

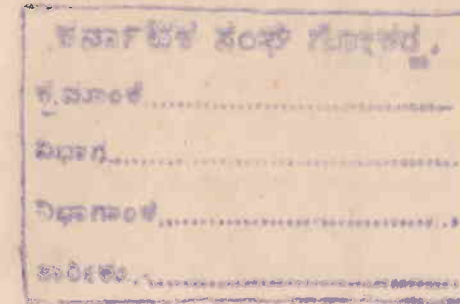
THE SPHINX SPEAKS

**THE STORY OF
PREHISTORIC
NATIONS**

**ARYANS, SUMMERIANS, EGYPTIANS,
KASPII, HYRCANIANS, MAYAS, INCAS,
TOLTECS, AZTECS, NAGAS, GANDHARVAS,
DEVATAS & OTHERS.**

THE SPHINX SPEAKS

OR
THE STORY OF THE PREHISTORIC NATIONS



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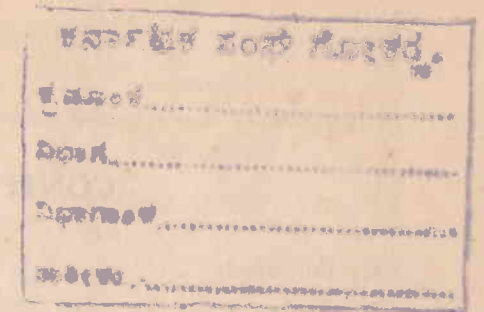
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DEDICATION

To
The First Philosopher President of India,
His Excellency
Dr. S. Radhakrishnan,
A great Sanskrit Scholar and a Philosopher of
International Fame,
Who has raised the prestige of India,
And
Has done so much to promote International Goodwill,
this
Humble Attempt
is
Respectfully Dedicated.

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FOREWORD

MINISTER,
SCIENTIFIC RESEARCH AND CULTURAL AFFAIRS, INDIA,
NEW DELHI.

25th August, 1963.



I have read with great interest The Sphinx Speaks, a story of pre-historic nations told by Dr. Jwala Prasad Singhal. He has based his interpretation of events in ancient times mainly on scriptural texts from India, Iran and Palestine. It is now-a-days generally recognised that mythologies are often imaginative accounts of what had actually happened and scriptures of all nations contain a good deal of history. In addition, he has also referred to the writings of early Greek historians and geographers, and drawn upon findings of archaeology, geology and recent studies in South American history and anthropology.

Dr. Singhal is both erudite and ingenious and has used his texts with imagination and skill. His basic attempt is to establish that the Punjab and its immediate environments were the original homelands of the Aryans who later repaired to the region of the Caucasus on account of un-precedented floods. These movements led to contacts with other contemporary civilisations and the story of their conflicts and synthesis is contained in almost all the religious literatures of the world. While his main outline seems credible and Dr. Singhal has worked it out with great ingenuity, some of his specific conclusions do not appear equally convincing. There must be more evidence before his identification of different mythical tribes or lands with historical nations or lands or his account of the migration of peoples to Africa, Australia or South America can be accepted.

Reconstruction of history from literary evidence alone is always a precarious business. This account's for some of what appear to me to be weaknesses in Dr. Singhal's book. One may not agree with many of his findings, but one must admire the skill, imagination and assiduity with which he has pursued his theme. I hope his book will arouse the interest and curiosity of scholars in India and abroad and justify his hope that further investigations will throw light on, even if they do not confirm his conclusions about these early and obscure periods of human history.

Humayun Kabir

(Humayun Kabir)

PREFACE

This book was originally written in two parts. The first seven chapters formed the first part. It was privately circulated amongst certain friends. Their criticisms and suggestions impelled the writer to further research which resulted in the production of the second part consisting of the material contained in the chapters Eighth and onwards. This has led to a certain amount of repetition, for which the indulgence of the readers is solicited. But it has made the scope of the book more comprehensive and its material more definite and better documented. It has made the writer feel more confident of his position and has led to the discovery of new ideas like those of the Seven Patals and the Solar and Lunar cultures. It has also inspired the author with a new hope in the future of the world evolving into a peaceful World State on account of the predominance of the Lunar culture in the present nations of the world.

Two maps also have been given with the text. No claim is made to the accuracy of their scale. The only intention has been to show the approximate location of the countries mentioned in the book and the lines of migrations of the different people. It is possible that the actual contours and boundaries may have been a little different. No actual maps of such an ancient past can be found, and imagination has naturally a greater play in drawing them up than it would have been in the case of the present day maps.

The writer is greatly obliged to all those writers on whose works he has drawn so freely in the preparation of this book. He is very grateful to Dr. K. D. Bhardwaj, Professor of Hindi and Sanskrit in Modern School of New Delhi for his invaluable help in comparing the writer's interpretations with the actual Rigvedic texts. And the writer can not express his gratitude to Prof. Humayun Kabir, the Minister for Scientific Research and Cultural Affairs in the Government of India, in sufficiently strong terms, for his great kindness and consistent encouragement at every stage of the writer's labours. In spite of his busy life he has taken pains to read the book and write a Foreword in

which he has expressed such kind thoughts about the writer. It is really a matter for great gratification that Prof. Kabir finds the main outline of the Prehistoric account given here as 'credible'. The main outline consists in the Aryans living in the Sapta-Sindhu when the Kashmir Lake flowed out, contemporaneously with the stone-age Dasyus, then their going to Aryanam Veijo at the time of the Great Flood, living there for long long time, and returning to India in Ramayan Times with the traditions collected there, and then connecting them with Rigveda again and assimilating the Harappan culture into the Aryan one. As to the identification of mythical people the Daityas and Kaspis are historical. Nagas and Kinnars live to this day. Toltecs, Aztecs, Mayas, Incas, Mochis, Quechuas are matters of American history. Any new evidence about them depends upon American investigations. Summerians and Egyptians are historical people and their common snake cult is testified to by no less an archaeologist than Sir John Marshall. Sumaliland in Africa, Ceylon, and Bali island are definite identifications. If any fresh evidence contradicts this account the writer will be all the more glad that any possible defect in this Prehistoric account will be cured. The period of these accounts is so remote, counting in geological terms, that demonstrable conclusive evidence can not be expected. Indeed if the main outline is accepted then the rest practically follows.

The writer is very much beholden to his nephew Shri Rup Narayan Mital who has financed and managed the production of this book and has laboured hard in looking through the proofs, along with Sobhagyawati Sarla Mital, and also to his daughter Kumari Vidyut Prabha who corrected the typescript for being sent to the press. He is obliged to all friends who have helped with their views and suggestions, and also to the printers who have done their work so well.

7A, Pandara Road,
New Delhi, II, India.
Dated 25th October, 1963.

JWALA PRASAD SINGHAL

INTRODUCTION

The Sphinx is a huge statue of a lion sitting at ease with the face of a man near the great pyramids of Egypt. Many think it to be the face of a woman as it has no beard nor whiskers. But it is customary to present the face of a god also without such characteristics, probably because a god is presented as perpetually young. It is said that the Sphinx represents the Sun-God, which is named 'RA' in ancient Egyptian language. Nobody knows why the Sun-God is represented as a Lion-Man composition, or as to who erected this statue or at what period or occasion of Egyptian history. Therefore the silence of the Sphinx has become proverbial.

In my study of ancient Indian literature I was struck by certain startling facts, which appear to throw a great light not only on this story of the Sphinx, but in the process illuminate certain aspects of 'prehistoric history', which have become insoluble in modern history. For example it is noted that in ancient times there was a 'heliolithic culture' which spread practically in all parts of the world, Africa, Asia, Pacific islands, and in Central and South America. The chief characteristics of this culture were the worship of the Sun, the building of huge stone temples and structures, and human sacrifice. The pyramidal form of structures was a characteristic of these people. They have left some kind of stone monuments in their remains in all places where they went. But it is not known where this culture originally arose, and why, on what occasion, by what routes, it was dispersed all over the world. Similarly there is the problem of the Summerians, who are considered to have preceded even the Egyptians in civilization; but where did they arise, and what was their end ultimately, is not known. There is the Harappan culture in India, which is said to be related to the Summerians, but what that relation is, and how it arose, is a great mystery. In America there are the ancient cultures of the Mayas, the Incas, the Toltecs, the Aztecs, the Mochis, the Quechuas and others. But it is not known from where they came.

In a study of the Rigveda the very first thing that catches the eye is a revealing hymn of the First Book of Rigveda. The Sukta (Hymn) 32 of Mandal (book) one of Rigveda discloses that the Aryans living on the slopes of and the plains immediately below the Hindu-Kush mountains witnessed the geological event of the rising of the floor of the great lake in neighbouring Kashmir, the subsidence of parts of the Pir Panjal range, and the flowing out of the waters of the lake to the sea in the form of seven rivers, and thus creating the land of the Sapta-Sindhu. Into this land the Aryans spread out and made it their home. This event must have occurred in the hoary past.

That these Aryans had some knowledge of the geological movements of the earth's crust is indicated by another fact. The neighbouring land of Tibet was called by them 'Trivishtap'. Tibet is not a name of Tibetan or Chinese language. It is a clear corruption of the word Trivishtap. No other origin of the name Tibet is known. In Sanskrit 'Trivishtap' means 'thrice-folded'. Evidently this name was given to that land because the Tibetan highlands were created by the 'thrice-folding' movements of the earth's crust, which rescued the Tibetan and Chinese lands from the great Tethys sea, which at one time covered the Tibetan, Chinese and the Himalayan regions. It appears that the Aryans did not see Tibet rising themselves, but concluded its character by later study. But in the case of Kashmir they knew the names of the tribes living there, their chief, Ahi-Dahak Vritra and his mother Danu, both of whom were killed at the time of that natural catastrophe. Such personal knowledge is not shown in the case of Trivishtap or Tibet.

About the time of the happening of this great event of the opening out of Kashmir a hint is derived from archaeology. Archaeologists say that in the Sohan river valley of Kashmir remains of stone-age people have been discovered, which can not be dated beyond the beginning of the Pleistocene period. The noted archaeologist Mr. Stuart Piggott assigns them to Pre-Soan culture, which he dates two to four hundred thousand years ago. These remains are evidently of the Ahi tribe, whose destruction was witnessed by the Aryans at the time of the opening of Kashmir. If so then it follows that the Rigvedic

Aryans were their contemporaries. These Ahi people are called Dasyus or robbers. In several other hymns they are described as 'cave-dwellers', 'stubb-nosed', 'Chinless or Jawless', 'raw-flesh-eaters', and people of indistinct speech. These things point to their being stone-age people.

In the Great World Atlas (a Readers' Digest publication) in the map of the Evolution of Man on page 126 Pithecanthropus (Java man) is described as "most primitive true 'homo'. Low forehead, small brain, face protruding and chinless. A tool maker and user". The Peking man also is said to belong to the same class.

It is generally thought now-a-days that Dasyus were the original inhabitants of India and the Aryan invaders suppressed them. But this is quite wrong. Dasyus are shown as living only in the Kashmir area and nowhere else in India. And they were killed by natural cataclysms. In fact the Sapta-Sindhu was separated from the Deccan Plateau by seas in the Gangetic and Rajputana-Sindh areas. These regions were under water and could have no human habitation at that time. The Deccan Plateau was then peopled by Banars (a Lemurian people) who lived in the ancient Gondwana Continent. These Lemurians were highly civilized at that time, although their descendants of the present day may have deteriorated in the civilized arts.

Internal evidence of Rigveda proves conclusively the existence of seas in the Gangetic and Rajputana areas. The hymn 75 of the tenth book shows that the Ganges, Yamuna, and Saraswati fell into the sea, and so did Sutlej, Ravi, and Chenab. Yamuna and Saraswati did not fall into the Ganges, nor did the last three fall into the Indus. No rivers to the east of Ganges, nor the rivers of the Deccan, are known to Rigveda.

The crucial question is when did the waters of these Gangetic and Rajputana seas flow down and submerge the land-links of Gondwanaland joining the Deccan Plateau to Africa and Australia, and thus created the Bay of Bengal and the Arabian Sea and joined the Deccan Plateau to Northern India? It is thought that this could not have been later than the end of the Pliocene and the beginning of the Pleistocene period, when the Himalayas are said to have registered their last rise. In the

British Encyclopedia the Pleistocene period is estimated to have lasted variously between 500,000 and 1,000,000 years. The former estimate will tally with the age of Rigveda indicated by the existence of the contemporary stone-age tribes in Kashmir.

500,000 years will agree approximately also with the Indian traditions. According to them this submergence took place at the end of the 6th or Chakchush Manvantar, when a Great Flood occurred, and Aryan King Satyavrat embarked on a ship with Seven Sages, Sapta-Rishi, and seeds of all things. This ship was led by the Matsay or Fish Incarnation to safety in Aryanam Veijo or modern Armenia. There these Aryans lived for hundreds of thousands of years and were overtaken by the Glacial periods as indicated in Vendiad. When the Flood had sub-sided and the Gangetic plain had become dry and inhabitable then they returned to India and founded a new Solar Dynasty in the newly recovered land, instead of going back to Sapta-Sindhu. In the old area of Sapta-Sindhu the old Five Tribes of Lunar Dynasty still lived. The new Solar Dynasty was established in the new land of Oudh only about twelve to fifteen thousand years ago. Thus the current seventh Manvantar had already begun in Aryanam Veijo. On a very conservative estimate the present Manvantar can be said to have lasted for $(28 \times 12000) = 336,000$ years. Allowing for the period of the Flood and its subsidence and the drying up of the Gangetic plain the approximate period of 500,000 would not appear to be very much beyond the mark.

We should also remember that the geological periods are so flexible as to permit the Pleistocene period to have lasted between 500,000 and 1,000,000 years according to various estimates. The geologists say that half the period since the rocks became cold enough to retain water is Azoic or without life. If the Azoic period be considered to have occupied not half but three-fourth of the time then the geological periods will all be halved, and then the estimated time of the flowing down of the Gangetic and Rajputana seas will be much shorter.

The return of the Solar Aryans from Aryanam Veijo to India has been taken to be an invasion by Aryans and their

attack on the Harappan culture. In the first place there is no evidence whatever of the Aryans invading India through the western mountain passes after fighting with and defeating the Afghans or the Beluchis. Secondly they did not destroy the Harappan culture at all, but amalgamated it with the Aryan culture on an equal basis, so much so that the Harappan Phallic God, Shiva, was adopted as a Chief God in the Trinity. Rigveda itself does not even mention God Shiva ; instead of it the Rigveda decries Phallic worshippers. In fact the Aryans came back by the sea route by which they had gone before, and which was known to them. They established a new kingdom in virgin land and then spread to the east and the south, assimilating the Nishads, Jatayus, Banars, and Harappans into their own community and culture. They had learnt this lesson of assimilation in Aryanam Veijo, where they incorporated the heliolithic worship of the Sun (without its attendant human sacrifice) into the Lunar or Soma culture of Rigvedic Aryans. They brought with them a rich heritage of world traditions and tried to combine them with Rigveda to give them greater validity and to make Indian traditions comprehensive. All personalities whose names were similar to those found in Rigveda were connected together and even new stories were made up to give them plausibility. For example they knew the Daitya or Kaspī people who were the descendants of Sage Kaspī. In Rigveda sage Kashyapa is mentioned once. Immediately the two were identified and Kashyapa was presented as the father of Daityas, Devas, and even of Manushyas and many others, although Rigveda has not even heard of the Daityas, and the Rigvedic Kashyapa does not give rise to any race of persons.

It may be asked whether it is possible for civilization to have progressed to the standard of Rigveda 500,000 years ago. The anthropologists would have us believe that although a man-like being existed on earth one million years before, yet the hominids appeared only about forty thousand years ago and the present day high civilizations have been reached in about the last ten thousand years only. Is it reasonable to believe that man remained a brute for 960,000 years and then became highly civilized only in 10,000 years ? Is it not more probable that within this long period there have been many ups and downs of culture in different parts of the world.

Then it may be asked whether Rigvedic culture could coexist with stone-age people. Even today there are the high civilizations of America, Europe, Asia, and Africa, and still there are contemporary stone-age tribes in African jungles, in Australian aborigines, in Papua and other places. Then why should that have been impossible in that remote period ?

A third question may be asked as to what did the Aryans do in Aryanam Veijo for such a long time ? They were overtaken there by the Glacial ages which lasted for hundreds of thousands of years. There is a clear indication of this in the second chapter of Vendiad the first book of Zendavesta. Moreover the Aryans in Aryanam Veijo knew only the sea route, which could be usefully taken only when the Gangetic plain had become habitable. Further they had no desire to come into conflict with the Afghans or other races, nor with the Aryans still living in Sapta-Sindhu. They came with a tradition of assimilating others, and of this they gave ample proof.

The tradition of a Great Flood submerging parts of Gondwana Continent is confirmed by Tamil or Dravidian literature. There it is stated that there were fifty-nine countries of Dravidians stretching from Indonesia to Africa via Ceylon. Many of them were submerged by floods in the neighbouring seas. It is after the submergence of two previous Tamil Kavi Sanghams that the third was established in the present Madura.

It is generally thought that the Indian Aryans and the Persian Aryans first lived together, and then the Indian branch separated and came to India. That this is completely wrong is shown conclusively by the fact that while Rigveda had never heard of Aryanam Veijo stated to be the first and the best country created by Lord Ahur Mazda in the first chapter of Vendiad, Hapta-Hindu (Sapta-Sindhu of Rigveda) is mentioned in the same chapter as the fourteenth country created by Lord Ahur Mazda. The fifteenth country created by Him was Verain, a four-cornered country in which Throtaṇ killed Ahi Dahak having three heads, three mouths and six eyes. This evidently refers to the four-cornered Kashmir near Sapta-Sindhu. In Rigveda also Trita kills Ahi Dahak, Vritra having three heads and six eyes and living in Kashmir. It proves Rigveda to be

earlier than Zendavesta, and shows that Rigvedic Aryans migrated from Sapta-Sindhu to Aryanam Veijo and not vice versa.

The Rigveda and Ramayan clearly show that the Aryans originated on Hindu Kush slopes and the Mongoloids arose in Burma or Brahmlok (vide Valmiki Ramayan, Kishkindha Kand chapter 40 shlok 64). The Semetics arose in Armenia as Daityās, and Negroids in Lemuria or Africa. These are also the locations assigned by the anthropologists today. But the basic stock of Aryans is now mixed up with Caucasians and the two are lumped together as the white people, while the Mongoloids are yellow, and the Negroids are black, reducing the four stocks to three only. It is because they have discovered no remains of Aryans in the Sapta-Sindhu. The Aryans lived in a narrow mountainous land, and the physical limitations compelled them to adopt the custom of cremating the dead bodies instead of burying them. Therefore they left no graves to be excavated by the archaeologists. The custom was found to be so salutary that they maintained it even when they spread out in the plains.

Keeping this background in mind we find that Indian traditions supply us with consistent accounts of the prehistoric nations and their migrations; for example those of Mayas, Toltecs and Aztecs to Mexico, of Nimuchis, Incas and Yakshas to Peru, of Aryanised Daityas to Indonesia, and of Summerians to Mesopotamia, Crete and Egypt. In Egypt the Pharaoh Ikhnatun (who appears to bear a name like that of the Ikhsvaku Solar Dynasty of Oudh) is said to have built the statue of the Lion-Man, Narsingh, who started the international relations of Aryans with Daityas, Devas and others, and established the non-military cultural state of Tibet or Trivishtap under Vishnu Vaikunth.

It is interesting to note that the figurines of Minoan culture also are shown as sporting snakes on their body (vide Sir John Marshall's Mohenjodaro and the Indus Civilization page 50). A stone seal dated about 5000 years before, was discovered in Dulman (Bahrein State) with well preserved remains of snakes. The mummy of Pharaoh Tutankhamen was found bearing the form of a snake-head on the forehead just as God Shiva is shown

bearing a snakehead on his forehead. It indicates that the Summerians went not only to Mesopotamia, but also to Crete and as far as Egypt. It supports the opinion of Sir John Marshall that in prehistoric times a common culture prevailed from the Indus to the Nile. The Tamil traditions also say that the Dravidian language is allied to Egypt. Recent archaeological discoveries in Sudan point to the similarities between the ancient Nubians and Dravidians. In the text it has also been shown that the Dravidians and the Summerians were of the same race.

