

Shri Ramchandra Jain

THE PRE-ARYAN SHRAMANIC SPIRITUALISM



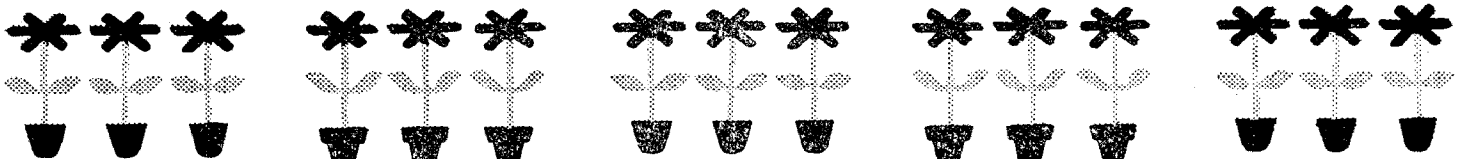
1. *Aryan Migrations :*

The Āryans of History began their historic migrations Circa 2500 B.C. from their original habitat in the South of the Circumpolar region and to the North of the Caspian and Aral Seas covering the northern parts of the mountaneous Eurasian Steppes and the southern part of the thick Siberian forests extending upto the eastern sea-coast. This region was known to the post-Āryan ancients as Uttarakuru. They reached West Asia circa 2000 B.C., Greece circa 1500 B.C. and Bhārata circa 1200 B.C. The Āryan hegemony in this region was firmly established by circa 1000 B.C. and in Egypt by Circa 500 B.C. It has generally been held by the oriental scholars that the culture and civilization the Āryans annihilated, was definitely far superior; both materially and spiritually, than their own.

2. *Spiritual Experiences :*

We find a remarkable homegenous 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 humanbeing, 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 Ātmā 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 indivi-





dual efforts began to be directed to the end which would cause the least suffering to the other living beings. The 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 was 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.

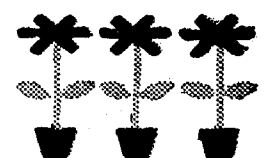
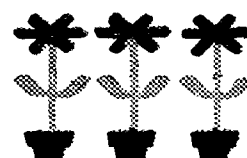
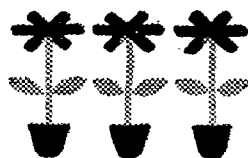
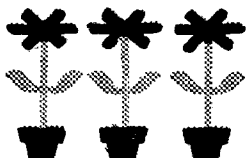
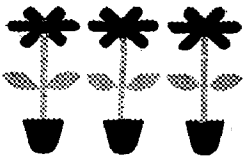
3. Definition of Shramaṇa :

Ātmic or Inner Effort is the life qua non of the Ideology of the Spirit or Soul. The right inner effort leads to Siddhi or Nirvāṇa. Word Shramaṇa stands for the right inner effort. Shrama means exercise of the spirit and austerity which are the qualities of the Soul or Spirit. The suffix word “N” stands for knowledge. Knowledge signifies rightness, Shrama, thus, means “The Spiritual Way” and Sramaṇa, as a follower of this way, is the individual or society pursuing activities in a righteous, spiritual way. Soul is inherently free and self-existent and always effortive. Shrama or inner effort, thus, allows no fear or compulsion. The society founded on the “right inner effort” is a Shramaṇic society. The word Shramaṇa later came to denote an ascetic, a Muni or a Yati following the Jaina or Buddhist way. The follower of Shramaṇa came to be called Shramaṇopasaka. But that was not the original meaning of the word Shramaṇa. Shramaṇa in its origin, signifies “one who makes effort or exertion with a right inner prospective”. The word originally applied to all the stages of life; householder’s or ascetic, Shrāvakas or Munis. The Shramaṇic society is one that is founded upon free, fearless and right individual and social effortiveness. The pre-Āryan people of the region extending from Egypt to Bhārata had developed the homogenous spiritual way based on right inner effortiveness; hence we may call them the Shramaṇic people and their region, the Shramaṇic region. The people followed the Shramaṇic way.

