metaphor of the bird for the year was



used when *hemanta* (winter) and *śiśira* (thawing) were lumped together” (Subhash ibid. 17; cf. Śatapatha Brāhmaṇa X 4.5.2; Taittirīya Brāhmaṇa III 10.4.1). “Each layer in the falcon altar had 200 bricks leading to a total of 1,000 bricks in five layers. It appears that *Ṛgveda* knew of such an altar, because *Puruṣa* is described in Rig-Veda X 90 as ‘1000-headed, 1000-eyed, 1000-footed’. In some cases, ten or fifteen layers of bricks were prescribed” (Subhash ibid. 21). Thus by building the *Agnicayana* sacrificial fire altar (viz. piling up of *iṣṭakā-citi* bricks for the altar in layers) which lasted 12 months and 6 seasons, viz. a Year (Śatapatha Brāhmaṇa X 2.5.14, with addition of intercalary 13<sup>th</sup> month and the *Pravargya* or preparatory rite to the year-long *sattra*-sacrifice as 7<sup>th</sup> season, ibid. X 2.5.15) the sacrificer was intended to identify himself psychologically with the perfect structure of the Year or Father Time *Prajāpati* represented by the Fire-altar (Śatapatha Brāhmaṇa X 1.3.5).

As Tilak noticed: “...the leading features in the early sacrifices are the same as those in the year...the *sattras* (viz. sacrificial ‘sessions’), which lasted for one year, were nothing but an imitation of the sun's yearly course. They were divided into two distinct parts, each consisting of six months of 30 days each. In the midst of both was the *viśūvān*, i.e., the equator or the central day, cutting the whole *sattra* (viz. session) into two halves. This clearly shows that the ancient *Ṛṣis* prepared their calendar mainly for sacrificial purposes, and the performance of various sacrifices facilitated, in its turn, the keeping up of the calendar...When this course of sacrifices was thus completed, it was naturally found that the year also had run its course, and the sacrifice and the year, therefore, seem to have early become synonymous terms. There are many passages in the Brāhmaṇas and Saṃhitās, where *saṃvatsara* (year) and *yajña* (sacrifice) are declared to be convertible terms...the main idea of the yearly sacrifice appears to be an old one. The etymology of the word *ṛtvij* (*ṛtu* + *yaj* = season sacrificer) shows that even in the oldest days there existed a certain correspondence between the sacrifices and the seasons, and what is true of the seasons is true of the year which according to one derivation of *saṃvatsara* (*vas* = to dwell) is nothing but a period where seasons dwell, or a cycle of seasons. The priests were not only the sacrificers of the community, but were also its time-keepers, and these two functions they appear to have blended into one by assigning the commencement of the several sacrifices to the leading days of the year, on the natural ground that if the sacrifices were to be performed they must be performed on the principal days of the year.” (Tilak 1893:11-12) ...”the idea of a sacrifice

extending over the whole year, may be safely supposed to have originated in the oldest days of the history of the Aryan race. In fact, it may be regarded as coeval with, if not antecedent to, the very beginning of the calendar itself" (Tilak *ibid.* 14)... "The middle day of the annual *sattrā* is called the *Viṣūvān* day, and it is expressly stated that this central day divides the *sattrā* into two equal halves, in the same way as the *Viṣūvān* or the equinoctial day divides the year. The *sattrā* was thus the imitation of the Year in every respect, and originally it must have corresponded exactly with the course of the year" (Tilak *ibid.* 21).

In order to avoid any partial conclusion or biased interpretation, here below are cited views on the subject by prominent Western scholars. Thus J.Gonda after dispelling his own doubts observed: "...to what extent were the Year equations an element of the *agnicayana*-Prajāpati doctrine in its initial stage? This much seems certain that the Year must already at an early date have been an important element of the ritualist 'philosophy' of the Vedic Indians...the idea to reconstruct Prajāpati and to achieve the sacrifice's transcendence by constructing the great fireplace..." (Gonda 1984:64). "Those who build the fireplace reconstruct the creator god Prajāpati, that is restore him to fresh vigor when he lost his energy after having created creatures" (Gonda *ibid.* 72).