These nations are not mythical. Daityas are mentioned in the Zendavesta. As Kaspis and Hyrcanians they are mentioned by Herodotus and Strabo. They formed a section of the army of the Persian emperor Xerxes. Hyrcanians are said to have sent an embassy to the court of Emperor Antoninus Pius of Rome in 155 A.D. Should they not be considered a historical people? The Nagas exist still. Gandharvas have left their physical traits in the Afghans and were well known in Mahabharat times. Toltecs, Aztecs, Mayas, Nimuchis, Yakshas find mention not only in Indian records but also in the investigations of American archaeologists. Instead of examining the Indian records people speculate about Asians having migrated into America through the Behring Straits, where they have not found an iota of the remains of Heliolithic culture, which prevailed amongst these Asiatic people in Mexico and Peru. Then it may be asked that if these are myths then is there any other more consistent detailed account with absolutely correct and unassailable evidence of these prehistoric nations anywhere else? If not then should this account be discarded merely because it comes from Indian traditions?

It should also be noted that all this account is based on archaeological and geological data derived from India, Western Asia, Central Asia, Africa, Indonesia, and America. Indian traditions or the literary evidence is used only to explain the inter-relations and connections between these data, so as to present a consistent story for explaining the unsolved problems of prehistoric history. The literary evidence has been accepted only so far as it can find support in the records of other countries or in archaeological and geological discoveries.

Before closing another important point should also be clarified. Like the Daityas another important nation of antiquity was that of the Devas or Devatas. The Devas and Daityas were always deadly opposed. In the text it has been pointed out that the Devas were the Chinese of those days. In Valmiki Ramayan it is said that the Daityas were called Asurs because they did not adopt the use of Sura or wine obtained from the Churning of the Ocean, while Devas were called Sur because they made Sura a part of their life. Howsoever it may be there is another historical reason also.

In Rigveda Devas or Devatas are all natural powers and are not human beings at all, as they are in the Puranas. In the Rigveda Asur was the name of the Chief God. When the rift between the Indian and Persian Aryans took place then the Persian Aryans kept the name of Asur to indicate God, and called the opponents of Gods, Deva. The word Deva bears this connotation in Urdu language to this day. The Daityas of Persia were in conflict with the Chinese and naturally called them Devas. When the Sapta-Sindhu Aryans went to Aryanam Veijo they naturally acquired this tradition of calling the Chinese Devas. When they returned to India in Ramayan times they brought this tradition with them. And when they tried to relate their newly acquired traditions with Rigveda then the word Deva lost its sinister Persian meaning and regained the Rigvedic colour of a beneficent being and the old friendship with the Chinese was revived, and several Aryan kings, like Dashrath, father of Lord Ramchandra, and Dushyant, spouse of Shakuntala, again aided the Chinese in their battles with the western Daityas. These Devas also, like the Daityas, have always been a historical people.

JWALA PRASAD SINGHAL

THE SPHINX SPEAKS

OR

THE STORY OF PREHISTORIC NATIONS

CHAPTER I

THE TETHYS SEA IN THE RIG VEDA

The crucial point in this whole account is the existence of the great Tethys sea at the time when Rig Veda was compiled. There is evidence in the Rig Veda that at that time there was no dry land in the Rajputana desert and the Gangetic plain but a sea existed, in these areas in those prehistoric times. Geology also speaks of such a sea, which has been given the name of Tethys sea, existing between the Himalayas and the Vindhya. It is said that at that time there was a huge continent which joined Africa through Madagascar with the Indian Deccan plateau, the Malaya peninsula, the Indonesian islands and Australia. Some say that it extended even to South America and Antarctica. This continent is geologically called the Gondwana Continent, as its rocky structure was similar to that of Gondwana. It is also called Lemuria continent as it is said to have been peopled by a race of men who were slightly lemurian in their physical features as compared with other races of men. Some people think that Lemurians were highly civilized people, and in U. S. A. there is a spiritual society also of Lemurians, who believe that the Lemurian civilization will again dominate the world in future. It is said by geologists that at the time when this continent existed there was no Arabian sea, nor the Bay of Bengal. There was only the Tethys seen separating the Himalayas and the northern Punjab from the Gondwana or Lemurian continent. But there came a time when the Himalayas had a sudden rise and then the base of the Tethys

sea also was raised and its waters flowed down submerging parts of the Lemurian continent, and joining with the Indian ocean, forming the Arabian sea and the Bay of Bengal, and separating the Deccan plateau and Ceylon from Africa and the East Indies and Australia. The Tethys sea became a shallow trough below the Sewaliks and the Himalayan rivers brought silt from the mountains and in course of time filled up the left-over depression of the Tethys sea and joined the Deccan with the north creating the provinces of U. P., Bihar, Bengal, Rajasthan and East Punjab.

We find ample confirmation of these geological accounts in Indian literature. In the Nadi Sukta of Rig Veda (10th Mandal, hymn 75) the rivers of Sapta-Sindhu or India are recounted. The translation of the Sukta as given by Mr. Griffith is given below :—

Hymn LXXV.

1. प्र सु व आयो महिमानमुत्तमं कारुवोचाति सदने विवस्वतः ।

The singer, 6 ye Waters, in Vivasvan's place, shall tell your grandeur forth that is beyond compare.

2. प्र तेऽरदद्वरुणो यातवे पथः

Varuna cut the channels for thy forward course,

सिन्धो यद्वाजां अभ्यद्रवस्त्वम् ।

O Sindhu, when thou ranest, on to win the race,

भूम्या अधि प्रवता यासि सानुना

Thou over precipitous ridges of the earth, when thou art

यदेषामग्रं जगतामिरज्यासि ॥२॥

Lord and Leader of these moving floods.

3. दिवि स्वतो यतते भूम्योपर्यनन्तं शुष्म मुदिर्यति भानुना ।

His roar is lifted up to heaven above the earth : he puts forth endless vigour with a flash of light,

अभ्रदिव प्र स्तनयन्ति वृष्टपः सिन्धुयदेति वृषभो न रोहवत् ॥३॥

Like floods of rain that fall in thunder from the cloud, so Sindhu rushes on bellowing like a bull.

4. अभि त्वा सिन्धो शिशुमिन्न मातरो वाश्चाअर्षन्ति पपसेन धेनवः ।

Like mothers to their calves, like milch-kine with their milk, so Sindhu, unto thee the roaring rivers run.

राजैव युध्वा नयसि त्वमित सिचौ यदासामग्रं प्रवतामिनक्षसि ॥४॥

Thou leadest as a warrior King thine army's wings what time thou comest in the van of these swift streams.

5. इमं मे गङ्गे यमुने सस्वति शुतुद्रिस्तोमं सचता परुण्या

Favour ye this my laud, O Ganga, Yamuna, O Sutudri, Parushni, and Saraswati :

अशिक्या मरुद्वेवितस्तय ऽर्जिकीये शृणुह्या सुषोमया ॥५॥

With Asikni, Vitasta, O Marudvridha, O Arjikyā with Sushoma hear my call.

6. सुषोमया प्रथमं यातवे सजूः सुसर्त्वा रसया श्वेत्या त्या ।

First Trishtama thou art eager to flow forth, with Rasa, and Susartu, and with Svetya here,

त्वं सिन्धो कुभया गोमतीं कुमुं मेहतन्वा सरथं याभिरीयसे ॥६॥

With Kubha ; and with these, Sindhu ! and Mehatnu, thou seekest in thy course Krumu and Gomati.

In the enumeration of the rivers above it will be noticed that certain rivers are mentioned as independent ones like Ganga, Yamuna, Sutudri, Parushni, and Saraswati, while some others are stated to be tributaries of others, e.g. Asikni and Vitasta are joined with Marudvridha, and Sushoma is joined with Arjikyā, similarly Trishtama, Rasa, Susartu, Svetya are joined together, and then Sindhu is directly the recipient of Kubha, Mehatnu, Krumu, and Gomati. Of all these rivers however "Sindhu" or Indus is the biggest river. Scholars identify Sutudri with Satlaj, Parushni with Ravi, Asikni with Chenab, Vitasta with Jhelum and Arjikyā with Vyas. The important point to notice is that Yamuna does not fall into Ganga as a tributary as it does now. Similarly Saraswati also does not join Ganga. Today Allahabad in U. P. is said to be a confluence of these three rivers. Yamuna joining Ganga is seen physically, but Saraswati, (which is now called Ghaggar), dries up in Rajasthan. It is said to join Ganga by some subterranean channel. Just

as Ganga is the most sacred river of India today, in Vedic times Saraswati was the chief river on the banks of which religious rituals used to be performed. Saraswati was considered a Goddess and there are many Rigvedic hymns in her praise. Her joining with Ganga has been laid down so that this confluence of the three rivers, (Tribeni as it is called), becomes the most sacred of all places of pilgrimages in India. But Rigveda has no knowledge of this Tribeni or Allahabad (or Prayag, its Hindi name). In Rigvedic times Allahabad did not exist as its site was then under sea. Both Ganga and Yamuna fell into this Gangetic plain portion of Tethys sea, while Saraswati fell into Rajasthan part of that sea.

Ganga and Yamuna were small rivers in those times and so are mentioned very few times in Rigveda, but Saraswati was an important river and many hymns were sung, in praise of Saraswati. In one of these hymns Saraswati is specifically said to fall into the sea thus contradicting its joining Ganga, and proving conclusively that at that time (when the hymn was composed) there did exist Tethys sea. In fact in the very first Mandal of Rigveda Sukta 32 where the first great exploit of Indra is described it is stated that after killing Vritra he let loose the "seven river's" which sped towards the ocean. In Richa 13 of the Sukta it is said "मवासृजः सर्तवे सप्तं सिन्धून्" And about these seven river's the second Richa of the Sukta has already declared that they "glided downward to the ocean" (अञ्जः समुद्रमव जग्मुरापः). In the VIIth book of Rigveda hymn 95 it is said :

1. प्रक्षोदसा घायसा सस्र एषा सरस्वती घरुणमायसी पूः ।

"This stream Saraswati with fostering current comes forth, our sure defence, our fort of iron.

2. प्रबाधधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥६॥

As on a car, the flood flows on surpassing in majesty and might all other waters.

3. एकाचेतत् सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् । ।

"Pure in her course from mountains to the ocean, alone of streams Saraswati hath listened.

4. रायश्चेतन्ती भुवनस्य भूरेषृतं पयो दुद्रुहे नाहुंषाय ॥२॥

"Thinking of wealth and the great world of creatures, she poured for Nahusha her milk and fatness."

Some persons even consider that Saraswati was another name for Sindhu or Indus. Saraswati is also called "seven-istered" as in Book VI Hymn 61, which would appear to be equivalent to Sapta-Sindhu. But this hymn (X—75) sets this question at rest, because here Sindhu is mentioned in stanzas 2, 3, 4 of this hymn as the chief and leading river, while Saraswati is spoken of as an independant river with Ganga, Yamuna, Satudri, Parushni in the 5th Stanza. It appears that Sindhu was bigger and more important politically while Saraswati was more sacred.

That Ganga, Yamuna, Saraswati all fell into the sea indicates also that the other independant rivers Sutadri and Parushni, identified with Satlaj and Ravi, also did not fall into Sindhu and probably fell into the same sea into which Saraswati also fell, or that the Rajputana part of Tethys sea extended up to a place higher up then the present point of the Satlaj and Ravi joining the Indus. Today Jhelum and Chenab join Ravi, which joins Satlaj later on, while Vyas falls into Satlaj at a much higher point. But in this Hymn Arjikya or Vyas is independant of Satlaj and so is Ravi. Probably Marudvridha is another name for Ravi. The Sapta-Sindhu of the Aryans therefore consisted of the northern parts of Punjab surrounded by Tethys sea on the east, south and south-west. A Rigvedic hymn actually speaks of the eastern and western seas. Surely they could not be Bay of Bengal and the Arabian sea, because then the Sapta-Sindhu would have to be placed in the Deccan Plateau and all these rivers to be considered as the rivers of that region, which would be the height of absurdity. The mention of the eastern and western seas is made in Hymn 136 of the Xth book of Rigveda. This hymn is composed in praise of the 'Kesins' or those with long hairs. Three gods are said to possess such 'Kesh'. They are the Sun, Vayu or Wind, and Agni or Fire. In the 5th stanza of this hymn it is said

वातस्याश्वो वायोः सखा ज्योदेवेषितो मुनिः ।

"The Steed of Vata, Vayu's friend, the muni, by the Gods impelled,

उभौ समुद्रावा क्षेति यश्च पूर्वं उतापरः ॥१॥

In both the oceans hath his home, in eastern and in western sea."

The word "Steed of Vata" appears to refer to the Sun, as it is Sun's heat which raises the "wind". The word "Steed" is used for the Sun in another hymn of the same Xth book. In the hymn No. 132 sung in praise of Mitra (sun) and Varuna in stanza 5 it is said "when the Steed bringeth down your grace and favour in bodies dear and worshipful". (अथोवा यदात् तनुष्ववः प्रियासु यज्ञियास्वर्वा ॥१॥). In both of these hymns the word "Steed" is written with a capital S, indicating that it refers to an important god and not to a horse. Mr. Griffith in a note to the hymn 132 also says that Ludwig translates Steed as the Sun. The sanskrit words used in the hymns 136 and 132 for "Steed" are Aswa and Arva respectively, both of which mean "horse", and are used to denote the sun because just as a horse runs on land, so does the sun in the sky at a great speed.

The hymn No. 136 quoted above, thus means that the Sun has his home in the eastern and western seas. There are many other hymns in which the Sun (which is called Mitra Savita, Surya), the Dawn (Usha) and the Asvins, which are also called Nasatyas, are spoken of as born from "waters" or sea. In hymn 149 Book Xth sung in praise of Savita it is said in stanza 2

यत्रा समुद्रः स्कभितो व्यौनदपां नपात् सविता तस्य वेद ।

"Well knoweth Savita, O Child of Waters, where ocean, firmly fixt, O 'erflowed its limit.

अतो भूरत आ उत्थितं रजो ज्तो द्यावापृथिवी अप्रथेताम् ॥२॥

Thence sprang the world, from that uprose the region :
thence heaven spread out and the wide earth expanded."

Evidently to the singer of this hymn his land arose out of the overflowing ocean, and the exact fixation of that ocean was known only to Savita who is the child of Waters, or is born of that ocean, or hath his home in the sea.

In the hymn No. 37 of Xth book sung to Surya the singer says in stanza 8—

महि ज्योतिर्बिभ्रतं त्वा विचक्षण भास्वन्तं चक्षुषेचक्षुषेमयः ।

"Surya, may we live long and look upon thee still, thee, O Forseeing One, bringing the glorious light,

आरोहन्तं बृहतः पाजसस्परि वयं जीवाः प्रति पश्येम सूर्यं ॥८॥

The radiant God, the spring of joy to every eye, as thou art mounting up over the high shining flood."

Here the singer specifically mentions that the Sun is mounting up over the flood of the sea waters, which are naturally shining with the Sun's light reflected from the water-surface.

The Asvins are two gods who are fore runners of Dawn who sits in the car driven by the Asvins. Asvins are also called Nasatyas as the divine physicians who grant health and power. In hymn 10 of Book VIII the singer Rishi says in the first stanza

यत्स्थो दीर्घप्रसन्नानि यद वादो रोचने दिवः ।

"Whether ye travel far away or dwell in yonder light of heaven,

यद वा समुद्रे अघ्याकृते गृहे जत आ यातमश्विना ॥१॥

Or in a mansion that is built above the sea, come thence ye Asvins, hitherward."

The Asvins also are thus stated to have their mansion over the sea. This idea of the Dawn and the Sun rising from the ocean is repeated in many other hymns. Some of them are given below.

उद् वां पृक्षासो मधुमन्तो अस्थुरासूर्यो अरुहच्छु क्रमर्णः ॥४॥

Book VII, Hymn 60, stanza 4—"Your coursers rich in store of sweets have mounted to the bright ocean : Surya hath ascended."

उतस्य देवः सविता भगो नो ज्पां नपादवतु दानु पप्रिः ॥१३॥

Book VI, Hymn 50, Stanza 13—"May this God, Savita, the Lord, the Offspring of Waters, pouring down his dew be gracious."

हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेता देवता पदम् ॥१॥

Book I, Hymn 22, stanza 5—"For my protection I invoke the golden-handed Savita ; He knoweth, as a God the place ;" Stanza 6—"That he may send us succour,

अपां नपातमवसे सवितरमुप स्तुहि, । तस्य व्रतान्यश्यसि ॥६॥

praise, the Waters offspring, Savita : Fain are we for his holy ways.

Book 1, Hymn 46, Stanzas 1, 2 :—

एषो उषा अपूर्व्या व्युच्छति प्रियादिवाः । स्तुषे वामश्विनावृहत् ॥१॥

1. "Now Morning with her earliest light shines forth dear daughter of the sky :
High Asvins I extol your praise,

या दुस्त्रा सिन्धुमातरा मनोतरा त्पिणाम् । धिया देवा वसुविदा ॥२॥

2. "Sons of the Sea, mighty to save, discoverers of riches, ye Gods with deep thought who find out wealth.

एषा शुभ्रा व तन्वो विदानो धर्वेव स्नाती दृशये नो अस्थात् ।

Book V, Hymn 80, verse 5" As conscious that her limbs are brighter with bathing she stands, as it were, erect that we may see her" (here dawn is shown as bathing in sea)

पूर्वेअर्वे रजसोअप्यस्य गवां जनिन्यकृत प्रकेतुम ।

Book I, Hymn 124, stanza 5—"There in the east half of the watery region the Mother of the cows hath shown her ensign

व्यु प्रथते वितरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥१॥

Wider and wider still she spreadeth onward, and filleth full the laps of both her parents." (This hymn 124 is in praise of Dawn, which is called in this stanza 'mother of cows' as the producer of all awakening life. In Hymn 52 of Book IV Dawn is called 'Mother of Kine'. She has been called the daughter of heaven, but here she rises in the sea. Therefore both Heaven and ocean are her parents).

Thus from Book I to Book X of Rigveda the Sun is represented as rising from the eastern sea and he sets in the western sea, confirming the existence of the mediterranean sea to the east and up to the west of Sapta Sindhu, already indicated by the account of the rivers. More such instances of hymns can be cited e.g. Book V Hymn 73 to Asvins (8—when ye have

travelled through the seas (यत् समुद्राति पर्वथः) ; Book IV, Hymn 43 (5—In the wide space your chariot reacheth heaven, what time it turneth hither from the ocean उरु वां रथः परि नक्षति ग्रामायत् समुद्रादभि वर्तते वाम्) ; Book I, Hymn 184 (3—your giant steeds move on sprung from the waters वच्यन्ते वा ककुहा अप्सु जाता)

Today in India the Sun is said to rise from the Udyachal mountain and to set behind the Astachal. These mountains have not been identified, but it expresses the general notion that the sun rises from behind a land-mass and sets behind another land-barrier. But in the days when the Tethys sea existed the sun would have naturally appeared to rise from the sea water, just as today it would appear to be so on the eastern coast of the Deccan bordering on the Bay of Bengal. This fact combined with the fact of the rivers Ganga, Yamuna and Saraswati being independent of each other, and the fact that in Rigveda there is no knowledge of the present provinces of U. P., Bihar or Mithila, Bengal, Assam and Rajputana, Gujrat, the Deccan, shows clearly that Rigveda was compiled at the time when the Aryans were confined to the Sapta-Sindhu and there existed the Tethys sea below the half-raised Himalayas binding the Sapta-Sindhu on the east, south and south west. What this time is we dare not to fix. The geologist should be asked to fix it. The time which is given by the geologists at present staggers the imagination. The geologists say that it was in Miocene or Pliocene period that a great up-rising movement occurred in the Himalayas, which raised the bed of the Tethys sea, and then there was a great flood in which the waters of this Tethys sea flowed down and joined the Indian ocean submerging parts of the Lemuria continent. As the Deccan Plateau was made up of very old and strong rocks it remained standing and the Bay of Bengal and the Arabian sea were created separating the Deccan Plateau from the other surviving parts of Lemuria continent. But there is no mention in the Rigveda of any such formation of the Bay of Bengal or of the Arabian sea, or of any great flood being brought about by a great rise of the Himalayas. Rigveda was evidently compiled before the occurrence of this upheaval.