4. Egyptian Shramaṇism :

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 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 is 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

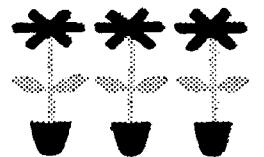
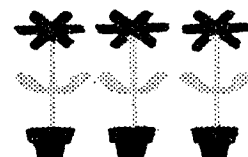
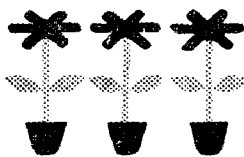
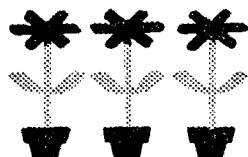
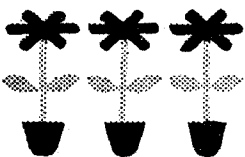
These spiritual beliefs of the Egyptians are contained in the book “The Manifestation of Light” miscalled “Book of the Dead”. The essential parts of this book originated in the most ancient times. This book claims to be a revelation from Thoth. The oldest monumental evidence of the existence of Thoth is available in the oldest existing Egyptian temple belonging to the reign of Chefred (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 hieroglyphs; he was the scribe and messenger of the Gods; he was the measurer of time and the Mathematician. Hesepti or Hesept 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 Hesept, 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 elsewhere 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 millenium. 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 re-birth 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 the numerous mystic cycle of years. Then he became 'Single among the Gods' and 'Lord of the Gods', 'God' meaningless purer spirit than the purest but higher than the average individual. The earliest Egyptians 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 millenium 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-Āryan 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 Dasyu 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 sub-



ordinate. 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.

5. *Egyptian Shramanic Tenets :*

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 follows :⁸—

I. Tenets of Non-Violence

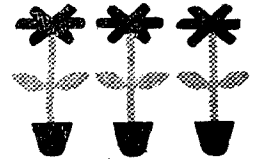
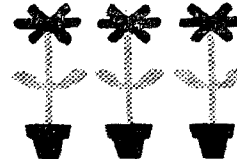
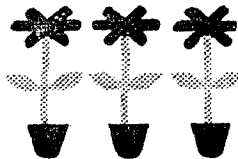
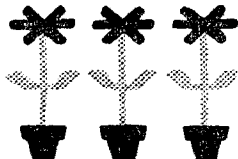
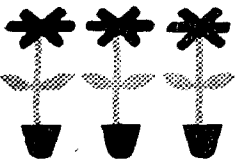
1. I have not slain.
2. I have not given orders to slay.
3. I have not ill-treated animals.
4. I have not driven cattle from their pastures.
5. I have not hunted the birds.
6. I have not caught fish in the marshes.
7. I did not take away food.
8. I have not made any one weep.
9. I have not done violence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

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 Continance

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 have bread to the hungry, water to the thirsty, clothing to the naked and a ferry to him who was without a boat.
47. I make 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.

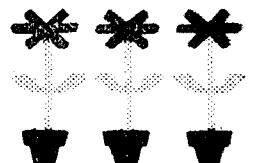
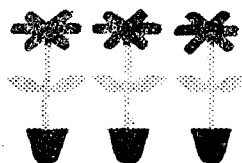
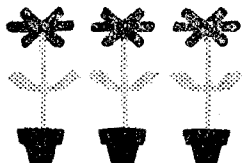
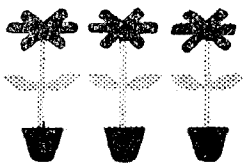
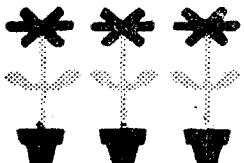
Right Conduct

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.



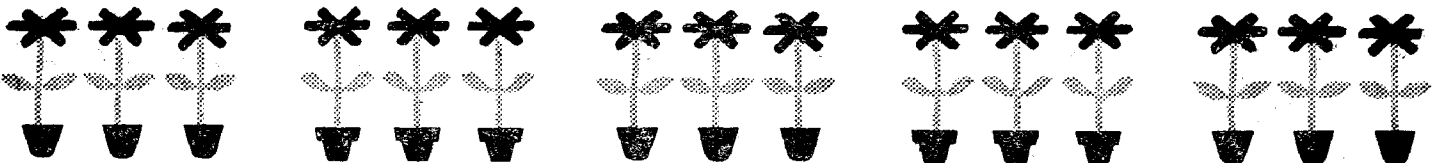
They believed in freedom from fear, balance of tempers, futility of blasphemy and reviling of others, harms of flattery and ill-speaking, help of fellow citizens and purity of speech and conduct. He acquired right knowledge and was sincerely effortive to practically implement it in life. He made supreme efforts to achieve his final attainment.

6. Sumerian Shramanism :

The Sumerians believed in Soul and its life after death. Purer Souls went to the Island of the blest after death. 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 pessimistic 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 Saṃlekhanā Saṃthārā (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 friend's death very much and set out in the search for ever-lasting life. He reached the shores, with the help of a ferry man, of the land of Dilmun. He went to Utnapishtim who alone possessed the ever-lasting life. Utnapishtim imparted Gilgamesh these immortal words of wisdom, "There is no permanence. All men are to die. Despise worldly Gods. Save your Soul alive. Abhore 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 even 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 sick-eyed, the sick-headed, without old man and woman, having no wailing priests and singers. The city of Dilmun was situated on the mouth of the rivers and possessed furrowed fields and farms. Dilmun was situated 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 Bhārta was the land of non-violence, peace, abundance and immortality referred to in these Sumerian accounts in the beginning of the third millenium B.C. Ancient Sumer looked to Bhārta for spiritual guidance.

