

THE MOST ANCIENT ĀRYAN SOCIETY

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DEDICATED
TO
ETERNAL STREAM OF ŚRAMANIC WAY

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RAMCHANDRA JAIN

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अ	=	a	ट	=	t
आ	=	ā	ठ	=	th
इ	=	i	ड	=	d
ई	=	ī	ढ	=	dh
उ	=	u	ण	=	ṇ
ऊ	=	ū	त	=	t
भृ	=	r	थ	=	th
लृ	=	l	द	=	d
ए	=	e	ध	=	dh
ऐ	=	ai	न	=	n
ओ	=	o	प	=	p
औ	=	au	फ	=	ph
म्	=	m	ब	=	b
:	=	ḥ	भ	=	bh
क्	=	k	म	=	m
ख	=	kh	य	=	y
ग	=	g	र	=	r
घ	=	gh	ल्	=	l
ङ	=	ṅ	व	=	v
च	=	ch	श्	=	ś
छ	=	chh	ष्	=	ṣ
ज	=	j	स्	=	s
झ	=	jh	ह	=	h
व	=	n	क्ष	=	kṣ
			ज्ञ	=	jñ

INTRODUCTION

The present always hovered upon me during the long course of studies since my boyhood. My childhood developed under the shadow of the First World War and my youth witnessed the horrors of the Second World War and is experiencing the fore-conditions of the Third Total War. The whole humanity at every moment is sitting on a gigantic volcano and standing on the brink of War. What has brought this our world to this culture and civilization of the acutest exploitation and the most horrific violence? It has not fallen upon us from heaven. It has grown from the earth. The culture and civilization of today is deeply rooted in history. The original seed from which this master-structure of exploitation and violence has grown has to be discovered. That discovery leads us to certain positive conclusions for the guidance of the future human society. This is the genesis of the Ideology revealed in this Book and of the Book.

When the first chapter of Human History opens, we find Man standing erect with a broad vision, a deep mind and strong hands.

Man—At the Beginning of History He is not a secluded man but widely dispersed in society over long regions of lands and seas. He has great intellectual attainments to his credit. His spiritual thinking is very deep and serene. His moral conduct is ideal as it respects all life as his own. He is fully developed in Art and Architecture. Agriculture made the vast tracts of the region the granary of the world. Science and industry was known to him. He welded metal but used only bronze for peaceful purposes. He did not create a war industrial machine from bronze. As he was not war-minded, he did not need the services of Iron. He is not a savage, a barbarian, a subhuman but a highly cultured and fully developed man.

The scholars upto the nineteenth century believed that the Aryan Way is the first civilizing force of humanity.) Politicians

carried this weapon most happily to satisfy their greed and arrogance. The discovery of the Science of Comparative Philology added fuel to this fire. It provided vague arrogance the scientific basis. The revolution-

ary discoveries of Darwin in the field of Biology, tracing the gradual developmental history of man, gave it much weight. From jelly fish grew the invertebrate, from invertebrate the fish, then amphibian, then reptile from whom the bird and the mammal grew. Mammal developed into ape and the ape into man.

This gradual developmental theory was extended by Morgan in the fields of social sciences. (Morgan maintained that though the Aryan fore-fathers travelled through all the stages of savagery and barbarism like other people but they were the first people who civilised the world. The world was savage and barbaric through the long course of history till the era of civilization was ushered in

the world Circa 1000 B.C. by the Aryan people. Marx extended this progressive developmental theory in the field of political

economy. Marx and Engels based their theories of family, private property and the State on the discoveries of Morgan in the field of

social sciences. Communism, as founded by Marx and Engels, believes that the humanity lived in a state of Primitive Communism

since the hoary past to the establishment of the Age of Feudalism in the first millenium B. C. Feudalism gradually, through the force

of inherent contradictions, developed into Capitalism. Imperialism is the highest stage of Capitalism. Fascism is capitalist reaction.

Capitalism developed into communism which is the highest stage of Materialism. The establishment of the new society of capitalism

after feudalism and the new society of communism after capitalism is not an evolutionary process but a revolutionary one. There is

complete break from the old society though the newer society inherits some healthy ingredients of the former. But the humanity

advances all the same. All these discoveries flow in the wake of the Aryan culture and this progress in civilization and culture of

humanity is brought by the Aryan man and Aryan Way. Communism decries the Aryan as a race but not as a Way.

The startling revolutionary discoveries in the domains of the sciences of Archaeology, Anthropology, Geology and Geography have far extended the horizons of knowledge of the ancient culture and civilization. (Archaeology has played the most important role. The material relics of the ancient houses, town-planning, the use of material for building houses and social palaces, weights and measures, seals, steattites and other objects of art, paintings and pictures, and by far the most important, the inscriptions, have given us a coherent picture of the ancient cultures and civilizations of the pre-Āryan world in the region comprised by Egypt, Greece (including Crete and the Cyclades), Western Asia and Bhārata.) (The unprejudiced and balanced scholars are now veering round the view that the pre-Āryan world possessed better, higher and superior cultures and civilizations; in ideology, beliefs, arts, agriculture and industry than the semi-barbaric nomadic Āryans had.) (The pre-Āryan Śramaṇic way was in all respects superior to the Āryan Way except that of Military organisation.) These discoveries have changed the whole social outlook of the modern thinkers.) The conclusions arrived at on the basis of incomplete and imperfect knowledge are meeting in surmountable challenges from the new discoveries.) The whole mass of available evidence has to be reviewed. The whole social outlook has to be changed. The whole history has to be re-interpreted. The humanity has to give birth to a new ideology to meet the challenge of total annihilation of mankind. This Book is a modest attempt towards this purpose.

The first chapter of the Book deals with the pre-Āryan ancient Śramaṇic Society. The region, in those ancient times, extending from Bhārata to the Mediterranean was one, almost homogeneous cultural region. The present extent literature almost belongs to the Āryans. No pre-Āryan literature has been permitted to live. The inscriptions hidden beneath the earth alone lived safe and unhurt from the Āryan sword and fire. Whatever we know about the conditions of the pre-Āryan peoples from the literary sources belong to the Āryans. They wrote their accounts in the same way, rather in a

harsher way in those tribal days, as Vincent Smith wrote the imperialist history of British India. But they per force could not write of their achievements without bringing in the accounts, though perverted, of their adversaries. They could not hold the neck of their adversaries in hell without themselves being there. That gives us some relief. We have to be very careful and cautious to screen the truth out of the horrible mass of falsehoods but fortunately today, we have other methods to measure the truth against falsehood. The Science of Comparative Mythology has rendered us some help. If these accounts are tested in the light of truths given by archæology and other sciences, we may know the real state of affairs. The Vedic and Greek studies, from this viewpoint, are far more important to us today than they were to William Jones, Maxmuller and the later band of great Indological scholars.

The Āryans exhibited a great flexible character that helped much their materialistic culture to survive, even for this small period of history, without which it had no chance. Their society assimilated their own vanquished adversaries by conversion. Their thought was flexible and assimilated all the best ingredients of the former cultures. They had the sagacity to convert that as their own which belonged to the others. That gave them life and vitality. The Āryan Man and the Āryan Society is completely dead but the Āryan way still survives even to this day. The two contradictory currents are clearly discernible in the Āryan literature. We find total violence in Ṛgveda and Homer but peace in Upaniṣads and Orphism. We find Purandar Indra in Ṛgveda but Supreme Ek-Vrātya in Atharvaveda. We find earthly happiness in Vedas, heavenly happiness in Brāhmaṇas and Supreme Bliss in Upaniṣads. One current cannot grow out of the other. Animal-sacrificer Brahmā could not be the all-pervading ethereal Brahma. Poligamy and marriage do not go together. Gaṇapatiship and Rājan are incompatible institutions. Family and tribal unit contradict each other. We have to discover some method to explain these contradictions. Fortunately, we have discovered the method which is the surest standard and guide to separate the Āryan and the pre-Āryan from the Āryan literature. The world has been too

much studied from the Āryan point of view. Let us inaugurate the era of study from the Original Point of view which is essentially pre-Āryan but incorporates the Āryan at its due place in history. The Āryan literature, customs, traditions and thought have assimilated in themselves much that is pre-Āryan. The first chapter is necessary to understand the Āryan Way and the most ancient Āryan Society.

I have termed the pre-Āryan society as a Śramaṇic society. Śrama means "religious exercise and austerity." The word is mostly applied to the conduct of Jaina and Buddhist monks who were known as Śramaṇas. The word
 Meaning of Śrama "N' stands for knowledge.¹ Śrama, thus, means "the spiritual way" and Śramaṇa, the "right spiritual way." Śramaṇa, as a follower of this way, is "the individual or society pursuing activities in a righteous, spiritual way." The fruit of Śrama is Karma. Karma is the inherent movemental energy of Soul till Final Attainment. Śrama is the outward manifestation of Karma. The word 'Karma' has been translated as 'Activism or Actionism.' These words 'activism or 'actionism' smack of some alien guiding force that permits or facilitates movement. They do not suggest movement self-based, from within. It may not be translated as 'labour' also. Labour is a physical concept engaging in movement also out of compulsion. The science of Karmism or Śramaṇism revealed the basic truths of Soul, its Transmigration and Final Attainment. It was the foundation upon which the superstructure of Śramaṇic economic, social, political and administrative institutions was erected. Word 'Effort' comes nearest to the word Śrama or Karma. 'Effort' signifies inherent movement of the self-propelled soul. I preferred the word 'Effort' to the word 'Action'. Effort leads one to movement. The fruits of the movement become basis for further efforts. This is an ever-going circle till the Final Attainment is achieved. Effort in movement is Śrama while as the basis of further effort, free and self-propelled, is Karma. The science of Śrama and Karma is unique to the

1. Monier-Williams : Sanskrit-English Dictionary ; 1956 ; Pages 1096, 431.

Spiritual System. Effort is the quality of the soul. Soul is inherently free and self-existent and always effortive. Effort, thus, allows no compulsion or fear. The society founded on 'Effort' is a Śramaṇic society. The word Śramaṇa later came to denote an ascetic, a Muni or a Yati following the Jaina or the Buddhist way. The follower of Śramaṇa was called Śramaṇopāsaka. But that was not the original meaning of the word Śramaṇa. Śramaṇa, in its origin, signifies "one who makes effort or exertion with a righteous, spiritual view." The word originally applied to all the stages of life; householder's or ascetic's; Śrāvaka's or Muni's. I have not used the word 'Śramaṇic' in relation to the ancient pre-Āryan society in any restricted sense. I give it the broadest sense. Śramaṇic society is one that is founded upon free, fearless and right individual and social effortiveness.

We, now, enter the true Āryan problem with the second chapter. The life and thought of the people are largely shaped by the material environment in which they live and pursue activity. The location of the original habitat of the Organic Critical Method Āryan people is, thus, of far-reaching significance I have adopted the Organic Critical Method. So far, the method of research had been critical but inorganic. The linguist did care to know the conclusions of the Archaeologist. The Archaeologist did not joined hands with the other Scientists. The litterateur did not care even for the conclusions of the linguist and almost ignored the conclusions of the other sciences. Their theses, therefore, became one-sided apt to be readily contradicted by the others. Archaeology goes very much against the Central European Home Theory. Anthropology throws the Āryan habitat beyond the frontiers of the seat of the Śramaṇic society; the region being largely proto-Austic. A coherent picture has to be carved out of the conclusions of the various allied sciences. That is the aim and purpose of the Organic Critical Method which I have tried to apply in the scheme of this Book.

The organic critical method comprehends that the events be studied, possibly from all available angles, in a chronologico-dialectico-historical way. Customs, manners and habits; economic,

social and political institutions ; beliefs, superstitions and literature; religious, artistic, secular or otherwise; all depict human activities; physical and mental; of a particular people, in a particular age, of a particular region. To comprehend them otherwise is unreality which may become fraud. The scholars and the Scientists since the days of Sir William Jones in the fields of literature, archaeology, anthropology, geography, geology, physics and others; have unearthed and brought to life startling facts hitherto unknown. The large heaps of unsifted mass are lying unexplored. The necessity of further unearthing may not be denied but the age, now, is changing direction. The undaunted spirit of unearthing was so high in the past that the Science of interpretation did not receive due attention. We have, now to shift the direction of research. That is the necessity of the age. The spirit of original research is dying in Bhabrata after R. G. Bhandarkar, and more specially after thirties of our century. The research has limited itself merely to re-arrangement of facts within a pre-conceived framework of ideology. There is nothing new or original. The pre-conceived prejudices regarding the Āryan Way of life are mainly responsible for the stagnation of the spirit of research. The pre-Āryan people, their beliefs and institutions are totally ignored to the detriment of the true spirit of research. The Truth remains hidden. If people existed before the Āryans; they deserve sympathetic scientific treatment. Hence the whole outlook to the line of scientific research has to be completely changed in a revolutionary way. More emphasis, of necessity, shall have to be given to pre-Āryan life to know and understand truth so that the humanity may benefit from the history of its real march through ages. The organic critical method attempts to re-interpret the voluminous mass of available evidence in a chronologico-dialectico-historical way. This method is organic and critical.

The chronologico-dialectico-historical (it may briefly be called Chrodhic) method has led me to locate the Āryan Cradle-Land in the territory of Uttarkuru, considered by the Āryans themselves as the heavenly land of their origin to which they always aspired to visit in the good old days. Uttarakuru is situate within the vast

territories of Aṅgārāland. Geo-geographers divide the ancient world into the North and the South divided by the Tethys Sea. The Southern region was known as Gondawanaland while the northern as Aṅgārāland. The word 'Aṅgārā' does not occur accidentally without any rhyme or reason. After the end of the Fourth Ice Age Circa 8000 B. C. ; this region was over-crowded with thick forests where mass fires were a regular phenomenon. The first separated living charcoal, the Aṅgārā, was the greatest revolutionary discovery of the people residing in the habitable arcas. Aṅgārā or Agni assumed supreme importance with them. The association of Agni in the most important way with the Āryans is a single determining factor in favour of the land of Uttarakuru in the Aṅgārāland region to be the original Āryan Home. The phenomenon of Aṅgārā or Agni belongs to the undivided Āryans. Agni or Ignis is supreme both to the Europāryans and the Brahmaryans. The region of Agni or Aṅgārāland keeps living the reminiscences of the basic foundation of the Āryan culture and civilization which was later to envelop the whole world. Geo-geography supplies us a very valuable piece of evidence. All the other available tests go to prove Uttarakuru, as the Āryan Cradle-Land. It is interesting to note that the Geo-geographers call the Āryan Cradle-land along with lands extended to East and West, by the name of Aṅgārāland.

Gaṇa was the basic Āryan tribal society, confederating as Vrāta and culminating in the Universal Tribal Society, the Brahma. Yajña

is the tribal military, economic and social activity. I
Materialistic Institutions. do not mean any disrespect to any faith or dogma.

The human race is a mixed race today with curiously mixed ideas and ideologies. The human culture has inherited from the past many good virtues alongwith much more filth and rot. It is with a scientific spirit that this enquiry is undertaken to separate the mass chaff from grain so that truth may shine over falsehood. I crave for a sympathetic and scientific understanding. The Brāhmaṇical and Greek traditions go strikingly similar to each other in history at almost parallel times. They exhibit remarkable similarities and their, not very late, contacts influenced the course of each other. The utility of the first chapter would be better realised through the course of later chapters.

While discussing the main characteristic of the Āryan Gaṇa life; I have discussed the views of Morgan, the Western representative scholar and the views of Jayaswal, the Eastern representative scholar, on the subject. The conclusions of Morgan on Āryan Gaṇa Society are vitiated for three shortcomings. Morgan did not rightly appreciate the culture and civilization of Sumer and Egypt, knowledge about which was available in this times through archaeological finds and literature. He had no access to the archaeological discoveries in the Aegean and Bhāratīya regions. Secondly, he had not studied R̥gveda. His remarks on the Brahmāryan social system are vague and superficial. He did not contact the spirit of the Brahmāryan institutions. Thirdly, he did not appreciate rightly the Āryan problem. He presumed the main characteristics of gens, genos and Gaṇa purely Āryan. He could not distinguish the Āryan and the Non-Āryan elements in them. He did not understand the current of the Āryan Way. He did not make use of the available literature on the subject. Jayaswal was too much obsessed by his national spirit which betrayed the scientist in him though his researches greatly enhanced the prestige of ancient Āryan institutions in Bhārata. He did not go to the Vedic problem of Gaṇa and Jana and being misled by the word 'Rājan' enunciated his famous theory that Monarchy in Bhārata preceded Democracy which today stands exploded. Any structure built on the foundation of these inherently wrong researches is bound to topple down.

The economic aspect of communism was based upon the researches of Marx himself. The revolutionary theory of Surplus Value in the domain of Political Economy was epochal upon which the foundation of Marxism has been laid. The social aspect of communism, the theory of family and private property, alongwith its political aspects, the theory of State, was founded upon the researches of Morgan. Communism under-estimated the mis-role of religion. It proved a bit charitable to religion. Religion played more havoc than Marx and Engels could think. This wrong foundation led the Fathers of Communism to lay down a wrong doctrine that the thesis, the from of the newer society, is a progress

Marxist Thesis
of Progress
Unfounded

upon the former. They rightly appreciated the role of the forces of contradiction which directed the changing society to progress. It may not be upheld that these contradictions were inherent in the established society. The basis of the forces of contradiction was quite foreign to the nature of the established society. They may be called inherent only in the sense that the upholders of the forces of contradiction were also a part of the whole society that came into existence at the beginning of the Age of Tribalism by coalescence of the two different ways and their peoples. Marxist Doctrines have to be reviewed in the light of the modern state of knowledge. The humanity needs a newer doctrine out of the ashes of Marxism and the modern vital forces of contradiction.

The highest Āryan tribal collective, the Brahma, existed with the undivided Āryans in some form. I do not know any Greek word equivalent to Brahma. A comparative linguist may be able to find the original word. The institutions of Basileia and Brahma; Basileus and Brahmagaspati; reveal remarkable similarities. Their direction of progress changed after the final establishment of Āryan power in Greece and Bhārata. Weak spiritualism in Greece and the Ægean and very strong spiritualism in Bhārata account for the change of directions. Aristotle caused the divorce of religion from philosophy in Greece. Afterwards Greek philosophy and Reason became the watchwords for progress that ultimately led to the victory of materialistic forces in Europe. The Āryans in Bhārata borrowed and perverted spiritualism. They could not go on the pure materialist way. They lost the fruits of both; the materialism and the spiritualism. Spiritual traditions ceased in Greece. Europe gave birth to Feudalism, Capitalism and Imperialism. The spiritual traditions lingered on through the whole course of Bhāratīya history which even loosely organised gave death-blow to the Āryan Imperialism and led the chain of crumbling empires.

The Eighth Chapter on Gaṇa beliefs; the basic Āryan ancient mode of thought, deals with basic Āryan doctrines of Havism, Chhandopathy and Morphomothicism. The most primitive Āryan beliefs are known by the name of Anthropomorphism. Maxmuller has given us

Morphothe
istic
Āryan Beliefs

too words, Kathenotheism and Henotheism. They do not depict the true state of the primitive Āryan thought. Natural forces lived actively with the Āryans and the Āryans acted in imitation of the natural forces. That was the state when the Āryan institutions were living organisms. Anthropomortheism and all other isms are later growth during the period of celestialisation and ritualisation. These descriptions have totally ignored chronology. Devas are not conceived in the beginning as acting like human beings. They really do not act as such. The human activities of the living persons are transferred to the unknown residence of the Devas; that may be called Theo-homism, not Anthropomortheism. I suggest the word Morphomotheism for the Āryan human activities in imitation of the Forces of Nature when men assumed in themselves the power and vitality of the natural forces as Devas.

The last chapter really does not belong to the present Book. It is a separate subject of research. But the Book deals with the most ancient Āryan society and no useful purpose is served to know the picture of that society if that stops at the establishment of Āryan hegemony in the world. The real 'blossoming' of the Āryan culture takes place in the historical period. It is necessary to give the briefest outline of how the Āryan Way marched through history. I had first the idea of including it as an Appendix but later the thought of its inclusion in the main Book prevailed. We now know the basic problem of our Age. We have to think out the Way to meet the challenge of our Age

I have drawn profusely upon the Rgvedic evidence along with evidences from archaeology and other sciences. The vedic literature is interpreted mainly by three methods : the Historical, the Naturalistic and the Symbolical. It is an unwritten law of the Brāhmanical the theologians that Vedas should be interpreted in the light of the Purāṇas otherwise they are prone to cause more harm than good. Purāṇas are the soul of vedas. Purāṇas, apart from the controversy that they contain, though with transferences of events, persons and times, historical traditions of the anti-Brāhmanical pre-Āryan Kṣatriyas, the original inhabitants of Bharata; contain primarily traditional history. Apart from Indra and Vṛtra; the Purāṇas contain history

Meet the
Challenge.

History in
Rgveda

of the Kṣatriya tribes such as Ikṣavākū, Yadu and others; accounts of important personages such as Divodāsa, Sudāsa, Pūrūkutsa, Trasadaśyu, Kṛṣṇa, Nemi, Bheda and others. Hence the historical content of the Vedic literature can not be denied even by the Naturalistic and the Symbolic interpreters. I believe that the Vedas and specially Ṛgveda, contain a history of their times, in a crude and perverted manner; and reminiscences of some old events and institutions.

This study reveals that the present state of the world, doomed to materialistic self-destruction, is deeply rooted into history.

The growth of the Āryan Materialism, since four thousand years, is responsible at the bar of history for the present situation. An objection is raised that the weak spiritualism that stood annihilated three thousand years back at the hands of Āryan materialism is not a safer way. It is true that the superior Āryan military might, with the horse and the newest weapons, and the steelframe tribal organisation inflicted crushing defeats upon the Śramaṇic society. The Śramaṇic Society believed in the doctrine of universal fellowship and never considered the Āryans as their enemies. Their localised republican institutions were unequal in social power in face of the Āryan tribal collective system. But the element of permanence underlying the spiritual system has given it an eternal historical role to play, and specially in the present times. The Āryan military might and tribalism have completely exhausted the peace and prosperity of the world. The Āryans are now looking to the "metaphysics transmitted by the Indus civilization that endured;"¹ through the ages, for their protection and existence. The 'Indus metaphysics' or the Bhāratīya Śramaṇic culture, earlier borrowed by the Āryans, is the only silver lining in the present materialistic darkest clouds. Communism is leaning more and more towards Śramaṇic spiritualism. There is a way out of this world death-cell but the people of the world shall have to change their Way. Śramaṇic ideology is the only hope of humanity.

10th DECEMBER, 1963
SRI GANGANAGAR

RAMCHANDRA JAIN

1. Mortimer Wheeler, The Indus Civilization; 1953; Page 95.

CHAPTER I

PRE-ĀRYAN ANCIENT ŚRAMANIC SOCIETY

1. INTRODUCTION

Till the close of the Eighteenth century, different countries of the world thought themselves different entities having no organic relationship with each other. This was the age of the rise of Imperial Necessity for Research. European imperialism. Scientifically and technologically far advanced countries of Europe fell upon the weaker and backward countries of Asia, Africa and other parts of the world. The rulers soon realized the fundamental law of governance. They felt that their rule would not successfully endure for long till they knew the manners, customs, beliefs and history of their subject peoples. This desire for knowledge was purely materialistic born of imperial necessities.

Sporadic efforts to gain such knowledge had continued since the beginning of the sixteenth century A. D. by different rulers and their associates in different countries. The shining sceptre fell upon the head of Sir William Jones, the Chief Justice of the High Court of Judicature at Fort Williams in Bengal, India, then under the rule of the East India Company operating from Great Britain and Ireland. He gave his famous historical address to the Asiatic Society of Bengal in 1786 A. D. He established the common origin of a number of languages, such as, Greek, Latin, Gothic, Celtic, Persian, Sanskrit and others to which the scholars gave the name of Indo-European or Indo-Germanic. He laid the foundation of comparative philology.

Frenchman Anquetil-Duperron, French English prisoner, Alexander Hamilton and German Freidrich Schlegal gave memorable services to the cause of comparative philology. H. H. Wilson was pioneer to Sanskrit studies at Oxford. French Sciences of Comparative philology and comparative Mythology.

Societie Asiatique was founded in 1821 A. D. and Royal Asiatic Society in London was founded in 1823 A. D. Then came Professor Freidrich Maxmüller on the scene. He rendered signal services to the cause of the science of comparative philology. He advanced his researches in a new direction and discovered the common gods of the undivided people who spoke the original Aryan language, the mother of Greek, Latin, Gothic, Celtic, Persian, Lithuanian, Teutonic, Sanskrit and such others. He rightly claims to be the father of comparative mythology. He rendered the most brilliant service to the cause of the two sciences by the publication of the sacred Books of the East Series.

But the linguists suffered from the limitation of working only on written records. They could not construct the full pictures of their ideas.

Till the close of the Eighteenth century Greek culture and civilization was considered to be the most ancient. The whole of Europe and America were indebted to the Greek ideas and institutions for their intellectual, scientific, social and political growth. Napoleon Bonaparte carried his military expedition to Egypt in 1798 A. D. Trilingual Rosetta stone was discovered in 1799 A. D. Some unsuccessful attempts were made to read the script but the crowns fell on the head of Jean Francois Champillion. He deciphered the Hieroglyphic script. He read his memorable lettre a M. Dacier at the Paris Academy on 29 September 1822 and laid the foundations of Egyptology. Flinders Petrie and James. H. Breasted,

Science of Egyptology

the eminent archaeologists and historians, rendered great services to Egyptology.

The ancient culture and civilization that flourished in ancient times in the valleys of Euphrates and Tigris was discovered comparatively later. J. F. Taylor, the British Council at Basra, first unearthed inscriptions in 1854 A. D. R. Campbell Thompson and H. R. Hall advanced the work of Archaeological excavations in Mesopotamia. Leonard Woolley, the great Mesopotamian Archaeologist gave the full picture of the culture and civilization of Sumer. The father of Sumerology completed his work in 1934 A. D.

Asiatic society of Bengal in Bhārata was working on written literary records. In the nineteenth century, arts, epigraphy, coins and ancient script drew the attention of the scholars. Gifted James Princep deciphered Brāhmī script in 1837 A. D. Appointment of George Cunningham to the post of first archaeological Surveyor of India in 1862 A. D. began a new chapter in Indian history. Rakhaldas Banerjee excavated the sites of Mohenjodaro and Harappa in 1921-1922. These sites were fully excavated by John Marshall, J. H. Mackay and Vats between 1925-1931 A. D. The work of Wheeler, Ghose and Lal is appreciable in this field. Foundations of Bhāratology have been well laid.

Archæologists had been working in Mainland Greece and Ægean islands in the nineteenth century. Heinrich Schliemann dug at Mycenaean and Trojan sites of Acropolis and Hissarlik. But the memorable event in Greek and Ægean archaeology came in 1900 A. D. when Arthur Evans purchased the site of Knossos and carried on his fruitful and

distinguishing excavations. He brought out the full picture of the Ægean culture and civilization.

Many other eminent archaeologists have worked on different sites in Greece, Egypt, West Asia and Bhārata since the pioneer work first revealed the picture of ancient civilizations and cultures. Archaeologists had been influenced by the discoveries of their predecessor philologists and they worked hard to give the picture of that culture and civilization which was brought to light by the sciences of comparative philology and comparative mythology. In turn, they began to influence the discoveries made by those scholars. The linguists, in gratitude to archaeology, are now discarding their pet theories of Solarism and Racism.

Nineteenth century gave a great impetus to the growth of the sciences of Anthropology, Geology and Geography. They have supplemented and co-ordinated the conclusions arrived at by philology and archaeology.

The cumulative result of the discoveries made by the sciences is two-fold. They have given us a picture of the culture and civilization of the Āryan people. The foundations of the science of Āryalogy have been well laid. They have, side by side, also given us a picture, fairly reliable, of the culture and civilization of the people, strikingly similar, who lived in the region that stretched from Egypt and Greece to Bhārata through Western Asia. Egyptologists, Ægiologists, Sumerologists and Bhāratalogists have definitely proved that the culture and civilization that flourished in this region was far superior and more advanced than that of the Āryans. And these unbiased scholars, in the main, had been Āryans. If these sciences together have to be called by one name, I would suggest the name "The science of Śramaṇalogy." Before the rise and growth of Āryanism, Śramaṇism held its sway in the world.

When the first chapter of the history of mankind opens in the beginning of the fourth millenium B. C., we witness

Geographical Unity. three most ancient centres of great civilisations ; the Bhārata¹, the Sumer : the Egypt.

This region lies on a belt between the twentieth and thirty-fifth parallel. This whole region is characterised by a certain geographical unity. Punjab, Sumer and Egypt lie in the valleys of great permanent rivers which water large tracts of land. The region enjoyed regular rainfalls in that age. The hot and dry deserts of today in this region were the parklands and granaries that flourished in their full bloom in these ancient times.

The people inhabiting this vast region, as shown later,² belonged basically to the proto-Australoid stock and were black-skinned. The land and sea-routes facilitated their frequent intermixtures. **Ethnic Unity** Mediterranean stock was only a local variety of the basic proto-Australoid racial stock.

This remarkable similarity of man and his environment extended further in other spheres of his activities ; economic, social, political and ideological.

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1. I name Indus culture as Bhārata culture. Indas culture, sites have been located in Punjab, Rajasthan, Uttarpradesh ; Madhyapradesh and Karnataka States. Recent exeavations have brought to light Indus influences in Bengal. Its contacts with farthest south have been established. It extended upto Afghanistan and Baluchistan in the West. The main Indus cultbre sites of Mohenjodaro. Harappa, Chanhudaro and Kalibangan are only the representative sites of this basic Bhārtiya culture.

3. Second Chapter—Anthropological Tests.

2. ECONOMIC CONDITIONS

Egypt in the fourth Millenium B. C. was the granary of the civilized world. The peasantry was simple. It was really free from the entire class of restrictions and interferences. It was not vexatiously interfered by the Governmet. It had freedom of choice with respect of crops and farming operations.¹ The common people were mostly tied to the land which they tilled for their own living and for the maintenance of the State.² We have no evidence what proportion the ordinary rent bore to the annual produce or profit,³ but it could not be high as the simple Egyptian peasant had to contribute only for the existence of only a few high intellectual leaders, who adjudged from the standard of their dress, lived wonderfully simple and unpretending.⁴

Egyptians were good and industrious peasants and employed improved methods of husbandry. Their natural intelligence was remarkable as they were free tenants of their land. They had not to render forced labour. They grew variety of grains including wheat and barley and a big variety of vegetables. They employed elaborate system of canals, with embankments, sluices and flood-gates and constructed reservoirs for flood waters. Land was extensively reclaimed from marshes for cultivation. They had abundant surplus yields.

Sumerian reverine people were largely agriculturists. Land of each community belonged to the temple of deity, tilled on behalf of gods by tenants, share-croppers or day labourers under the superintendence of the priest in al-Ubaid times beyond 3000 B. C.⁵ They had a three-pronged land

system, personal, communal and mixed. The personal land, called Kur-land, was divided into allotments which were assigned to members of the community for their support. The communal or common land, called Nigenna land, was cultivated by the community as a whole for the benefit of the community. The mixed land, called Uru-lal-land, was let out to tenants at a rent amounting from one-sixth to one third share of the yield. The temple supplied the seed, corn, draft animals and implements for the cultivation of the Nigenna-land. The sangu or priest was not a high dignitary to extort the people. He was rather a superintendent. He had to support himself by his own labour. Priests had their allotments to support themselves. There were no slaves or native serfs. Women were also the holders of allotments.⁶

The basic economy of the Bhāratiya people was agriculture. Peaceful pleasant farmers carried on efficient farming operations in Iran, Baluchistan and Sind. They exercised well-regulated mixed-farming.⁷ They lived in small village settlements in upland valleys and the plains alike. They enjoyed communal life with easy self-sufficiency.⁸ There was irrigation farming and riverine water was stored in big bunds. We find big granaries in the two Indus cities of Harappa and Mohenjodaro. This indicates that the agrarian system was so well-organised that the peasants sufficiently produced the necessary surplus to store in these granaries. The agricultural production must have been carried on in two ways. A part of the land might have been cultivated for the support of the individual and his family and the rest for the community. Bhāratiya peasants cultivated cotton, wheat, barley, rice and other considerable variety of farm produce. Fruits and vegetables were also abundantly grown.

The most important Egyptian industries were building, stone-cutting, weaving, furniture-making, chariot making, glass-blowing, pottery, metallurgy, boat-building and embalming.⁹ The Sumerians carried on building, weaving, weapon making, jewellery-making and other ancillary industries.¹⁰ Industry in Bhārata was most efficiently and scientifically organised. Metallurgists smelted silver, lead and copper and worked gold too. Metallurgy, weaving, building, tools-making, pottery, boat-building and secondary industries were at their highest prosperity. Indus folk were ahead of their Sumerian or Egyptian fellows in secondary industries. The tools and weapons produced by the smith look more primitive than the Sumerian.¹¹ Indus people had developed their brick industry in a very efficient manner. Indus masonry is some 500 years earlier in date than the similar masonry in Sumer and this style of masonry goes back to even earlier times in the Indus valley for it occurs down to the lowest levels.¹²

It appears that the internal trade was in the hands of the private people. The international trade was centrally organised by the community. In Egypt, International Trade Pharaoh was the wholesale merchant. Foreign trade was the royal monopoly.¹³ Pharaoh was the litatery head of the community as the Sumerian city-god was. In Sumer, the import and export trade was organised at the centre. The merchant was exclusively concerned with export and import trade for which he received an allotment of land which is significantly a certain proof that he was in the service of the community.¹⁴ Bhārtīya merchants carried on foreign trade through land and sea-routes.¹⁵ Bhārata had international trade with Sumer and Egypt. Herodotus informs us that the Phœnicians who originally came from the coasts of the Indian oceans carried

on trade in the Mediterranean Ægean States loaded with Egyptian and Assyrian goods¹⁶ in the first half of the second millennium B. C. Bhārata had a very flourishing foreign trade with Sumer and Egypt in the early part of the third Millennium B. C. The existence of big communal granaries leave no doubt that this foreign trade was carried on by the community as in Egypt and Sumer.

The economic life of the society of the region, it appears, was organised on the basis of the synthetic harmony of the individual and the society. The individual was recognised as free and independent. His self-sufficiency was ensured. Then he had full opportunities to serve the community. The surplus economic produce belonged, not for profit to any particular individual, high or low, but to the whole of the community. The individual received gift from community for his service to the community as in the shape of land in Sumer, but he was not allowed to grow at the expense of other individual members of the society. The family of the individual was the basic unit and personal property was allowed, but it was never allowed to transgress the bounds of equality and social harmony. The individual and his family was the integrated unit of the society.

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3. SOCIAL CONDITIONS

The region enjoyed peace and prosperity in the earliest period till circa 2000 B. C. In Egypt we find one storeyed and two storeyed houses till VI dynasty.

Common Pattern

The houses in villages and towns do not exhibit remarkable economic differences. They are of simple pattern. The division of Egyptian society into priests, soldiers, herdsmen, husbandmen and artificers is a later growth. In the earliest period, the society was divided only into priests, husbandmen and artificers. Though the priests enjoyed certain privileges voluntarily granted by the people, their general living was marked by simplicity.¹ The people lived in self-sufficient villages and were wonderfully organised. Villages and towns were well-planned, houses well-ventilated and the public streets well-carved out. In ancient Sumer, each group of the first colonists considered themselves 'The peoples', the servants or perhaps the children of a god² and lived in simple tenements erected in his temple. The villages and towns were owned by the god, viz, the community. No sharp differences between different professions of society existed and people lived in simple ordinary houses. The Bhāratīyan villages were well-organised and self-sufficient on whom was rooted the Indus riverine civilization. The houses of the common people do not display much diversities and great differences of wealth. There are workmens' quarters but the general lay-out of the principal Indus cities of Mohenjodaro and Harappa reveal the existence of middle class houses in general.³ It seems that the thriving and prosperous agriculture and industry had thrown a vast and numerous middle-class.

The one glaring and outstanding feature distinguishes itself throughout the whole region. In astonishing contradistinction, to the houses of the common people, Community Buildings we find massive, huge, spacious and palatial buildings; pyramids and temples in Egypt., temples in Sumer and grand halls in Bhārata. Egyptian pharaohs and Sumerian gods were only titular heads of the people. The leaders of Bhāratīya people were also no kings. These palatial buildings existed for the use of the community and belonged to the community. They were the community-halls of the people.

Common people pursued peaceful avocations. They carried on peaceful internal and external trade. Sumer and Egypt were colonised peacefully. They Early Peaceful Development were not subjugated by military might of the people from the oceans or the mountains of the east. Egypt showed this peaceful progress till the fourth Dynasty. Snefru built a fleet of sixty ships of one type for trade purposes. His times were free from wars.⁴ The Sumerian civilization was built up from the elements derived from all three sources, al.' Ubaid, Uruk and Jamdat Nasr. The first two colonizers were peaceful people and were not accompanied by military might. The intrusion of the Jamdat Nasr people also appears to be peaceful but they afterwards incurred the hatred of the old inhabitants for their acts of usurpation and violence. People rose in rebellion against them and put a violent end to the regime.⁵ The original founders of the Sumerian civilization developed their life in peaceful conditions. These two states later developed their military might. They raised army and navy and invented weapons of war.

The Bhāratīyan experiment is unparalleled and unique compared to the Egyptian and Sumerian ways. The strangest phenomenon of the Bhāratīya culture is its great and remarkable homogeneity⁶ throughout the region with such supreme and unequalled prosperity. There is remarkable absence of the manifestation of the spirit of public display of wealth in buildings, decorations, monuments and inscriptions. The tools of violence are curiously weak. The Bhāratīyan people did not develop military and police power for internal and external trade. Peace reigned throughout the vastest Bhāratīyan region but it was maintained by the voluntary will of the people, not by force. We do not find fortified towns or cities till the end of the Third Millenium B. C.

Peaceful Development throughout in Bhāratat

This picture clearly reveals the basic character of the people. They lived like brothers in peace and happiness. Though the pattern of earning was private, there was no greed and vulgarity attached to it. There was no private or public display of wealth. The disparities in incomes and possessions appear to be negligible hence there were no classes. There may be high and low people but that was not on account of the difference in material possessions. That was due to the inherent merit in intelligence and character of the individual. The society was prosperous and happy for want of social tensions. It was an integrated society.

Absence of Social Tensions.

The position of women in such a society could not but be of equality and prestige. She was economically independent, and enjoyed status and freedom. She could attain the position of a priestess. She could go anywhere without molestation. All landed property descended in the female line from mother to daughter,⁷

Status of Women.

Egypt imported custom of matrilineal descent from her first colonisers. Monogamy was the general custom. In Sumer, women could own land which ensured their economic independence. Goddess was the supervising deity of the realm. Terracotta figurines of nude females in meditative and contemplative postures⁸ unearthed in the earliest level at Ur reveal the high status women enjoyed in the Sumerian society. Woman was equal partner of man in Bhārata and various figurines, seals and steallites unearthed at Harappa and Mohenjodaro show the high status women held in the society. The Irānian culture before the advent of Irānāryans was probably matriarchal, having close relationship with the Indus culture. Both were of the same spirit and origin.⁹ We do not know for certain whether the social base in the whole region was matriarchal or not but it appears to be matriarchal in a large part of it but womanhood enjoyed the highest status and prestige in the whole of the region. She was definitely not a chattel to satisfy the vulgar and exploitative whims of man. She was free, independent and in her own.

Family was the social unit. As the family was based on a single individual, it was of necessity small. The marriage took place outside the family. The descent was generally matri-lineal. Patri-lineal descent was also in vogue in certain parts. There could not have been family tensions owing to the absence of a large family due to the marital custom of monogamy. Monogamy was compulsory on private persons and upto the twentieth Dynasty was practised by monarchy also. Polygamy was unknown to the inhabitants of the Nile valley, it was very strictly prohibited and even licensed concubinage confined to the kings. Women constantly appeared in public ; were equal in the eye of law ; could ascend the throne and administer

the Government of the country. The Nobles also limited themselves to a single wife whom he made the partner of his cares and joys and treated with respect and affection.⁰¹ Matrimony in Sumer was also based on monogamy. The head of the family was father. If his son married a second wife, his family was censured and he had to pay damages. Polygamy was prohibited. We have no written records for this period in Bhārata but the original inhabitants of Bhārata who took with them the monogamous system of marriage to Sumer and Egypt could not but have this system in their own home. The monogamous matrimony of Rāma and Sītā is a pointer to the marital custom of Bhārata in that period. The events of the life of Rāma belong to the pre-Āryan pre-Draviḍian proto-Australoid Age.¹²

There might have been a small class of domestic servants but slavery as such was non-existent. Education was considered to be of great importance and the children went to the boarding school at any age. People enjoyed common pastime. The spirit of unity and equality pervaded the social atmosphere.

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4. POLITICAL INSTITUTIONS

The state in the modern sense had not emerged in this region in those times still the people had evolved such political institutions as the basic character of their society needed for its preservation and growth.

Republican System in Ancient Egypt

At the dawn of history, the two kingdoms of Upper and Lower Egypt are united by a great personage called Menes. He certainly achieved the unity of the realm. He was the establisher of what is miscalled Old Kingdom. This age may truly be termed as the Old Republic. It lasted between 2850-2200 B.C.¹ Menes, Mena or m'na means the establisher of the station². He is neither the king nor the founder of the unity of the whole of Egypt but only an 'Establisher'. He is the person who is known as the first Pharaoh in the glorious history of Egypt. At first no single minister stood between the Pharaoh and the various branches of administration. There was no Grand Vizier. Under the fourth Dynasty, however, the vizierate was introduced³ but only to be occupied by a confidant of the Pharaoh. The Egyptian state, the State had definitely existed then in its original form, was divided into various nomarches. Nomarch was the local administrator resembling the modern pattern of a provincial executive head. A nomarch of the Fifth Dynasty, Nesutnefer, is marked by his title as "Leader of the Land" (i.e. Province). This title establishes a significant fact that a provincial ruler acted with the consent of the people. He 'led' them; he did not govern them. Perhaps the people selected him and the Pharaoh nominated him. He enjoyed the confidence of both the pharaoh and the people. The sovereignty resided in the people.

The election or selection of the official was conditioned by the moral virtues of the incumbent of the office.

The ideal official was 'the silent man', who is respectful of established authority and

Leader of the Land. just, since Maat (which means truth, justice, rightness) is part of that world order of which his royal master is the champion. The 'silent man' is not the meek sufferer, but the wise, self-possessed, well-adapted man, modest and self-effacing upto a point but deliberate and firm in the awareness that he is thoroughly in harmony with the world in which he lives⁴. Pharaoh, the supreme leader of the people, possessed these qualities almost to a point of perfection. He was the best and the noblest servant of the people. Men of high moral fibre, possessing great intellectual and spiritual qualities, self-effacing, having little material possessions occupied high public offices with no hereditary rights. This ancient type of republican society flourished till twenty-second century B.C.

This republican type was more pronounced in Sumer. Political authority seems originally to have rested with the citizens; sovereign power and the city god lay in an assembly guided by a group of elders. Since the terms for 'assembly' and 'elders' occur already in the Protoliterate tablets⁵; these political republican institutions appear to have endured for a fairly long period. These republican political institutions represent in the highest degree the intensified self-consciousness and self-assertion. They were man-made institutions overriding kinship relationship and asserting territorial affinities. Local autonomy was the rule of the land. The assembly was very conscious of its duties towards the people and it continued deliberations till practical unanimity was reached. The executive head in Sumer was called

'Lugal' which means 'great man'.⁶ He was neither a king nor a lord. Political assembly headed by lugal was the real sovereign power, god was only the titular head of the city. An American scholar Jacobson has called this system 'Primitive Democracy'. He holds that pre-historic Mesopotamia was organised politically along democratic lines, not, as was historic Mesopotamia, along autocratic. The indications which we have, point to a form of Government in which the normal run of public affairs was handled by a council of elders but ultimate sovereignty resided in a general assembly comprising all members—or perhaps better, all adult free men—of the community. This assembly settled conflicts arising in the community, decided on such major issues as war and peace, and could, if need arise, especially in a situation of war, grant supreme authority, kingship to one of its members for a limited period.⁶ Jacobson is a bit conservative. Looking to the status and prestige that women enjoyed, it appears almost improbable that they were debarred from the assembly membership. May be, they took very active part in it and successfully guided its deliberations. In any political system, political power always follows the economic power and women were economically independent and powerful in Sumer. There was no slavery as such during this period in Sumer. It is almost certain that all the adult members possessed sovereignty and constituted the assembly. This republican type must have continued in Sumer till the violent occupation of the realm by Sargon of Agade Circa 2350 B. C.

Indus script has not satisfactorily been deciphered, hence we have no access to the inscriptions to ascertain the

Jana Republics
and Pariṣadas
in Bhārata

nature of political institutions obtaining in Bhārata in this age. But fortunately the material relics found at Indus sites give a

clear answer. If the material relics are read with the descriptions of institutions and people whom the R̥gvedic Āryans violently over-ran ; we find a definite answer.

We witness a self-sufficient, peaceful and homogenous society throughout the vast Bhāratīya region in this age. The prosperity of the villages and towns rested on agriculture, industry and trade. All the archæologists and historians agree on this point that this region was very weak in military and police power and the problem that has haunted them is to find that self-propelled adjunct that kept this vast humanity in unity as well as in prosperity in tact for thousands of years. Stuart Piggot maintains that the priesthood of some religion was the potent force behind this organisation.'

R̥gveda is a Vincent Smithonian interpretation of the pre-Āryan Bhāratīya life by the invading semi-civilized nomadic Brahmāryans ; still some truth may be gleaned from it, of course, with the help of subtle discerning skill, regarding the nature of the way of their adversaries ; the Bhāratīya people.

The Brahmāryan adversaries were termed by them as Asuras, Dāsas, Daśyus, Paṇis, Rākṣasas and Vṛtras—all belonging to the Ahi sub-race. They were opposed to the basic Āryan way of life, the institution of Yajña. They were unbelivers, following other rites and not worshipping the Āryan gods.⁸ Their society was organised in Janas or Peoples or Republics. Pañchajanāḥ or Five Peoples or Five Republics of Pūru, Yadu, Turvaśa, Aṇu and Druhyu ; the Asuras and Dāsas ; were the most important of them. These Pañchajanāḥ confederated with other five republics of the Ahi sub-race in Dāsarājña War who gave the last bitterest opposition to the Brahmāryan military forces. They were all

non-sacrificers.⁹ The Jana-republic, of the Asuras had *Pariśadas*,¹⁰ the assemblies, which were also destroyed by Indra.

The people and their leaders had their spiritual guides in Munis and Śiśnadevas who were the followers of Vṛṣabha, a great sage belonging to the hoary past. They believed in the Duality of Spirit and Matter.¹¹ This Muni and Śiśnadeva culture latter came to be known as Muni-Śramaṇa culture. This Muni-Śramaṇa culture is pre-Vedic and pre-Aryan.¹² Fuller information about this culture can be had from Jain sources. A Muni or Śramaṇa is he who practises the perfect Vows of Truth, Non-Violence, Non-Stealing Complete continence and Non-Attachment¹³. This Pre-Vedic and pre-Āryan Śramaṇa culture of Bhārata is of singular significance in this region from Egypt to Bhārata as it is found here in its pristine glory.

We find Munis, Śiśnadevas and Śiśnadevis represented on the Indus art. The three-headed Yogi, the spiritualism incarnate. and mother-goddesses have been represented nude. Violent animals stand in the service of the Yogi which means that Matter is under control of the Spirit. We find human-headed animals and yogi standing under the tree. This is not animism or animatism. It is belief in the existence of Spirit in the animal and vegetation world. Indus art represents the spiritual base of the pre-Āryan Bhāratīya people. Marshall, Mackay and Wheeler misinterpreted these Indus objects as they were not familiar with the institution of Śramaṇas and Śiśnadevas. They went constantly wandering amongst the people to keep alive faith in spiritual values. Elders imbued with spiritual qualities ; themselves simple, self-effacing, with little material possessions, were elected to the *Pariśads* who guided small village and local republics in far-flung areas. They kept aside the forces of

exploitation and violence from the people which gave homogeneity and prosperity to this vast region.

We, thus, find that the whole region politically enjoyed an ancient republican system of its peculiar type. At the base were the sovereign self-conscious and self-controlled people. They were led by ascetic elders who did not seek wealth and material prosperity but only love and cooperation of the people. They kept the society in tact with little social tensions. Pharaoh in Egypt and Lugal in Sumer combined in them spiritual and temporal powers in the service of the people. But they were householders, not pure saints or Munis. There might have been some Munis in that region also but they did not exercise that power there as they did in Bhārata. They gave a peculiar lustre to the Bhāratiya culture and a longer tenure of life. The republican institutions began to fade away in Egypt and Sumer after circa 2200 B. C. while they endured in Bhārata till 1150 B. C., the probable date of Bhāratiya defeat in Dāsrajña War.

It appears certain that the whole electorate elected the elders. The assembly had the right to elect various leaders for administration. A Commander for War is also referred to have been elected in Sumer by the Assembly. Persons holding supreme office and the authority have been depicted in the art of the region wearing horns. Ek Vrātya, the supreme human being in Bhārata, is represented as three-horned.¹⁴ An, the supreme being of Sumer, is represented as having two or three horns.¹⁵ Pharaoh, the son of Osiris, the Egyptian supreme being, is depicted as two-horned.¹⁶ Horns of consecration, as symbol of power and authority, were used in the Minoan period of Aegean civilization.¹⁷ The pre-Aztec

Horns as Emblem
of Supreme
Power

American culture-hero Quetzalcoatl led the first immigrants belonging to Ahi or Nāga sub-race, from the East to America. He is represented in art sitting in a meditative mood in Padmāsana posture with eyes closed having two hooded horns¹⁸ The elected leaders of society, the temporal supreme beings, considered themselves the sons of their spiritual leaders meaning thereby that they had to conduct themselves according to the commands of the spiritual standards ; that their temporal authority was subject to the spiritual authority and as a token of this pledge, they wore a head-dress with a horn-like object. We get a glaring evidence of corroboration from R̥gveda. Vṛtra wore a horned head-dress in battle against Indra wherein he was slain by Indra.¹⁹ Vṛtra was the leader of a Jana-republic of Bhārata, a follower of Muni-Śiśnadeva culture and the arch-adversary of Brahmāryans in Bhārata. The Horns of the Bull are the horns of authority. Bull represents Vṛṣabha in art ; the great spiritual leader of Bhārata going to the hoariest antiquity who attained Final Spiritual Attainment. We may, thus, safely conclude that the people of this region accepted Horn as the emblem of supreme power and authority. Horn became, thus, associated with freedom, equality and spiritual supremacy in relation with highest public office of the ancient republics from Egypt to Bhārata; both temporal and spiritual.

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प्रवाच्यं शश्वधा वीर्यं तदिन्द्रस्य कर्म यदर्हि विवृषत् ।

वि वज्रेण परिषदो जघानायुष्मापोऽयं नमिच्छमानाः ॥

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अहिं सत्त्वं च अतेणं च, ततो य बभं अपरिगहं च ।

पडिवज्जिया पंचमहव्याणि, चरिज घम्मं जिणदेसियं विऊ ॥

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न्या'विष्यदिलीबिशस्य इलहा वि शृङ्गिणमभिनच्छुणमिन्द्रः ।

यावत्तरो' मघव्न्यावदोजो वज्रेण शत्रु'मवधीः पुत्न्युम् ॥

5. JANA-REPUBLICS OF BHĀRATA

We have very very briefly dealt with the main motivating fundamental factors that gave birth to the economic, social and political institutions of the region.

Institution of Jana Our purpose is not to give a description of them but only to discover the basic forces underlying them. The present subject has briefly been touched just before but the subject deserves more detailed examination.

The word "Jana" may be traced to √Jan in the sense of "to generate, beget, produce, create, cause, to be born".¹ It carries the sense of consanguinity. Jana means man.² Nay, it means more than that. The word Jana signifies all the living beings.³ In the composite sense, it means the people or the human race.⁴ It is used in the sense to produce, to give birth, to generate.⁵ The word, thus, indicates inseparable relationship with its parent—the human pair or the earth. When a Jana is said to belong to the human race, his blood relationship or consanguinity is intended. It, thus, suggests its affinity to a social system based on matriarchy. When a Jana is referred as a member of the people inhabiting a certain territory; that suggests his affinity to a political system based on territoriality.

R̥gveda describes 'Jana' as a hostile individual and a hostile institution of the Brāhmaryans. Brāhmaryan R̥ṣi curses the Jana (man) who does not present oblation to Mitra and Varuṇa, who injures and does them wrong.⁶ Āświns are prayed to humble the Jana (man) who makes no ablations but is still respected (perhaps for his wealth) and to take away the life of the Paṇi for the pious man. Here

Paṇi is referred as a Jana. Vipra, the pious man, is not a Jana. We learn from R̥gveda that Paṇi was an important pre-Āryan Bhārtīya tribe known for its wealth and adventures, in the country and on the wide Seas. They had been annihilated on mass scale by Indra for plunder of their wealth.⁷ Here the word Jana may also refer to Paṇi-jana ; the republic of the Paṇis when two Janān (men) were exerting themselves against each other, the great diplomat Indra follows the policy of divide and rule and takes the side of one jana (man) and plundering his hostile jana's cattle, gives them over to his associate.⁸ Ṛṣi Bhārdwāja does not love to give the epithet jana to Indra. Jana is false and useless, Indra is not a false or useless jana. He had slain Chumuri, Dhuni, Pipru, Śambara and Suśna.⁹ These Dāsas and Daśyus belonging to the Ahi race were Janāh whom Indra had slain in battle. They do not represent mere individuals but the large masses of Brahmāryan adversaries. It appears certain that they were the leaders of their respective Janah or republics. Their annihilation refers to the annihilation of their armies and the consequent ruination of their republics.

The Jana (man) who sits, walks, sees us (the Brāhmāryans) of these we (Brahmāryans) shut up the eyes ; they be as unconscious as mansion,¹⁰ is the curse wrought by a Brahmāryan worshipper of Indra. The Brahmāryan magic is also directed against the Bhārtīya Jana who is of diabolical nature, who seeks to do evil to Brahmāryans, may he incur that evil.¹¹ Asuras have been depicted as possessing diabolical nature in Vedic Samhitās and later Brāhmaṇical literature. Here Jana has been equated with Asura. Asuras were irresistible heroes. Jana cannot harm the command and rightful empire of Indra.¹² Jana does not mean a single individual here but a plurality of people. Jana

here refers to people or their republics. Asuras were mighty heroes and great city-builders. Brahmāryan Soma is asked to copy the might and habit of his adversary, the Jana. He is to manifest his might like Jana. He is to enter a cup as a Jana enters a city.¹³ Indra was not only Vṛtrahā but Janabhakṣa or devourer of Janas. Janas cannot refer to his own kinsmen but only to his adversaries.¹⁴ Ṛsi Bhardwāja originally belonged to hostile Jana of Indra but he was won over by Indra against his own Janas. He prays Indra to humble that Jana who thought himself as the greatest.¹⁵ And the greatest enemy of Indra was Vṛtra. Soma has been compared to a Rajasthani Jana. As water revives a Jana in desert-Waste; similarly Soma increased Indra.¹⁶ This Ṛc preserves the reminiscences of these Brahmāryans, who lived on the banks of the Saraswati river near about the desert-Waste Rangmahal area in Ganganagar District of Rajasthan State where sand-dunes are very prominent. Saraswati water gave life and health to the Rajasthani Janas who were later conquered by the Brahmāryan forces. This also indicates that this part of Rajasthan had a republican system. Soma, invigorating Indra and through him, drove off the Janam who loved not the Brahmāryan Devas.¹⁷ The Brahmāryans called those persons Daśyus who worshipped not the gods. They were followers of other rites, did not offer sacrifices, were non-believers in Brahma and were avratās and anyavratās.¹⁸ The Brahmāryans were not satisfied by denouncing and reviling their Bhārtīyan adversaries only to this extent. They called them non-men.¹⁹ It is a bit concession given by Sāyaṇa to the converted Bhāratīyans that he commented the word 'Amānuṣa' as enemy of mankind, i. e. the Asuras and the Rakṣaṣas.²⁰ But this is a travesty of truth. In the word Āmanuṣa, the prefix 'a' denotes negative sense. Even Sāyaṇa is compelled

to relate the Janah with Asuras and Rakṣaṣas. We, thus, find intimate relationship between the Jana institution and the Asura people. It is true because Jana was the political institution of the Asuras. Asuras were not human being to the Brahmāryans, so were Janas; the Bhāratiya people. They identify Janas with Asuras and Jana-republics with Asura political institutions.