Another indication given in the Rigveda about which the writer of these lines can speak with confidence is that the Rigveda

includes the highest development in metaphysical literature. The Hymn no. 129 of Xth Book, called the Nasadiya Sukta gives the ultimate in metaphysics, a position which reconciles religion and science, presents the positive characteristics of the unmanifested ultimate or Primal Reality and explains in a scientific language the process by which from those positive characteristics the two categories of mental and material existences came into being. After laying down this fundamental position it leaves all detailed investigation to physical science. It is interesting to note that it admits in express terms a process of evolution, and its conclusions are compatible with the scientific theories of curved matter, expanding universe and mathematical universe. One is surprised to find that the "Word" being God, or that the "Breath" travelled over the "Waters" appear to have had their, if not origin, counterpart in this ancient Sukta. It will not be possible to take up the elucidation in full of this Sukta here. It is treated in another book "The Changeable and the Unchangeable in Religion". But this fact is mentioned here just to indicate that such a development of thought would have required a very long period before the composition of this Sukta. Therefore a long history of Aryan civilisation must be lying behind the Rigveda.

This is exactly what we find in the Puranas. The Rigveda is not really a history. Historical, geographical, astronomical and other such references occur only incidentally in the course of a prayer in which the object of prayer is praised by recounting the great qualities possessed by that object and the great benefits conferred by it. The person who prays repeats these again and again as if he is trying to hypnotise himself into a certain condition of his mind by a repeated contemplation of those acts and qualities. This is also the reason why prayers to the same deities are composed by many different persons, and occur so often in the different Books of Rigveda. Sometimes they even give different versions of the same thing due, perhaps, to the particular view point of the person praying. For example the Goddess of Dawn is sometimes described as the Daughter of Heaven and at others as the Daughter of Surya or Sun, at others as the consort of the Sun, and at others as having accepted the Asvins as her Lord. In all these the composer is merely describing

a natural phenomena as he sees, without attaching any ethical significance to it. The intention is only to impress his mind with the beauty, beneficial effect, power, and majesty of the Dawn and to remind him of his duties and responsibilities for the due performance of which he prays to the Dawn. It is a kind of prayer technique which we find today also in our own prayers, to whatever religion we may belong. It is a way of creating helpful mental condition by the self-hypnotic technique of repeating an idea in one's prayer.

The Purans, on the other hand are professedly histories and descriptions of events. And strange to say, some of them are histories in the most-modern concept of history. They are not merely accounts of certain events, but they also deal with the philosophy, the religion, the customs, rituals, and other characteristics of the times. But their defect is that their compilation was not coordinated nor did it take place at one time or with one object, plan or system. The writers of different Purans were different persons, so that variations in stories and chronologies have crept in and very often fantastic additions to plain facts are made obscuring the whole purpose desired to be conveyed. But if we keep our eyes fixed on some central point and investigate it after clearing it of the fantastic non-essential details, and check it by comparison with other independent evidence which we may find from other countries or literature then sometimes very valuable material, both philosophical and historical, is obtained. Here we are concerned with the latter type.

And in fact we find a story of a great flood having occurred at a time when the Tethys sea was in existence. Not only that but a sequence of events thereafter is disclosed which throws a surprising light on the problems which modern historians have found insoluble. What is even more encouraging is that the Puranic account appears to be borne out by the Parsi and Greek literature, the Chinese and Tibetan traditions and even by the existing geography of the Asian countries. Presenting these facts in detail will be our main concern. But before taking up the Puranic account let us first see what geology says about the destruction and submerging of parts of Lemuria.

CHAPTER II

GEOLOGICAL ACCOUNT—LEMURIA CONTINENT

In the standard book on the Geology of India, Mr. D. N. Wadia states on page 269 (third edition revised, 1957), that in the cretaceous period "The Indian Peninsula yet formed an integral part of the great Gondwana continent which was still more or less a continuous land mass stretching from Africa to Australia. This main land divided the seas of the south and the east from the great central ocean, the Tethys, which kept its hold over the entire Himalayan region and Tibet, cutting off the northern continents from the southern hemisphere. A deep gulf of this sea occupied the Salt Range, Western Sind and Baluchistan and overspread Cutch, and at one time it penetrated to the very centre of the Peninsula by a narrow inlet through the present valley of the Narbada. The southern sea at the same time encroached on the Coromandal Coast, and extended much further north, overspreading Assam and probably flooding a part of the Indo-Gangetic depression. It is noteworthy that no communication existed between these two seas—Assam and the Narbada valley—although separated by only a small distance of intervening land."

The Narbada valley and the sea occupying the Gangetic plain and Assam were separated by some of the oldest mountain ranges like the Vindhya. Moreover this inlet into the Narbada valley was only a narrow arm of the western arm of the Tethys existing in the Rajputana area and extending to the Salt Range area. Between this arm extending to the Salt Range area and the Indo-Gangetic depression was that area which is called the Sapta-Sindhu, the land of the Aryans. In this land Ganga at

that time was a very small river, just getting out of the mountains and falling into the southern portion of the Tethys which reached up to Assam and encroached southward down to Coromandal Coast. The Yamuna also fell into this sea. The rest of this area between Indus and Ganga contained the rivers mentioned in the Nadi Sukta of Rigveda already cited, and this area extended up to the mountains of Hindu Kush and Pamir. It was the dry, well watered depression below these mountains in which the Aryans lived. To the east of this was the Assam arm of the Tethys and to the west was the Salt Range arm and with the Rajputana sea portion of the Tethys to the south, so that these portions of the Tethys separated completely the great land mass of Gondwana Continent, which included the present Indian Peninsula, from Sapta-Sindhu.

Writing about the geology of Gondwana Mr. Wadia says further on page 172 "It is distinguished in the geology of India as the Gondwana system, from the ancient Gond Kingdoms, south of the Narbada, where the formation was first known. Investigations in other parts of the world, viz. in South Africa, Madagascar, Australia, and even South America have brought to light a parallel group of continental formations exhibiting much the same physical as well as organic characters It is argued by many eminent geologists that land-connection existed between these distant regions across what is now the Indian Ocean, either through one continuous southern continent, or through a series of land bridges, or isthmian links, which extended from South America to India, and united within the same borders the Malay Archipelago and Australia."

This continent was also called Lemuria and its continuous existence is proved by the similarity of fauna and flora of the different countries. On page 173 of his book Mr. Wadia continues: "From the data obtained from the distribution of fossil cretaceous reptiles, especially the Sauropods, Prof. Von Huene suggests a distinct land connection through Lemuria (the name given to the Indo-Madagascar continent) to South America—and there is a great similarity in the fauna of the latter with that of Patagonia, Brazil, and Uruguay. These facts point to unrestricted inter-migration of land animals over

a vast southern continent. The northern frontier of this continent was approximately coextensive with the central chain of the Himalayas and was washed by the waters of the Tethys."

On page 203 of his book Mr. Wadia describes the extent of this Tethys ocean presumably before the cretaceous period. He says "Before sedimentation was resumed these earth movements and crustal readjustments had resulted in the easterly extension over the whole of the northern India, Tibet and China of the great mediterranean sea of Europe, which in fact at this epoch girdled almost the whole earth as a true mediterranean sea, separating the great Gondwana continent of the South from the Eurasian continent of the Northern Hemisphere. The southern shore of this great sea, which has played such an important part in the mesozoic geology of the whole Indian region—the Tethys—coincided with what is now the central chain of snow-peaks of the Himalayas beyond which it did not transgress to any extent; but to the east and west of the Himalayan chain bays of the sea spread over areas of Upper Burma and Baluchistan, and a great distance to the south of this line, while one arm of the same sea extended toward the Salt Range and occupied that region with but slight interruption, almost to the end of the Eocene period". This description indicates that the arm of the sea occupying Salt-Range area did not go up further north to Hindu Kush and Pamir. While the central Himalayas were under water at this epoch, these northern mountains still existed dry, and they with their attached lower land must have existed as a separate central area between the two bays of Baluchistan and that of Upper Burma and Assam and separated from the Southern Gondwana or Lemuria continent by the waters of these two bays joining together. This would start another interesting speculation whether the ancient division of earth given in the Puranas as Jambudvipa, was called a Dvipa or island on account of its occupying such a position. It should be noted that the Salt-Range Sea occupied that region almost to the "end of the Eocene period". However it may be, it is clear that at that epoch this area had seas to the east, the west, the south and the North. In fact this state of things is said to have been brought about by "sedimentation" otherwise before this period there were dry areas in northern

Himalayan region. On page 170 Mr. Wadia says "with the advent of the Upper carboniferous the second great era of the geological time-scale in India ended—. The readjustments that followed these crust movements brought under sedimentation large areas of India which hitherto had been exposed land masses. An immense tract of India now forming the northern zone of the Himalayas was covered with the waters of a sea, which invaded it from the west, and overspread North India, Tibet and a great part of China. This sea, the great Tethys of the geologists was the ancient central or mediterranean ocean which encircled almost the whole earth at this period in its history and divided the continents of the Northern hemisphere from the southern hemisphere—. It retained its hold over the Himalayas for the whole length of the mesozoic era" and recorded a continuous history of the ages between Permian and Eocene". By "North India" the reference is probably to the areas of U. P., Nepal, Sikkim, Bihar, Bengal and Assam. Evidently it did not include the northern portion of the Punjab in which Saptasindhu existed, because it was protected by the already existing mountains and the Tethys was compelled to send an arm down to Baluchistan and Salt Range to the West of this dry area, and similarly a bay of Assam and Burma was created to the east of this area, and these bays existed to "a great distance to the south of this line." In any case thereafter the Himalayas began to rise and the Tethys also began to shrink.

Another writer Prof. R. C. Mehdiratta, Principal of the Gandhi Memorial Government College, Jammu has written a book "Geology of India and Pakistan". On page 47 of that book (published in 1954) he writes "It is very interesting to note that rocks very much similar to the Peninsular Gondwana system have been observed in many distant countries such as the Malay Archipelago, Australia, Madagascar, South Africa, South America and even Antarctica—in old geological times beginning from the Upper carboniferous almost up to the late Jurassic or early cretaceous, all these countries were either situated close to each other and formed one continent or they were joined together by elongated stretches of land called land-links or landbridges and the animals and plants of one region easily migrated to the other. This presumed ancient continent in the southern

hemisphere has been named Gondwana land. The presumed continent either broke up and large segments of it subsided beneath the Indian Ocean or the broken parts gradually drifted away from each other to their present positions. This process happened towards the late cretaceous or early Eocene." But Dr. D. N. Wadia has said that Salt-Range sea existed to the end of Eocene period.

On page 65 Prof. Mehdiratta gives the probable reason also. "After the first phase of Himalayan upheaval the Tethys was reduced in size and a few small basins were left behind to receive sediments during the Oligocene and lower Miocene times. One of these basins was in Sind and Baluchistan and the other in Burma——" In the beginning of middle Miocene there came about "the second phase of the Himalayan upheaval." On page 68 he continues "After the second phase of Himalayan upheaval practically no sea basin was left." But "sediment continued to be deposited from the middle Miocene to lower Pleistocene period." He makes another interesting remark on page 33 that even before the upper carboniferous period (when the Aryan era of geology is said to begin) the forms of life found in the marine deposits in Salt Range, and Spiti valley "are not of a primitive type as should be expected, but are highly organised—a problem for which no satisfactory solution or explanation has yet been found."

Another important writer Mr. M. S. Krishnan in his book *Geology of India and Burma* (published in 1960) has made similar remarks. "After the deposition of the Vindhyan rocks and their uplift into land there was a great hiatus in the stratigraphical history of the Peninsula. At the end of the Paleozoic Era, *i.e.* towards the Upper Carboniferous a new series of changes took place over the surface of the globe which brought about a redistribution of the land and sea and which is also responsible for the mountain-building movements called Hercynian or Versican. At this time there existed a great southern continent or series of land masses which were connected closely enough to permit the free distribution of the terrestrial fauna and flora. The southern continent which included India, Australia, South America, Antarctica, South Africa and

Madagascar has been called Gondwana land" (page 273) By India Mr. Krishnan means Peninsular India, because no part of Northern India was ever a part of this southern continent. The same meaning should be attached to India in his statement made on page 329. "The Tethys separated India from the regions of western and southern China, Burma, and Malaya which at present are its close neighbours." In fact the Tethys separated Peninsular India also from other parts of northern India. Mr. Krishnan also remarks on page 332 "There was at this time a large sea occupying Kathiawar, Cutch, and Western Rajputana connecting with the Tethys through the Salt Range area."

"The different phases of the Himalayan upheaval may be looked upon as active phases of this drift and underthrust of India into the Tethyan region. These drifts should be expected to have been accompanied by the breaking off and foundering of some chunks and strips which formed the peripheral portion of the present units of the southern continent." On page 467 he states "This indicates that the waters which were withdrawn from the Tethyan region flooded the southern mediterranean and the Indian ocean coasts. There seems to have been a barrier between the Narmada valley and the main area of the Indian Ocean. Towards the end of the Cretaceous however, there seems to have been a free mingling of the fauna which characterised the mediterranean and the Indian oceans."

While these conclusions have been reached by geologists by painstaking and careful observations in many lands and during a long period of time the recorded history and geography in the Rigveda and the Puranas supports their conclusions completely. In another way it may be said that the accounts given in the Rigveda and the Puranas find a very valuable confirmation in the positions laid down by eminent geologists by the investigation of the actual rocks and fossils from the different areas of the world.

It makes one point clear that Rigveda was compiled when Tethys sea flowed between Peninsular India and Northern India. There was the eastern arm extending up to Assam and Burma, and the southern and western arms flowing in the Rajputana, Kathiawar and the Salt Range areas. At that time the sun could

well have been said to have his home in the Eastern and the Western sea by the inhabitants of Sapta-Sindhu. For them the Dawn arose from the sea, and not from the mountains as at present, and the sun set in the western sea of the Salt Range.

This condition of things was changed by the great flood which took place before the beginning of the present Vaivaswat Manvantar. In that flood parts of Lemuria or the Southern Continent foundered or subsided beneath the Indian ocean and the present shape of India came into existence. Then Peninsular India was joined to Northern India. For this we shall now go to the Puranas which give some very interesting facts supported by the geological accounts and also by the records of other countries besides India.

This account of the flood and its consequences is not found in the Rigveda which was compiled before the flood and also because Rigveda is not a history but a prayer book. The references to historical events come in it only as incidents exemplifying the power or greatness of the natural element or God to which the prayer is addressed. A very striking instance of this fact is the meaning of the word Asur. In the earlier Vedic hymns Asur means the Supreme God or Natural power, while later on Asur comes to mean a demon. This change of meaning is perceptible in Rigveda itself, but the cause of this change is not apparent from any historical incident recited in Rigveda. In fact if we want to get a detailed description, or any detailed account of any historical fact mentioned in Rigveda then we have to go to Puranas and the allusions are then explained. The change in the meaning of Asur came after the rift between the Persian Aryans and the Indian Aryans which happened before the Great Flood. On this the scholars are agreed, but what was the cause, the occasion, or the time of this rift, on these points modern history is completely silent. On the other hand the Puranic history gives clearly all these facts and even the details of the way in which this rift occurred. Although it is clear that many hymns of Rigveda were composed after this conflict between these two branches of Aryans had already taken place, yet there is no mention of those facts here. For these details we have to go to the Puranas.

CHAPTER III

THE MANU'S FLOOD—ARYANAM VEIJO

It is said the present Puranas are only versions of an Adi-Puran or the first Puran which does not exist now. It appears that at a late stage when Vedic knowledge also had become rare the then scholars composed these Puranas for the instruction of the common people, particularly to formulate the religious fasts, observances, festivals, pilgrimages to be performed by them with a background of the basic philosophy of the various sections of Hindu thought prevailing at that time. And to reinforce the authority of these instructions the composers collected the traditions prevalent at the time of what was done by the great and important persons in the past and tried to join their accounts to as remote periods as possible and presented the stories as if they were told by some great celebrities already well known. Naturally, therefore, differences of chronology and even of geographical facts arose between different Puranas, or even in the same Puranic account. If we keep these things in view and rationalize the Puranic stories by comparing them with facts which can be known independently from geology, and the history of other lands then we get some very illuminating material. Thus for example while geology tells us that there was a time when Tethys sea existed and then came a time when due to the rise of the Himalayas the waters of the Tethys Sea flowed down submerging some portions of the ancient Lemuria or Gondwana continent and separating the Deccan plateau from the other remaining fragments of that continent, the Puranas also speak of a time when there was a flood at the time when a King by name Satyavrat ruled over the Aryanland and worshipped on the banks of the river Saraswati. Taking this

fact as the central point of identification we get highly interesting and instructive account of the Prehistoric nations of the world.

Shrimad Bhagwat Puran is one of the most respected and authentic Puranas. According to this Puran the present period of history is called Vaivaswat Manvantar or the period of Vaivaswat Manu. This Manu is called Vaivaswat because he is said to be the son of Vivaswan, the Sun. The real name of the Manu is said to be "Shraddha Deva". In his former life he was the king Satyavrat who ruled at the end of the Manvantar preceding the present one. Before the present Vaivaswat Manvantar there have been six others. They are Manvantars of Swayambhava Manu, Swarochisha Manu, Uttam Manu, Tamas Manu, Revat Manu and Chakchusha Manu. The flood which changed the shape of the continents of the world came at the end of the Chakchusha Manvantar. In the 8th book of this Puran, chapter 24, shloks (verses) 7 and 9 it is stated that in the last Kalpa (before the present Kalpa) when there was the Pralay (resolution of the universe into vast waters) and Brahma (the creating God) went to sleep then the four Vedas slipped out of his mouth and they were seized by the Demon Haygreve and taken beneath the waters. Then arose the Matsay (fish) incarnation for rescuing the four Vedas. Now this story requires a good deal of sifting. In the same chapter in verse 11 it is said that this took place at the time of King Satyavrat, who after this Pralaya became the Manu of the present Manvantar. Evidently then the Matsay incarnation could not have been in the Kalpa before the present Kalpa. In one Kalpa it is said that there are 14 Manvantars. Today it is the seventh Manvantar of the present Kalpa. It is self-contradictory to say that Matsay incarnation took place just at the end of the 6th Manvantar of the present Kalpa and to assert at the same time that it took place in the last Kalpa. In rationalising Puranic stories we have to disregard such details to get at the kernel of truth.

Now in this chapter of the 8th book the story of the great flood and the Matsay incarnation is given in good detail in verses 10 to 57.

The story says that one day King Satyavrat was worshipping on the banks of the river Kritmala (or Saraswati on the banks

of which all religious actions or Kritas were performed). When he took water in his palm he noticed a tiny fish in that water. He prepared to throw the water into the river. Then the tiny fish spoke. It said "O great King, I shall be eaten by the bigger fish. Do not throw me into the water but protect me and put me in your jug." The King did so. But later the fish grew and began to feel uncomfortable and prayed to be put in a bigger and bigger vessel till even the river proved to be too small. Then the king put it in the sea, where the fish assumed an enormous size. Then the king was wonder struck and asked the fish whether it was an incarnation of God for none else could show such wonderful powers. Then the fish replied and said that he had appeared in that form because on the seventh day therefrom there will come a great flood which will submerge dry land and he had come to save him. The Fish Incarnation asked king Satyavrat to collect the seeds of all things necessary for life and his people. On the waters will come a boat to him. He should put all things there. The Sapt-rishis (the seven great scholars) also will be there. Then he should tie the boat to the great horn growing from the head of the Fish. The Fish will then steer his boat on the waters of the flood safely and will take it to a safe place till the flood subsides. All this was done and then after the subsidence of the flood Satyavrat returned to India and began the present Manvantar. While steering the boat the Fish Incarnation killed the demon Haygreve and rescued the Vedas from him for giving their knowledge afresh to the world.