7. Sumerian Shramanic Tenets :

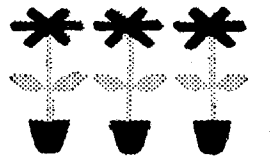
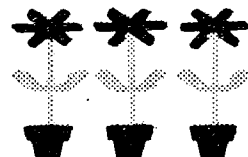
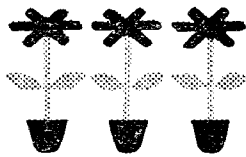
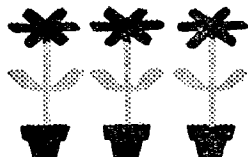
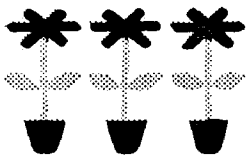
A pure and clean life was attained by an individual soul through his or her personal efforts. He had to follow an ethical code of conduct. He had to adhere to strict moral standards. Misfortunes came as results of moral transgressions—such as lying, stealing, defrauding, maliciousness, adultery, coveting 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. Over stepping 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 sumand not taking the correct amount is a sin.
6. Cheating and defrauding are sins.

IV. Tenet of Contenance

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.

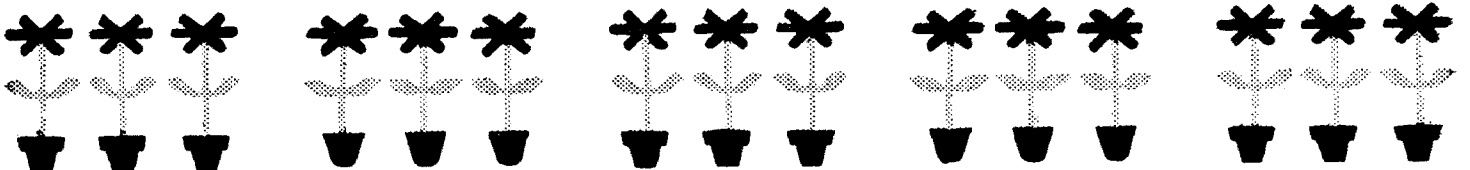
The spiritual tenets followed by the ancient Sumerians clearly reveal their basic spiritual character. The Sumerians achieved Immortality through personal efforts; not by the grace of God or Brahma. They moulded their earthly institutions in consonance with their basic beliefs.

8. *Bhāratīya Shramaṇism :*

Bhārata is the birth place of the ideology of Spiritualism. We do not possess extent literature of the Pre-Āryan Bhārata. The Harappa script, even if rightly deciphered, may only help a little.

The present Bhāratīya spiritual thought may be divided into three currents; the Brāhmaṇic, the Buddhist and the Jainist. The later two thoughts are well-known as Shramaṇa 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 Contenance. 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 Tīrthaṃkara Pārsva preceded Buddha. Pārsva is now accepted as a historical personage.²⁰ Buddha fully accepted the Chaujjāma of Pārsva. Buddha developed his religion on the foundation of the Chaujjāma of Pārsva.²¹ The Chaujjāma of Pārsva was developed into Pancha-Mahavrata of Mahāvīra. Of these two Shramaṇic thoughts; we may safely rely upon Jaina Sūtras to represent the pre-Buddhistic spiritual thought.

Upaniṣadas represent the Brāhmaṇical spiritual thought. As shown elsewhere, 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 Ahimsa occurs only once in the Pre-Mahāvīra Upaniṣad, the

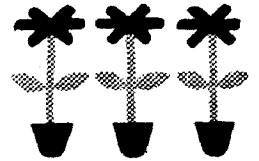
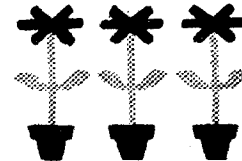
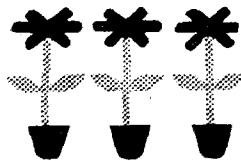
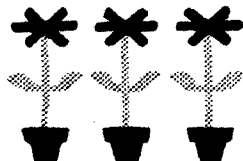
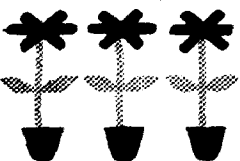