And M.Eliade, a noted historian of religion, explained it this way: "The priests restore Prajāpati, 'reassemble' him, by laying the courses of bricks that make up the altar. In short, every sacrifice repeats the primordial act of creation and guarantees the continuity of the world for the following year. This is the original sense of sacrifice in the Brāhmaṇas: to recreate the cosmos that has been "disjointed," "exhausted" by cyclic time (the year)... In building the fire altar (*agnicayana*) the sacrificer identifies himself with Prajāpati; more precisely, Prajāpati and the sacrificer are identified in the ritual act itself: the altar is Prajāpati, and, at the same time, the sacrificer becomes the altar. By the magical power of the rite, the sacrificer builds a new body for himself, ascends to heaven, where he is born a second time, and obtains 'immortality'. This means that after death he will return to life, to "nondeath," a modality of existence that goes beyond time. What is of the first importance—and this is the purpose of the rite—is to be 'complete' (*sarva*), 'integral,' and to preserve this condition after death. By 'reassembling' Prajāpati, the sacrificer performs the same operation of integration and unification on his own person; in other words, he becomes "complete." Just



as, through the sacrifice, the god recovers his person (*ātman*), the sacrificer builds his own self, his *ātman* for himself. The ‘fabrication’ of the *ātman* resembles in some sense the reunification of Prajāpati, scattered and exhausted by his cosmogonic labor. The totality of ritual acts (*karma*), when it is achieved and well integrated, constitutes the ‘person’, the *ātman*. This means that, through ritual activity, the psychophysiological functions of the sacrificer are brought together and unified; their sum constitutes the *ātman*; it is by virtue of his *ātman* that the sacrificer becomes ‘immortal’. The gods, too, attained to immortality by sacrifice, obtaining *brahman*. Consequently, *brahman* (universal soul) and *ātman* (individual soul) are implicitly identified, even as early as the period of the Brāhmaṇas” (Eliade 1978:229-230).

Thus from the abundance of material presented, it becomes perfectly clear that the earliest Egyptian step-pyramid of king Djoser undoubtedly bears the seal of the Vedic seers, representing the Year with its 6 seasons, viz. the 6 layer pyramid-shaped altar of Prajāpati or Puruṣa by which the pharaoh identified himself in order to gain immortality, and reach the heaven (see FIGURE 1. below).

#### STEP PYRAMID OF DJOSER



Figure 1.

Even the name *Djoser* reflects his aspiration to reach the heaven, apparently being derived from Sanskrit *Dyo/Dyau* viz. the term designating ‘Divine or Heavenly one’ with an initial affricate sound as in Sanskrit *Jyotis* ‘Heavenly light’ (whence variant *Zoser*, with *dj* vs. *z*, cf. Sanskrit *Dyaus* vs. Greek *Zeus*). However, the ancient Egyptians not grasping the doctrine properly, did not realize that by building of the pyramid-shaped altar the sacrificer was to identify himself with the Year (Time/Eternity) or Prajāpati-Puruṣa only psychologically in order to regain new elan, vitality and liveliness, thus actually helping him to compose himself spiritually for new endeavors in the years to come. Material monumentality has nothing to do with spiritual achievement and enlightenment and is only an external expression of inner insatiable vanity of the builders. Take for example, innumerable cathedrals, synagogues, mosques, the sites of worship by contemporary false monotheists. Though considered holy structures as the residing houses of their one and only god, they are subject to everyday pollution by the city crows, pigeons, and sparrows, with their avian through the air delivering by-products to be the only ‘holy’ and ‘divine’ things descending directly from heaven above onto the one god and his worshippers caught below. On the other hand, as G.Bazin a famous art historian, keenly noticed: “Perhaps the reason why Vedism left no form of art was that...it must have been very spiritual and opposed to the making of images. Vedism was later paganized to some degree, in the stage known as Hinduism, and on the contrary began to represent gods who were formerly conceptual but were now personified” (Bazin 1959:412). Therefore, no building remains from the Vedic era to be found anywhere.

### The Vedic Word among the Ancient Egyptians

But the Vedic Word has left definitely its permanent imprint on the religion of the Egyptians for they share the names of their chief gods with the Vedic ones:

1) *Isis* (Aldebaran in Taurus) = *Uṣas* (Dawn as *Rohinī*); 2) *Osiris* (Antares in Scorpio) = Father *Asura*; 3) *Horus* (God of Summer) = (*ā*)*GHṛ̥ṇi*; 4) *Šyu* (atmosphere, sky) = *Dyu* (sky); 5) *Ptah* Father the Creator God (conflated with *Ra* the Sun in the form of Scarabeus sacer; originally *Osiris Ptah* as single expression matching exactly Vedic *Asura Pitaḥ naḥ* ‘Asura Father of ours’) = Sanskrit *Pitar* > *Pitaḥ* ‘father’ (with devoicing of the final *r* into *ḥ* in pausa); 6) *Nut* (Starry Night Sky) = *Nakta*, Greek *Nux*, Italian *Notte*, French *Nuit*; 7) *Riś*