The Brahmāryan sage accepts hundred Dāsas from the Dāsa Balbhūta, the cowherd. The word 'Janāh,' in this context, has wrongly been commented upon by Sāyaṇa as 'We'.³¹ It should be commented as "Hostile men". The worshipper here is only one and not many. The translation 'associates of Balbhūta are thine, O, Vāyu' would give better sense. That man is victorious over Janān whom Maruts defend.³² Sāyaṇa translates the word 'Janān' as 'other men'.³³ Indra's help is sought by the Brahmāryans to destroy their adversaries and hostile people, the Janān.³⁴ They were malavolent.³⁵ The wealth of the Bhāratiya people was famous with the Brahmāryans. The devotees pray Indra to give them wondrous wealth as possessed by their adversaries, the Janan.³⁶ Mitra and Varuṇa are asked to keep back the hostile people (Janān) who check the advance of the Brahmāryan troops.³⁷ When the Jana forces of the Ten-Republics confederation met the Brahmāryan forces in the first battle on the banks of Paruṣṇi; Meruts killed twenty one Jana leaders.³⁸ The word Rājā has till now been wrongly translated as King. It means a 'leader' as shown later. The Ten-Republics Confederation was composed of Purūs, Yadus, Turvaṣā, Aṇus, Druhyus, Ajās, Sigrus, Yakṣas, Vṛchīvants and Matsyas.³⁹ Ajās, Sigrus and Yakṣas under the leadership of Dāsa Rājā Bheda fought the last battle of Dāsarājña War on the banks of Yamunā.⁴⁰

Ajās, Sigrus and Yakṣas were non-Aryan pre-Āryan Janas. All the ten members of the confederacy were collectively known as Bharatās. They were pre-Āryan non-Āryan Bhārtiya Janas or peoples organised into republics who confederated together during the troublous times of national peril. The Brahmāryans put to permanent sleep, the Bharatiya people (Janās) on mass scale.³¹

The Brahmāryans enjoyed the wealth of their hostiles (Janānām). When Maruts scattered them and their sages terrified them.³² Indra also knew the wealth of these hostile people (Janānām) who made no offerings; he was to plunder the wealth of those people for his followers.³³ The Brahmāryan militarists were the grievous oppressors of their hostile people (Janānām); Agni's help is also sought to consume the foes who come against the Brahmāryans.³⁴ These hostile people (Janānām) are said to have flung calumny on the Brahmāryan people.³⁵ Indra's terrible thunderbolt falls upon the troops of the hostile people (Janānām) in terrible battle.³⁶ Indra has to demolish the strong cities of the hostile people (Janānām) and has to baffle their devices. Sāyaṇa also translates 'Janānām' as 'Satrūnām' the adversaries, in this context.³⁷ This Ṛc refers to the devices of Asuras and their strong iron cities in Punjab and Rajasthan. Soma is also asked to overthrow the strength of the hostile people (Janānām) who challenge the Brahmāryans.³⁸ This suggests that the Brahmāryan invaders, overdrunk, wrought violent destruction of the Bhārtiya people. Indra is prayed to make the regions of heaven, of mid-air for the oppressive race (janāya) (of the Rakṣasas).³⁹

We have two important concepts in Ṛgveda and later Vedic literature; Pañchajanāh and Pañchakṣitīnām. Both

Pañchajanāh and Pañchakṣitīnam are co-related. One signifies people ; the other their territory. **Pañchakṣitīnām** does not mean five classes of men or beings as given by Sāyaṇa. Indra is said to rule over five dwellers on earth. Here significance of territory is indicated. Treasures of the Five Territories in the hands of Indra. This refers to the final Brahmāryan victory over Bhārata. The prominent five republics were subjugated and Indra became the complete master of all wealth contained in them. Then his companions want a share in that wealth. They pray Indra to bestow upon them the Wealth of five Territories. These Five Territories were full of the objects of sustenance which the Brahmāryans hitherto lacked. Indra is asked to plunder and bring those for them.⁴⁰ Word 'Kṣiti' means 'abode, dwelling habitation, earth.'⁴² Word 'Kṣiti' in conjunction with the word 'Pañch' definitely indicates five territorial units of the Brahmāryan adversaries.

The principal adversaries of the Brahmāryan foreign invaders in the Dāsrājna War were **Pañchajanāh**. **Pañchājanāh** means Five Peoples. Authors of Vedic Index have examined view of several scholars. They have rightly rejected Sāyaṇa's interpretation that **Pañchajanāh** mean four Varnas and Niṣāds. Zimmer's view appears to be correct that **Pañchajanāh** mean five tribes of Anus, Druhyus, Yadus, Turvaṣas and Purūs.⁴³ A. C. Das agrees with this definition and holds Sāyaṇa wrong.⁴⁴ As referred earlier ; these **Pañchajanāh** were non-sacrificing pre-Āryan non-Āryan Bhāratiya peoples. They paid indemnities of War and made reparations.⁴⁵

Some territories have been referred by their separate names in Ṛgveda. Yādva-Jana and Bhārata-Jana have been specifically mentioned. They were territorial units. The names were given to

People and Territory

the country or a part of it. Yādva-Jana and Bhārata-Jana respectively mean Yadu country and Bhārata country. Those who were citizens of the particular were also known by the name of the country. The citizens of Yādva-Jana were Yadus and that of Bhārata-Jana Bharatās. Jana here means the people of the country. These Five Peoples (Pañchajanāh) inhabited the Five Territories (Pañchakṣitī-nām). These Peoples' Territories may rightly be called Jana-republics.

The executive organ of the Jana-republic was Pariṣada. Indra destroyed the Pariṣada of the Asuras. These Pariṣadas possessed great riches. Big granaries at Harappa and Mohenjodaro testify the fact that Bhāratīya peasants also produced for the community. The large surplus belonged to the community. The community carried on international trade which brought it untold riches. This wealth belonged to the Republic which was managed by the Pariṣada. The Brahmāryans desired to own these permanent riches of the Pariṣadas.⁴⁶ The Pariṣada managed the functions of the society. As seen earlier, each self-organised and self-sufficing villages and towns managed their own affairs. This shows that Pariṣada was responsible to the general body which constituted of adult people. It was in all probability elected or selected by the people.

The supreme authority of the Jana-republic was known as Rājan. This word is formed of the word 'Jan' with prefix 'rā'. 'Rā' is used in the sense of yield or surrender.⁴⁷ The person who surrendered or renounced his life in the service of the Jana was called Rājan. This word may also be traced to √Rāj 'to shine'⁴⁸ in the sense of anything the chief or best of its kind. One definition given to this word is

Rājan-the highest
Executive of
Republic

'Rājā' Prakṛti Rañjanāt' meaning 'he whose duty or nature is to act for the happiness of the people'. This definition also suggests that Rājan renounced himself in the service of the people. Rājan was not a hereditary office. He was elected and re-elected by the people.⁵⁰ Rājan is known to have been elected and re-elected in Atharvanic age ; hence it is safe to conclude that he must have also been elected and re-elected in Ṛgvedic times and before. The epithet Rājā has been given to the leaders of the Ten-Republics Confederacy in Ṛgveda. The institution of Rājan was the ultimate extension of the institution of Jana. The best, the most illustrious, the greatest, the senior-most, highest among leader, supporter of the people, shining and radiant Jana was the Rājan of the realm.

The institution of Rājan has its equivalent in the Avestic institution of Rastar 'Leader', raz 'to lead straight', The Latin word rego means 'to direct'.⁵¹ The word Rājan carried the meaning of a leader, a director. When the Irānāryans had to wage bitter wars against the Dāsa, Duśyus and Asuras in Iran ; they came in contact with this Asura institution of Rājan who was the highest executive of the Asura-Jana-republics. The civilization and culture of Iran was almost similar to that of Bhārata in this age.⁵² Iran was the far Western province of Bhārata. When the Brahmāryans advanced towards Bhārata from Iran in the later half of second millenium B. C., they had to face defeats at the hands of Asura troops on all the fronts. They pondered over the causes of their defeat and found that the inherent great power resting in the institution of Rājan was responsible for Asura victories. They then borrowed this non-Āryan institution of Rājan and were victorious in further battles.⁵³ Divodāsa Atithigvā was the first Brahmāryan Rājan.⁵⁴ This Brahmāryan evidence

convincingly proves that the institution of Rājan was an Asura political institution. Jana, Pariṣada and Rājan seem to be the hierarchy of Asura political institutions in Bhārata before the alien Brahmāryan invasions.

Bhārata was since ages enjoying a political system of Jana-republics in her self-sufficient and self-organised villages and towns. These territorial republics were local. There was no central authority to keep them in tact and harmony. They readily confederated together during periods of great exigencies. Brahmāryan military onslaughts provided such a national emergency and Ten-Republics Confederacy was the result. The political mechanism had some other powerful adjunct which reduced the use for violence to the minimum. Central authority is needed only for the use of the methods of violence to keep the society in tact. Egypt also enjoyed such dispersed local republics till the Twelfth Dynasty. But confusion arose and the republics did not work in harmony. The kings of the Twelfth Dynasty restored centralised Government.⁵⁵ The powerful adjunct that kept such a vast society in tact with minimum force must have been a very powerful one going to the very root of the basic way of life of the people. Unless the basic principles and convictions are voluntarily accepted by the people at large as guiding forces in their daily lives ; the need of violence can not be ruled out. The basic way of the people of the region must have been of a very deep and permanent character.

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1. Monier Williams ; Sanskrit-English Dictionary ; 1956 ; Page 410.
2. Rgveda 1.8.6.1 ; 1.23.2.8. ; 2.3.1.4 ; 5.5.9.6 ; 5.6.8.2 ; 6.4.6.1 ; 7.2.3.6-8 ; 7.3.22.5 ; 8.1.4.12 ; 8.1.5.33 ; 8.1.5.39 ;
3. Rgveda 1.7.5.5 ; 1.8.2.12 ; 1.9.7.3-6 ; 1.11.2.1 ; 1.21.1.12 ; 1.23.9.8 ; 2.2.9.2 ; 3.4.8.2 ; 3.5.6.1 ; 6.6.6.3 ; 8.3.7.14 ; 1.6.2.14 ; 1.13.2.3-4 ; 1.23.13.1 ; 1.24.12.4 ; 4.1.9.5 ; 5.1.2.6 ; 5.2.2.2 ;

5.5.10.4 ; 6.1.1.5 ; 6.1.7.1 ; 6.1.15.19 ; 6.3.13.4 ; 7.3.16.3 ;
 7.4.8.2 ; 7.5.4.6 ; 7.5.5.2 ; 7.5.9.1 ; 8.1.5.13 ; 8.3.3.10 ;
 8.3.7.33 ; 8.4.4.4 ; 8.7.5.3 ; 8.10.10.6 ; 9.5.2.3 ; 9.5.2.6 ;
 9.7.9.14 ;

4. Rgveda 1.9.5.11 ; 1.12.5.2 ; 1.16.8.19 ; 2.1.4.1 ; 5.1.14.2 ; 5.2.7.2 ;
 5.3.1.1 ; 6.2.1.1 ; 6.4.5.8 ; 7.4.7.5 ; 7.5.19.5 ; 8.7.5.10 ;
 9.3.1.28 ;

5. Rgveda 1.24.7.7 ; 4.1.5.5 ; 9.5.11.12 ; 9.6.1.36 ;

6. Rgveda 1.18.2.9 ;

7. (1) Rgveda 1.24.3.3.

किमत्र दत्ता कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते ।
 अति क्रमिष्टं जुरतं पुरोरसं ज्योतिर्विप्राय कृणुत वचस्यवे ॥

(2) Rgveda 8.9.1.7.

8. Rgveda 5.3.2.8.

सं यजनौ सुवनौ विश्वशर्धंसाववे दिन्द्रो मघवा गोषु शुभिषु ।
 युजं ह्यन्यमकृत प्रवेप्युर्दि गव्यं सृजते स त्वभि धुंसिः

9. (1) Rgveda 6.2.3.8.

(2) Wilson, on the authority of Sāyaṇa, translates 'Na Mithi Jano Bhut' as "No engenderer of that which is in vain". This is wrong.

H. H. Wilson ; Rgveda ; 1927 ; Vol. IV, page 31.

(3) Rgveda-Samhitā; Vedic Saṁsodhana Maṇḍala; Vol. III, p. 71.

10. Rgveda 7.3.22.6.

11. Rgveda 8.3.6.13.

12. Rgveda 8.9.13.11.

13. Rgveda 9.5.3.5 ; 9.7.4.10.

14. Rgveda 2.2.10.3.

15. Rgveda 6.2.4.12.

16. Rgveda 6.3.11.4.

17. Rgveda 9.3.3.24.

18. Rgveda 1.10.1.8 ; 1.23.11.3 ; 6.1.14.3 ; 6.4.1.11 ; 8.8.1.11 ; 9.2.17.2.

19. Rgveda 2.1.11.10 ; 8.8.1.11 ; 10.2.6.7 ; 10.2.6.8 ; 13.8.5.8.

20. Rgveda-Samhitā (V.S.M.) ; Vol. II Page 39 ; Vol. III page 851 ;
 Vol. IV Page 344.

21. Rgveda-Samhitā (V.S.M.) ; Vol. III Page 768

22. Rgveda 1.11.7.13.
 23. Rgveda-Samhitā (V.S.M.) ; Vol. I Page 440.
 24. Rgveda 5.1.3.11 ; 5.3.1.2 ; 6.2.5.1 ; 6.4.3.4 ; 6.6.7.5 ; 7.2.6.2 ; 8.7.1.16.
 25. Rgveda 6.4.6.15.
 26. Rgveda 6.2.5.1 ;
 27. Rgveda 7.6.6.1.
 28. Rgveda 7.2.1.11.
- एकं च यो विशृति च श्रवस्या वै कर्णयोजनात्राज्ञा न्यस्तः ।
दस्मो नसदमन्नि शिंशाति बृहिः शूरः सर्गमकुणोदिन्द्र एषाम् ॥
29. K.C. Jain ; Pre-Āryo-Brahma Bharatās of Bhārata. Only Summary is given on page 121 in Proceedings of Twenty-third Session of Indian History Congress, Aligarh.
 30. Rgveda 7.2.1.18-19
 31. Rgveda 7.3.22.7.
 32. Rgveda 1.12.2.2 ; 4.1.4.9 ; 7.4.1.24 ; 8.1.1.4.
 33. Rgveda 1.13.8.9.
 34. Rgveda 3.2.6.1.
 35. Rgveda 3.3.3.1.
 36. Rgveda 4.2.6.17.
 37. (1) Rgveda 6.4.2.9.
(2) Rgveda-Samhitā (V.S.M.) ; Vol. III Page 148).
 38. Rgveda 9.2.28.4.
 39. (1) Rgveda 6.2.7.8.
(2) Sāyaṇa translates 'Janāya' as 'Janasya Rakṣaṣadeh' Rgveda-Samhitā (V.S.M.) ; Vol. III, Page 90.
 40. Rgveda 1.2.4.9.
 41. Rgveda 1.23.12.3 ; 5.3.3.2 ; 6.4.3.7.
 42. Monier-Williams ; Op. Cit. ; Page 327.
 43. Macdonell and Keith ; Vedic Index ; 1958 ; Vol. I Page 466-468.
 44. A. C. Das ; Rgvedic Culture ; 1925 ; Pages 32, 45, 46, 67, 111.
 45. Rgveda 3.5.6.8,

46. Rgveda 2.1.4.7.

स यो व्यस्थाद्भि दक्षदुर्वी पशुनैति स्वयुरगो'पाः ।

अग्निः शोचिष्मां' अतुसान्युष्णन्कृ णव्यथिरस्वदयन्न भूम' ॥

47. Monier-Williams ; Op. Cit., Page 87.

48. Siddheswar Varma ; The Etymologies of Yāska ; 1953 ; Page 17.

49. Monier-Williams ; Op. Cit., Page 872.

50. Atharvaveda 3.4.2 ; 6.88.3.

51. (1) Siddheswar Varma ; Op. Cit., Page 57.

(2) Ardeshir Eramji Khabardar ; New Light on the Gathas of Holy Zarthusthra ; 1951 ; Page 758.

52. E. E. Herzfeld ; Iran in the Ancient East ; 1941 ; Pages 170. 190.

53. A. B. Keith ; Rgvedic Brāhmaṇas ; 1920 ; Aitareya Brāhmaṇa ; 1.14 ; Page 117.

54. Rgveda 1.10.3.10.

55. H. Frankfort ; Op. Cit., Page 87.

6. THE SRAMANIC WAY

We find a remarkable homogeneous culture and civilization, broadly speaking, throughout the vast region stretching from Egypt to Bhārata, stronger at certain points and weaker at others, with necessary variations conditioned by Geography and Geology, with no other culture opposed to it in any other part of the world till the rise, growth and hegemony of Āryanism. Such a significant and deep homogeneity could not be wrought and maintained by mere secular forces. There was something deeper, more serene, fundamentally permanent that governed these forces and gave life, cheerfulness and vivaciousness to the material activities of the people. That underlying force of values, principles and standards forged their social ideology that determined the nature of their basic way.

Human society, through its long experiences, developed an understanding that in the motley of these ever-changing events, there is something permanent without which the changes would be unmeaningful. There is grief, suffering and woe which none cherishes; then why bring grief, suffering and woe to a fellow human being, nay, to any being on earth enjoying life. The discovery of the identity of something permanent in the plurality of living beings became the foundation stone of the human society. The permanent substance came to be called *Atmā* or Soul. The discovery of soul was the result of the dialectical historical efforts of the mankind. Human efforts conditioned the nature of society. The efforts of individual members of the society reduced the woe and suffering of his fellow

beings to the minimum. The ideal individual efforts began to be directed to the end which would cause the least suffering to the other living beings. This second discovery of the Efficacy of Effort became the driving force of the Soul. These two discoveries combined, led to the third discovery of the Transmigration of Soul. If Soul is a permanent substance, it has the capacity to attain its fullest purity. This led to the Fourth Discovery of Siddhi or final attainment. These four discoveries together constitute the fundamental basis of the Ideology of Spiritualism.

The Egyptians believed in soul, its transmigration to future life and its final attainment. When an Egyptian died, he 'went to his ka.' This was his Egyptian Spiritualism material body after death. The actual personality of the individual in life consisted of visible body and invisible intelligence. The Visible and the Invisible was depicted in one symbol—the human-headed bird with human arms. This signified the fact that the material or physical existence of the individual is best typified in the animal while his spiritual existence in his innate intelligence. This bird-man is called 'ba'. 'Ba' has commonly been translated as Soul. This symbolism of bird-man is of great far-reaching significance. Egyptians held the animal sacred. The immigrant Asiatic people engrafted a more elevated form of belief. They believed that animals had certain attributes of divinity. They had 'Souls' just like men. This symbolism definitely establishes the unity and oneness of spirit in animal and man. It is quite certain that the Egyptians believed in body and intelligence ; Matter and Spirit.¹

These spiritual beliefs of the Egyptians are contained in the book "The Manifestation of Light" miscalled 'Book of the Dead.' The essential parts of this Book

originated in the most ancient times. This book claims to be a revelation from Thoth. The oldest monumental evidence of the existence of Thoth is available in the oldest existing Egyptian temple belonging to the reign of Chefren (Shafra), the builder of the second pyramid. He belonged to the Fourth Dynasty and lived Circa 2800 B. C. Thoth is the same as Tet. Tet was son of Menes (Narmer of Petrie and Breasted) who flourished Circa 3350 B. C. This Thoth was later regarded as essentially the god of learning; he was the master of the words of god i. e. the heiroglyphs; he was the scribe and messenger of the gods; he was the measurer of time and the Mathematician. Hesepti or Hesep is mentioned in several copies of the Book as the author of the two of its most important chapters. Thoth or Tet and Hesepti or Hesep, the plebians, certainly do belong to the first Dynasty and lived also during the times of Menes. The first peaceful colonisers of Egypt under the leadership of Menes, as just later shown, came from Bhārata. Hence it may safely be alluded that the Bhāratīyan immigrants brought the truths contained in the Book with them in the middle of the fourth millennium B. C.²

The most ancient original chapters of the Book contained the fundamental conceptions of the continuance of soul after death. The thought of the future life occupied a very large space in the Egyptian thought. It was felt so real and so substantial that no subsequent thought about future life could match it. This process of birth and rebirth re-iterated until a mystic cycle of years became complete, when finally the good and the blessed attained the crowning joy of union with God. God, a later interpolation, in this context, is a pure spirit, perfect in every respect—all-wise, almighty, supremely good. God is not abstract and

'he doth not manifest his forms. He was neither the 'God' of the Christians nor the 'Personal Brahma' of the Brahmāryans. He was the purest spirit of the Individual, good and blessed, attained due to continuous spiritual efforts after numerous mystic cycle of years. Then he became 'Single among the gods' and 'lord of the gods', 'god' meaning less purer spirit than the Purest but higher than the average individual. The earliest Egyptains attempted to attain this true and full perfection of his being. The purest soul was the self-existent deity.³ Thus we find that the final aim of the Egyptian was the attainment of full, perfect, purest and everlasting personality till the later part of third millennium B. C.

The full and final purest attainment was achieved by the self-propelled individual effort. What were the guiding principles of this individual effort? The ideal life of an ancient Egyptian is best given in 125th Chapter of the Book. This chapter 'Hall of Truth' is very significant. Temples, priests and gods were a later growth. The individual at his death appears before Osiris in the 'Hall of Truth'. The earliest monumental evidence of Osiris (Asura) occurs along with that of Thoth as alluded to earlier. Osiris also came to Egypt with the earliest immigrants under the leadership of Menes. Animals were sacred to Osiris. The original reading of the word Osiris is 'Us-yri'⁴ in the sense of the 'Occupier of the Highest Seat'. The word 'Us-yri' very intimately resembles the word 'Asura' of Bhārata. The word Asura signified a pre-Aryan Bhāratīya institution. The Irānāryans borrowed this epithet for their leaders Agni, Indra, Varuṇa and others⁵ in the beginning but after the separation, the Brahmāryans later abandoned its use for the illustrious, powerful, shining and great leaders of their Dāsa and Daśyu adversaries. The Brahmāryans were accustomed

to the arbitrary kind of word-analysis. They created the word 'Sura' in an unjustified manner by isolating the initial 'a' from 'asura.'⁶ They, then, applied the word sura for their Gaṇapatis and word asura for the Rājās of their adversaries. The Asuras were self-sacrificing people. The legend of Osiris is centred round the self-sacrifice of Osiris himself and his regeneration. Osiris was regarded as the highest spiritual personage in Egypt and Pharaoh was his subordinate. When the spiritual culture of Egypt began to decline, the later Pharaohs began to call themselves the son of Osiris or living Osiris.⁷ Osiris was the highest spiritual saint of Egypt and after his death, another such personage occupied his seat. The cult of Osiris was the most important cult in Egypt because it belonged to all the classes from the highest to the lowest.

Osiris, by practice and precept, taught the people of Egypt certain basic truths. When the individual at his death went before Osiris, he claimed a better future life because he had lived according to the way taught by him. That basic way contains fundamental truths which I classify as follows⁸ :—

Egyptian
Spiritual Tenets

I. Tenets of Non-Violence.

1. I have not slain.
2. I have not given orders to slay.
3. I have not ill-treated animals.
4. I have not driven cattle from their pastures.
5. I have not hunted the birds.
6. I have not caught fish in the marshes.
7. I did not take away food.
8. I have not made anyone weep.
9. I have not done violence to the poor.
10. I have not made anyone sick.

11. I have not made anyone suffer.
12. I did not stir up strife.
13. My voice was not very loud.
14. I was not an eaves-dropper.
15. I have not held up the water in the season.
16. I have not dammed running water.
17. I have not put out a fire that should have stayed alight.

II. Tenets of Truth.

18. I did not speak lies.
19. I did not make falsehood in the place of truth.
20. I was not deaf to truthful words.
21. I did not multiply words in speaking.
22. My mouth did not wag.
23. I did the truth (or righteousness) in the land of Egypt.

III. Tenets of Non-Stealing.

24. I did not steal.
25. I did not steal temple endowment and property.
26. I have not stolen the cattle of gods.
27. I did not diminish food in the temple.
28. I have not harmed the food of the gods.
29. I have not falsified the measure of the grain.
30. I have not added weight to the scales.
31. I have not taken the milk from the mouth of children.

IV. Tenets of Continenence.

32. I did not commit adultery with women.
33. I did not commit sex-pollution.

V. Tenets of Non-Possessiveness.

34. I did not rob.

35. I did not rob one crying for his possessions.
36. My fortune was not great but by my (own) property.
37. I was not avaricious.
38. My heart devoured not (coveted not).

Ancillary Tenets.

39. I did not stir up fear.
40. I did not wax hot (in temper).
41. I did not revile.
42. I was not puffed up,
43. I did not blaspheme the god.
44. I did not do any abomination of god.
45. I have satisfied the god with that which he desires.
46. I gave bread to the hungry, water to the thirsty, clothing to the naked and a ferry to him who was without a boat.
47. I made divine offerings for the gods.
48. I am one of pure mouth and pure hands.

Right Knowledge.

49. I have not known what is not.

Right Conduct.

50. I live on righteousness (samyaktva), I feed on the righteousness of my heart.

Final aim.

51. I am blameless.

These injunctions are self-speaking. Their human values are obvious. Life is sacred as soul resides in all living beings. The recognition of soul in animal kingdom is significant. It is for this reason that animals were sacred

to Osiris. The religious calendar of the Egyptians contained a number of fasts, some of which lasted from seven to forty-two days. Throughout the whole duration of every such period, the priests (or anybody undergoing such fasts) were required to abstain entirely from animal food, from herbs and vegetables and from wine. Their diet on these occasions can have been little more than bread and water.⁹ Some of the tenets of non-violence are very subtle and go very deep. Non-eating of vegetables, abstinence from violence to water and fire indicate that the Egyptians considered Vegetable Kingdom, Water-bodies and Fire-bodies to possess life. Greed, expropriation and exploitation are denounced. They believed in freedom from fear, balance of tempers, futility of blasphemy and reviling of others, harms of flattery and ill-speaking, help of fellow citizens and purity of speech and conduct. He acquired Right knowledge and was sincerely effective to practically implement it in life. He made supreme efforts to achieve his final attainment.

The Sumerians believed in Soul and its life after death. Purer souls went to the Island of the Blest after death.

Sumerian Spiritualism The Island of the Blest may be compared to heaven. The darker souls went to the Nether Worlds ; a dark, gloomy and damp place meant merely to trouble the living.¹⁰ The Sumerians believed in the plurality of souls. They had firm belief in the immortality of the souls.¹¹ Immortality was the permanent and ever-happy existence of the soul.

The Sumerians are described as pessimisted people unlike the optimistic Egyptians. I do not think the Sumerians to be a pessimistic people. In spite of the lamentation rituals and penitential hymns, they believed in the immortality of soul through self-suffering. The righteous man bore sufferings with joy. Whatever suffering may come and

however unjust it may seem ; the righteous man confesses his sins and awaits his liberation from suffering. When liberation is achieved, the suffering is turned into joy. The suffering of the Sumerian originated from his convictions in self-control, conscious effacement, fellow-feeling and in the living belief in immortality. The Sumerians did not enjoy life because they did not want to usurp to themselves alone the material benefits ; thus depriving their fellow beings of them. They believed that self-suffering would make their souls purer accompanied with the firm assurance that the fruits of their suffering would ripen in a better future life. They extended the quality of their suffering to this extent that they accepted voluntary death in the assurance of a life to come.¹² The famous excavator of Ur, Sir Leonard Woolley had dug many graves, which he calls Royal Cemetery, wherein many dead bodies are found in straight and happy postures. Some bodies of women are wearing ornaments of gold, lapis lazule, silver and other precious metals. No single grave has any figure of a god. The graves contain many dead bodies indicating voluntary group deaths. So many people could not be forced to accept death on the expiry of a single person ; royal or otherwise, to accompany him in the future life. Woolley also concedes that all this paraphernalia indicates that the dead persons had belief in future life.¹³ Compulsory death at the order of some one else does not bring a happy future life. It is only voluntary suffering that assures a better future life. This phenomenon goes very deep and nearer to the Jain belief in *Samlekhanā Samthārā* (Voluntary spiritual Death).

Gilgamesh was the fifth ruler of the first post-diluvian dynasty of Uruk. He was ordained to enjoy kingship but

not the permanent immortality which he cherished most. He took to journey through the forest along with his friend Enkidu whom he lost in the middle of the journey. Gilgamesh repented his friends' death very much and set out in the search for everlasting life. He reached the shores, with the help of a ferryman, of the land of Dilmun. He went to Utnapishtim who alone possessed the everlasting life. Utnapishtim imparted Gilgamesh these immortal words of wisdom, "There is no permanence. All men are to die. Despise worldly goods. Save your soul alive. Abhorre sins and transgressions." This was the mystery, the secret revealed by Utnapishtim to Gilgamesh.¹⁴ The land of Dilmun, to which Gilgamesh went, was a country pure, clean, bright, where raven utters no cries, the lion kills not, the wolf snatches not the lamb, unknown is the kid-devouring wild dog, unknown is the grain-devouring, (unknown) is the widow, without the sickeyed, the sick-headed, without old man and woman, having no wailing priests and singers. The city of Dilmun was situate on the mouth of the rivers and possessed furrowed fields and farms. Dilmun was situate to the East where the sun rises. Uruk was at a distance of forty-five days' journey to the West by sea from Dilmun. There one day was equal to one month. Grain was cultivated abundantly there. The orchards of Dilmun were full of cucumbers, apples, grapes and various other plants.¹⁵ Sumerologist Dr. Kramer identifies Dilmun with the land of Indus Valley civilization.¹⁶ Bhārata was the land of non-violence, peace, abundance and immortality referred to in these Sumerian accounts in the beginning of the third millennium B.C. Ancient Sumer looked to Bhārata for spiritual guidance.

A pure and clean life was attained by an individual soul through his or her personal efforts. He had to follow

Sumerian Spirit-
tual Tenets

an ethical code of conduct. He had to adhere to strict moral standards. Misfortunes came as results of moral transgressions—such as lying, stealing, defrauding, maliciousness, adultery, coveting the possessions of others, unworthy ambitions, injurious teachings and other misdemeanours.¹⁷ The Sumerian spiritual tenets are, like the Egyptian, not available at one place. They have been collected from various places and have been re-arranged in order here.¹⁸

I. Tenets of Non-Violence.

1. Shedding of blood is sin.
2. Bringing of estrangement between father and son, son and father, mother and daughter, daughter and mother, mother-in-law and daughter-in-law, daughter-in-law and mother-in-law, brother and brother, friend and friend, companion and companion is a sin.
3. Keeping a person bound as a captive and a prisoner is a sin.
4. The avoidance of light to a prisoner and torture to him is a sin.
5. The neglect of father and mother and insult of elder sister is a sin.
6. Causing separation of a united family is a sin.
7. Overstepping the just bounds is a sin.
8. The following of the path of evil is a sin.
9. Be helpful, be kind to the servant.
10. Not releasing a freed man out of the family is a sin.
11. Setting himself up against a superior is a sin.
12. Tyranny, cruelty and oppression are sins.
13. Protect the maid of the house,

II. Tenets of Truth.

1. Speaking 'no' for 'yes' and 'yes' for 'no' is a sin.
2. Frank mouth with a false heart is a sin.
3. The teaching of impure and instructing of improper is a sin.
4. Drawing a false boundary, not drawing the right boundary is a sin.
5. Slander is a sin.
6. Speaking of evil is a sin.
7. Boasting and speaking in anger is a sin.
8. Speaking of low and unkind words is a sin.
9. Seeking of right and avoiding of wrong is a human virtue.
10. Speaking of 'yes' with mouth and 'no' with heart is a sin.

III. Tenets of Non-stealing.

1. Using of false weights is a sin.
2. The removing of limit, mark or boundary is a sin.
3. To possess the neighbour's house is a sin.
4. Stealing of a neighbour's garment is a sin.
5. Taking of wrong sum and not taking the correct amount is a sin.
6. Cheating and defrauding are sins.

IV. Tenet of Continence.

1. Polygamy is a sin.

V. Tenets of Non-Possessiveness.

1. Giving too little and refusing a larger amount is a sin.
2. Not giving the promised is a sin.

The spiritual tenets followed by the ancient Sumerians clearly reveal their basic spiritual character. The Bumerians

acheived Immortality through personal efforts ; not by the grace of God or Brahma. They moulded their earthly institutions in consonance with their basic beliefs.

Bhārata is the birth place of the ideology of Spiritualism.

Bhāratiya
Spiritualism

We do not possess extant literature of the Pre-Āryan Bhārata. The Harappa script, even if rightly deciphered, may only help a little.

The present Bhāratiya spiritual thought may be divided into three currents ; the Brāhmaṇic, the Buddhist and the Jainist. The later two thoughts are well known as Śramaṇa ideologies distinguished from the Brāhmaṇa ideology. The Jain and Buddhistic tenets are essentially similar. Both believe in the spiritual tenets of Non-Violence, Truthfulness, Non-Stealing and Perfect Continance. Buddha replaces non-possessiveness or Non-attachment by Liberality. The other spiritual tenets of both are strikingly similar.¹⁹ The Jain thought is pre-Buddhistic. Twenty-third Tīrthamkara Pārśva preceded Buddha. Pārśva is now accepted as a historical personage.²⁰ Buddha fully accepted the Chaujjāma of Pārśva. Buddha developed his religion on the foundation of the Chaujjāma of Pārśva.²¹ The Chaujjāma of Pārśva was developed into Pañcha-Mahāvṛata of Mahāvīra. Of these two Śramaṇic thoughts, we may safely rely upon Jaina Sūtras to represent the pre-Buddhistic spiritual thought.

Upaniṣads represent the Brāhmaṇical spiritual thought. As seen later, the Brāhmaṇas did not accept spiritualism truthfully. They borrowed spiritual thoughts from their pre-Āryan adversaries, now friends, in a perverted manner. They never honestly accepted the Doctrine of Non-Violence. The word Ahimsā occurs only once in the Pre-Mahāvīra Upaniṣad, the Chhāndogya Upaniṣad. Non-Violence and

Truthful-Speech, here, are enumerated amongst the gifts of the priests. Chhândogya recommends only the truthful speech, not the truth in entirety. The gift of non-violence is done away with by another reference in the same Upaniṣad where violence is permitted at holy places.²² The pre-Upaniṣadic Vedic thought is purely materialistic. Hence we cannot look to Upaniṣads for comparing the Bhāratīya spiritual thoughts with those of Egypt and Sumer.

When the Brahmāryans penetrated the frontiers of Western Bhārata, we find ascetics and Yogīs surviving from pre-vedic and pre-Āryan times. They are called 'Munis' in Vedic literature and Śramaṇas in the age of Buddha and Mahāvīra. Muni was to the Ṛgvedic culture an alien figure. Asceticism is directly opposed to the entire Weltanschauung of the Ṛgveda-Saṁhitā. The Śramaṇa sects held towards the world an attitude of ascetic pessimism, disbelieved in a personal cause or creator of the universe, accepted plurality of souls and an ultimate distinction between Soul and Matter, regarded the world of common sense as real as due to one or more real factors at least partly independent of the soul, and consequently regarded as indispensable for salvation some form of strenuous practical discipline aiming at affecting a real alteration in the situation of 'Things'. The Śramaṇic culture was ascetic, atheistic, pluralistic and 'realistic' in content. This comes out clearest from a consideration of the earliest faith of the Jainas—one of the oldest living surviving sects of the Munis. The pre-Upaniṣadic materialistic (Pravṛtti-Dharmic) Vedic thought later evolved pseudo-spiritual thought (Nivṛtti-Dharmic) mainly through the influences of the Muni Śramaṇa culture, in pre-Buddhistic times, within its fold.²³

The Āchārāṅga is the most ancient extant Jaina Sūtra going probably to fourth century B. C. The Pre-Āryan

spiritual ideology of the Muni-Śramaṇa culture of Bhārata, in its pristine glory, has been preserved in this Sūtra. Mahāvīra's followers moulded in the past and mould in the present their conducts according to the precepts ordained in this Sūtra. We learn from Uttarādhyayana Sūtra that Pārśva and his follower saints followed the same code of conduct which was later followed by Mahāvīra and his follower saints. The Āchāra of both the Tīrthaṅkaras was of the same quality. The integrity of the precepts enjoined upon saints in the Āchārāṅga Sūtra, thus goes back to the Ninth century B. C. Vṛṣabha has been unanimously accepted as the First Tīrthaṅkara. R̥gveda knows Vṛṣabha who differentiated between Spirit and Matter.²⁴ Āchārāṅga differentiates between Spirit and Matter. Āchārāṅga, therefore, is entitled to more weight and authority from the scholars than it has hitherto been given.

The pre-Brahmāryan Bhāratīyan, firstly, believed in Soul.²⁵ They divided the world in six substances : Dharma (Motion), Adharma (Immobility), Space, Time, Matter and Souls. The characteristic of Soul is knowledge, faith, conduct, austerities, energy and realisation. The characteristic of Matter is sound, darkness, lustre, light, shade, sunshine, colour, taste, smell and touch. Dharma, Adharma and Space are each one substance only ; but time, matter and souls are an infinite number of substances.²⁶ In the final analysis, the first four substances are included in the category of Matter. The world, thus, remains constituted of Soul and Matter or Spirit and Matter. Secondly, they believed in the doctrine of the transmigration of Soul. A soul that does not comprehend and renounce the causes of sin takes manifold births.²⁷ All living beings owe their present form of existence to their own Karma (effortiveness). Imperfect men whirl in the cycle of births, old age and

death.²⁸ The Bhāratīyan divided the Samsāra (World), where the souls whirled in Lower Regions, Central (Earthly) Regions and Upper Regions. The Egyptians divided the world into Hades, Earth and Heaven and the Sumerians into Nether World, Earth and Heaven or the Land of the Blest. Thirdly, Bhāratīyans believed in the doctrine of Final Attainment. The awakened persons having Right-View (Samyaktva)²⁹ shall, one day or the other, have Final Attainment. Salvation and Liberation are imperfect words which do not carry the full significance of the concept of Siddhi. The nature of the State of Siddhi is inexpressible in words. The path of births is quitted.³⁰ Soul completely detaches itself from Matter. It is the state of spiritual perfection and consummation of knowledge. Siddhi is known to the Egyptians as Blamelessness and to the Sumerians as Immortality ; though the contexts make them only a diluted Siddhi. The Bhāratīyans, fourthly, believed in the doctrine of Karma (Effortiveness). The Soul is inherently free. It is free to do good or evil. Matter is bondage and bondage is Samsāra (World). The freedom of soul rules out any interference by one soul in the freedom of the other soul. All the living beings are like one's own self.³¹ No exterior force bestows upon man, Siddhi. A man has to earn it by his own incessant and persistent right and personal efforts. The Right Knowledge in Truth and Existence is the first requisite. The second requisite is Right Faith. The third requisite is Right Conduct.³² The path of Right Conduct, with Right Faith in the final aim and the path leading to it, armed with Right Knowledge leads to Final Attainment. The Right Effort, thus, is of supreme importance in life.

Āchārāṅga Sūtra is the embodiment of the doctrines of Right Effort. Āchāra means Right Effort. The causes

Bharatīya Spiritual Tenets.

of sins and transgressions have to be removed by following the spiritual way. This ideal right way is prescribed for a Muni (Saint). He follows these spiritual tenets in totality. A householder follows these spiritual tenets only partially. There is only the difference of degree, not of the content. The path is one and the same for both. Bhāratīya Spiritual Tenets are thus prescribed in Āchārāṅga Sūtra.

I. Tenets of Non-Violence⁸³

1. Do not injure earth-bodies.
2. Do not injure water-bodies.
3. Do not injure fire-bodies.
4. Do not injure plants.
5. Do not injure animals.
6. Do not injure wind-bodies.
7. The learned kills not, nor causes other to kill, nor consents to the killing of others.
8. Walk carefully to avoid injury to others.
9. Purify mind to control blamable actions.
10. Speak carefully not to hurt others.
11. Lie down carefully to avoid injury to others.

II. Tenets of Truth⁸⁴

1. Nirgrantha practises Truth constantly.
2. Nirgrantha accepts Truth in totality.
3. Speak with deliberation to avoid falsehood.
4. Be not angry. Anger brings falsehood.
5. Be not greedy.
6. Fear not.
7. Renounce mirth.

III. Tenets of Non-Stealing⁸⁵

1. Taking the life of others is thievery.

2. A Nirgrantha does not accept anything without being given.
3. Nirgrantha begs after deliberation for a limited ground.
4. A Nirgrantha consumes his food and drink with permission.
5. A Nirgrantha should take ground only for a limited period.
6. The grant should be constantly renewed.

IV. Tenets of Contenance³⁶

1. A Nirgrantha renounces all sexual pleasures.
2. There should be no discussion of topics relating to women.
3. The lovely forms of women should not be contemplated.
4. Former sexual pleasures and amusements should not be recalled.
5. Eating and drinking too much, eating of highly-seasoned dishes and drinking of liquors is forbidden to a Nirgrantha.
6. A bed affected by women, animals or eunuchs should not be occupied.

V. Tenets of Non-Possessiveness³⁷

1. The Nirgrantha renounces all possessions, all attachments.
2. There should be no attachment to pleasant and unpleasant sounds.
3. There should be no attachment to agreeable and disagreeable forms.
4. There should be no attachment to agreeable and disagreeable smells.

5. There should be no attachment to agreeable and disagreeable tastes.
6. There should be no attachment to agreeable and disagreeable touches.
7. A Nirgrantha should not accept food more in quantity than required.

These five tenets or Pañcha-Mahāvratas are ordained for a Nirgrantha, a Muni, a Saint. He shall follow the precepts of non-violence, truth, non-stealing, continence and non-attachment in totality without any exception in any condition at any time or place whatsoever. But every member of the society can not become a Saint. Ordinary householders cannot completely follow this path. They may tread a part of it but the path is the same. A householder follows these tenets in diluted forms. We have seen many more tenets being followed by the Egyptians and the Sumerians. Non-cruelty to cattle, birds and fish ; bringing not tears and suffering to others ; falsification of weights and measures ; adultery and sexual pollution ; robbery, avarice and covetousness ; reviling, puffing and blaspheming ; and many more such other tenets, followed by Egyptians and the Sumerians, are only lower forms of one or the other of the above Five Supreme Tenets or Great Vows. The Spiritual precepts were practised in totality without exception in Bhārata. The ordinary citizens followed Smaller Vows or Anuvratas⁸⁸ just like the Egyptians and the Sumerians.

We, thus, find that the basic spiritual way of the people inhabiting the region was founded upon the basic doctrines of non-violence, truth, non-stealing, continence and non-possessiveness. This basic way increased the ever-progressive free spirit of the person. The man is inherently

free and fullest freedom is his final goal. The free man completely depended upon his free personal efforts, unaffected by any external agency, to attain his goal. His liberation or salvation did lie with him alone and nowhere else. The central driving force of the ancient Bhāratiyaans, Sumerians and Egyptians was Right Personal Effort. Their society may be called Effortive Society; their culture, Effortive Culture and their civilization, Effortive Civilization. Theirs' was the Effortive Way. We may, therefore, rightly, call the pre-Āryan society of the region, the Śramaṇic (Effortive) Society and its way, the Śramaṇic (Effortive) Way.

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स रे'तोषा वृषभः शश्वतीनां तस्मिन्नात्मा जगत्तत्स्युषंश्च ।
तन्म ऋतं पातु श्वतशोरदाय यूयं पात स्वस्तिभिः सदा नः ॥
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The Egyptian and Bharatiyan spiritual tenets have been comparatively studied in this paper.

7. THE ORIGINS

We have obtained, substantially fair, picture of the pre-Āryan Śramanic Society inhabiting the vast region stretching from Egypt to Bhārata. The origin of this society has engaged the labours of various scholars. Only tentative solutions have been offered and this is also one of them.

We have not been able to excavate the base of the Indus pre-historic cities. The foundations of the cities of Harappa and Mohenjodaro are still submerged in water and the lowest level has not yet been contacted. If the scientists accept the challenge of History; drain off the water and bring to life the culture hidden under water; the world may witness more startling discoveries than the archaeologists have been able to give hitherto. But we have to rest at what we know.

The lowest level of the Sumerian culture and civilization has been excavated. The al-Ubaid period of the pre-flood age has been unearthed to history. The Sumerians of this period appear to have intimate contacts with the remote regions on the shores of the Mediterranean Sea and the Indian Ocean. Their peculiar painted pottery spread to the northern limits of Mesopotamia and was thence carried eastwards to the valley of the Orontes river and to the shore of the Mediterranean, witness to a far flung trade; and actually in the house ruins under the Flood Silt at Ur, two beads made of amazonite have been found; a stone of which the nearest known source is the Nilghiri hills of Central India; It was a fairly sophisticated community that could import its luxu-

ries from lands so far away. In some of the graves dug down the Flood Silt ; there were terracota figurines of the type also found in the al'Ubaid house ruins ; they were always female and nude. These terracota figurines were made in the vase factory occupying the area in the last phase of the al'Ubaid period. The chronology of this period may only be conjectured. We have a fairly reliable evidence of the first Lugal Mes-an-ni-pad-da placed Circa 2700 B. C.¹ He was preceded by Jamdat-Nasr period which may be identified with the first Erech Dynasty. The First Erech Dynasty had 12 Lugals but their reign is given to be of 2310 years. Even if we allow 35 years to one Lugal, we roughly have 420 years. Jamdat-Nasr period was fairly long one and four hundred years may reasonably be assigned to it. That brings us to 3100 B.C. Jamdat-Nasr period was preceded by Uruk period which also lasted for a considerable length of time. We may not assign to this period less than 400 years. We may allow one hundred years for the periods of transition, for draining of the flood and re-settlement of the people on the land which had witnessed so great a memorable havoc in history. It appears reasonable to fix Circa 3600 B. C. the age of the Flood. Objects of luxury and art point to a developed and progressive stage of society which may have taken a fairly long time to arrive at that stage. The immigration of the original settlers of Sumer from some foreign land appears to have been in the beginning of the fourth millennium B. C.

The foundation of the culture of Sumer is of prime historical importance. Admittedly, the earliest immigrants to Sumer came from some foreign land. Speiser maintains that they came by Sea, from the East. S. N. Kramer's view is that they came from the mountains of the east.²

The plausible theory put by H. R. Hall regarding the origin of the Sumerians is that they were an Indian race which passed certainly by land, perhaps by Sea, through Persia to the valley of the two rivers. It was in the Indian home (perhaps the Indus Valley) that we suppose for them that their culture developed. There their writing may have been invented and progressed from a purely pictorial to a simplified and abbreviated form, which afterwards in Babylonia took on its peculiar 'cuneiform' appearance owing to its being written with a square-ended stilus on soft clay. On the way they left the seeds of their culture in Elam.³

The one or the other aspect may be emphasised but it appears to me almost certain that the first Bhāratiya immigrants went to Sumer, not by land but by Sea. All the scholars on this subject have employed the legend of Oannes, told by Berossus, to reach their conclusions. Oannes was the supreme leader of a race of people, half-human and half-fish came from the Persian Gulf and settled in the cities of Sumer. He introduced the art of writing, of agriculture and of working in metal and 'since that time no further inventions have been made.' They were the first to build houses with bricks. They made the brick-houses in the day and returned to their fleet in the night. This shows that they were the expert mariners skilled in the art of engineering. They had to drain off the marshes and raise a new city. This was a tremendous task of great magnitude. Susa was the seat of power in Elam. Though the people of Ancient Persia were non-Āryans (the Anariakot of the Greeks) and were of the same race that inhabited Bhārata, still they were not so great engineers as their co-citizens of the river-port cities of Harappa and Mohenjodaro were. If the Bhāratiyans would have first gone via Elam, they would have left the monuments of the same engineering skill at

Lagash, Nippur, Isin, Kish and Khafaje but we do not find any such monuments at these places. It appears that the two rivers were unbridgeable in those days and it was very difficult to cross them to complete such big engineering feats. The first immigrants, therefore, appear to have gone through sea ; laid the foundations of civilization and culture there which their compatriots who went through the land routes after, helped to develop. We have earlier seen that the art of masonry at Mohenjodaro was advanced to that of Sumer by 500 years. These characteristics of the earliest Bhāratiya immigrants to Sumer suggest that they were the famous Paṇis of the Ahi race. Paṇis were great builders, expert engineers, well-experienced in trade and commerce, highly educated and intelligent, masters of oceanic waters and great expanders of culture and civilization. They were the fore-runners of Bhāratiya Śramaṇic culture and civilization in distant lands and skies. These earliest contacts of the Paṇis with foreign lands continued for centuries. The later contacts of pre-Sargonid, Sargonid and later-Sargonid Sumer with Indus cities proves the continuity of their earlier contacts.

The Bhāratiya community in the beginning of the fourth millennium B.C. appear to be astonishingly full of great hopes, gigantic adventures and a living missionary spirit. They were very successful in laying foundation of the great civilization of Sumer. The intermixture and intercommunications between the two nations developed the Bhāratiya international trade very largely which ultimately gave impetus to agriculture, industry and internal trade at home. That accelerated the process of their material and spiritual progress. Another group of the Bhāratiyan expert mariners, led by great engineers and accompanied by spiritual leaders, chartered their vessels on the unchartered waters to the south of their friendly waters

Original Home
of the Egyptians

and reached the shores of Egypt in the middle of the fourth millennium B.C. Their supreme leader was Menes, remembered by later scribes as the first king of Egypt. He founded the city of Memphis. He drained the river flowing near it and diverted its course. He raised the dam to protect the city. The city of Memphis was built on the drained-land. He excavated a lake on the north and west sides of the city.⁴ Menes and his engineers successfully altered the course of so big and troublous a river as Nile, ; draining off the drenched land and building of a great city clearly prove that they were great experts in advance science of engineering.

As noted earlier, five periods of the Old Republic (five dynasties of the old kingdom) were marked for peace and progress. There were big works of construction, flourishing international trade and great spread of spiritual doctrines. These cannot be possible in times of troubles. Historians agree that all these periods were the periods of great peace, prosperity and progress in Egyptian history but they affirm that Menes occupied Egypt by force. He was the first king of the United Lower and Upper Egypt and this unity was brought by military conquest. No Egyptian record speaks of any military conquest, nor there is any legend to that effect. This conjecture is based on the interpretation of an important monument, the slate palette of Narmer.⁵ The plate if interpreted in the light of the Egyptian culture and civilization of those times gives a different reading. Menes had to eject many agriculturists from the land inundated and cultivated by the Nile waters where the city of Memphis had to be found. The scene on the obverse shows him holding the hair of the leader of the people who opposed the master-plan of Menes. Menes is not in an act of killing him as he does not have any weapon of killing. The followers of the opposing leader run away. The birth

of papyrus plants and human head emerging from the same pool of water are depicted under the control of a peaceful animal, the falcon. The falcon is depicted serene who controls the tongue of the human head. Menes is flanked by a spiritual personage. All these are superimposed by the two bull heads. In the middle of the two bull heads, flame is burning in a protected house. This representation indicates that the spiritual power of the great personage, Vṛṣabha of Bhārata who achieved Final Attainment and who in art is represented by Bull, was held supreme. Burning flame is the spiritual light ever radiant. The Reverse shows a bull standing in peace with a naked individual lying in the lowest part of the monument. Then two animal bodies with two big serpent heads roped by two men are shown. Above it, Menes is depicted in full glory of success. Headless beings depict powerless opponents. The uppermost portion contains two bull heads with a bigger flame burning in a protected house in the middle. This artistic representation indicates that the people belonged to the Ahi race of Bhārata who brought spiritual light to the United land of lower and Upper Egypt.

These immigrant settlers of Egypt remember their original home as the land of Punt. Land of Punt has been

The land of Punt identified with Somaliland or South Arabia.

But none of them was so renowned for culture and civilization in that ancient past to have attained that high engineering skill and great spiritual tradition which distinguished these people. Sumerian influence on Egypt is visible during the times of Menes but no sign of contact of Sumer with Egypt has been found in later times. The Sumerian influence might have been carried to Egypt via southern Arabia or Somali coast. It appears that Egypt, in a period of intensive creativity, became acquainted with

the achievements of Sumer, that it was stimulated; and that it adapted to its own rapid development such elements as seemed compatible with its efforts. In Egypt, signs of contact with Sumer almost cease after Narmer⁶ or Menes times. The art objects of the Sumerian influence, the serpent-naked lions, intertwined snakes and composite and other motifs are also found at Mohenjodaro. It seems probable that the people who introduced art in Sumer took that art to Egypt also and hence the similarity. But the contact of Sumerian art with Egypt at some point in South Arabia or Somali coast does not make that art of Arabia or Somaliland. It did not belong to any of these two regions. It was brought from somewhere else. Nobody claims the colonisation of Egypt by Sumerians. We have to look to some other land. Fortunately the word 'Punt' itself provides the answer. The root of the word is Pwn, the T being the usual feminine ending for a foreign country.⁷ It may also indicate the origin of the Phœnician, the coast people of Palestine and Punic, of the North Africa. The Pwn may be identified with Paṇi of Bhārata. Punt means 'country of the Paṇis'. Paṇis were great sea-faring people of Bhārata. Paṇis were the first foreign immigrating settlers of Egypt who gave her art, science, culture and civilization. Menes expedition may be placed in the middle of the fourth millennium B. C.⁸

Father Heras has, admirably well traced the origins of the Sumerian and the Egyptian civilizations to pre-Āryan Bhārata. He has compared the archæological evidence of the Three Great civilizations.⁹ But the archæological evidence is not alone to prove these conclusions. Similarities of economic and social conditions in this vast region bear remarkable similarities. Freedom of the individual, foundation of the family, status of women, formation of

social classes and the pattern of agriculture and industry go a long way to prove affinity and brotherhood of the people of all the three countries. The development of republican political institutions further prove the homogeneity and similarity of cultures. The best and the last proof comes from the common basic standards of ethics, philosophy and conduct. The basic way of life of the people in this vast region was strikingly founded on a great spiritual ideology. The whole fabric of society was constructed on the basic Śramanic Way. If the new peaceful settlers of Sumer and Egypt came from some other land; that land could not but be the land of Bhārata. Paṇis took the Bhāratiya culture and civilization to West Asia, Egypt and the Mediterranean, and even to further lands.

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Breasted places Menes Circa 3400 B. C. Frankfort places Sumerian contacts with Egypt Circa 3000 B.C. as the Jamdat-Nasr art objects have affinities with Slate Palette of Narmer. If Narmer is identified with Menes, his time comes to Circa 3000 B. C. Frankfort does not appear to identify Narmer with Menes as his theory is plausible only if both are two persons.
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8. THE PRE-OLYMPIAN ÆGEAN SOCIETY

The fourth great culture of the region was the maritime Ægean culture having its seat of power in the island of Crete and spread over far and wide in the Cyclades and the Greek Mainland. The neolithic phase was succeeded by the Minoan civilization in Crete. The Minoan metal age explicitly shows Asiatic traits. Some indeed might have been transmitted via Egypt but the Minoan metallurgy is based entirely in Asiatic traditions. The Egyptian and the Anatolian influences joined together in creating the Minoan civilization. But the Minoan civilization was not brought ready made from Asia nor from Africa, but was an original native creation wherein Sumerian and Egyptian techniques and ideas were blended¹ to form a novel local civilization.

This culture intruded into Greece from Western Asia and North Africa Circa 3000 B. C. Herodotus informs us that in the pre-Hellenic times, the Phœnicians, who originally came from the coasts of the Indian Ocean, carried on maritime trade in the Mediterranean and were settled on the coastal port-cities of Palestine. Loaded with Egyptian and Assyrian goods, they called at various places along the coast, including Argos, in those days, the most important of the countires²; which afterwards came to be known by the name of Greece. He narrates an incident of the abduction of a king's daughter in the fifteenth century B. C. It appears that the Panis of Bhārata, who colonised Egypt and Sumer, extended their exploits to the Mediterranean and took Sumerian and Egyptian cultures in that region Circa 3000 B. C. Panis conti-

nued to be expert mariners, great Sea-farers, well-experienced in international trade and courageous adventurers. They contributed most to the creation of the Minoan civilization.

The Minoan communities were self-sufficing. Agriculture produced sufficient for consumption and surplus for supporting trade and industry. Internal trade got big stimulation. International trade increased the wealth of the people. Knossos was an extensive town of two-storeyed houses.³ This non-Greekāryan civilization was homogeneous. They were peaceful folk and possessed a higher culture than the Greekāryan. The Ægean society was founded on the freedom and equality of sexes. Both sexes mixed freely in sport and public functions. They enjoyed open air life of peaceful character. Ethnically, they belonged to the Mediterranean stock as distinguished to the Nordic Stock⁴ which later brought violence and destruction to Greece and the Cyclade.

The Minoan script has not been satisfactorily deciphered and we have not knowledge of the Minoan political society from the original sources. Lewis H. Morgan a sympathetic Āryan Scholar, who carried on intensive and vast researches about the nature of ancient society, has given the results in his monumental book 'Ancient Society'. His researches are the foundations of the Marxian theories of Family, Private Property and the State. Morgan maintains that the Greek society was organised in small republics and the Greek citizens had the right to elect and depose their chiefs from the earliest period to the upper status of Barbarism. He believes the commencement of this status with the smelting and manufacturing of Iron. The status of civilization commenced with the use of a phonetic alphabet and the

production of literary records.⁵ Iron was known to the Middle Minoan period in Greece Circa 1700 B. C. Iron is represented by a ring from a Middle Minoan tomb in the Mavro Speleo cemetery, but was not used industrially before 1200 B. C. The Greekaryans were the first to invent the industrial manufacturing processes of iron. About 1200 B.C., these peoples of the Sea, armed with the new and powerful weapons of the Iron Age, pour into the Near East from Greece and the Ægean Islands. Iron-working spread all over Western Asia, the Caucasus and Eastern and central Europe by 1200 B. C.⁶ The manufacture of iron was very early succeeded by phonetic writing. Phœnicians had the alphabet first and the Greeks learnt the art of writing from them. The original alphabet was made circa 1000 B. C.⁷ Morgans' assigning of 5000 years, more or less to the period of civilization,⁸ appears to be arbitrary and unfounded ; only conjectural.