Taken literally it is a fantastic story impossible of belief. A fish cannot speak like a human being, nor can creator God assume the shape of a fish. But if we ignore such elements then we get a very valuable event in the world's history. It is evident that the flood stated in this story is connected with the flowing down of Tethys Sea because Vaivaswat Manu started the present Manvantar by founding the town of Ayodhya as the capital of the new kingdom of the Solar Dynasty in the new land, recovered from the sea below the Himalayas. The Manu as the son of Vivaswan the Sun, was the founder of the dynasty of the Suryavanshi (Solar) kings, in which the great Lord Ramchandra, the hero of the epic Ramayan, was born. The

town of Ayodhya is situated well below the Himalayas in the land which must have dried up after the obliteration of the Tethys sea and the building up of the Gangetic plain by the sediment brought down by the rivers. Since then the sub-continent has retained its present shape. The elapsing of such a long time since the beginning of the flood also indicates that the fugitive king Satyavrata and his companions found shelter in some remote land where the Fish Incarnation took his boat. There the Aryans remained under the protection of this Fish Incarnation for a long time till the descendants of Satyavrata could organise an expedition to return to their native land after their sojourn in the foreign land. There they were attacked by some race of demons and were saved by this Fish Incarnation ; and so it was said that the Fish Incarnation rescued the Vedas or the Aryan civilisation from the attackers.

It should also be noted that this flood could not be the Pralay or the Resolution of the universe in the Primal waters, because even during the flood there remained living the demon Haygreve, King Satyavrat with his companions and all seeds of living things.

Then who was this Fish Incarnation and where did he take king Satyavrata ? About this we find a very valuable hint in Parsi literature. In Zend Avasta there is the first book, Vendiad. In its first chapter Lord Ahur Mazda says to Prophet Zarathushtra in verses 2 to 4 :

2—I have caused every country to be dear to its inhabitants irrespective of whether it has got any merits. If I had not done so then all the nations of the earth would have attacked Aryaram Veijo.

3—Amongst the excellent countries created by me, Ahur Mazda, the best is "Aryanam Veijo, which lies on the banks of the good river Daitya".

Then there came Angramainyu, the embodiment of death. He created serpents in that river and also the cold winter season. This is the handiwork of demons.

4—There winter lasts for ten months and summer only for two months. In these two months also there is cold

in water, on land and on trees. There the season remains cold with all its evils.

The name "Aryanam Veijo" is a very significant one. Probably in no other case the name of a land of the origin of a nation or a race of men is called Veijo or the "seed" of that race. Here this land is named as the "Seed of Aryans". This has led some persons to consider it as the birth place from where the Aryans migrated to other places. In Persian language the name of this country is given as "Azer-baijan" or the "seed place of the Azar people or the people who worship fire." According to the usual practice it should have been called Azarastan. But the use of the word "Baijan" standing for "Veijo" is very suggestive. It would appear that it is the land which was the place where the "seed of Aryans" was sheltered and kept safe at the time of the flood. It was on this occasion alone in history when the "seeds" of a race of men with the seeds of all other things valued by that race of men were collected together and transported to another land where they could remain protected in a time of danger, so that when better times returned they could again prosper and flower out and develop into strong nations.

There is only one other famous story with exactly the same feature. It is the story of the Prophet Noah. He also was warned by God of a coming flood and was instructed to construct a boat into which he was to collect the seeds of all things. When Prophet Noah had embarked safely on this boat and the continuous rain had caused a flood, this boat floating on the waters of the flood reached the mount Ararat, and there it settled down. The exact situation of this mount Ararat is not known, but it is significant that it is in near about the same area which is covered by Aryanam Veijo (Azer-baijan) or its modern name Armenia. The collection of the seeds of all things or samples of all living things in a boat for protection from a flood and then that boat finding shelter in near-about the same area are very striking similarities which point to the fact that the origin of the two stories is some common event. Further still the outstanding personality, the hero in the story in both cases have names which appear as if they are convertible. In the Indian story the King Satyavrat is said to have returned to India after

the Flood, as the Manu of the present Manvantar. In the Biblical story he is Prophet Noah, who becomes the founder of new humanity after the flood. If in Bible it is Noah's Flood, then in the Puranas it may be said to be the Manu's flood. What is important to notice is however the fact that Armenia becomes the land where the "seeds" of humanity and other living things were sheltered during the period of Flood, and is not the place where the Aryan race had its birth place. In this way the name Aryanam Veijo is fully justified and describes the facts of history correctly.

There is a third story about this land of Aryanam Veijo which is said to have been given in Zend Avasta. I take it from Dr. Sampurnanand's excellent book "Aryon Ka Adi Desh" (The original land of the Aryans), from which all references to Parsi literature given here are taken. But I do not agree with all the statements made in this book in connection with the movements of Aryans. For example Dr. Sampurnanand considers that due to some cause there was a conflict in two sections of Aryans in Sapta-Sindhu itself. One section worshiped God Asur of the Vedas, while the other section worshipped Indra. The Asur section was defeated and left Sapta Sindhu and then settled in Aryanam Veijo and from there they came to Persia or Iran and adopted it as their country. Iran was so called because of its being the land of these Aryans. It appears to have been an abbreviated form of the name Arian.

But Dr. Sampurnanand does not give any reason why there should have been a fight between these two sections of Aryans. Moreover Dr. Sampurnanand has not given a proper consideration to Puranic accounts of historic events. As has been pointed out before Rigveda is only a book of prayers. References in it to historical events are only allusions. Their detailed explanation has to be sought elsewhere. Further the group of Aryans, which left Sapta-Sindhu and settled in Aryanam Veijo for saving the "seed of Aryans" during the crisis of the Flood, returned to India later and started the present Manvantar of Vaivaswat Manu and did not settle down in Persia. It is probable that during their sojourn in Aryanam Veijo they multiplied in numbers, and all of them did not return to India. Some of them

remained there or even settled in other neighbouring places. In any case the use of the word "Veijo" indicates clearly that it is related to the story of the Flood when the "seed" of human race (here the Aryans) did require shelter and found it with, it is said, divine help. However the references from Zendavasta quoted by Dr. Sampurnanand are very valuable to show what really happened in Aryanam Veijo during the period when the Aryans stayed there. The Puranas only tell us that then a Daitya Haygreve tried to destroy the Vedas but was foiled by the Fish Incarnation who protected his wards the Aryans, and that later the son of Vivaswan brought the Aryans, again to India and founded the Vaivaswat era in this country. For some other interesting details given in Zendavasta I am indebted to Dr. Sampurnanand's book. He gives an interesting story from Zendavasta on pages 59 and 60 of his book :—

Zarathushtra asked Ahur Mazda as to who was the person to whom instruction in religion was given by Lord Ahur Mazda prior to Zarathushtra. Then Lord Ahur Mazda replied that He taught this religion first to Yim son of Vivanvat and asked him to propagate it amongst the people. But Yim did not consider himself capable of doing so. Then Ahur Mazda made Yim the King of the land and gave him a gold ring and a sword as emblems of kingship. Then Yim ruled for three hundred years, but the number of people multiplied and he increased the area of land. This he did repeatedly four times after every 300 years, but still the numbers increased and they could not be accommodated properly. Yim again sought the help of Ahur Mazda. Lord Ahur Mazda called a Conference, to which came Asurs and also men under Yim. There Lord Ahur Mazda is said to have told them, "O Yim son of Vivanvat, there will now be fearful cold in the world. There will be troublesome freeze and heavy snowfall. In the forests, on the mountains and on low lying land all living things will die. Therefore go, and build a big sheltered place and keep in it seeds of all things, human beings, birds, and trees. Bring a pair of each and put them there. But see that there is none defective like a hunch-backed person or a cripple, an impotent or insane person, no destitute, no liar, no envious or mean person, no leper, and none with defective teeth." Lord Ahur Mazda told Zarathushtra

that in this place the sun, the moon, and the stars rose only once in a year and one year looked like one day. There they lived comfortably.

In this account there is again the mention of the word "seed". Perhaps this was the reason why the area where the "sheltered place" had to be built was called Veijo on account of this protection of the "seeds". It has started a speculation whether this "Veijo" was not at the North Pole where the day and night appear to last a year. But this is negated by the fact that Ahur Mazda has said, as already quoted from the first chapter of Vendiad, that the land of Aryanam Veijo was founded on the banks of the good river "Daitya". This Daitya river is identified with the river Araxes falling in the western portion of the Caspian Sea. It is also called river Aras now-a-days. Manifestly, therefore, the Veijo can not be at the present North Pole. It is said by some that the Poles have been shifting their position on the globe and one wonders whether by any reason at any time there were Polar conditions on the Caucasus mountains.

However it may be, there is another clinching reason why this Veijo could not be at the present North Pole if it was situated on the banks of the river Daitya. Caspian Sea is said to have derived its name from a nation called Kaspî which lived on its western and southern shores. The Kaspî were the descendents of the sage Kaspîos who is said to have lived on the mountain Caucasus, and given it that name. Probably Caucasus was originally called Koh-Kaspîos, which in the course of time became Koh-Kasios and then Kokasus. Any way the Greek historian Herodotus and Strabo the geographist do lay down that this mountain got its name from the Sage Kaspîos or Kaspîus. Therefore the Kaspî people who lived near the Caspian Sea must have lived on the banks of the river Daitya and must have been called Daityas as well. We remember that in the Puranic account of the Flood the Fish Incarnation is said to have protected the Aryan Civilization or the Vedas from the Daitya Haygreve. This Daitya must have lived on the banks of the river Daitya and probably resented the intrusion of the Aryans into his land with the help of the Fish Incarnation.

Who was this Fish Incarnation then ? There is to this day a land near this area which is called Mesopotamia. Perhaps the Aryans called it the Matsya Desh or the land of Matsyas or the Fish. The King of Matsya Desh must have been a powerful person. He organised the exodus of the Aryans from Sapta-Sindhu at the time of the Flood, and he was strong enough to compel the Daitya Haygreve to permit the Aryans to remain there. Why this King of Matsya Desh took so much trouble to help the Aryans and how did he come to know them at all are interesting stories which we shall shortly describe. Here we should note that the Daityas are a very important people in the Puranas. The Daityas are said to be the descendents of the sage Kashyap, and the Caspian Sea is called in Hindi Kashyap Sagar. These Kashyapi people could well be identified with the Kaspî of the Greeks. Thus it would appear that the word Daitya is not an original sanskrit name invented by Indian Puranic writers, but is a name derived from the river Daitya mentioned in the Zend Avasta.

What is more is that the first great king of these Kaspî people is said to have founded a new kingdom called Hyrcania on the southern shore of the Caspian Sea. In the Puranas also Hiranya Kashpa is called the Adi-Daitya or the First Daitya, and is a most powerful person who subdues the whole world known to him, from Asia Minor right upto China, but was killed by the Aryan Narsingh. Hiranya Kashpa founded his capital town of Hiranyapur.

Reverting to the Zend account of Aryanam Veijo, it appears that the Aryans who had gone there at the time of the Flood lived there for a long time till the season becoming very cold, some of them lived in shelters constructed under Yim son of Vivanvat, while others returned to India under the leadership of Shradha Deva son of Vivaswan to escape from the intense cold. Vivaswan is the name of the Sun. In the Rig Veda Vivaswan's son is Yam. Yam is the God of Death and also denotes Day, which is the son of the Sun. Vivanvat is the Zend name for Vivaswan. But evidently Vivanvat in the Zend Story is a human being who has a son Yim, and another Shradha Deva. While Yim stays in Aryanam Veijo, Shradha Deva returns to India. Shradha Deva returning with a strong body of Aryans

did not fight with the Aryans who still remained in Sapta-Sindhu, but founded a new kingdom of Ayodhya, and the Solar Dynasty of kings, there in the newly recovered land. The fact that this new land was fit for a new kingdom being founded also indicates that the Aryans lived in Aryanam Veijo for a long time after the subsidence of the Flood, so that the newly recovered land could have sufficient time to dry up, and the Aryans in Aryanam Veijo could also multiply enough to provide him with a strong expeditionary force.

These facts support the Zend story without stretching it speculatively. It also indicates that the Zend religion as promulgated by Prophet Zarathushtra was founded at a time much later than the Flood because Lord Ahur Mazda tells the story of Yim as having occurred long before Zarathushtra. It should be remembered that this Flood occurred when Tethys Sea was obliterated and submerged parts of Lemuria, isolating the Indian Peninsula from other Lemurian lands and joining it to North India. A Puranic story says that Agastya Rishi drank up the waters of the sea to create a passage for himself to go to the Deccan by crossing the Vindhya. It evidently refers to the drying up of the shallow trough left by Tehtys by being filled up with silt. Now Agastya is the star which rising after the rains is said to dry up the water left by the rains.

CHAPTER IV

WHO WERE DEVATAS

There is a world of difference between the Rigvedic gods and the gods of the Puranas. In Rigveda all gods represent natural powers. Amongst these also a god may have different names. Thus the Sun has got several names like Mitra, Savitar, Surya, Vivaswan, and as we saw in the first chapter he is also Aswa and Arva (or the horse) in some hymns. It is according to the particular aspect of the sun's power contemplated in the hymn that he is named. Then the Vedic gods have no human relations although they may be so expressed in a hymn. For example, Yam and Yami are said to be the son and daughter of the Sun. But in reality they represent day and night, which are the natural phenomena connected with the sun. As such they were also called brother and sister. There is a conversation between them in which Yami wants to marry Yam, but Yam refuses and lays down the doctrine of the brotherly relation being sacred incapable of being changed into marital relation. Here advantage has been taken of a natural phenomenon to lay down a moral code. Day and night in fact can never meet together. In the twilight of the evening the day is running away as the night advances and so also in the morning darkness rushes out as the dawn appears and the twain can never meet.

Similarly Dawn or Usha is sometimes called the daughter of the sun, and at others the daughter of the sky and the spouse of the sun. In some places Usha is said to accept the lordship of the Asvins or Arun or the precursors of the dawn. Further there is no one Supreme God. Sometimes Varuna, at others Agni, and also Vishnu and Asur are prayed to as if they were

the rulers of all other gods. It is true that Indra is the god to whom most of the prayers as a Supreme God are addressed, but he has not got the complete monopoly of supremacy. The Rigvedic Gods drink Som but otherwise do not perform other human functions. They do not marry, have no families of wives, children and other relations. They do not engage in battles (except that they destroy miscreants), are not wounded or injured; they have no countries and towns of their own, no servants and no retainers. They do not indulge in picnics at the lake Manasarovar, nor do they have any political administrations, nor firearms, nor police and army. Then there are many Puranic gods who have absolutely no place amongst the Rigvedic gods. For example, we find no mention of Shiva or Shanker in the Rigveda. He is one of the chief gods in Puranas, a member of the Supreme Trinity of Shiva, Vishnu, and Brahma. Ganesh and Kartikeya, sons of Shiva, Parvati, the wife of Shiva, do not find a place in Rigveda. In the Puranas, Indra is subordinate to Shiva, Vishnu and Brahma, while in Rigveda, Indra is supreme. In Rigveda, there is no Phallic symbol representing God Shiva, but in the Puranas there is a great story about this Phallic symbol as a pillar of Fire standing between Vishnu and Brahma, who were fighting for supremacy. The worship of the Phallic symbol, therefore, is not Rigvedic but is a Puranic mode of worship. Then in the Puranas the gods marry, have families, they fight with terrible firearms. They ride not only horses, and elephants and chariots, but possess wonderful airplanes. One of them the Pushpak Vimana of Kuber (incidentally Kuber is not a Rigvedic god, but in the Puranas he is one of the chief gods) is said to have moved by the force of the thought-current or will of the rider, as if that thought-current were converted into energy by some kind of photo-electric cell. The great King Bali of the Daityas is said to have possessed a Vimana which travelled so fast in the sky that it disappeared from one place and appeared in another in a moment as if it travelled at supersonic speed. They possessed weapons which could bring about storms and lashing winds, which could produce fire all round, and which could extinguish that fire with heavy rain, which could kill lacs of persons in one attack like a nuclear bomb, which could stun and make whole armies senseless, or which could rain stones, dust, blood and other such things from the sky.

Then these Puranic gods were not immortals from the beginning. They became immortal after drinking Nectar. The Nectar was obtained by a maritime expedition or Samudra Manthan (churning of the ocean) in which the Devas, the Daityas, the Nagas (or serpents), the Kacchaps (or Tortoise) took part jointly. After the expedition when Nectar was obtained there was a great battle for its possession between the Devas and the Daityas. This battle is called the second Devasur Sangram. In this battle the Daityas under King Bali were defeated, but in the first Devasur Sangram it was Indra who was defeated by King Bali. The second Devasur Sangram is a most important event in world history, because in this battle some of the Daitya chiefs fled to Patala or the land below the feet, and spread the Daitya culture in the Indonesian area right upto America on one side and to Africa and Egypt on the other.

Historians have observed the dispersal of Heliolithic culture all over the world, but can not say where it arose and when it spread in other parts of the world, or why or by what routes it went to other places. Heliolithic culture consists in the worship of the Sun, building of huge stone monuments and temples, and human sacrifice. These characteristics were found to exist in the Maya and Inca, Toltec and Aztec civilizations of America, in Babylon and Assyria, and also in Egypt. In the Indonesian islands are found relics of stone structures as the remains of the passage of the people of this culture through them. These were also the characteristics of Daitya culture. The worship of Shiva amongst the Daityas is of a later origin. Originally the Daityas were the worshippers of the sun whose name in their culture was "Ra". The Daityas built huge stone structures. There are only two great architects in ancient history of the Puranas. They are Vishwakarma, the architect of the Devas and Maya of Daityas. In puranas Vishwakarma is a minor god. But in Rigveda he is a supreme god who builds up the world. In the Puranas Vishwakarma only erects the palaces, cities and countries of the gods. Amongst the Daityas the great architect is "Maya" Danava. Maya was so skilled that he actually built three flying cities which were called "Tripura." These cities were later destroyed by Shiva because they could go anywhere and cause trouble to the inhabitants of the place visited by them, just as a space ship organised as a

military satellite of a modern country may cause injury to another enemy country. And these Daityas had scant regard for human life and even sacrificed human beings. The goddess Durga to whom sacrifices of living beings were made finds no place in Rigveda, but occupies an important place in Daitya culture and also in the Puranic pantheon.

We know where the Daitya culture arose. It was born on the banks of the river Daitya or the modern Aras. In the time of the great Daitya King Hiranya Kashpa the Daitya empire extended over the whole of Asia Minor, Persia, parts of Afghanistan, southern Russia and eastern Turkistan right upto China and Tibet. The reason to suppose this expansion of the Daitya empire is that Hiranya-Kashpa attacked even China and laid it under tribute. This will become clear if we are able to identify the other nations of antiquity spoken of in the Puranas. Besides the Daityas the other predominant nations were the Devatas, Nagas and the Gandharvas, with minor nations like the Kinnaras, Kachchapas and the Yakshas. Gandharvas are supposed to be the inhabitants of Afghanistan where they had their capital town Gandhar, the modern Kandhar. Kinnars are a tribe met with in the northern parts of Himachal Pradesh still. Nagas are a well-known people in Assam even today. Turkistan is said to be the home of Nagas in ancient days. The Nagas or the Serpent Kings had several sub-branches. There were the Takchaks, the Ahi, the Basukis, the Sheshnags. It appears that some of these tribes settled in Kashmir, where we have still the Sheshnaga and Anantnaga places of pilgrimage. From Kashmir they appear to have spread right upto Assam along the Himalayas. Shri Nundlal Dey, uncle of the well-known scholar Dr. Narendranath Law of Calcutta, has written a book "Rasatala" which is a veritable storehouse of identifications of Puranic places with those mentioned by the Greek geographers. I do not agree with all his conclusions. For example, he also considers Aryanam Veijo as the birth-place of the Aryans and says that from here they migrated to Arian or Iran and Media, and then to India. We have already seen the mistake of this view. Aryans in fact went to Iran or Persia directly from Sapta-Sindhu, at a time quite different from the one when they went to Aryanam Veijo. But he has related one important fact which tallies with the story given here.