‘Sun’ a common old proto-lexeme of special significance (cuneiform spelling *Ri-a*; rendered into Greek as *Ra*) = as final member of the Vedic compound *Sūrya* < \**Sū-ria* with prefix > \**sua/sū* ‘good, well’ + *r* ‘moving straight ahead’ extended into *ria*, with Vedic suffix -*ya*, whence possessive compound ‘the one of good movement, the well-moving one, viz. the Sun’; incidentally, the same term might well be related even to the Proto-Chinese *Ri* 日 ‘Sun’, notwithstanding the given modern variant reconstructions of Old Chinese spelling of this character as \**C.nik* (by Baxter-Sagart 2014:93), or \**nit* (by Zhou Jixu 2002:4, in relationship with Latin *niteo*, *nitere* ‘to shine’). The *Ri*/*Ria* ‘Sun’ is further related to the Vedic cosmic and ethic concept of *ṛta*, quite correctly decoded long ago by Tilak (1893:157): “the path of *ṛta* (Rig-Veda I 41.4) which is mentioned several times in the Rigveda, where the *Ādityas* are said to be placed (X 85.1), ... refers to the same broad belt of the Zodiac which the luminaries, as observed by the Vedic bards, never transgressed. It was so to speak their ‘right’ way, and therefore called *ṛta* which though literally derived from *r*, to go, soon came to mean the ‘right’ path, the circle of which exists for ever, or rather exists and exists (*varvartī*) in the vault of the heavens (Rig-Veda I 164.11)”. Subsequently, the *ṛta* “straight proper (up)right daily/yearly path of the Sun” acquired its ethical significance as “straightness, properness, (up)rightness” and even became a synonym for “order, law, rule, justice, and truth (in general)”.

**NB.** It seems that the Egyptian goddess *Ma’at* (considered to be the daughter of the Sun-god Ra, who like Vedic *Uṣas* regulated the daily, hence also yearly course of the Sun) as counterpart of the Vedic *ṛta* (Vedic *Uṣas* likewise as daughter of the Sun was considered *ṛtasya devī* ‘goddess of *ṛta*’, Rig-Veda IV 51.8, etc.) it came to utilize another cognate Vedic term instead, viz. *Mahat* ‘Great or Mighty one’ (a perfect phonetical match of the Egyptian *ma’at*) in the sense of ‘Straight, (Up)right, Real, Just, True’, originally an epithet of the goddess *Uṣas=Isis* (comparable to Greek *Dikē* ‘Justice’ as the epithet of *Ēōs*). This is further corroborated by the ancient Egyptian phrase *em un ma’at* which was to indicate that a thing was really so, the man who was good, and honest was *ma’at*, the truth (*ma’at*) was Great and Mighty (cf. Budge 1904:417).

Egyptian cosmogony according to which at the beginning of time, when there was nothing but chaos, the sun-god existed alone in the watery mass which filled the universe has

its Vedic parallel whereby in the beginning Prajāpati was born from a golden-colored egg (later substituted by Brahma's egg) floating in the primeval waters (described in details by the Śatapatha Brāhmaṇa XI 1.6, Chāndogya Upaniṣad III 19; *Manusmṛti* the Laws of Manu I 5-9). According to Manu, in that golden egg, whose brilliance was equal to the Sun, the divine Self-existent was born as Brahman. Besides, both the Vedic and the ancient Egyptian Year initially had 3 seasons of 4 months, comprising 360 days divided into 12 months of 30 days each. Since the ritual Year thus became shorter than the real astronomical year, they had to account additional 5 days to make it complete (the Mesoamerican Mayan another ancient pyramid civilization analogously used to add 5 epagomenal days at the end of every year; note here the high significance of the concept of 'pyramid' common to all three civilizations). The Egyptian priests noticed by careful observations the Nile inundation had been occurring untimely, delaying its coming year after year, and eventually found that the period of 1461 ritual years actually matched 1460 real astronomical years, due to those initially uncalculated 5 missing days at the end of the 360 days year (Gržetić 1900:115-116). This was known as 'sothic cycle or canicular period' since the commencement of the year coincided with the heliacal rising of the *Sopt* (rendered into Greek as Σῶθις viz. *Sôthis* whence the term 'sothic cycle') viz. Sirius Dog-star or *Canis Major* (hence also 'canicular period').