Morgan further maintains that among widely separated tribes of mankind, horn have been made the emblem of office and authority, suggested probably, as Taylor intimates, by the commanding appearance of the males among ruminant animals bearing horns.⁹ May be, bull was the best horn-bearing animal. He was the symbol (Lānchhan) of Vṛṣabha, the first spiritual personage known to mankind, whose creed of spiritualism was widely accepted by a large majority of the then mankind. We get a peculiarly startling corroboration of this hypothesis from a bronze statue of 'Reshef' belonging to the 12th century B. C. discovered at Alasia near Enkoni in Cyprus. The statue has two significant horns. This Reshef of Western Asia has been identified with Ṛṣabha of Bhārata who was the common inherited god of the Phœnicians, Amrorites and the Arameans. He was a deified

Elective
Republics.

personage of history belonging to a hoary past beyond any historical date but he was a very popular god in Egypt, Western Asia and the Mediterranean Circa 3000 B. C.¹⁰ The horns of Consecration had intimate relationship with the cult of Mother Goddess in Minoan Greece.¹¹ The horns were accepted even in the neolithic Greece and Ægean as a symbol of spiritual power and authority. Morgan discovered the importance of Horns in the right of election and deposition of a sachem of an Iroquois Gens. Installation of a sachem was symbolised as 'putting in the horns' and his deposition as 'taking off the horns'. This practice was followed by Minoan Greece and Ægean Circa 2500 B. C. Thus we may safely conclude that the political system obtaining in the self-sufficient communities of Greece and the Ægean was of an elective republican type.

The neolithic Cretans believed in the cult of Reshef and Mother Goddess.¹² When the Greekāryans established their authority in Greece and the Ægean, a great Greek, Dionysus, son of Zeus and Persephone, developed a religion which was savage and repulsive in original form. He was the god of primitive tribal Greek agriculturists following the ways of Gaṇapati Indra in tribal drinking of wine. Dionysus was a great success in Greece. But under the new set of circumstances, that could not continue for long and another great Greek, Orpheus of Crete, influenced by the spiritual way of life gave the Greek religion an ascetic content. Orpheus believed in soul and its transmigration. The Orphics believed that Man is partly of earth and partly of heaven, meaning thereby that Man is the union of Spirit and Matter. They believed that by a pure life, the heavenly part is increased and earthly part decreased. The soul in the next world achieved salvation. The Orphics abstained from animal

food. It is certain that Orphic doctrines contain much that seems to have its first source in Egypt and it was chiefly through Crete that Egypt influenced Greece. Orpheus was torn to pieces¹³ for reforms in the Olympian religion. Orphism was the Greek spiritual revivalism as Buddhism was the Bhāratīya spiritual revivalism.

The belief of Orphism in Soul, Effortivism, Transmigration and final Attainment are not only peculiarly Egyptian but, significantly enough, strikingly similar to the Bhāratīyan beliefs, and also with the Sumerian beliefs. The same Paṇis, who took these beliefs to Sumer and Egypt, took them to West Asia and the Mediterranean. If these beliefs went to Crete via Egypt, they must have gone during the period of old republic in the beginning of the third millennium B. C.

The economic and social conditions of the Ægean and Greece is peculiarly similar to that of the rest of the Śramaṇic region. The elective republican political institutions are also of the same pattern. The Basic Way confirms to the basic way of the region. But it had its own individuality. Minoanism stands by itself in history. Hence it may be rightly called an insular offshoot of an extensive Śramaṇic society.

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9. THE PRE-AZTEC AMERICAN SOCIETY

The earliest immigrants, in point of time, to America were the Quatzalcoatl people. Quatzalcoatl mean 'feather-Quatzalcoatl ed serpents' or 'bird-serpents'. They came Immigrants from the East and departed eastward. Quatzalcoatl was the leader of these first immigrants, the earliest inhabitants of the land.

What was the ethnic stock that they belonged to? Votan was, like Quatzalcoatl, the first historian of his people, and wrote a book on the origin of the race, in which he declares himself a snake, a descendant of Imos, of the line of Chan, of the race of Chivim. 'Chan' signifies snake. Chivim refers to Tripoli, and that is the same as Hivim or Givim, the Phœnician word for snake, which again refers to Hivites, the descendants of Heth, son of Canaan. Votan expression means 'I am a Hiviti from Tripoli.' Votan peoples were the sea-faring people and expert international traders¹.

Mackenzie rejects the theory that Semites or Celts or Norsemen or any other people first discovered America.

Original Home Scholars, Mackenzie including, hold the view that the Phœnicians were the first immigrants to America. The question remained debatable for pretty long time whether Phœnicians reached America via Atlantic Ocean or via Pacific Ocean. The latest view is that the Phœnician navigators reached America through Polynesia via Pacific Ocean. Phœnicians were the original Panis² of Bhārata who belonged to the Ahi or Nāga race of Bhārata.³ The inseparable association of the Quatzalcoatl people with Snakes clearly identifies them with the Panis of the Ahi race.

The Quatzalcoatl people believed in peace, penance, chaste life and ordered progress. They introduced agricul-

Their Beliefs ture, industry, and art of Government. They were opposed to war and human sacrifice.

Their leader Quatzalcoatl lived a chaste life, practised

penance. He abstained from intoxicating drinks and was a celibate. He hated war and violence and instead of offering up in sacrifice animals or human beings, he offered bread, roses, other flowers, perfumes and incense. The culture-hero Quatzalcoatl is represented in art sitting in a meditative mood in Padmāsana posture with eyes closed having two hooded horns⁴. The horn emblem was taken to America by the Paṇis who took the same to Sumer, Egypt and Crete. They were the group of people who first arrived on the continent, later to be known as America, driven by that mighty current that set out from India towards the East.⁵ The figure of the representative Paṇi depicts a robust trader, standing erect, with folded hands having Rajasthani features and whose head is adorned with a Marwari Pugaree (Head-dress)⁶. May be, Paṇis of Rajasthan, having their seat of power at Arbuda (Modern Mount Abu) sailed off to America from some Indus port.

It is difficult to determine the time when this immigration took place. Buddhist immigration may readily be Pāpīc Immigration ruled out. Even if some figures show Buddhist influence that may be later. Buddhist immigrants started their sojourns after the time of Aśhoka and during that age there was neither the supremacy of the Paṇis nor of any other member-tribe of the Ahi race. They had completely been annihilated by the invading Brahmāryans long ago, by the end of the first and the beginning of the second millennium B. C. Minoan art is more natural than the Egyptian or the Mesopotamian and the American art is still more natural than the Minoan. the impulse from fresh navigation to the unchartered waters could have come only after the Minoan civilization had attained its youth Circa 2000 B. C. I fix the Quatzalcoatl immigration to America Circa 2000 B. C.

Morgan has proved the right of election of the sachems and chiefs and also their deposition prevalent among the Iroquois Genes in North America. Also the Pattern of Society use of Horn as a symbol of power and authority. It appears that the Horn that travelled to America with the Quatzalcoatl people came to be accepted as a symbol of power and authority in America which continued to hold its power till comparatively modern times though in a bit altered circumstances and social conditions. The horn that was primarily associated with republicanism began to be associated with collective tribalism but that story is told later. We have no evidence of self-sufficient village communities, economic and social conditions of the people and the nature of political institutions in ancient America; still a hypothesis may be offered that people who founded republican economic, social and political institutions in Sumer, Egypt and Crete could not but establish similar institutions in America. The startling similarity of the basic way of Quatzalcoatl people with those of the vast Śramaṇic society leads us to believe that they were also a part of that society and developed similar institutions in America. But more researches are needed for definite conclusions.

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10. THE RESUME

The foregoing discussion brings out the basic characteristics of the pre-Aryan Śramanic Society quite clearly. We may now resume the fundamental conclusions thus arrived at.

The economic condition of the region was thriving and prosperous. An individual was the economic unit. He was free and independent. He worked for the happiness of his family and the community. The individual enterprise in agriculture and industry gave rise to private property. Mutual destructive competition was not allowed hence there was no accumulation of private wealth. The surplus agricultural and industrial produce belonged to the community. The international trade was the business of the community and not of the private entrepreneur. The economy was a happy blend of the individual and communal enterprises.

Family was the social unit. Men and women enjoyed equal social status and prestige. The succession to the private property of the family went to the family members. The descent was largely matri-lineal as a rule. Patri-lineal descent was also in vogue in certain parts. Marital relations were monogamic. Polygamy was socially prohibited. Women freely took part in economic and social activities. They enjoyed free life in sports and recreations. They were equal partners of men, with respect and prestige, in the social progress of the realm.

The political institutions were developed on the republican pattern. The region had numerous self-organised and self-sufficient local republics without any central force to keep their homogeneity and unity in tact. All the adult members formed the Assembly who chose their leader. The

administration was carried on with the active consent of the people. The administrators were self-less people of spiritual bent who actually practised self-control and renunciation.

All these economic, social and political institutions had sprung from the living faith in the tenets of spiritualism. Spiritualism may be defined as the feeling of identity in freedom of the self with the other living beings and objects. People believed in the existence of Spirit, its supremacy over Matter, Effortivism and Final Attainment.

Bhārata was the epi-centre of this vast Śramaṇic Society. Paṇis of the Ahi Race imbued with a driving force were the main founders in the regions of Greece, the Ægean, Egypt and West Asia. They carried the Śramaṇic civilization to American continents also. They took the flag and tents of Rṣabha to the then known world.

CHAPTER II

UTTARAKURU—THE ĀRYAN CRADLE-LAND

1. NATURE OF ĀRYOLOGY

We call the mother of Greek, Latin, Lithuanian, Sanskrit and other allied languages Āryan. They were called Indo-European because these languages were spoken in the continent of Europe and the sub-continent of India. Some Scholars substituted the word Germanic to represent the European Languages and called it Indo-Germanic. Maxmuller gave this language its present name—the Āryan Language. He maintains that the Āryan in scientific language means nothing but language and is utterly inapplicable to race. He chose this word from R̥gveda, the oldest extant Āryan literature. But this word does not occur earliest in R̥gveda. The word 'Arya' was known to the Harri people in Western Asia long before the Vedic Āryans finally occupied Bhārata and redacted R̥gveda in the present form.

The undivided people who spoke the Āryan language were nomads. They lived in collectives. They were hard mountainous people. They were mainly pastoral people. The guiding principle of their economy was usurpation and exploitation. They were very active, courageous and martial people. Their chief domesticated cattle in war and peace was horse. They developed patriarchal system. They derived their beliefs from the phenomena of Nature. Their way revolved round unhampered material well-being and prosperity.

When these people crossed the frontiers of their habitat and spheres of influence and came in contact with people with a different way of living; there were naturally reactions and interactions. Race is a modern conception indicating community of certain similar external features of a group of human beings. Different Āryan and non-Āryan races speak different Āryan languages. Hence to call those who speak Āryan languages of Āryan race would be unscientific. The Greeks of the Mediterranean race and the Persians of the proto-Australoid race spoke and speak Āryan languages but they do not belong to Nordic or Āryan race. Āryans cannot be equated with Nordic race. Hence there is no such race as Āryan.

Several modern scholars understand by Ārya a distinct culture and civilization. Āryan culture and Āryan civilization have become watchwords of racial superiority bordering arrogance. But Āryan culture and civilization has so much been reacted and interacted upon that it has become very difficult to find pure Āryan culture and civilization. When Greekāryans reached Greece; they met a strong, powerful and superior pre-Hellenic culture there. The mingling of the two cultures was so organic and chemical, that it is not easy to separate their independent elements. West Asia in the age of the Āryan people of mountians celebrates the triumph of its culture though it politically decayed. Bhārat repeats the same history.

But the Āryan in its fundamentals still persists through the course of forty centuries. I understand by Āryan, a The Āryan Way, the Āryan Way. The undivided Āryans had developed in their own peculiar way, conditioned by geological and geographical environments, their customs, manners, institutions and beliefs which

fatefully influenced the later course of history. This Āryan Way migrated to Europe with Europāryans; to Asia with Asiāryans; to West Asia with Hittitāryans and Iranāryans and to Bhārata with Brahmāryans. The people who took this Āryan Way to different lands were the chief ancestors of most Europeans, most white Americans and European colonists of today as well as of the Irānians and Brāhmaṇas. The Āryan Way still rules or is very powerful in almost all the countries of the world of today. Studies in the nature of Āryology, thus, reveals the basic Āryan Way.

2. VARIOUS THEORIES OF ĀRYAN CRADLE-LAND

If we have to know a certain people, we must first know the land in which they live. Geological and geographical factors go a long way in moulding the nature of a certain people. If we scientifically know the habitat; we fairly correctly may know the inhabitants also.

Various theories regarding the Āryan cradle-land are in the field. We here recapitulate the basic arguments of each theory.

Penka, on the evidence of philology and pre-historic German Home Theory archaeology, infers that Germany was the original Āryan home. Penka's followers have now abandoned the philological argument.

Nehring studied extensively the antiquity of Tripolje Western Europe Home Theory pottery which may be dated in third millennium B. C. and formulated his view that South Russia extended far beyond to the West is the original Āryan home.

Brandenstein evolved the method of applied semasiology South Ural Home Theory and came to the conclusion that the North-Western Kirghiz Steppes to the South of Urals is the original home. His linguistic argument differs from the archaeological argument of Nehring only in this respect that he takes the Tripolje region as an interim home of the west Āryan tribes.

Similarities have been discovered between the Āryan South Russia Home Theory language-groups and the Finno-Ugrian language-groups. The original seat of the Finno-Ugrians was in central Russia.

Moller has established similarity between Āryan and Semitic languages. If the Āryans had contacts with the people of central Russia and Arabia; then, naturally, South Russia may rightly claim to be the original Āryan Home.

The evidence of linguistic palæontology so masterly evolved by Schrader also points to South Russia as the original Āryan Home.

Maxmuller, Cuno and Taylor, the chief propounders of the central Asia home theory, advance mainly three arguments. Firstly, that our knowledge about the Āryan is mainly derived from the Vedic literature. The common ancestors of the Irāniāns and the Vedic Indians must, therefore, have lived together for a long time in a common habitat. Secondly, that these Āryans were pastoral nomads and domesticated cattle. Hence, their habitat must have been a vast stretch of steppe lands. Thirdly, that they mention winter and coldness in a prominent manner. This shows that they inhabited a colder region. Central Asia answers all these conditions; hence it was concluded that Central Asia was the original home of the undivided Āryans. Maxmuller gave support to this theory.

P. Giles propounded the theory that the Āryans, a settled people, lived peacefully in the regions now known as Hungary, Austria and Bohemia based on the evidence of flora and fauna.

Several early European and Indian scholars believed that Sapta-Sindhu was the original Āryan Home. European scholars and majority of Indian scholars have abandoned this theory but a few Indian Scholars still cling to it. Their main arguments are:—

1. Vedic Āryans do not have any memory of their foreign original home.

2. Vedic Sanskrit has the largest number of vocables found in Āryan languages.
3. Āryans did not leave any literary records in the intervening countries.
4. Sacrificial rituals developed in Punjab.
5. Archaic character of the Lithuanian language is due to the unprogressive character of the people speaking it.
6. Evidence of flora and fauna is not conclusive.
7. Geographical data of the R̥gveda clearly show that the Punjab and the neighbouring regions constituted the home of the people who composed these hymns.

The evidence of Mythology is also put forth. Sapta-Sindhu Home theorists, peculiarly enough, have not attempted archaeological, anthropological and geographical evidences. They put forth the geological evidence in a speculative and conjectural manner.

B. J. Tilak propounded his famous theory of the Arctic Home of the Vedas. He interpreted Vedic and Avestic myths in the light of geological and geographical evidences. He has also drawn upon the science of comparative mythology.

We, thus, find that the problem has been tackled with from one standpoint or the other but no attempt seems to have been made to judge the problem from all available tests. We proceed to investigate the problem with the help of evidences supplied by relevant sciences. The above arguments would be discussed during the course of the investigation.

3. LINGUISTIC TESTS

Scholars of comparative philology were the original pioneers who first took up the problem of Āryan Cradle-land. As the original discovery was made in India by Sir William Jones and Sanskrit, though wrongly, was considered the eldest sister of the Āryan languages; naturally, scholars leaned towards India to locate the original Āryan habitat.

Sanskrit is the most powerful, most scientific and progressive of all the Āryan languages. The most ancient extant Āryan literature is preserved in R̥gveda. The hymns of R̥gveda and the Gathas of Avesta are very similar and one can be very easily rendered in the other language. The Avestan Gathas are dated Circa 1000 B. C. R̥gveda in its present form is more or less contemporaneous to Avestan Gathas. Hence R̥gveda can not be dated earlier than 1000 B. C.¹

As referred earlier, the word 'Ārya' was known to the Harri people², a tribe of Mittanis. Records of treaties between the Hittite King Suppiluliumas and the Mittani King Mattiwaza son of Dusratta have been excavated from Boghaz-Keui, the Hittite Capital. This event occurs in 1365 B. C.³ This document contains the formula 'ilani' Mi-it-tra-as-si-ia-an-na ilani U-ru-w-na-as-si-il ilu In-da-ra ilani Na-sa-at-ti-ia-an-na.⁴ Here undivided Āryan Devas are clearly mentioned. Varuṇa is the leader of Āryan Devas, Indra occupying the third place. At about the same time, we find Irānāryan looking names ruling in Syria. El-Amarna clay tablets reveal such names as Artamnānya, Arzawiya, Yaśadata, Šuttarna etc.

The Dispersal
of Āryan
Languages.

This archaic Irānāryan speech-forms are clearly older than the oldest Avestan or Sanskrit known to us.⁵

Kassitāryans established their rule over South Mesopotamia in the Eighteenth century B. C. Hittitāryans occupied Anatolia in Asia Minor Circa 1950 B. C. Both spoke Āryan dialects. Hittite is known as the oldest Āryan dialect.

Minyans were the first Āryans to reach Greece. Minyan ware are found at Troy and Boghaz-keui in the fifteenth century B. C. Minyans were warlike people who established their hegemony in Greek mainland but they did not exterminate the indigenous people and coalesced with them. They formed the vanguard of Greek Āryans who coalescing with the original inhabitants formed the Mycenaeans. These invading Greekāryans who offered friendship to the original people of the Titan-cult extended their power to Thessaly province Circa 1505 B. C.⁷ It appears fairly probable that the Greekāryans entered Greek mainland in the sixteenth century B. C. These Greekāryans were familiar with certain Āryan words such as Zeus, Eros, Ouranus, Helios and several others.

Lithuanian is certainly the most archaic Āryan language. The influence of the Lithuanian speech-forms in pre-historic times extended much further still to the east.

Āsiāryans bifurcated in two parts in central Asia. The Hittitāryans occupied Asia Minor Circa 1950 B. C. The Irānāryans reached Northern Iran Circa 2000 B. C.

The existence of Āryan languages in Iran, Asia Minor, Greece and Lithuania during the beginning and middle of Second Millennium B. C. suggests that the land of their common origin should not be far removed from these areas. The archaic character of the Lithuanian language and its further unprogressiveness may be ascribed to the uneventful

and docile national life of the Lithuanian people but even if we concede the migration of the Aryan language from Sapta-Sindhu, it could travel to Lithuania either via Iran and central Russia or Via Asia minor and Greece. It must have started its migration not earlier than the middle of Third Millennium B. C. from its original home. During the Sargonid and Hittite age of this region; we witness great politic and military upheavals. This is the age of brave, adventurous and progressive people in West Asia. We must have witnessed in this region a progressive, flourishing and living Āryan language. But that is not a fact. We find no trace of any Āryan language, in Mesopotamia in this age. The Kassitāryan lonely word 'Surias' in the sense of sun, is found in the Eighteenth century B. C. That is a very poor piece of evidence to establish even the existence of an Āryan language even in the Eighteenth century B. C. But, paradoxically enough, we find Hittitāryans' language in Anatolia, richer than the Kassitāryans' language, Circa 2000 B. C. Though the Āryans, the people of the mountains, politically subjugated Mesopotamia; Mesopotamia, despite its political decadence, celebrates the triumph of its culture.⁸ This implies that the Āryans in Mesopotamia accepted the culture including language of their subjects during this period. These virile Āryans politically subjugating but culturally being subjugated could not be a fit vehicle for propagating their mother Āryan language to Asia Minor and Central Russia.

Sanskrit and Greek languages are the co-mothers of the sciences of comparative philology and comparative mythology. The attested extant Greek
 Greekāryan and
 Brahmāryan
 Languages
 literature may not be dated later than Eighth
 Century B. C. The Greek language which
 belongs to the group of the Āryan languages, exhibits clear

influences of the pre-Greek language spoken by the pre-Greek Mediterranean people. These influences are foreign to the Greek languages. The Greekāryans appear on the Greek mainland in the Sixteenth Century B. C. The famous battle of Troy was fought and won by the Greekāryans Circa 1183 B. C.⁹ Minyan ware is found earliest at Troy at lowest layers of Troy VI Circa 1300 B. C.¹⁰ This clearly proves that Greek culture flowed from West to East, not from East to West. The speakers of the mother Āryan language did not reach Greece via Asia Minor. They came to Greece from the North.

We here witness a parallel course of history during Āryan migrations. Europāryans from their original home travelled to the West. The inactive and docile people remained in the Lithuanian region and the virile and the brave poured down on Greece similarly as the peace-loving Varuṇa people remained in Iran and the war-mongering Indra people advanced towards Bhārata. That also accounts for the virility and progressiveness of the Greek and Vedic Sanskrit languages.

Vedic Sanskrit does not give the truest picture of the Lithuanian, mother Āryan language. Hittite is the oldest most Archaic known Āryan dialect. Of all the living Āryan languages of the present day world; it is Lithuanian, not Sanskrit, that has kept closest to the basic idiom reconstructed by comparative philology. K. M. Munshi advanced a theory that the Vedic Sanskrit has the largest number of vocables found in the Āryan languages. Vocables of the Aryan speech not common to other Āryan languages of Asia and Europe are found in Vedic Sanskrit¹¹. No attempt was ever made by any Indian Home theorist to illustrate this thesis by comparing Vedic Sanskrit vocables with common vocables of Europāryan languages. Avestan and Vedic

Sanskrit have numerous common vocables. Greek and Vedic Sanskrit have not a small number of common vocables. The Āryans had no script of their own. Pre-Greekāryan script and language influenced much the Greekāryan language and gave its vocables a particular mode and direction. The Brahmāryans adopted proto-Brāhmi script of the proto-Australoid for their speech Circa 1000 B. C. The vocables of the Brahmāryan speech were largely shaped by the Austric language. The comparative study of Austric and Vedic Sanskrit languages reveals sufficient Austric influences over Sanskrit. The Cerebrals and inflexion of nouns in Indo-Āryan (Brahmāryan) languages are the influences of the Austric language. The first Āryan literature, R̥gveda, has no word for a large number of plants, animals and unknown products of the new country. They acquired important loans from the languages of the non-Dravidian populations with whom they first came in contact.¹² The Āryan languages in Greece and Bhārata came in contact with richer and superior pre-Āryan foreign languages and hence attained big progress while the Lithuanian had no such pre-Āryan linguistic contacts. This accounts for the deviation of the Sanskrit and Greek languages from the basic Āryan idioms while the Lithuanian remained nearest to them. Their vocables took particular shapes owing to different environmental conditions. The history of pre-Aryan linguistic influences in the development of the Aryan vocables challenges the patience of expert linguists.

The literary records of the Āryans in this age
 Āryan Literary are very few. What Āryan literary records
 Records in Bhārata, Iran and Greece available are not
 pure Āryan records. They are preponderantly and overwhelmingly influenced by the language and culture of the pre-Āryan people. R̥gveda is the product of the Āryans and the

Bhāratīyans, Homer's Illiad and Odessey reveal large Minoan influences. If the so-called Āryan records are subjected to scientific scrutiny; very little Āryan would remain in them. Āryan literacy records in West Asia are not found mainly for the reason that Āryan during their itinerary succumbed to the superior cultures of their adversaries. We possess the pre-Vedic Hittite literary records. Vedic Sanskrit exhibits a strong influence of the pre-Āryan Austric language like the Hellenic Greek which reveals stronger pre-Hellenic Minoan influences.

Linguistic evidence so far discussed clearly indicates that the original Āryan cradle-land must be somewhere nearer and to the east of the pre-historic Lithuanian region. That region must be equidistant to the North of Anatolia and Iran. No people would migrate from milder regions to rough regions. No nomadic migrations in Asia have been noticed in history from South to North. If South Russia Home theory is conceded, the migrations would have to be towards North-east to China and towards North-West via Central Russia to Lithuania which is prima facie improbable. The migrating people seeking better homes do not go to rougher regions leaving behind pleasant and congenial habitat. South Russia affords better living conditions than the Northern regions. Northern regions, not South Russia, could be a better home for pastoralists. The Semitic Sargon of Agade's rule was established in Northern Mesopotamia Circa 2300 B. C.¹⁸ This was the first Semitic rule under which Sumer and Agade, Northern and Southern Mesopotamia were united. The Semitic and Āryan languages must have come in contact with each other in Northern Mesopotamia, the influence of the Āryan language emanating from South Russia. But that does only prove that in that period,

Results from
Linguistic
Evidences

Āryan language existed in South Russia; not that it was the original Āryan Home. Āryans had come down to this region in this period from their original home. The linguistic evidence proves South Russia, the second Āryan Home. The face of the Āryans in South Russia was towards further South and not towards North in their succeeding itinerary as all the nomadic migrations, from central Asia and above, have been to the Western and Southern regions. Hence the area to the East of Lithuanian region parallel to it or a little North above should be the original habitat. This is the vast steppe land just to the South of Ural mountains extending to the East Coast upto sea. This region may be located to the South of circumpolar region and to the North of Caspian and Aral Seas. It covers the Northern parts of the mountainous Eurasian Steppes and the Southern parts of the thick Siberian forests extending upto the Eastern Sea Coast.

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4. ARCHAEOLOGICAL TESTS

The science of archaeology is assuming greater and greater importance since the beginning of the last century.

Material Relics of Culture	Literary records do not go beyond 1000 B. C. Material relics in the forms of inscriptions, seals, tablets, paintings and architecture are the only guide in determining the picture of pre-historic cultures and civilizations. Archaeology is our best friend and guide in giving us that picture.
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Greyware Pottery Pattern	Pottery provides the best evidence of the pattern of culture of a particular people. The change in the form and pattern of a particular pottery generally indicates a change of culture. As indicated earlier, Minyans were the first Aryan people to arrive in Greece. Fine greyware found of Greek archaeological sites has been termed by archaeologists as Minyan Ware. This Grey ware has been found in the lowest layers of Troy VI which has been dated between 1500 and 1300 B. C. The Mycenaean period on the Greek mainland begins with the end of Middle Helladic and coincides with the Late Helladic culture. Late Helladic culture is dated Circa 1400 B. C. Greyware is found at the Mycenaean sites on the Greek Mainland. ¹
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Tripolje culture is spread widely in the basins of the Sereth, Pruth, Dniester, Bug and Dnieper rivers. Sherds of Grey Ware have been found between period I & II² Circa 1800 B. C.

Greyware like Minyan is also found contemporary to the Troy III finds at the Hittite Capital Boghaz-Keiu. Grey Wares technically allied to the Minyan are certainly

characteristic of Northern Iran.³ At Anau II and Hissar II in Northern Iran; greywares appear for the first time. These culture periods are dated Circa 2100 B. C.⁴ These greyware people are subsequently found further east at Shah Tepe, Turang Tepe, Namazgo Tepe and Askabad. The traces of the same folk have been found in Afghanistan, at Nad-i-Ali.

The people connected with the greyware were new and warlike invaders of martial character organised in tribal collectives who violently destroyed the indigenous cultures and civilizations. These collectives tamed sheep and horses as is evident from numerous bones of sheep and horses found in Tripolje region. The herds and flocks of cattle were commonly owned. The tribal collectives were presided over by supreme tribal leaders. Chieftains' house at Feldeleseni in Tripolje region; princely tombs at Maikop and Tsarkaya in Russian Turkistan; Turang Tepe in Northern Iran; Alaca Huyuk in Asia Minor; and less royal tombs at Hissar III and Shah Tepe clearly reveal the collective and martial character of these tribes and their leaders. Their chief weapon of war was battle-axe. Multiplication of weapons was the chief instrument of these patriarchal War-lords who constantly waged wars to gain military conquests and political supremacy for the preservation and growth of their tribal collectives. The violent upheavals of cultures in these times, attested by archaeological finds, tell the same and similar story everywhere in these regions.

These intrusive barbarians earlier having connections with Hissar III—Anau III complex of cultures advanced towards Bhārata region. Shahi Tump is an Indus site. A grave of a warrior has been

Greyware People
And their
Associates.

Their Martial
Character

dug at Shahi Tump and its nearest parallels, significantly enough, came from the graves of the chieftains of barbarian tribes possibly of Gaṇapatis; Indra, Br̥haspati or any other beyond the fringe of the oriental urban civilization at Maikop and Tsarkaya in South Russia. The grave has yielded a shaft-hole battle-axe and a copper spear. These were the times of unprecedented troubles and vigorous movements in the first half of Second Millennium B. C.⁵

The pottery patterns in this period in Western Bhārata reveal a distinct intrusive, violent and foreign culture. In Arachosia and Gedrosia regions, the pottery patterns at Quetta, Amrinal, Kulli and Zhob valley are found remarkable similar. The ware at Quetta ranges from pinkish white to greenish. Two fragments from fine shallow bowls of grey ware have been found. It seems comparable to that represented at Susa I, Giyan V, Sialk III and Anau I and II in Russian Turkistan. Amri-Nal ware exhibits green tinge. A limited number of vessels of grey or even drab brownish colour have been found. Grey pottery recalling the fragment from Shahi Tump, have been found from sites near Bampur and in Sistan showing Kulli contacts. Shahi Tump graves have yielded greywares. These vessels form one of the most interesting links between West and East, from the borders of Syria to the Indus. Zhob Valley and other sites have proved the arrival of nomadic, horse-riding herdsmen with violent military weapons ruthlessly destroying the indigenous peaceful population⁶.

Further east to Bhārata, painted Greyware is found at many sites in the Sutlej and Ghaghar basins. Hastinapur has abundantly yielded this ware. This pattern is a continuation of the painted and plain greywares in Western Asia and Southern Europe. This ware is later than the Harappa

Ware. This ware may be placed between 1500-600 B. C. At Hastinapur, this ware is placed between 1100-800 B. C⁷.

These violent invaders in search of abundant wealth and prosperity wielded very fierce and efficient weapons in their wars against the indigenous people. But the best of their military weapon was Agni (Fire). They were very efficient scientists in organising fire brigades in their military system. The 'throne-room'; may be assembly Hall, in the palace at Knossos in Crete was swept by fire which destroyed the palace⁸. It was destroyed by fire by the Mycenaean invaders who were hybrid people composed of Hellenes and pre-Hellenes, the former preponderating. The centres of the Mycenaean power, in turn, were also looted and destroyed. At Mycenae, all the buildings with the citadel were plundered and fired. These invasions of the Achaeans and the Dorians were very violent. The burnt layer at Eutresis is followed by the Minyan ware which covered most parts of peninsular Greece during the course of the Middle Bronze Age. In the last period of the Middle Bronze Age, the House of Tiles at Lerna was burnt⁹. The city of Troy was also burnt¹⁰. These inhuman barbarian war-lords resorted to raiding, arson and pillaging in North Baluchistan. There is evidence of burning at the end of the Rana Ghundaii IIIc phase. The last phase of Zhob ware settlement was burnt down. Its tell is still called Sohr Damb, the Red Mound, from its fire-reddened soil. At Dabarkot the upper 6 feet of the tell showed no less than four thick ash layers, implying repeated destructive conflagrations of the later settlements. One of the later settlements at this site was that of Harappa folk¹¹. This was the region of Vṛtras, Dāsas and Daśyus. They met a cruel, gruesome and inhuman end at the hands of the invading greyware people. Agni was the most supreme and best of Gaṇapati

who helped his people in establishing political hegemony through military conquests in Greece and Bhārata.

This is the picture of the migrations of the greyware people constructed by archaeology. The pottery patterns and human cum animal material remains discovered in Greece, South Russia, Poland, Ukraine (Tripolje), Asia Minor, Iran, Arachosia, Gedrosia and Bhārata tell a remarkably similar story.

The greyware culture, painted or plain, exhibits certain remarkable traits. This is foreign to these regions. This Greyware people is violent and warlike. Its economy is based upon the collective ownership of herds of cattle, Horse is distinctly associated with it. It developed military organisation par excellence. It possessed newest and best weapons of war. It forced its suzerainty over the prior peaceful culture. This archaeological picture accords well with the literary pictures of the Hellenes and the Brahmas painted in Greek and Brāhmaṇic accounts of the heroic ages Circa 1000 B. C. and later. These people are the Wiros or Āryans of history.

This archaeological picture demolishes many of the original home theories. Modern supporters of Penkas' theory still cling to the evidences of pre-historic Archaeological Conclusions archaeology. They laid much stress on geometric pattern on prehistoric pottery in Central Germany. Similar patterns on the pre-historic pottery have also been discovered in South Russia, Poland and Ukraine. The evidence is not sufficient to justify the claim of Germany to be the Āryan original home.

Nehring dated the Tripolje culture in the Third Millennium B. C. but it has been proved wrong by V. Gordon Childe. He dates the stage I of Tripolje culture not earlier

than 1900 B. C.¹² Similar pottery is found at Anau in Russian Turkistan which is definitely earlier than the Tripolje pattern. Brandenstein is correct in holding Tripolje as second Āryan home in Europe after partition of the undivided Āryan collective.

Asiāryans bifurcated from their South Russian home. One branch went to Anatolia North of Caspian Sea and crossing over the Caucasus mountains. The second branch crossed the Pamir range to Iran. A part of these people went to the West known in history as Hurrians whose one branch was that of Mittanis. The Anatolian Hittites and the Mittanis know Indra whom the Europāryans do not know. Indra is not a Greek leader like Zeus or Ouranos. This fact alone clearly proves that the personality of Indra was evolved after the Europāryans had separated from the undivided Āryan stock. Hittites could reach Anatolia only through the North Caspian route. The original home, naturally, then, shall be still to the north of Caspian and Aral Seas. Tripolje culture on the Dnieper basin must place this region still northern-most to avoid the contacts of the Europāryans and the Hittitāryans. If we extend the area arrived at by Brandenstein eastwards and northwards south of the Ural mountains; we get the original Āryan cradle-land. This accords well with the conclusion arrived at by the linguistic tests.

K. M. Munshi gives an interesting chronological table of Āryan migrations from Sapta-Sindhu to West Asia. He

Migrations from Sapta- Sindhu theory examined	places Indus Valley culture Circa 3500-3000 B. C., rise of Atharvan tradition Circa 2500 B. C., rise of Ṛgvedic tradition of Varuṇa worship Circa 2200 B. C., first movements of Varuṇa worshippers to West Circa 2000 B. C., taming of horse by Āryans in North Persia Circa 2000 B. C., rise of Indra cult
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in North Persia Circa 1900 B. C., founding of Āryan kingdoms by Mittanis, Hittites and Kassites Circa 1800 B. C., Vedic period Circa 1500-1400 B. C., Paraśurams' conquests Circa 1400-1300 B. C. and close of the Vedic period Circa 1000 B. C.¹³

This itinerary does not take into account the presence of the Āryans into South Russia, Lithuania and Tripolje regions. Presence of Āryans in Greece, so significant a historical event, has been totally ignored. The rise of Indracult in North Persia is a useful admission. Indra travelled to West with Varuṇa upto Asia Minor. But why Varuṇa, and not Indra, travelled along to Greece has not been explained. Indra was denounced in Iran as a Deva (in the sense of a demon), then how could he travel along with Asura (in the sense of illustrious god) Varuṇa to Boghaz-Keui? If after the Varuṇa-Indra war or the Deva-Asura War, as held by India Home theorists, the defeated Varuṇa followers, the Asuras, travelled to Iran, the victorious Indra followers, as suggested, would not go under the leadership of their vanquished enemies. Moreover history knows no instance where the defeated people go to foreign countries, colonise it and found important kingdoms. Boghaz-Keui proves harmonious relations between Varuṇa and Indra, the schism between the two occurring after this event. Divodāsa's conquests are placed Circa 1400 B. C. Indra, as his senior, helped Divodāsa in gaining victories over Dāsas and Daśyus¹⁴. The historicity of Paraśurama's conquests may be questioned, but the conquests of Sudās, grandson of Divodāsa and son of Pijāvana, as senior of Indra,¹⁵ is recorded in Ṛgveda. Indra had his first valorous deeds with Vṛtra in Irānian mountains. After this event, Indra was brought by Vaśisthas to the Punjab regions from afar across the Vaiśanta. He crosses the Sindhu river with Sudās.¹⁶ This definitely proves

that Indra, with great military prowess, poured down upon Bhārata from Iran in the later part of the second millennium B. C., the past memory of which preserved in Rgveda. Munshi's theory, thus, does not stand to archaeological tests, and as shown previously, to linguistic tests. It rather proves the theory that war-mongering Indra people invaded Bhārata from Iran which is attested by archaeology and also by Rgveda.

The above archaeological account reveals that the Āryan culture was the resultant of the social development of the pastoral hunter-fishers. The tribal warfare and multiplication of weapons, patriarchal households, greater mobility and intensified military activities would be the consequences of the economy of the ever-expanding tribal people. Men were exalted over women for the material growth and prosperity or the ever-moving, ambitious and adventurous tribal society and for wielding metallic and non-metallic weapons in wars against their opposing adversaries. These pastoral, warlike and patriarchal societies of the Wiros or the Āryans with new interests, material and social, began their historic migrations from their original habitat Circa 2500 B. C.

Conclusion

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अधं वीरस्य श्रुत्वामनिन्द्रं परा शर्धन्तं नुनुदे अभिक्षाम् ।

इन्द्रो मन्थुं मन्थुम्यो मिमाय भेजे पथो वर्तन्ति पत्यमानः ॥

16. Rgveda 7. 2. 16. 2-6.

दूरादिन्द्रमनयन्ना सुतेन तिरो वै शन्तमति पान्तमुग्रम् ।

पाशद्युम्नस्य वायतस्य सोमात्सु तादिन्द्रोऽवृणीता वसिष्ठान् ॥

एवेन्नु कं सिन्धुमेभिस्ततारे वेन्नु कं भे दमेभिर्जघान ।

एवेन्नु कं दाशराज्ञे सु दासं प्रावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥

जुष्टो नरो ब्रह्मणा वः पितृणामक्षमव्ययं न किला रिषाय ।

यच्छक्करोषु बृहता रवे रोद्रे शुष्ममदधाता वसिष्ठाः ॥

उदयामिवेतु ष्णाजो नायितासोऽदो ध्युर्दाशराज्ञे वृ तासः ।

वसिष्ठस्य स्तुवत इन्द्रो अश्रोदु रं तृत्सुंध्यो अकृणोदु लोकम् ॥

दण्डाइवेदो अर्जनास असन्यरिच्छिन्ना मस्ता अर्मकासः ।

अर्मवञ्च मुरएता वसिष्ठ आदितुत्सूनां विशो अप्रथन्त ॥

5. GEOLOGICAL TESTS

The formations of the earth determine the natural conditions of a particular region. Geology is the mother of geography. Geological conditions determine the way of living of the people inhabiting a particular region. Three of the Home theories, the Artic, the central Asian and the Sapta-Sindhu, employ geological arguments.

The Āryans were the hardy people of the mountains. The leaders of the undivided Āryans, Agni, Pārjanya and Soma and the Asiāryan leaders, Indra and Maruts, are very closely connected with mountains. They know vast and self-sustained mountains. Maruts and Indra shatter the mountains. Maruts are residents of mountains. Indra is born on the skirts of the mountains. Indra fought his battles with Śambar and other Dāśa and Daśyu chiefs on mountains.¹ Soma is born in mountains and resides in mountains.² Indra drinks Soma on the day of his birth.³ The father of Soma is Pārjanya.⁴ Thus Soma precedes Indra. Pārjanya is known to undivided Āryans.⁵

The Āryans were pastoral nomads shepherding big flocks and herds of cattle. Their cattle were reared on mountains. The waters of the mountains nourished their cattle. They grazed upon good pastures. They loved those pastures which flourished with abundant fodder. They despised regions of extreme heat. They tended their cattle on the widespread grassy lands of cooler climates.⁶

The Āryans were hunters on lands and fishers on watery places. Agriculture appears to be their secondary avocation. This sort of economic life of the undivided

Āryans shows that they must have been living on vast steppy lands which grew abundant grass to maintain their numerous cattle.

The geological grounds advanced by Tilak and Das seek to prove some geological references in R̥gveda. Tilak draws heavily on R̥gveda and Avestic evidences pertaining to dawns, days and nights, months and seasons, certain Vedic and Avestic myths and also comparative mythology. He draws the conclusion that before the close of the Fourth Ice age, which he places at 8000 B. C. following the American geologists,⁷ the circum-polar Arctic region provided a congenial and pleasing climate and Āryans began their migrations in the post-glacial period Circa 8000 B.C. His theory suffers from three defects, firstly, no scientific investigations of the Arctic region to discover the effects of the Fourth Ice Age have ever been made. Secondly, no geologist places the end of the Fourth Ice Age period earlier than 20,000 years. Tilak has given the close of the Fourth Ice Age at 8000 B.C. but he has not given the age of its beginning. The beginning of the Fourth Ice Age must have been accompanied by intolerable cold and the region by and by must have become uninhabitable. The inhabitants must have begun their migrations at the advent of the Fourth Ice Age. The beginning and not the close of the Fourth Ice Age is relevant for the present enquiry. Tilak's theory suffers the defect of not giving the age of the beginning of the Fourth Ice Age. Thirdly, the phenomena mentioned by Tilak may even presently be observed and the people living in comparatively less cooler regions when on a journey to north may witness long dawns, long nights and long days. The researches of Tilak only bring out the truth that the original Aryan people lived in the

Tilak's Geological Arguments examined

vicinity, to the south, of the circumpolar region and know its natural environments. The regions in which they lived were cold but still habitable.

A. C. Das, foremost among Sapta-Sindhu theorists, developed his geological argument on the references of certain R̥gvedic hymns mentioning sea. He **Das's Theory of Four Seas** maintains that Eastern Sea is mentioned in R̥gveda alongwith four seas and Saraswatī river flowed from the Himalayas to the ocean. He refers to two maps of H. G. Wells.⁸

The R̥gvedic references mentioning the Eastern and the Four Seas appear in the Tenth Maṇḍal of R̥gveda.⁹ The theosophic and cosmogonic speculations of Ṛ̥gveda only appear in the Tenth Maṇḍal which indicate remarkable similarity to the theosophic and cosmogonic hymns of Atharvaveda. The age of Atharvaveda may be placed Circa 800 B. C.¹⁰ The Tenth Maṇḍal of the R̥gveda cannot be placed earlier than 800 B. C.

The Fourth Ice Age map shows a vast stretch of ice wherefrom the Himalayas rose later. The Southern Sea joins the Arabian Sea and the Bay of Bengal. To the North is a stretch of land comprising Eastern Afghanistan, Kashmir, upper Punjab, Tarai regions North Bihar, North Assam and Burma. To the West is a small stretch of ice where a part of Suleman ranges later arose. To South-West, there are vast long-stretching land regions. The later Wells' map indicating later palæolithic age about 35000-25000 years ago shows the Pamir range, the Suleiman range and the Himalayan range come into existence. Lands upto Allahabad, South Bihar, Banga, Anga and Kalinga have become populated. Ceylon is still unseparated from Indian mainland. Sea remains in West Gujerat and South Punjab. There is

no Sea to the North, the East and the West. Das has constructed his own geological map,¹¹ but his own map does not show any sea to the West of Sapta-Sindhu region. If at all any icy stretch which may be called a Sea existed to the West of Sapta-Sindhu regions, it existed long before 50,000 or more years. The Deccan beyond the Vindhya was surrounded by seas on all the four directions but nobody assigns that region the credit of being the original Āryan home. Ṛgvedic Āryans did not even know of it during these times.

The references to Samudra, given by Das, do not relate to the boundary of any country. Das failed to detect a reference to four Seas in the Ninth Maṇḍal of Ṛgveda. Soma is prayed to pour upon the worshippers four oceans of riches from every side.¹² Similarly Indra is the filler of four seas in Ṛgveda 10.4.5.2. The institution of Muni is a pre-Āryan Bhāratiya institution. They are spoken as residing in the Eastern and the Western Seas. Some Āryan adventurers might have travelled to the Bay of Bengal before its final Brahmāryan occupation and brought the knowledge of the region they were later to occupy. They had earlier navigated in the Arabian Sea. This may as well be the geographical knowledge of the land of their occupation. The reference of the Eastern and the Western Seas do not signify any geological importance. Manu defines Aryāvarta as the region between the two mountains (the Himalayas and the Vindhya) as far as the Eastern and the Western oceans.¹³ This does not prove that Manusmṛiti was existing 20,000 years before.

Das also maintains that river Saraswati flowed directly to Sea from its origin in Himalayas and never joined the river Indus. Ṛgveda also maintains that
 Saraswati River Saraswati flowed to the ocean.¹⁴ Das con-

cludes from this reference that as the river Saraswati loses itself into the sands of the desert of Rajputana ; that a Sea once existed there and actually covered a very large portion of modern Rajputana extending as far South and East as the Aravalli mountains.¹⁵

Let us consider the relationship between the river Sindhu and river Saraswati. The word Sindhu in Ṛgveda generally means a river.¹⁶ Agni is spoken of as the leader of rivers (Netā Sindhūnām). Mitra and Varuṇa have been referred as powerful lords of rivers (Sindhupati kṣatriyāḥ).¹⁷ It is very seldom that Sindhu is referred as a proper river. In some contexts where it is referred as a proper river ; it is of smaller significance. Saraswati, beyond doubt, is the biggest river of Ṛgveda.

Sapta-Sindhavah means seven rivers. It is contended that at one place it means a definite country.¹⁸ Sāyaṇa Sapta-Sindhavah interprets the relevant pada as 'the banks of not a country the seven rivers'. Indra is said to bring enrichment on the seven rivers.¹⁹ Indra in relation to rivers brings enrichment in the shape of more waters. This hymn does not indicate any region nor any country but only eulogises the quality of Indra as rain bringer.

Saraswati is a large river. Her banks were largely populated. Famous Ṛgvedic Pañchajanāḥ, the five pre-Āryan, Bhārtīya republics, were located in the Saraswati region. Saraswati is best of all the rivers, the most mighty of rivers, the chief and purest of rivers. Saraswati is the mother of the Sindhu and of those rivers that flow copious and fertilizing, bestowing abundance of food and nourishing the people by their water. Saraswati has seven sisters²⁰. This clearly reveals that the Saraswati river occupied the most prominent position among the rivers of the region. Thus

Saraswati enjoys a position of superiority over the Indus, and even if the two rivers had joined together, the joined stream flowing to the Sea would have been known by the name of Saraswati, not by the name of Sindhu. Hence there was no region as Sapta-Sindhavah.

It appears certain from geological evidences that the formations of solid earth in Sind had taken place before the full rise of the Himalayan system. The most ancient river from which the Brahmaputra, the Ganges and the Indus trifurcated later is known by the name 'Sivālike'. This old river is believed to be the successor of the narrow strip of the sea—the remnant of the Himalayan Sea left after the main uplift of those mountains—as the latter gradually withdrew, through the encroachment of the delta of the replacing river from Nainital, Solan, Mujjafarabad and Attock to Sind.

The Saraswati river in Vedic times flowed to the sea through Eastern Punjab and Rajputana. We find Indus and Saraswati rivers as two distinct and separate rivers in Vedic times flowing to the Sea.

The records of the third century B. C. show that Indus flowed more than 80 miles to the East of its present course, though the now practically dry bed of a deserted channel, to the Rann of Cutch, which was then a gulf of the Arabian Sea. An old river bed, the Hakra or Sotra (Ghagghar) or Wahind, more than 600 miles in length, the channel of a lost river, is traceable from Ambala near the foot of the Himalayas through Bhatinda, Bikaner and Bhawalpur to Sindh. It is probably the old bed of Saraswati at a time, when it and the Sutluj flowed independently of the Indus to the sea i. e.; the Rann of Cutch¹. These geological accounts conclusively prove that there was no Rajputana Sea during

the period contemplated by Das. Sind had come into existence side by side the rise of Himalayas and both the Indus and the Saraswati had independently flowed to the Rann of Cutch in the Arabian Sea. Saraswati flowed to the Rann of Cutch in historical times. It was lost in the desert sands of Bikaner in post-Vedic period. The geological evidence put forward by Das so vehemently, does not go to prove his thesis.

The fundamental mistake that Tilak and Das laboured under is that they used the geological epithets of the Vedic literature in proving only the region and not the habitat of the people. The aim of their enquiry was to locate the habitat of the people, but the people they forgot. The correct line of enquiry would have been to know the characteristics of the people first and then to find out the probable region where such people could inevitably live. The hardy mountainous pastoral nomads could not be brought up in the pleasing congenial climate of the Sapta Sindhu hot plains. The map constructed by Das includes the hilly tracts of South Russia beyond the Himalays in the boundaries of his Sapta-Sindhu region. This is the region given by Das as the Irānāryans; Airyana Vaejo. This region takes us to the Southern fringe of central Asia. But this is not the region of Indus or Saraswati. Das thus stands demolished by himself.

R̥gveda mentions the prevalence of a cold climate in the original Āryan Home. Āryans know of Hima or winter.

Cold Climate They counted the number of years by reference to so many Himas or winters. The cold climate could not have been so extreme and severe as to forbid all life. It should have been a tolerable cold climate which could give birth to robust, optimistic and life-loving people. This cold climatic region should have been in the

vicinity of a region where very severe life-prohibiting cold climate prevailed and which also occasionally visited the inhabited cold region. The Irānāryan myth of the visit of Angra Mainyu to Airyana Vaejo and the creation of a very severe cold climate may satisfactorily be explained in this light. The Airyana Vaejo or the original Āryan habitat was a tolerably cold region frequented by severe cold winds and gales. The area of the Sapta Sindhu plains, or the area to the north beyond the Himalayas around the Pamir range does not satisfy these conditions. Northern parts of central Asia beyond the Pamir range and the southern parts of the very cold circumpolar regions satisfy these conditions.

Angiras is the first and the greatest Āryan Gaṇapati. He is the father as well as the son of Agni. He separated the burning individual charcoal from the Mass fire.

Invention of Agni From Mass Fires When the first Angārā was born, it greatly accelerated the Āryan economy and revolutionised their way of living. Ṛgveda makes numerous references to such mass fires. The woods and trees are called the hairs of the earth. Agni, the kind kinsman of the water, consumes the forest and when excited by the wind, traverses the woods and shears the hairs of the earth. Imperishable Agni blazes amidst consuming forests. Agni is consumer of many forests, as an animal is of fodder. Undivided Āryans valued forests and fodder alike; fodder for feeding their cattle and forests to keep their cattle and themselves warm and protected. The Āryans considered Agni, the asylum of all and Agni appeared to them very beautiful when generated in woods. The destroying energy of Agni is like the prowess of a hero. Agni, irresistible and fearful, consumes the forests. Agni, rapid as a horse, is the consumer of the forests and is spontaneously known among the Devas, the Āryan leaders. Agni fanned by the wind consumed the forests²². These refe-

rences clearly indicate that the Āryans knew thick blazing forests. The fodder-producing steppe lands and the thick forests covered the Āryan habitat. The northern parts of the Āryan habitat, the Tundras, were populated by thick forests Circa 3000 B. C. or so. The phenomena of recurrent mass fires may happen only in thickest forests. Central Europe, Bhārata and Central Asia did not possess thick and extensive forests. The Āryan Cradle-land covered steppe regions and thick forests. This geological evidence afforded by Ṛgveda, excludes the possibility of the claims of these regions to be the Āryan Cradle-land.

Ṛgveda preserves certain reminiscences of the geological conditions obtaining in the Āryan Cradle-land in the present geological age. The present formations of the Present Geological Formations Earth had taken its shape not earlier than 20,000 years ago. It may be that the remnants of the Tethys Sea in the shapes of separate shallow pools of water at some places became habitable Circa 7000 or 10,000 years back. It is completely futile to try to discover in Ṛgveda some thing of the pre-Fourth Ice Age. Ṛgvedic geological references, when tested in the light of the present geological formations, sufficiently establish that the vast stretches of the south Ural regions claim to be the Āryan Cradle-land.

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रायः समुद्राश्चतुरो स्मम्यं सोम विश्वतः । आपवस्व सहस्रिणः ॥

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य ऋक्षादहंसो मुचयो वार्यास्सप्त सिन्धुम् । वधर्दसस्यं तुवित्रुम्ण नीमामः ॥

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6. ANTHROPOLOGICAL TESTS

The origin of the science of Anthropology is comparatively later but its contributions to human knowledge are remarkable. It has given us an insight into Body-Structure the many knotty problems which had been confronting of late the philologists and the historians alike. A group of people shape a particular body-structure in a particular region. Anthropology studies the body-structure of different ethnic groups.

Mankind, in anthropological terms, is divided into five main groups ; having many sub-groups ; the Australoids, the Mediterraneans, the Mongoloids and the Nordics. The Negroids are recognised by their wooly hair, narrow head, broad nose, strong prognathism, dark brown skin colour, medium stature and broad face. The Australoids possess wavy hair, long head, broad nose, strong prognathism, dark brown skin colour and medium stature. The Mediterraneans are characterised by wavy hair, long head, medium stature, slight prognathism, dark white colour of the skin and slight build. The Mongoloid characteristics are straight hair, broad head, medium nose, light brown skin colour, below average stature and broad face. The Nordics are characterised by wavy hair, narrow head, narrow nose, slight prognathism, very fair skin colour, tall stature and blond eyes. Anthropologists borrowed the word Nordic from the German home theorists. Norway is situate in the northern most part of Europe. The Nordic home comprises Norway, Sweeden, Finland, Denmark and British Isles. The people of northern Europe were originally called the Nordics, later, this word began to be applied to the Āryans. In this context,

the word Nordic has now become inapplicable. The word Uraloid appears to be nearer the truth. It is exact and scientific.

The stature and skin colour of a particular racial stock provides the best distinguishing features. The formation of head, whether a particular stock is dolicho-
 Ārya-Varṇa and Das-Varṇa cephalic (narrow-headed) or brachycephalic (round-headed), has also been accepted as a standard of measurement. Regarding the skin colour of the Āryans and their adversaries ; R̥gveda gives us an accurate picture. The Āryan Uṣas are white-complexioned. Agni is golden-haired. Indra and his friends are white-complexioned. Indra is of goodly features. Maruts are handsome-chinned. Indra is protector of the Ārya Varṇa¹. In contrast to the Ārya-Varṇa stands the Dāsa-Varṇa. Dāsas were black-skinned. Indra protects Ārya-Varṇa and consigns Dāsa-Varṇa to the cavern. Agni consumes the cities of his foe who are dark-complexioned. Soma drives off the dark-skinned. Indra, the slayer of Vṛtra, the destroyer of cities, has scattered the black-sprung servile hosts². This description clearly reveals that the Āryan and the Dāsas were two distinct and independent large ethnic groups arrayed against each other. If the Āryas and the Dāsas had been of the same blood and descended from one ancestor ; Svetavarṇa could not be the monopoly of Āryas alone. Both Āryas and Dāsas would have been white complexioned or dark-complexioned. Rather, looking to the climatic conditions of the Sapta-Saraswati region ; both would have been dark-complexioned. Two distinct colours in R̥gveda clearly indicate two distinct ethnic groups.

The black-skinned ethnic group was wide spread. Sumerians were dark-headed people. The Egyptians were

Black-skinned
Ethnic Group
from Greece to
Bhārata

black people. Osiris, the most ancient Egyptian god was black-coloured. The Minoans of Crete seem to have been brownish.

Cretan men in ancient paintings of Crete are represented black. Pre-Āryan Greeks were called Pelasgians. The word itself means, 'the dusky ones'. They were dark-coloured³. The land to the south-west of Bhārata was known as Gedrosia, meaning the land of the blacks. Thus we find that the people inhabiting the vast regions of Greece, Cyclades, Egypt, Western Asia and Bhārata were dark-skinned.

Father Heras holds that this black-skinned ethnic group is the Mediterranean type. It is most numerous of the four definite types of skulls discovered among the few human remains unearthed at Mohenjodaro. He equates the Mediterranean type with the Dravidian ethnic type in India which bears nearest resemblance to that of the ancient Sumerians. The Mediterranean type is dolichocephalic. This type is found in Asia Minor, Egypt, Cyclades, Crete and Greece.⁴ Father Heras completely ignores the Proto-Australoid skulls found at Mohenjodaro. He failed to attach due significance to their comparative ethnic values. S. K. Chatterjee, mostly on linguistic grounds holds, "The Austric proto-Australoids were spread over the greater part of India in the Indus and the Ganges Valleys when the Aryans first met them..... The land was inhabited by people of the two different language-cultures, the Dravidian speakers and the Austric speakers, which gave the Āryan speech its greatest opportunity.⁵ Jules Bloch the great linguist, does not agree with this hypothesis and remarks, "Cerebral l form, which represents normally in Vedic intervocalic d, disappears from classical Sanskrit..... Another fact all-

aged is the progressive extension of *l* in classical Sanskrit at the expense of *r*, used almost exclusively by Vedic in accord with Iranian.....Munda possesses *l* just as DravidianDravidian ignores reduplication and the reduplication in Munda has only intensive and conative values.The classification of Dravidian nouns into Mahat 'great' and 'Amahat' 'small' (the first category includes gods, demons and men; the second, animals and things) differs from the Munda classification into Animate and Inanimate", and concludes, "In the present state of our knowledge, there is nothing which permits us to affirm that the aspect assumed by Āryan in India is due to its adoption by a population speaking Dravidian languages. If there is any substratum at all, it can be searched for equally well in other families, specially in Munda." Discussing the affinity of the Bruhui language, the so-called remnant Dravidian language in Balochistan, with the Indo-Āryan or Munda, he holds, "Even if in our imagination we fill up the entire gap between Balochistan and Deccan, the natural links would be the coastal regions of the lower Indus and Gujarat; in fact certain invasions have followed the same path. The plains of the Punjab and the valley of Ganges which are pre-eminently the lands of Sanskrit will however remain outside the continuous zone thus reconstructed, and nothing stands in the way of supporting that the territory has been occupied by non-Dravidian languages before the Indo-European invasions." And finally he inclines to the view, "Dravidian like Sanskrit may have taken loans of vocabulary from Munda."⁸ Munda or Kolarian is a branch of the Austro-Asiatic family spoken by the proto-Australoids of India during the period of Āryan invasions. Mohenjodaro and Harappa fall within the proto-Australoid zone.