Chhândogya Upaniṣad. Non-Violence and Truthful-Speech, here, are enumerated amongst the gifts of the priests. Chhândogya recommends only the truthful speech, not the truth in entirety. The gift of non-violence is done away with by another reference in the same Upaniṣad where violence is permitted at 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 Yogis surviving from pre-Vedic and pre-Āryan times. They are called 'Munis' in Vedic literature and Shramaṇas in the age of Buddha and Mahāvīra. Muni was to the Rigvedic culture an alien figure. Asceticism is directly opposed to the entire Weltanschauung of the Rigveda-Saṁhita. The Shramaṇa 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 Shramaṇic 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 Shramaṇa 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-Shramaṇa 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 Uttarādhyāyana Sūtra that Pārṣva 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 Tīrthaṁkaas 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 Tīrthaṁkara. Rigveda 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 Bhārtīyan, firstly, believed in Soul.²⁵ They divided the world in six substances : Dharma (Motion-Medium), Adharma (Rest-Medium), 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 soul 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 (Resultant-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 (Resultant-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 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. 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.

9. Bhāratīya Shramanic Tenets :

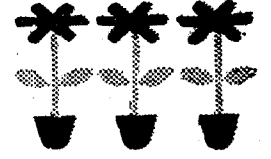
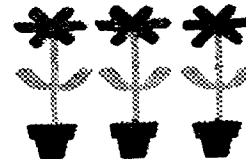
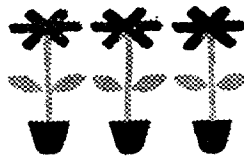
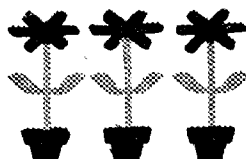
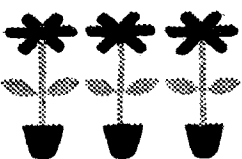
Āchārāṅga Sūtras is the embodiment of the doctrines of Right Effort. Āchāra means Right Effort. The causes of sins and transgressions have to be removed by following the spiritual way. This ideal right way is prescribed for a Muni (Saint). He follows these spiritual tenets in totality. A householder 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-Violence³³

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. Lay down carefully to avoid injury to others.

II. Tenets of Truth³⁴

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-Stealing³⁵

1. Taking the life of others is thievery.
2. A Nirgrantha does not accept anything without being given.
3. A 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.

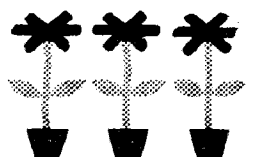
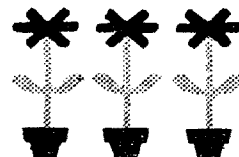
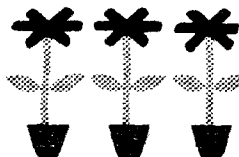
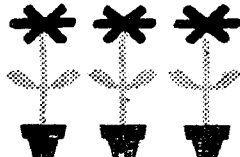
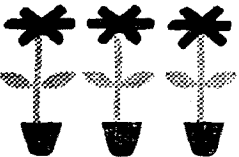
IV. Tenets of Continance³⁶

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 Pancha-Mahāvratas are ordained for a Nirgrantha, a Muni, a Saint. He shall follow the precepts of non-violence, truth, non-stealing, continance and non-attachment in totality without any exception in any condition at any time or place whatsoever. But every member of the society cannot 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 tear and suffering to others; falsification of 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 Aṇuvratas³⁸ just like the Egyptians and the Sumerians.