### **Transfer of Pyramid Technology: The Pyramids of Güímar**

In 1991 Thor Heyerdahl, a Norwegian explorer and anthropologist, came with a theory that the Pyramids of Güímar (built on Tenerife, one of the Canary Islands), viz. six rectangular pyramid-shaped up-to-9-staged structures, represented a temporal resting point on voyages between ancient Egypt and the Mesoamerican Maya civilization (cf. Guimar Pyramids 2021). And the very name of the Canary Islands (from *canis* 'dog') points to the common Vedic-Egyptian cult of the Dog-stars (cf. Ivankovic 2021). However, the Heyerdahl's theory is rejected by most Western scientists while some silly alternatives have been proposed instead, viz. that the pyramids were erected by Spanish peasants in order to clear the fields from the lava stones, or that they were built in 19<sup>th</sup> century by freemasons. After calling into question both proposals (viz. "Why should they finance the edification of such a big site only for symbolic purposes? All the more an erection by 19th century farmers is illogical... Would the religious motivation to concern oneself in such a demanding construction not be greater than



to realize agricultural aims? Could therefore not a pre-Hispanic religious community be the most likely erector?") H.-J.Ulbrich expressed his clear preference for the thesis of the pre-Hispanic origin of Guimar pyramids (Ulbrich 2016:148). Indeed the 9-step pyramid of Guimar looks like a somewhat simpler prototype of the famous Chichen Itza pyramid of the Mesoamerican Maya (see FIGURE 2).

#### GUIMAR PYRAMIDS



Figure 2.

#### The Step Pyramids of the Mesoamerican Maya

There is no necessity to speculate how the Mesoamerican tribes came in contact with the ancient Vedans and Egyptians. The artifacts found on innumerable Mesoamerican sites show remarkable similarities with the step-pyramid of Djoser, and with those Guimar ones. What is more, the Maya and Mesoamerican tribes in constructing their pyramids seem to followed the exact literal description found in the Rig-Veda. Quite long ago B.G.Tilak noticed a precise *catúrbbhiḥ sākāṃ navatīm ca nāmabhiś cakrām ná vṛttām vyātīmṛ avīvipat* which Tilak restated to clarify the meaning as follows: “numeric description of the god Viṣṇu in Rig-Veda I 155.6: Viṣṇu is described as setting in motion, like a revolving wheel, his 90 steeds with their 4 names, evidently referring to 360 days, divided into 4 groups or seasons of 90 days

each. This is good evidence to hold that the yearly course of the Sun must be taken as the basis of the exploits of Viṣṇu” (Tilak 1903:327). However, Tilak was not aware of the apparent congruence between the Vedic description of Viṣṇu and the numeric features of the Maya pyramid of Kukulkan.

### KUKULKAN PYRAMID



Figure 3.

The pyramid of Kukulkan at Chichen Itza is a perfect example of the altar of Prajāpati-Puruṣa, or Viṣṇu as the embodiment of the Vedic solar Year.

**NB.** Viṣṇu too is homologized with ‘sacrifice’ *viṣṇur vāi yajñās* (Taittirīya Saṃhitā II 1.8.3), ‘sacrifice’ in turn being identical with the Year or Prajāpati-Puruṣa (Śatapatha Brāhmaṇa IV 1.1.15-16). As to the above, “Viṣṇu is the first god to represent the sunhome of souls” (Hillebrandt 1980/1929:390, note 25).

Both the Vedic and the ancient Egyptian Year had 360 days divided into 12 months of 30 days each. Since the ritual Year thus became shorter than the real astronomical year, they had



to account additional 5 days to make it complete. The Mesoamerican Maya analogously used to add 5 missing epagomenal days at the end of every year. This is fairly evident in the structure of the pyramid of Kukulkan. The pyramid has the foundation of a square, with 4 sides representing 4 cardinal points of the Year (2 solstices and 2 equinoxes), into which a staircase of  $90 + 1$  steps are incorporated (equal the number of days between every 2 cardinal points, viz. 4 times 90 steeds of Viṣṇu plus 5 missing ones, 4 steps distributed on each side of the pyramid, with the temple at the top as the 5<sup>th</sup> step). It is built in 9 receding layers, with the top platform as the 10<sup>th</sup> layer. Thus the 10 layers of the pyramid actually represent 10 months of the Vedic (but also ancient Roman) sacrificial Year.

**NB.** There is still in circulation an unconvincing explanation according to which the 9 layers of the Maya pyramid are thought to represent the 18 months (with 20 days each) of the Mayan year, overlooking completely the temple at the top as the 10<sup>th</sup> layer. If so, how it came that Guimar pyramids were built in 9 layers too? (FIGURE 2 above).