Shri Nundlal Dey states on page 20 and 21 of his book : "Sesa represents the 'Sses' of Sogdiana, the capital of which was Markanda or Samarkand, Vasuki the Usuviuis ; Karkotaka the Kara-Kasak, the Kasaks were also called Kirghiz Taksaka, as stated before, represents the Tocharis, the Takuir Moguls who lived in Tocharistan or Baetria, after whom the whole country was called Turkistan." Then again on pages 51 and 52 he says, "It is remarkable that almost all the generic names of the serpents in Sanskrit have been derived from the general and tribal names of the Huns and other Turanian races. Nagas is a corruption of Hiungnu, the original name of the Huns ; Sarpa corresponds to Sartaspa or Sarvaya ; Uraga to Ugurs, who were the ancestors of the Usbeks ... Pannaga is perhaps a combination of the two words Parni (Pani) and Nogai, the former being the name of a Scythian tribe which lived on the banks of the Jaxartes, and the latter lived on the north-east of the Caspian Sea"

"Ahi is a corruption of Azi of the Azi dynasty, the founder of which was Azi Dahaka which literally means the "the fiendish snake."

The word Pani is also the same as Phani which is a name of the snakes. Pani is a non-Aryan tribe mentioned in the Rigveda as well.

However it may be, in view of the existence of the Nagas even today their existence in prehistoric times, as referred to in the Puranas, can not be doubted. It is also evident that their original country was Turkistan where the main branch of Takchhaks resided. According to the spirit of Hindu religion the Nagas also came to be worshipped and a special day of Nagpanchami was allotted to them. These names did not mean that they were actually serpents but only that they were people who adopted a totem after which they were named. These Nagas were always at war with the Garuds. The Garuds according to Shri Nundlal Dey, were of the 'Su' tribe. A name of Garuds is also Suparna. They lived to the east of Jaxartes river, the modern Zarfashan. Being near the Nagas their enmity was natural till both of them became allied to Vishnu. Vishnu brought peace to them. While the Shesh is represented as his

couch, Garud is represented as his vehicle, implying that their traditional enmity had become a thing of the past.

Vishnu was the King of Tibet. The Sanskrit name for Tibet is Trivishtap, which means "thrice folded," and is the name given to Vaikunth in the Hindi Kosh or dictionary, the residence of the supreme God Vishnu of the Puranas. By "thrice folding" probably some reference is made to the geological process of the folding of the earth's crust by which the mountains and plateau of Tibet were brought into existence. It is remarkable that Mr. H. G. Wells in a map given in his book "The Outline of World History", has shown the area of Tibet as covered with ice at the time when Tethys Sea still existed below the Himalayas and the Indian Peninsula was separate from northern India. Vishnu is described as living in Kshirsagar or a sea of milk. The ice-sheet could very well appear like a sea of milk. Perhaps there were some open valleys in that ice-covered area which were habitable and there the Vaikunth of Vishnu was established.

It is note-worthy that this land of Vishnu, Vaikunth, did not exist from the very beginning. Before the sixth or Chakchush Manvantar there was the fifth Manvantar called Rewat Manvantar. In Bhagwat Puran, Book VIII, Chapter V, it is stated in the very beginning that in Rewat Manvantar God Narayan was born as Vaikunth Incarnation, and created the land of Vaikunth for the residence of Himself and his consort Rama or Laxmi. Thus in the previous Manvantars there was no country like Vaikunth or Trivishtap. Therefore, before the disappearance of Tethys Sea sufficient time had elapsed to permit of gigantic folding movements of the earth's crust to bring the Tibetan and the Himalayan mountains into existence. These folding movements also caused Tethys Sea to decrease in size.

In this chapter Bhagwat Puran goes on to state that in the sixth or Chakchush Manvantar took place the Samudra Manthan jointly by the Daityas, Devatas, Nagas, and Kachchaps on the advice of the Ajit Incarnation of God Vishnu, and then the second great battle between Daityas and Devatas took place which led to the dispersal of the Heliolithic culture of Daityas all over the world. But before we proceed to the description

of this "Churning of the Ocean" and the "Devasur Sangram", we should know who were the Devatas of Puranas.

That these Devatas were not natural powers as described in the Rigveda but were races of human beings has been stated already. There are clear indications in the Puranas of their country of origin also. There was a great deal of contact between the Aryans and the Devatas in the past days of the present Vaivaswat Manvantar. The Devatas used to visit Manushyas, the descendents of Manu, as the Aryans were called. There were even intermarriages. For example, the goddess Ganga married Shantanu the father of Bhishma of Mahabharat. Menaka, another 'apsara' or Devata woman lived as wife with Vishwamitra. The Devatas often visited the Manushyas; and the Aryan Kings, like Dushyanta and Dasharatha, helped the Devata King Indra in their battles with the Daityas. Whenever the Devatas came to India they did so by crossing the Himalayas in their air-planes or Vimanas. If the Aryan Kings went to the land of the Devatas, they also crossed the Himalayas. When Arjun went to obtain divine weapons before the battle of Mahabharata, he went up the Himalayas. God Shiva, one of the chief Puranic gods, is said to live on Mount Kailash, a peak of the Himalayas. The lake Manasarovar is the place where the Devatas held their picnics, and in the waters of which they were fond of bathing. It exists to this day at the foot of Mount Kailash. Mount Kailash is said to be also the place of Devata Kuber, the Lord of Wealth, and one of the Governors of the four divisions of Devata country. Kuber is also said to be the chief of the Yaksha people. Yakshas are said to be a non-aryan tribe in Rigveda. In the VIIth book of Rigveda, Hymn 18, and verse 19 it is said :

"Yamuna and the Tritsus aided Indra. There he stripped Bheda bare of all his treasures. The Ajas and the Sigrus, and the Yakshas brought in to him as tribute heads of horses."

While there is this mention of the Yaksha people, there is no mention of their king Kuber, who is altogether a Puranic Devata and is born as a son to Vishrava muni, a human being. When Rawan the king of the Rakshas people went to conquer the

Devatas he also crossed the Himalayas. It was while crossing the Himalayas that Rawan came into conflict with God Shiva. The story as told in Balmik Ramayan Uttarkand, 16th chapter, says that when Rawan defeated his step-brother Kuber and seized Kuber's Pushpak Vimana, then he proceeded further, but his Vimana stopped and refused to move inspite of the best efforts of Rawan. Then Nandi, the chief retainer of God Shiva came and told Rawan that God Shiva lived on that mountain, and no one whether a Devata, Daitya, Yaksha, Gandharva, Nag, Garuda or Rakshas could pass that way. So offended, Rawan is said to have gone below the mountain to uproot it. He lifted the mountain on his arms. The shaking of the mountain made Parvati, wife of Shiva, afraid. The God Shiva pressed the mountain with the thumb of his foot and the mountain settled down. Then the arms of Rawan were caught in a vice. The pain was so great that Rawan cried loudly. His wailing made other hearers afraid and they also began to cry. Rawan prayed to God Shiva to pardon him. God Shiva not only pardoned him, but gave him as a present a great sword called Chandrahas. God Shiva also said that henceforth he will be called Rawan as he had made other people cry.

This last part of the story can be and should be discarded. Rawan was so named because he was the worshipper of "Ra" or Sun-God according to the traditions of his forefathers. In fact when Rawan conquered Lanka and took it from the Yakshas people living in it under God Kuber, then Rawan made all those Yaksha people the worshippers of God Ra and thus founded the new civilization of Rakshas people. He himself was the descendant of Sumali Daitya and so worshipped "Ra", but as a great statesman Rawan assimilated the Yakshas people of Lanka into the Daitya culture.

There is one thing very valuable in this story. It shows that Rawan was not originally a worshipper of God Shiva, but became His devotee after this experience of Shiva's power. This is why the Phallic symbol is not found as an element of Daitya culture but is found in the remains of the Rakshasas.

Now-a-days both Yakshas and Rakshasas are used in a bad sense, and represent evil beings, big of physique, but cruel and crafty. But in Balmik Ramayan, Uttarkand, Chapter IV, and verse 13 it is said that those living beings who undertook to protect the place where they were living were called Rakshas, and those who worshipped their home or motherland were called Yakshas. God Shiva also is said to be the Lord of the Yaksha people. In Surya Puran when Agastya Rishi is leaving Kashi for the Deccan then he prays to God Shiva and calls him Yaksharaj, or the king of Yakshas people. Both Kuber and Shiva are said to live on the mountain Kailash which is said to be the stronghold of the Yakshas people.

Before Rawan took possession of Lanka it was occupied by Kuber. Prior to Kuber it was in the possession of three Daityas named Mali, Sumali and Malyavan. They were brothers. In Balmik Ramayana, Uttarkand, Chapters 7 and 8, is described the great fight of these three brothers with God Vishnu. Here Vishnu is described as the younger brother of Indra. There is only one incarnation of Vishnu which is called the younger brother of Indra, or Upendra. That incarnation is Vaman Avatar. Vaman appeared after the second Devasur Sangram. Therefore, this fight between Vishnu and these three brothers could not have taken place before the second Devasur Sangram. Here it is shown that Vishnu kills Mali and compels Sumali and Malyavan to leave Lanka and go to Patala, while in other stories it appears that they fled from the second Devasur Sangram and went to Lanka, but were dislodged from there by Kuber, and then they migrated to Patala. In any case there is one thing common to both stories that when they vacated Lanka, then it was Kuber who occupied it, and later on Rawan the descendant of Sumali reconquered it.

Thus from the Puranic accounts it appears that the Devata country was on the other side of the Himalayas. Beyond the Himalayas there is Tibet and China. If Tibet was Trivishtap, the Vaikunth, then China must have been the Devata country. It is curious to notice that till recently China was in fact called the Celestial Empire even by the Western people. Then there are some cultural similarities also. The Devata King, Indra, was very much afraid of strangers and outsiders. None was

allowed to come into the Devata country. It was an extremely prized but unobtainable privilege. If anybody performed the least worship or penance, then Indra became afraid that the person wants to enter his land and to displace him. Therefore he always tried to lead the worshipper astray, or to tempt him with wealth and women. The Chinese have been known for their exclusiveness and China has remained for the most part an unexplored country. Then the fighting weapons of the Devatas were famous and were very powerful in the Puranic accounts, and it is said that gun-powder was first invented in China.

Many Hindus are fond of considering the Hindu people to be the Devatas. But this is evidently wrong because all the Puranas treat the Manushyas, or the descendants of Manu as different from the Devatas, and both of these peoples lived in different countries and places.

Another interesting point is that in the Puranas the Devatas are said to be the sons of Brahma, while in the Rigveda the chief gods are said to be Adityas or the sons of Aditi. In the Puranas there are two stories about the birth of the gods. One is that they were born of the mental action of Brahma, by His mere willing. Another story is that they were the sons of the sage Kashyapa by his wife Aditi; while the Daityas were his sons by his wife Diti. This story was evidently manufactured when it became known to the ancient people that there was a sage Kaspas or Kashyapa who was the progenitor of the Daityas. In the Rigveda also there is a Rishi of the name of Kashyapa. The storytellers immediately identified the two. But Puranic Kashyapa had a famous son in Hiranyakashpa and his story could not be suppressed. So Kashyapa was made the forefather of all living things. The Devatas also became his sons by his wife Aditi. As a counterpart the Daityas became his sons by his wife Diti. There was a natural opposition between Daityas and Adityas. Even Manushyas are said to be the sons of Kashyapa by his wife Manu. Nothing could be more absurd than this attempt to make Manu, a woman and wife of Kashyapa, and to make Kashyapa a father of everybody. He is said to have given birth to snakes, birds, fishes, tortoises, horses, buffaloes and other beings by his different wives. Discarding such

fantastic stories we may, however, accept that to which even the Greek Historian Herodotus stands witness, to his being the ancestor of the Daityas.

Then the Devatas would naturally be accepted as the sons of Brahma, as the Manushyas are the sons of Manu. And the curious thing is that just south of China is the country of Brahma or the modern Burma. We have seen elsewhere that there was a time when Tethys sea was so big that it extended even into Tibet and China. Only when the Tibetan and Chinese arms of the Tethys sea had disappeared by the folding of the earth's crust, could the land of China have become inhabitable, and then probably the elements of the first Chinese civilization went there from the land of Brahma or Burma.

In India there has been an all-absorbing culture, in which stories of different civilizations and peoples have been assimilated as if they were its own. This is the reason why the same thing is often given different versions by different Puranic writers and there are so many differences of names and stories.

Another point to remember is that although there is a world of difference between the Rigvedic gods and the Puranic gods, yet the Puranas appropriate the names of the Rigvedic gods for their pantheon also so as to impart to their stories as great an authority as possible by identifying the two classes of gods. Thus the chief of the Rigvedic gods became the King of the Puranic gods, while the other chief gods were assigned similar positions in the Puranic hierarchy. Still there remained several gods who had no place whatsoever in the Rigveda. This could not be helped and indicates the difference unmistakably.

However, the Puranic accounts make one thing quite plain. About the end of Chakchush Manvantara before Tethys Sea disappeared into the Bay of Bengal and the Arabian Sea, joining the Indian Ocean, there were the Gandharvas to the west of Sapta-Sindhu, and to further west were the great Daityas with a world-wide empire, to the west, to the south and the east was the great Tethys Sea, to the north were the rising Himalayas, and the powerful nations of Nagas, Yakshas, Garudas, and Devatas. Then whence could the Aryans come into the Sapta-Sindhu? They could not come from Central Asia, nor from

Persia or Asia Minor where there were already strong nations occupying those areas. There is no account in the Puranas of any fight between the Manushyas or Aryans and any of the other nations enabling the Aryans to enter Sapta-Sindhu. Evidently the Aryan nation arose in the Pamir Plateau and the valleys there about and then spread into and flourished in Sapta-Sindhu. All speculations to the contrary are merely wishful thinking. Then it may be asked how is it that Aryan remains are found in the cultures of Central Asia, Persia, Asia Minor, and Europe. What follows will illuminate these dark corners as well as many other problems troubling modern historians.

CHAPTER V

INTERNATIONAL STAGE IN REWAT MANVANTAR AND RISHI NARAD

Long before the Manu's flood at the end of Chakchush Manvantar there took place the most important event of the Samudra Manthan (the Churning of the Ocean) with its resulting Second Devasur Sangram. At the time of the Second Devasur Sangram the Lemurian or Gondwana continent still existed and provided very convenient land bridges enabling Daitya or Heliolithic culture to pass over to America and Africa. The Samudra Manthan also took place in Chakchush Manvantar as declared in the Bhagwat Puran, Part VIII, Chapter V, verse 10. But the international events which led upto this Churning of the Ocean began in the 5th or Rewat Manvantar.

The duration of Manvantars is counted in astronomical terms by orthodox "pandits," but the Puranic accounts do not appear to lend much support to it. Thus the first Manu was Swayambhava Manu. He had two sons of the name Priyavrat and Uttanpad. Neither of them became a Manu. But both of them started royal dynasties. In the line of Uttanpad the seventh person Chakchu became the Manu of the sixth Chakchusha Manvantar. Priyavrat had two wives. By one wife he had three sons, Uttam, Tamas and Rewat. All these three became the third, fourth and fifth Manus in Uttam, Tamas and Rewat Manvantars. By the other wife Priyavrat had nine sons of whom the eldest Agnidhra succeeded him as king. He had nine sons and he divided his whole kingdom of Jambudvipa into nine parts or "Varsh" and made his nine sons the kings of these parts. Thus while the royal dynasty ruled the land the chief law-giver of the time, whether a king or not, became the Manu. Swayambhava

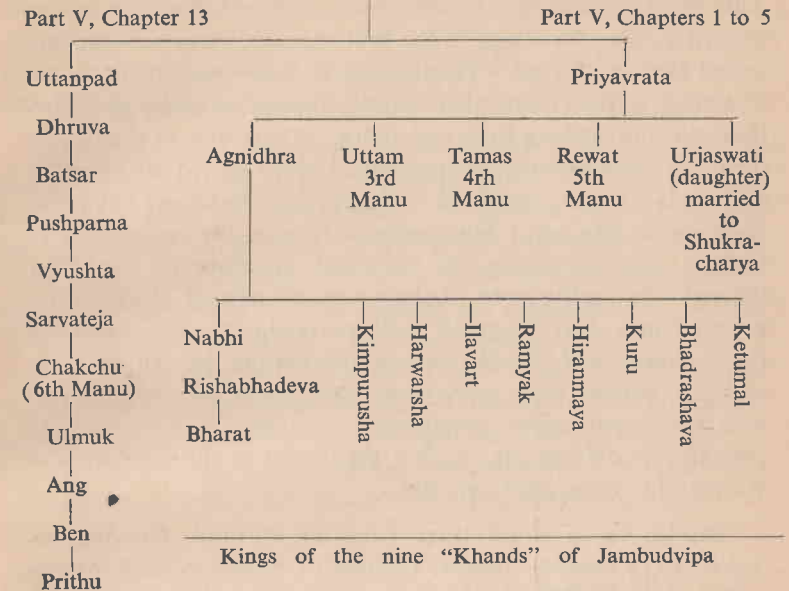
Manu was succeeded as Manu by, it appears, an independent person Swarochish Manu, while his direct descendants Uttanpad and Priyavrat ruled the land as kings. Subsequent to Swarochish there were four more Manus. Of these Uttam, Tamas, Rewat were grandsons of Swayambhava Manu, and the sixth Chakchush Manu was the eighth in descent from Swayambhava Manu (vide Bhagwat Puran, part IV, chapter 13; and part V, Chapters 1 and 2). A period which could be encompassed between the eight steps from Swayambhava Manu can not be counted in astronomical numbers. The Puranic geography and chronology can not be accepted literally and should be checked independently.

The Churning of the Ocean which is said to have taken place in the 6th or Chakchush Manvantar happened at the time of the famous King Bali of the Daityas. Bali was the son of Berochan, who was the son of Prahlad. The father of Prahlad was the renowned Adi-Daitya Hiranyakashpa, king of Hyrcania near the Caspian sea, the country of the Kaspian people. Thus Bali was the great-grandson of Hiranyakashpa. Therefore, even if Churning of the Ocean took place about the middle or even early in the sixth or Chakchush Manvantar, Hiranyakashpa must have ruled sometime in Rewat Manvantar. This is further supported by the fact, as stated before, that Vaikunth was built in the fifth or Rewat Manvantar. Vaikunth came into existence in the time of Prahlad immediately after the death of Hiranyakashpa as we shall shortly see. This time relation will become clear by considering the table of descendants of Swayambhava Manu as given in the fourth and fifth Skandh or parts of Bhagwat Puran. The table is shown on the next page.

The geneology of the 2nd Manu, Swarochish, is not known. In any case his period must have been a short one because he was succeeded by the third Manu, Uttam, the grandson of Swayambhava Manu.

Thus in Rewat Manvantar we find the Daityas in full strength in their kingdom of Hyrcania extending from the river Daitya and spread along the south coast of the Caspian Sea. Their powerful king Hiranyakashpa had extended his empire over the many peoples living in Asia-minor, Mesopotamia, Persia, Turkistan and had laid even China under tribute. He proclaimed

SWAYAMBHAVA MANU



himself lord of the whole known world. The Puranas say that he considered himself as the real god, and forbade the worship of any other god. This probably is an exaggeration to fit in the theory of a Divine Incarnation appearing to kill him.

The chief Divine Incarnations spoken of in the Puranas are those of Barah (boar), Narsingh (lion-man), Kachhap (tortoise), Vaman (dwarf), Matsay (fish), Ramchandra (King of Ayodhya), Krishna, Jin (Jain Mahavir), Buddha and (the tenth expected now) Kalki. Some persons try to argue that these incarnations represent the process of evolution from the watery life of fish to land-water animals, then animals of dry land and then man. But this is evidently a mistaken view firstly because it will change the order of the incarnations, placing Fish first instead of the fifth place. Secondly it will not fit in with the period of their appearance. For example, Barah (boar) is said to have appeared at the outset of creation to bring the Earth out of the water, although it is not quite clear how could a boar go under the water or why was the form of boar adopted to perform this operation.