This linguistic evidence is corroborated by archaeological and ethnological evidences. The Sumerians were

2. **Archæological Evidence** an Indian race which passed certainly by land, perhaps also by sea, through Persia to the Valley of the two rivers. It was in the Indian Home (perhaps the Indus Valley) that we suppose for them that their culture developed.⁷ The Sumerian civilization was built up from elements derived from all three sources, al-Ubaid, Uruk and Jamdat-Nasr, and only took on its characteristic shape after those three sources had amalgamated and by the Dynastic period had merged their individuality in a civilization common to all. The Dynastic period begins Circa 2700 B. C. It was in this period that Sumerian civilization was carried from their early settlements on the fringe of the Persian Gulf to the mountains of Anatolia and to the shores of the mediterranean Sea.⁸ The race movements from the very beginning to 2700 B. C. appear to be from East to West ; from Bhārat to West Asia.

The contacts of Sumerians with the people of Anatolia and the Mediterranean Sea seem to have accelerated the two way traffic. We witness eastward movements of the Mediterranean people. In the Baghdad region a type of painted pottery called 'Scarlet-Ware', with some affinities to its predecessor, Jamdat-Nasr pottery has been found. This pottery turns up again in Susa and in south Baluchistan. We witness the earliest agricultural communities in the regions of Baluchistan, Makran and Sind which show from the beginning significant links with the ancient Bronze Age cultures of the regions farther west.⁹ When the peasant potters arrived in Makran, Baluchistan and Sind regions of Western Bhārata ; from the high plateau of Iran, having links with Western Asia; the whole of Bhārata was populated by the great basic pre-Āryan and Pre-Dravidian¹⁰ people of India who spoke the Austric speech. These earliest new arrivals of advanced agricultural classes appear to have

come from the Mediterranean region. These peasant-farming communities had as their neighbour the remarkable Urban civilization of the Punjab-Sind regions watered by the Saraswati system. They must have belonged to the Mediterranean racial stock; of course, carrying with them the ethnic influences of the proto-Austroloids of the mid-regions due to social inter-mixtures. Thus it becomes fairly certain that the people who migrated to West Asia from Bhārata before the advent of the West Asian peasant-potters belong to the pure proto-Austroloid stock.

It is wrong to assume that the skulls excavated at Mohenjodaro show distinct Mediterranean or proto-Austroloid features. D. N. Majumdar maintains that

3. Ethnic Evidence 'most of the skulls (out of the skulls belonging to Mohenjodaro) can be traced to a mixture between these racial types, the proto-Austroloid and the Mediterranean. The proto-Austroloid is normally dolichocephalic,' and concludes, "That the earliest inhabitants of India were the proto-Austroloids who had assimilated or had been assimilated by an early Mediterranean stock, and here and there with a brachycephalic elements."¹¹ The great ethnologist, Hutten, suggests that the Āryans had their conflicts with the tribes of proto-Austroloid affinities.¹² It appears that the mediterranean and the proto-Austroloid stocks commingled together for centuries and exchanged mutual influences. The people of Asia Minor and the adjoining regions preserved their predominantly Mediterranean features and so did the people of Bhārata their predominating proto-Austroloid features.

The Indus script has not so far been satisfactorily deciphered. Father Heras has read Cen-temiz or old Tamil

Proto-Brahmi Script of Circa 500 A. D. in the Indus script but his reading lacks all sound philological methods. This script, called Sindh-Punjab script by S. K.

Chatterjee, has affinities or resemblances outside India with the Elamite script and with those of the ancient Crete and Cyprus. This script appears to be like the earlier forms of Maurya Brāhmī of the fourth-third Century B. C. It was probably in the 10th century B. C. that the Ancient Sindh-Panjab script of the non-Āryans was adopted for the Āryans Speech. The Mauryan Brāhmī script is the bearer of the Aśokan Eastern Prakrit, the older form of the Ardha-Māgadhi Prakrit of the Jains. This has no r but only l. Classical Sanskrit and Pali have both r and l. The basic dialect of the Vedic (Ṛgvedic specially) speech had only the r sound—Indo European r and l both featuring in it as r—as in Iranian (Old Persian and Avestan). The matter of r and l formed an important point in dialectical diversity.¹³ This difference of r and l does not signify only an evolutionary stage of the Āryan language but goes to the very roots of the languages which divided the Āryan and the pre-Āryan racial stocks.

The Ardha-Māgadhi language of the Jain texts may be post-Aśokan Prakrit; but even before that age, the Prakrit

r and l—The Dividing Line of the Ethnic Groups

was a living language with Mahāvīra and Pārśva; the twenty-fourth and the twenty-third Tirthamkaras respectively. Classical Sanskrit had not fully evolved by then but was in the process of evolution. Śatapatha Brāhmaṇa is post-pārśva not having been redacted before 800 B. C.¹⁴ The age of Pārśva is 877-777 B. C.¹⁵ The basic difference in speeches of the two hostile groups in the form of r and l existed in this age. The Asuras speak “he-lavo” to mean ‘Ho’, enemies’. It was denounced by the Brahmāryans as they considered that it should have been pronounced as ‘he’ rayo’.¹⁶ It was for this reason that the Brahmāryans denounced their adversaries as Asuras, Dāsas, Daśyus, Paṇis

and others as Mr̥dhra-Vāch, meaning "the speakers of Hostile Speech." The language that used l for r was the pre-Āryan language whose script the Brahmāryns adopted. That language must have been the ancient Prakrit, forerunner of the Aśokan Prakrit which was the language of the Saraswati Gangetic plains where the Brahmāryans first came in contact with the people of the land. Satapatha Brāhmaṇa was redacted in the Gangetic plains, which, according to S. K. Chatterjee, was predominated by the Austric people. We may fairly suggest that these Austric people spoke the ancient Prakrit language. The comparative study of Prakrit and Vedic languages have proved a very close relationship of the two languages. The R̥gvedic language had the earliest contacts with Ancient Prakrit.¹⁷ No contact of R̥gvedic language with the Dravidian has so far been proved. Dr. Pischel holds, "The affinity of the Prakrit languages with the middle and new Indo-Āryan popular dialects is not weaker than that with the Vedic language."¹⁸ Thus we find that the Mediterranean people who came to Bhārata from the West submerged into the main proto-Austroloid stock and largely accepted their culture and civilization though contributing their specific features to the common stock. The Proto-Austroloid stock, culture and civilization remained the predominating one.

The origin of the Mediterranean race is a burning problem with the anthropologists. Sergi advanced his novel

theory of the North African origin of the Origin of the Mediterraneans from the Proto-Austroloids Mediterranean race. Some ethnologists incline to the view that the home land of the stock was Punt of the Egyptian records.¹⁹ It is also held that the Mediterranean stock came to Greece across Ægean from Asia Minor speaking pre-Hellenic language.²⁰ This shows that the original fathers of the Mediterranean stock came

from the East. By origin, it is not suggested that the one stock issued forth of the other. It simply means that the Mediterranean stock that afterwards became widespread and influential in a very wide area was first moved into action by the powerful migrations of the proto-Austroloids. The robust and adventurous Sea-faring Paṇis from Bhārata gave North Africa, Asia Minor, Greece and the adjoining countries a moving spirit that the whole of the Mediterranean region began throbbing with life and activities. These people, shaped by the natural environments of the Mediterranean, came to their own and began their life as pioneers of culture and civilization. It is only in this sense that the origin of the Mediterranean is traced to the people inhabiting the Punt-land. Paṇis, the historical adventurers on the foreign vast seas, were the original founders of the Mediterranean race of history. The Punt-land or Paṇi-land, as shown supra, may be located in Bhārata. Thus we find that the basic content of the culture-region from Greece to Bhārata, including Egypt and Western Asia, appears to be proto-Austroid. The Mediterranean race is later in age to the proto-Australoid race. This region is the home of the two racial stocks; dark-skinned, smaller in stature and long-headed known as the proto-Austroid and the Mediterranean.

The white-complexioned, very fair coloured, brachycephalic Āryan people could not originate in these regions.

Origin of Ārya-Varna White people could emanate only in colder climates of mountaineous regions. People inhabiting the Himalayas and Pamir ranges are not known for their white colour. The people beyond the Caucasus and the Pamirs are found to be white-complexioned and brachycephalic. The fair coloured Āryans belong to the Uraloid stock. The hardy people of the mountains possess a taller stature than the people of the plains. Āryans had

white colour, round heads and tall stature. This anthropological evidence also points to the south Ural region in northern Eurasia beyond the frontiers of the Śramanic culture-region as the original Āryan Home.

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7. FLORA, FAUNA AND ANCILLARY TESTS

A pleistocene Sea, a part of the Tethys Sea which divided the ancient world in North and South, covered the Sindhu, Saraswati and Gangetic trough at the foot of the Himalayan range. This sea was gradually filled up by the waste of the high lands and the alluvium brought down by the Himalayan rivers and two large rivers of central Bhārata, viz, Sone and the Chambal. Most of the Gangetic trough became firm and dry enough to be habitable for man only 5000-7000 years ago¹. As and when the marine sedimentary deposits raised land in this Seabed ; the people living on the shores, mostly of the South and the East, occupied it and raised new settlements. In that hoary past ; this region was populated by the ancestors of the Austroloids ; the Mediterraneans coming later in contact.

Geological Formations of Saraswati-Gangetic Plains.

These people were hardy, enterprising, imaginative, progressive and highly cultured. The Saraswati-Gangetic plains link the Himalayan system with the Deccan as evidenced by valuable geological records burried beneath the mantle of clay and sand. It has no mineral resources but its agricultural wealth and fresh under-ground water stored in the more porous and coarser strata, accessible by ordinary wells and tube-wells, are the highest economic asset of Bhārata. Though devoid of records other than those of the yesterday of geological time, these alluvial plains are the stage of the main drama of Bhāratiya history since Āryan occupation² and before.

The Saraswati-Gangetic plains were the main centres of the food producing economy of Bhārata. Neolithic agricultural system was developed on the deltas of large rivers of Nile,

Euphratis-Tigris and Saraswati-Ganges. The food producing economy began to spread from its epi-centre in the Fertile Crescent. It reached Bhārata Circa 3500 B. C., Greece and Egypt Circa 4000 B. C. and Central Asia and the northern regions Circa 2500 B. C.⁸ The archaeological excavations in Bhārata and Egypt may take this period earlier by atleast 2000 years.

P. Giles bases his theory mainly on the Flora and Fauna argument. His Wiros or Āryans knew the ox and the cow, the sheep, the horse, the dog, the pig and probably some species of deer. The ass, the camel and the elephant and the lion or tiger was unknown to them. They were familiar with corn hence they were a settled, and not a nomadic, people. This conclusion of settled life is unwarranted as the whole Āryan literature and history, supported by archaeology, is replete with evidences that the Āryans were a constantly migrating people till they finally occupied countries from Greece to Bhārata. His theory has not been accepted by scholars because it does not at all take other factors into account.

The Indian Home theories do not attach much importance to the flora and fauna argument. The counter-argument of the non-mention of salt in R̥gveda is also advanced. It is true that the argumentum ad silentium does not go much far but silence, where speech is necessary, is a crime. Hence this ground deserves serious consideration.

When the Brahmāryans finally defeated their Austric-speaking adversaries, they made freindship with them and both the groups coalesced with each other. The evidence of such coalescence is afforded by the linguistic influences of the vanquished speech on the victor tongue. The culture of a defeated but living nation sharply reacts against its

Flora, Fauna
Arguments of
Giles

Brahmāryan
Borrowing of
Flora, Fauna and
other Terms

material subjugation. Vedic Sanskrit language affords extensive examples of borrowings from the pre-Āryan Austric language. This is very well established in the names of the Flora, Fauna and other articles previously unknown to the Vedic people.

The Brahmāryan language, the Vedic Sanskrit, did not have words for these plants : Bamboo, Coconut, Mustard, Rice, Guḍa, Banana, Cotton, Gourd or Melon (Ikṣu), a type of Coloquintida (Tumbā), Ficos glomerata (Udumbara), Betel, Pumpkin, Lime and Rose-apple (Jambu)⁴. She did not have words for these living beings—Mosquito, Rat, Elephant (Gaja and Mātāṅga), Rhinoceros, Pigeon, Crow, Snake, Brinjal, Peacock and Domestic Fowl⁵. The Austric speaking Bhāratīyans also loaned to their victors words like Bāṇa (Arrow), Bāla (hair), Kambala (Woolen stuff), Sālmali (Silk Cotton), Plough or stick (Lāṅgala, Laṅgula, Liṅga), Twenty-based Numeration (koḍi), Full Moon (Rākā), New Moon (Kuhu) and Pleiades (Mātrikā)⁶.

The ancient names of the various provinces of Bhārata are of the Austric origin. Kośala-Tośala, Aṅga-Vaṅga, Kaliṅga-Triliṅga, Utkala-Mekala and Pulinda-Kulinda are the geographical nomenclature in pairs. Kośala-Tośala, Aṅga-Vaṅga and Kaliṅga-Triliṅga cover the greatest part of Eastern Bhārata. Utkala-Mekala and Puṇḍras cover the central Bhārata. Pulinda along with Āndhra, Puṇḍra, Sabara, Mūṭiba cover the Deccan Peninsula. Kulindas are the Himalayan people. Bhuliṅga, Kamboj, Śālva and Udumbaras were the Punjab-Sindh provinces. The process of formation of these names is foreign to Āryan ; it is foreign to Dravidian ; it is on the contrary characteristic of the vast family of language which are called Austro-Asiatic and which covers in Bhārata the group of the Munda

languages often called also the Kolārian'. The Munda or Austric language, secluded in a part of Bhārata today, was widespread throughout Bhārata in those times. The people, speaking the Austric languages, were the original masters of the whole of Bhārata before the violent intrusion of the Āryan invaders.

The Austric origin of these words reflect the culture and civilization of the proto-Austroloid pre-Āryan people of Bhārata. The aforesaid Austric words suggest that pre-Āryan Bhāratīyans belonged to Ahi and Ikṣavaku races. They were mainly urban people enjoying settled life. They had developed the art of agriculture. They took to plough cultivation. They were the first discoverers of the cultivation of rice. They raised cotton and sugar crops. They manufactured sugar from cane. The art of weaving was an Austric invention. They wore fine clothes. They led a life of material comforts and luxury. Their military weapon was bow and arrow. They were the first to domesticate and train the elephant. Their social structure was based on matriarchy signifying prestige and power of womanhood in equality with men. Their philosophy was based upon the conception of existence as Animate and Inanimate. This Austric-Way stands in direct contradiction to the Āryan-Way. The Austric-Way is no other than the Śramaṇic-Way. Both are one and the same thing.

Rice was the chief staple food of the Eastern Bhārata. It was not grown in Iran. Rice cultivation was invented in pre-historic neolithic Bhārata. It travelled to China by way of the Yangtze about 2000 B. C.⁸ The Āryans did not come in contact with rice even in south Russia or Iran. Rice gained great importance with

the Brahmāryans in later history. It became the chief sacrificial and propitiatory grain. This position was earlier occupied by barley. If the Brahmāryans had known it earlier ; they would have hailed it as the best food.

Āryans had domesticated and tamed horse. Ass was a popular animal, even for military purposes, in Western Asia. Horse was the chief instrument in gaining military victories for the Āryans. Camel was an important animal in Northern Rajasthan and the Elephant in Eastern Punjab where the principal Āryo-Bhāratīyan Wars were fought. The unpopularity of the Ass, the Camel and the Elephant with the Āryans accounts for their foreign origin. The evidence of the flora, the fauna and the other ancillary subjects shows that the Aryan culture was quite foreign to the original people of Bhārata. Anthropology and Austric Linguistics provide the best proofs for this thesis. This evidence takes afar the Āryan Cradle-Land beyond the frontiers of North Iran, the Hindukush and the Himalayas.

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8. MYTHOLOGICAL TESTS

Our ancient traditions preserve an elaborate account of ancient geography. Certain myths refer to ancient geographical names. Ancient geography has also been mythologised. Mythico-geography also reveals startling relevant facts.

Jain, Buddhist and Brāhmaṇical texts locate Mount Sumeru (Sineru of the Buddhists) in the middle of the earth which means the continent they knew. Buddhists locate Pūbbavideha or Eastern continent to the east of Sumeru, the Apargodāna or Apargoyana continent to the west, the Uttarakuru continent to the North and the Jambudvīpa continent to the South. Mahabhārata calls the Western continent as Ketumāla and the Eastern continent as Bhadrāśva but retains the name Uttarakuru for the Northern continent. Continent here means Division. Buddhists identify Jambudvīpa with Bhārata but Jain and Brāhmaṇa texts locate Bhārata-Varṣa as the Southern Varṣa or part of Jambudvīpa. Mount Sumeru has been identified with the Pamir range.¹ The Brāhmaṇical tradition tells us that the Harivarṣa country is bounded in the South by the Himālayan mountains and in the north by the Niṣadha mountains to the north of which is Ilāvṛtavarṣa country in the central region of which stands the grand mountain Sumeru. The region to the north of the Sumeru mountain is known as the Uttarakuru country. Jain and Brāhmaṇical traditions identify Jambudvīpa with the whole continent while Buddhist traditions take it to be the southern region of Mount Sineru. The Buddhist Jambudvīpa includes in its boundaries the Harivarṣa country, the Niṣadha mountain and the southern region of Ilāvṛtavarṣa. Harivarṣa

is identified with Hirat and the Niṣadha mountain with the Hindukush. River Sitā of Brāhmaṇical tradition and river Sitodā of Jain tradition is located to the north of Niṣadha mountain which is identified with the Yarkand river. Devakuru region of the Jain tradition is situate north of the Niṣadha mountain on the east-west banks of the Sitodā river.² The Uttarakuru region is situate to the north of the Sumeru mountain and to the South of the Neel mountain.³ The largest and the biggest mountain to the north of the Pamir range is the Ural mountain. Neel mountain of the Jain tradition may be identified with the Ural mountain.

The word 'Uttara' means upper, higher, northern, distant, excellent and superior.⁴ The first Āryan invaders of Bhārata, the Trītsus, after their victory over Word 'Uttara' Bhārata, coalesced with their adversaries, the Purūs and the Bhartas and formed the Kuru tribe.⁵ They still preserved the reminiscences of their original land which was like a paradise to them known as Uttarakuru which means the distant land, to the North, of their excellent ancestors. The converted Bhāratīyanas were the junior partners in the tribe who, as new converted enthusiasts do, gladly accepted that foreign land as their own.

The earliest literary evidence provided by Vedic literature comes from Aitareya Brāhmaṇa. The lands of Uttarakuru the Uttarakurus and Uttaramadras are Colonisation situate beyond the Himavanta.⁶ According to the Pali tradition, the people originally coming from Uttarakuru colonised the land which extended from Saraswati to Ganges; hence the name kuru. Kuru Kingdom consisted of these three parts : Kurujañgala, the Kuru-land proper and Kurukṣetra. The Uttarakurus were the foreign intruders who, as is common with the new colonisers, retained the memory of their original land in

giving the name Kuru-land to their newly won Bhāratīya territories.⁷ This Pali tradition is retained in Pañchasūdani Aṭṭhakatha composed by Āchārya Buddhaghosa who was a high caste Brāhmaṇa, learned in four Vedas, converted to Buddhism. He flourished in fourth century A. D. This shows that the Uttarakuru country was known as real till fourth century A. D. even to the Brāhmaṇas.

The Brāhmaṇical tradition as contained in Manusmṛiti also corroborates the event of Brāhmāryan colonisation. The region between the rivers Saraswati and Dr̥ṣadavati was first colonised by the people coming from Uttarakuru. The Āryan leaders were known as Devas. The land which lies between the best and illustrious rivers Saraswati and Dr̥ṣadavati is called Brahmāvartādeśa which has been founded by Devas⁸. The phrase 'Devamirmita' does not mean 'created by gods' as suggested by George Buhler⁹. The land already existed when the Asuras inhabited it. Powerful people's republics of the Asura Pañchajanāh flourished on their banks. What the Devas did was to create a home for themselves in this region which they had widely covered after their military conquest. The word 'Brahmāvarta' means the land covered by the Brahma people or the Brāhmāryan foreign invaders. Only foreign people found thier colonies in the lands of their military conquests and cover it, after physical subjugation, by their political and administrative system. The founding of British Colonies in America and Bhārata and covering of these colonial lands by British invaders is a parallel event of modern history. That the colonists may settle and make their conquered land as their permanent home is proved by the American example in modern history and the Brāhmāryan example in ancient history. The Uttarakuru intruders colonised the Saraswati-Dr̥ṣadvati region and then made it permanent home.

Purūravā-Urvaśī Legend Vedic mythology also corroborates the above geographical location of the Uttarakuru region. We first take the Purūravā-Urvaśī legend.

Purūravā was an ancestor of Purūkutsa; the leader of the famous Purū republic; a confederating unit is Dāśrājña War. He appears to be a very powerful and influential leader in the region. The Brahmāryan military forces had, during his times, advanced from Iran upto Gāndhāra (Modern Afghanistan) under the military command of Indra and Divodāsa. The shrewd Brahmāryan leader devised the policy of divide and win. He chose the most beautiful and charming lady, Urvaśī, of his tribal collective to ensnare the powerful hostile leader and win him to their side against his Bhāratiya kinsmen. She stayed with him for four years and bore him sons.¹⁰ He was won by her to the side of the Brahmāryan Devas to fight the great battle for victory against the Daśyus¹¹. He was converted to Brāhmanism and baptized by being given the sacrificial (tribal) Agni by the Gandharvas, the Brahmāryans of Gāndhāra or Arachosia¹². These Gandharvas, the descendants of Angirasa and Atharvan¹³, were incharge of the Fire Brigade of the Brahmāryan military organisation. Gandharva country is identified with Gāndhāra¹⁴.

The temporary friendship of Purūravā and Urvaśī, lasting only four years, have been given in greater detail in post-Vedic Brāhmanical literature. The story of their carnal enjoyments in different countries and on various river banks, forests, gardens and mountains, during their itinerary, is a masterpiece of beautiful, thrilling and romantic events which has captured the imagination of the poets of all the ages. The Purāṇic tradition narrates, with graphic description, that Purūravā enjoyed with Urvaśī in Chaitraratha forest, at

Alakāpurī situate on the banks of Mandākinī river, in Badrināryaṇa and Nandan forests, on the peaks of Gandhamādana mountain, on the summit of Mount Meru, in Uttarakuru regions and on Uttarāchala or the northern most mountain¹⁵. The linguists may find out the phonetic relationship between Uttarāchala and Ural as they have found out between Sumeru and Pamir or Kaśyapameru and Kashmir. During the long course of phonetic changes for centuries, t might have dropped first making it Urāchal and finally ch might have also dropped down leaving it as Urāl. Greek geographers knew Uttarakuru till third century B. C. They might have also known the mountains north of Uttarakuru. Ural appears to be a later adaptation of the word Uttarāchala. The Uttarāchala of Brāhmaṇical tradition may be identified with Neel of Jain tradition and Ural of modern geography. Alakāpurī, Mandākinī river and Chitraratha forests are located in Himalayas. Gandhamādana mountain is situate to the West of Mount Meru¹⁶. Purūravā, enticed by Urvaśī, after his romantic journey to her original home, was brought back to Gāndhāra to fight against his own brethren for the kins of Urvaśī.

Arjuna, avatāra of Indra, on the occasion of the post-victory Horse Sacrifice set out for Victory-All. He crossed the Himalayas went to the country of Kimpuruṣas, arrived in Hātaka country and then went north to Harivarṣa. That was Uttarakuru country. Arjuna went upto its boundary and accepted gifts there¹⁷. His descendant Parikṣit conquered Bhadrāśva, Ketumāla, Bhārata, Uttarakuru, Kimpuruṣa and all the Varṣas and accepted gifts there¹⁸. Parikṣit flourished Circa 900 B. C¹⁹. Aitareya Brāhmaṇa may be placed Circa 800 B. C²⁰. Thus it appears quite certain that Uttarakuru was known as a real country in this age and the reference of

Digvijaya of
Arjuna And
Parikṣit

Uttarakuru in Aitareya Brāhmaṇa is quite historical. The ancient geographical traditions; Brāhmaṇical, Bauddha and Jaina; also belong to this period. The historicity of the Uttarakuru region should be accepted beyond doubt.

The Greek historians have accepted the existence of the Uttarakuru region as a real country²¹. Greek geographer
 Uttarakuru Ptolemy knows Kashmir as Asmiraia. As regards
 With Greeks the name Ottorkorra, applied by Ptolemy to a town and a people and a range of mountains, is traced without difficulty to the Sanskrit-Uttarakuru, viz, Kuru of the North. Ptolemy gave it a place within the domain of real geography. The land of the Hyperboreans is a western repetition of the Uttarakuru²².

The Greek mythology has given the land of the Hyperboreans a semi-mythical character. Midas was a pleasure-loving king of Macedonian Bromium. One day the debauched old satyr Sileius was taken before Midas to whom he told the story of the land of the Hyperboreans, a paradise on earth, which was an immense continent lying beyond the ocean stream, altogether separate from the conjoined mass of Europe, Asia or Africa²³. This land can not be the Atlantic continent, as suggested, because the existence of any such paradise on earth is not known to geology, archaeology or history. To the colonisers, the sweet memories of their original home is always a heavenly joy. Ocean stream may have been the memory of the just dried up Tethys Sea; the continuum of whose certain pools on vast stretches of lands might not have allowed the obliteration of it from human memory. The land of the Hyperboreans refers to the Greekāryan Cradle-land beyond the Caspian Sea.

Another Greek legend, the enchainment of Prometheus by Zeus, reveals the memory of a past adventure. Zeus

Enchainment
of Prometheus

and his associate Devas had begun mixing with the pre-Greek men. Devas begot many children on mortal women. Zeus was father of gods and men. But Zeus decided to extirpate the whole race of man. Prometheus, the illegitimate son of Hera, the pre-Greek lady who married Zeus, not by Zeus, but by the Giant Eurymedon²⁴ opposed this move. Zeus had Prometheus chained naked to a pillar in the Caucasian mountains exposed to cruel frost, cold and vultures. Greek islanders still carry fire from one place to another in the pith of giant fennel, and Prometheus' enchainment on Mount Caucasus may be a legend picked up by the Hellenes as they migrated to Greece from the Caspian Sea²⁵. Greekāryans and Brahmāryans both remember the region beyond to the north of Caspian Sea as their Cradle-land. This is the Uttarakuru country.

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I am grateful to Dr. B. C. Law for so kindly supplying me this reference.

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सरस्वती दृषदीत्योर्दे वनशौर्यदन्तरम् ।

तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

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9. THE RESUME

We have treated the much controversial subject of the Āryan Cradle-land in an organic critical method. The comparative study of all the relevant sciences point to one and the same conclusion. We may, now, resume the conclusions of our enquiry :—

1. The Āryan does not signify either a race, language or culture. It is a Way.

2. All the theories regarding Āryan Cradle-land, so far, have been one sided. None comprehends all the relevant evidences thrown open by various sciences.

3. Sanskrit is the youngest and the most robust among the daughters of the original Āryan Language, now lost to humanity, Word 'Ārya' is first found in Hurri dialect of the Hittite language which is archaic. The Lithuanian is the most archaic language which has kept closest to the basic idiom reconstructed by comparative philology.

4. The existence of Āryan languages in Iran, Asia Minor, Greece and Lithuania during the beginning and middle of Second millennium B.C. point north to the Caspian Sea for their common origin.

5. The Aryan Greyware, painted or plain, is found in Bhārata, North Iran, Asia Minor, Crete, Greek Mainland, Ukraine and South Russia. The graves of military warriors, bones of the horses and weapons of War are also found at these archaeological sites. The direction of these migrations is from North to South, not from East to West or South to North.

6. The Āryans were the people of the mountains. The hot plains could not be a suitable region for their origin. They love the cold climate and derided the hot one. A part of their original habitat was covered with vast thick forests where mass fires occasionally existed.

7. The Āryans belonged to a human race, the fairest and the tallest. Their adversaries were dark-complexioned and short-statured.

8. The Āryans did not have words for several plants, animals and other objects when they were first found in Greece and Bhārata. They had previously never come across with them. Āryans' newer contacts with them point to their foreign origin.

9. The common mythological legends of the Greekāryans and the Brahmāryans look to a region in the North beyond the Caspian Sea which they remember as a paradise and a past Home.

10. Ancient geography locates a real country beyond the peaks of the Pamir mountain where every Āryan would like to reside and enjoy. That is the land of Uttarakuru, remembered as a real country till fourth century A. D.

This region may be located to the South of Circumpolar region and to the North of Caspian and Aral seas. It covers the northern parts of the mountainous Eurasian Steppes and the Southern parts of the thick Siberian forests, extending upto the eastern Sea-Coast. This region was known to the ancients as Uttarakuru. Uttarakuru, thus, appears to be the Āryan Cradle-land,

CHAPTER III

GAṆA—THE BASIC ĀRYAN SOCIETY

The Āryan society in their original home had increased in power and numbers. It began to seek fresh homes and pastures new. The first brother to separate the Āryans was the Europāryan. Circa 2500 B.C. A branch of them reached south the Danube in the middle of the second millennium B.C. The Asiāryans reached Central Asia in the later part of the third millennium B.C. Their two branches, the Hittēāryans and the Irānāryans, reached Anatolia and Iran Circa 2000 B.C. The Brahmāryans contacts with Bhārata may be placed in the middle of the second millennium B.C. The Āryans had developed their peculiar institutions before their contacts with the Śramaṇic society in Europe, Egypt, the Western Asia and Bhārata. It is of prime importance for the re-interpretation of the march of humanity since the dawn of history to re-study the nature of these institutions.

The remote ancestors of the Āryan nation passed through the states of savagery and barbarism. Their basic common society was Gaṇa. Gens, genos and Gaṇa in Latin, Greek and Sanskrit¹ signify one and the same society. The Rgveda is the oldest Book of the Āryan society. The institution of Gaṇa occupies a significant place in it.

Word Gaṇa is traced by Yāṣka to √Gaṇ 'to count.' It has its Europāryan parallel in ger(+n) — 'to gather'². The first letter 'g' of the word Gaṇa may be traced to √gam in the sense of going, moving, having sexual intercourse with, or standing

Gaṇa-an
Artificial
Aggregation

in connection with³.’ The word Gaṇa refers to a group of persons, constantly moving, joined together by compulsion of environments. Gaṇa is an artificial aggregation of human beings founded on counting of numbers of those who so joined. Gaṇa, thus, presumes the existence of certain other entities which join together to form a particular Gaṇa. R̥gveda does not specifically mention them but some pointer may be gleaned from Sāyaṇa’s commentary. Though Sāyaṇa did not truly understand the social significance of this basic institution which had long gone absolute still some lingering tradition might have survived in his age. He maintains that every Gaṇa was constituted of Seven Samudāyas⁴. Samudāya has the meaning of ‘coming together, junction, combination, collection, aggregation.’⁵ Samudāya is an artificial aggregation of human beings for common purposes. Seven such different aggregations went to constitute a Gaṇa. These different Samudāyas carried on different political and social activities in their own particular way. They might have been differently calculated for common purposes within the Gaṇa for its efficient working. The fruits of economic and social activities of the federating Samudāyas might have developed a technique of planning to separately calculate them and assign the value of the labours of each one of the Samudāya. As these Samudāyas had aggregated together for common material growth and prosperity ; this technique was evolved to estimate the qualitative additions to their means of prosperity and happiness. The different Samudāyas considered it profitable to carry their activities in common. The common institution, thus, originates from the mutual contract of different Samudāyas for common pursuits. It was called Gaṇa.

Before the word Gaṇa began to be applied to the artificial aggregation of the human beings ; it was understood

Gaṇa--An Aggregation of Cattle

quite differently. The Aryans were experts in the art of the domestication of cattle. Their original home was an ideal home for the rearing, upbringing and the domestication of the cattle ; the cows, the camels, the horses and others. The different Samudāyas had their own different herds of cattle in charge of an individual shepherd headed by a chief-shepherd. These herds of cattle were known as Gaṇas. The concept Gaṇa primarily came in vogue for counting the cattle comprised in a herd. Indra sends for a hundred camels and two hundred cows from the Gaṇas of camels and cows for giving.⁶ Soma excites the praise of all like a swan entering its own Gaṇa.⁷ Gaṇa, in its origin, is a collectivity of the cattle where one member is an inseparable part of the whole with no independent individual existence. They lived under the command of the Shepherd who had complete right over their life and death.

The different shepherds alongwith their cattle Gaṇas felt the compelling necessity of coalescing together for their more efficient economic activities which gave rise to the office of the Head-Shepherd. The Head-Shepherd of the different Gaṇas had unrivalled power over his different subordinate cattle Gaṇas and the individual shepherds. In course of time, various head-shepherds of different Gaṇas came in contact with each other. Their societies became unwieldy and they occasionally might have come in conflict against each other. The different head-shepherds alongwith their subordinate shepherds further felt the efficacy of federating together. The newly formed society became enlarged with numerous cattle. The different herds and their cattle need not now have been counted separately. The fusion was chemical and complete identity was established

Transfer of the concept to Human Society; Shepherds became Gaṇa-paties

amongst the coalescing members. The epithet Gaṇa was, then, transferred from the cattle to their masters who had been brought up in the same atmosphere of collectivity and supreme authority. Shepherd may be understood as Paśu-pati, the head-shepherd as Samudāya-pati and the shepherd-in-chief as Gaṇapati. Gaṇapati was the supreme power and authority over his tribal collective; the Gaṇa. This primeval institution of the Āryan Gaṇa is their first experience in the organisations of their tribal collectives. The Āryan people voluntarily surrendered themselves as parts of the collective machine.

Viśwedevas, Bṛhaspati, Indra, Soma, Puṣan, Agni and Maruts were all Gaṇapatis. Indra loosens his steeds, sits in his Gaṇa and drinks Soma. Indra is sought to be satisfied by amiable members of his Gaṇa.⁸ Puṣan acquires the desired cattle for gratifying his Gaṇa.⁹ Ṛṣi Syāvaśva invokes the Gaṇa of Agni and Viśāṇ of Maruts.¹⁰ Sāyaṇa¹¹ wrongly relates the word Gaṇam with the silent word Maruts as he later in this very R̥c comments the word viśāṇ also as Gaṇa (of the Maruts). Word 'sardhantamā' may also go with the word Gaṇam. Word Gaṇa relates to Agni in this context. Gaṇas of Maruts are very frequently referred to in R̥gveda.¹² Ṛṣi Avatsara prays Viśwedevas and adores their Gaṇa obtaining thereby his desired objects in both the worlds from the Gaṇa after the destruction of the foes.¹³ Bṛhaspati, with the help of his Gaṇa, destroyed malignant Vala and drove forth the cattle.¹⁴ The event refers to the plundering of the cattle of Vala by Bṛhaspati and his Gaṇa. This description significantly establishes that the members of a Gaṇa were real human beings. They acted like human beings for material objects.

The original Āryan home possessed thick forests where mass fire was not an uncommon phenomena. It appears

that the undivided Āryans learned the use of domestic fire there. The great scientist who separated the first Aṅgārā from the mass fire came to be known Aṅgiras. Agni and Aṅgiras are many times referred as interchangeable words. Aṅgiras had his own Gaṇa. As referred above, Brhaspati killed Vala with the help of the Aṅgiras-Gaṇa. Agni comes in contact with the aggregation of the human beings and manifests them.¹⁶ Here Gaṇa is equated with the whole world, the aggregate of human beings. To the ancient Āryans, their own limited society was the whole world.

The leader of a Gaṇa was known as Gaṇapati¹⁶. He is Pati, the protector or master of the Gaṇa. The word Pati

Gaṇapati- the Protector and Master	may be traced to √Pā or √Pālu 'to protect'. Its Europāryan parallel is 'poti-s' 'master', and Latin parallel is 'patis' 'capable' ¹⁷ .
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Gaṇapati, like his original father the Shepherd-in-chief, was the sovereign of his subjects. He had full and undisputed authority over the members of his Gaṇa. They had to fight the hard forces of nature which nobody alone could successfully do; hence the Gaṇa members willingly developed the sense of common discipline to the orders of Gaṇapati. The merger of the collective will of the Gaṇa-members in Gaṇapati made him an undisputed sovereign dictator.

Word Gaṇapati has been very rarely, only twice, used in R̥gveda and only once in its oldest genuine portion. All these Gaṇapaties, Indra, Brhaspati, Rudra, Māruts, Varuṇa, Mitra, and Agni and a host of them, are designated as Devas in the R̥gveda and the later Vedic literature. R̥gveda fortunately retains a happy memory of these Devas as real leaders of real human beings. Their celestialisation is a later phenomenon.

Word Deva is traced to √Dip or √Dyut in the sense of 'a god'. Its Europāryan parallel is 'deiuv' 'to shine'.

Devas-the Sub-leaders Its Avestan parallel is 'Daive' used in the sense of a demon. It is also traced to √Dā.¹⁸

Monier-William used the word √Dip in the sense of 'to blaze, flare, shine, be luminous or illustrious; the word √Dyut in the sense of 'to shine, be bright or brilliant and √Dā in the sense of 'to give, bestow, grant, yield, impart, present, offer to, to give back.' He uses the word Deva in the sense of 'heavenly, divine (also said of terrestrial things of high excellence).¹⁹ He is not oblivious of the terrestrial meaning given to this word before its celestialisation. The terrestrial meaning of the word Deva is a shining, excellent leader of men with a capacity to bestow upon them wealth and riches. R̥gvedic evidence abounds in the terrestrial meaning of the word Deva.

Deva Agni is bestower of progeny, riches, dwellings, food and wealth²⁰. He is enemy of Rākṣaṣas, avoider of injuries to the worshipper, guide of devout men, slayer of Vṛtra and protector of men²¹. Agni sits alongwith men in the chamber of sacrifices, stands in presence of all beings, is the guest of mortals and is well pleased by the sacrifice of man. Agni is god amongst mortals. Agni is not a god over mortals. Agni resides with men as their leader²². Deva Indra rescues kine, lets loose seven rivers, slays Rākṣaṣas, is giver of felicity, demolisher of 99 cities of Sambara, slayer of Vṛtra, exhilarates himself by drinking Soma, conqueror of the world²³. Similarly other Devas such as Varuṇa,²⁴ Rudra²⁵, Mitra,²⁶ Maruts²⁷, Savitri²⁸, Pusan²⁹, Bṛhaspati,³⁰ Soma,³¹ Brahmanaspati³², Tvaṣṭri³³, Nāsatyas³⁴, Āryamāṇa,³⁵ Aditi³⁶. Ādityas³⁷, Parjanya,³⁸ Viṣṇu³⁹ Heaven and Earth⁴⁰ also display human activities with human passions and sentiments.

Deva Savitri bestows upon the Brahmāryans wealth of both bipeds and quadrupeds alongwith ample beneficial and delightful riches. The deva brings them slaves and cattle. Devas including Mitra and Varuṇa drink Soma and fulfil the desires of their subjects. Deva Puṣān brings happiness and felicity to his followers and is ever associated to their economic and social activity, the Yajña. Deva Agni is subduer of foes and procures wealth, food, strength and hence long life for his followers. Deva Indra brings Soma, vanquishes the enemies and brings wealth. Brahma-ṇaspati is renowned amongst the gods and is supreme above all. He is the supreme authority over all the Guṇa-members and is chief of all the nobles; the lower Guṇa-leaders. Bṛhaspati is the destroyer of Vṛtra and other Asuras and giver of wealth, cattle and progeny. Deva Tvaṣṭri is possessor and bestower of wealth and all other things necessary for preservation. He is the begetter and nourisher of numerous progeny. Deva Āryamān distributes the precious wealth. Deva Aditi preserves the followers. Deva Soma baffled the devices and the weapons of the Pāpis, the malignant secreters of the stolen wealth and the cattte. Deva Rudra also brings happiness. Deva Viṣṇu bestows houses upon his followers. Deva Parjanya bestows upon them three-storeyed dwelling and felicity. Deva Soma hastens and fills the sacrificial vessels and flows to Indra and is honoured by all the Devas. Many of these devas rose to the eminence of the leadership of the Gaṇas and became Gaṇapti. A majority of them were satisfied with a lesser role under one or the other Gaṇapati. These devas were the active partners in the economic and social activities of the Gaṇa-members. In the tribal collective stage, they amassed large wealth for the collective and produced numerous children to augment the fighting man-power of

the Gana. Those were the days of promiscuous sex-relationship. They lived just like other human beings. They led their followers from victory to more and more victories, annihilating their adversaries to augment their common happiness and prosperity. They were the guide, friend and philosopher of the Gana-members; hence they enjoyed an exalted position. The Gana way of life of the primitive Āryans clearly exhibits the division of society into high and low, the ruler and the ruled, the favoured and the non-favoured with clear class distinctions but homogeneity in the larger sphere was maintained due to the necessities of the nature of their primitive society; nomadic and barbaric. At the base, as usual in history of mankind, is the common man. He is shepherded by a more adventurous and more ingenious leader, the Deva, Gaṇapati, the Chief Shepherd, exercised sovereign authority over all the devas and his subjects. Ganas were tribal collectives. Gaṇapati was the Supreme Tribal Chief.

This original Āryan society travelled both to Bhārata and Greece. The most ancient Greekāryan society was based on tribal communities. Their villages are habitations of a genos, i.e. of a clan. Both groups of the Dorian invaders were organised on a tribal basis. The invading Dorians fought in separate tribal regiments and they divided up the land, snatched by force from their adversaries as a booty won by spear, on a tribal basis.⁴¹³ The Chief of the genos (Gaṇapati of R̥gveda) had the power of life and death over all who belonged to the genos. These genos or village communities are not, as they were in the Asian foreworld, isolated and independent (the Asian village communities were republics as discussed earlier); they are part of a larger community which is called the phylē or tribe. The organisation of clan and tribe,

with the intermediate unit of the phratry, was a framework derived from Āryan forefathers, shared at least by other Āryan races. We find the same institutions among the Romans and the Germans. The Chief of the tribe was known as Basileus. He was at once chief priest, the chief Judge and the supreme war-Lord of the tribe. He exercised a general control over religious ceremonies⁴². These Greekāryan institutions may well be identified with the institutions of Gaṇa and Gaṇapati; the Tribe and the Tribal Chief.

The Literary evidence definitely proves the institution of Gaṇa amongst the Āryans in the later part of the second millennium B. C. The archaeological evidence, discussed earlier, corroborates this literary evidence and proves the prevalence of the Gaṇa institution amongst the Āryan in the second millennium B. C. and the later part of the third millennium B. C. Morgan maintains that Gaṇa was the most ancient Āryan Society. When the undivided Āryans began to separate, 'they' had the Gaṇa form of Society. Gaṇa, headed by Gaṇapati, was the basic society of the undivided Āryans.

References

1. Lewis H. Morgan ; Ancient Society ; 1958 ; Pages 7, 62, 228.
2. Siddheswar Varma ; The Etymologies of Yāska ; 1963 ; Page 69.
3. Monier-Williams ; Sanskrit-English Dictionary ; 1956 ; Page 341.
4. (1) Rgveda 5: 4. 9. 11
(2) Rgveda-Saṁhitā (V. S. M.) ; Vol. III Page 898
5. Monier-Williams ; Op. Cit. ; Page 1167
6. (1) Rgveda 8. 6. 4. 31

अथ यच्चारये गणे शतमुष्ट्रां अत्रिंशद्वत् । अथ श्वित्नेषु त्रिंशति शता ॥

- (2) Rgveda-Saṁhitā (V. S. M.) ; Op. Cit. ; Vol. III Page 768
Sāyaṇa translates 'svitneṣu' as 'goyuthesū' which may also be translated as 'gogaṇeṣu'.

7. Rgveda 9. 2. 8. 3

आदौ ह सो यथा' गणं विश्वस्यावीवशन्मृतिम् । अमृत्योः न नो भिरिष्यते ॥

8. (1) R̥gveda 6.3.17.1 ; 1.5.6.7 ; 1.2.3.8

इन्द्र पिब तुभ्यं सुतो मदायावस्य हरी वि मुञ्चा सखाया ।

उत प्र गाय गुण आ निषद्याथा यज्ञाय गृणते कयो धाः ॥

6.3.17.1

- (2) Atharvaveda 19.13.4 ; 20.40.2

9. R̥gveda 6.5.7.4

पूषणं न्व१ जाष्वमुपस्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥

10. R̥gveda 5.4.12.1.

अग्ने शर्धन्तुमा गणं पीष्टंरुवमेभिर्भिर्भिभिः ।

विशोअद्य मरुतामवहवये दिवश्चिद्रोचनादधि ॥

11. R̥gveda-Samhitā (V. S. M.) ; Op. Cit. ; Vol. II Page 910

12. R̥gveda 1.8.3.15 ; 1.11.7.12 ; 1.14.3.7 ; 5.4.8.13-14 ; 5.5.5.13 ; 6.2.1.24 ; 7.4.1.7 ; 7.4.3.1 ; 8.10.1.12 ; 9.5.11.17 ; 10.11.9.7.

13. R̥gveda 5.3.12. 12.

सदापुणो यजतो वि द्विषे वधीद्वाहुवृक्तः श्रुतवितर्यो वः सचा ।

उभा स वरा प्रत्येति भाति च यदी गणं भजते सुप्रयावभिः ॥

14. R̥gveda 4.5.5.5.

स सुष्टुभा स ऋक्वता गणेन वलं कुरोज फलिगं रवेण ।

बृहस्पतिरुसिया हव्यसूदः कनिक्रदद्वावशतीरूदाजत् ॥

15. R̥gveda 5. 1. 1. 3.

16. R̥gveda 2. 3. 1. 1.

गुणनां त्वा गुणपति हवामहे कवि कवीमामुपमश्रवस्तमम् ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणास्पत् आ नः शृण्वन्नुतिभिः सीद सादनम् ॥

17. Siddheswar Varma ; Op. Cit. Page 89.

18. Siddheswar Varma ; Op. Cit. ; Pages 109, 120.

19. Monier-Williams ; Op. Cit. ; Pages 481, 500, 473, 492.

20. R̥gveda 1.7.1.1 ; 1.7.1.9 ; 1.11.1.3 ; 1.19.1.1 ; 1.19.2.3 ; 4.1.8.3 ; 7.1.15.12 ; 7.1.16.11 ; 8.3.7.24.

21. R̥gveda 1. 12. 7. 5 ; 3. 2. 8. 4 ; 6. 1. 14. 5.

22. R̥gveda 1. 15. 1. 13 ; 1. 15. 12. 14 ; 2. 1. 3. 1 ; 2. 1. 4. 1 ; 4. 1. 2. 10.

23. R̥gveda 1. 7. 2. 12 ; 1. 19. 3. 11 ; 1. 13. 11. 19 ; 8. 9. 12. 6.

24. R̥gveda 1. 20. 3. 4 ; 2. 3. 6. 1.

25. R̥gveda 3. 3. 3. 2

26. R̥gveda 1. 20. 3. 4.

27. R̥gveda 6. 2. 1. 24 ; 7. 4. 1. 7 and many others.

28. R̥gveda 1. 18. 4. 1 ; 4. 5. 8. 1 ; 5. 3. 10. 3 ; 7. 3. 2. 10.

29. R̥gveda 1. 20. 5. 1.

30. R̥gveda 1. 24. 11. 8 ; 6. 6. 12. 3.
31. R̥gveda 9. 1. 3. 1 ; 9. 1. 6. 7 ; 9. 2. 13. 6 ; 9. 2. 18. 2 ; 9. 4. 14. 5.
32. R̥gveda 2. 3. 2. 11.
33. R̥gveda 2. 3. 8. 4 ; 3. 5. 1. 12 ; 3. 5. 2. 19.
34. R̥gveda 4. 2. 4. 1.
35. R̥gveda 4. 3. 9. 24
36. R̥gveda 1. 24. 11. 8 ; 9. 4. 14 5.
37. R̥gveda 7. 3. 2. 6.
38. R̥gveda 7. 6. 12. 2.
39. R̥gveda 7. 6. 11. 3.
40. R̥gveda 9. 4. 14. 5
41. N.G.L. Hammond ; A History of Greece ; 1959 ; Page 81.
42. J. B. Bury ; A History of Greece ; Pages 45, 46.

CHAPTER IV

YAJÑA-THE ĀRYAN TRIBAL ACTIVITY

1. THE ORIGIN

Yajña is the most important Āryan institution. Yajña, from its very inception, had been the foundation of the Āryan culture and civilization. It has been equated with the Āryan Way of life and had become a symbol of their culture and civilization.¹

Word Yajña has been traced by Yāska to √Yaj 'to worship'. Its Europāryan parallel is rag 'to honour'. Its Avestan parallel 'Yazaiti' means 'he worships'.² Monier-Williams means by 'Yaj' 'to worship, adore, honour, to consecrate, hallow, offer'.³ Worship and offer carry the sense of surrender. In the context of Gaṇa Society, it carries the meaning of surrender or submission to the Gaṇa. Yajña, thus appears to be the activities, in economic and social context, of the primitive Āryans pursued for and surrendered to the society.

Yajña is and was the Āryan activity around Fire. Fire is the spirit of Yajña. Yajña is Agni. Agni is the originator and regulator of Yajña.⁴

The discovery of Agni was a great social revolution in the primitive Āryan life. Agni originally was not known to them. Agni was hidden in secret. It took refuge from wood to wood. It was churned with great force; hence the Agni is called the son of strength. Agni was discovered by Aṅgiras⁵. We have earlier noticed that in the original home of the Āryans, mass fires

Birth of
Agni

existed in the woods. They could not be availed of by those people who witnessed these forest mass fires. But the daring Āryans had such scientists who wanted to know the phenomenon of fire. It might have been that some burning charcoal (Aṅgārā) became separated from the mass fire. It might have come in contact with some animal flesh. That might have been tasted by some people who relished it better than the raw flesh. It might have also been possible that some people might have tried for long to separate a part of the burning mass fire and carried on experiments with it and found it more helpful to their better existence. But the separation of Aṅgārā (a piece of burning charcoal) from the mass of forest fire facilitated the use of fire for human purposes. In course of time, the leader of the people who effected this scientific discovery came to be identified with it and was given the name Aṅgiras. As Aṅgārā enhanced his social power and prestige, hence he began to be known as the son of Aṅgārā. This monumental discovery was made by the Aṅgiras Gaṇa.

Aṅgiras is son of Aṅgārā. Agni is born of embers of fire⁶, of blazing embers.⁷ Yāska derives the word Aṅgiras from Aṅgār (live coal). Its Europāryan prototype Aṅgiros means 'Messenger.' Its Greek parallel aṅgellos also means 'messenger.'⁸ Aṅgiras has been equated with Agni. Agni is Aṅgiras.⁹ Aṅgārā is the father of Aṅgiras and Agni.

Aṅgārā, the separated individual fire, was first employed for domestic purposes. By and by, its use for social purposes was also discovered. It greatly helped the metallurgical industries of the Āryans, specially for the manufacture of hunting and fighting weapons. Word Aṅgārā, and also the word Aṅgiras, may be traced to √Aṅg 'to go' Durga also considered it to be a verb of movement. Aṅgārā went out of the body of mass fire, hence it came to be

known as a 'limb' of it.¹⁰ When Aṅgārā or Aṅgirasāh moved throughout the whole Gaṇa; when they had been universally adopted to social uses; when they led the Āryans to prosperity and enhanced their capabilities; when helped their people to subjugate their adversaries; they were given the exalted epithet of Agni. Agni may be traced to √ag 'to move'. Yāska traces it to (1) Agra + √ni 'he who leads to the front' or (2) Aṅg + √ni 'he who reduces (everything) into subjection.' He also derives it from E (=a) + √Añj or √Dah (=g) + √nī (=ni) 'one who moves, shines and leads'.¹¹ The tribal sense is very clear. Agni was a great and illustrious driving force that led to Āryan progress and prosperity. Brhaspati was son of Gaṇapati Aṅgiras (or Agni).¹² Aṅgiras-Gaṇa was very famous for its knowledge and brilliance in that age.¹³

Agni is chief of Aṅgirasas. It is best of them. Agni is the first Aṅgīrā Ṛṣi. As Agni was discovered by the Birth of Yajña Aṅgiras-Gaṇa; it soon assumed its social character. Gaṇa Way was a homogeneous collective way of life composed of persons engaged in similar common pursuits. Agni was helpful to Gaṇas in their material life. It gave them good food, shelter from the ravages of ferocious animals and health. It helped them in clearing fields to get more food. It, by and by, came to be used for metallurgical purposes and gave them good weapons for developing their economic life and for the subjugation of their adversaries. Agni, in the very circumstances of nomadic life, assumed very great significance with the primitive Āryans. Its collective social use in course of time developed into the institution of Yajña.

Agni is the first and the most ancient priest.¹⁴ He is the leader of Yajña.¹⁵ Devas depended entirely on Agni

to receive their shares in Yajñas. Devas are referred to as 'agnijivhāh'.¹⁶ Agni was not only a leader but was the chief of the leaders.¹⁷

Potdar mentions that sacrifice was created by god, on the authority of Ṛgveda 10. 5. 5. 7. Devas are said to be 'ṛtasya yonim' as well as 'agnijivhāh' in this hymn. Even if we equate ṛta with Yajña, which is disputable, even then their qualification of being dependant on Agni clearly explodes this theory. All the gods were not responsible for the origin of Yajña. Āngirā-Gaṇa alone was the originator of Agni and mainly the developer of Agni into a social institution in various Āryan Gaṇas, hence, this Āngirā-Gaṇa may rightly be credited with the fatherhood of the institution of Yajña.

Yajña, thus, became the collective activity of various Āryan Gaṇas. Members of the Gaṇa and Gaṇa leaders, the Gaṇapatis and Devas, both participated in the gaṇic activities, the Yajñas. When Yajña was actually performed, Agni or Indra sat down on the sacred grass by the side of the sacrificers. Soma was drunk and the victim was offered.¹⁸ Food was presented to the person of the Deva. The wealth of the Yajña was invariably offered to the leader of the Gaṇa so that his vigour and strength may be well augmented.¹⁹ This collective activity was commonly pursued to obtain riches, food, cows, horses, cattle, male progeny, wealth, fame, victory in battles, strength and long life. We, thus, find that Yajña was the tribal activity of the most ancient Āryan Society the Gaṇa in military, economic and social spheres.

References

1. K.R. Potdar ; Sacrifice in the Ṛgveda ; 1953 ; Pages 269, 272.
2. Siddheswar Varma ; Op. Cit. ; Page 50.
3. Monier Williams ; Op. Cit. ; Page 838.

4. Rgveda 3.1.3.4 ; 3.2.1.3 ; 4.1.7.3.

5. Rgveda 5.1.11 6.

स्वाम॑ग्ने अ॒ङ्गिर॑सो गुहा॑ ह॒तमन्व॑विन्द॒च्छ्रिया॑णं वने॑ वने ।
स जा॑यसे म॒थ्यमा॑तुः सहो॑ मह॒त्वामा॑हुः सह॑स॒स्युवम॑ङ्गिरः ॥

6. Aitareya Brāhmaṇa 3.34.

7. Śatapatha Brāhmaṇa 4.5.1.8.

8. Siddheswar Varma Op. Cit. ; Page 27.

9. Rgveda 4.1.3.15 ; 4.1.9.7 ; 5.1.8.4 ; 5.2.7.1 ; 6.1.2.20 ; 6.2.1.11 ;
8.7.1.2 ; 8.8.5.11 ; 8.8.6.5 ; 8.10.9.17.

10. (1) Monier-Williams ; Op. Cit. ; Pages 7-8.

(2) Siddheswar Varma ; Op. Cit. ; Page 123.

11. (1) Monier-Williams ; Op. Cit. ; Pages 4-5.

(2) Siddheswar Varma ; Op. Cit. ; Pages 25, 94.