As for the Vedic (and ancient Roman) sacrificial year of 10 months, Tilak citing Taittirīya Saṃhitā VII 5.2.1-1, remarked that “the Saṃhitā is silent as to the reason why an annual *sattra* could be completed in ten months, except that it is the path *padena*, or as Sāyaṇa explains, an immemorial custom” (Tilak 1903:197). Tilak connected the 10-months year with the legend of *Navagvas* (from *nava* ‘nine’) and *Daśagvas* (from *daśa* ‘ten’) the ancient Vedic priests who used to complete their annual sacrificial session in 9 and 10 months. However, it has nothing to do with the Arctic home of the Aryans, as proposed by Tilak, but with natural period of the longest nights in the months of November and December. As A.Hillebrandt pointed out that “there was a period in the year during which the cult of the gods ceased. In ancient Rome the year of ten months was followed by an impure period which was dedicated to the Manes” (Hillebrandt 1980/1927:24). What is more, the 260-days ritual Maya calendar matches the 9 months of the sacrificial (lunar) year of the Vedic Navagva priests. Therefore, there can be no doubt that the 9-layers with the top platform as 10<sup>th</sup> layer of the Kukulkan pyramid represent authentically the ancient Vedic sacrificial year of 9 and 10 months.

## The Metaphors of Time

Most of the Vedic religio-philosophical concepts have found their material (physical) realization (materialization) among the Maya people in the form of worship of the ‘feathered serpent’ Kukulcan. Veda itself was conceived as *sarpavidyā védah* “the science of serpents” (Śatapatha Brāhmaṇa XIII 4.3.9). It is also said that *sa yathā āhis tvacó nirmucyēta evam rātreḥ pāpmānā nirmucyate* “even as a serpent releases itself from its skin, so does the Sun (in the morn) release itself from the Night, from evil” (ibid. II 3.1.6). Analogously *āhir ná jūrṇām āti sarpati tvācam* “(the god) Soma Pavamāna like a serpent crawls out of his ancient skin” (Rig-Veda IX 86.44). Soma is further identified with Vṛtra the serpent/dragon par excellence *sómo vai vṛtrāḥ* (Maitrāyaṇī Saṃhitā III 7.8). Quite naturally, since *ahi* or *nāga* ‘Serpent or Dragon’ has always been symbolic of *Kāla* ‘Time’ (cf. Mahābhārata XI 5.13 *mahānāga* ‘a huge dragon’ and ibid. XI 6.8 *mahāhi* ‘a large coiled serpent’, since Time is ‘serpentine’ in nature, viz. coiled in a series of spirals or rings added one above the other infinitely, rotating or revolving perpetually though unrepeatable; replay is possible only by playing a tape or record, but not replay of Real Time; time travel by time machine is another Western Christian insane fanciful fiction, just like space-travel to Mars lasting 2 and a half years).

**NB.** Sadly and regrettably, M.Eliade the foremost world authority on the history of religion in 20<sup>th</sup> c. had not a required intellectual capacity to grasp the Vedic ‘serpent(ine)’ symbolism of Time, for he came with such a majestic nonsense at the conclusion of his ‘expertise’: “Finally, the Śatapatha Brāhmaṇa declares that ‘the knowledge of the Serpents is the Veda’. In other words, the divine doctrine is paradoxically identified with a ‘knowledge’ that, at least in the beginning, had a ‘demonic’ character” (Eliade 1978:204). Eliade too was not able to get rid from the primitive Christian-Zoroastrian concept of ‘serpent as demon’.

Even as early as the Rig-Veda (IX 5.9) Soma himself was considered *Prajāpati* ‘Lord of seasons’ viz. the Year/Time. Since *Prajāpati* is represented in the ritual by the *Agnicayana* or sacrificial Fire-altar, he is naturally identified with *Agni* ‘Fire’ styled *vaiśvānarāḥ* “everyman’s, belonging to all men” (Śatapatha Brāhmaṇa I 5.1.16) and equated with the Year (ibid. VI 1.1.20). It is also said that *sá eṣò 'gnír vaiśvānaro yat púruṣaḥ* “this Agni Vaiśvānara is no other than that Purusa” viz. *Prajāpati*/Year (ibid. X 6.1.11). And Agni