In any case the Boar incarnation is said to have appeared in the Kalpa preceding the present one and so we are not concerned with it. However, coming to more definable periods in the present Kalpa, Narsingh is the first incarnation which appears to kill Hiranyakashpa. Then comes Tortoise who helps in the Churning of the Ocean; then Vaman appears to make peace between the Daitya King Bali and Indra. Thereafter at the end of the Chakchush Manvantar comes the Fish to lead Manu's boat to a safe place during the flood. Thereafter, the others belong to the present Vaivaswat Manvantar. Thus in the enthusiasm to fit in a scientific theory the historical sequence is altogether ignored. In reality none of these was an animal at all. They were all men and kings of their particular nations. Some of these nations had animal totems and became known by those totems. Besides these there were other minor incarnations also who performed some unimportant functions or were not so powerful or did not play such a great part in the regulation of the world as these chief ones did.

Besides the Daityas there were the Devatas, Gandharvas, Takshaks, Kinnaras, Nagas, Garuds or Suparnas, and Aryans or Manushyas. The Aryans lived in Sapta-Sindhu to the south of Pamir and Hindu Kush and so probably were not known to these other nations on account of being separated by the mountains and the remains of the Tethys Sea in Rewat Manvantar. This is why we do not read about Hiranyakashpa having ever invaded or conquered Sapta-Sindhu, or Aryavrata, or Manushyaloka.

The contact between these different nations was brought about by Rishi Narad. Amongst all the Rishis of India Narad has two great peculiarities which no other Rishi possesses. One is that Narad is always travelling. He cannot sit quietly. And he has access to all countries or loks, whether it is Brahmalo, Indralok, Swarga, Daityalok, Naglok, Gandharvalok, Shivalok,

Note—In Rigveda there is a mention of a Boar. It was the appellation of Vritra, the Master of Kashmir who was killed by Indra when Kashmir valley was opened so that the waters of the lake flowed out at Baramula in seven rivers creating Sapta-Sindhu the land of Aryans. One wonders whether because of this fact the story of Boar Incarnation has been told as that of the First Incarnation. But in Rigveda Boar was not an Incarnation at all but a non-Aryan King. (See the Chapter on Kashmir).

Vaikunth or various portions of Patal, or even the hells if there be any. His movements never met any obstacle or interruption. This shows that Narad was the great Aryan explorer. While other Rishis performed researches in other branches of knowledge, Narad had reserved for himself geographical exploration. No other Rishi compares with him in this respect.

The second great peculiarity is that Narad is the only Rishi who is also a Devarishi. There are many Brahmishis, Rajarishis, but no Devarishi. Narad himself is a Brahmarshi but he is also a Devarishi in addition. This indicates that while the other Rishis confined themselves to Aryan land, Narad went everywhere and was adopted as a Rishi or sage by the Devatas also. The Devatas who were so reluctant of admitting any stranger to their country gave Narad the freedom of the whole Devata land that Narad could go anywhere and every-where. The Devatas were not only convinced that Narad was not a spy of any enemy nation, but must have also become very grateful to Narad for some service performed by him, so as to grant him this exceptional privilege.

There is a significant story which is very suggestive, but it is a pity that the writers of the Puranas have not seen its great historical importance and have connected it with another story constructed only to suit their narrow-theological stand-point. Presenting it however in a proper perspective it comes to this. At a certain time Narad went into the Himalaya mountains and sat down in deep meditation. Indra the king of Devatas getting news of this began to fear that Narad wants to become Indra himself. Therefore he sent Kam Deva with many beautiful 'apsaras' or dancing girls of Devata land. They danced and sang in front of Narad but his meditation was not disturbed. Then Kam Deva took up his bow and shot an arrow of flowers at Narad. This impact of the arrow made Narad open his eyes and he saw the whole plot. Still he excused all of them and remained undisturbed.

Interpreted in conformity with the views expressed above it would amount to some such conclusion as given below: Narad, the explorer, wondered what existed beyond those mountains. The Himalayas were not then as high as they are now. He resolved to cross them and see things for himself. Going deep into the

mountains he met some outpost of the Devatas with Kam Deva as the person in charge. He was stopped by Kam Deva as nobody was allowed to cross into the land of Indra. Kam Deva offered bribe to Narad for turning back. Probably wine and women were tried, but Saint Narad rejected everything and insisted upon his right of exploration. Then perhaps Kam Deva tried to get Indra's permission and obtained it by representing Narad as a selfless saintly person. Then Narad went to Indra's court and there he came to know of the other nation of Daityas to whom the Devatas or Chinese had become tributaries. Narad probably assured Indra of the aid of Aryans in his fight with the Daityas so that all may lead an honourable life. Narad then brought about a treaty between the Devata King Indra and the Aryan King Narsingh. Narsingh had not a body of a lion. Only he was illustrious in his courage, statesmanship and also in his spiritual perfection. He was a lion amongst Manushyas. But before actually beginning hostilities with the Daityas, Narad naturally tried mediation first. With the help of Indra, in a Vimana lent by the Devatas, he went to the Daitya emperor in Hyrcania. There he tried to argue with Hiranyakashpa to induce him to live in amity with the Devatas. Hiranyakashpa must have resented this interference of another unknown nation in his politics. Hiranyakashpa not only rebuffed Narad but tried to punish him, but Narad probably used his yogic or mesmeric powers so that the courtiers of Hiranyakashpa were stunned into inactivity and could not catch Narad. While Hiranyakashpa was antagonistic to Narad, the eldest son of Hiranyakashpa, Prince Prahlad, was so impressed by the wisdom, learning and spiritual powers of Narad that he then and there became Narad's disciple. This was treason in the eyes of Hiranyakashpa who decreed death for Prahlad.

In the Puranic story also it is said that Narad had on some occasion taught wisdom to Prahlad's mother, when Prahlad was in her womb. That teaching impressed the child in the womb, and when Prahlad was born he was a believer in and worshipper of God. His father Hiranyakashpa considered this to be treason and tried to kill him in various ways, by being thrown down from the mountain, by being burnt in fire, but somehow he was always saved. Hiranyakashpa bound Prahlad to a pillar and drew his

own sword to strike off Prahlad's head. Hiranyakashpa challenged Prahlad to call upon his God to save him. It is said that then the pillar was split into two and a being with the body and face of a lion-man emerged. The lion-man or Narsingh caught hold of Hiranyakashpa and tore open his intestines.

From the Puranic story also it is clear that Narad had a contact with Hiranyakashpa's palace and was able to impress Prahlad with his teachings. In our interpretation an objective colour suiting the politics and historical position of the time is given. In any case Prahlad did consider Narad as his spiritual preceptor and Narad must have tried to save Prahlad from persecution and death by bringing in Narsingh. Narsingh arrived in time to save Prahlad and killed Hiranyakashpa. According to Bhagwat Puran, Skandh (Part) V, Chapter 18, God Narsingh (Incarnation of Vishnu) was then in Harivarsh part of Jambudvipa which was the kingdom allotted by Agnidhra to his third son Harivarsha. This we have seen before. Therefore it appears that Lord Narsingh was the king of this part of the Aryan land. He was taken by Narad to Hyrcania in the Vimana lent by Indra for saving his disciple Prahlad from death.

This feat of Narad had a tremendous international impact in those days. Suddenly the terror of the then world was dead. The Daitya empire lay at the feet of Narsingh. But Lord Narsingh refused to take advantage of this situation as the Aryans did not annex other people's countries. He returned the Daitya empire to Prahlad and crowned him Lord of the Daitya empire. The story can be further extended to say that Prahlad's coronation must have been attended by Indra as well as representatives of other nations, so that his accession to the throne may have international recognition, and the purpose of Narad of establishing international amity amongst the then existing nations may be served. At this coronation all the assembled nations, and particularly the Devatas must have felt very grateful to Lord Narsingh and must have been immensely impressed by his generosity in deriving no advantage from those events for the Aryans themselves. All these are natural and reasonable inferences.

Then two significant events took place at that time. One is that the sage Shukracharya became the Guru or spiritual preceptor of the Daityas under Prahlad. He was not there

at the time of Hiranyakashpa, but Prahlad who had imbibed Aryan culture from Narad, must have requested Narad to remain permanently with him. But wandering Narad could not have accepted such a proposal. Naturally, therefore, a substitute was presented and accepted. Shukracharya was one of the most learned persons of the day, so much so that he knew the art of rejuvenating the dead which even the Devatas did not know. Naturally with Shukracharya a body of Aryans must have gone to Hyrcania and Prahlad must have made arrangements for their proper habitation. This was the way and the occasion when a wave of Aryans went into Persia from Sapta-Sindhu and settled down in what came to be known as Ariana, Media, Iran. At that time there was no Aryanam Veijo. That land was the Daitya country of Hyrcania still. That Shukracharya was an Aryan rishi is proved by the fact that Priyavrat, the second son of Swayambhava Manu, married his daughter Urjaswati with Shukracharya. From Urjaswati, a daughter named Devyani was born to Shukracharya (vide Bhagwat Puran, Skandh V, chapter 1).

Another great event of the highest importance took place at that time. Indra felt so grateful to Lord Narsingh that he addressed him as Vishnu Trilokinath (protector of the three worlds of Devalok, Daityalok and Manushyalok) and Lord Shiva the master of Kailash presented gift of the newly formed virgin land of Trivishtap (Tibet) as a humble tribute of all the grateful nations. Lord Narsingh accepted this gift with the condition that this Trivishtap will not be a military or police state, but will be a cultural centre where an Aryan rishi will rule by amity, and where all the nations of the then known world could come freely and settle their differences by negotiation with the help of the ruler of the centre. The title of Vishnu also was applied to this ruler. Lord Narsingh appointed Vaikunth son of Vaikuntha to this high office. Thus Trivishtap (Tibet) came to be known as Vaikunth, the residence of Lord Vishnu. This happened in Rewat Manvantar as has already been stated. With Lord Vishnu of Vaikunth a body of Aryans went also to Tibet. It is noteworthy that Lord Vishnu's place of residence is called not only Vaikunth, and Kshirsagar but also Sumer Mountain, and the adjoining area is called Sumerkhand.

Probably, its modern name is Samarkand. And nearabout this area also lived the Sheshnagas and Suparna Garuds who became allies of Vishnu.

This tradition is apparent to this day in Tibet, which is still a cultural state, and its ruler is considered to be an incarnation of God. It is interesting to note that when Buddhism prevailed in Tibet then the Lord of Tibet became the Incarnation of Lord Buddha who himself is considered to be an Incarnation of Vishnu in the Puranas. The Tibetan Vishnu intervened time and again to bring about amity between the Daityas and Devatas whenever they fell out. Tibet thus became a Switzerland of those prehistoric days.

CHAPTER VI

DISPERSAL OF HELIOLITHIC CULTURE

Prahlad son of Hiranyakashpa was succeeded by his son Berochan on the throne of the Daitya empire. There were not many changes in international politics of those days in his time. Berochan's successor was King Bali. He was a very powerful king and a wise statesman. He was a great organizer and was very learned also. When he became the Daitya emperor then the Daityas again began to think of world hegemony. There was a change in Vaikunth as well. In the new Chakchush Manvantar Vishnu of the name Ajit had succeeded Vishnu Vaikunth the first ruler. Now King Bali with a huge Daitya Army invaded China. There was a great battle between the opposing forces of Devatas and Daityas. This is the first Devasur Sangram. The Devatas were defeated and driven out of their country. Harivansh Puran which is a part of Mahabharat devotes a very large space to the detailed description of this battle.

The vanquished Devatas went to Vishnu Ajit and appealed to him for the redress of the wrong done to them. Vishnu Ajit advised the Devatas to make peace with the Daityas for the time being and induce the Daityas to join in a maritime expedition or Samudra Manthan (Churning of the Ocean), to increase their strength with the help of the wealth which they would acquire. (vide Bhagwat Puran Skandh (Part) VIII, Chapter 6th, verses 19 to 25). The story is that He advised the Churning of the Ocean to get Nectar (Elixir of Life). By drinking Nectar the Devatas would become immortal, and then they would be invincible. The Vishnu promised to so contrive

things that when Nectar was obtained it would be made available only to the Devatas and not to the Daityas. But this part of the story again looks rather a clumsy construction for several reasons. In the first place the drinking of the Nectar does not appear to have benefitted the Devatas very much for even after their drinking it they were defeated again in a later or 3rd Devasur Sangram by King Bali. And they were again vanquished by the Rakshas King Rawan. Moreover it is said that the then Vishnu took the form of a beautiful woman Mohini who flirted with the Daityas and induced them to hand over the jar of Nectar to her and to abide by her distribution of the same, and then Mohini favoured the Devatas. Howsoever it may suit the literary purpose or poject of the writer of the Puran, it was surely not a very edifying spectacle for the Vishnu to appear in the form of a flirting woman. The whole purpose of the Nectar story appears to be to make the Puranic Gods equal to the Rigvedic Gods whose names they bore. The Rigvedic Gods were natural powers and so were automatically immortal. And the puranic Devatas were sought to be made artificially immortal by drinking nectar.

Interpreted in the ordinary common sense way it would amount to saying that the Vishnu advised this maritime expedition to increase the resources of the Devatas. In the same chapter of the Bhagwat Puran the verse 32 states that the Daitya chief King Bali agreed to the proposal and a treaty was made. The Vishnu Ajit induced the Naga King Basuki and also the chief of the Tortoise people to join in the expedition. In the story it is stated that the Churning of the Ocean took place in Kshirsagar or in the Sea of Milk where Vishnu resided. The mount Mandrachal was used as the churner, Tortoise as the support for the mountain

N. B.—In fact the Devatas were not gods at all. They were called Devatas because they were Divya (bright) in appearance on account of their extremely fair complexion. But the Rigvedic gods were also called Devatas in Rigveda because they were all born of Dyaus (or Light). In this transference of names the Puranic writers tried to equate their human Devatas with Rigvedic gods. There is a very significant point to notice. In the Rigveda all the gods are worshipped and numerous prayers are addressed to them. But Puranic Devatas (even Indra, Varuna, Kubera, Brahma) are not worshipped anywhere. In the Purans, themselves only Vishnu, Shiva and Goddess Durga are considered worshipful.

so that it may not sink down, and Basuki snake was used as the rope while the Daityas and Devatas caught hold of the Basuki snake on the two sides and did the churning.

Removing the husk of imaginative elements the story boils down to this. The churning of the ocean was undertaken not in the Daitya country because there was no great ocean there, but in the Devata country on the China Sea coast, as there the Pacific Ocean spread out in a vast expanse. The Tortoise people built the ship from wood supplied from Mandrachal mountain. The Basukis were probably the navigators while the Devatas and Daityas provided the finance and administration of the project. Kshirsagar is introduced as the place of the churning probably to fit with the story of the Nectar to be obtained from the Sea of Milk, otherwise it was not a big enough ocean to provide sufficient scope for such an expedition. In fact it was not an ocean at all. It consisted of snow-covered mountains. As a result of this expedition many valuable things were obtained including jewels, white elephant, contact with new nations who gave beautiful damsels, highly trained expert physicians, wonderful medicines and the Elixir of life. In due course the distribution of the acquisitions between the two major partners began. Vishnu Ajit was appointed the arbitrator. He favoured the Devatas. This created a dispute and a fierce battle took place between the Daityas and the Devatas. The Devatas were in their own country while the Daityas were far away from their homelands. They had not come prepared for a fight. Still they put up a valiant struggle, but were worsted in the end. It is said that King Bali and many of the Daitya chiefs fell dead on the battle field. The story goes that ultimately Rishi Narad intervened and stopped the massacre (Bhagwat Puran, Skandh VIII, Chapter XI, verse 44). It is also stated in Chapter X verse 57 that Vishnu, who took part on behalf of the Devatas, killed Mali, Sumali and Malyavan in battle. But we have seen elsewhere that according to Balmik Ramayan Vishnu killed only Mali, and compelled Sumali and Malyavan to vacate Lanka and migrate to Patal. In Chapter XI, verse 47 it is said that the Daityas took the dead bodies of King Bali and other Daitya Chiefs to Shukracharya who rejuvenated them. Shukracharya is said to have been present on the battle field. His reviving

King Bali and other chiefs means that when defeated the Daitya King fled to his own country, and so did his other chiefs. But it is said that Maya Danava, and the three brothers Mali, Sumali and Malyavan fled to Patal. Vishnu Puran also states in Part I, chapter 9, verse 111 that part of the Daitya army was killed in battle while part of it fled to Patal.

At the time of this battle the Lemurian continent still existed joining Africa to South America via Peninsular India and Australia. Therefore, it was easy to escape to Patal by way of Burma and Malaya from the Chinese Coast, while returning to the Daitya country via Turkistan was more difficult. By Patal is meant the land under the feet. The continent beyond the Tethys sea of those times may well be described as Patal. The Patal was a very big land with highly civilized and immensely rich people inhabiting it. Lanka, the modern Ceylon, of those days is said to have been built of golden walls. The Patal is said to have consisted of seven great countries named Atal, Bitat, Satal, Talatal, Mahatal, Rasatal, Patal. Patal is the general name for all these lands. Shri Nundlal Dey in his book "Rasatal" considers all these lands to be parts of Rasatal. He considers Rasatal to be the land extending from Aryanam Veijo right upto Turkistan. Probably he considers these lands to be so as being situated beyond or below the river Rasa (mentioned also in Rigveda Mandal X Hymn 75) which he identifies with Jaxarates or Zarfashan. But Rasa also means "water", and the word Rasatal could well apply to the land beyond or below Tethys Sea. In any case this much is certain that the brothers Mali, Sumali, Malyavan fled to Lanka, and when they vacated Lanka, whether driven out by Vishnu or pursued by Kuber, it was Kuber who took possession of the golden Lanka. Lanka, by all accounts existed in some place in the Lemuria continent and not in Turkistan or Persia. Therefore identification of Rasatal and Patal is more consonant with Lemuria Continent than with the Central and Western Asian countries. Even in the time of Alexander the Great, the land of Sind which was previously under the Tethys sea, was called Patal (vide map 4 in Historical Atlas of India by C. Collin Davies. Reader in Indian History, Oxford University).

There is another important reason which points in the same direction. There appear remains in the surviving portions of the Lemurian continent which indicate also the countries to which and the routes by which Maya Danava and the three brothers Mali, Sumali, Malyavan fled from this second Devasur Sangram. Maya Danava evidently fled to South America by the way of the land-bridges provided by the Lemurian continent, for signs of his activities are still found there. Magnificent stone temples topping pyramidal structures are found in Mexico and Peru. It is probable that not only the Maya civilization of America, but even the Inca culture was carried there by Maya and his other confederates. Thus in this second Devasur Sangram there is the mention of another Daitya named Nimuchi, who was so strong that the all-killing "Bajra" of Indra did not even cut his skin. The story says that then Indra killed him with the foam of sea. This is, however, ridiculous on the face of it, and it seems to imply that this Daitya disappeared from the battlefield concealed by the foam of the sea or by some way through the adjoining sea. Maya himself is not counted among the dead at all. It appears that both of them fled to America. Before reaching there they must have dwelt in those Indonesian islands which still contain stone monuments as witnesses to their sojourn. During this period the Mayas may have developed some new sub-cultures also. In any case, the existence of Mayas in America, with the remains of their building activities, clearly points to the Maya Danava having gone there after the second Devasur Sangram through Lemuria.

While Maya went to the extreme east in Lemuria, the three brothers Mali, Sumali, and Malyavan went to the central and western parts of Lemuria. They first acquired Lanka, but were not allowed to remain there. Then they appear to have gone further west into Africa. It is possible that Sumali might have settled down in Sumaliland, while Mali might have gone further into the interior. Even today we have the new Mali Federation in Central Africa. But deprived of the aid of their super-architect Maya they do not appear to have left magnificent stone structures as their mementoes. As to the third brother Malyavan, one wonders whether he or his descendants were

responsible for the founding of the Malaya region. He is represented as the eldest of them and an old man. He is more of an adviser to them than a very active partner of their programmes. It is possible that he might not have gone so far with them as Africa and might have remained in the Central part of Lemuria.