12. Rgveda 2.3.1.18.

13. Rgveda 4.5.5.4-5.

14. Rgveda 1.15.1.6 ; 7.1.11.1 ; 8.2.6.10.

15. Rgveda 2.1.5.1 ; 3.2.3.4 ; 3.2.11.1.

16. Rgveda 1.9.1.14 ; 3.5.1.10 ; 6.2.6.11 ; 6.5.1.2 ; 6.5.3.13 ; 7.4.11.10.

17. Rgveda 5.1.4.5-6.

18. Rgveda 1.23.13.4 ; 6.1.15.16.

अ॒यं य॒ज्ञो दे॑व॒या अ॒यं मि॒येध॑मा ब्र॒ह्मा॑ण्य॒यमिन्द्र॑ सोमः ।
स्ती॒र्णं ब॒र्हीरा॑ तु श॒क्र प्र या॑हि पी॒बा नि॒षद्य॑ वि मु॒चा हरी॑ इ॒ह ॥
अ॒ग्ने वि॒श्वेभिः॑ स्व॒नीक॑ दे॒वैरू॒र्णान्तं॑ प्रथ॒मः सी॑द॒ योनि॑म् ।
कु॒लायि॑नं घृ॒तव॑न्तं सवि॒त्रे य॒ज्ञं न॑य॒ यज॑मानाय साधु ॥

19. Rgveda 1.23.9.11 ; 6.3.17.5 ; 7.1.16.2.

2. YAJÑĀ—THE MILITARY ACTIVITY

We have seen that Yajñā was the Āryan tribal activity in peace and war. The Saṃgrāmic activities of the Gaṇa was also known as Yajñā. The Military Activity of Gaṇa Āryans were experts in military science and they had big factories for the manufacture of arms and weapons. They had very efficient military weapons. Yajñā is said to strengthen the thunderbolt of Indra for the slaying of the Ahi.¹ Here Yajñā refers to the ordnance factory of the Āryans that gave efficient military weapons to them for the annihilation of their adversaries on the battle-fields. Yajñā, aided by Agni, destroys hostile men.² Yajñā here refers to the ever-armed Gaṇa which is constantly engaged in military activities against its foes. This ever-armed Gaṇa goes to war under the commandership of Gaṇapati Agni or Gaṇapati Aṅgiras equipped with fire and other weapons to destroy the enemy forces. The incessant battles with other groups; before the Āryan contact with the Ahi, Minoan and other races of the Śramaṇic society, was the regular feature of the Āryan Gaṇa society for its preservation and growth.

The institution of Gaṇa at several places in Ṛgveda,³ Atharvaveda,⁴ Yajurveda⁵ and Mahābhārata⁶ signifies the Gaṇa means an sense of an Armed Militia. Wilson, Keith Armed Militia and Griffith follow Sāyaṇa for their translations of Ṛgveda, Taittirīya Saṃhitā Atharvaveda and Yajurveda. They translate Gaṇa as 'a troop' or 'a Company'. As martial activity was the main function of the Primeval Gaṇa; it was also understood in the sense of military organisation. The primary function of the Gaṇa militia was to protect Yajñā – the Gaṇic economic and

social activities. Its second function was to destroy foes and increase the wealth of the Gaṇa. The whole Ṛgveda is replete with instances of the victories of Gaṇapatis like Agni, Indra, Bṛhaspati and others over their adversaries; the wholesale plunder of their wealth and continuous additions to their material prosperity.

The Āryan military forces were very well equipped with arms and weapons. The chief military weapons of

Arms and Weapons these Gaṇas were bows, arrows and quivers.⁷

Their military industry was very prosperous under the direct charge of the Ṛṣis. They associated themselves in actual battles with Indra and Agni. They engaged themselves in the production of weapons and equipped the Gaṇa with weapons.⁸ The domesticated horses were soon trained for military adventures and the Gaṇic Āryans had possessed military steeds in abundance.⁹ The other weapons, though used rarely, were the sword, the spear and the axe.¹⁰ Army was constituted of foot soldiers and charioteers.¹¹ Thunderbolt appears to have been amply used by the Brahmāryans in subjugating Bhārata. All other weapons appear to have been used by the Āryans who went to Greece, Anatolia, Babylonia and Iran but not the thunderbolt. It appears that this weapon had been invested by the Brahmāryans only during their invasions on Bhārata.

Agni was the best weapon of the Āryans. The first and foremost Āryan Leader, Aṅgiras, was successful in

Agni—The best Weapon inventing fire-weapons. Ṛgveda has the clearest memory of the mass fires¹² that finally

led to the invention of Agni as a weapon. Agni played the most important part in Āryan life. Agni had consistently been the helper of the Ārya.¹³ The wielder of fire, Aṅgiras, had his own separate Gaṇa. Gaṇapati Indra and Gaṇapati

Āṅgiras had close associations. They have also been identified in Ṛgveda. Agni is Indra.¹⁴ Agni singly and also along with Indra has been referred in Ṛgveda as discomfiter of foes,¹⁵ destroyer of adversaries,¹⁶ victorious in battles,¹⁷ repeller of enemies¹⁸ and scatterer of foes.¹⁹ Agni is slayer of Rākṣasas,²⁰ Dasyus.²¹ Agni, like Indra, is the slayer and the leader of the slayers of Vṛtra.²² The slaying of Vṛtra is the Āryan feat par excellence. Agni consumed the Dāsa chief Jarutha and forced open the doors of Paṇis.²³ Agni over-threw and consumed the Āryan adversaries and their forts and cities.²⁴ Agni over-threw ninety cities ruled over by Āryan adversaries. It appears that they were the forts of Dāsa Sambara and his associates.

Agni, taking part in military operation, refers both to the fire-weapons wielded in actual battles and the wielder of the fire-weapons. When the actual effect is referred ; it refers to the destruction wrought by Agni as a fire-weapon. When the foes are killed, consumed or driven or when the cities are burnt, it refers to the feats of fire missiles. When Agni acts, it refers to the Commander of the Āryan Fire Battalion of the Army Division. When Vṛtra is slain, Jaruth is killed ; it is the commander, may be Āṅgiras, that is meant. When Indra advances his emblem in battles, Agni summons Devas²⁵, perhaps to the help of Indra with their various weapons. Agni drinks Soma with Indra and wields thunderbolt like him alongwith other weapons²⁶. Agni, the archer, ascended the chariot and wielded blazing arrows from his dreadful bow after the Āryan adversary²⁷. Perhaps man-destroying Rudra wielded fire-weapons²⁸. Agni defeated the Āryan adversaries in battles for gaining gold²⁹.

In Sukta 8. 5. 9., the deity is Agni and in Sukta 8. 5. 10., the deities are Indra and Agni. Ṛṣi in both the Suktas is

Nābhāka. Both these Suktas, except the last Ṛc in the later Sukta, contain the refrain "May all our adversaries perish." This proves the high importance of Agni in winning wars. Commander Agni is only next to Indra in Ṛgvedic society. Weapon Agni is the most important of all weapons to destroy the Āryan adversaries.

Archaeology corroborates this importance of Agni as a weapon. Greekāryans' invasions were very violent and they used very profusely the fire-weapons in battles. At Mycenae, all the buildings within the citadel were plundered and fired. The

Archæological
Evidence of Agni
as Weapon

Mycenae residence at Pelikāla in Ithaca became a cemetery. Similarly we find the profuse use of fire-weapons by the Brahmāryans in Iran and Bhārata. Villages in Gedrosia were inhumanly burnt. Rana Ghundai III records its destruction by fire. The sohar-damb settlement at Nal was so violently burnt that its name sohar-damb meaning 'burnt red' still persists and stands testimony to Brahmāryan brutality and savagery. Use of fire in military operations by the Grey-Ware people who were none other than the Āryans in Greece, Western Asia and Bhārata have been previously dealt with.³⁰ The Āryan military industries manufactured in sufficient numbers efficient and effective fire-weapons which gave them easy victory over their adversaries.

The military activity of the Gaṇa was known as Saṁgrāma. Saṁgrāma originally means 'Assembly', whether in peace or war³¹ as peace and war had not bifurcated in those times. They were undivided brothers. War was considered the only means of establishing peace which to them meant only the welfare and prosperity of the individual Gaṇa to the exclusion of the whole of the rest of the world. Saṁgrāma means, according to Monier-Williams, "An

Saṁgrāma—
Military
activity

Assembly of people, host, troop, army” and also “battle, war, fight, combat, conflict, hostile encounter with.” Saṃgrāma is a compound word of Saṃ + grāma. Grāma means according to the same scholar, “a village, hamlet, the collective inhabitants of a place, community, a number of men associated together, multitude, troop.” Prefix ‘sa’ is used in the sense of “with, together or alongwith, having, containing, having the same.”³³ Yāṣka also traces the word to Saṃ + grāma in the sense of, “in which two groups come together”, ‘Saṃ’ going back to Europāryan ‘Som’ ‘with’ and ‘grāma’ to Europāryan ‘grem’ ‘to bring together’.³⁴ The epithet grāma indicated the same meaning in territorial sense what the epithet Gaṇa indicated in social sense. Grāma was the tribal collective living in a specified area. When it developed by additions and accretions of members, it became Saṃgrāma. As the tribal collective living in a specified space had not known peace and war, at that stage, in separate contexts; the epithet meant only a developing society. When in a later civilized stage, the function of war was separated from the function of peace; it came to signify battle or war only as it was the only known and accepted mode of tribal preservation and growth. Saṃgrāma means ever-armed Gaṇa. Yajñas gave unfailing wealth to Āryan Gaṇas. The Gaṇa wealth was protected by the military might of the Gaṇapatis.³⁵ Yajña is protected by Gaṇa.³⁶ Gaṇa and Gaṇapati are the bestowers of wealth obtained by powerful arms.³⁷ The association of Yajña with weapons and Gaṇa is significant. The Āryan military activities were Yajñas pursued by the Gaṇas. Yajña is the Gaṇic military activity.

These Āryan Gaṇas mainly acted as ever armed tribal military organisations in their migratory stage till they

Greekāryan
Military
Victory

conquered the settled regions and permanently established their sovereign power. Minyans were the first Greekāryan people who violently intruded into Greece. Achaeans

were the Greekāryan militarised people who descended down from the regions of the Danube Circa 1500 B. C. with long swords, round shields and brooches. They, by sheer military supremacy, made themselves the masters of Greek Mainland and the Cyclades in the twelfth century B. C. These people were organised in genos, a clan, inhabiting villages. More important than both was gathering of the people. This assembly was not yet distinguished as an institution from the Army. It was homogeneous society in times of peace and war. It comes very near to Saṃgrāmmic Gaṇa. All these institutions were derived from the old Āryan gatherings in good old days of Āryan fore-fathers.³⁷ This historical description of the Greekāryan foreign invaders of Grete and Mainland singularly exhibits the historical persistence of the institutions of the original Āryan Gaṇa, ever armed and pursuing collective military activities. Yajña is the collective activity of the Gaṇa and, in military contexts, is the military activity of the invaders. Greekāryans carried on their Yajñic military activities in the same manner as their forefathers did. Roman Gens and their military activities were modelled on the Greek pattern.

We find the established power of the Kassites in southern Mesopotamia, of Hittites in Anatolia and of Hurrians in

Asiāryans
Military
Activities

Upper Mesopotamia in the first of the second millennium B. C. These peoples of the mountains had descended down from south Russian Steppes to Western Asia. They

had dominant noble upper class.³⁸ They were presided over by a chieftain. These mountainous people came like bar-

barriars from a state of nomadism with a social structure based on the predominance of limited noble class who control the means which determine military success : the horse and the chariot. They were the leaders of an ever-armed homogeneous organised society who had unity of purpose in military activities. The tribal will and power for victory was the main guiding force on battlefields.

The historical success of the Brahmāryans in Bhārata also indicate the same Gaṇic features which we have earlier discussed in detail. The whole of R̥gveda stands testimony to this Āryan social structure. **Brahmāryan Military Activities** Indra, Bṛhaspati, Brahman̐spati, Maruts and several other Gaṇapatis preside over the Devas and common masses. Their military success has been amply and repeatedly sung in R̥gveda. R̥gveda is the only source which provides us with literary evidence regarding the most ancient Āryan society with singularly persisted also amongst the Brahmāryans till their final military victory in Dāsra̐jñā War circa 1150 B. C. This discloses a remarkable similarity of military activities based on a similar social pattern from Greece to Bhārata. The sons of Āryans in this vast region of the earth display similar traits. They all alike annihilate the ancient cultures and civilizations definitely superier to their own on the strength of efficient tribal military organisation based on Gaṇa social system. Yajñā was their tribal military activity. Āryan victory was a sheer Yajñic military conquest.

References

1. R̥gveda 3. 3. 3. 12.

य॒ज्ञो हि तं इन्द्र॑ वर्ध॒नो मूर्धु॑त प्रि॒यः सु॒तसो॑ मो नि॒येधः ।

य॒ज्ञेन॑ य॒ज्ञमे॒व य॒ज्ञियः॑ स॒न्यज्ञ॑स्ते॒ वर्ज॑महि॒हृत्य॑ आ॒वत् ॥

2. R̥gveda 5. 1. 3. 5.

न त्वद्भोता पूर्वो^१ अग्ने यजो^२ याज्ञ काव्यै^३ परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवा^४ सिम्स यज्ञने^५ वनवद्देव मर्तन् ॥

3. R̥gveda 1. 17. 2. 3 ; 5. 5. 2. 2 ; 5. 4. 9. 11 and several others.

4. Atharvaveda 13. 4. 8 ; 19. 13. 4 and others.

5. Yajurveda 18. 45 ; 17. 35 and others.

6. Mahābhārata (Cr. Ed.) 1. 2. 16-17.

7. (1) R̥gveda 2. 3. 2. 8 ; 8. 2. 2. 4 ; 10. 9. 4. 3.

(2) Atharvaveda 19. 3. 4.

8. R̥gveda 5. 3. 12. 12.

सदा पृणो यजतो वि द्विषो^१ वधीद्वाहुवृक्तः श्रु^२तवितर्यो^३ वः सचा^४ ।
उभा स वरा प्रत्ये^५ति भाति च यदो^६ गृणं भजते सुप्रयावभिः ॥

9. R̥gveda 5. 6. 7. 5.

10. Macdonell and Kieth, ; Vedic Index ; 1958 ; Page 417.

11. (1) R̥gveda 2. 2. 1. 8.

(2) Atharvaveda 7. 62. 1

12. R̥gveda 1. 12. 1. 4 ; 3. 2. 11. 1 ; 5. 1. 9. 4 ; 6. 1. 3. 3. ; 6. 1. 6. 5 ;
7. 1. 7. 1 ; 8. 5. 10. 1.

13. R̥gveda 4. 1. 4. 2 ; 8. 10. 10. 1.

14. R̥gveda 2. 1. 1. 5.

15. R̥gveda 3. 1. 12. 4 ; 4. 1. 3. 1 ; 4. 1. 4. 11 ; 6. 2. 1. 22 ; 8. 5. 8. 2.

16. R̥gveda 1. 16. 4. 3 ; 5. 1. 4. 5.

17. R̥gveda 3. 2. 4. 2 ; 5. 1. 4. 6.

18. R̥gveda 3. 2. 3. 1 ; 3. 2. 12. 1.

19. R̥gveda 4. 1. 4. 1-2.

20. R̥gveda 3. 2. 3. 1 ; 4. 1. 4. 1 ; 5. 1. 2. 9-10 ; 6. 2. 1. 29 ; 6. 2. 1.
48 ; 1. 13. 3. 3 ; 4. 1. 3. 15 ; 4. 1. 4. 15 ; 8. 4. 3. 14.

21. R̥gveda 5. 1. 4. 6 ; 5. 1. 14. 4 ; 6. 2. 1. 15 ; 7. 1. 5. 6 ; 7. 1. 6. 3 ;
8. 5. 9. 8 ;

22. R̥gveda 1. 8. 1. 8 ; 1. 11. 2. 6 ; 1. 13. 1. 3 ; 1. 13. 5. 4 ; 1. 16. 3.
3 ; 3. 1. 12. 4 ; 3. 2. 4. 1 ; 3. 2. 8. 4 ; 6. 2. 1. 48 ; 8. 5. 8. 2.

23. R̥gveda 7. 1. 1. 7 ; 7. 1. 9. 2 ; 10. 6. 12. 3 ;

24. R̥gveda 1. 4. 1. 5 ; 1. 16. 4. 8 ; 3. 1. 12. 6 ; 3. 2. 3. 4 ; 3. 2. 6. 1 ;
4. 1. 4. 4 ; 4. 1. 5. 4 ; 6. 1. 5. 4 ; 7. 1. 1. 7 ; 7. 1. 6. 1 ; 8. 4. 3. 14.

25. R̥gveda 7. 2. 13. 3 ;

26. R̥gveda 1. 12. 7. 5 ; 1. 16. 4. 8 ; 1. 16. 3. 2 ; 1. 4. 3. 10 ; 4. 1. 4. 4 ;
5. 1. 2. 3 ; 5. 1. 2. 9 ; 6. 1. 8. 5 ; 8. 5. 8. 4 ; 8. 7. 10. 11.

27. R̥gveda 1. 12. 7. 5 ; 5. 1. 1. 11,

28. R̥gveda 4. 1. 3. 6 ;

29. R̥gveda 1. 11. 2. 5.

30. First Chapter—Archæological Tests.

31. Atharvaveda 4. 24. 7 ; 31. 1. 56.

32. Monier-Williams ; Op. Cit. ; Pages 1129, 373, 1111.

33. Siddheswar Varma ; Op. Cit. ; Page 53.

34. Rgveda 3. 2. 14. 6.

व्रातं व्रातं गणं गणं सुशस्तिभिर्गनेभामि' मूढता मोज ईमहे ।
वृष'दशधासो अनवभ्ररा'घसो गन्ता'रो यज्ञं विदथे'षु धीरा' ॥

35. Rgveda 1. 14. 3. 4.

स हि स्वस्त्र्यृष'दद्वौ युवा' गणोष' या ईशानस्तवि'षीभिरावृतः ।
असि' सत्य ऋणयावाने'द्यो स्या धियः प्रा'विताथा वृष' गणः ॥

36. Rgveda 5. 5. 2. 2

37. J. B. Bury ; Op. Cit. ; Pages 45, 47.

38. S. Moscati ; Op. Cit. ; 5 Pages 154-15.

3. YAJÑA—THE ECONOMIC ACTIVITY

As Yajña was the tribal activity of the Gaṇa collective as a whole, we do not find independent references to the different spheres of military, economic and social activities. They are all blended together. Where we find reference to economic activity, we find references of social and military activities also and so on and so forth. The Rgvedic hymns give us a clear picture of the economic activities of the Gaṇa inspite of their association with the other activities. We discuss a few representative hymns here.

Indra grants the accumulated wealth of his Gaṇa to his Gaṇa members.¹ The food and riches of the subdued adversary have been won by the Gaṇa-members with the assistance of Gaṇapati and thrown into the common hotch-pot. Yajña, here, refers to accumulated tribal wealth. Yajña offers adoration to Āświns who in return gives food and riches.² Here Āświns claim the whole fruit of the Yajña as Gaṇapati who reserves his right to give them back to the members. The adorable Tanunapāt proceeds to Yajña and combines with the oblation, bearing (for the sacrificer) infinite abundance of food.³ When the Gaṇa society is engaged in any tribal activity, the god or Gaṇapati provides all the members of his Gaṇa sufficient food so that the fruits of the tribal activity may not suffer. Here the sacrificer in singular represents all the members of the Gaṇa engaged in tribal activity. The Gaṇa members pray mighty Gaṇapati Agni to help them for the uninterrupted completion of their Yajñic activity which the producer of cows, of sheep, of horses, of food and progeny,

long continued, affluent, wide-based and held in full assembly.⁴ The basic Āryan industry, the domestication of cattle, in actual production is given here. Shepherd-in-chief (Gaṇapati) Agni is to help his subordinate Devas (high Shepherds) who were separately incharge of the rearing of cows, of the sheep and of horses. This tribal productive activity helped the Āryans to augment their cattle wealth. Agriculture was a minor industry with the primitive Āryans. We find numerous references in R̥gveda where the food of the adversary is plundered to be distributed among the Gaṇa members. This shows that the Āryan agricultural industry gave them deficit production. The Āryans in that stage did not know of international trade, hence they could not import food from any foreign country, hence they took to the plundering of food supplies. But, in spite of a deficit food-producing industry, they had it all the same. The minor agricultural activities of the Āryan Gaṇa under the leadership of the Gaṇapati has to be preserved for full yields. The social activity of the Gaṇa in producing children was the result of promiscuous sex-relationship amongst the Gaṇa-members with which we hereby subsequently deal with. Yajña pleases minor Devas and Gaṇapati Agni who bestows upon the Gaṇa abundant food and great wealth.⁵

Gaṇa members offered all their produces to Gaṇapati for the Gaṇa. The production was tribal and belonged to the tribe. The worshipper, the representative of the Gaṇa people, offers the fruits of his Yajña to Gaṇapati Agni who accepts it. Of course, in return, the Gaṇa members want to obtain back many sorts of food.⁶ A Gaṇa-member offers less but desires to obtain more. This is the very foundation of the basic Yajñic activity of the Āryan Gaṇa. If the production is

Yajñic fruits
Belong to
whole Gaṇa

only tribe-centred, more cannot be given back. More can be given back only when the tribal wealth is augmented by loot and plunder, the barbaric form of exploitation, of other people who were necessarily foes. The specific aim before the Gaṇa-member to surrender his labour to Gaṇa and Gaṇapati was to increase the military might of the Gaṇa so that a powerful Gaṇa may devour the lesser Gaṇa and increase its wealth. The ultimate aim of Yajñic activity is to get thousandfold in return. Yajña is specifically offered to Indra and Varuṇa⁷ with the strings that they had to pay back in food. Yajña is offered to Indra and Viṣṇu⁸ under condition of a mutual contract that they would return it with wealth. They had also to provide them safety and protection. Heaven and Earth are promoters of Yajña. They are bestowers of wealth, of renown, of food, of male posterity, combined together.⁹ Yajña and material prosperity go together. Agni harnesses his brilliant protecting (steeds to his car), brings Devas. The Yajñic wealth proceeds to Agni who is the giver of abundant food.¹⁰ Yajñic activity is protected by the Gaṇa charioteers under the leadership of Devas and supreme commandership of Gaṇapati Agni. The whole fruit of this Yajñic economic activity belongs to the Gaṇa. Of course, a liberal donation in return is always attended with.

The ultimate aim of this Yajñic economic activity has been referred above. The Gaṇa-members do not produce and surrender the whole only for getting back the same amount or less on account of certain deductions to be spent for the functions of State of the Gaṇa. That is not a profitable business. They surrendered the fruits of their labour under a sepcific covenant that they would be given back more than they had contributed to the Gaṇic fund. Gaṇa-members were

Contract of
Thousandfold
Return

also not satisfied with a reasonable profit. They wanted thousandful in return. Indra was offered Yajñic viands on the condition of returning thousands and hundreds of cows.¹¹ They want from Indra thousand benefits, thousand kinds of food, thousand sorts of wealth and thousands of horses.¹² They solicit from Indra a thousand well-trained, swift-going horses, a hundred jars of Soma Juice, thousands and hundreds of cattle,¹³ and sufficient riches. Indra is to come with thousands of riches by very powerful conveyances¹⁴. Fierce Indra is to cast fatal weapon on the mischievous mortal to grant them food, wealth and blessings in thousands¹⁵. Varuṇa, Mitra and Agni give excellent food and thousands of riches¹⁶. Agni is subduer of foes. He is to procure for the Gaṇa-members thousandfold wealth that they may thence obtain food, strength and long life¹⁷. Food gives strength and strength gives long life. Riches are obtained by the martial exploits of Agni and then he is able to secure thousand-fold return to the Gaṇa-labourers who had surrendered all their labours to the Gaṇapati. The Gaṇas organised collective Yajñas to augment in fullness their wealth¹⁸. Yajña is, thus, also, the tribal economic activity of the Gaṇa.

This is a clear picture of the economic organisation of the primitive Āryan Gaṇas. Gaṇa was a complete homogeneous economic unit. Members of Gaṇas 'offered' all their productions, possessions and obtainments to the symbol of their Gaṇa, the Gaṇapati¹⁹. All the members of the Gaṇa were conscious that if their leader would be a well-satisfied hero, great in strength and vigour with intelligence and foresight and able to lead them to victory against enemy Gaṇas and other people ; he would successfully lead them to amass more wealth ; to have more cattle and to possess more efficient means of productions that they would enjoy better

material satisfactions. It was on the express contract of getting thousandfold in return from the leader for whatever they offered to him. In the primitive nomadic State ; agriculture and industry afforded lesser possibilities and opportunities. Hence the main burden of enhancing and growing the economic life of the Gaṇa fell upon plunders and battles. Only that Sudeva was accepted as a successor of previous leader who could lead the Gaṇa more successfully to loot and pillage. No body could claim the office of Gaṇapati by inheritance or otherwise. He became the Gaṇapati who could force his leadership by his superior qualities of taking forward the gaṇa to material prosperity.

The fundamental basis underlying the institution of Yajña in its original state simplifies itself like this. The sacrificer offers his food, cattle and wealth to the Deva, not selflessly or without any purpose but for definite promise given to him by the Deva that he would return it in thousand fold. Yajña, thus, incorporates in itself three essentials; the sacrificer, the sacrificed and the acceptor of sacrifice. Sacrificer does not sacrifice himself but somebody else as another human being, another horse, ox or goat or grains and ghr̥ta to his Deva; not for nothing, but for getting them in thousandfolds. This is clearly a contract theory not without consideration and very clearly advantageous to the promisor or offerer. Sudeva Aṅgiras instituted this tribal way as he sought in it greater potentialities for the display of his qualities of leadership. He and his successor Gaṇapatis had not to engage themselves in any productive activity demanding sweat and labour. They had only to protect and provide safety to Gaṇa economic activities and augment the Gaṇa productions by accretions from loot and plunder. Gaṇa members wanted more. Gaṇapati wanted still more.

The Greekāryans had annexed immense wealth and rich lands from their adversaries whom they reduced to the status of serfdom, the status of a Vedic Dāsa. The conquered land was divided among the various genos or tribes. The soil did not become the private property of the individual. The land was inalienable. The land belonged to the whole community but not to any particular member³⁰. Brahmāryans under the leadership of Indra and other Gaṇapatis similarly obtain lands and riches already alluded to. Economic activity, both of the Greekāryans and the Brahmāryans, was tribal. We thus find the very basis of the institution of Yajña, the economic tribal activity, in its origin, in the most ancient past is based clearly on violence and exploitation in their rudest form.

References

1. Rgveda 1.19.7.7.

वृनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ।
 षमा यजत्यव द्विषो देवानामव द्विषः ॥
 सुन्वान इति सषासति सहस्रा वाज्यवृत्तः ।
 सुनवानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवं ॥

2. Rgveda 1.24.2.1.

3. Rgveda 1.24.9.2.

4. Rgveda 4.1.2.5.

गोमा अग्नेर्विमां अश्वी यज्ञो नृवत्सखा सद्भिदप्रमृष्यः ।
 इळावो एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः समावान् ॥

5. Rgveda 3.1.1.22.

6. Rgveda 6.1.10.6.

इमं यज्ञं वनो वा अग्न उशन्यं तं आसानो जुहुते हविष्मान् ।
 भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गच्छस्य सातौ ॥

7. Rgveda 6.6.7.1.

शुष्टी वा यज्ञ उद्यतः सजोगा मनुष्वद्वृक्तर्वाहिषे यजंथ्यै ।
 आ य इन्द्रावरुणाविषे अद्य महे सुन्नायं मह आ व्रतं त ॥

8. Rgveda 6.6.8.1.

सं वां कर्म'णु ससिषा हि'नोमीन्द्रा'विष्णू अप'सस्यारे अस्य ।
जुषेथां' यज्ञं द्रविणं च धत्परि'ष्टैनः पृथिभिः पारयन्ता ॥

9. Rgveda 6.6.9.5.

मधु' नो दधा'पृथिवी मिमिक्षतां' मधुस्त्रुता मधु'दुषे मधु'व्रते ।
दधा'ने यज्ञं द्रवी'णं न देवता महि श्रवो वाजसु'हमे सुवीर्यं'म् ॥

10. Rgveda 7.1.16.2

स यो'जते अरूषा विष्वभो'जसा स दुद्रवत्स्वा'हुतः ।
सुब्रह्मा' यज्ञः सुश्मो वसू'ना देवं राधो जना'नाम् ॥

11. Rgveda 8.8.9.1.

पुरो'ळाशं' नो अन्व'स इन्द्रं सहस्र'मा मर । शता चं शूर गोना'म् ॥

12. Rgveda 8.8.9.1.

सहस्रं' इन्द्रोतयो' नः सहस्र'मिषो' हरिवो घृतंतमाः ।
सहस्रं' रायो मादयध्वै' सहस्रिण उप नो यन्तु वाजाः' ॥

13. Rgveda 4.3.11.17-18.

14. Rgveda 6. 2. 3. 11.

15. Rgveda 7.2.3.3.

16. Rgveda 7.4.7.3.

17. Rgveda 1.24.10.8.

अवो'चाम निवचना'न्यस्मिन्मानस्य सूनुः सहस्र'ानि अग्नौ ।
वयं सहस्र'मृषिभिः सनेम विद्यामे'षं वृजनं जोरदा'नुम् ॥

18. Rgveda 3.2.14.6.

19. Rgveda 5.4.8.14 ; 5.6.7.5 ; 7.1.9.5.

20. J. B. Bury ; Op. Cit. ; Page 46.

4. YAJÑA—THE SOCIAL ACTIVITY

The Āryan social system in the Gaṇa period was very simple. There were no Varṇa, no castes, no Āśrams and no other social distinctions. Āryan society was a homogeneous individual unit. The division of Gaṇa into common man, Deva and Gaṇapati was based upon natural qualities of the members. The science of sociology had rare material to study in that age. The only aspect of sociology, the relationship between man and woman or sex-relationship existed, the study of which unravels interesting.

When the Āryans, in their working hours, had finished their day's labour and returned to their Gaṇa; they had ready their common meals and common drinks. They believed in the joys of life here and only here. When the dancing night visited them, they provided her with the best entertainments. The whole Gaṇa, all men and all women, old and young, the youngsters only witnessing, without distinction of father and daughter, mother and son, brother and sister or any other agnate or cognate relationship, met together with singleness of mind and purpose. Primarily these festivities were organised daily. These popular festivities were called Samana.

Yāska explains the word Samana as an epithet of Yoṣā in the sense of unanimous. He explains Yoṣā as a 'young women' tracing it to √yu 'to mix', literary "mixing with a male." Its Euro-pāryan parallel is Jeus-'young'.¹ Word Yoṣā may be a compound word formed of ya + uṣā. Ya may be used in the

Common Meals :
Common Drinks :
Common Entertainments

Samana
Festivities

sense of restraining.² Uṣā may be traced to √uchchha in sense of 'brightening, shining' or to √Vaś in the sense of 'love'. Its Europāryan parallel is us—'to brighten' and Avestic parallel is usaiti—'be brighten up'.³ Those shining, bright and loving ladies who brightened up the youth of the Gaṇa wers called Uṣās. Yaska etymoliges the word 'usa' from the Ṛgvedic Ṛc 1.16.8.1 wherein 'uṣā' is described as the most excellent luminary of all luminaries, the wondrous and diffusive manifest. Uṣās loved the whole world and whole world loved them. The ordinary women who had 'restrained beauty; less shining, less bright and less brightening were called Yoṣās. The sense here clearly is that all males and all females met together with one mind, with unanimity having singleness of plan and purpose. Yāṣka has taken the epithet 'Samaneva Yoṣa' from the Ṛgvedic Ṛc 4.5.13.8. He appears to be wrong in taking the principal word as 'Samanā.' This may well be Samana. 'Samanā' is an adjective and does not connote an institution. This fits in well with the historical context. It may be that during the seventh century B. C., when Yāṣka flourished, people might have begun to deride the primitive Samana institution which might have forced him to give an unreal and different interpretation to suit his times. 'Samana' is a proper noun, not an adjectival epithet of Yoṣa. Samana signifies 'Communal Festival' where all partaking members of the community were of one mind. Sāyaṇa, following Yāṣka, interprets the word 'Samaneva' as 'Samānāmanaskāḥ'. Wilson translates this word as 'devoted' and 'Yoṣa' as wife. Word 'Pati' does not occur in the hymn. Sāyaṇa and Wilson have wrongly imported the word 'Pati' in the sense of husband in their commentary and translation respectively. Yoṣa does not mean a wedded wife but, as

hereby given, means any young women inclined to have sexual intercourse with any male of the society. Sāyaṇa and Wilson reflect the notions of their age; they do not faithfully interpret the age in which these institutions existed. It may not be their fault as they lacked the value of chronological history.

In this collective Samanic festivity, all the members went into the Gaṇa chamber around the Gaṇa fire glowing with ghee and embraced each other as riverine water embraced the fields and ghee embraced the fire⁴. They all became one. These Gaṇa-members were the primitive chariots-desiring Āryans. Sāyaṇa takes the word 'Samana' as a noun in the sense of Yajña. Samana and its best and the highest festival Puruṣamedha was only a social form of Yajña, highlighting felicitous Gaṇic social activity just to be discussed. Sāyaṇa concedes Samanic activity to be a Yajñic activity.⁵ The Gaṇic Chamber had only one door to the East and had walls on all the other three sides. When all the Gaṇa members collected together for marrying in the Samana; Soma reached them in abundance calling aloud at the Samana like a ministrant priest. All the members taking part in Samana felicities profusely drank, danced and made loud and shouting voices. Sāyaṇa, as usual, here also translates the word Samana as Yajña⁶. Gaṇa-people are victorious in battle under the leadership of Gaṇapati Indra. The whole tribal collective lauds his heroic conquest. There is communal festivity. Indra, alongwith other Gaṇa-members is Soma-drunk. He, alongwith his Gaṇa-members, is very happy on receiving the vast spoils of war which could very well fill a well. That was an event of great Gaṇic festivity. Sāyaṇa, in this R̥c also, translate the word 'Samana' as a noun in the sense of battle, not in the sense of Yajña.⁷ It shows that communal

festivity in peace ; communal festivity before the beginning of war and communal festivity after the victory in war was an important feature of the Samana festival. They were all Yajñas for the primitive Āryans.

‘Yoṣā’ is mentioned together with her ‘Sakhā’ in Samana. The bowstring, drawn tight upon the bow, and making way
 Yoṣā : Uṣa : in battle, repeatedly approaches the ear (of
 Urvāṣī the warrior), as if embracing its friend
 (the arrow), and proposing to say something agreeable, as a Yoṣā whispers to her Sakhā⁸. The voluptuous Āryans even in battle could derive the strongest stimulus to fight unto death from their Samanic reminiscences of sexual delights. Sāyana wrongly translates ‘Sakhā’ as Pati. It simply means ‘a male friend’ which very well fits in this context. Sāyana translates Samana as battle. Battle was equally a source of joy to the primitive Āryans as it was preceded and followed by masses in merrymakings. Sāyana, at least at one place, corroborates our interpretation. Wilson translates the particular Bc as “As a woman who shows no partiality wins her lovers to her, so Indra confers periods of time on mankind (mark, manuṣaḥ, not Janānām); It is Indra who has performed that knowledge-giving achievement, therefore he is renowned ; Indra’s gifts are worthy of praise.” Yoṣā’s conduct was an ideal conduct to the primitive Āryan. She is not to show special favour or isolated love to any one particular individual. She has to show impartial love to all the Gaṇa-members congregated together in the Gaṇa-Sadana or Gaṇa-Hall. Sāyana translates “Samaneva” as ‘Samānāmanaskā Yoṣidiva’ in the sense of ‘woman having similar mindedness for all the lovers’ which Wilson translates as above. This reference unambiguously testifies that Samana was an institution of communal festivity where all the males and all the

females enjoyed sexual happiness without any distinction of father and daughter, mother and son, brother and sister or agnatic and cognatic relations.

Women, in the communal context, were known as Yoṣās. More beautiful damsels amongst them were known as Uṣās. Uṣā in Ṛgveda is depicted as brilliant and attractive maiden dressed in variegated colours, ever joyful dancing with her breast open, effulgent in peerless beauty, radiant with her lover, charming and resplendent.¹⁰ Pischel and Geldner¹¹ suggest that they belonged to the hetaera class of society. The division of the society in hetaera and non-hetaera classes is a later phenomenon. In the Gaṇa age, this was the general stage of the women in Āryan primitive social organisation. What came to be looked down in later times on the division of the society was approbated and revered in the undivided state of society. Uṣā animated her lovers in the Samana¹². Urvaśīs were the best amongst Uṣās. They could not bind themselves to any particular man. They belong to the whole Gaṇa. Urvaśī, the Gaṇikā, was the mother of illustrious sage Vaśiṣṭha¹³ but his fatherhood is ambiguous and doubtful. Urvaśī, the Miss Āryan, was also used to ensnare the effective enemy leader as in the case of non-Āryan Purūravā.

All the Devas were of similar mind and similar wisdom in the Gaṇa-gatherings. Devas had also been samanized;

Tribal Festivities not, that they were of one mind; but that they were of Samana ideas, fully charged

with Samanic way and conduct. Maruts visit Samana with one mind. All the Devas are of one mind in the Samana. Priests possessed Samanic accord. All the Devas visit Samana as Samana-minded. All the Gaṇa-members were of Samanic accord. Viswedevas come to Gaṇa-gathering with

Samanic mind¹⁴. Thus we find that all the Gana-members, their lesser leaders, the devas and Gaṇapati all possessed Samanic mind. They all participated in Samanic festivities with one mindedness, with full accord, with like wisdom. The word 'Samanasah' in these contexts, means 'of one mind or of one accord or with one mindedness.' It is here used in the technical sense of Samana social institution. It indicates the idea of collective Gaṇa-festivity. It appears, in these contexts, to mean 'with Samana thinking, with Samanic view'.

Roth renders the word Samana either 'battle' or 'festival'. Pischel thinks that it was a general popular festivity to which women went to enjoy themselves, poets to win fame, bowmen to gain prizes at archery, horses to run races, and which lasted until morning or until a conflagration, caused by the fires kept burning all night, scattered the celebraters¹⁵. I agree with Pischel that males and females met together in Samana for sexual and earthly enjoyments. But his other deductions are far-fetched. No poets want to win fame in Samana. The two R̥gvedic references (2.2.5.7 and 9.6.1.4) do not lead us to this conclusion. In the first R̥c, all the Gaṇa-members, led by Somahuti, of the race of Bhṛgu, laud the heroic deeds of Indra after his victory in battle. In the second R̥c, Soma calls aloud in the Samana. Metaphor aside, all the Gaṇa-members intoxicated by liquor spoke in loud voices. No single poet appears in these R̥cs. Also, no bowman went to the Samana for gaining prize in archery. In the reference R̥gveda 6. 6. 14. 3-5 ; the first two R̥cs use the epithets 'Yoṣā and Sakhā in Saman' and 'Samaneva Yoṣā' in the sense above given. They are used as a simile. In the third R̥c ; the word Samana is rightly used in the sense of battle as an adversary warrior is struck in the back and no adversary could be allowed to join the Samana for being

struck in the back by the Gaṇa archer. No show of proficiency in archery at the Samana is intended here. We do not find any evidence of horse-races in R̥gveda. The Samana festivities took place only in nights where horses had nothing to display. In the reference R̥gveda 9. 5. 11. 9., the speed of vigorous and thousand-streamed Indu is compared with that of the horse. Samana was a sort of modern Bombay night club where all the partaking members join Āryan felicity and happiness for the whole of the night in glamorous lights. I agree with Pischel that Āryans in their Samana festivity enjoyed till morning in the company of lights caused by fires which kept burning all night. The Samana festival has parallel festival in Greece where young girls mixed freely with the strangers¹⁶. It appears that Greekāryans and Brahmāryans took this Gaṇa festival of Samana with them which they had inherited from their common forefathers, to their new regions.

A. C. Das concedes that Samana was a popular institution. Men and women gathered there who had their own axes to grind. They afforded recreation, relaxation and amusement. The Samana fair was organised at intervals for social merriments¹⁷.

This state of sexual relationship is very correctly reflected in the epithet Jāra. Jāra means a male human being who is the lover of any woman in the society. This word does not carry the sinister meaning of a voluptuous unsocial element. The sinister meaning appears to have been attached to this word after the Āryans took to settled life and were influenced by the superior cultures of their adversaries. Jāra means a lover of maidens, a youthful gallant, Devas Vāyu, Soma, Savitri, Varuṇa, Mitra, Agni and Āświns are all Jāras.

Concept
of Jāra

Agni is the lover of maidens. Āświns are as lavish as youthful gallants. Gallant Vāyu awakens his sleeping beloved. Savitri is the lover of maiden (dawns), the abode of Mitra and Varuṇa. Soma is praised like a lover praised by his beloved.¹⁸ It is very significant that words Jāra and Yoṣā come together in the hymn (R̥gveda 9. 2. 8. 5). Yoṣā belonged to Samana. Also her lover the Jāra belonged to Samana.

The institution of Samana was of great importance with the undivided Āryans. It was a comprehensive communal festival. In the earliest stages, when Gaṇas were a small body, Samana festivities were held usually. When Gaṇas grew larger; they were held occasionally. Samana was the Āryan social Yajña.

Gaṇa life was divided into economic and social activities. Yajña in economic and social spheres symbolised the Gaṇa activities in peace. But peace needed constant protection of Arms which became a regular feature of evolving Gaṇa life. Economic Yajña, Social Yajña and Military Yajña gave birth to the Gaṇa institution of Puruṣamedha. Puruṣamedha was a form of most ancient Yajña, acted upon during tribal emergencies, by Āryans. Puruṣamedha originated amongst Āryans and was practised by them only.

R. D. Karmarkar gives an interesting sociological interpretation to this primeval Yajña, the Puruṣamedha.¹⁹ He does not mention Puruṣamedha, but if Horse became the representative of Man in later times and Aśwamedha took the place of Puruṣamedha; it may throw some light on the social aspect of this primeval Yajña.

Sociological
Interpretation
of Puruṣamedha.

When horse is killed in Aśwamedha, the Chief Queen along with King's other three wives and a maiden, attended by four hundred female attendants, comes to the dead horse ; there is an obscene ceremonial recorded by Vājasaneyī-saṁhitā and Kṛṣṇa-Yajurveda Saṁhitā. The chief queen had to lie down with the dead horse under one cover in a state of actual sexual intercourse. The learned author concludes from this ceremonial that, in that hoary past, there obtained mass sexual intercourse without any idea of father, mother, son, daughter and sister. Devas took part in this promiscuous sexual intercourse in the presence of fire by the side of the altar itself. He finds this event as a social reality.

This institution of Puruṣamedha is well recollected in Śāṅkhyāyana Śrauta Sūtra where the chief lady is given as lying down³⁰ with the dead man in a state of sexual intercourse. It preserves in its chapter on Puruṣamedha³¹ the practice of human sacrifice in ancient times which was faithfully continued in the later Aśwamedha. The obscene ceremonial which was a prominent feature of Puruṣamedha also continued alive in Aśwamedha.

What is, then, the real character of Puruṣamedha ? Keith, along with other scholars, believes in the existence of human sacrifice at some period of history, but he is unable to give its real character. He, like other scholars, gives only the ritual character of the institution as contained in the ritual literature i. e. later Vedas, Brāhmaṇas and Sūtras.³²

Ṛgveda preserves the memory of ancient human sacrifice in the famous Puruṣasūkta. Puruṣa or Prajāpati was sacrificed by Devas.³³ Taittīrīya Brāhmaṇa elaborates it. It refers to the diffusion of Prajāpati in the beings and his restoration to life through horse-sacrifice.³⁴ This ritual

contains a great historical truth. Human sacrifice is superior to horse-sacrifice and what is not reached by the horse-sacrifice is reached by human sacrifice.²⁵ It is expected to obtain universal pre-eminence.²⁶

The best could be obtained by sacrificing the best. And the best was sacrificed. Śukla Yajurveda still preserves the identity of the victim who was sacrificed to obtain universal supremacy which meant in the ancient times the victory of one group over another. It is possible that this human sacrifice existed even in those immemorable ancient times when Samudāyas had not coalesced into Gaṇas. But when Gaṇa institutions were widely established, we find surer evidence of the existence of human sacrifice. When Gaṇas existed in relation to each other in a warring state; the physical power of the Gaṇas had perforce to be increased. And there could be no better person than the Gaṇapati to effect it; hence it was he who had to be sacrificed. Only his sacrifice could increase the inherent power of the Gaṇa to ensure victory over their adversary. The first human victim in Human Sacrifice was the Gaṇapati.

The victim of the Human Sacrifice is clearly addressed as Gaṇapati of the Gaṇas; lover of the beloved and the Lord of Treasures. He is the supreme authority over the Gaṇa; its female members and riches.²⁷ And this is very significant. This Mantra has not received the due attention of the Scholars it rightly deserves.

Gaṇapati was presented with the riches and females of the Gaṇa so that he may enhance his inherent power and energy. Women and riches were the only stimulants known to the primitive Āryans. Gaṇapati was the symbol of the tribal collective. When the power and energy of the Gaṇa

had to be raised to the highest level to meet the exigencies of war with the foreign enemy ; the tribal collective's morale had to be immensely increased. Then the minor leaders the Devas considered the sacrifice of the Gaṇapati inevitable to give that supreme incentive to the Gaṇa. The tribal feast prepared with the blood and bones of the immolated Gaṇapati was commonly participated by all the Gaṇa-members. With the blood and bones of Gaṇapati in his person, every member of the tribal collective became Gaṇapati and with such high spirits ; the whole self-acting armed Gaṇa went to the battlefields to smash the adversaries and win victory. The best soldier of the newly formed Gaṇa formed with the remaining members of the two opposing Gaṇas became the new Gaṇapati. And this process was repeated as many times as the necessities of the situations warranted. This obnoxious practice of human sacrifice was not only very natural but the only known stimulus to the Gaṇa which truly helped in the augmentation of the prosperity of Gaṇas through millenniums.

Keith believes the shedding of human blood in the Puruṣamedha and also that the victim was eaten.²⁸ This Eating of Human Blood also explains the diffusion and unification of Prajāpati. Puruṣasūkta of Ṛgveda also stands explained. Devas are none else than the minor leaders of the Gaṇa and victim, the Puruṣa, is none else than the supreme authority of the Gaṇa, the Gaṇapati.

The obscene Ceremonial referred to above describes in detail the acts of Mahiṣi, Kumāri, Vāvāta and Parivṛkta ; referred to as four chief queens of the sacrificer king. Also that Mahiṣi lied in state of sexual intercourse with the victim. What does this ritualisation indicate ?

Kumāri means a maiden.²⁹ It has been used only once in gveda in the sense of an adolescent person³⁰. The present

context indicates that a Kumāri referred to in Aśvamedha ceremonial had already been enjoying sexual intercourse with **Promiscuous Sex-Relationship** man, one or more than one. Vāvātā has not at all been referred to in R̥gveda. Monier-Williams gives the word the meaning 'beloved, dear'³¹. She appears to be a woman endeared by all; an over-sexed woman. Parivṛktā is an avoided or despised woman³². This word has been only once used in this sense in R̥gveda.³³ Word Mahiṣi is of greatest significance in this context. It means a woman of high rank³⁴. It has been used thrice in R̥gveda. In two contexts, the word has been given the meaning of 'mighty' and 'vast' by Wilson on the authority of Sāyaṇa³⁵. In the third context, it has been translated as 'queen'. In this R̥c, word 'Vadhu' appears in the sense of Indra's wife who is devoted to her lord and attends him when he brings his accompanying Mahiṣi. Indra had only one queen the Indrāni and the Vṛṣakapi hymn narrates the jealousy of Indrāni who had always been a tormented wife due to the voluptuous nature of Indra. This Mahiṣi is not the chief queen of Indra, the Indrāni, but appears to be a most beautiful public damsel with whom Indra might have been enjoying love affairs. Word Mahiṣi means most beautiful, most attractive, most gallant and mighty. She was the chief lady of the Gaṇa.

These four kinds of women appear to be the four categories of womanhood in the Gaṇa. If they are given the meaning of queens of the king ; the meanings of these words appear strange in the context. It is obnoxious for a king to have a wife known as Kumāri ; or to have a queen publicly famous for her over-sexuality or a despised queen. It appears that four of the many queens of a Horse-Sacrificing king were given these ritualistic epithets for that very purpose. It appears unnatural for a king to subject his dear queens,

including his chief queen, to such an ignoble custom if the rite had not been a long continuing custom. If it was a long continuing practice ; then the practice might have followed for the fear of the denial of ritualistic fruits. This definitely points to an actual state of affairs in the remotest ancient times when Gaṇa women were divided only on the grounds of the degrees of their sexuality rather than on relationship of husband and wife.

The obscene ceremonial points towards two historical events. Firstly, when the Gaṇapati was sacrificed, there was great jubilation. Members of the Gaṇa took to large scale festivities ; communal feastings and promiscuous sexual intercourse. This is clearly evidenced by the dialogues between the women, the Vāvātā etc., and men, the Adhvaryu, etc., with a sight on the sexual organ of each other. Secondly, he was the lord of all riches and he was entitled to have sexual intercourse with any and every woman of the Gaṇa. The best and the most beautiful woman of the Gaṇa, the Mahiṣi, was for the Gaṇapati. When this real state of affairs was later ritualised ; both these events were blended together and transmitted to posterity in the performance of this obscene ceremonial.

Iranāryans did not know of Aśvamedha as contained in Vedic ritual. Though ritualisation of Āryan institutions had begun during their sojourn in Iran ; it had not yet largely developed. We do not find any mention of Aśvamedha in Avesta. When Brahmāryans after their final victory in Dāsrajaṇa War, settled in Brahmāvarta ; the original sipritual forces of Bhārata reacted upon the Āryan institutions. The Āryans had to change the character of their institutions to suit their changed conditions of life in Bhārata to cement their victory. Many Bhāratīyans were converted to Brāhmaṇism who took with them their original spiritual

culture in that new fold. The obnoxious practice of *Puruṣamedha* was largely abundant and substituted by *Aśvamedha*. Whatever lingering vestiges of *Puruṣamedha* were retained, were in the ritualistic form. Instead of the sacrifice of *Gaṇapati*, the sacrifice of a purchased *Brāhmaṇa* or *Kṣatriya* could also do.⁸⁶ The head of a man along with the heads of horse, ox, sheep and goat continued to be placed on the bottom layer of the brick-altar to impart stability.⁸⁷ The state of promiscuity was reflected in the enactment of the obscene ceremonial and the attending dialogues. We find performance of *Puruṣamedha*, in its ritual form, in Bharata Circa 200 B.C. which is conclusively proved by the excavations at Kausambi.⁸⁸ King *Puṣya Mitra* performed this *Puruṣamedha* in historical times.

Puruṣamedha, in its original form, was the social activity of a tribal collective. This social aspect of the *Yajña*, the *Gaṇa*-activity, clearly proves, firstly, that the whole society believed in and acted upon the utility of promiscuous sex-relationship; secondly, it acted as a self-acting armed organisation to establish its supremacy over the known neighbouring surroundings. This age depicts the life of a *Gaṇa* as an ever-growing and ever-developing institution.

This social state of *Gaṇa* promiscuity during the ancient times gets further corroboration from *Mahābhārata*. Some legends throw startling light over it.

Sūrya proposes to *Kuntī* to have sexual intercourse with him in her maiden state. She objects to it on the ground that it may not be against *Dharma* but if it was religious, she was prepared to cohabit with him during her menstruation period and she was prepared to satisfy his desire. *Sūrya*, removes her objection by tracing her maiden state, *Kanyā* to *√Kan* 'to

desire', that she was always free, that father, mother and other collaterals had no right to interfere in her desire ; that a virgin has the right to cohabit with a person of her choice. All the females are free and so are males ; This is the normal course of the world ; all others are unnatural barriers. She would not transgress Dharma by cohabiting with him.³⁹ Kuntī cohabited with Deva Sūrya (Savitri of Vedic Age.)

A Brāhmaṇa caught hold of the hands of Śvetaketu's mother and took her away in the presence of his father Uddālaka. Śvetaketu became angry. Legend of Śvetaketu's Mother Uddālaka told him not to be angry because this was the ancient Dharma. Women of all Varṇas are free as cows and animals.⁴⁰ There were no restrictions on women in ancient times. They could cohabit with anybody at any time if they so desired. At that time, if the women discarded their husbands and behaved as they pleased, right from their unmarried state, it was not considered irreligious ; that indeed was the Dharma. This ancient Dharma is still practised by the birds and animals who are free from sexual jealousy. This Dharma visualised by the ancients is respected by the sages and still prevails in the *Uttarakuru*. This practice favourable to the women is eternal Dharma.⁴¹ We may not forget that Uttarakuru was the original home of the Āryans.

Promiscuity was the general Dharma or the social code of the Āryan conduct in their original home—the land of Uttarakuru. This Dharma was accepted by the Rṣis as a social law till the times of Uddālaka. Uddālaka and Śvetaketu flourished during the age of Janaka of Videha who flourished in the seventh century B. C.⁴² This is perfectly clear that the Promiscuous state of sex-relationship continued from the earliest times to the seventh century

B. C. amongst the Brahmāryan in Bhārat. Śvetaketu, later, might have ordained monogamy.

Balbikas indulged in sexual pleasure in the presence of everybody and with anybody, even with close relations, with father, mother, son, mother-in-law, maternal uncle, daughter, grandsons and kindred and also with friends, guests as well as slaves. Women are shameless and know no bounds in sexual pleasures. Intoxicated with liquor, they dance in public, discarding their clothes and with no restraint over the sex life, they indulge in it at their caprice.⁴³ People of Karṇa, son of Sūrya from Kuntī, enjoyed sex-liberality.⁴⁴ The Brahmāryans took this social custom to central Bhārata. Deva Agni had sexual intercourse with the daughter of Mahiṣmata⁴⁵ of Mahiṣmati and introduced this Dharma in that region also.

Laxity of morals bordering promiscuity persisted during post-Vedic times also. Agni had sexual intercourse with the wives of six of the Saptarṣis.⁴⁶ These Saptarṣis were the protectors of the Brahmāryan kingdom when the son of Durgāha was in bonds. This alludes to Dāsrājña War which was fought Circa 1150 B.C.⁴⁷ The Ṛgvedic Saptarṣis are Bhardwāja, Viśwāmitra, Vaśiṣṭha, Kaśyapa, Atri, Bhṛgu and Aṅgiras, Indra had sexual intercourse with Gautama's wife Ahalyā.⁴⁸ Varuṇa abducted the wife of Brāhmaṇa Utathya.⁴⁹ Viśwāmitra, Uśīnara, Divodāsa and Haryaśva had sexual pleasures with Mādhavī, who regained virginity after each set of cohabitations and begot sons for them upon her.⁵⁰ Matsyagandhā begot Vyāsa from Parāśara in maiden state and Chitrāṅgada and Vichitravīrya from Śantanu after marriage.⁵¹ Vyāsa was born after the so-called Mahābhārata War.⁵² Hence he cannot be placed earlier than 1000 B.C. He is not mentioned in gveda which was redacted Circa

1000 B.C. Morgan also maintains that monogamy in the Āryan family (race) was not permanently established until after civilization commenced⁵³ Circa 1000 B.C. Altekar is wrong in holding that the traces of promiscuity that we get in the epic have to be referred to pre-Vedic times.⁵⁴ They may easily be referred to the post-Vedic times, till, at least, the Upaniṣadic times.

We, thus, find historical relationship of Promiscuity with Puruṣamedha (Human Sacrifice). Puruṣamedha was not only practised by the Āryans in Bhārata but by their European kinsmen also. It was a universal Āryan institution.⁵⁵

Promiscuity and Puruṣamedha were the regular features of the Greekāryan Society. Zeus is the greatest Greekāryan god who may be identified with Dyaus of *Promiscuity and Puruṣamedha in Greece* ṛgveda. Then gods and men lived together. Zeus was father of gods and men. Dynosus and Herakles were born to him from mortal wives. His real spouse Hera was his sister others being Dione, Europa, Metes and Eurynome. Hera, separated from her former husband and bathing in the spring of Kanathose, like Mādhavī, regained virginity. She could bear children even without Zeus. Typhaon of Delphi, Ares and Hephaistos were such children of Hera but not from Zeus. Hera, in her maiden state, like Kuntī, had sexual intercourse with Eurymedon and like Karna, conceived a son of him—Prometheus. He took to wife two daughters of Gaia, his grandmother, sister of his mother Rhea, Themis and Mnemosyne. Helena, the prime cause of Trojan War, was born of the illegal sexual union of Zeus and Nemesis. Zeus begot Leda wife of king Tyndarlos of Sparta, by illegal sexual intercourse, Kastor and Polydenkes. Persephone was born to Demeter, sister of Zeus, from Zeus who later ravished his own daughter, Persephone. Zeus coupled with his own

mother Rhea. Pallas Athene was born of Metes, wife of Zeus, but by Zeus or by Pallas or by Brontes is not certain. Zeus had love games and sexual intercourses with Io, Leto, Kallisto, mother of Britomartis, Maia, Selene and Niobe, the first mortal women to be loved by Zeus. Zeus had sexual intercourses with any and all women. Man had the right to bestow progeny upon all women.⁵⁶

Aphrodite was born in Sea. She took pleasures only in Nerites, son of Nereus but on his refusing to accompany her to Olympus, Eros went with her. She had illegal loves with Ares, Hephaistos was her husband and Pygmalion, her lover. She cohabited with Anchisis, the mortal man. Hermes was her brother and lover and both gave birth to Eros. Eros was son and lover of Aphrodite. She was daughter of either Ouranos or Zeus. Priapos was her son from Hermes or Dionysus or Adonis or Zeus himself. Priapos was father and son to Hermes.⁵⁷

Apollon was son of Zeus from Leda. He had his paramours is boys and girls. He loved maiden Daphne. He coupled with Dryope. Virgin huntress Kyrene was ravished by Apollo. Koronis was his beloved.⁵⁸ The same story is repeated in the lives of Poseidon, Helios, Prometheus, Dionysos and Gaia. Gaia, the mother of all Greek Devas, wife of Ouranos, was loved by Pantos and Helios.⁵⁹ All these Greek heroes and commanders existed a bit earlier or later than the famous Trojan War fought Circa 1183 B. C.⁶⁰ This description clearly discloses the state of sex-relationship in the Greekāryan society by the end of second millennium B.C. There was no restriction of sexual intercourses with father, mother, grandfather, grandmother, son, daughter, sister, brother, cognates, agnates, guests and any member of the society. Promiscuity reigned supreme in the Greekāryan society in this age.