himself was considered *ahir dhúnir* ‘a noisy (hissing) serpent’ already in the time of the Rig-Veda (I 79.1). However, simultaneously with the serpent, it emerged a bird as another parallel metaphor of Time. Thus, Soma is called *divyáḥ suparṇó* the ‘celestial bird’ (Rig-Veda IX 97.33), and the Moon *candrāmā...suparṇó diví* ‘a bird in heaven’ (ibid. I 105.1). But the same is said of the Sun or heavenly Fire who is specified by name as *átho divyáḥ sá suparṇó garútmān* ‘certainly he is the celestial bird Garutmat’ (ibid. I 164.46). This is naturally, also related to Viṣṇu as the embodiment of the Year. As Hillebrandt noticed “His symbol was the bird Garuḍa (*garutmat*) probably even from the very beginning (it became his vehicle only at a later stage)” (Hillebrandt 1980/1929:197). There can be no doubt about its symbolic value, for it is explicitly stated: *átha ha vā eṣá mahāsuparṇá evá yát saṃvatsaráḥ* “Indeed, the Year is a Great Bird (*mahā-suparṇá*)” (Śatapatha Brāhmaṇa XII 2.3.7), most likely ‘Eagle’ characterized by broad wings (rather than ‘Falcon’). It is stated further: *tásya yān purástād viṣuvataḥ śān māsān upayānti sò 'nyatarāḥ pakṣó* “the 6 months (of sacrifice) which they perform prior to the *Viṣuvat* Day are the one Wing (of the Bird)”; *atha yān śād upáriṣṭāt sò 'nyatará* “whereas those 6 months which they perform afterwards are the other (Wing of the Bird)”; *ātmā viṣuvān* “the *Viṣuvat* Day is the *ātman* ‘self’ (essence) of the Year”. This is fully in accord with Slavic tradition whereby an ancient expression says that *vreme leti viz.* ‘Time flies’. Among the Mesoamerican Maya both symbols (serpent and bird) apparently appear amalgamated into Kukulcan the ‘Serpiente Emplumada’ (viz. ‘plumed or feathered serpent’).

**NB.** Needless to underline, the Vedic god Viṣṇu (besides his feathered emblem the bird Garuda) is also depicted in the Purāṇas as resting on a Coiled Serpent-Dragon called *Śeṣa* ‘Remainder’ or *Ananta* viz. ‘Infinite’ symbolic of Infinite Time.

### **The *Ekaviṃśa* or *Viṣuvat* Day: The Origin of Mayan 20-days Month Calendar**

The Mayan peculiar division of the year into 18 months of 20 days each likely had its roots in the Vedic *Ekaviṃśa* viz. 20 + 1 day ceremonies. It is said that *ekaviṃśam etad ahar upayanti* “They (the sacrificers) perform the ceremonies of the *Ekaviṃśa* Day which is the *Viṣuvat* Day or ‘equator’ (viz. the central day of the Vedic sacrificial year, denoting the time when day and night become of equal length, viz. the Fall Equinox, for it falls exactly) in the midst of the year *viṣuvantam madhye saṃvatsarasya* dividing the year into two equal halves”. The *Viṣuvat* Day (which stands by itself, i.e. not counted in the sum of sacrificial days, cf. Tilak

1903:208) is preceded by 10 days and followed by 10 days of ceremonies. Being in the midst of *Virāj* ‘10 ruling’ days on both sides, this *Ekaviṃśa* (viz. ‘One amongst 20’, representing the Sun) becomes undisturbed in his course throughout these worlds. The Vedans conceived that *vai devā ekaviṃśena ādityam svārgaya lokāyodayachan* “indeed by means of the sacrificial performance of this day, the gods had raised the Sun up to heaven” (Aitareya Brāhmaṇa IV 18). Quite analogously, the ancient Maya believed that on Spring Equinox the god Kukulkan descended from heaven to visit their worshippers on earth, while on *Fall Equinox* the god returned to heaven through the pyramid. There is a perfectly natural explanation of such a concept, since from the vernal equinox the presence of the Sun is felt on earth more intimately in the form of prolonged days (with much more sunshine) until the autumnal equinox, when the days progressively become shortened (with longest nights) while the power of the Sun declines considerably.