9. Pre-Hellenic Ægean Shramanic :

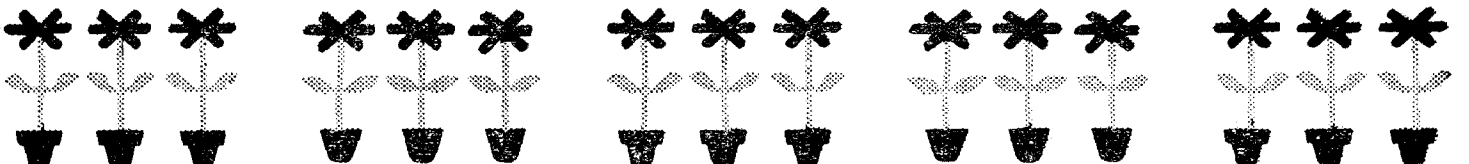
The archaeological excavation in Greece, Crete and other Ægean islands have unearthed the Pre-Āryan Minoan culture in the Ægean but the Minoan script has not so far been satisfactorily deciphered and we gather the contents of the pre-Hellenic picture of Greek culture and civilization mainly through the material relics brought to light by the grace of archaeologists. A bronze statue of 'Reshef' belonging to the 12th century B.C. discovered at Alasia near Enkoni in Cyprus has been discovered. The statue has two significant horns. This Reshef of Western Asia has been identified with Rīṣabha of Bhārata who was the common inherited God of the Pheonicians, Amrorites and the Arameans. He was a deified 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.³⁹ Reshef or Rīṣabha was the spiritual leader of the pre-Āryan neolithic Cretans. He may safely be identified with the pre-Āryan Bhāratīya Rīṣabha of the most ancient Hoary past, the founder of the Bhāratīya Shramanic Way. The Greekāryans firmly rooted their final supremacy in Greece and the Ægean Circa 1000 B.C. The spiritual Rīṣabha traditions still lingered on even after this event. After the establishment of the Greekāryan authority, the synthetic forces acted and reacted upon each other and the foreign Āryan rulers borrowed much from the defeated erstwhile masters of the lands. Thereafter 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 pieces⁴⁰ 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. 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.

11. Pre-Aztec American Shramanism :

The earliest immigrants, in point of time, to America were the Quatzalcoatl people who reached there Circa 2000 B.C. Quatzalcoatl means "feathered serpents" or "bird-serpents". They came 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 same as Hivim or Givim, the Pheonician 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 traders.⁴¹

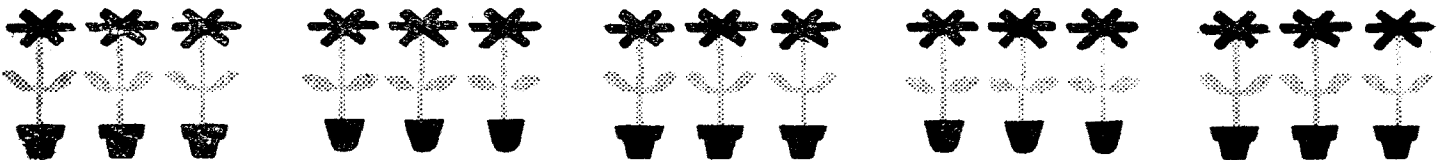
Mackenzie rejects the theory that Semities or Celts or Norsemen or any other people first discovered America. Scholars, Mackenzie including, hold the view that the Pheoninicans were the first immigrants to America. The question remained debatable for pretty long time whether Pheonicians reached America via Atlantic Ocean or via Pacific Ocean. The latest view is that the Pheonician navigators reached America through Polynesia via Pacific Ocean. Phoenicians were the original Paṇis⁴² of Bhārata who belonged to the Ahi or Nāga race of Bhārata.⁴³ The inseparable association of the Quatzalcoatl people with snakes clearly identifies them with the Paṇis of the Ahi race of pre-Āryan Bhārata.

The Quatzalcoatl people believed in peace, penance, chaste life and ordered progress. They introduced agriculture, 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 horns.⁴⁴ 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.⁴⁵ 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).⁴⁶ May be, Paṇis of Rajasthan, having their seat of power at Arbuda (Modern Mount Abu) sailed off to America from some Indus port.

12. Epilogue :

We thus, find that the basic spiritual way of the people inhabiting the region extending from East to West in the Southern hemisphere was founded upon the basic doctrines of non-violence, truth, non-stealing, continance 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 Bhāratīyans, Sumerians, Egyptians and the rest 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 Shramanic (Effortive) Society and its way, the Shramanic (Effortive) Way. Their way of life, in essence, was founded upon the ideology of Shramanic spiritualism.

The Shramanic Way of the pre-Āryan ancients of this vast region of the Southern Hemisphere also reflected itself in the economic, social, political and administrative institutions of the

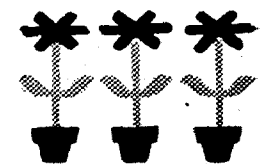
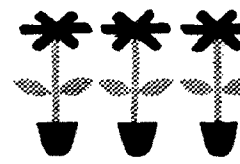
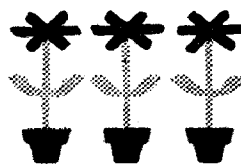
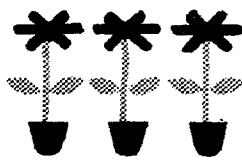
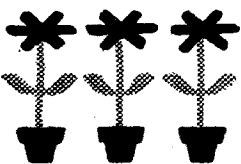




people but that is a different subject of vast magnitude. It has been properly dealt with in my unpublished book "The Most Ancient Āryan Society".

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