We find traces of Puruṣamedha in Greekāryan society in this age. Kouretes people were banished by Zeus to under-world. They came like spirits. They attacked the playing boy, tore him into seven pieces, roasted it over the fire. The child was horned.⁶¹ It shows the sacrifice of a sacred boy. The horns were the emblem of spiritual power and authority in the pre-Olympian Greece. The horns are those of the bull and bull was the manifestation of the supreme God for the ancient Cretans.⁶² Learches was slain by Athamas and thrown into a cauldron of seething water.⁶³

We find the echo of the sacrifice of Gaṇapati in Greek legends also. Ouranos has been identified with Varuṇa,⁶⁴ a Gaṇapati. Ouranos was sacrificed and from his blood drops were born the three Erinneys and also Aphrodite referred to above. He is sacrificed by his son Cronus. The Hittites know Cronus as Kumarbi and Ouranos as Anu.⁶⁵ Hades, Poseidon and Zeus, counterparts of Mitra, Varuṇa and Indra (Indra is son of Dyaus) represent the three Hellenic invasions; Ionian, Aeolian and Achæan. Early Hellenic chieftains who became sacred kings of the oak and ash cults took the titles 'Zeus' and 'Poseidou' and were obliged to die at the end of their set reigns. The myth of Zeus' annual death lingered on in Christian times. It was due to the title of 'Zeus' born by petty kings who had to be sacrificed at a set time. Aeolian chiefs were duly sacrificed at the end of their reigns.⁶⁶ The victory of the Achæans ended the tradition of Royal Sacrifices but the human sacrifices even continued till later times. In Arcadia, boys were still sacrificially eaten even in the Christian era.⁶⁷

The Āryans lived in a constant state of warfare. They needed male progeny for fighting battles. The position of

women in such a nomadic, war-mongering, barbaric society seeking pastures new cannot but be insignificant. Their only function is to constantly work as a child manufacturing factory. Āryans always cherished sons, never daughters. Gaṇapatis and Devas produced sons. Zeus had the right to produce sons on all women. Indra also enjoyed the same right. Abundance of sons is constantly prayed for in Ṛgveda, alongwith cattle and land, but no desire for daughters is expressed. The desire for sons is natural in a patriarchal organisation of society.⁶⁸ The Greekāryans also revered the male side of life. Their society was also patriarchal.⁶⁹ Women, like other members, are subservient to the patriarch. Gaṇapati is the earliest patriarch.

The crystallisation of this state of Āryan social affairs is found in the Āryan word 'Manuṣ'. It may be traced to

Significance of
the Word
"Manuṣ"

√man, in the sense of 'to think, believe, imagine, suppose, conjecture, appear as, pass for.'⁷⁰ Manu is he who is supposed or imagined to exist. In earlier times, the word Manu stood for the whole manhood, not including womanhood. Then it came to, in later times, signify the representative Man, the father of man in the sense of a real individual.⁷¹ Words Manuṣa, Manuṣya, Mānava, Mānuṣa, and other derivatives of the word 'Manuṣ' invariably mean Mankind, not including womankind.⁷² The patriarchal Āryan Society having promiscuous social state had no interest in knowing as to who is the son of whom. He belonged to the whole society (Gaṇa) as an inseparable part of it, not independent of it. Who placed the seed and who gave birth was of no significance to the ancient Āryan Society.

These social institutions of the undivided Āryans pursued tribal activities which were known as Yajñas to the

primitive Aryans. Yajña was Ganic activity in Military, economic and social spheres. Collectively, Yajña was the tribal activity of the Gana.

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अभि प्रवन्तु समनेव योषाः कल्याण्यः स्मर्यमानोसो अग्निम् ।
धृतस्य घाराः समिधो न सन्त ता जुषाणो हयति जातवेदाः ॥
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स्वाद्योऽ वि दुरो देवयन्तोऽशिश्नयु रथयुर्देवेताता ।
पूर्वो शिशुं न मातरा रिहाने समग्रुवो न समनेष्वञ्जन् ॥
(2) Rgveda-Samhitā (V.S.M.) ; Op. Cit. ; Vol. III Page 272.
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एष व्रत्नेन वयसा पुनानस्तिरो वपासि दुहितुर्दधानः ।
वसानः शर्मन्निवर्द्धयम्प्सु होतेव याति समनेषु रेमन् ॥
(2) Rgveda-Samhitā (V.S.M.) ; Op. Cit. ; Vol. IV ; Page 218.
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प्र ते नाव न समने वचस्युव ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचंसो निबोधिषदिन्द्रमुत्स न वसुनः सिचामहे ॥
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वृक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिष्वजाना ।
योषेव शिङ्क्ते वितृताधि घन्वज्या इयं समने पारयन्ती ॥
ते आचरन्ती समनेव योषा मातेव पुत्रं विभृतामुपस्थे ।
अप शत्रून्विध्यतां संविदाने आत्नी इमे विष्फुरन्ती अमित्रान् ॥
(2) Rgveda-Samhitā (V.S.M.) ; Op. Cit. ; Vol. III ; Page 256.
9. (1) Rgveda 8.7.3.9.
समनेव वपुष्यतः कृणवन्मानुषा युगा ।
विदे तदिन्द्रक्षेतनमध श्रुतो भद्र इन्द्रस्य एतयः ॥
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उत न ई मरुतो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
 पृषदश्वासोऽवनयो न रथा रिशादसो मित्रयुजो न देवाः ॥
 भूवं ज्योतिर्निहितं दृश्ये कं मनो जविष्ठं पतयत्स्वन्तः ।
 विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥
 प्र यज्ञ एतु हेत्वो न सप्तिरुद्यच्छ्वं समनसो घृताचीः ।
 स्तुणोति बहिरञ्चराय साधुवर्वा शोचीषि देवयून्यस्थुः ॥
 आ पुत्रासो न मातरं विभुत्राः सानौ देवासो बहिषः सदन्तु ।
 आ विश्वाची विद्युयामनवत्वग्ने मा नो देवताता सुधस्कः ॥
 ते सीषन्त जोषमा यजत्रा ऋतस्य धाराः सुदुधा दुहानाः ।
 ज्येष्ठं वो अद्य मह आ वसूतामा गन्तन समनोसो यति ॥
 पीवो अक्षो रयिवृधः सुमेधाः श्वेतःसिषक्ति निरुताममिन्त्रीः ।
 ते वायवे समनसो वि तस्थु विश्वेन्नरः स्वपत्यानि चक्रुः ॥
 आ नो अद्य समनसो गन्ता विश्वे सुजोषसः ।
 ऋचा गिरा मरुतो देव्यदिते सदेने पस्ये महि ॥

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CHAPTER V

GAṆA IN HISTORY

1. MAIN CHARACTERISTICS

We are, now, in a position to recapitulate the main characteristics of Gaṇa. Fortunately, Atharvaveda preserves a faint recollection of these characteristics. Sāyaṇa includes the following passages of Atharvaveda into Gaṇa-Karmāṇi ; the functions of the Gaṇa. Griffith translates the passages as follows :—

“Intelligent, submissive, rest united, freindly
and kind, bearing the yoke together.

Come, speaking sweetly each one to the other.

I make you one-intentioned and one-minded.

Let what you drink, your share of food be

common : together, with one common bond I bid you.

Serve, Agni, gathered round him like the spokes
about the chariot nave.

With binding charm I make you all united.

obeying one sole leader and one-minded.”¹

The following two Rgvedic hymns also throw light upon the subject :

“To him I show my ten extended fingers. I speak the truth. No wealth am I withholding.”²

“These, thy Gaṇās, who stand before thee to distribute wealth, entertain towards us kindly intentions, offering unlimited riches : bright-born goddess, (who are) sincerely praised for (the gift of) horses.”³

These references disclose the real nature of the Gaṇa. Gaṇa was a unit ; it was a human assemblage ; a human

collective. They were one-intentioned and one-minded which indicates the tribal character of the Gaṇa. All obeyed one sole leader, the Gaṇapati. Devas, like Agni and Uṣā, served the Gaṇa. All wealth belonged to the Gaṇa which was distributed amongst the Gaṇa-members according to the accepted principles of the age. Gaṇapati had sovereign control over the members and wealth of the Gaṇa. Horses and chariots were of prime importance to the Āryan Gaṇa. Food and drink were common. All the Gaṇa-members had to 'offer' all the wealth they earned in times of peace or as spoils of war to the Gaṇapati. Men and women had singleness of purpose. Acquisition of wealth and victories in battles was the common bond. They accomplished everything with joint labour in their Yajñic activities. The functions of the most ancient Āryan Society, the Gaṇa, were founded upon commonalty.

The main characteristics of the Gaṇa are :—

1. Gaṇa was a tribal collective. A Gaṇa-member had no individual independent existence. He existed only as a part of Gaṇa collective.

2. Gaṇa was the supreme owner of the means of productions in agriculture and industry. The individual production had to be offered to the Gaṇa for increased tribal prosperity.

3. Wealth and property of the Gaṇa was commonly owned. It was commonly distributed. The basic standard was the integrity, unity and strength of Gaṇa.

4. The military, economic and social activity of the Gaṇa were tribal. These tribal activities were known as Yajñas.

5. There was no family, no marriage, Gaṇa-people enjoyed promiscuous sex-relationship.

6. The supreme political authority of the Gaṇa was centred in Gaṇapati. He was the supreme autocrat. But minor leaders, the Deva, also wielded effective political power, especially during the periods of national emergencies in Gaṇa-life. Devas acted as members of Gaṇa-council.

7. There was no election or selection of Gaṇapati. The best hero in a tribal war amongst the Devas emerged as the next Gaṇapati.

8. Gaṇapati assumed the name of his Gaṇa. The name signified the name of the tribal collective. It was a continuing office. Various Gaṇapaties of the same name presided over a Gaṇa through the long course of history.

9. No religious rites had been developed in this ancient stage of society. The leaders were beginning to develop natural Magic but it was still in a nascent form.

10. Gaṇa was continually in the process of growth. It was a self-acting military organisation. Widely diffused Gaṇas were getting to be unified generally by acts of war. The strangers and foreigners, after their defeat, were assimilated in the victorious Gaṇa. No distinction was further observed and all the members, old and new, became inseparable parts of the steelframe Āryan tribal collective.

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उयायस्वन्तश्चितिनो मां वो यौष्टु संराधयन्तः सधुंराशरन्तः ।
 अन्यो अन्यस्मै वल्यु वदन्त एतं सघ्नीचीनान्वः संमनसस्कृणोमि ॥
 समानी प्रपा सह वोऽन्नभागः समाने योवत्रे सह वो युनज्मि ।
 सम्यञ्चोऽग्निं संपर्येतारा नाभिमिवाभितः ॥
 सघ्नीचीनान्वः संमनसस्कृणोम्येकंश्नुष्टोन्तसु वननेन स्वन्ति ।
 देवा इवामृतं रक्षमाणाः सायंप्रातः सैमनसो वो अस्तु ॥

2. R̥gveda 10. 3. 5. 12

यो वः सेनानीमँ हतो गनस्य राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न घना रुणन्मि दशाहं प्राचीस्तद्वतं वंदामि ॥

3. R̥gveda 5. 6. 7. 7.

यच्चिदिध ते गना इमे छुदयन्ति मघतये ।
तरि चद्वष्टयो दधुर्ददतो राधो अहं यंस सुजाते अश्वसूनुते ॥ ॥

2. MORGAN ON GAṆA

Morgan maintains that the principle branches of the Aryan family (race) were organised in gentes, when first known historically, sustaining the inference that when one undivided people, they were thus organised.¹ Homer's are the most ancient literary records to Morgan. R̥gveda seems to have been unknown to him. He considers civilization to have commenced with the Asiatic Greeks with the composition of the Homeric poems about 850 B. C. and among the European Greeks about a century later with the composition of the Hesiodic poems. The Grecian society till this time lived in the gentile society in which they had lived from time immemorial. The people were now seeking to transfer themselves out of this gentile society into a political society based upon territory and upon property. This political society had begun to be established in the sixth century B. C.² The Grecian gentile social organisation persisted till that period.

The chief characteristics of the Grecian genos are :

1. Common religious rites.
2. A common burial place.
3. Mutual rights of succession to property of deceased members.
4. Reciprocal obligations to help, defence and redress of injuries.
5. The right to intermarry in the gens in cases of orphan daughters and heiresses.
6. The possession of common property, an archon and a treasurer.
7. The limitation of descent to the male line,

8. The obligation not to marry in the gens except in specified cases.

9. The right to adopt strangers in the gens.

10. The right to elect and depose its Chiefs.

The Roman and Iroquois Gens had almost similar patterns with insignificant differences.⁸

The items Nos. 1, 2, 4, 6, 7, 8 are self-evident. They are tribal in nature. Morgan has given these characteristics of the Grecian gens in the first half of the first millennium B. C. The Greekāryans had by that time coalesced with the Cretan and pre-Olympian people of Greece and the Ægean had assimilated many of their habits, customs, laws and institutions. These characteristics are of the Grecian gens formed after such admixture and commingling of two opposite cultures; the one superior in arms and the other superior in peace. The Greekāryans begun a settled life after Dorian military conquests finally established their political suzerainty Circa 1000 B. C. Till that time, property belonged to the genos, not to any member of it. When the individual families comprising a genos began to assert their independence due to the impact of new forces; the authority of the genos over the tribal property began to grow weaker. The pre-Āryan Greeks had developed the institutions of private property. The Greekāryans had now vast control over lands and other natural resources. Every family could be independently satisfied. The environment of the hardships of nature and want of material objects had gone. Progress and prosperity had downed. The Greekāryans borrowed the system of private property and succession from their vanquished adversaries. The incorporation of the right of succession in the Grecian gens is a foreign intrusion,

The tribal Greekāryan society had promiscuous sex-relationship. There was no marriage as such. Nobody could assert that he is the son of such and such person. Paternity of children is unknown to the institution of gens and can never be determined. But this animal Dharma soon came to be regarded as reprehensible and abhorrent. Their new hosts were superior to them in human Dharma. This ancient Dharma began to disintegrate in Greece, as also in Bhārata. Monogamy was practised in the pre-Āryan times in the region and polygamy, even, was strictly prohibited. The Āryans in Greece, West Asia and Bhārata began to abandon this animal Dharma. Monogamy presupposes the existence of another family. It decides paternity, impossible in gens. This region did not know the punaluan system of marriage. Marriage between brother and sister born together (the Yugalics of the ancient hoary past) had long gone obsolete. When the Āryan families became smaller, they had to find other families for boys and girls to marry. As the system of family was patriarchal; it was considered useful to retain the orphan daughters and heiresses in the family to check the going out of the family property that they were allowed to marry in the gens. The adoption of the family system and the institution of marriage outside the family were also borrowed by the Āryans from the pre-existing social system.

The Greekāryans brought the tribal system of society when they poured down upon Greece south of the Danube. They had no experience of political society based on private property and territoriality in the sixth century B. C. The local elective republics pre-existing in Greece, Egypt, West Asia and Bhārata were the independent constituents of a widespread

Borrowing of
Family and
Marriage System

And of Private
property and
Succession

democratic homogeneous society without central authority but indissolubly bound together by force of spiritual ideology. The republican institutions reacted upon the Āryan tribal institutions. The Greeks remembered that those of them who first settled in Greece adopted that body of laws which they found already established by the inhabitants; in like manner also those who now live near them have the very laws which Minos first drew up. The Greeks borrowed the institution of Ephori (elected chiefs), senate and public franchise from the Minoan Cretans⁴. The Cretan institutions of Kooouoi and council were the forerunners of the Greek institutions of Ephori and Senate. These Cretan local republics introduced the element of election and deposition of chiefs in the Greekāryan genos system.

Morgan concedes that this right of election and deposition in the Grecian gentes in the early period persisted from ancient times. Presumptively, it was **Borrowing of Elective System** possessed by them while in the upper states of Barbarism. Each gens had its archon, elective or hereditary is a question.⁵ Morgan missed the actual historical process. He wrongly assumed that the inhabitants of Greece of the Minoan race were the same as the Hellenic Greeks. The presumption of the Hellenic race in Greece from times immemorial has been disproved. The pre-Hellenic elective system in Greece belonged to the non-Āryan pre-Āryan Minoan Greeks.

Though the victorious three Dorian tribes were subdivided into the old pattern of gene and staitoi (equivalent to phratries) they began to re-orient their institutions from family to state. Women were being largely segregated from men. Though the framework of tribes, phratries and Gene subsisted, its political significance began to grow

weaker and weaker. The Dorians had reduced the earlier population to serfdom and slavery who belonged to the non-enfranchised class. Only the warrior class was a franchised community. The weakening of the Dorian tribal organisation gave birth to the concept of polis which, according to Aristotle, is a partnership of several villages which already possess the dimensions of virtual complete self-sufficiency. When many villages so entirely join themselves together as in every respect to form but one society ; that society is a city (polis)⁶. Such Dorian city states were that of Sparta, Corinth and others.

The power and authority of Basileus began to wane in the new set of circumstances. Sparta displaced it by dual kingship and then by Ephorate. Five ephors were elected by the Assembly of the People, people meaning only the Aryan people not the vanquished serfs and slaves. It can not be called kingdom, oligarchy or democracy. It was Aristocracy, rule by a few chosen tribal leaders ; the Aryan Devas. But, significantly enough, this was the first impact of pre-Hellenic elective republican system.

Early in the seventh-century, the Athenian republic was an aristocracy and the executive was in the hands of three annually elected officers, the archon, the king and the polemarch. Basileus was the king in charge of religious functions. Archon was the supreme judge in all suits. Polemarch was commander-in-chief also having Judicial duties.⁷

Solon created the institutions and constructed the machinery of the Athenian democracy that could not work. This Aristocracy was replaced by Tyranny. Cleisthenes, reconstructed tribes from demes. Both the tribes and the demes were corporations with officers, assemblies and

corporate property. Athenian council was a popular representative body of the enfranchised Athenians. The Athenian republic was a sort of Tribal Democracy.

Morgan is not sure that the right of election and deposition of the chiefs obtained in the Greece in the first half of the first millennium B. C. The republican traits that the Hellenes borrowed from their Minoan adversaries did not lead them to evolve a people's republic but gave them only a Tribal Democracy. The victorious nations are not in the habit of leaving their basic institutions and the Hellenes, like the Brāhmaṇas, were no exception. They retained their withering gentile organisations and adapted themselves to the forces of time and the environment of the land. That they never did with conviction and faith. They never enfranchised the whole people and no republic can be established without the willing co-operation of all the people inhabiting the land. The Greek experiment of Tribal Democracy was, therefore, a failure.

The ideas of family, private property, succession and republicanism are foreign to the basic conception of gens or Gaṇa. The Tribal collective system pre-supposes commonalty. Tribal property, unfathered children and undisputed loyalty are the basic characteristics of the gens or Gaṇa. The Greekāryans, like Brahmāryans, borrowed the ideas of Family, Private Property and the State from the pre-Āryan Minoan culture and civilization.

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3. JAYASWAL ON GAṆA

The celebrated eminent scholar of the East, K. P. Jayaswal, has dealt with this Gaṇa problem in his Monumental work 'Hindu Polity'. He has tried to establish his political thesis that Monarchy was the earliest form of Government in R̥gvedic and later Vedic times. The republican form of Government developed later. He considers the Gaṇa as the ancient term for Hindu republic.¹

Jayaswal was initially inspired by the use of the word 'Gaṇa-rāyāṇī' in Āchārāṅga Sūtra, a Jain Aṅga.² It means Gaṇa-rājās. Only two republics of note existed Circa 600 B.C. ; one of the Vajjis and the other of the Sākya,³ a part of Kośala. The Lichchhavis, a part of the Vajji Confederacy, had 7707 Gaṇa-rājās, each Gaṇa-rājā presiding over a small administrative unit. They formed a confederacy with nine Malla and Eighteen Gaṇa-rājās of Kāśī-Kośala.⁴ We have earlier discussed both the terms, the Gaṇa and the Rājan, and they are contradictory to each other. How their amalgamation took place is an interesting chapter of history.

When the Āryan Devas and the Bhāratiyan (Imam was the Western-most part of Bhārata in that age) Asuras were fighting the Asuras defeated the Devas. The Devas said, 'It is on account of our having no Rājā that the Asuras defeat us. Let us make a 'Rājā'.⁵ This state refers to the wars which the invading Iranāryans and Brahmāryans had waged with the local inhabitants of the land. Jayaswal concedes that this historical reference is to the tribal stage of the Āryans⁶ in Bhārata. Jayaswal has failed to appreciate

the real significance of the event. He wrongly translates the word 'Rāja' as 'King', as is traditionally done and completely misunderstands the real nature of the Āryan Tribal Society. He did not know that Gaṇa was the basic Āryan Society. He gave a completely wrong definition to the word Gaṇa. He disagreed with Monier-Williams and Dr. Fleet who translated 'Gaṇa' as 'Tribe'. He gives the word 'Gaṇa' the meaning 'numbers'. Gaṇa-rājya, to him, means 'rule of numbers'. It was the Rule by Assembly⁷.

Gaṇa was the artificial aggregation of numbers but the numbers did not rule ; rather they submitted themselves to the rule of Gaṇapati. The 'numbers' had their 'master'. The warring and ever-migrating Āryans could not afford the civilized, settled niceties of election, re-election and deposition of their rulers. They needed ruthless, hard discipline which they amply had. Since Jayaswal, the concept Gaṇa has been rightly given its tribal import⁸. The tribal stage of the invading Devas referred to in the Aitareya Brāhmaṇa clearly is the Āryan Gaṇa society, fully discussed earlier. That Gaṇa society had no elective element. Gaṇa had its Gaṇapati, a steelframe autocratic patriarch. The tribal Āryans did not borrow the institution of kingship from their non-Āryan pre-Āryan Bhāratīya adversaries. They borrowed the institution of 'Elective Republic'. But the Āryans in Bhārata, like their brothers in Greece, did not borrow in full the institution of Peoples' Republics. They retained the body of their basic Gaṇa society and only introduced a bit of elective system to appeal to the mass members of the society. Rājan is to remain firm and hold the state like (Gaṇapati) Indra and (Gaṇapati) Brahmanaspati. The state held by him, the Rājan is made firm by Varuṇa, Bṛhaspati, Indra and Agni⁹. The power and authority of the Gaṇa and Gaṇapati has been kept intact. Shrewd politician, Indra,

to appease the discontent of his subjects, allowed them this small concession to elect one of them as his equal in status on account of the exigencies of war. Divodāsa was the non-Deva common leader of the Āryan fighting Dāsas, Daśyus and Asuras in Iran, Arachosia and Gedrosia, and also probably in Bhārata ; and he was the first elected leader (Rājan) of the Brahmāryans. But his authority was limited by the powers of Gaṇapatis. He was, all the same, first Gaṇa-rājā¹⁰ ; the curious blending of two opposite elements in political history ; the institutions of Autocracy and Republicanism.

This Rājan or Gaṇa-rājā was elected in the Samiti. We know pre-Brahmāryan Pariṣada of the Asuras. Pariṣada
 Samiti was the elected assembly of Pañchajanāh and other Bhāratīya republics. Pariṣada was known as Samiti in Atharvanic times. We know Samiti of the Pāñchāla or Kośala republic which was constituted of Philosophers and statesmen. Pravāhaṇa Jaivali ; supreme leader of Kośala republic, is only a Rājanya-bandhu.¹¹ R̥gvedic Brahmāryan had known the Pariṣada of their Pañchajanāh and other republican enemies. When they advanced towards east and came in contact with other republics of eastern Bhārata, they came in contact with the Samiti institution of their adversaries whom they defeated in battle or won their loyalties by conversions. The institution of Samiti is referred in Tenth Maṇḍal of R̥gveda and in Atharvaveda, both of them belonging to Circa 800 B. C. Eastern Bhārata had great and vast republics flourishing in this age. The institution of Samiti may have been borrowed by the Brahmāryans in that age.

It does not appear probable that Samiti comprised all the people and that they exercised their franchise. The

Atharvānic Sūktas, relied upon by Jayaswal, bear the heading 'Rājñāḥ Samvarṇam'. The word 'Varaṇa' may be traced to \sqrt{Vr} in the sense of 'willing, accepting'. This word does not convey the sense of direct representation. It appears that one of the great Devas was presented to the grand Council of Limited Nobility or Devaṇas and he was accepted by them as their Rājan. May be, like its Greek counterpart, the institution of Gaṇapati might have evoked resentment due to the impact of the new set of circumstances and appeal to the wider section of society was made. That might have been Aristocracy of the Greek type. The word Varṇa or Samvarṇa do not carry the sense of election. We may not forget that the hegemony of Indra, Varuṇa, Bṛhaspati, Bṛhaṇaspati and Agni was still preserved.

Jayaswal also refers to Janapadas and Mahājanapadas in the sixth century B. C. Most of the Mahājanapadas, by that time, had adopted the system of absolute monarchy. The assemblies, if at all, enjoyed only advisory character. Only one or two retained their old, but diluted by the Āryan tribal way, republican system. All the pre-Olympian republics in Greece and the Ægean had been annihilated by the beginning of the first millennium B. C. Bhārata was too big and vast than the compact region of Greece and the Ægean. The Brahmāryans met great resistance from the Eastern republics of Bhārata. Janaka of Videha, crossed over to the enemy camp and established monarchy, after shaking off the old republican system. The republican Lichchhavis, assisted by the republican Kāśīs, overthrew Videhan monarchy¹³ and rejoined it to its parent Vajjian republican confederacy. These republican states had to wage constant wars with the Brahmāryan tribal collectives for nearly four or five centuries. They could not maintain their peoples' republican

Janapada and
Mahājanapada

character as the secrets could not be maintained. Their republics per force became circumcised, Now all the people could not be associated. Only heads of the villages or other units could be consulted. That explains the existence of 7707 Lichchhavi Gaṇarājās. The Eastern republics borrowed the Brahmāryan institution of Gaṇa, to some extent, to give effective military opposition to the foreign invaders while retaining their republican character of cohesive leadership. It is to this character of Vajjian republic that Buddha refers to the Magadhan chancellor through his disciple Ānanda in his famous dialogue contained in Dīghanikāya ; Mahāparinirbāna Sutra. It is an irony of history that the victors in Greece developed the political institution of Tribal Democracy while in Bhārata ; the vanquished developed the institution of Republican Oligarchy. The vanquished in Greece did not survive to accomplish that. That accounts for the further historical events of Bhārata and Greece (and consequently in Europe, America and Australia) in different directions.

We, thus, find that the Gaṇa-Way is the tribal way. Its association with Republic Way gave birth to two hybrids, in Greece and Bhārata, the Tribal Democracy and the Republican Oligarchy. The Gaṇa-Way was triumphant in Greece. It hopelessly met with disaster in Bhārata.

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4. WEST ASIA AND EGYPT

The peaceful progress of Śramanic society in Sumer and Egypt begins to disintegrate due to the impact of the Semites; the Desert Materialists. Fifth Materialists of the Desert dynasty in Egypt is marked by immense increase in travel and trade. Egypt was steadily increasing in wealth. There was spread of luxury among the lesser people. There was also spread in education. Egypt enjoyed ordered peaceful progress. The Sixth Dynasty is remarkable for trading expedition with military escorts. Caravans travelled to the South and to Punt.¹ Then the Dark Period of Egyptian history begins. The Sinaitic people, probably Syrians, were in the possession of Egypt in the first Intermediate Period comprising Seventh to Tenth Dynasties. Though there were still expeditions in the beginning of the Middle Kingdom (We may now call Pharaohs as Kings, not the republican leaders) to the land of Punt but the Desert Materialism began to react strongly and Egypt took to military methods Circa 2100 B. C.

Sumer had different independent republican States at Ur, Kish, Erech, Lagash and Agade. The ordered peaceful progress under the republican Śramanic society continued till the Semitic Sargon of Agade, violently subjugated the region of Sumer and Agade and unified it. This even took place Circa 2380 B. C. Sargon, with his bow and arrow, achieved military success over his civilized and peaceable adversaries. Amorite Hammurabi won military success over Babylon Circa 1783 B. C. to be violently displaced by the Āryan Kassites Circa 1530 B. C.²

Sumer and Egypt were under the physical occupations of the Materialists of the Desert when the Materialists of the Mountains poured upon West Asia Circa 2000 B. C. We find Asiāryans occupying West Asia in Anatolia and Iran. Irānāryans and Hittitāryans respectively reach Anatolia and Iran Circa 2000 B. C.³ The whole second millennium in Western Asia is a life and death struggle between the forces of arms and the forces of peace and the later, in spite of its physical subjugation, ultimately triumphed. The Hittites consolidated a great power in Asia Minor and the adjoining regions. The Irānāryans trifurcated into the Kassites, the Hurrians and the Brahmas. The Hurrians; Mittanis were a constituent of them; took possession of Northern West Asia.

These materialists of the Mountains were the nomadic, barbarian hordes, with horse and chariot who avalanched West Asia. The Hittites persistently followed their original characteristics marked by infiltration of environmental factors. The reactions of the local culture and civilzaton influenced them earliest. The Hittite King is a primus inter pares a chief with limited powers and controlled by an assembly of nobles which confers his authority on him and can deprive him of it. The preisthood of these people is divided into sacrificers, cantors, sorceres, diviners, attendants or vergeres according to their character and function. The procedure of the sacrifice (Yajña), the cardinal feature of the celebration, is governed by a complex casuistic system which the texts faithfully document; food and drink, selected and purified in accordance with detailed and meticulous rules, form the offering. Human sacrifice (Puruṣamedha) was probably prevalent amongst them. They had patriarchal system.

Their social organisation consisted of the two classes; the freemen and the slaves.⁴

The Hurrians infiltrated into North Mesopotamia about 2300 B. C. though their political success is marked Circa 2000 B. C. They established the State of Hurrians Mittani Circa 1500 B. C. They had hereditary monarchy surrounded by a restricted noble class controlling the means of warfare and sharing out the land in feudal type. They also longed for male progeny, not the female, like their other Āryan brothers. The Hittite, Hurrian treaty between the Hittite King Suppiluliumas and the Hurrian king Mattiwaza, son of Tusharatta in 1365 B. C. display Āryan names such as Indra, Varuṇa, Mitra and Nāsatyas along with Ishtar. The very culture which possesses such a great expansive force is also highly receptive to foreign influences. The Hittite works drew their inspirations from Hurrian sources.⁵

The Amorite Samsu-iluma was ingloriously defeated by the Kassites who established themselves as the sole rulers and heirs of the Babylonian empire. Kassites They were good fighting men. But they soon succumbed to the riches of the soil and became luxurious people. The Kassite King, Kuri-galzu II who reigned about 1400 B. C. was an impassioned builder. He erected many monnments at Ur and other southern cities.⁶ The Kassite barbarians were very unclutured people who learned civilization from their conquered subjects. The tenacity of power by them for so many centuries points to a health and vigour in the Kassite rulers. They adopted the religion, art and culture of their adversaries.⁷

Egypt had become a weaker state during the reigns of the fourteenth and fifteenth dynasties of the Second Inter-

mediate period. The period of the sixteenth Dynasty of the Second Intermediate Period and dynasty seventeenth of the

Hyksos New Kingdom remarkable for the occupation of Egypt by the Hyksos kings about 1738 to 1587 B. C. These Hyksos Kings are also characterised as Shepherd Kings of Egyptian history. They were the Hittites; the men of ignoble race, barbarous and cruel. Wherever they penetrated, they spread ruin and desolation around, massacred the adult male population, reduced the women and children to slavery, burnt the cities and demolished temples. They indiscriminately razed all the Egyptian temples to ground. But this purely destructive time was followed by one of reaction and to some extent of reconstruction. They borrowed the superior civilization of those whom they conquered and adopted their art, their official language, their titles and the general arrangement of their court ceremonial.⁸ After throwing out the Hittites from the land of Egypt; the Egyptians came to terms with the Āryans of Asia and developed friendly relations with them. Thothmos IV of the Eighteenth Dynasty asked for the daughter of Artamama, the Mittani King, in marriage and concluded a formal alliance with them⁹. Egypt afterwards developed the state technique of their neighbours. It took to materialistic means with short interludes of spiritual revivals as in the time of Amonhotep IV, also known as Akhenaton. Materialistic reaction overpowered Egypt. Military became their strength which removed cultural distinctions between them and their neighbours. They came to terms with each other.

The Āryan in West Asia; the Hittites, the Hurrians and the Kassites; quarrelled amongst themselves and became weaker. The region witnessed political and social decadence but the basic original culture triumphed over that of the

**Internecine
Āryan Quarrels**

Materialists of the mountains. The process of absorption and commingling had created a new society. The Āryan society in West Asia during the second millennium B. C. tried hard to preserve its basic institutions of tribal collective (Gaṇa), absolute kingship (Gaṇapati), the power of the Limited Nobility (Devagaṇas), their military technique, institution of sacrifice (Yajña) and others but they were, in course of time, overwhelmed by the original cultures and civilization of their adversaries. Their adversaries had learnt the art of military warfare from them. A great moral degeneration set in the Āryan society in the twelfth century B. C. They lost all initiative, all courage and all faith. The original inhabitants of Assur, a part of the Kassite Kingdom of Babylonia, gained military supremacy in this age. Assyria became a great power about 1100 B. C. under Tiglath-Pileser I. He ended the Kassite rule and carried his arms to the source of the Tigris. The Hittites had become weaker due to military onslaughts of the 'Materialists of the Sea' from the Mediterranean Sea. Tiglath-Pileser defeated the Hittites and penetrated to the Mediterranean Sea.¹⁰ Barring the brief intervention of the Aramaen hordes, the Assyrian glory continued till the middle of the first century B. C.

The Assyrian rise of power was the culmination of the process of absorption of the two opposite cultures. Not only the Āryan culture in West Asia was defeated but also the Āryan military was destroyed by the Assyrian materialistic reaction. Assyria developed military power at the cost of her ancient spiritual traditions. The Sumerian ideal became perverted in the Assyrian society. The Sumerian ideal of inviolable peace gave way to Assyrian ideal of violence and exploitation. But a spiritual society can not absorb the best qualities of a Materialistic society. Assyria gave way to Āryan Persia.

The names Assur and the Assyrians remind us of the Asuras of Bhārata. That may also remind us of Osiris of Egypt and Anu of Sumer. It is probable that the bosom of a small patch of territory might have continued to cherish the name and traditions of the ancient Asuras who were the pioneers of spiritual cultures and civilizations in the vast Śramaṇic region. The conflict of West Asia and Egypt in the second millennium B. C. is the conflict of the Gaṇa or Āryan Way and the Jana or Śramaṇic Way. The confluence of the opposites took place but none emerged victorious. Both died down in West Asia and became oblivious to history. Greece records the ultimate triumph of the Āryan Gaṇa-Way while Bhārata that of the Śramaṇic Jana-Way.

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CHAPTER VI

VRĀTA-CONFEDERATION OF GAṆAS

When the primitive undivided Āryan savages were socially divided into pastoral and non-pastoral people, new forces of social expansion set in. Those **Confederation of Gaṇas** Gaṇas who owned large herds of cattle were materially superior to those who did not possess cattle or possessed them in insignificant numbers. The materially superior class has a tendency to grab the inferior class and that is the prime motive of offences and wars. Internecine wars between Gaṇas have already been alluded to. When this warfare grew; the weaker Gaṇas for their protection and the stronger Gaṇas for their further victories joined hands together for common purposes. This was a loose confederation of Gaṇas for achieving victories in wars. Gaṇa was the prime social institution of the undivided Āryans. This higher Āryan confederative social organisation is remembered in Ṛgveda as Vrāta.

Word Vrāta is connected with √Vṛ in the sense of 'to choose, select, to like better than, prefer to.' Vrāta means a multitude, flock, assembly, troop, host, association and guild. It has Latin, Slave, German and Anglo-Saxon equivalents.¹ Word Vrāta refers to an Āryan institution before their separation from their original home.

This word occurs in Ṛgveda, in different derivatives, only eight times. It refers to some institution or organisation of the Āryan society. The oldest section of Ṛgveda contains the significance of this word Vrāta. The occasion is Aśvamedha. We have earlier seen that Aśva was later substituted for Man during the Ritualisation

Age. If we substitute Man for Horse, the picture becomes very clear. Gaṇapati, to be sacrificed in Puruṣamedha for success in War, is followed by car. Men and cattle attend him. The loveliness of maidens (waits) upon him. Groups of Gaṇas (Vrātāsah) follow him and seek his friendship. Devas themselves have been admirers of his vigour,² the vigour that was to bring the groups of Āryan Gaṇas victory in war. Sāyaṇa defines Vrāta as a group and illustrates it as a group of Gaṇas of Vasu and other Devas.³ Different Gaṇas of Devas of Āryan leaders joined together to form the Vrāta for success in war. Various Vrātas formed of various Gaṇas together with all their might in men and materials were in the service of Gaṇapati who was known as Vrātaspati or Vrātasāhā during the confederation period. Of course, also, during this confederation stage, all the beautiful and lovely maidens were also at his service to render all happiness to him at any time he so desired.

Gaṇapati was the supreme war lord of the Gaṇa. When several Gaṇas joined together, one of the Gaṇapatis had to act, under the circumstances, as Vrātaspati the supreme war lord of all the Gaṇas and Gaṇapatis. He, then, was known as Vrātaspati. R̥gveda uses the word Vrātasāhāḥ,⁴ for this office. Āryan heroes are referred here as powerful and mighty leaders of Vrātas. The deities in this Sūkta are Weapons, Persons and Implements employed in War. The R̥c refers to the guards (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robest and conquerors of Vrātas. The word 'Pitarah' has been commented by Sāyaṇa as 'rathasya pālayitārah' and translated by H. H. Wilson as 'The guards'. It should

mean father, owner or the occupier of the chariot implying thereby the military leader who occupies the chariot. This old Ṛc recollects the memory of a war between two Vrātas. The military leader of the Vrāta organisation was known as Vrātaspati who conquered the hostile Vrāta.

Gaṇa and Vrāta are referred to in Ṛgveda as two institutions simultaneously existing. It appears that during peace times, some of the War-time Vrātas continued to carry on as before while some Vrātas disintegrated into Gaṇas ; the necessity of joining together being over. Maruts were Gaṇapatis and perhaps Vrātaspatīs also. They are the dispensers of unfailing wealth. They actually participated in the Yajñas of the Gaṇas and Vrātas.⁵ Ṛgveda also refers to Pañchavrātāḥ. Sāyaṇa comments the word as 'Pañcha Janā manuṣyā' and H. H. Wilson translates the word as five kindred sacrificing races.⁶ Whether this work Pañcha-Vrātāḥ refers to the aforesaid Pañcha-Janāḥ is not clear from the context. Perhaps both are different. Even assuming both to be identical ; the sense of 'group' is quite clear. Pañchajanāḥ as discussed earlier were pre-Āryan Bhāratiya republics who were composed of different units. Brahmarṣins knew the institution formed of the composition of various units as Vrāta and they gave the same term during the ritualisation period to the similar institution, though not in essentials, of their adversaries who later coalesced with them. Vrāta, in essence, definitely means here a group formed of independent separate units.

Words Gaṇa and Vrāta occur together in two hymns.⁷ In both the contexts, they signify two separate institutions. Sāyaṇa interprets the word Vrāta as Group or Troop and the word Gaṇa as a unit formed of seven Samudāyas. Wilson translates the word Vrāta as Assembly or Troop and

the word Gaṇa as Company. This clearly indicates that the institution of Vrāta was a higher institution formed of smaller institutions.

Vrāta is Saṁgha⁸—a federation or a confederation. The Gambling-Hymn (Ṛgveda 10.3.5) throws sufficient light on these two institutions. The Akṣa is compared to a great military leader (Senānirmahats), the Gaṇa leader (Gaṇasya rājā) and the chief of the Vrāta (Vrātasya prathamō). Though Sāyaṇa paraphrases Ṛc⁹ in a slightly different manner ; he admits the difference between Gaṇa and Vrāta. The difference, according to him, is slight. The epithets Gaṇasya rājā and Vrātasya prathamō are very significant. The conception of Gaṇa-rājā has been examined earlier. Vrātasya prathamō refers to the first citizen of the Vrāta. These two institutions were popular among the Brahmāryans during their offensive stage in Bhārata and also a little afterwards, though undergoing some modifications later due to local influences. Sāyaṇa was so far removed in time from the actual events that he could not appreciate the real difference between these two institutions and also their real character though he recognised the difference between the two. Gaṇa is the unitary institution while Vrāta is a confederation or Saṁgha.

The social system of the Greekāryans was also organised into gens, phratry and basilia (tribe). The gens was also known as patry. Phratry was the intermediate unit between gens and tribe. Originally when the gens were fighting with each other ; there was no question of co-existence of two gens. One gens shall not exist separately ; it has to be amalgamated with the other through consent, rarely, through war generally. But after a long course of history ; the neighbours gens learnt the futility of war and thought it beneficial to join together to

Phratry and
Phratriach in
Greece

ward off common danger and common enemy. The neighbourly relations of two gens was cemented by advance of time and the females of the gens, which had sex-relations limited to the males of their gens, began to have sex-relationship with the males of the neighbourly gens and vice versa. That later developed into the males and females of one gens marrying the males and females of the other gens. That might have been necessitated during the period when the horrors and unpleasantness of promiscuity began to be experienced giving rise to new customs and institutions. They, in turn, might have helped in the peaceful existence of different gens who had learnt the art of forming phratries or brotherhoods during the periods of common emergencies. These phratries were less fundamental and less important than the gens and the tribe but it was a common, natural and perhaps necessary stage between the two. The religious, rather social, life of the Grecian tribes had its centre and source in the gentes and phratries. Some of the religious rites originated in these social aggregates and they were nurseries of religion. The events of this extraordinary period, the most eventful in many respects in the history of the Āryan family, contributed much to the formation of the new society later. When the society was in the undivided gentile stage, its chief was known as Archon. When several gens coalesced together to form together, both the institutions began to have their separate chiefs. The chief of the gens or patry came to be known as patriarch and the chief of phratry was designated as phratriarch.¹⁰ The archon means the chief, the Master. The Sanskrit word 'Pati' gives almost the similar sense. This meaning becomes still clearer when we find striking similarity between the offices of patriarch (Party + Archon) and Gaṇapati; and also, between the office of Phratriarch (Phratry + Archon) and Vrātaspati.

The undivided Āryans had forged the institutions of gens and Phratry or Gaṇa and Vrāta. Words Vrāta and phrāta are easily interchangeable as regards their nomenclature and function, When Āryans reached Greece and Bhārata ; they took these institutions with them. 'Ph' might have been substituted for 'V' which is not impossible according to linguistic rules. Vrāta and phratry, both, were the tribal confederation of the Āryan Gaṇas in Bhārata and Greece during and after their military victory over the original inhabitants.

References

1. Monier-Williams ; Op. Cit. Pages 1007, 1043.
2. Ṛgveda 1.22.7.8.
 अनु त्वा रथो अनु मर्यो अवन्ननु गावोऽनु भगः कनीनाम् ।
 अनु व्रातासुस्तव सख्यमीयुरनु देवा ममीरे वीर्यं ते ॥
3. Ṛgveda-Saṁhitā (V.S.M.) ; Op. Cit. ; Vol. I Page 974.
 व्रातासः व्राताः संघात्मकाः अन्ये अश्वसमूहाः वस्वादिदेवगनाः
4. (1) Ṛgveda 6.6.14.9.
 स्वादुषसदः पितरो वयोधाः कृच्छ्रेभितुः शक्तीवन्तो गभीराः ।
 चित्रसेना इषुबला अमृधाः सतोवीरा उरोवो व्रातसाहाः ॥
 (2) Ṛgveda-Saṁhitā (V.S.M.) ; Op. Cit. ; Vol. III Page 258.
 (3) H.H. Wilson ; Ṛgveda ; Vol. IV Page 119.
 (4) Monier-Williams ; Op. Cit ; Page 1212. He gives the word 'Sāha' meaning 'powerful, mighty.'
5. Ṛgveda 3.2.14.6
 व्रातव्रातं गुणगाणं सुशस्त्रिभिर्यनेमामं मरुतामोज ईमहे ।
 पृषदस्वासो अनवभ्रराघसो गन्तारो यज्ञं विदधेऽग्रीराः ॥
6. (1) Ṛgveda 9.1.14.2
 गिरा यदी सक्त्ववः पठन् व्राता अपस्यवः ।
 परिष्कृष्वन्ति धर्षसिम् ॥
 (2) Ṛgveda-Saṁhitā (V.S.M.) Op. Cit. ; Vol. IV. Page 23.
 (3) H.H. Wilson ; Ṛgveda ; Vol V ; Page 212.

7. (1) R̥gveda 3.2.14.6 ; 5.4.9.11.

शर्ध'शर्ध व एषां ब्रात' ब्रातं गणंगणं सुष्टिभिः ।

अनु क्रामेम धीतिभिः ॥

(2) R̥gveda-Samhitā (V.S.M.) ; Op. Cit ; Vol. II Pages 287, 898.

(3) H.H. Wilson ; R̥gveda ; Vol. III Pages 21-23, 244.

8. (1) R̥gveda 10.3.5.8 ; 10.4.15.5

त्रिप चाशः कृच्छति ब्रात' एषं देवइव सक्विता सत्यधर्मा ।

उग्रस्य चिन्मन्यवे ना नमन्ते राजा' चिदेभ्यो नम इत्कुणोति ॥

पुननः पितरो मनो ददातु दैव्यो जनः ।

जीवं ब्रात' सचेमहि ॥

(2) R̥gveda-Samhitā (V.S.M.) ; Op. Cit. ; Vol. IV ; Pages 393-471.

9. (1) R̥gveda 10.3.5.12.

(2) R̥gveda-Samhitā (V.S.M.) ; Op. Cit. Vol. IV ; Page 394.

10. Lewis H. Morgan ; Op. Cit. ; Page 247.

CHAPTER VII

BRAHMA-THE ĀRYAN UNIVERSAL TRIBAL SOCIETY

1. INSTITUTION OF BRAHMA

The invasion and conquest of the highly developed, greatly cultured and spiritually civilized people from Greece to Bhārata by the barbarous nomadic Āryans started the ancient process whereafter the materialist north has swept down violently upon the settled and peaceful south. The Āryans poured down upon the Minoans, the Mesopotamians and the Bhāratīyans. These Āryans possessed strong physiques, a hearty appetite in both solids and liquids, a ready brutality, a skill and courage in war. They fought with bows and arrows, led by armoured warriors in chariots, who wielded battle-axes and hurled spears. They wanted land and pasture for their cattle; their word for war said nothing about national honour, but simply meant 'a desire for more cows'¹. Egypt, west Asia and the Mediterranean people had earlier contacts with the Materialists of the Desert while Bhārata remained safe for long even after the Āryan occupation. The peaceful society of Greece, Egypt and West Asia began to founder earlier under their barbaric pressures. Bhārata enjoyed the continuity of her Śramaṇic Society till its first Āryan contacts in the fourteenth century B. C. It is for this reason that while the Mesopotamians and the Egyptians took to military life earlier, we find the absence of defences and military preparations for a pretty long times, and it is only very late that defensive citadels at Harappa and Mohenjodaro² were raised. But they were too weak for the

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Materialistic
Contacts

onslaughts of the Āryan military might. The Āryan tribal collectives had attained their highest power when they poured down upon Greece, West Asia and Bhārata.

We have earlier noticed that the Aryan Institutions and beliefs met with disaster in West Asia. The Śramaṇic Separation of Brahmas Way of the Asuras had conquered the materialistic way of the Āryans. The main body of the Āryans in Iran adopted the Asura Way. Gaṇapatis Varuṇa and Mitra, alongwith their followers, had become largely influenced by the Asura Way. They later came to be known as Asura-gods. But a section of the Irānāryans could not happily digest this defeat. They organised themselves under the commandship of ferocious, violent Indra. These Irānāryans possessed the institutions of Gaṇa, Gaṇapati and Yajña, inherited from their forefathers. It was against the horrors of social Yajñas, with cruel animal sacrifices that Zarthusthra of Iran, later, like Mahāvīra and Buddha in Bhārata and Orpheus in Greece, organised opposition. The Indra led Āryans could not make peace with the superior Asura influences on their compatriots. They still exalted violence and exploitation for their further victories. The disintegration of the materialistic Āryan power under the force of the superior original spiritual culture caused a schism in the undivided Irānāryan Society. The schism was, as held by some scholars, not the result of differences in beliefs; that a section believed in Nature-gods and the other in Abstract Deities. The ideological differences do not lead people to military invasions of foreign lands. The historical forces in West Asia caused the Schism in the Irānāryan Society. Varuṇa-led Irānāryans remained behind in West Asia. The more ferocious, the more violent, the more exploitative and the more military-minded section reorganised and led by Indra, retaining the ancient insti-

tutions of Gaṇa and Yajña in their savage forms, advanced towards the East; alongwith a minority of Varuṇa-led people. These Indra-led Irānāryans of West Asia, with hope, purposes and persistence, with a scientifically organised superior military power, invaded Bhārata with all their physical might. They are the Brahmas of history.

The growth of the numerous Gaṇa organisations developed into a larger social entity, the Brahma. *Growth of the Institution of Brahma* Brahmaṇaspati is Gaṇapati, of not only one Gaṇa, like Bṛhaspati, but of all the Gaṇas coalesced together. He is the most supreme of the Brahma, so formed by the coalescence of all the Gaṇas. He is the great protector.³ Agni is parent of Yajña.⁴ Agni is Aṅgiras. Aṅgiras is father of Bṛhaspati.⁵ Bṛhaspati is Brahma.⁶ Brahma, hence, is father of Yajña. Yajña, the tribal activity, does not exist without Brahma, the universal tribal collective and Bṛhaspati, the tribal chief. Brahmaṇaspati, as later shown, is greater than Bṛhaspati. We, thus, find that Brahma is an enlarged Gaṇa, having enlarged tribal activity and presided over by an enlarged Gaṇapati.

The etymology of the word Brahma supports this view. The word Brahma derived from √Bṛh 'to grow great or strong, to expand, to increase.' Yāṣka connects it with 'Bṛhat' and 'Bṛdḥ' in the sense of 'eminent, high, enlarged.' It has its Avestan equivalent *berēzant* meaning 'lofty'.⁸ Vedic Bṛhantam is equivalent of Avestic 'Berezantem'.⁹ Word 'Barhis' is also derived from √bṛh which is equivalent to the Irānian *Barēsme* (Barsom) thus connecting it with Brahma. Barsom and Barhis are identical terms¹⁰. Brahma, thus, appears to be an enlarged entity. As Brahmaṇaspati is *jyēṣṭharāj* of Brahma; in this context, it is an enlarged society formed of smaller social units, the Gaṇas.

When the Brahmāryans established their undisputed suzerainty over Bhārata after the crushing defeat of the Bhāratīyans in the Dāsrañña War Circa 1150 B.C.; they followed the fruitful policy of commingling with the original inhabitants. Many people also became converted to their way of life who took with them their Śramanic Way of life. Conditions of comparative peace in Bhārata gave opportunities to the Āryans sages to take to spiritual culture. They had some contacts earlier with this culture in Iran but the exigencies of warfare did not leave them sufficient time to realise its values. When the Brahmāryans took to settled life of peace, prosperity and happiness, they began to feel the vulgarity and repulsiveness of their culture based on violence and exploitations. They could not successfully carry on in their new environments with their old beliefs. The impact of the great spiritual culture of Bhārata was reacting upon them with high force which they could not withstand. The victors also never totally leave their basic ideas and institutions. Hence began a curious amalgamations in history. They had to consign to oblivion the hateful deeds of violence of their Gaṇas and Gaṇapatis, Brahmas and Brahmanaspatis from the memories of the people. They had come in contact with the spiritual leaders of Bhārata; the Munis and the Śiśnadevas. They wanted to raise their materialist leaders still higher. They made them heavenly gods having their seats beyond the horizon of earth, never again to be physically contacted as hitherto for. The actual human beings and their activities were celestialised. Devas and Gaṇapatis became celestial gods, their Yajñic tribal activities became related to heaven. The Brahmāryans made Indra, Brahaspati, Soma, Varuṇa and other Gaṇapaties the gods of heaven and their human wars with their adversaries as heavenly activities in relation

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to phenomena of Nature. The Greekāryans also followed the same path. Gods and men lived together in the past. Gods had aspirations and sentiments just like human beings. Homer and Hesiod celestialed them and made them heavenly gods and their human activities were transferred to their heavenly activities interpreted as phenomena of nature. This Āryan process in two lands, so widely apart, reveals the basic pattern of the Āryan society and their adversaries' Śramaṇic Society which similarly reacted in both lands upon the violent intruding cultures. The Greek and Brahma Ṛṣis became great taskmaster in the art of Mythology. The science of Mythology or Comparative Mythology was born much later and was the product of intellectual master-minds to whom history or pre-history did not exist. Myth is the hybrid child of the retracing materialism and the perverted spiritualism. Myth may be defined as the 'Description of human activities in a celestialed form.'¹¹

The spiritual reaction that began to set in the Āryan thinking did not stop at that in Bhārata. It completely stopped at mytholisation stage in Greece. The Greeks kept alive their social organisations of genos, phratries and tribes in their original form ; though changed in the circumstances wrought by time and space. The Brahmāryans adopted a different course. They did not further keep their social institutions in the original form as they were felt burdensome and retardative under the new set of circumstances. So the Brahmāryans decided to change their social institutions of Gaṇa, Yajña and Brahma and related them to their heavenly gods. The Greeks did not do that. This process led to the Ritualisation of the Institutions of Gaṇa, Yajña and Brahma in Bhārata.

The Ritualisation Age of the Brahmāryan institutions began after the Dāsraṇa War. Ṛgveda was redacted in Circa

1000 B. C. The Brahmāryans had 150 years to ritualise their institutions which they have depicted in Ṛgveda. The constitution of the Brahmāryans had changed now. In their society were absorbed many Bhārtīyan elements. Many convert Bhārtīyans became Ṛgvedic Ṛṣis. It was a mixed society composed of the coalescing elements of the victors and the vanquisheds who accepted the hegemony of the victors' way with mutually accepted changes. Ṛgveda faithfully depicts the Āryan institutions in this ritualised form.

Ritualisation went still further in Atharvanic times. Tenth Maṇḍala of Ṛgveda is a later addition to it. Its theme is Atharvanic, hence it appears to have been included in the ancient collections of Ṛgveda when Atharvaveda was redacted. Atharvaveda is the final product of a redactional activity much later than that of Ṛgveda.¹² Sāmaveda and Yajurveda were redacted earlier than Atharvaveda. Atharvanic theme finds echo in Śatapatha and Aitareya Brāhmaṇas. It is probable that Atharvaveda was redacted in the later part of the Ninth or earlier part of the Eighth Century B. C.

If we minutely screen the Vedic hymns and thereby are able to remove the gloss wrapped over real events; we may discover the truth. Apart from the Method of Analysis accepted facts of Āryan history; the Āryan way itself would help us in sifting the corn from the chaff. This method of Analysis may help us in rightly interpreting Ṛgveda and the later Vedic Literature.

Take the beginning Ṛc of the Ṛgveda.¹³ H. H. Wilson, following Sāyaṇa, translates it thus, "I glorify Agni, the high priest of the sacrifice, the ministrant, who presents the oblation (to the gods), and is the possessor of great wealth". Agni is Purohita of the Yajña, the Deva, the Rtvij and possessor of great wealth.

It gives the full picture of the Āryan Way of life condensed in one Ṛc. The words Ṛtvij and Hotāram are used in this Ṛc in the sense of priest-hood ; hence the meaning of the word 'Purohita' as priest may easily be ruled out. Agni is Deva, a leader but he is also Purohita. Yāṣka traces the word to '√Puras + hita' literally, 'placed before',¹⁴ meaning the man who sits in front or the foremost man. Purohita, then, means foremost Deva; the supreme Deva. Agni is the associate of men (Purohita) sitting in the East, east signifying the foremost or the first. Agni is Purohita at a Yajña and of a Yajña. Heaven and Earth are also Purohita at Yajña.¹⁵ Agni is Purohita by birth.¹⁶ Agni is Purohita of gods including Rudras and Vasus and also of men. Brahmanapati, the supreme Leader of the Brahma, and Sūrya are also Purohitas of gods. Sāyṇa comments the word as 'placed in front of' and Wilson similarly translates it.¹⁷ Agni rides in the same car with Indra and gods.¹⁸ Purohita Sūrya is slayer of Asuras.¹⁹ Purohita Brahmanapati is renowned in battle.²⁰ Purohita was not only a hero of peace but also of war as War and Peace were undivided to the ancient Āryans. Purohita, in this Ṛc, is said to possess great wealth. He is not a heavenly being but a living being of this earth. Association of material wealth with the supreme Leader of Yajña makes the sense of the Ṛc very clear. Purohita, hence, in this context means Gaṇapati. Yajña is tribal activity in war and peace. This Ṛc glorifies Gaṇapati Agni, the supreme leader of the Āryan military, economic and social tribal (Yajñic) activities resulting in the amassing of large material wealth to be distributed by him, as Ṛc 3 of this Sūkta sings, for fame and progeny. We, through this analytic method, get a real and truthful picture of the Āryan institutions of Yajña, Deva, Gaṇapati and others in this Ṛc.