### **The Viṣuvat Day at the Pyramid of Chichen Itza: The Descent of Kukulkan**

Vedic texts unanimously assign a great importance to the Equinox or Viṣuvat Day. It is said that *yathā vai puruṣa evaṃ viṣuvāms* “the *Viṣuvat* day verily is like *Puruṣa*”; *tasya yathā dakṣiṇo 'rdha evaṃ pūrvo 'rdho viṣuvato* “the first half of *Viṣuvat* (viz. the sacrificial ceremonies of the 6 months preceding it) is like a Right Half of *Puruṣa* (it denotes ‘man’ but also ‘cosmic person’ viz. *Prajāpati* the Year), its latter half is like the Left Half of *Puruṣa*”; *prabāhuk sataḥ śira eva viṣuvān* “the *Viṣuvat* is the head (of *Puruṣa*) (measured) forearm-length equally (on both sides)” *bidalasamhita iva vai puruṣas, tad dhāpi syūmeva madhye śīrṣṇo vijñāyate* “*Puruṣa* is verily, as it were, composed of halves, indeed there a suture in the midst of the head (of a man) is to be discerned” (Aitareya Brāhmaṇa IV 22). Thus the role of *Viṣuvat* Day was regarded by the Vedans as equal in importance to a suture in the midst of the head of man, being the integrative point between two equal halves of the body. As emphasized previously, the Equinox days had the same level of importance to the Maya people. On the Equinox days, the shadow cast by the rays of the afternoon sun onto the edges of the 9-step terraces create an optical illusion of a huge serpent crawling down the northern stairway of the pyramid (see FIGURE 4).

## THE DESCENT OF KUKULKAN



Figure 4.

**An Optical Illusion (*māyā*): The Origin of the Ethnic Name Maya**

The Vedic term *māyā* meaning ‘illusion’ (of secondary development), originally ‘(power of) change’ from the root *mā* ‘to change > measure’ (since without change there can be no measure, cf. Ivankovic 2017) has found its full realization in the culture of the Mesoamerican Maya people. The Maya built numerous astronomical observatories in many of their cities devoted to precise tracking of the paths of heavenly bodies (e.g. El Caracol in Chichen Itza was aligned to follow the motion of the planet Venus). Thus their ethnic (or rather technical) name Maya is undoubtedly related to the Vedic term *māyā* in the sense ‘observers (of the changes) of Time, or measurers (of Time), viz. time-keepers’. Nonetheless, the same term perfectly reflects *māyā* in its secondary sense too as ‘illusion’ created by the course of Time, like the Descent of Kukulcan at the Equinox days in Chichen Itza.

**A Catastrophic (Pessimistic) Worldview: The Reminiscences of the Last Glacial Epoch**

With regard to a catastrophic worldview of the pre-Columbian civilizations, the remarks by G.Bazin are very instructive: “In no other part of the world did any civilized race remain longer at the mercy of supernatural powers: nowhere did man have a more tragic awareness of his fragility in a hostile world. He imagined he was on earth only to pay blood tribute to deities lusting to death and murder, and the sun itself had to be fed its daily ration in order to continue on its course. The terrors of the Millennium left a memorable scar on our own (viz. Christian) civilization, so that we can only imagine what the psychology of such a race as the Aztecs must have been, who were plunged every 52 years into despair lest the world come to an end” (Bazin 1959:51). This catastrophic 52 years cycle was a common element in all Mesoamerican cultures. However, such a pessimistic worldview is common to Christianity too. Thus, Jesus himself (falsely) predicted “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken...Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:29, 34-35). The generation of his disciples passed away, with many other generations afterwards, even Jesus and his words passed away, but heaven and earth, the sun, the moon and the stars stand firm, and no things have been fulfilled he predicted whatsoever.

On the other hand, the Vedic seers harbored some reminiscences of the last Glacial Epoch, wherefrom objectively evolved such pessimistic notions, which inevitably exerted some influence onto the Maya catastrophic worldview: *ayaṃ téjo bhūtvā vibhrājamāna údeti śásvaddha vai nódīyādyād asminnetāmāhutiṃ ná juhuyāttāsmādvā etāmāhutiṃ juhōti* “Verily, the Sun would not rise (in the morn), were the officiant (priest) not to make that Agnihotra viz. Fire offering: this is why he performs it” (Śatapatha Brāhmaṇa II 6.1.5). During the Ice Age, fueling of (viz. offering to) the Fire was the essential means of survival for the cave man in those times when the Sun failed to emit warmth and light sufficiently. Even hydroelectric or nuclear power plants would be useless under such conditions. It is not surprising, therefore, that man developed a firm faith in Fire and the efficacy of the rites associated with as his most intimate god. And though the Sun is a celestial form of Fire, it



cannot be fueled like his terrestrial counterpart. Thus the ancients observed (or rather thought) that *tasya vai devā Ādityasya svargāl lokād avapātād abibhayus taṁ tribhiḥ svargair lokair avastāt pratyuttabhnuvan stomā vai trayah svargā lokās* “Verily, the gods afraid that the Sun would fall from the sky, supported him by placing beneath three celestial worlds to serve as a prop” and developed a belief (or solace at least) that “the (three) Stomas (viz. elaborated chanting of Praises) are the three celestial worlds” which could be efficacious in supporting the Sun in the sky. Naturally, the Stomas (eulogies, hymns, chants combined with offerings to the Fire) have always worked as self-suggestive hypnotic psychological support to the worshippers only, but not to the Sun and the gods. Therefore, some more drastic sacrificial procedures have to be invented in order to escape inevitable catastrophic predictions.