It is not likely that Mali and Sumali went to Africa straightaway. Probably they in the beginning settled down in the areas near present Madagascar, but when there came the Manu's Flood and the land areas between Madagascar and the Deccan Peninsula began to be submerged under the Arabian Sea, then they went further west into Africa. But there is evidence in Balmik Ramayan that after the Flood Sumali and Malyavan returned to Ceylon. Probably some descendant of the original Sumali staged this come-back while other descendants remained in African Somaliland. When this Sumali came to Ceylon Malyavan was with him. Whether he came from Malaya and joined his relation in Ceylon, or he founded Malaya later cannot be said definitely. But he did remain with his nephew Rawan, a descendant of Sumali, when Rawan wrested Lanka from Kuber and became the King of Rakshas people after the Flood. Mali or his descendants, who appear to have gone much further inside Africa, did not return.

CHAPTER VII

THE RIFT BETWEEN INDIAN AND PERSIAN ARYANS

The matters did not end with the second Devasur Sangram. King Bali returned to Hyrcania and then made great preparations for taking revenge for his defeat. He returned to attack the Devatas in China with a huge Daitya army. The Devatas became so afraid that they did not even give a fight. Indra left his capital and disappeared and King Bali finding his way open took possession of Indra's capital and annexed the Devata country to the Daitya empire (vide Bhagwat Puran, Skandh VIII, Chapter 15). Then the Devatas went into the wilderness. Aditi the mother of Indra is said to have been particularly distressed at this turn of events. She performed spiritual fasts praying for the redress of her misfortune and that of her son Indra. Then it is said that a great son was born to her. He is called Waman Incarnation. Waman was a dwarf, but was a very learned person (Bhagwat Puran, Skandh VIII, Chapters 16 and 17).

It is necessary to clear one point here. In Bhagwat Puran, Skandh VIII, chapter 13, it is stated that Waman incarnation took place in Vaivaswat Manvantar. This is an apparent mistake. Vishnu Puran also states in Part III, chapter 1, verse 42 that in Vaivaswat Manvantar the incarnation of Vishnu is Waman. That this chronology is not reliable is shown by the fact that in Vishnu Puran in verse 41 of the same chapter it is said that the Vaikunth incarnation took place in the 6th or Chakchush Manvantar, while in Bhagwat Puran, we have already seen

that Vaikunth Incarnation takes place in the 5th or the Rewat Manvantar, coming before Chakchush. In Chakchush Manvantar the Incarnation is called Ajit, whereas Vishnu Puran places Ajit in the second or Swarochish Manvantar, (Vide verse 37) and introduces a new name of Manas Incarnation, in the 5th Rewat Manvantar. Moreover the Churning of the Ocean took place in Chakchush Manvantar and was immediately followed by the second Devasur Sangram, and then the conquest of Devata land by the Daitya King Bali. This gave rise to Aditi's fast and the birth of Waman Incarnation. It could not have been in Vaivaswat Manvantar after the great Flood at the end of Chakchush Manvantar. In Bhagwat Puran, Skandh VIII, Chapters 18 to 23, is related the story of Waman's going to King Bali and arguing with him till Bali goes to Satal Lok after leaving Daitya empire as desired by Waman. Subsequently in Chapter 24 is described the Great Flood and the story of the Fish Incarnation. Further in all the stories relating to Vaivaswat Manvantar which began after the Great Flood there is absolutely no mention of King Bali's quarrels with Indra and the intervention of Waman.

There can be two explanations of this mistake. One is that as Chakchush Manvantar had already been stated to have had Ajit as the Vishnu of that time, therefore the next incarnation of Waman was placed in the next Manvantar or Vaivaswat Manvantar. The second reason can be that Waman might have been born in Chakchush Manvantar but may be said to have continued as Vishnu in the Vaivaswat Manvantar. But then after Waman came the Fish Incarnation ! Where would that incarnation be placed ? There is, however, one possibility. Waman as Vishnu might have succeeded Vishnu Ajit in Trivishtap or Tibet while the Fish incarnation performed a different function in Tethys Sea at the time of the Great Flood. In any case the dealings of Waman with King Bali detailed below took place during Chakchush Manvantar. Thereafter it appears that the Aryans had important incarnations of Lord Ram Chandra and Lord Krishna in India itself and therefore lost contact with the Vishnus of Trivishtap or Tibet.

The story of Waman is soon told. King Bali was not satisfied with victory over Indra. Indra had disappeared. Bali made

further preparations to assimilate the Devata country completely in the Daitya empire and if possible to capture Indra so as to remove all fear of a hidden countermove. This preparation is expressed as his performing more sacrifices under the guidance of his preceptor Shukracharya. When Waman was born and came of age, he tried to intervene in favour of his elder brother Indra. He went to Bali and there he is said to have requested Bali for a grant of only three feet of land. It was such an absurdly small request that there could be no denying it. Shukracharya warned Bali not to grant the request and told him that Waman was his enemy's younger brother and had some trick up his sleeve to bring him to ruin. But King Bali kept to his promise and refused to say 'no'. Then Waman, who was a dwarf in form, increased in size tremendously and measured with one foot only the whole of the earth, and with the other foot the remaining worlds above. Still one foot had remained. As the promise was not quite fulfilled Bali offered his head to be measured in the third foot. Waman then chided Bali for his arrogance in disobeying his preceptor and presuming to grant whatever was demanded of him. But when Bali offered his head for the third foot Waman became pleased with the truthfulness and consistency of Bali and not only excused him but assigned to him Satal Lok in Patal for his residence and promised that Waman himself will live with Bali to give him constant spiritual guidance and support.

Interpreted in terms of common sense the story really means that Waman went to King Bali as the Vishnu of Trivishtap to mediate in the quarrel between the Devatas and Daityas. He argued with King Bali that enough humiliation had been heaped on the Devatas and further bitterness should be avoided in the interests of world peace and amity. King Bali, being himself a wise statesman was impressed with Waman's pleading and then requested to be advised about future action. Then Waman advised King Bali to restore Devata land to Indra and to devote himself to purely spiritual life as he had already done illustrious things in the mundane world, and that for this purpose he should reside in a country at a distance from his present capital so as to be quite unconcerned with international politics. For this purpose Waman assigned him to the country of Satala and

offered to live himself also with King Bali in that place. To all this King Bali agreed and renounced his ambitions.

This event had a tremendous impact on historical events. Shukracharya, the leader of the Persian Aryans, protested against the injustice being done to King Bali. It was the Devatas who had behaved treacherously in the affair of the Churning of the Ocean, and killed so many Daityas after inviting them to their own country, and now it was King Bali who was being punished and exiled! It was grossly unfair and unjust. It is said that things became so hot that the Daitya Chiefs present actually surrounded Waman to kill him. It is even said that there was an actual exchange of shots between them and some companions of Waman. But King Bali stopped the conflict and ordered Daityas to go to Satal Lok.

Shukracharya was an Aryan Rishi. He was married to Urjaswati, daughter of King Priyavrat and grand daughter of Swayambhava Manu. Waman also represented the centre of Aryan culture Trivishtap in Central India. This action of Waman created a rift between the Persian Aryans and the Indian Aryans. Waman charged Shukracharya with being narrow-minded, looking at things from the point of view of the Daityas only without considering the consequences to the whole world, while Waman took a broad view, and had arranged to bring about peace and harmony in all nations without doing any real injury to King Bali. Thereafter the condition of the Daitya empire declined. Waman left for Swarga or heaven situated in Trivishtap where Waman lived as the acknowledged head of all nations, till he left the place and went to the Satal Lok to live with King Bali. Amongst the Daityas, who had begun to call themselves Asurs since the advent of Shukracharya and his Aryan companions in Hyrcania because they were the worshippers of Asur the Supreme God of early Rigvedic hymns, the hatred for Devatas grew and the word Deva came to mean a demon. On the other hand in the later Rigvedic hymns, Asur acquired the meaning of a crafty and cruel person. This indication of the rift has maintained itself to this day.

CHAPTER VIII

TIME OF RIGVEDA

Rigveda and Its Interpretation

There is a vast difference between Rigveda and the Puranas. The religion, the culture, and the history of events given in the two are immensely different. There is a connecting link of the other Vedic literature, like the other Vedas, Brahmanas and Upanishads which appears to bridge the great gulf to a certain extent, still there remain great gaps which have to be reconciled. Moreover this Vedic literature also is very much post—Rigvedic, because the other three Vedas are ascribed to Rishi Veda Vyas, who is said to have formulated the other three Vedas from the Rigveda. And Veda Vyas flourished in the time of Mahabharat or about five thousand years ago.

Rigveda stands out as a monument by itself. It does not profess to provide a history of its peoples, still in the prayers to Rigvedic gods the benefits conferred by those gods on various human beings are referred to for the purpose of creating a mental effect in the person praying by autosuggestion and repetition of the instances of the exhibition of the power and qualities possessed by those gods. In this context the facts of history, astronomy, natural events, as well as of geography of Sapta-Sindhu, where Rigveda was composed, are given incidentally. Otherwise Rigveda is mostly a mystic and philosophic book which records the feelings and sentiments of a Puritanic people worshipping only natural powers with an understanding and realisation which is amazing. No rules of caste system or other restrictive religious

practices are prescribed. The philosophy of life as well as the metaphysics of the creation embodied in Rigveda are of a natural type and of a very high standard, which is not easily apparent to the casual reader. Very often the Rigvedic hymns have appeared to some readers as if they were the songs of mere nature worshippers.

The height of the philosophical insight, never reached in any other literature in the world, is amply indicated by the famous Nasadiya Sukta, which is hymn 129 of the xth Mandal of Rigveda. In this Sukta not only the positive characteristics of the Ultimate Reality, or Para-Brahma, are described in clear terms, but it is also shown how by the operation of those characteristics the Unmanifested Invisible Existence becomes Manifested and Visible and is then differentiated into the apparently living and non-living things of the universe. Then it accepts the principle of Evolution of these rudimentary types into more and more complex ones but leaves the details of this evolution to be investigated by physical science. To make this clear the important parts of this Sukta are given below.

It first lays down a condition of things at the very beginning when there were no differentiations or limitations but there was homogeneous Unitary Something. It could not be a void for then whence this universe could develop or be produced, and the existence of the universe is undeniable. But this Unity must be active otherwise there could be no change. If this Unity is everlasting then its activity also must be everlasting. This is possible only when this activity is self-repeating like breathing. But as the existence is a Unitary one without any difference or limit, therefore there can be no air present there beside itself. Therefore the Sukta says :—

अग्नीदवात् स्वधया तदेकं
तस्याद्धान्यन्न परः किञ्चनास

“That Alone by Its own Power breathed without air,
Besides or beyond That One there was nothing”

Can there be any activity like “breathing without air” Yes. It is mental activity which does not require space but keeps repeating itself like a pendulum swinging between “Concentration

or Attention" and "Diffusion or forgetfulness". Then why does not the author call it mental activity straightaway ? Because then we shall begin to suppose the existence of a mind like our own with its evolved qualities of realising and perceiving details, of reasoning and deliberation, of imagination and invention. All these qualities are not present in every mind. That there are grades of mind is undoubted. There are insects, various animals, and men of different capacities. But they all share one characteristic of being active suo-moto. This characteristic is present also in non-living things. Physical science has proved that in every atom huge automatic activity of electrons, protons etc. is present. Therefore the author refers only to the automatic nature of the self-repeating, activity, and describes it in terms which can apply to both living and non-living things, avoiding the use of the word mind.

Then in the next stanza it is said that by the concentration of its inner power (the process of inhaling) while the intensity of the power increases, its external form also becomes denser than before by contraction, because there is the intimate relation of its power and form in that Unity. And thus appears the Great Darkness or the Unfathomable Water, now differentiated from the surrounding Invisible Existence.

And then in this Manifested Mass there appears the first seed of mind in which an impulse for the Diffusion of the now concentrated power arises. Says the Rishi of the Sukta :—

कामस्तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यदासीत्

Then the Rishi says that at this point arises the beginning of the manifested universe. He proclaims from the house top that the Seers have declared these fundamental positions by reasoned meditation in their minds. He does not consider these things as inexpressible or unknowable, or unthinkable. Says he,

सतो बन्धुमसति निरविन्दन्
हृदि प्रतीप्या कवयो मनीषा

"The Seers have declared by thinking in their hearts that the manifested world became related with the Unmanifested Existence at this stage.

Then in the next stanza he describes how it happened :

तिरश्चीनो विततोरश्मिरेषामधःस्विदासीऽदुपरि स्विदासीऽत्

"Then the rays of this concentrated Power spread on all sides in that manifested Mass slantingly below as well as up and on the sides everywhere".

And the result was appearance of the living and the non-living and their evolution in complexity—Says he :

रेतोघा आसन् महिमान आसन्-
त्वघा अवस्तात् प्रयतिः परस्तात्

"from these Rays of Power arose the seeds of mind and they became greater. The power of these seeds of mind remained concentrated in them, while the pressure of the concussion remained on the other side".

Thus arose the difference between the living and the non-living and further evolution of minds took place. Then the Rishi declares in the next stanza that nobody can describe in greater detail the process of creation not even the gods, because they also did not see things happening and came into existence when the visible world had appeared. Even the Centre of Power the Sun (Hiranyagarbha), the Lord of the Creation, can not tell because there too the detail-seeing mind of man does not exist. Sun as Hiranyagarbha ('Golden centred' name of the Sun) is said to be the Lord of all created beings, who has fixed heaven and earth and holdeth them in their place as said in Richa 1 of Sukta 121 of Xth mandal.

This is a simple, literal, and yet profound explanation of this incomparable Sukta. But strange to say this explanation although borne by the literal meanings of the words used is not found in any of the later commentaries of Rigveda with the result that a number of different schools of philosophy or Darshan grew up. Still it shows the spiritual heights to which Rigveda rises. It is also evident that centuries must have elapsed to enable such a high philosophical development to have taken place. A detailed explanation of Nasadiya Sukta can be seen in my book "The Changeable and Unchangeable in Religion".

Rigveda has suffered from two kinds of comments. On one side are those scholars who unaware of the mystic and philosophic significance have considered it as a mere compilation of the songs of the Aryan shepherds. On the other hand many Indian scholars and commentators have tried to see profound spiritual hidden meanings in every word, and have given many interpretations based on several different meanings of words and nicities of grammatical construction and have discarded the plain, literal meanings of the words inspite of their being of far-reaching import. For example the Sun (Hiranyagarbha) the centre of our Solar system is considered to be merely an image of some invisible spiritual Sun.

There is the Nadi Stuti, Sukta 75 of Xth Mandal in which the rivers of Sapta-Sindhu are enumerated. But a friend, who is a Vedic Scholar said that those rivers are in the Antarikcha or in the sky or in the interstellar space, inspite of the fact that those rivers are clearly identified with the rivers already existing on earth as tributaries of and independent companion rivers of the river Indus. The Scholar friend wanted me to prove that they were not the rivers of Antarikcha before the earthly geography indicated by that Sukta could be accepted. Obviously it is impossible to prove the negative fact. It was for him to prove first that those rivers existed in Antarikcha and not on earth. Their existence on earth is demonstrable. If any one still denies this fact then let him disprove the patent fact of the earthly existence of those rivers.

But these scholars consider the Rigveda to be revealed by God Himself and therefore not to contain any history, geography or any other mundane fact. This however is an argument of the "petitio principi". It proves nothing, we have seen what is meant by God in the Hymns 129 and 121 of Xth Mandal. Surely such a God could not have dictated the numerous hymns giving so many detailed facts. This insistence of some scholars on ascribing only hidden meanings has resulted in the plain but pregnant literal interpretations of Rigveda being neglected, or being distorted to present ideas which they do not contain.

For example Kashyapa Rishi is nowhere described as the father of Indra or as husband of Aditi in Rigveda. In fact the very name of Kashyapa occurs only once in Rigveda in Sukta

114 of IXth Mandal Richa 2 and there also he is only a Rishi, but the commentators of Rigveda, like Sayan, have assumed that Kashyapa is the father of Indra and other gods as well as of the Daityas by his two wives Aditi and Diti. This is a much later tradition incorporated in the Puranas when the Aryans acquired knowledge of the Daityas living on the banks of the River Daitya in Armenia, descendants of the Sage Kaspian who lived on mount Caucasus. These Daityas were known as Kaspian people and lived near Caspian Sea in a great kingdom of Hyrcania with Hiranyakashpa as their ruler. This identification of Kaspian with Rishi Kashyapa is quite unauthorised and has created great confusion.

Rigveda Is Earlier Than Zendavesta

Rigveda is earlier than the Zendavesta. This is proved by two pertinent facts. One is that in Rigveda there is absolutely no mention of the Great Flood which occurred at the end of the Chakchush Manvantar when the Aryan King Satyavrata placed his people in a ship which was led by the Fish Incarnation to Aryanam Veijo in Armenia on the banks of the river Daitya. There is not even a trace of the country of Aryanam Veijo in Rigveda. This word does not occur in Rigveda at all. For the first time it is mentioned in the Zendavesta. It is clear that Aryanam Veijo is not the country of origin of the Aryans, otherwise it would have found a mention in the Rigveda, specially when it is praised as the most excellent country created by Lord Ahur Mazda. Similarly there is no mention of the river Daitya or the people Daityas living on its banks, descendants of Kaspian or Kashyapa (who gave their name to Caspian sea) in Rigveda. All this shows that Rigvedic hymns were composed at a time when the Rigvedic Aryans knew nothing of Aryanam Veijo or the Daityas.

Another important fact is that while the Aryans were living in Aryanam Veijo, their chief "Yim" son of Vivenvat is said to have come to Lord Ahur Mazda and informed him that his people had multiplied in numbers very greatly so that even after increasing the area of their habitation four times he was finding the land insufficient. Then a conference of men and

Asurs was called and in that conference Lord Ahur Mazda told them that a period of intense cold was approaching and advised Yim to build shelters for protecting his people (Zendavesta-Vendiad chapter 2). Probably this was the beginning of the Glacial Periods. But there is no mention of this story in Rigveda for Rigveda is not familiar with Glacial periods at all. Moreover in this story Lord Ahur Mazda makes Yim, the son of Vivenvat, the king of his people and grants him the symbols of royalty. In Rigveda Yam is the son of Surya the Sun, whose another name is Vivaswan. Yam also represents the "day" which as a natural phenomenon is the son of the Sun. But in Rigveda Yam is not granted any regalia, nor is he made king of his people, nor is he asked to build shelters for his people to protect them from the coming cold. This is purely an Avestic story which relates to the Aryans finding shelter in Aryanam Veijo at the time of the Great Flood. Moreover Yim is not merely a king but he is the first person to whom the Parsi religion is taught by Lord Ahur Mazda before the time of Zarathushtra. Yim is thus a Prophet for his people. But no such function is performed by Yam in Rigveda. In Rigveda Yami requests Yam for marriage but in Avesta Yimik is the wife of Yim already (Aryon ka Adidesh by Dr. Sampurnanand page 225).

It is also significant that Vivenvat and Yim are equivalents of the Rigvedic names Vivaswan and Yam. Evidently this linguistic corruption in the names occurred in the change from Sapta-Sindhu to Aryanam Veijo. Sapta-Sindhu itself is called Hafta Hindu in Avesta. It is a deterioration due to change of place and the lapse of a long period. Such corruptions in words have taken place elsewhere also. Indian culture spread in Indonesian islands comparatively very recently. Yet Sanskrit names have assumed linguistically deteriorated forms. Thus even the President of Indonesia is named Soekarno which is equivalent to Shubhkaran (the doer of good deeds). Its capital Jogjakarta is the equivalent of Yogyakarta or "capable doer". Its port Probolinggo is said to represent Purva Kalinga (Indian culture in Greater India by Sadanand page 30). Kambhoj is now called Cambodia. Trivishtap has been changed into Tibet. Indeed in the same country such linguistic deterioration may take place, e.g. Sanskrit words used in other Indian dialects

assume changed forms. In Armenia Koh Kaspius has become Caucasus. This is also an indication that Zendavesta is later than Rigveda.