Viśwāmitra was the supreme commander of the Bhārtīya Dāsrajña Confederacy against the Brahmāryan Tṛtsūs and others. He was, enemy of Indra, the Supreme Commander of the Brahmāryan forces. Both stood against each other in the battlefield. Hence Viśwāmitra could not address any prayer to Indra before this historical event. Viśwāmitra after his defeat; surrendered his people to him; crossed over for Āryan favour and made treaty with Indra so that his Bharata race may not be further annihilated. Brahma of Viśwāmitra so acts to the wielder of the thunderbolt for again being opulent²¹. The prayer is only for material gain and that is the unravelling key.

It is fortunate that Ṛgveda contains numerous references to the institution of Brahma. It has been conceded by Sāyaṇa and modern Vedic scholars, Western and Eastern both, that the word Brahma is used in Ṛgveda in the materialistic sense of food, wealth, progeny and prayer²². Wherever the word has been translated as Prayer, that 'prayer' is also for food, cattle, progeny and other material wealth, The word Brahma has not so far been commented as 'Highest stage of Tribal Collective', or 'Supreme Tribal Collective', or 'Universal Tribal Collective.' This connotation of the word Brahma is also very clear from Ṛgveda.

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2. R. E. M. Wheeler ; The defences and cemetery R 37 ; Ancient India No. 3 ; 1947 ; Pages 58 f f.
3. Ṛgveda 2. 3. 1. 1
4. Ṛgveda 3. 1. 3. 4.

5. Ṛgveda 2. 3. 1. 18 ; 4. 1. 3. 15 ; 5. 1. 10. 7.
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7. Monier-Williams ; Op. Cit. ; Page 735.
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9. A. F. Khabardar ; New Light on the Gathas of Zarthushtira ; 1951 ; Page 751.
10. James Hastings ; Encyclopaedia of Religion and Ethics ; Pages 424, 797.
11. (1) V. M. Apte ; Religion and Philosophy (Age of Ṛc-Saṁhitā) in the Vedic Age, 1957 ; Page 361

Apte gives this interesting description of Ṛgvedic Myth-
 “When the imagination interpretes a natural event as the action of personified being resembling a human agent, a myth is born.”

- (2) F. Maxmuller ; “The Philosophy of Mythology”, appended to Introduction to the Science of Religion (London 1875) ; Pages 353-355 quoted in Ernest Cassirer’s ‘Language and Myth,’ 1945 ; Page 5. Maxmuller defines myth as “Power exercised by language on thought in every possible sphere of mental activity. “These idealist scholars do not take historical events into consideration.

12. M. Bloomfield ; The Atharvaveda ; 1899 ; Page 2.

13. Ṛgveda 1. 1. 1. 1.

ॐ अग्निमीळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑ त्विन् म ।
 हा॒तारं॑ रत्न॒घात॑मम् ॥

14. Siddheswar Varma ; Op. Cit ; page 48.
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 (2) Ṛgveda-Saṁhitā (V. S. M.) ; Op. Cit. Vol. II Page 188, 191
 (3) H. H. Wilson ; Ṛgveda ; Vol. II Pages 198, 199.
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य इमे रोदसो श्रोमे अ॒हमिन्द्रम॑तुष्टवम् ।
 वि॒श्वामित्र॑स्य रक्षति॑ ब्रह्मे॒दं भार॑तं ज॒नम् ॥
 विश्वामित्रा॑ अ॒रासतु॑ ब्रह्मेन्द्रा॑य व॒ज्रिणो॑ ।
 क॒र॒दि॒न्नः सु॒रा॒ध॒सः ॥

22. (1) R̥gveda 1. 3. 3. 4 ; 1. 8. 2. 4 ; 2. 2. 1. 14 ; 3. 1. 8. 2 ; 6. 3. 12. 3 ; 6. 2. 1. 36 ; 7. 2. 14. 11 ; 8. 1. 3. 9 ; 9. 5. 1. 14 and several others.

(2) V. M. Apte ; Sanskrit-English Dictionary ; 1958 ; Vol. II ; Page 1173.

Maxmuller and Wilson in their translations of R̥gveda give these meanings.

2. MILITARY BRAHMA

The Brahmāryans were engaged in constant military combats with their adversaries. The warriors had Brahma as their armour. All the Devas of the Brahma destroyed the Brahmāryan adversary, whether an unfriendly relative or a stranger.¹ The deities in this Sūkta are weapons, persons and implements employed in war. Neuter Brahma understood as prayer or priest does not fit in the conditions of war. The Brahmāryans, protected and guided by Brahma, conquer the cattle, the wealth, the food and the adversaries with the help of the bow, the arrows and the horses. The Brahma here means the universal Tribal Collective, self-armed, engaged in battle with the enemy.

Brahmaṇaspati is Brahma.² He is the destroyer of unrighteous enemies, the repairer in combat, the consumer of foes, the victor in battles and the humiliator of adversaries. He shoots with bows and arrows and has swift horses. He is the hater of Asuras (the Austric people). The follower of Brahmaṇaspati overpowers his enemies by his strength. Powerful Asuras are overcome in battle by the might of Brahmaṇaspati. He proceeds resolutely against the hostiles.³ The members of Brahma and the whole Brahma wins victories in battles under the military commandership of Brahmaṇaspati.

Brahmaṇaspati drives away those adversaries who interfere in Yajña, the tribal activity of Brahma and leads the members of his Brahma to Yajña. He makes it safe for the members of his Brahma to carry on tribal activities

unhindered. He protects them from malevolent men, the Asuras and is also armed with thunderbolt like Indra. He is the destroyer of Vala.⁴ Brahmanāspati discharges all the functions of Br̥haspati, a Gaṇapati only, rather with more fierceness. Brahmanāspati and Br̥haspati are interchangeable in R̥gveda and display similar functions. It appears that Br̥haspati, the Gaṇapati, raised to the higher status of the leader of all the Gaṇas joined together in Brahma, became Brahmanāspati.

The members of Brahma were assailed by their powerful adversaries,⁵ who interfered in their activities. The whole Brahma requested their military commanders, the Devas, to move against the adversaries with the resolute common will and might of the Brahma. Here Brahma is actively associated in the act of annihilation of the marching enemies under the commandership of Brahmanāspati and Indra. This R̥c records an event of actual warfare.

Agni, as a weapon and a commander, of Gaṇa has previously been discussed. Agni is the purifier of Brahma.⁶ Sāyaṇa comments Brahma as 'multiplier of progeny and others.' The word 'others' includes cattle, women, wealth, fame, long life and male progeny. Gaṇapati Agni was also the most useful and effective commander of Brahma. Agni is Aṅgiras. Aṅgiras is Brahma. Brahma is purified and developed by Agni.

In the Atharvanic age, the Brahmāryan tribal collective had, which was undivided still, functionally divided itself into Brahma and Kṣatra but its homegeneity was tried to be maintained. Kṣatra was winning more importance. Its power now has begun to be advertised as imperishable ; still Brahma nominates. The

Brahma in
Atharvaveda

foremost in the Brahma is its dictator. The Brahma is quickening whose head is the conquering Purohita.⁷ Griffith translates the word Purohita as President⁸ who is foremost just like the Gaṇapati or the tribal Chief.

The Bhārtiyanā adversaries assailed the Brahmāryans from all the points. They wronged their Brahma. Agni is commanded to trouble them and turn them away. The Brahmāryan magician smites them backward. Here the trouble is earthly. The omnipotent, omniscient and all pervading neuter Brahma is not affected by the onslaughts of those who do not believe him. The 'prayer' also is not affected by the misdeeds of the Asuras. It is the physical Brahma, the tribal institution, that is so adversely affected. The evil has to be warded off to keep the purity and strength of the tribal collective in tact.

Yajurveda represents ritualisation par excellence of the Brahmāryan tribal institutions. The gloss is much more Brahma in Śukla here. Still very deep down; we have Yajurveda gleanings of the material aspects of the Āryan institutions. Agni is Brahma and Guide of Yajña. He is free-giver. His real aid is sought⁹. Here the leader is equated with the society he leads. He as leader renders aid in tribal (Yajñic) activities of the society (Brahma). Brahma is the Brahmāryan tribal organisation to Yajurveda also. The first overlord of Brahma is Brahāspati¹⁰. Indra and Agni drive away Brahmāryan foes to every side. The subordinate Devas upraise them, cause depression of their foes and increase the material prosperity of the Brahma¹¹. The annihilation of foes by brutal methods and the increase of the material prosperity by exploitative methods can not be the functions of Brahma, the Highest Principle, or Brahma, the Prayer. That makes both of them ridiculous.

Violence and exploitation go with human societies, not with the societies of celestial gods or The God. Brahma, alongwith Kṣatra, is physically protected by Agni, Sūrya, Yajña, Prajāpati and others. Brahma, alongwith Kṣatra, is cleansed by Soma, with wine, pressed, filtered for the banquet ; Soma, the giver of food and enjoyment. Devas and Agni dwell in that benign country where Brahma and Kṣatra together in accordance move¹³. Though the Brahmāryan tribal collective is divided into Brahma and Kṣatra, still their identity and unity is tried to be maintained for material prosperity by the Devas under the Brahmapati-ship of Agni.

Taittīriya Saṁhitā also preserves some relics of the ancient original character of Brahma. Bṛhaspati is the

Brahma in
Taittīriya
Saṁhitā

Brahma of Devas and by Brahma, he unites the Yajña. The Brahma is Deva-made.¹⁴

The leader of the Brahmāryan society are the builders of the Brahama ; their tribal society. They develop and strengthen their society. Brahma, here, does not create Devas but the Devas create Brahma. The Atharvanic hymn 3.19.1., discussed earlier, occurs in this Saṁhitā¹⁴ in part and signifies the supreme Brahmāryan tribal collective.

Brahma is victorious ; verily they go winning the world of heaven by the Brahma.¹⁵ Heaven is the most glorified version of the earthly joys. The life in heaven is free from all material imperfections, bodily frailties, want of satiating objects and earthly cares. Brahma wins for its people the fullest material prosperity and enjoyments.

A legend given in Kauṣitakī Brāhmaṇa of Ṛgveda throws much light on the martial aspect of Brahma. Indra

Indra-Brahma
Legend

said, "Having conquered and slain Vṛtra, this is my Soma drinking alongwith you."

'Smite', Brahma said to him, encouraging him, he said, "Having conquered and slain Vṛtra, this is my Soma drinking with you."¹⁰ Here Indra drinks Soma with his Brahma and the Brahma drinks Soma with his Indra, This legend narrates the after-victory Samanic festivities of the victors in the Indra-Vṛtra War. Indra was the Brahmāryan Supreme military commander and Vṛtra was the supreme leader of the Ahi Republic of the mountainous regions. Indra-Vṛtra War is a historical truth which is the theme and spirit of Ṛgveda. Ṛgveda is the Glorification Volume, presented posthumously to Indra by Ṛṣis for his great victory against Vṛtra. After this great historical event, the whole Brahmāryan Tribal Collective, the Brahma, and its supreme military Commander, Indra, made mass festivities; the rank and file and leaders all in common, drank Soma effusively attended by mass singing, mass dancing and mass enjoying.

Brahma, the ultimate Āryan Society, displays military activities. Brahma Society had come in existence before the Āryan contacts with Bhārata when the Āryans had to fight battles in the beginning with the mountainous people, the Vṛtras, Dāsas, Daśyus and others in Irān, Gedrosia and Arachosia. Brahma was the self-acting armed society of the Āryans.

References

1. Ṛgveda 6.6.14.19.

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।

देवास्तं सर्वे धूर्वन्तु ब्रह्म वम ममान्तरम् ॥

2. Ṛgveda 2.1.1.3.

3. Ṛgveda 2.3.1.9-11 ; 2.3.2.8-13 ; 2.3.3.3 ; 2.3.4.1-2.

4. Ṛgveda 1.8.5.3 ; 1.5.1.3 ; 1.8.5.8. ; 2.3.2.3.

5. Ṛgveda 7.6.8.9.

इयं वां ब्रह्मणस्पते सुवृक्तिर्ब्रह्मेन्द्राय वृजिणो अकारि ।

अविष्टं विओ जिगृतं पुरं धीर्जरं जस्तमयो वनुषामरातीः ॥

6. (1) Ṛgveda 9.3.7.23.
यते' पवित्रमचिष्यग्ने विततमुन्तरा । ब्रह्म तेन पुनोहि नः ॥
(2) Ṛgveda-Saṁhitā (V.S.M.) ; Op. Cit. ; Vol. IV Page 112.
(3) K.R. Potdar ; Sacrifice in the Ṛgveda ; 1953 ; Page 132.
7. Atharvaveda 3.19.1.
8. Ralph. T.H. Griffith ; The Hymns of the Atharvaveda ; 1916 ; P. 109.
9. Śukla Yajurveda ; 4. 11.
10. Śukla Yajurveda ; 14.28.
11. Śukla Yajurveda ; 17.64.
12. Śukla Yajurveda ; 18. 38-44 ; 19.5 ; 20.25.
13. Taittirīya Saṁhitā ; 1.5.4.3 ; 1.6.4.3 ; 2.6.7.4.
14. Taittirīya Saṁhitā ; 4.1.10.3.
15. Taittirīya Saṁhitā ; 7 5.7.4.
16. (1) Kauṣītaki Brahmana ; 15.2.
(2) A. B. Keith ; Ṛgveda Brāhmaṇas, the Aitareya and the Kauṣītaki Brāhmaṇas of Ṛgveda ; 1920 ; Page 428.

3. THE ECONOMIC BRAHMA

The military activities of the Āryan Tribal collective, the Brahma, were mainly motivated by the insatiable desire for winning more lands, more cattle and more riches. Augmentation of Brahma-Wealth

The principal military feat of Indra was to annihilate Vṛtra and all that which went with the name of Vṛtra, his whole economic and social organisation. Indra is 'brahma-vāḥ'; the guide of Brahma. Brahma is food. The guide of Brahma slays Vṛtra for food ; i. e., for material prosperity. Food is offered to Indra, the guide of Brahma.¹ Food represents material might. Indra augmented the wealth of Brahma in cattle, progeny and food by loot and plunder of their adversaries. But he also needed, in return, his own augmentation for further efficient feats of loot and plunder. For that the whole might of Brahma ; all the resources of the Brahma were at his disposal. Brahma is the source of augmentation of the strength and might of Indra. Sāyaṇa translates Brahma as Food² which may be equated with 'Material Might'. No metaphysical interpretation has been given to the word 'Brahma', here, even by the Brāhmaṇa High Priest.

Indra is prayed to bring all that wealth comprising of cattle and horses to the Brahma,³ before it be known to others lest they may take it away and Indra people may remain devoid of them. The word Brahma, here, has been commented as Food by Sāyaṇa and translated by Wilson in the same sense. Both do not attach sufficient significance to the word 'pra' used before 'Brahma'. Word 'pra' is mostly used in connec-

Economic Power
of Brahma

tion with a verb and rarely as a separate word but this hymn illustrates the rare use of the word 'pra' as a separable adverb. It is used as indeclinable in the sense of 'before, forward, in from, on' etc. In masculine, feminine and neuter or adjectival sense, it means 'filling, fulfilling.'⁴ Native lexicographers permit its use in the sense of 'ut-karṣa, sarvato-bhāva, ut-path' and also source or origin.⁵ The word pra, here, alongwith Brahma, should mean 'filling the Brahma, of the Brahma.' Hence the Rc should be translated as follows :—

"May be obtain, Indra, that wealth which comprises cattle and horses of Brahma, before it be known to others." The hymn clearly, establishes the economic power of the Brahma : the Āryan Universal Tribal Collective.

Indra drinks Soma and engages himself in combats with enemies to protect Brahma and Yajña.⁶ Brahma and Yajña significantly occur here together. The actual battle on the battle field is resorted to protect Brahma and Yajña. The slaying of Vṛtra was a pre-condition for the growth and prosperity of Brahma and Yajña. Ephemeral Brahma and ritualised Yajña do not need actual warfare. It is only the Brahma composed of human beings and Yajña, its tribal activities, that need the physical protection of arms.

The all-pervading Soma excites the Āryans day and night. He is productive of prosperity. When Indra is Soma-drunk, he is solicited to make Brahma productive of progeny and riches.⁷ Sāyaṇa comments the word 'Brahma' as 'parivṛdhana karma', which means 'enlarged action.' Sāyaṇa may not be very explicit. The 'enlarged action', definitely is productive of progeny and riches, but the 'enlarged action' of whom? The answer may be the

'enlarged action' of the 'enlarged Gaṇas' which is Brahma. Brahma incorporates in itself all the constituent Gaṇas. 'Parivṛdhana karma' of the whole society is productive of riches and progeny. This very significant hymn points towards Yajñic (tribal) economic and social activities. Tribal economic activities bring great riches. Tribal social activities in the promiscuous state of sex-relationship in the tribal society result in the en masse production of progeny. Yajña in the sense of tribal activity during the Brahma stage of collective life of the Āryan society definitely points to higher stage of Āryan Gaṇa organisation.

The Irānāryans and the Brahmāryans had to wage hard battles in Iran, Arachosia, Gedrosia and Western Bhārata. Paṇis' Kine for This region, specially the mountainous region
Brahma was inhabited by Ahi sub-race. Vṛtras were the important constituent of this race. Paṇis also belonged to it. Paṇis are referred as Dāsas and Daśyus in Ṛgveda just like Vṛtras and Rākṣaṣas⁸. Paṇis were very rich people whose wealth Indra plundered for his people. These paṇis, in retaliation, had taken away the kine of Brahma. Indra slew these humbled Daśyus and recovered the kine for the Brahma⁹. The word used in the Ṛc is 'Brahmaṇe'. Sāyaṇa comments upon the word as 'Aṅgiras Brāhmaṇa caste' (Brāhmaṇajātibhyo aṅgirobhya). Wilson retains the word itself in his translation. Sāyaṇa's interpretation is manifestly untenable as there was no Brāhmaṇa caste, Aṅgiras or others, in the Ṛgvedic age. The historical event referred to here took place much earlier than the famous Dāsrājña War. When the Brahmāryan society was a homogeneous Brahma ; it had even not yet divided into Brahma and Kṣtra. Indra recovered the kine for this unified society, the Brahma. Indra did not recover kine for Brahma ; the Ultimate Reality or the Highest Truth ; or Prayer. He recovered

the kine for those to whom they belonged. Brahma, in this context, shall mean only the Universal Tribal Society and nothing else. Kine were recovered for the Universal Tribal Collective of the Brahmāryans.

Atharvaveda has also many references to economic Brahma. Sūkta 3.20 of Atharvaveda is created for obtaining Brahma in riches and prosperity. Agni is invoked to strengthen Brahma and Yajña so that the riches may be possessed¹⁰. Agni stimulates tribal economic (Yajñic) activity which results in accumulation of wealth of the Tribal Collective (Brahma).

If a person identifies his interest with the interests of Brahma, his power immensely increases. He gains the friendship of the learned and also the supreme leadership. He wins Agni. He, thus, becomes participator in the social fruits of Yajña. He resides with Devas. Brahma owns all the lands and the cattle. The whole Brahma and its constituents or leaders (Brahmās) bestow upon the new member sight, progeny and life. Brahma is sole owner of all the golden treasure-chests. The rich and prosperous castle of Brahma is never subdued. The whole Brahma resides in the fort.¹¹ The spirit of these hymns is inherently materialistic. Lands, cattle, progeny, riches and military fort are all mundane objects of this real earth. The material benefits of joining the Brahma society are vividly enumerated here. The Brahmāryan adversaries after their final crushing military defeat had begun to amalgamate in the Brahmāryan society in the Atharvanic age. The process of mass conversion of the Bhārtīyans to the Brahmāryan fold began in fullest swing. The person spoken of here is probably a new Dāsa or Daśyu convert to the Brahmāryan fold who finds much scope for material prosperity there,

Brahma, in the sense of Brahmā, the phenomenal creator, here, does not fit in the context.

The Bhṛgu, the Yatīs and Praskaṇva faught amongst themselves for booty. Indra used his hero's strength and kept in tact the homogeneity of Brahma.¹³ The fight between the different sections of Brahma society was a disintegrating factor to the homogeneous existence of the society. Economic factors often do cause disturbance and disintegration. Indra's might had 'first regard for the Brahma' and reconciled the disturbing event. Brahma in the sense of Prayer does not make any sense.

Physical strength of Indra is heightened by Soma and Brahma. Brahma is the exaltation of Indra every day. Indra had all the material resources of Brahma at his disposal for his personal use. He was materially a fully satisfied leader. Brahma is the source of the prosperity of Indra. Brahma is always ready for the prosperity of Indra.¹³ These hymns depict the earthly life of Indra when he actually fought battles with his foes. He, as Gaṇapati, and also as leader of Brahma, enjoyed all material pleasures and joys that could be provided by his tribal (Brahmic) society.

Taittirīya Saṁhitā equates Brahma with 'Draviṇam'.¹⁴ Draviṇa means movable property, substance, goods, wealth, money, strength and power.¹⁵ Brahma signifies total physical and material power. Brahma is Economy.

Brahma is born first, Agni and Brahma are the beginning of the Yajña. Bṛhaspati is Brahma. Bṛhaspati is the Brahma of the Devas. Bṛhaspati as Brahma wins Yajña, cattle and progeny.¹⁶ These references give a condensed history of the Āryan life. The tribal society, the Gaṇa and Brahma, is first of all organised. The separation of Aṅgārā from the mass

fire by Aṅgiras or Agni is the next stage. Agni, a member of Brahma, discovers the science and art of Yajña for the benefit of the Tribal Society. Br̥haspati is the first Gaṇapati but he is a very ambitious and expansionist Gaṇapati and evolves himself to Brahm̥naspati. Br̥haspati is the leader of all the Devas of the Brahma. Br̥haspati, son of Aṅgiras or Agni, makes the tribal (Yajñic) activity most successful resulting in increased wealth and progeny. Ṛṣi never forgets Brahmic progeny, the fruit of the promiscuous sex-relationship, the Animal Dharma, widely prevalent in the tribal society.

A legend of great cultural importance is given in Sūkta 7. 3. 9. of Taittirīya Saṁhitā. The legend says that Virāj

Virāj
Legend

(Vitality) dividing itself stayed among the Devas with the Brahma, among Asuras with Anna. The Devas desired, "May be acquired both the Brahma and the Anna." They indeed acquired both the Brahma and the Anna and became resplendant and eaters of food¹⁷. Brahma is used in a sense of possession; the possession of the Devas. The primitive Āryans were cattle-rearing people. Brahma means cattle. The Devas gained their vitality from their cattle (Brahma) who constantly lived (stayed) with them. Cattle (Brahma) was the source of power and strength of the Devas. The vitality of the Asuras came from Anna. The Āryans were pastoralists and the Bhārtīyans were agriculturists. The Brahmāryans after victory adopted a major portion of the cultural traits of their victims¹⁸. The Brahmāryans borrowed the efficient methods of Bhāratīyan agriculture and took to cereal foods. They were non-vegetarians till at least sixth century B. C. eating the flesh of cow, ox, horse and other animals¹⁹. The economic avocations and the eating habits of the Āryans and the Bhārtīyans are reflected in this legend.

We, thus, find the Brahma carrying on extensive economic activities. Its association with Yajña gives it an explicit material character. The functions of the Brahma in economic sphere were very real and vital to the ever-advancing life of the Āryans.

References

1. R̥gveda 3.4.3.3-4.
इमा ब्रह्मा ब्रह्मवाहः क्रियन्तु आ ब्रहिः सो'द । वीहि शूर पुरो लाशम् ॥
रा'रन्धि सर्वनेषु ण एषु स्तोमे'षु वृत्रहन् । उवथेष्विन्द्र गिवंणः ॥
2. (1) R̥gveda 6.2.8.5.
अस्मै' वयं यद्वावान् तद्विविष्म इन्द्रा'य यो नः प्रदिवो अपस्कः ।
सुते सोमे' स्तुमसि शंसदुवयेन्द्रा'य ब्रह्म वधे'न यथासत् ॥
(2) R̥gveda Samhitā (V.S.M.); Op. Cit. ; Vol. III Page 93.
3. (1) R̥gveda 8.2.1.9.
प्र तमिन्द्र नशीमहि रयि गोमन्तमश्विनम् । प्र ब्रह्म पू_वं चितये ॥
(2) R̥gveda-Samhitā (V.S.M.); Op. Cit. ; Vol. III ; Page 566.
(3) H.H. Wilson ; R̥gveda ; Vol ; Page 22.
4. Monier-Williams ; Op. Cit. ; Page 652.
5. V.M. Apte ; Op. Cit. ; Vol. II ; Page 1052.
6. (1) R̥gveda 8.5.7.1.
प्रेदं ब्रह्म वृत्रतूये' ष्वाविथ प्र सुव्रतः शचीपत् इन्द्र विश्वा'भिरुतिमिः ।
माध्यं'दिनस्य सर्वनस्य वृत्रहन्तनेद्य पिबा सोमस्य बज्रिवः ॥
(2) R̥gveda-Samhitā (V.S.M.); Op. Cit. ; Vol. III ; Page 727.
7. (1) R̥gveda 9.5.1.41.
स मुन्दना उदियति प्रजावती'विश्वायु'विश्वा'ः सुभरा अर्हदिवि ।
ब्रह्म प्रजावेद्रयिमश्वपस्त्यं पीत इन्द्र'विन्द्रमस्मभ्यं याचतात ॥
(2) R̥gveda-Samhitā (V.S.M.); Op. Cit. ; Vol. IV ; Page 174.
8. R̥gveda 1.7.2.11 ; 5.3.2.6-7 ; 7.1.6.3.
9. (1) R̥gveda 1. 15. 8. 5.
यो विश्वस्य जगतः प्राणतत्पतिर्यो ब्रह्मणे प्रथमो गा अर्विन्दत ।
इन्द्रो यो दस्यूरधरां श्रुवार्तिरन्मरुत्वन्तं सख्यायं हवामहे ॥
(2) R̥gveda-Samhitā (V.S.M.); Op. Cit. ; Vol. IX ; Pages 621-622.
(3) H.H. Wilson ; R̥gveda ; Vol. I ; Page 158.
10. Atharvaveda ; 3. 20, 5.

11. Atharvaveda ; 10. 2. 21-33.
12. Atharvaveda ; 20. 9. 3 ; 20. 49. 6. These hymns are taken from R̥gveda 8. 8. 8. 1-2 and 8. 1. 3-9-10. 3-4. where the deities are Indra and Āświns.
13. Atharvaveda ; 20. 34. 15 ; 20. 85. 3 ; 20. 92. 6.
14. Taittirīya Saṁhitā ; 4. 3. 3. 1.
15. Monier-Williams ; Op. Cit ; Page 501.
16. Taittirīya Saṁhitā ; 5. 2. 7. 1 ; 5. 3. 4. 1 ; 5. 3. 4. 4 ; 5. 6. 3. 3 ; 5. 6. 5. 2 ; 6. 1. 2. 4 ; 6. 1. 8. 2 ; 6. 3. 6. 2 ; 6. 5. 8. 3 ; 6. 6. 5. 2 ; .
17. Taittirīya Saṁhitā ; 7. 3. 9. 1.
18. B. Subbarao ; Rise of Magadha in Indian History and Archaeology ; Journal of the Oriental Institute, Baroda ; Vol. X No. 4 ; Page 370.
19. B.K. Ghose ; The Age of R̥c-Saṁhitā (in Vedic Age) ; 1957 ; Page 393.

4. THE SOCIAL BRAHMA

The Āryan society was one undivided whole in the beginning. It was a unified tribal Collective. Śatapatha Brahmanā recollects the chronological history of the division of this unitary society. Śatapatha Brāhmaṇa may be placed Circa 700 B. C. Brahma in the beginning was only one and unitary. He felt himself insufficient. Kṣatra was created from out of the Brahma. Then Viś was created obedient to Kṣatra¹. Indra was created as a hero of Kṣatra.

When Brahma was the unitary social organisation ; it carried on all social functions. Indra, then was hero of the Brahma and he approved of the actions of the Brahma after hearing the will of the Brahma². Words Brahma, Brahmakṛti and Brahmāṇī occur in this R̥c. If Brahma means tribal society, then Brahmakṛti would naturally mean the 'actions' of the Brahma and Brahmāṇī, the ideas or will or resolutions of the Brahma. Indra is called Brahmendra³, Indra of Brahma. Indra, the wielder of thunderbolt, the chief leader in battles and the resolute oppressor of the foes. Indra is chief leader of the Brahma. He is Brahmaṇaspati.

The Brahmāryans had no kind corner in their hearts for their adversaries. Maruts are enjoined upon to enfeeble them. A curse is cast upon them that the heaven may consume them. Soma is also enjoined upon to cast his destroying weapon upon the adversary. These adversaries are called Brahmadvīṣāḥ, the adversaries of Brahma. Sāyaṇa interprets the word as adversary of Brāhmaṇa⁴. He manifestly appears wrong as no Brāhmaṇa Varṇa or Brāhmaṇa caste existed in that age.

The Brahmāryan adversaries, Vṛtras, Rākṣaṣas, Paṇis, Dāsas, Daśyus and other are maligned in Ṛgveda as **Brahmadviṣāḥ**, the haters or adversaries of Brahma. They did not follow the Brahma way of life, were opposed to sacrifices and hated the Brahmāryan acts of plunder and violence⁵. They are rightly termed as enemies of Brahma. They were afflicted, slain and exterminated. They were not opposed to Prayer but to the very institution of Brahma whatever it signified.

All the creatures, the cows, the horse and the man reside in Brahma⁶. Kāla is the only everlasting reality.

Brahma—A Universal Organisation It is the lord of all including Brahma. Brahma is embraced by Kāla, from Kāla sprang the water, sprang the regions, the Brahma⁷. This depicts the geological phenomena of life on earth. Water is first. Solidified waters take the form of earth. Then life starts on earth. Brahma refers to all life primarily ; then to human society.

The thirty-sixth Book Yajurveda contains formulæ—chiefly prayers for long life, unimpaired faculties, health, strength, prosperity, security, peace and contentment—of the Pravargya ceremony which is a preparatory rite of the Soma Sacrifice. Here the Sky, the Air, the Earth, the Plants, the Trees, Devas, the Brahma, the Universe and the Peace herself are said to bestow peace⁸. Here Brahma is subordinated to Universe and Peace. From Sky to Devas and Brahma are visible manifestations of the earthly existence. Brahma is lower than universe and peace. Nothing but Peace can bestow peace. Brahma implies a constituent of universe ; a human society.

Br̥haspati is Brahma of the Devas and by Brahma, he unites the Yajña. Devas increase the strength and prosperity

of Brahma which sometimes elevates and depletes at other times. Vyāhṛtis are Brahma. Bhuḥ, Bhuvah, and Svaḥ are Vyāhṛtis⁹. Bhuḥ means Earth or Land. Bhuvah means Ether or Atmosphere. Svaḥ means Water, Heaven or Heaven of Indra¹⁰. Land and Water are physical objects. Heaven of Indra means the earthly pleasures and joys in an unlimited quantity. Thus, Brahma is a physical or material institution and not the spiritual one.

Agni is Brahma. Yajña is Brahma. Brick (used in Yajñic ceremony) is also Brahma¹¹. Brahma is not self-created, self-existent ; it has been created. Brahmanaspati is the Adhipati of Brahma. Brahma is Deva-made and Brahmanaspati-made¹². This clearly indicates that it was the social organisation that was created or brought into existence by the fusion of all the Gaṇas into one society by the leaders and the Gaṇapatis. No Scholar, Eastern or Western, Vedic or Non-Vedic, ancient or modern, believes that Brahma, the Highest Principle or the Ultimate Truth, was or is Deva-made or Brahmanaspati-made.

Though Brahma and Kṣatra came into existence out of the unitary Brahma, ; they remained identified and united for a long time in the post-vedic age. Brahma quickens Kṣatra and Kṣatra quickens Brahma. Indra and Agni were created as the Brahma and the Kṣatra. The Brahma was Agni and Kṣatra Indra. When created, the two were separate. They spake, 'whilst, being thus, we shall be unable to produce creatures (peoples), let us both become one form'. The two became one form¹⁴. One form of the two is Brahma. The purpose for becoming one was to 'produce peoples,' used in the figurative sense. It means that while separate, they would not be able to win wars and hence would not be able to subjugate people to their subordination. It is only as one

Brahma that they would be able to enlarge the number of their Dāsas later to be downgraded as Śudras. The highest form of the Āryan Social organisation, the Brahma, is the Universal Tribal Collective.

The institution of Basileia in Greece approaches the R̥gvedic Institution of Brahma. Basileia was the highest collective organisation of the primitive Greek Basileia Greekāryans. The Europāryan (Indo-European) parallel to the word Brahma is the word 'Bhr̥gh' in the sense of 'high'.¹⁵ Only a linguist may help us in giving us a common word for this Āryan highest tribal collective but it is quite certain that the Greekāryans and the Brahmāryans, in their parallel heroic ages, developed these two institutions strikingly similar to each other. The kinship of the words Bhr̥gh, Basileia and Brahma cannot be lightly laid aside. They must have some sister relationship with each other having their origin from the same mother.

Basileia was the owner of all the wealth. They (the members of Basileia) were living in walled cities and were becoming wealthy through field agriculture, manufacturing industries, and flocks and herds. It was a period of incessant military strife for the possession of the most desirable areas.¹⁶ The economic, social and military activities of Basileia were tribal. The activities of Brahma were also of the same character. The Āryan people in Greece and Bhārata possessed universal tribal societies when they established themselves firmly over the original inhabitants of the lands. The Brahma is, thus, the Universal Tribal Collective of the Āryans.

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2. R̥gveda 7. 2. 12. 2.

ब्रह्मन्वीर ब्रह्मकृति जुषाणोऽर्वाचीनो हरिर्भिर्याहि तूर्यम् ।

अस्मिन्तु पु सवने मादयस्त्वोप ब्रह्माणि शृणव इमा नः ॥

3.(1) Rgveda 3. 4. 15. 13 ; 8. 4. 4. 1.

(2) Atharvaveda ; 20. 119. 1.

4.(1) Rgveda 6. 5. 3. 2-3.

अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनिंत्सात् ।

तपुषि तस्मै बुजिनानि सन्तु-ब्रह्मद्विषमभि तं शोचतु द्यौः ॥

कीमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाद्दुरभिशस्तिपां नः ।

किमङ्ग नः पशयसि निद्यमानान्ब्रह्मद्विषे तपुणि हे तिमस्य ॥

(2) Rgveda-Samhitā (V.S.M.) ; Op. Cit. ; Vol. III ; Page 195.

5. (1) Rgveda ; 2. 3. 1. 4 ; 5. 3. 10. 9 ; 6. 2. 7. 8 ; 6. 5. 3. 3 ; 3. 3. 1. 17 ;
7. 6. 15. 1-2 ; 8. 6. 2. 23 ; 8. 7. 5. 1.

(2) Atharvaveda ; 2. 12. 6.

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14. J. Eggling ; Śatapatha Brahmana ; S. B. E. Series ; 1897 ; Part
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5. BRAHMAṆASPATI

All the Gaṇas had coalesced together to form the Brahma. The supreme leader of the Brahma was not only a Gaṇapati now. He became chief Gaṇapati of all the merging Gaṇas. Lord of Brahma was Br̥haspati or Brahmanāspati. Br̥haspati was the chief Gaṇapati established the institution of Brahma. The office of Br̥haspati expanded and it rose to the eminence of Brahmanāspati. The military feats of Brahmanāspati are more fierceful and more violent than those of Br̥haspati. Br̥haspati in his new office became Brahmanāspati. He was chief of all the Gaṇapatis. Brahmanāspati is greater than Br̥haspati and Indra. R̥gvedic Sūkta 2. 3. 1 glorifies the institution of Brahmanāspati. He is the chief leader of the Gaṇas, destroyer of unrighteous enemies, victor in battles, consumer of the foes, the humiliator of the fierce and the destroyer of the oppressor. He by his might, humbled those who deserved humiliation and sent down dead the undescending enemies on their mountain castles and won the mountains (and the castles therein). Brahmanāspati, the Supreme Leader of the Brahma, with all the military might of Brahma under his command, threw open the shut gates of the mountainous castles of Vala and destroyed him.¹ This historical event occurs in the military exploits of both Br̥haspati and Brahmanāspati. Br̥haspati was only a leader of a Gaṇa and kills Vala with the assistance of Gaṇa. Brahmanāspati, not Br̥haspati, kills Vala with assistance of the military might of Brahma. It appears that this military exploit of Brahmanāspati was later transferred to Br̥haspati by the Vedic rhapsodist who had, purposely, forgotten the true events of history

and made little distinction between Br̥haspati and Brahmanaspati as is very clearly evident from the internal evidence of R̥gveda and the later Vedas. Brahmanaspati had quick-darting bow and arrows. His weapons gave him fame in battle. The swift horses of Brahmanaspati, the hater of the oppressor, in his great adventure help him in overcoming the malevolent Asuras. Even a Junior Commander of Brahmanaspati, with his guidance, overcomes his enemies and defeats his rivals who are very difficult to be overcome in battle. He kept his forces over ready and firm in contending against foes. Brahmanaspati protects his people from foes and distress.²

Brahmanaspati is the Purohita of gods. He was their Purohita because he was foremost amongst them and held the frontal position in battle. He could raise the status of an ordinary member of Brahma and make him illustrious among Devas. Men and their leaders, the Devas, were ordinary human beings and by brave deeds, an ordinary human being could raise himself to the Brahma leadership. Brahmanaspati protected his forces from the malevolent man. He, for the glory of his subordinate gods, helps gods drive away every adversary. Brahmanaspati is Brahma.³ With Brahmāryans, the social organisation was supreme. Even the supreme leader was subject to it. Here both have been equated.

Vedic R̥ṣis have made Brahmanaspati and Br̥haspati interchangeable. Their military qualities, of necessity, have been separately preserved but their economic social and other functions have not so clearly been separately preserved. These functions are analysed here performed by one or the other or by both in common.

The Brahmāryan society had supremacy in weapons over its adversaries which gave it astounding victories. The

Brahmāryan army was well equipped with most modern weapons of the age. Axe, Vajra, bows and arrows, sharp-edged weapons and missiles were their chief weapons.⁴

Brahmaṇaspati was the creator of the whole Brahma and the original source of all the Devas. He successfully federated all the existing Gaṇas and from their chemical fusion, created one all-powerful, all-supreme and the most effective Brahmāryan Tribal Collective. The smaller leaders got their lustre and glory from him. Brahmaṇaspati was actively associated with the economic life of his people. He is the giver of wealth, food, cattle, progeny and long life. He is the giver of prosperity and fulfiller of material desires. His singers get heroic sons, wealth, horses, cows and garments from him⁵.

Yajña was the primitive mode of economic production and distribution. It also included plunder of the riches of the Brahmāryan adversaries. Bṛhaspati is Yajñapati, the lord of the Yajña⁶. Agni is Yajña. Yajña is Brahma. Agni is Bṛhaspati. Thus Agni-Yajña-Brahma-Bṛhaspati stand in definite relationship to each other. Agni accelerated Brahmāryan economic activities which grew into Yajña. The economic and social activities known as Yajñic activities solidified the political organisation known as Brahma. Bṛhaspati thus became Pati or Lord of Yajña and Brahma.

Atharvaveda preserves the Rgvedic qualities of Bṛhaspati. He is a great hero in battles ; killed Vala and defeated his enemies. He used thunderbolt sharpened by Brahma. He is the principal priest and sacrificer. He is the father of Brahma and Devas. He was the giver of cattle, riches, progeny and better life⁷. Bṛhaspati is a military hero, a

great magician and a great leader who led the Brahma Society to high material prosperity.

Aitariya Brāhmaṇa equates Br̥haspati with Brahmanaspati. He is to be pacified for obtaining leadership, children, cattle, beauty and fame⁸. Śatapatha Brāhmaṇa identifies Br̥haspati with Brahma which means Yajña⁹.

Br̥haspati was a mortal human being but he was the best among them, their supreme leader. He willingly offered himself and his feudatories, the Devas, sacrificed him in Puruṣamedha for the preservation of Prajās¹⁰, his subjects, the constituents of the Brahma over which he rules. As the Gaṇa considered itself the whole universe; so the Brahma also considered itself the whole universe. Brahma, thus, came to be identified with Universal Tribalism. Brahmanaspati was the sovereign dictator of this Universal Tribalism. He symbolised in himself all the powers and functions of all the Gaṇapatis together in a multiplied form. He was supreme of all the Gaṇapatis.

The parallel Greekāryan office resembling this Brahmāryan office of Brahmanaspati appears to be the office of Greek
Basileus Basileus. The suffix 'us' indicates 'the master' in the sense of Pati. Zeus was the master of gods; Basileus was the master of Basileia. Basileus was the general military commander. Zeus gave him his sceptre. The functions of a priest and of a judge were attached to or inherent in his office¹¹. He was the chief priest, the chief judge and the supreme War-lord¹² like Brahmanaspati. He had the seat of honour at feasts, a large and choice share of booty taken in war and of food offered in sacrifices; just like Brahmanaspati. Basileus was aided by the council of chiefs and the armed Gaṇa assembly known as Agora. The council of chiefs may be likened to the Brahmic assembly of the Devas. Agora was the armed

gathering of the people¹³. The assembly of the people had not yet been distinguished as an institution from the army. The functions of peace and war had not yet bifurcated. The word Agora may have similarity with the Ṛgvedic words Agriyā and Agrimā¹⁴. The word Agriyā means precedence and the word Agrimā means the chiefest. It stresses the importance of the members of the Collective.

Basileus, like Br̥haspati and Brahmanaspati and Council of Chiefs, like Devagaṇas, had the first privilege to the wealth and resources of the Basileia; as the later had that of the Brahma. Basileus ruled according to his will and pleasure by edicts and decrees. He was the supreme Commander in war; the Supreme judge in peace and the Supreme priest. All the tribal powers; in the fields of agriculture, industry, art and culture; centered in him. All the members of the council were obedient to him like Devas to Gaṇapati and Brahmanaspati. Conflict in their powers came late after the end of the heroic period Circa 1000 B. C.

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CHAPTER VIII

THE ĀRYAN WAY

The material environment conditions the basic way of a people which, in turn, projects the form of their economic, social and political institutions. We have discussed the economic, social and political institutions of the Āryans from their earliest stage of savagery to the latest stage of barbarism. We find a remarkable continuity in these historic institutions in time and space. We have now to know the basic way from which these institutions originated.

The Āryans upto the last stage of their barbaric civilization and culture had not developed the idea of religion and Supreme God. There was no necessity for such invention. Their Basic Way may, at the best, may be called the primeval beliefs of the Āryans which gave material shape to their institutions.

The basic object most intimately related to the foundation of the life of the most ancient Āryan people was cattle. Āryans reared them in herds. The most ancient Āryan civilization was shepherdic civilization. The effects of the fourth Glacier Age was still a living memory with them. Nature had become very unkind to them and they had to struggle very hard for their very existence in their original home. The principal phenomena of external visible nature shaped the basic way of Āryan life.

The principal activities of nature that effected the Āryan way were the Heaven, the Sun, the Dawn, the Fire,

the Waters, the Rains and Thunders, the Cattle and the Earth. Earth and Cattle were their immediate companions.

Phenomena
of Nature

The others lived far apart but were considered as immediate neighbours by the Āryans.

The unkindness of Nature generated fear. But Fear did not depress the hardy Āryans. They set on task to befriend these powerful neighbours and derive from them the utmost advantage.

Dyaus stood aloft above all the phenomena of Nature. He was the father of all. Parjanya was the force of thunder, storm and rain ; Agni, the force of heat ; Sūrya, the force of light and Varuṇa was the force of Waters. Bhaga symbolised wealth and cattle. Pṛthvī was the mother of all. Āryan man was very intimate with these forces of nature ; the Sky, the Sun, the Fire and the Waters. The firmament, Dyaus, the father of all, was a living unit with the undivided Āryans. It was an undivided whole. The whole, vast firmament, starry during nights, presided over by sun in the day and by moon in the night, was a reality with the Āryans. Sun and Moon were the most supreme. The other phenomena of Nature were their subjects. With firmament above and the steppy cold lands below ; the Āryans developed themselves in the order of the Master and his Subjects, Shepherd and his Cattle.

Āryans in the third millennium B. C. tended flocks and herds of cattle. They had to cry aloud to gather their cattle. The call symbol 'ha', 'he', and 'hava' became their principal art. This call symbol helped in maintaining the collectivity of the unit in tact. It invited the cattle to come and the cattle, hearing the call symbol, did actually come. This phenomenon gave the barbaric Āryan primitive philosopher the idea

Name=Thing

that the word can act for thing. It helps in the movement of thing according to the expressions of the word. He gave some subjective thought to the art of communion. A sweet word brought favourable reactions while a harsh word gave repelling experience in contacts with man and nature. Word had effect on Thing. The barbaric Āryan primitive philosopher, at the second stage of his thinking, committed a fundamental blunder. He identified word with Thing. The word fire is Fire itself. The word sheep is Sheep itself. The word gives the same effect as the Thing itself. Giving a Name is getting the Thing.

The barbaric Āryan primitive philosopher brought, to his and worlds' misfortune, phenomena of Nature to man with whom he was closely related. He saw the vast sky around him and the greatest amongst the Āryan barbarians was given that name. He became Dyaus, He experienced the effects of storm, rain and thunder in his daily life and the Āryan barbarian leader alike received the name Parjanya. He had learnt the use of individual fire for his daily use. The fire expert or the the scientist got that name, ; Aṅgārā or Agni or Aṅgiras. The Sun gave them warmth, light and life in daily routine ; hence the leader possessing these qualities came to be called Sun. Pr̥thvī was the mother of all and the elderly ladies giving motherly love to the younger folk came to be known as such. Dawn was the most attractive and pleasure-giving phenomena of Nature. The most beautiful amongst the young Āryans ladies were given the epithet, Uṣās. These various names were given to the different constituents of Āryan community with the belief that the person so called would imbibe the qualities of that aspect of Nature from which the name has been adopted. It gave them great stimulus. The person thinking himself Parjanya acted

Theory of
Descent

like Parjanya and considered himself the incarnation of Parjanya and in course of time Parjanya itself. Similar was the case with Dyaus, Uṣā and others.

This aspect of the phenomenon of nature stands in special relationship with the Āryans, Bhaga signified productive capacity of Sun. Sun, like Bhaga = The Sun Fire, was of utmost importance to Āryans for their economic life. In the northern mountainous regions, Sun had special charm and utility. It helped them in their migrations and in the rearing of flocks and herds of cattle. Sun was their effective agent in transforming their hunting and food gathering life to that of cattle-rearing life. Cattle could prosper there where Sun was bountiful. This aspect of Sun was called Bhaga. Bhaga is an Āditya like Sun. Bhaga is Savitri.¹ Bhaga is Cattle.² Cattle was wealth. Āryans knew only cattle as wealth. Cattle are known as wealth even today in certain parts of Rajasthan, Punjab and Gujerat. Bhaga was wealth.³ What is enjoyable (Bhajanīyam) is Bhaga.⁴ Sāyaṇa comments it as Wealth or Food but it may denote Cattle also. When Bhaga was later ritualised; it became Deva of Wealth, of riches. Bhaga is sustainer of world and giver of riches. Bhaga is faithful promisor of wealth, giver of cattle and horses, wealth and riches. Bhaga comes with wealth. Adorer invokes Bhaga for protection and solicits him for wealth. Bhaga distributes desirable wealth. Agni as Bhaga rulest over wealth. Bhaga comes to sacrifice as fleetest coursers run to battle. Bhaga is lord of wealth and conquerer of riches. Bhaga, apportioner of wealth, comes with abundance and protection. Bhaga is bestower of prosperity. Bhaga is giver of riches. Verily, Bhaga, to be adored by men who, abounding in wealth, distributes treasures. Mother of Bhaga, Āditi, is adored to give riches which Bhaga may

preserve ever in keeping. Savitri and Bhaga are distributors of precious wealth R̥c 5. 4. 5. 1 establishes relationship of Savitri and Bhaga as givers of wealth which was cattle alone to the Āryans. The adorer expects to receive from Bhaga that which is excellent, all-sustaining, destructive of foes. Bhaga is grantor of enjoyments.⁵ Bhaga was enjoyment and enjoyment was object of adoration with the Āryans.⁶ Cattle provided enjoyment to the Āryans and hence was adorable. The name of this aspect of Sun was transferred to Cattle in general. Cattle came to be known as Bhaga.

As Cattle was known as Bhaga, the possessor of the collectivity of Cattle was known as Bhagavantaḥ or Bhagavāna. A female possessor of cattle is called Bhagavatī. Cow was Bhagavatī as she was rich in milk. The desire of ancient Āryans was as insatiable as the fire of the ocean which could be appeased only by splendid affluence (Bhaga).⁷

When Nature-Names were usurped by the primitive Āryan Leader; the Āryan Gaṇa, a social entity, became founded on unequal basis. Inequality is at the base of the most ancient Āryan social organisation. These leaders or Devas and Gaṇapatis had to be satisfied, to be invoked. Āryan philosophy had been founded. Word was thing itself. A cattle offered to fire invoking the name of Agni was Agni's and invoking the name of Dyaus was Dyaus'. It was called the property of Dyaus and it at once became his property. It was offered. Dyaus had not to earn it. Men offered cattle. Devas accepted them. Yajña came into existence. 'He' or 'Hava' was the chief instrument that effected this revolution.

Hava means 'a call'. Its Europāryan parallel is ghan—'to call'.⁸ Hava was originally a call to the cattle. Call or

'name' served the purpose of Thing. Hava is the showerer of material benefits.⁹ The art of Havaḥ was later extended to the phenomena of Nature also. Indra comes to Havam.¹⁰ Indra and Varuṇa grant protection on the Havam of Vipra.¹¹ Indra comes with numerous bounties and abundant food hearing Havam.¹² Agni and Āświns immediately act upon the Havam of Praskaṇva and Kaṇvas respectively.¹³ Havam pleases Aṅgiras.¹⁴ Havam brings Saraswatī to Yajña.¹⁵ Indra, on hearing Havam, comes bearing thunderbolt, drinking Soma, bestowing cattle, granting manly and multiplied progeny.¹⁶

Devas, in those ancient times, were real human beings who were the minor leaders of the Āryan Gaṇas under the Supreme Leadership of Gaṇapati; the real human hero. When Devas were celestialised; these celestialised human heroes might have been transferred along with their human activities to celestial regions. The primitive Āryans supposed to have direct dealings with the phenomena of Nature. But they did not believe in the worship of celestial bodies or of the phenomena of Nature. They believed in power and energies.¹⁷ The power and energies of the phenomena of Nature was supposed to have been gained by the Āryan Devas by exercising the Art of Hava. An interesting historical event depicting the belief in the efficacy of this art may be found in Greek history. Athamas, the Æolian king himself represented the thunder-god like his predecessor Ixion.¹⁸ The Āryan Gaṇa leader became Devas endowed with the qualities of the phenomena of Nature. The Gaṇa-people in return, could call their leaders (Devas) for increased tribal activities for the growth and prosperity of the Gaṇa. The Call (Hava) and tribal activity (Yajña) became inseparable. Hava was the best instrument of the primitive Āryans in effecting economic and social revolution. This is the

primitive Āryan philosophy of Havism. Havism, thus, is a social theory of increasing material power and energy of the primitive Āryan Tribal Collective.

Oriental scholars believe that undivided Āryans had developed the conception of anthropomorphic, an unscientific term indeed, deities such as Dyaus, Parjanya and others. We also learn from these scholars that men and devas lived together, dined together, played together and fought in battles together till the Greekāryans reached mainland Greece and the Brahmāryans reached the Frontiers of Bhārata in the middle of second millennium B. C. Both the theories cannot be correct. If men and gods lived together ; there is no sense in giving human form to the phenomena of nature. If we correctly study chronological history, we find that it was actually not so done. Phenomena of nature were not conceived in anthropomorphic forms till the Āryan institutions, by impact of the cultures and civilizations of their adversaries in Greece and Bhārata, were not celestialised. It is only in the Ritualisation Age Circa 1000 B. C. that the conception of the celestialisation of human activities was evolved. The actual position really was vice versa before this age. The phenomena of nature were not given 'humanity'¹⁹ in that age ; but the humanity was given the names of the phenomena of Nature. This we may call Morphomothicism. Morphomothicism may be defined as "The assumption by a human being the energy and qualities of the object of Nature, considered to have descended in him." It means 'giving man the form of Nature.' Undivided Āryans believed in Morphomothicism and not in Anthropomothicism before Circa 1000 B. C.

Gaṇapati Indra was the supreme Brahmāryan leader in the middle of second millennium B. C. and onwards. He

assisted Divodāsa and Sudas, the great Brahmāryan conquerors, in establishing Brahmāryan suzerainty over Bhārata. He actually fought battles against Vṛtras, Paṇis and other Bharātīyan people. He ate and drank with his people. He married or took to concubinage Narmadā, widow of Purukutsa, the Pūru, a leader of Dāsrājna War. But we do not find Indra in Greekāryan History. There we find Zeus, Brahmāryan Dyaus, the Greekāryan tribal leader who feasted together with men and won wars against the native people. He married the beautiful native queen Hera. Zeus and his other colleagues lived on exploitation.²⁰ The material qualities of Zeus and Indra are strikingly similar. Indra did not belong to the age of undivided Āryans hence he did not travel with the Greekāryans. We find Indra in the Asiāryan period as evidenced by the Boghaz-keui inscriptions. It appears that the institution of Indra developed after the separation of the Europāryan brother and during the Asiāryan stage. He assumed greatest importance during the Brahmāryan period. He is the supreme lord of the Ṛgvedic Āryans. It appears that some important functions of Dyaus were transferred to Indra, Indra is referred as son of Dyaus. He is like Dyaus with the thunderbolt. Dyaus and Pṛthvī, progenitors of Indra, trembled at the time of the birth of their son Indra. Dyaus invigorates the manhood of Indra. Dyaus and Pṛthvī were generated first. Dyaus is father²¹. Dyaus consumes the Āryan adversaries and is the giver of renown, food, male posterity, riches and property. We, thus, find the human characters, similarly placed, acting the similar drama in Greece and Bhārata in the person of Dyaus in Greece and son of Dyaus in Bhārata. They are morphomorphistic men and not anthropomorphic deities. The Olympic and the Brahmic anthropomorphic nature

religions were the growths of later ritualisations of the Greekāryan and the Brahmāryan institutions which forms a separate subject of study.

Āryan leaders believed in the efficacy of Word. If the word indicating the great forces of Nature could endow them with superhuman powers, then, the Word could work other wonders also. The word was believed to have the force of healing diseases, bringing prosperity, long life, cattle and posterity. It could ward off misfortunes and calamities. The wielding of these powers of the Word gave great strength to the Āryan leaders over the common masses of the Gaṇa. This force inherent in Word is named Chhanda.

‘Chhandas’ may be traced to √Chhādy ‘to cover’. Its Europāryan parallel is shed—‘to cover’²². The word pertains to that activity which ‘covers’ or disguises the reality. The reality is different. That reality is supposed to be achieved by the Chhanda method or the covering method. Name is ‘a cover’ for the reality, the thing. Monier-Williams gives it the meaning ‘alluring, inviting’ also ‘desire, longing for’. It also came to mean the sacred hymn of Atharvaveda as distinguished from those of Ṛgveda, Yajurveda and Sāmaveda. It means incantation-hymn.²³ Chhandas are repeated for obtaining wealth. Brahma recites Chhandas for engendering delight of the Devas.²⁴ Hava, scientifically organised, is Chhanda.

Chhandas are Atharvanic hymns. Ṛc, Sāma, Yajus and Chhanda originated from Yajña.²⁵ Yajña, the tribal activity, is the progenitor of Ṛc, Sāma, Yajus and Chhandas. Here Chhandas definitely refer to the fourth Veda. Atharvaveda uses this word in the sense of magical hymns.²⁶ Ṛc is the outer form while Chhanda is the inherent force,

Ṛc is body while Chhanda is its soul. Ṛc is inferior to Chhanda and Ṛtvij is inferior to Brahmā. Hence Ṛgveda is inferior to Atharvaveda. Yajña produced Ṛc and Chhandas. Yajña was the military, economic and social activity of Gaṇa for the growth of material prosperity and male posterity. The primitive Āryans believed that the art of Chhandas would help them much in economic and social growth.

Maxmuller maintains that sacrifice was a very natural occupation of the Vedic savages.²⁷ By 'Vedic', in this Yajña—Parent of context, he means Āryan. Primitive Āryans Chhandopathy needed great stimulus to win victories in war or to avert natural calamities. Āryans believed in the vast mighty powers of the phenomena of Nature. The easiest way to obtain that stimulus was to devour that force. That force had its human representative with them ; hence the social institution of Puruṣamedha came into being. It was believed that if the Gaṇa ate the flesh and blood of the Gaṇapati, his qualities would be transferred to the whole Gaṇa. The mana of the sacrificed would give that needed stimulus. The general feast prepared from the flesh and blood of Gaṇapati was attended by Chhanda singing and dancing. The Chhanda singing was the vehicle that transferred the qualities of the sacrificed Gaṇapati to the members of the Gana. Various kinds of cattle were sacrificed ; their flesh and blood eaten, accompanied by appropriate Chhandas, to secure freedom from fear ; to bring advancement, offspring, cattle heroes ; to get prosperity, long life for themselves, their cattle and their children, for sexual vigour ; for getting food and cultivated fields ; kinedom and milk ; to get a firmly built house and manifold material pleasures ; and also to burn unfriendly persons, thieves and foes and for killing enemies in battles²⁸. Whether

these acts transferred the qualities of the dead or not to the eaters; perhaps it did not; but it provided a great stimulus to the Gana members who positively believed in the efficacy of this art. This stimulus goaded them strongly to action and that action gave them success. Whenever they failed, they believed that the Chhanda might not have been correctly repeated; as in the case of transferring energies of Nature to Indra and Vṛtra by repeating wrong Chhandas; and that gave them sufficient consolation in their defeat. Chhanda vulgarity was ritualised later, but in its earliest stages, the art of Chhanda recitation or Chhandopathy, was an efficacious method, in the social process, in bringing total social accord and in providing strongest stimulant of action for achieving material objects.