### Meaning and Significance of the Mayan Heart-sacrifice Ritual

The building of the pyramids was not an act per se, but was closely associated with the sacrificial rituals. It is clear from the researches of the so-called Mayanists (e.g. Pendergast 1988, Reilly 1991, Lee 1996) that they did not understand meaning and significance of the formidable Mayan heart-sacrifice ritual. It is inexplicable from the knowledge accumulated about the Maya civilization so far. What is determined indubitably, is the fact that “Human heart sacrifice was conceived a supreme religious expression among the ancient Maya” (Tiesler, Cucina 2006:505). The heart sacrifice was the most common form of human sacrifice during the Mayan Postclassic period, c. 900 – 1524 (Sharer, Traxler 2006:751).

However, the Vedic texts have preserved intact all its religious and philosophical background non-existent elsewhere. Thus as early as Śatapatha Brāhmaṇa (X 6.3.2) it was conceived that in the interior of every individual soul or self *antāra ātman*, there resides *pūruṣo hiraṇmāyo* the ‘gold-hued Purusa’ (viz. Universal Soul or Self) *yāthā vrīhīr vā yāvo vā śyāmāko* “(small) as a grain of rice or a grain of barley or a grain of millet”. This concept is further elaborated in the Vedic philosophical texts called the Upanisads, where the Self or Purusa of the size of a thumb, or as a dwarf, is said to reside in the inner secret place, or in the middle of the body, or explicitly in the heart of every individual:

**A) Kāṭha Upaniṣad:**

I 2.20 *ātmāsyā jantor nihito guhāyām* “the Self is set in the secret place of every living being”

I 3.1 *guhām praviṣṭau parame parārdhe* “there are two (viz. Selves, the individual soul *jīva-ātman* and the universal soul *parama-ātman*) both are lodged in the secret place, the chief seat of the Supreme”

II 1.12 *aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati* “the Puruṣa of the size of a thumb resides in the middle of the body”

II 2.3 *madhye vāmanam āsīnam* “the dwarf who is seated in the middle (of the body)”

**B) Śvetāśvatara Upaniṣad:**

III 13 *aṅguṣṭhamātraḥ puruṣo 'ntarātmā sadā janānām hṛdaye samniviṣṭaḥ* “the Puruṣa of the size of a thumb is the inner Self, ever dwelling in the heart of men”

V 8 *aṅguṣṭhamātro ravitulyarūpaḥ* “He is of the size of a thumb, and in appearance like the Sun”

**C) Maitrī or Maitrāyaṇīya Upaniṣad:**

VI 38 *śarīra-prādesāṅguṣṭha-mātram* “...who is of the size of a thumb within the span of the body”

**CONCLUSION**

From the passages quoted it emerges quite vividly to the fore the ancient concept of personal individual counterpart of the cosmic Prajāpati-Puruṣa who is of the size of a thumb (or a grain of rice) as dwelling in the interior of any individual soul or more explicitly in the heart of every individual. The ancient Maya apparently destitute of the capacity for abstract thinking, had developed a nonsensical belief that by extrication of the still throbbing heart (the dwelling place of an individual Self or Puruṣa) from a live human victim and its sacrifice to

the gods, they contribute to the vitality of the cosmic Puruṣa, and prevent him viz. the Universe from collapsing. The Maya took all that literally (like superstitious Christians who believe that by consuming bread and wine they eat and drink the blood and flesh of Jesus, thou he himself declared “do this in memory of me” Luke 22:19, viz. in memoriam of dead Jesus, nothing else, there is no transubstantiation whatsoever) for they were intellectually limited to grasp that the union of an individual self with the Universal Self is possible only through *vidyayā tapasā cintayā ca* “knowledge, austerity and meditation” (Maitrī Upaniṣad IV 4), *ekāgreṇa antar-hṛdaya-ākāśam vinudanti yat tasya jyorir iva sampadyatī* “by one-pointedness they (viz. yogins) disperse the space within the heart so that the light, as it were of that heat (*tejas*) appear” (ibid. VI 27), and that *śarīra-prādeśāṅguṣṭha-mātraḥ anor apy anyam dhyātvātahparamatām gacchati* “having meditated on Him who is of the size of a Thumb within the span of the body, who is smaller than the small, one goes to the supreme state” (ibid. VI 38).

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