Chhandopathy is the parent of all magic; white, black or natural; homeopathic or contagious. The eminent scholar J. G. Frazer in his monumental work Chhandopathy: The parent of Magic 'The Golden Bough' has very clearly enunciated the principles and practices of magic. Magic is based on two principles. One, that like produces like and second, that Things which have once been in contact with each other are always in contact. The first is the law of Similarity and the second is the law of Contagion. Charms based on the law of similarity be called Homeopathic Magic. Charms based on the Law of contagion may be called contagious Magic. Magic is based on the misapplications of the association of ideas hence it is a spurious science and a bastard art.²⁹

Though Frazer has not gone into the historical causes of the origin of Magic, he has recorded many interesting data about Magic. He gives several instances of savage beliefs. Savage is unable to discriminate between words and things. He fancies that a link between a name

and the person or thing denominated by it is not a mere arbitrary and ideal association, but a real and substantial bond. He gives appalling instances of Human Sacrifices where the decaying man-god or King was sacrificed and eaten so that his soul may be transferred to his vigorous successor. Kings were believed to possess magical powers by virtue of which they could fertilise earth and confer other benefits on their subjects. This view was shared by the ancestors of the Āryans from Ireland to India. Āryans roamed the wide steppes of Russia or in central Asia with their flocks and herds, they may have worshipped the god of the blue sky or cloudy firmament and the flashing thunderbolt.³⁰ But Frazer missed the historical event the primitive Āryan philosopher gave the names of the phenomena of Nature to the leaders of humanity to possess superhuman energy and power which later on gave birth to the spurious science and bastard art of Magic.

Chhandopathy, in its original stages, remained related to its parent, the Yajña, the economic and social activities of the primitive Āryans. The stimulus provided by it accelerated their economic and social growth. Āryans did not know the spiritual forces of penance, contemplation and meditation. They readily accepted the material forces of their outward belief in Chhandopathy. When this art got deep-rooted amongst them and began to be considered an efficacious method; its scope was extended from the terrestrial domain to the ethereal domain. It came to be believed that forces of nature could be coerced to yield material benefits. Gaṇa leaders were intellectually advanced to the common masses and by keen observation and repeated experience had known the working of certain phenomena of Nature. Rain was the prime necessity of the savage Āryans. Gaṇapati had assumed the role of the guide of the Gaṇa and

it had become his prime duty to work for the material prosperity of the Gaṇa. Gaṇa needed rain for agricultural purposes. The art of agriculture probably reached the original Āryan home Circa 2500 B.C.³¹ Probably the agriculture travelled from Mesopotamian regions to the North in the Southern Uttarakuru country due to contacts of the former with the later which later on provided them with a strong incentive to migrate. Now Rain became an essential factor in the economic life of the primitive Āryans. The Gaṇa-leader was supposed to possess this quality of rain-making also which he assured his subjects to exercise effectively. He had cleverly learnt the laws of Seasons which he used effectively to strengthen his status and power. Gaṇapati, as Parjanya, chanted Chhandas to bring down Rain from the ethereal Parjanya in appropriate seasons and the rain did come. Gaṇapati Parjanya became rain-maker also. Agni was coerced by praises to serve men. Indra is subdued by overpowering praises. By recitations, the adorers became possessed of Indra. Gaṇapati Indra, in return, is the subduer of all.³² Chhandas subdue natural phenomena. Morphomothestic Indra, the Gaṇapati, functions as the subduer of all as he is in constant communion with Indra in the ethereal regions. Natural Magic is born. Control of Storms, Thunders, Cold, Heat and other aspects of Nature flow from this belief in the efficacy of Chhanda.

Chhandas were charms or spells of Natural Magic. They were sung to obtain food, material prosperity and victory in battles. Atharvaveda is the Veda of Spells or Charms. Brahma is Spell and Brahmaveda is the Veda of Spells. Brahma is the Lord of Sorcerers. Rgveda also exhibits this under-current of Natural Magic. Indra sits with Gaṇa-members who sing to him for obtaining food. Āngirasas sang to Indra and through his help recovered

their cattle. Agni was magnified by the songs of the adorers. Kuśikas sing to Vaiśvānara for wealth who is bountifull and frequenter of Yajña. The ancient adorer sings to Nāsatyas who come with food and vigour. Āświns are sung to bring prosperity to the conductors of Yajña³³. It may be disputed that these are not spells or charms but simple prayers. The essential difference between a Spell and a Prayer is that the object and the subject in the former are one entity while in the later they are two. Word and Thing are identified in the former while they are distinct from each other in the later. In the above quoted hymns ; Agni, Indra and Nāsatyas live with the people. Yajña is here a material activity producing food and wealth. Rgveda is replete with instances where Devas and People play, work and sing together and carry on economic and social activities in Gaṇas. The Chanting of Chhandas is a living compliment of real activity born of belief in the efficacy of word and the belief in the identity of the word and the Thing signified by such word. That material help also descends from the phenomena of Nature is also born of this belief. Some eminent scholars including Maxmuller and Murray hold that primitive Āryans believed in Nature-Religion. According to Maxmuller, ancient Āryan religion took its origin from a poetical interpretation of the great phenomena of nature personified and named as the chief agents of the eternal physical drama. According to Murray, Olympian Religion is a Nature-Religion.³⁴ Āryan Devas lived together with their Gaṇa-members before they settled in Greece and Bhārata. They never prayed to their Devas. They commanded their Devas who, in turn, commanded, but did not pray to the forces of Nature which quality was believed to have been possessed by the Gaṇa-leaders. This was not religion, much less, Nature-Religion. This was simple Natural Magic. The

art of prayer was born when the Āryan leaders, the Devas and their basic institution, the Yajña, were ritualised. Then, Spell was also ritualised into Prayer to be a vehicle of ritualised Yajña to ritualised Devas.

The Āryans actively commanded the service of Chhandopathy for material prosperity and for the annihilation of adversaries. It was as much a living institution with them as Yajña (Sacrifice) and Yuddha (warfare). It did not develop beyond the stage of Natural Magic till the Āryans came in contact with superior cultures in Greece and Bhārata. Chhandopathy, like Yajña, was later ritualised in White and Black Magic after the Āryans had finally settled in these regions.

The primitive undivided Āryans believed in the theory of identity of the word and the thing it represented. Their theory of Havism increased the power and potency of their tribal collective. The power and energy of the phenomena of nature 'entered' in the bodies of Gaṇa-leaders. This may be called the Doctrine of Morphomothicism. They had invented the art of Chhandopathy out from the theory of Havism. The art of Chhandopathy, finally, led them to the science of Natural Magic. This was the basic foundation of the Āryan thought before they came in contact with Śramanic cultures and civilizations in Greece, Egypt, West Asia and later in Bhārara. These basic Āryan beliefs grew out of the physical conditions in the Āryan Cradle-land. They, in turn, helped the Āryans to develop their basic social institutions of Gaṇa and Gaṇapati, Deva-hood and Yajña and later, Brahma and Brahmanaspati or Basileia and Basileus. This basic Āryan Way is the foundation of naked Materialism that later engulfed the whole World.

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वृषायमिन्द्र ते रथं दत्तो ते वृषणा हरी । वृषा त्वं शतकृतो वृषा हवः ॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषा यज्ञो यमिन्वसि वृषा हवः ॥
वृषा त्वा वृषणं हुवे वज्रिञ्चित्रामिहूतिभिः । वावन्त्य हि प्रतिष्ठुति वृषा हवः ॥

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कदुस्तुवन्त ऋतयन्त देवत ऋषिः को विप्रं ओहते ।

कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत वा गमः ॥

य एको अस्ति दंसना महां उग्रो अमि व्रतैः ।

गमत्स शिप्रो न स योषदा गमदधव न परि वर्जति ॥

11. R̥gveda ; 1. 4. 6. 2.

गन्तारा हि स्थोऽवसे हव विप्रस्य मावतः । धतरा चवंसीनाम् ॥

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आ घा गमद्यदि अवत्सहस्रिणा भिरूतिभिः । वाजेभिरप नो हवम् ॥

13. R̥gveda ; 1. 9. 2. 3 ; 1. 9. 4. 2.

प्रियमेधवदत्रिवजातवेदो विरूपवत् । अङ्गिरस्वन्महिब्रत प्रस्करवस्य श्रुधी हवम् ॥

त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।

कण्वा सो वा ब्रह्म कृण्वन्त्यध्वरे तेषं सु शृणुत हवम् ॥

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अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हवम् ॥
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आ नो दिवो बृहत् पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
हवं देवी जुजुषाणा घृताची शरमां नो वाचसुशती शृणोतु ॥
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CHAPTER IX

THE MARCH OF 'MANKIND'

1. THE ĀRYAN SOCIETY CIRCA 1000 B. C.

The Pre-Āryan Śramaṇic Culture stood completely annihilated at the hands of the Āryan Tribal organisation. Annihilation of Freedom was displaced by tribal will, matri-Śramaṇic Culture rchy by patriarchy, free economy by Yajñic economy, republicanism by tribalism and spiritual values by material values. After the Trojan war Circa 1183 B. C. and Dāsraṇjā war Circa 1150 B. C. ; the Āryan power entrenched itself securely on their new won lands Circa 1000 B. C. Since Circa 1000 B. C., the civilization of Morgan and Marx begins.

The whole world today is under the hegemony of the Āryan Way. The Śramaṇic way exists but as an under-current and as a lingering tradition. The Āryan race has gone. It submerged in the original peoples it sudjugated. As peoples, we do not know the pure Brāhmaṇas, the pure Greeks, the pure Europeans, the pure Dravidians, the pure Australoids and so on and so forth. They have all mixed up with each other. In spite of some traces of distinctiveness, we find the whole race, a mixed up race, barring a few abdurate instances of the retracing white community. But the Āryan Way still persists.

(The Śramaṇic and the Āryan Way both stood perished in West Asia. The Āryan Way completely triumphed in Greece and later on, through Greece, in Europe and still later in America, Australia, Africa and other parts of the world. The Śramaṇic Society was completely annihilated

in Bhārata but Śramaṇism ultimately triumphed over the Āryan Tribal Way though it left distinct marks on the Śramaṇic society in later times. The Śramaṇic and tribal forces faced each other in this state Circa 1000 B. C. The further march of 'Mankind' reveals the actions, reactions and interactions of these two forces each other.

2. THE AGE OF TRIBALISM : 1000 B.C. TO 300 B.C.

The Greekāryans, when they reached the frontiers of Mainland Greece south of the Danube Circa 1500 B. C., brought with them their patriarchal tribal system formed of genos, phratry and tribe. The Europāryans reached Italy also Circa 1500 B. C. with similar institutions, which later came to be known as gens, curia and tribe. They developed on the Greek pattern with minor local variations.¹ The Brahmāryans in Bhārata had inherited the tribal institutions of Gaṇa, Vrāta and Brahma from their Āryan forefathers. These Āryans had borrowed the Śramaṇic system of family, private property and republics to their patriarchal tribal system.

The Greek society adapted itself to changed circumstances. The dictatorial authority of Basileus could not be maintained for long and his centralised power had to be divided amongst the powerful chieftains which gave rise to the Greek systems of aristocracy, tyranny and oligarchic republicanism ; miscalled democracy. The tribal economy persisted till 600 B. C. in one form or the other but independent powerful families were rising with their own private properties. The individualistic methods in agriculture and industry were gaining grounds. Women became consigned to the four walls of the homes. The system could not check mutual strifes and internecine quarrels, Chaos and anarchy became the order of the day. The Greek tradition was rooted in the pattern of tribal society guided by the tribal chief or chiefs. It looked towards a powerful person owning large estates, big industries and controlling a large number of human beings. The Greek tribal system developed into the

Rise of
Monarchy

monarchical system. The Greeks gave away their farcical acceptance of republicanism which they had adopted due to local pressure. The office of Basileus was restored in a new form. Kingship became firmly transplanted in Greece with Philip and Alexander.

The republics of Wester Bhārata were completely routed by the Brahmāryan forces in Dāsrajña War. When they advanced towards east, they found great republics of Kośala, Videh, Kaśi and the Vajjians. The Brahmāryans also took to the farce of elective republican system. They probably had Divodāsa, Sudas and Parīkṣita in that line but they soon abandoned the system. They could not implant success ful monarchies of their own in Bhārata due to the effective opposition of powerful Bhāratīya republics. They adopted the policy of penetration. They converted the republic of Videha to monarchy under Janaka which continued for a few dynasties to be replaced and absorbed by the Vajjian republican confederacy. The original republican system, even with changes due to the impact of Āryan tribal system, could not long persist. Ajātaśatru, the first Śramaṇic monarch, gave them a death blow. Śramaṇic monarchy continued till Aśoka. The Brāhmaṇa Puṣyamitra was the first Brahmāryan king to establish monarchy Circa 150 B. C. He performed Aśvamedha.⁹ The penetrations and inter-penetration of Śramaṇism and Tribalism into the fold of each other ended in establishment of Monarchy.

The Bharatiya parallel repeated itself in the Etruscan political revivalism in Etrusia, northern parts of Italy. The
 The Etruscans Romanāryans had established their power in Italy but they could not entrench themselves in Italy as strongly as the Greekāryans did in the Mainland, Greece and the Ægean. The original inhabitants of Greece, the Ægean and the adjacent Asiatic regions were dissatisfied

with the new regime. The original inhabitants of Italy, reinforced by their neighbouring compatriots, established their power over the Romanāryans Circa 700 B. C. or a little earlier. They were the Etruscans of history. The consensus of opinions of the various scholars now veers round the view that the Etruscans were the pre-Āryan original inhabitants of Etruria who were strongly and materially reinforced by their pre-Āryan, Ægean and Asiatic neighbours to power and hegemony over the Romanāryans. Their language was pre-Āryan (Pre-Indo European). The twelve great cities of Etruria formed a league. The people elected a lictor for the fasces (a city) and a sacerdos on the occasion of the meeting of Etruscan states. The magistrature was also elected. The Etruscan states were small regional states similar to those of the self-sufficient, self-governed republican villages and towns of the Śramanic region. The Etrurian republics had displaced the Āryan system of tribal dictatorship. The Etruscan society had no great differences of social levels. They followed matriarchal social system. Women were free, took part in public banquets and enjoyed social equality. They believed in the terrestrial, the celestial and the underworld. The belief in the transmigration of souls became progressively more established and definite under Minoan influences. They upheld the consoling doctrine of salvation. The Etruscan eschatological beliefs owe to the diffusion of orphic doctrines³. They had certain traits of the Greek gentile life and belief in, what is miscalled, Anthropomorphism. This description of the Etruscans clearly signifies that they were the original people of the land having Śramanic traditions, beliefs and institutions. The Āryan tribal beliefs and institutions also penetrated them as they did in the original republican institutions and beliefs of Bhārata. The Etruscan social system had some similarities with Vajjian

republic confederation. The Etruscan power deteriorated when the Greek of Syracus in Sicily destroyed the Etruscan fleet in 474 B. C. The northern Gaulic raids destroyed the Etruscan power in 390 B. C. The Northern Gauls and the Greeks of Southern Italy who were both of the Aryan stock, finally destroyed Etruria⁴.

The Romans of South Italy had the gentile system of the Greek pattern. They had the Greek aristocratic system Circa 500 B. C. They were divided into the aristocrats and the common citizens, the patricians and the plebians. The unitary system of the tribal chieftainship gave way in favour of two consuls. The council of Nobility was known as Senate. Later, the consulship developed into Censorship and the Senate into popular assembly. The three Punic Wars between 262-146 B.C. undermined Roman power. Romans based their state on the Aryan methods of violence and exploitation. Slavery in Rome was more savage than of Babylon. They enjoyed in public festivities of gladiatorial combats. Human sacrifice obtained amongst them. Roman history, like the Greek history, was the history of war, violence, abundance of captives and exploitation. Monarchy was firmly established in Rome in the later part of the first century B. C.

The Aryans in West Asia submitted to the Assyrian power in the later part of the second millennium B.C. The republican institutions had long ceased to exist due to the incessant tribal onslaughts of the Materialists of the Desert and the Materialists of the Mountains. Assyria developed monarchy. The Persian Monarchy under Cyrus destroyed the Assyrian Monarchy. Egypt also did lay at the feet of Persian monarchy in the sixth century B.C. The Aryan tribalism in its developed stage of monarchy was triumph-

ant in West Asia and Egypt by the middle of the first millennium B. C.

Birth of the
Institution of
Religion

What is that basic force that wrought this change in the Āryan tribal system ?
My answer is : Institution of Religion.

When Ur, the great capital city of Sumer, having a population between 2,50,000 to 5,00,000 human beings, had passed through Isin and Larsa periods ; the Great Hammurabi of Babylon, the first Amorite king, reduced it to subjection. This was the last Semitic rule of Sumer and Babylon. Then the great Āryan Warrior bands from the land of Elam in Iran annihilated the civilization of Babylon and Ur. The Semitic race was completely annihilated. It took to flight to the West. This event happened Circa 1700 B. C.⁶ The Semitic race had been in Āryan contacts for pretty long times. It had experienced the social efficacy of the Āryan social organisation of tribal collective and its single supreme leader who was the giver of all earthly material happiness to his subjects. It also had long contacts with Bhāratīyan and Egyptians spiritual civilization and more with its ethical aspect in Egypt. But a defeated society could not be kept in unison on material grounds alone because immediate material prosperity could not be promised to the disintegrating society for lack of State power. Under the new pattern, only material promises could keep the social unity in tact. These Semites had known that the highest stage of personal spiritual practice led to unending happiness and bliss but that was now a receding doctrine under the new set of circumstances. When a ruling society faces disintegration and fails to keep social homogeneity through military power ; it is out in search of a new force. The Semites did the same. They deformed materialism and

perverted spiritualism to the subservience of materialism. A hybrid child is born. The child has been christened Religion. Religion is a material concept, born of deformed father and perverted mother, to keep the tribal society in tact and to save it from disintegration. The Semites led the Āryans in the invention of the Science of Religion and Godology. The social conditions of the disintegrating Semitic society gave birth to Judaism, the first and the oldest living religion. The word religion, etymologically, means that which binds man back or holds him on to the source from which he derived his being. Word 'Religion' has its Sanskrit equivalent in the word 'Dharma', which, etymologically, means that which supports.⁶ The function of Religion is to bind the member of the society to it for material growth and to save the society from disintegration. Religion kept alive the faith of the members in society so that it may command their full faith and support for its future existence.

Judaism originates with Abram later changed to Abraham. Abraham literally means 'the father of a multitude'. Abraham became the founder of a new nation, chosen by God. Abraham's god was essentially and ethical god to whom doing of justice and righteousness was of supreme concern. He named his God 'YHWH' which literally means 'He is that He is.'⁸ The institution of Gaṇapati, the Supreme leader of the Āryan tribe, is first celestialed by the non-Āryan Semitic Abraham and as Gaṇapati, in the new Semitic social conditions, fails to deliver goods to his people in this world; he is transferred to the unknown other world, where he promises to deliver all those goods which he delivered them in this real world. Gaṇapati and Abraham both are masters or fathers of their Multitudes. Tribalism is celestialed as Heaven and Tribal Chief as God of Heaven. Those

who believe in them are His Chosen People. Material circumstances forced the people to accept this fraud as reality as it helped them to unite, if not in fulness, at least in part ; if not for ever, at least for the present. National unity, though artificial and short-lived, was forged. Thus a non-Āryan race exploited an Āryan institution first. Judaism, the first principal world religion, was born in the middle of the second millennium B. C. Judaism was the Religion of Coming Tribalism.

When we enter the period comprised in the present Chapter ; we find kind David and King Solomon ruling in Israel Circa 990 B. C. and 960 B. C. respectively. The tale of Judaic social exploits is the tale of murder, blood, wars, slavery, subjugation of women, usurpations, assassinations, fratricidal murders for throne, religious conflict, taxation and exploitation for three centuries⁹. Judaic religion was the newly-discovered aid to the story of Jewish violence and exploitation.

Gods and men with the Greeks were human beings before the Trojan War. After the Trojan War ; Gods were celestialised. They were the tribal Chieftains who now showered abundant bounties from heaven on their Greek people. The Greeks believed in Polytheism under the sozerainty of Zews. The Greek religion was the tribal religion of Olympian gods. Orphism was the religion of the original inhabitants of Greece converted to Āryanism who accepted Greek institutions. Pythagoras gave it great impetus. Orphism was spiritual revivalism in Greece as Buddhism was in Bhārata, though the later was not the religion of the Āryan converts but of the pre-Brahmāryan original people of Bhārata. At the end of the period under enquiry ; Rome was under the pagan religion of Mithraism influenced by Zoroastrianism of

Religion in
Greece and
West Asia

Persia. Persia, during this period, followed the Irānāryan sacrificial religion originated by Zarthusthra.

The second principal world religion is Brāhmaṇism. Bhārata was the strongest Seat of Spiritualism during the period of Śramaṇic hegemony. The Brahmanism
Brahmāryans after victory in Dāsraṇjña War settled in Bhārata. They converted en masse the original inhabitants to their social order. The highest Brahmāryan tribal collective, the Brahma, first disintegrated into Brahma and Kṣatra and later into Brahma, Kṣatra and Viś. The vanquished Dāsas and Daśyus were admitted to the Āryan fold as the Fourth Class later to be downgraded as Śudras. The office of Gaṇapati and Brahmanaspati developed into the office of Prajāpati. The Bhāratiyan converts had taken their spiritual beliefs with them in their new fold. The Bhāratiyan spiritualism reacted very strongly on the Brahmāryans. They could not withstand its force. The Brahmāryan leaders Agni, Indra, Varuṇa, Rudra and others, began to be detested for their acts of violence and moral degradations. They began to lose their importance. But they were the base of the Brahmāryan culture and civilization. They had not to be completely done away with. They were celestialised by the expert Ṛṣis and Brāhmaṇa priests. The institutions they represented were ritualised. But the secret of this development was only known to the expert Brāhmaṇas. Yajña, therefore, became their exclusive concern in this changed age and the intricacies of Yajña formulae gave them special privilege and authority. But the secret worked for a very short time.

When the Vedic Āryans made Bhārata their home, they were fully a materialistic people. They were full of joie Celestialisation
and Ritualisation be vevre. They were not interested in the life after death. They had no special

doctrines about it.¹⁰ The ritualised sacrifices, bringing affluence of riches in Dāna, accelerated their material progress and happiness and the disintegrating society remained united by sacrificial loot and plunder. Yajña was ritualised. Devas and Gaṇapati were transferred to the other world. Terrestrial Devas sacrificed Gaṇapati. Celestial Devas sacrificed celestial Prajāpati who is the same as Puruṣa,¹¹ definitely of the Puruṣamedha. But this change also proved wanting and could not fully integrate the newly formed Brahmāryan society. Then the Brahmāryan gods became relegated to the secondary position so much so that they, Indra, Rudra, Bṛhaspati and others, became attendants of the non-Āryan spiritual leader Ek-Vrātya highly eulogised in the Fifteenth Kānda of Atharvaveda. This was the complete surrender of the Brahmāryan material faiths and beliefs to the spiritual traditions of Bhārata.

The Brahmāryans did not know the spiritual truths and did not believe in them. Though they had earlier come in contact with spiritual doctrines in Iran; they were so much busy in planning their military conquests that did not leave them sufficient time to ponder over them. When they peacefully settled in Bharata and found the institution of ritualised Yajña wanting, they held disputations amongst themselves but could not find the real solution. They could not discover the secrets of spiritual doctrines. They sensed the immediate impending disintegration of their society. They went to Ikṣavāku leaders for knowing the secrets of spiritualism. They learnt the doctrine of Ātmā from Aśvapati Kaikeya. He taught the Doctrine of Ātmā to five learned Brāhmaṇas, sent by Uddālaka Āruṇi. Pravāhaṇa Jaivali imparts the knowledge of the Doctrine of Transmigration of Soul to

Borrowing of
Spiritual
Doctrines

Brāhmaṇa Gautama. These Doctrines had originated in son-Brāhmaṇical circles. Brāhmaṇas never knew these doctrines which they first learnt from Kṣatriyas.¹³ King Janaka of Videha; the non-Āryan Ikṣavāku friend of the Brahmāryans, and Ikṣavāku Ajātaśatru of Kāśī were well-versed in the science of spiritualism which they taught to their new Brahmana friends.

The leaders (miscalled kings) of Kāśī and Kośala belonged to the Ikṣavāku race. The Videhans were related to Vaiślīs. Lichchhavīs and Mallas who descended from Ikṣavāku¹³. Ikṣavākus included amongst them, along with others, the Pūrus, who were Asuras¹⁴. Manu considers them Vratyas¹⁵. Ikṣavākus were non-Āryan pre-Āryan Bhāratiya people. The Brahmāryan Ṛṣis had their first lessons of spiritualism from the pre-Āryan Bhāratiya spiritual leaders who had earlier made friendship with them.

The effect of the acceptance of these spiritual doctrines by Brāhmaṇa Ṛṣis was far-reaching. They accepted the doctrines of Soul, Effortivism, Transmigration and final Attainments. But a victor society never abandons the basic character of its Way and its institutions. The basic Brahmāryan tribal society had developed into the institution of Brahma. The Brāhmaṇa Ṛṣis accepted the spiritual doctrines within the framework of universal tribalism, the Brahma. It had comprehended in itself all the members belonging to it. Brahma was now created as a Universal Entity, the Ultimate Principle and All-comprising Existence. The individual soul is not free but a part of this Brahma. The effortiveness (Karma) does not lead to free and independent individual salvation but leads only to the merger of the soul into Brahma. The Doctrine of Karma was accepted per force by the Brāhmaṇas. If the Soul and

Brahma were two entities ; one cannot reach the other without effort. If Karma is accepted, the theory of transmigration of soul is a necessary corollary. The Brahmāryan spiritualised Brahma is only a projection of the Āryan Tribal Way that finds its expression in the Upaniṣads. The qualities of the tribal collective and its sole master the Gaṇapati or Brahmāṇaspati have been preserved in tact in this new religion. Spiritual Brahma encompasses the whole world as Brahma, the Universal Tribal Collective, did. The member of the Gaṇa was only a part of the tribal machine, not an independent unit. Similarly, men do not get their personal salvation but only merge in Brahma. The division of Brahma in Neuter Brahma and Personal Brahma was a later innovation. The new Brāhmaṇical religion is born. The disintegrating Brahmāryan society developed this new material religion to preserve the integrity of the Brahmāryan society. The naked Brahmāryan materialism is dead but the new doctrine does not represent pure spiritualism. This is perversion of spiritualism. This is spiritual reaction. The Upaniṣads propagate the Doctrine of Spiritual Reaction.

The disintegration of the Brahmāryan society was not of the Semitic or the Greek type. Semitic social disintegration was born of defeat. Greece was small country with a smaller population. The Greekāryans could widely over-spread the whole Greece with confidence and courage with little opposition from the original population. But Bhārata was a vast country with widely spread large population. They could not be kept physically subjugated for long. The Brahmāryans, rightly, adopted the policy of assimilation of the original people into their fold by large scale conversion. The problem of the disintegration of the Brahmāryan society was projected by this new social factor. The older way, unchanged, could not persist for long. The ever developing

newer and newer Brahmāryan society needed newer methods to consolidate her triumphs in social sphere and ultimately discovered the powerful adjunct of the Brāhmaṇical religion for the integration of its mixed society. Brāhmaṇism is the religion of Tribalism in Triumph.

The third principle world religion, the Buddhism, arose in Bhārata Circa 600 B. C. Buddhism accepts the independence of the individual soul, its transmigration to different births and rebirths and its final liberation. Buddhism substantially differs from Jainism and Brāhmaṇism in its conception of Soul. Buddhism Soul is an ever-changing phenomenon. The Buddhist Mokṣa is neither the personal perfection of Jainism or merger in Brāhmaṇic Brahma but it is extinction (Sūnya). It is for this reason that Buddhism is considered to be nearer the materialistic doctrine of communism. It is the quality of matter that ever changes. Change is partial extinction. The complete change is complete extinction. If complete extinction is the result of complete change; the end is materialistic. The end is always similar to the means, hence the framework of Buddhism is materialistic. That was the Brāhmaṇical influence of the Gaṇa way on the original Bhāratīya spiritual culture. Both Śramaṇic religions, the Jainism and the Buddhism, were influenced by the Gaṇa Way; Jainism a bit lesser than Buddhism. That resulted in the Buddhist, as well as Jainistic, institutions of Saṃgha. Buddha accepts Non-Violence, Truth, Non-Stealing, complete abstinence and non-possessiveness as the basic foundations of his religion. The basis is spiritual, the framework is materialistic and the end also similar.

The cause of the rise of Buddhism is the same. The original Bhāratīya society began disintegrating due to the

Śramaṇic Revivalism impact of Brahmāryan forces. Buddha considered that the old Śramaṇic way is not effective to meet the new situation. He evolved a new technique out of the best elements of the two that appealed him most. It succeeded in the beginning. It also spread beyond the frontiers of Bhārata as it imbibed the spirit of Brāhmaṇical laxity and adaptiveness. Buddhism played the role of the Religion of Spiritual Revivalism. Later Buddhism tended more and more towards Brāhmaṇism. Buddha was accepted as an Avatāra of Brāhmaṇical hierarchy of the Descent of Personal Brahma. Buddhism in Bhārata finally merged in Brāhmaṇism though it exists as an independent powerful religion in other parts of the world.

The new forces were giving newer shape to the Āryan Tribalism. The family was becoming more and more independent. The families of ruling classes were amassing more and more private wealth in agriculture and industry and this process was greatly accelerated owing to free or almost free labour of the serfs and slaves recruited from the original subject population. Women were segregated to the home. The private mode of production displaced the communal mode of internal and international trade and commerce, and brought in the era of private trade and commerce. New trade, internal and international, was getting to become the exclusive concern of the private individuals. The tribal society had no use of it. The tribal chiefs and their followers in the beginning and common merchants and traders monopolised them as their private concerns. The institution of private property now was hardening and becoming more important. The aristocrats and the oligarchs were the new growing classes who were fastening their strangle-hold on the growing private economy of the country. The powerful

**Religion-A
Materialistic
Adjunct**

adjunct of religion was giving social sanctity to all such acts. It was the chief weapon in assigning divine role to the new master. They, thus, kept the multitude of humanity strongly bound to the new masters. The tribal collective with its social cohesiveness continued. The Yajñic form of production continued. The serfs, the slaves, the common merchants and such others that formed the new social class were exploited for the benefit of the new rulers. The state assumes the role of the Brahma or Basileia. The aristocratic and the oligarchic class assumes the role of the Devas and Gaṇa. The common people to be exploited in the new society had increased due to the additions of the banquished adversaries. They were the general Gaṇa people. The foreign lands and people had to be looted and exploited for the benefit of the new ruling class, a minor share going to the common masses. The tribal social way with all its essential ingredients continued in the new form of the Āryan Tribal Society that it was assuming Circa 300 B.C. or near about. The Grecian tribal poly-archonies formed monoarchony or monarchy under one archon-chief. Gaṇa-rājya in Bhārata gave way to Ek-rājya. Ek-rāt or Samrāt became Bhūpati and Adhipati as the sole sovereign power.

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3. THE AGE OF FEUDALISM

(300 B. C.—1500 A. D.)

Feudalism, the newer form of tribalism, entrenched itself strongly in the world Circa 300 B. C. Greece and

Monarchy Bhārata developed strong monarchies. Rome

was on the way and Octavion became the first monarch of Rome by the end of the first century B. C. Monarch was the sovereign owner of the country and the people. He, by his edicts and decrees, could make laws governing the economic and social life of the people. He was the embodiment of the State and all political powers vested in him. The nobles and the common people derived their powers from the sovereign. All the secular powers centered in him. The priest gave him the divine powers. The monarch was pronounced the God incarnate, higher than Gaṇapati or Brahmanāspati, Indra or Prajāpati. The centralisation of secular and divine powers gave him strength, prestige and authority. Republicanism was a soothing factor and it largely tempered the autocratic powers of the Basileia or the Brahma but it could not survive even by penetrating the Āryan tribal society. Rather, the Āryan tribalism reacted more violently and harshly in its newer form of Feudalism.

The monarch was supported by the feudal nobility who owned large estates and slaves. The gradation went down to the petty land owners who acted as the local agents of the feudal nobles and the monarch. The land ceased to be the communal property. It nominally vested in the monarch and actually in the real holder. The industry and commerce had not yet powerfully developed but they

were also the property of the private persons subject to the jurisdiction of the Nobility and the monarch. The family and the private property, the backbone of the republican system, went into the service of tribal feudalism and gave it strength and power but the freedom that they carried with them ultimately undermined the feudal system. The priesthood and the nobility ; undivided in early times, though now divided, still joined hands together and gave strength and power to each other. The priest gave real power to the nobility. He was a man of the masses and he by his professions kept the common people bound to the feudal system. These monarchs, aided by nobility and priesthood, carried military expeditions to foreign countries for material benefits. The empires were formed and the victorious monarchs became emperors.

Chandragupta was the first Bhāratiya emperor who extended his frontiers beyond Bhārata annexing the Greek colonies. Emperor Aśoka was first the emperor of violence who afterwards became the emperor of peace. The Brāhmaṇa and Kṣatriya emperors of Bhārata also extended their empires in South-East Asia. Greece had adopted monarchy during the times of Philip. Alexander was the first Greek emperor.

The Roman society stood at the brink of paralysis in the first century B. C. Palestine and Syria followed Judaism. Greece was under the spirituo-Olympiac influence of Orphism and Olympianism. Both the regions of Greece and coastal West Asia were torn by internal chaos and strife. The common people were suffering great hardships. The violence and exploitations of the Roman ruling classes was bringing in large social disintegration. The Jews were divided into the Right and the Left and the leftists were mingling and assimilating with the Greeks and the Helleni-

sed people. Judaism had lost its vitality due to the inherent weakness resulting from Judaic acts of violence and exploitation. It was unequal to the situation to give the large masses succour and happiness. A great Jewish leader, Jesus of Nazareth, the seed rather than the founder of Christianity, arose.¹ The doctrines of Christ were at first preached by Jews to jews as a reformed judaism. Christianity was the synthesis of three forces : Greek philosophical beliefs, Judaic conception of morals and history and certain theories, more specially as to salvation, of the kindred cults of the Near East joined together to give birth to Christianity.² The theory of salvation was new in Christianity though in part traceable to Orphism. The East in this age meant the east of Mahāvīra and Buddha whose doctrines of Soul and its salvation had gained much prominence when Jesus was born.

The central theme of Jesus' teachings was the Universal fatherhood of God, the Chief Shepherd, and coming on earth the Kingdom of Heaven. He taught that Christianity God was no bargainer ; there were no chosen people and no favourites. He condemned all private property and personal advantages. Then arose Paul, a Roman citizen, the real founder of Christianity who created Christian theology. What Jesus preached was a new birth of the human soul, what Paul preached was the ancient religion of priests, altar and propitiatory bloodshed. Christianity became tolerant of private property ; it accepted wealthy adherents ; condoned the institution of slavery and admitted Āryan gentiles to Christian fold. Christianity accepted the creed of the Sword. Constantine, the Great, emperor of Rome, used Christian monograms, perhaps in connivance with priests, upon the shields and banners of his troops and claimed that God of the Christians had fought for him in his complete victory at the battle of Milvian Bridge in 312 A.D.³ with the

applause and enthusiastic support of the Christians; he established himself as an absolute monarch of Rome. Christianity Milvanised, discarded its ethical and spiritual contents. Āryan Mithraism of Pagan Rome and Christianity joined hands and Mithraism triumphed when Mithraistic Constantine⁴ was converted to Christianity. Mithraism forcefully loaned materialistic influences to Christianity. The Roman and Greek society coalesced together and joined the original leftists Jews to make a homogeneous society. Christianity became a great unifying and organising force within its own communion, The Christian God, the Chief Shepherd, saved the materialistic Europāryan society from disintegration and paved the way for its world domination. Christianity, the fourth world religion, is the Religion of Tribal Consolidation.

Constantine made Byzantine his new capital. The Roman Empire, by and by, came to be divided into the Western and the Eastern. The Eastern is also known as the Byzantine Empire. Both the parts in fifth century A. D. virtually became independent of each other. The Holy Roman Empire finally collapsed in the seventh Century A.D.

Central Asia, Afghanistan and West Asia enjoyed prosperity and progress in this age. West Asia was far ahead of Europe under the Persian Sassanid empire. **Islam** Zoroastrianism held sway in West Asia. The Syrian society had much decayed under the Sassanids. Christianity had corrupted the society in the West. The traditions of the Zoroastrian Magi were decaying in the Near East. Mohammad welded the Arab people into monarchy which had singularly little spirituality. He founded a religion with spirit of kindness, generosity and brotherhood as its main theories⁵. Islam was a more simple, natural and understandable ethical religion. It saved the

Semitic society from disintegration and established social unity and cohesion. Islam established its world hegemony by the sheer force of the Sword. Islam is the Religion of Fighting Semitism.

Darkness dawned over the European social order after the collapse of the Roman Empire. The European society was at its lowest ebb, materially, morally and intellectually, during the Eighth century A. D. The Christian Monastic order was the only burning light in Europe in this age. Small feudal lords with the assistance of Christian priests, who also sometimes became the feudal lords, consolidated the economic and social life of the people. No organised grand monarchy or empire existed in Europe. But one revolutionary event was beginning to penetrate Europe. He was Aristotle. Aristotle had separated Greek philosophy from the Greek religion. Aristotallian Greek Philosophy and Reason attracted the intellectuals of the disintegrating Christian Society.

Islam was the driving force of the age. It was extending its frontiers to the East into Bhārata; to Central Asia and to the West in Europe. Christian-Islamic conflicts in Europe increased. There were Christian crusades against the growing Islamic hegemony. The great Mongolian, Changer Khan and his successors kept a large part of Europe under their feet in the Twelfth and Thirteenth Centuries A.D. West Asia and a part of Eastern Europe was under the Muslim feudal monarchs. The Muslim empires flourished in Bhārata. But a new social factor was beginning to rise in Europe which later spread over the whole world. The European feudal system was establishing organised monarchies on the one hand and the free common people were shaping their own destinies on the other. Industrial

production was increasing. Money was highly developing trade and commerce. People were taking their enterprises to the sea and the international trade in the West was vigorously extending. Industrial revolution takes place in Europe. Europe witnesses literary and artistic renaissance. The institutions of the family and the private property were largely enhancing the people's power and authority. The independence of the human spirit was asserting itself. People asked for share in the fruits of feudalism. The principle of the association of people's representation was recognised. Parliament was gaining more power for the people in England. Feudalism as a state theory had begun to wane in Europe in the fourteenth century A. D. Feudalism engaged in many religious and secular wars for winning territories but the method was day by day growing outmoded. The industrial progress was enhancing the power of money over that of the land and that became an attractive God of the newer society. Feudalism had now to assume a newer shape. Money becomes God.

The essence of feudalism exhibits the same Āryan tribal characteristics. The nobility headed by monarchy and the priesthood are the beneficiaries. The common people are partly also the beneficiaries in the loot and plunder of the foreign people and from the foreign countries. Serfs and slaves are exploited in agriculture and industry. The common people do not enjoy the same share of the tribal feudal economy as they did in the Gaṇa age. Their share is reduced and the share of their new Gaṇapati and Devas is increased. But they had to work for internal tribal production and act as mercenaries in war against the foreign people. That causes dissatisfaction. They are still the inseparable parts of the feudal tribal machine with lesser profits. The days of the

'thousandfold profits' had gone for ever. The economic activities are still tribal. Feudal tribal laws govern the distribution of fruits of agriculture and industry in which the common people had the least, the barest subsistence, share. Their labour is exploited by the feudal tribal Chiefs. Feudalism is a total machine in which every component part has to fit in accordance with the feudal paramountcy theory.

Muslim feudalism died in Europe by the end of our period. It was very strong in West Asia and Bhārata. The Brāhmanical feudal lords could not check the advance of Muslim feudal lords. The Moghul empire was at its highest bloom by the end of the period. The European feudalism could not restore the glory of the Roman Empire. The new forces had undermined the vitality of Feudalism in Europe and was now becoming the main driving force of history and in Europe, first of all, feudalism, assumed its newer shape.

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4. THE AGE OF CAPITALISM

(1500 A. D. - 1962 A. D.)

We now enter our own age. Money was primarily the means of exchange in the Feudal Era. It assumed a newer form and became the means of social production. That gave money great vitality and social force. Land was getting subservient to money. Money dominates the world like God. The age of capitalism brought a fiercer, more ruthless and more violent ruling class till now known to history.

Money assumed the shape of capital with the beginning of the Industrial Revolution in Europe. A few serfs and slaves could be exploited in an extensive field. Industry aggregated a mass of numbers within a limited space. They could be socially organised now. The remuneration of the labourer was made more attractive than the subsistence level of the field labourer. The working people saw a new hope and the ruling class a better heavenliness in industry. The feudals joined the new social order. Industry and more efficient industry became the life slogan of Europe.

The capital accumulated with great industrialists. The working class was getting envious of the big fortunes of their masters. The dissatisfaction was mounting. The international land-routes had given way to international sea-routes. The adventurous people were sailing to unknown parts of the world. New countries were discovered and brought nearer. The people took their international trade to foreign countries. Their military might had also increased with the newer inventions of science. Religion was at their disposal to act as the cementing force between them and the military and

the priest, brought fabulous wealth to the entrepreneurs. International trade paved the way for the pioneers to settle in newly discovered lands and actively take part in the state life of those countries. Bribe and oppression gave them political power and ultimately they subjugated the countries they primarily went for trade. Trade facilitated the way of Capitalism to assume its higher form of Imperialism.

The British, the Dutch, the French and other minor powers of Europe established their imperialistic holds on
 Imperialism Asia, Australia and America. The capitalists in Australia and America assumed independence from their mother country in due time. The materialistic gains brought from the colonial countries largely accelerated the economic progress of the capitalist countries. Their own working people also benefited from this wealth of imperialist loot and plunder. They also became partners and shareholders in the growing economy of their home country. The whole world was divided into capitalistic spheres of influence. Some other nations had also advanced in capitalist mode of economy. They wanted larger spheres for their growing economy and conflict within the capitalist world arose. Competition in production took the form of competition in arms. The rival camps violently clashed and first World War was the result. The vanquished capitalist nations lost their colonies and that event reacted very sharply upon them. That reaction led to fascism and the Second World War.

Capitalism was assuming a new shape in America. When the British colonies declared their independence from the
 Capitalist Monopolism mother country, they had established themselves as capitalist power. The Americans were the greatest beneficiaries of the first world war. Their giant industries saw their heaven, not in competition but in

Coalescence. The big industrial concerns federated together and created largely single unit for every sphere of industry. The American Capitalist Monopolism assumed even a harsher shape than Imperialism.

Capitalism had a very brief span of life compared to feudalism. The very process that originated it brought its recession. It needed newer and newer scientific inventions for its growth and prosperity. Scientific inventions brought more and more human freedom. The man began to assert himself. Freedom of man, freedom of family, freedom of knowledge and freedom of the peoples became the watchwords with the conscience-regaining humanity. Naked exploitation and violence were not only a Neuter Brahma but a Personal Brahma to the seething humanity. They constantly lived with them.

The receding Capitalism could not withstand the onslaughts of human freedom. The vitality of Religion had withered away. God of Religion abdicated and the God of Capital ascended the throne. Exploitation of the foreign people was not a paying concern. It was sheer brutality and disgraceful inhumanity. The dying capitalism assumed the newer form of Communism. Communism is the highest stage of Materialism.

The Āryan tribal way still persists. Capitalism is the most developed form of tribalism. Brahmaṣpati, Basileus and Monarch had been consigned to the museum of history. But the fiercer Gaṇapati-ship, the Capitalist Tribalism class, had come into existence. There is no freedom in the capitalist mode of production. Capitalist economy thrives only within the steel framework of the capitalist state Laws. A free, humanitarian capitalist not confirming to capitalist laws and policy can never thrive.

The whole economy is tied up to the Great Giant of Finance. His shape is more pronounced and clearer in the capitalist Monopolism. The masters of Finance stand as one unit and direct the pattern of economic and social activities. The Conservative or the Labour, the Republican or the Democrat have no meaning. They are not two but only a single whole. State policies aided by giant capitalist foundations mould the social life of the people. This is only a modern form of the ancient Yajñic military, social and economic activities. The national homogeneity of the different countries is strictly maintained in a tribal way. White man does not like to be polluted by others. The rest are to live apart and segregated from him. The Gaṇa-people of the capitalist countries are corrupted and bribed by the colonial exploitation. They do not derive 'thousand-fold' benefits for their Yajñic activities but only ten-fold. Their wages are roughly only ten times the wages of the colonial labour. Of course, the middle men and smaller bourgeois merchants derive benefits from 'one thousand-fold' to 'four thousand-fold' like the ancient Āryan Devas. The ancient Āryan Tribal Ideology of Brahma, Yajña and Brahmanaspati still persist in their newer capitalist garbs. The European capitalist people headed by America live under the rule of capitalist Tribalism.

Communism has done away with the materialistic weapon of God and the materialistic fraud of Religion. Communist Tribalism It has also realised the inefficacy of loot and plunder of the foreign people. But the communist society stands as a unitary collective machine. The people are only inseparable parts of the society. Their salvation lies in their complete merger with their collective organisation. The communist people have to act strictly in the collective way. Their economic

and social activities are determined and planned by the communist society. The communist people have to undergo immense sacrifices in present to bring the Christian kingdom of Heaven on earth in future. The communist heaven is promised to keep the social integrity in tact. But the communist sacrifices have one spiritual content. People sacrifice their material happiness, not only in future, also to save themselves from the capitalist threat. That is self-sacrifice quite opposed to the sacrifice of others for ones' own benefit. This spiritual content of violently effacement has penetrated the communist collective activities. Communism today presents a spirituo-materialist picture. Communism is the doctrine of Receding Tribalism.

Russian communism faithfully follows the path of Marx and Lenin. The Chinese communism seems to have deviated from the communist way and considers the loot and plunder of the foreign people essential for her preservation and growth. These differences apart, communism is the highest stage of Āryan tribalism. The communist society presents on exact replica of an ancient Āryan tribe or Brahma though in a very enlarged form. Military activity of Communism is tribal. Its economic and social activities are fundamentally Yajñic, though with a spiritual undercurrent here and without it elsewhere. The Gaṇa-people of the communist state deserve all the highest praise of the whole humanity. They practice self-sacrifice, though under compulsion. The communist people live under the rule of Communist Tribalism.

5. THE ROLE OF RELIGION

We have earlier discussed the historical conditions in which the principal world religions took their origin. They were the principal adjuncts for the survival, Principal Adjunct not growth, of the decaying tribal social system. The growth was brought by the penetration of the free spirit in the tribal way which contradicted the existing tribal system in one form or the other. The tribal thesis through the long course of 3000 years' life of Tribalism had throughout been opposed by the Śramanic antithesis which forced the tribal Thesis to assume newer form. The anti forces attained more liberty in the newer tribal forms though subjected to still more and more violent and exploitative methods. The history of the last three thousand years is the history of the self-sacrifice of the spiritual forces under the violent and exploitative oppression of the material forces. The greatest weapon in the armoury of materialism has been Religion. Religion is not the opium of the people. It is much more. It is Materialism incarnate. It was nectar of the tribal rulers and the poison of the oppressed people.

Judaism kept the jewish race; which was a mixed race of the Semitic Babylonians, Medes, Samaritans, Egyptians, Reactionary Role of Religions Ammorites and Moabites; integrated for a few centuries in a home of its own but it soon disintegrated. Though Christianity was born of it, it also could not integrate the jewish society though it extended all help and friendship to its parent society through the long course of history.

Christianity assumed greater importance after the state patronage of Constantine. When Europe plunged into the dark ages Circa 800 A. D., it became the main driving and

cementing force of the people. It identified more and more with the violence and exploitation of the feudal lords of the later parts of first millennium A. D. and the earlier part of the second millennium A. D. The thinking people leaned more and more towards the Greek Thought. The great literary and artistic renaissance in Europe revolutionised the thoughts and ways of the common masses. This renaissance reacted upon the religious church vehemently. Pope, the head of the Christian Church, had identified himself with some ruling monarchs which aroused dissatisfaction amongst the other ruling monarchs who had no good relations with the Pope's friendly monarchs. A rift occurred in the Christian church dividing it into the Catholic and the Protestant church. Pope till now was the undisputed sole head of the whole Christian church but the Protestant Reformism provided opportunity and the Protestant monarchs replaced Pope as the head of religion within their territories. The strained relations between the two branches of the Christian church continued roughly till feudal times. During the age of Capitalism, both the Churches joined hands. They had found fresher avenues for their display in the newer lands to which they accompanied their political masters. The capitalist and the Imperialist took the Church with him into his new colonies. Second only to military power, it played a very important historical role in strengthening imperialist strongholds in the colonies. Its important role also continued when the capitalist Monopolism sought political influences, not through sword but through trade only. Sword and Bible were the inseparable companions of the imperialists, while Bible alone travelled with the Monopolists. Religion has ceased to function any important role in the present century. Christian Russians gave a death blow to Christianity.

Brāhmaṇism consolidated its society in the second century B. C. when the mixed Hindu society was founded. The Brahmāryans and the converts from the original population laid the foundation of the Hindu Society. Brahmā, the Prajāpati, was the highest Brahmāryan deity. The mountainous Vṛtra and allied people converted to Brāhmaṇism developed their own deity Śiva, out of the ruins of Ek-Vrātya and Rudra. The plains and the coastal Yadu, Ikṣavākū and other converts raised their deity Viṣṇu and Kṛṣṇa. All these three sections carried on religious conflicts and battles amongst themselves in the beginning in the first part of the first millennium B.C. but ultimately joined hands and formed the Hindu Trinity. The rule of the Gupta monarchs was the hall-mark of the Brāhmaṇical religion. Brāhmaṇism worked on the ideological and the practical plane to strengthen the foundation of Gupta monarchy. It violently suppressed the original Śramaṇic religions, Jainism and Buddhism. The later finally succumbed to the Brāhmaṇical onslaughts and completely merged into it. Brāhmaṇism began to decay in the Eighth century A.D. Śankara raised it from the terrestrial to the ethereal plane. He left all hopes of Brāhmaṇical terrestrial rule. He gave Hindu society an organisation with no foundation. When the Muslim feudal lords invaded Bhārata; the Kṣatriya feudal lords could not stand united against them. The Brāhmaṇical feudals surrendered to their Semitic compatriots; the materialists of the deserts. Brāhmaṇa priests also cooperated with those Muslim monarchs and their feudatories who sought their assistance. When the capitalist rule overpowered Bhārata; Brāhmaṇism and the Brāhmaṇa priests came out first to help the imperialist administrators to rule themselves. The imperialists were in the dire need knowing the customs, manners, usages, law, religion, art and

ancient cultures of their subjects which the Brāhmaṇa priests readily and heartily gave. Brāhmaṇism could not much help its own feudalism in later times but it extended all help to the feudal forces, local or foreign that it could. It whole-heartedly cemented the foreign capitalist forces. It had no chance to help the local capitalism as it never grew independently of the foreign capitalism. It grew only as a stooge of foreign capital, protected by the foreign sword. Brāhmaṇism played only an inglorious part in the Independence struggle of Bhārata. It is now a dying phenomenon.

Buddhism arose in Bhārata. Mahāyāna Buddhism went to foreign lands and adapted itself to the conditions of the lands of its adoption. Hīnayāna Buddhism grew weaker even in Bhārata. Buddhism claimed the patronage of monarchs in China, Burma and some countries of south East Asia. It has ceased to be a driving force now.

Islam, the greatest fighting religion of feudalism, cemented the Muslim solidarity in the feudal age. It accompanied its political masters to distant lands of central Asia, Europe and Bhārata. The land of its origin, Arabia and West Asia, went under its hegemony very early. The most glorious chapter of Muslim feudal history belongs to Islam of West Asia and Bhārata. Capitalism grew on the ruins of feudalism. Islam was the greatest supporter of feudalism, hence it suffered most at the rise of imperialism. Islam could not play a revolutionary role in converting its feudal lords to the capitalist way. The new forces crippled Muslim feudal power and it, by and by, went under the control of the imperialist rule. Though the nominal independence of the Muslim monarchies was preserved; like the Princes of States in Bhārata; but for all practical

purposes, they were under the capitalist and the imperialist domination. The decaying Islamic feudalism is still taking its last breaths in certain part of the Arab world but it is impotent and lifeless. The Islamic feudalism succumbed to British Imperialism in Bhārata. Islam became the stooge of foreign Imperialism in the age of Capitalism. It has ceased to be a driving social force.

Religion played the role of a materialist institution on the long drawn stage of world history. It has no role to play now. It ceased to be a force against social disintegration. It has no driving force left now to change the dying tribal Aryan society to a newer form. Its highest form, the communism, has accepted the force of spiritualism in its foundation. Spiritualism has powerfully penetrated into the domain of Materialism in a direct and pronounced manner. When the Spirituo-materialist socialist society, under the banner of communism, will shake off its tribalism and establish the purest communist society; that communist society shall be wholly founded on spiritualism. Spiritual Communism is the ultimate end of humanity.

6. THE EPILOGUE

Matter has admitted defeat at the hands of Spirit. I foresee a human society where men will respect men, nay all forms of life. Man will stand fully erect in freedom. The family would be independent, self-contained and self-sufficient. The material needs of the family would be fully satisfied and the rest of the economic wealth shall belong to the society. Production and distribution would be planned in a harmonious mixed way of private and public enterprises. Internal and international trade would be controlled by the society. All the members of the society would be free and equal without any distinction of caste, creed, colour and sex. There would be no national frontiers. All the mountains, rivers and seas shall belong to the whole humanity. The leaders of society would be simple people of Śramaṇic frame of mind, whose power and authority would not emanate from wealth, learning or other material manifestations but from self-control, right knowledge and spiritual conduct. Religion and God are dead. Ever-pure and ever-progressive force of Spiritualism has dawned. That shall lead us to spiritual communism i. e. Śramaṇism.

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APPENDIX I

EXPLANATION OF SOME WORDS

1. ĀRYA

The word “Ārya” has not been used in the sense of language or race. It has been used in the sense of way. The people following this particular way are known as Āryans. The people following the Āryan way in different regions are designated by that particular name such as Europāryans, Asiāryans, Irānāryans and Greekāryans. The Āryan people that advanced from Iran to Bhārata in the east gave the region of their conquest the name of Brahmāvarta. They constituted the Brahma collective hence they are called Brahmāryans. The words Indo-European, Indo-Germanic, Indo-Iranian and Indo-Āryan are essentially linguistic concepts.

2. ŚRAMAṆA

Word Śrama means effort of the spirit ; the inner effortivity. Suffix “Ṇa” conveys the sense of “right”. Śramaṇa means right inner-effortivity or a person following the way of right inner-effortivity. Śramaṇism is the ideology of the Śramaṇic way. Śramaṇalogy means the science of the Śramaṇic way.

3. BHĀRATALOGEY

Though “Egypt” is a modern word, Egyptology has been accepted by the scholars to mean the science of culture and civilization of ancient Egypt. The science of the pre-Āryan culture and civilization of Greece is known by the name of AECEOLOGY. The science of the ancient culture and civilization of Iraq is known by the name of Sumero-

logy. Indology would mean the science and culture of the Āryan Bhārata after the Brahmāryan conquest. There is no word to indicate the pre-Āryan ancient culture and civilization of Bhārata. R̥gveda tells us that the people of Bhārata whom the Brahmāryans annihilated were known as Bhāratas. The word Bhāratalogy, hence, has been coined to indicate the science of the pre-Āryan ancient culture and civilization of Bhārata.

4. MORPHOMOTHEISM

Anthropomorphism means giving human shape to the elements of Nature. But the original life of the most ancient undivided Āryans points towards quite an opposite phenomenon. They copied nature. Their leaders assumed to themselves the names of the elements of nature believing that they would thus imbibe in themselves the energies and forces possessed by those elements of nature. The phenomena of nature were not given humanity, but the humanity or their leaders were given the names of the phenomena of Nature. This is the Doctrine of Morphomothicism.

5. HAVISM

Havism means the art of calling. It was exercised to call the leaders of the society. It was also exercised to call the energies and forces of the elements of Nature with the supposed belief that they would really come to the caller.

6. CHHAÑDOPATHY

Hava scientifically organised is chhañda. Word, Chhañda to the Āryans, meant Thing. Chhañda was considered the inherent force of the word. Name was considered the cover of reality, Chhañda means 'cover', that which disguised reality. The reality was supposed to be achieved

by the Chhañda method or the covering method. Chhañdopathy, thus, means the art of Chhañda recitation for social and individual good.

7. RITUALISATION AND CELESTIALISATION

Yajña is considered as a ritual art and Devas as celestial beings. But the concepts of Yajña and Deva originally signified quite different institutions. Yajña was the tribal activity of the Āryans. Devas were the human leaders of the Āryan common masses. When the Āryan institutions came under the influence of Śramanic values, these institutions had to change in the changed circumstances. The actual tribal activity was ritualised. The art of Havism and the science of Chhañdopathy facilitated this change. The human devas became celestialised as their erstwhile human glory could not be maintained in the changed times. Ritualisation of yajña and the celestialisation of Devas is a dialectical historical process.

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