While there is no mention of Aryanam Veijo and Daitya in the Rigveda, in Zendavesta there is a story of Throtain killing Ahi Dahak for making safe the Veran, four cornered country, (Vend ad Chapter one, verse 18). This evidently refers to Kashmir where, we shall see presently, the Ahi Dahak (Azdaha) Dragon Vritra was killed by Indra. This same feat is also said to have been performed by Trita (a god identified with Indra) in Rigveda 1-187-1, X-8-7 and 8, X-99-6. This Ahi Dahak demon was three headed and six eyed and was killed by Trita. It was this action which, created the rivers of Sapta-Sindhu which is mentioned in the next verse 19.

The above account shows that while Zendavesta speaks of countries and people not known to Rigveda, it does contain the most important tradition of the opening of Kashmir and the flowing out of the seven rivers given in Rigveda. This tradition which has remained un-understood and obscure even to the learned commentators of Rigveda we shall discuss now. It will set a time of Rigveda supported by Geology and Archaeology. So far it is clear that Rigveda is earlier in time than Zendavesta, which proves that Aryans went from Sapta-Sindhu to Persia and Armenia and not the other way as supposed by most of the scholars.

When The Kashmir Lake Flowed Out

The history of Kashmir in prehistoric times is fascinating, and it has a startling relation to Rigveda. It is strange that it never attracted the attention of Rigvedic scholars.

This history is given in Kalhan Pandit's Rajtaringni Book I and in Nilmat Puran. It is said that the land of Kashmir was a huge lake about 16000 square miles in extent and about 2000 feet deep, surrounded on all sides with mountains, with Tibet to the North and the Kailash mountain to the east and the land of Sapta-Sindhu to the south and south west. We have seen above that in Zendavesta this fourcornered land is named

Veran or the land of God Varuna, and is cited just before Hafta-Hindu. It was formerly called Sati-Sar or the lake of Sati, the wife of God Shiva who lived on Kailash. It appears that Shiva patronised the race of Nagas or Serpents. He is represented as wearing Nagas or Serpents in his neck and on his arms. The Nagas lived in Chinese Turkistan and near about. Contiguous to their land was the country of the Garuds. These two people were always at war, and many Nagas took shelter in the land of Kashmir on account of the fear of Garuds. Here they enjoyed the protection of Lord Shiva. Their King was Nilnag, who is said to be the son of Kashyapa, the common ancestor of Daityas and these other nations of Asia-minor, Persia and Central Asia in Indian mythology.

Then there arose a demon in this lake. He was called Jalodbhava, or one who is born of water. It is said that Jalodbhava used to get out of the lake and cause havoc amongst the Naga population, who began to leave the country. Then Nilnag complained to Kashyapa. Kashyapa called Shiva, Brahma, Vishnu and Varuna to the spot and then Shiva struck his trident at a place now called Barahmula. The land there sank down and the mountain barrier was broken. Then Vishnu as the Boar incarnation killed the demon Jalodbhava and led out the waters of the lake which became rivers, and the land of Kashmir became a beautiful valley. It is also said that in this land there was a mountain named Bheda on which stood goddess Saraswati on her peacock. This mountain also was broken and Saraswati as well as Parvati the wife of Shiva became rivers which bestowed immense benefits on the land through which they flowed.

Rigveda presents this story in a significant way. There it is said that the first great act of the great god Indra was that he killed the dragon (Ahi Dahak) Vritra and his mother Danu who had imprisoned the waters falling from the clouds in a cave which was guarded by Nagas. Indra killed Bheda also who was probably one of their chiefs, and deprived Bheda of all his treasures, destroyed the Dasyus (or robbers) who lived there, broke down mountains with his thunderbolt and liberated the imprisoned waters which became seven rivers of Sapta-Sindhu and sped towards the ocean. This Vritra is also called a Boar

(Barah) indicating that he was killed near about the place called Barahmula. Saraswati was one of the chief rivers so liberated. These Dasyus living near about the lake were "noseless" (अनासो) or flat faced or stubb-nosed, indicating that they were not as highly civilized or fully developed men, as their contemporary Aryans, and were more or less a primitive people. Rigveda also mentions a non-Aryan people called Sivas, alongwith several others like Ajas, Yakshas, Sigrus who fought a battle on the Yamuna under the leadership of Bheda when Indra defeated them all. Rigveda also speaks of non-Aryan people who worshipped the Phallic Symbol (Sinedevah) whom Indra defeated. Later on in Puranic times this Phallic symbol became the mode of worshipping Shiva. This custom was adopted from Harappan civilization who were the ardent worshippers of Shiva. But Phallic worship is not only foreign to Rigveda but is actually decried and condemned in the few Rigvedic hymns in which it is mentioned, showing that it prevailed amongst some non-Aryans.

This exploit of Indra took place long before the time of the composers of the Rigvedic hymns because they describe it as the first act of Indra, which was praised by the Aryans in former times as well as in the times of the present singers.

The very first Sukta of the first mandal of Rigveda says in Richa 2 : अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैस्त । Griffith's translation : Worthy is Agni to be praised by living as by ancient seers.

Thus these traditions embodied in the hymns are ancient ones handed down by father to son who heard them. This is why they are called Shrutis or those which were heard.

In Mandal X Sukta 72 Richa 1 the early Rishi refers to the Sukta composed by him being sung in a later age.

देवानां नु वयं जाना प्रवोचाम विपन्यया ।

उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥

Griffith's translation : Let us with tuneful skill proclaim these generations of the Gods, that one may see them when these hymns are chanted in a future age. (By "may see them" he means "so that people may recognise them in natural phenomena easily").

Then there comes a very important Sukta 32 of the 1st Mandal, which deserves to be quoted more fully :—

इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री ।

अहन्नहिमन्वपस्ततर्दं प्र वक्षणा अभिनत् पर्वतानाम् ॥११॥

Griffith's translation : I will declare the manly deeds of Indra, the first that he achieved, the Thunder-Wielder.

He slew the Dragon, then disclosed the water, and cleft the channels of the mountain torrents.

वाश्वा इव घेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥१२॥

Like lowing Kine in rapid flow descending the waters glided downward to the ocean.

दासपत्नीरहिगोपा अतिष्ठन् निरुद्धाग्नापः पणिनेव गावः ।

अपां बिलमपिहितं यदासीद् वृत्रं जघन्वा अपतद्द्वार ॥१३॥

Griffith's translation : Guarded by Ahi stood the thralls of Dasas, the waters stayed like kine held by the robbers.

But he, when he had smitten Vritra, opened the cave wherein the floods had been imprisoned.

अजयो गा अजयः शूरसौममवासृजः सर्तवे सप्तसिन्धून् ॥१४॥

Griffith's translation : Thou hast won back the kine, hast won the Soma ; thou hast let loose to flow the Seven Rivers.

This is a very important Sukta. It presents even the very foundation of the land of Sapta-Sindhu. The waters collected in the lake are released by the mountains being cut into channels and letting seven rivers to flow out going to ocean. These rivers then watering the land below and beyond the Kashmir area produced the fertile plains of Sapta-Sindhu. It appears that prior to this the first Aryans lived on the foothills of Hindukush and Pamir mountains cut off from Kashmir, while in Kashmir lived the Dasyu people of Ahi origin whose chief was Vritra. To the north of Himalayas there existed the great Tethys sea which gradually shrank in size as successive movements of earth's crust raised the level of the land in China and Tibet. This movement was more intense in Tibet. While the land in China became dry in Tibet it became a highland or plateau. This is why Tibet's original name is Trivishtap or the "thrice

folded". Tibet is adjoining Kashmir, and these movements naturally affected Kashmir, also, raising its level as well. Then the waters of the lake flowed out, mountain barriers were broken and the Nagas living there were killed in this natural upheaval. It was accompanied by heavy rains and earthquakes. This is why the Natural power which caused all this became Indra with the thunderbolt, the God of the clouds and King of all gods. And when this change had been effected then the Aryans came down from the foothills and established agricultural communities in this newly created Sapta-Sindhu, which became greatly enlarged by the time of the tenth Mandal of Rigveda. Then new rivers had joined Sindhu river from the west also and Gandhar had become a part of Sapta-Sindhu. Gandharvas are well known to Rigveda. They are considered a law-abiding music-loving godly people with law and order reigning in their country. Therefore in the 75th Sukta of Rigveda Mandal X many more than seven rivers are mentioned.

That mountains were actually broken in this process is shown in another sukta clearly. In Richa 1 of Sukta 32 of Mandal V it is said

महान्तमिन्द्र पर्वतं वि यद वः सृजो वि घारा अव दानवं हन् ॥१॥

Griffith's Translation ; Thou, Indra, laying the great mountain open, slaying the Danava, didst loose the torrents :

But it has to be shown that this Vritra was killed in the land of Kashmir. This identification is made through Bheda and Barah given in the history of Kashmir already related.

In Mandal VII Sukta 83, Richa 4 it is said :

इन्द्रावरुणावघनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ॥४॥

Griffith's translation : With your resistless weapons, Indra, Varuna, Ye conquered Bheda and ye gave Sudas your aid.

वृत्राप्यन्यः समिथेषु जिघ्नते व्रतान्यन्यो अमि रक्षते सदा ॥६॥

One of you Twain destroys the Vritras in the fight, the other evermore maintains his holy laws.

It is significant that this defeat of Bheda takes place on the banks of the river Yamuna. In the history of Kashmir it is stated that Saraswati stood on Bheda and it is well known that the sources of Saraswati and Yamuna were near about the same

place, so that later the waters of Saraswati were drawn into Yamuna on account of earth movements and Saraswati dried up and became the present Ghaggar river of east Punjab, which now disappears in the Rajputana desert.

In Sukta 18 of Mandal VII Richa 18 and 19 sung in praise of Indra it is said :

शश्वन्तो हि शत्रवो रारघुष्टे भेदस्य चिच्छर्धतो विन्द रन्विम् ॥१८॥

आवदिन्द्रं यमुना तृत्सवश्च प्रात्र भेदं सर्वताता मुषायत् ।

अजासश्च शिग्रवो यक्षवश्च बलि शीर्षाणिजभ्रुरश्व्यानि ॥१९॥

Griffith's translation : To thee have all thine enemies submitted even the fierce Bheda hast thou made thy subject.

Yamuna and the Tritsus aided Indra. There he stripped Bheda of all his treasures.

The Ajas, and the Sigrus, and the Yakshas brought in to him as tribute heads of horses.

The Yaksha people are said to be living on Kailash mountain to the east of Kashmir. Shiva, after whose wife Sati the land of Kashmir was originally called Satisar, is called "Yaksharaj" in Kashikhand of Suryapurana by Agastya Rishi. Moreover another non-Aryan tribe defeated on the bank of another Kashmir river Parushni (Ravi) is said to be Sivas in Richa 7 of this same Sukta. Clearly, therefore this Bheda was probably the king of the people living on the mountain Bheda and suffered destruction in the cataclysm which resulted in the Kashmir lake being emptied or was killed by king Sudas with the help of Indra.

In Sukta 121 of Mandal I Richa II, Vritra killed by Indra is distinctly called the Boar, viz :

त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो वराहुम् ॥११॥

Griffith's translation : Vritra, the boar who lay amid the waters, to sleep thou sentest with thy mighty thunder.

Then who is this Indra who performs such a mighty deed, breaks mountains, empties a big lake, creates rivers and fashions a new country of Sapta-Sindhu ? Was he a mighty king, a human being ? No he represents the Supreme power of Nature represented not only by Indra but also by other gods. We have seen above that in Mandal VII Sukta 83 both Indra-Varuna

are said to have conquered Bheda. There is another god Trita who kills Vritra and here too Vritra is called a Boar. The Rishi says in Mandal X, Sukta 99 Richa 6 addressed to Indra praising his destroying Vritra and other demons :

स इदासं तुवीरवं पतिर्दन् षलक्षा त्रिशीर्षाणं दमन्यत् ।

अस्य त्रितो न्वोजसा वृधानो विषा वराहमयो अग्रया हन् ॥६॥

Griffith's translation : Lord of the dwelling, he subdued the demon who roared aloud, six eyed and triple headed.

Trita, made stronger by the might he lent him, struck down the boar with shaft whose point was iron.

These texts confirm the place of the outlet being Barahmula or the habitation of the Boar Vritra.

In another Sukta 8 of the same Mandal X in Richa 8 it is said :—

त्रिशीर्षाणं सप्तरश्मिं जघन्वान् त्वाष्ट्रस्य चित्रिः ससृजे त्रितो गाः ॥८॥

Griffith's translation : Then Trita slew the foe seven rayed, three headed, and freed the cattle of the son of Tvashtar.

In Mandal I Sukta 187 Richa I the name of Vritra being killed by Trita is specifically mentioned :

पितुं नु स्तोषं महो धर्माणं तविषीम् । यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥१॥

Griffith's translation : Now I will glorify Food that upholds great strength. By whose invigorating Power Trita rent Vritra limb from limb.

The story of Trita killing the dragon Vritra has been carried in Zendavesta, chapter 1 of Vendiad verse 18 as we have seen. There Trita has become Throta. Trita is said to represent the power of Nature, the son of Tvashtar, who is also said to be father of Indra. Tvashtar is said to be designer and maker of Indra's bolt and other instruments of the gods.

Besides Varuna, Trita and Indra another set of gods who are said to share the credit for killing Vritra with Indra are the Marut hosts. In Mandal I Sukta 23 Richas 8 and 9 it is said :—

इन्द्रज्येष्ठा मरुदणा देवासः पूषरातपः । विश्वे मम श्रुता हवम् ॥८॥

हत् वृत्रं सुदानव इन्द्रेण सहसा युजा । मा नो दुःशंस ईशत ॥९॥

Griffith's translation : Gods, Marut hosts whom Indra leads, distributors of Pushan's gifts.

Hearken ye all to my cry.

With conquering Indra for ally, strike Vritra down, ye bounteous gods :

Let not the wicked master us.

It can be easily imagined that when the movements of earth's crust caused the outpouring of the waters from the Kashmir lake severe earthquakes, heavy rains, lightnings (thunderbolts) must have been accompanied with stormy winds. The association of Maruts as given in this Sukta shows that the killing of Vritra represents the natural event of the opening of Kashmir by natural upheavals, but the fact that the names of Vritra, his mother and associates are given, shows that the Aryans were personally acquainted with them and the tribe occupying the Kashmir area at the time.

It appears that the Rigvedic Aryans gave no name to the land of Kashmir. For them it was the land of Dasyus, who often came out of their mountain strongholds to harass and rob the civilised Aryans living below the Kashmir mountains. The Aryans themselves appear to have arisen as homo-sapiens and developed their culture intensively in the foothills and the narrow plains available below these mountain ranges of Kashmir and those of Hindu Kush, so much so that they could observe all these natural events and leave traditional accounts thereof for their descendants. But very much later when the worship of the God Shiva had been assimilated into Aryan culture from the Harappan culture then this story of Rigveda was not even understood and then the Puranic legend of the battle of Indra and Vritra-sur was formulated, as so many others were, on the basis of some Rigvedic accounts of natural phenomena. And then the story of Kashmir as the lake of Sati, wife of Shiva, who resided on Kailash, was constructed. Then the dragon of the Kashmir lake could not be of the Naga race, who were under the patronage of Lord Shiva. Therefore a new demon Jalodbhawa, who was supposed to have existed in the lake and to have desolated the country, came into the story. Advantage was taken of the sage Kashyapa, who had become the traditional forefather of all races on earth ; and he got the valley of Kashmir

broken. Because of this event the Satisar became Kashyapasar and in course of time became Kashmir. Such is the story of Kashmir.

But it shows that the Aryans witnessed the opening of Kashmir and the rivers flowing out by the breaking of the Pir Panjal and Bara Lacha ranges to form the land of Sapta-Sindhu. It tends to prove two important facts. One is that Aryans were present in Sapta-Sindhu from the very beginning. They witnessed the actual formation and development of the land, and so could not have come from outside. If any traces of the knowledge of any other land be found in the Rigveda then they must be of some travellers or visitors. This is also the reason why memories of any other land are in fact not found in the Rigveda.

The second point is that it should set at rest the controversy whether homo-sapiens developed in one spot on the globe or in different places but under similar conditions. It is evident that even at this early period the difference between Aryans and non-Aryans did exist. Obviously the non-Aryans must have arisen elsewhere and must have come into Kashmir from the south eastern corner of the mountains, where the Himalayas were not so high, and probably a fault existed.

A third point is that it shows that Aryans with a culture sufficiently advanced existed when the Kashmir Lake first opened out. When did this take place ? It is very difficult to fix this time. It extends to geological periods. In any case it may be said that it was before the last Great Flood when the remnant of Tethys sea flowed down and submerged parts of Lemuria continent to form Arabian Sea and Bay of Bengal connected with the Indian ocean. But this would count in hundreds of thousands of years. Many would doubt whether human life could exist at such a remote period in Kashmir or Sapta-Sindhu, but the detailed descriptions of these events proves that it did.

Some persons may say that the Rigvedic Aryans did not actually witness the opening of Kashmir Lake, but judged about this by their investigation at a much later date just as geologists build up the theories of earth movements in the past ages. Even then, besides the fact that it admits a highly scientific attitude and capacity of investigation in Rigvedic Aryans, it shows at

least that they posited the build up of their country by natural force and did not consider themselves to have come from outside.

Moreover their statements about the fight with Bheda, Sivas, Ajas, Sigrus, Yakshas on the bank of Yamuna with Sudas, their king, helped by Indra clearly fixes the time when the Aryans themselves were present near about Kashmir. It is possible that the present hymns of this story may not be in the original form. But they do describe this event of a very old tradition.

Archaeological Evidence of the Earliest Period

Here archaeology, suddenly unexpectedly and wonderfully has come to our aid. It so happened that a brief note about the views of the writer of these lines was submitted to the Archaeological Department of the Government of India for comment. Their main criticism was "for all we know there was hardly any human occupation in the Sapta-Sindhu region in the time of Tethys Sea. The earliest evidence of human occupation in north-western India is the form of Early Stone Age tools of the Sohan type which in no case can be dated prior to the beginning of the Pleistocene, and have, therefore, nothing to do with Tethys Sea. But surely these Early Stone Age tools would not represent the culture, even according to Dr. Singhal, of the Rigvedic Aryans."

This set the writer on a new quest, as to whether there were any Stone-age people in Rigvedic times. There were the Dasyus and the Dasas but what was their culture? This research disclosed an astounding fact. In Mandal V Sukta 29 Indra kills the Dragon Vritra and sets loose the rivers in Richas 2, 3 and 4, then demolishes the ninety-nine castles of the Dragon in Richa 6 and then Indra slays the remaining "noseless" Dasyus in Richa 10, which says ;

अनासो दस्यूरमृणोवधेन नि दुर्योणि आवृणद्ध मृध्वाचः ॥१०॥

Griffith's translation : Thou slewest noseless Dasyus with thy weapon, and in their home O'erthrewest hostile speakers.

Thus Indra killed these "noseless" Dasyus of stubbed noses and overthrew the detractors (hostile speakers) of Indra in their very home or the Kashmir valley. अनासो can also mean "mouthless" in the sense of being "flat faced". Some

consider it to mean also voiceless or without intelligible speech. In any case it does indicate some beings very primitive in culture (and not fully developed Homo-Sapiens) or people of early Stone-age. And their tools are said to have been discovered in the valley of the Sohan river of the Poonch area in Kashmir. These people are dated to be not "prior to the beginning of the Pleistocene" period which began about six hundred thousand years (600,000) ago.

That such primitive people existed in the Kashmir Valley is indicated by another Sukta 45 of the same 5th Mandal. The 6th Richa says ;

एता धियं कृणवामा सखायो ऽप या मातां ऋणुत ब्रजं गोः ।

यया मनुर्विशिशिप्रं जिगाय यया वणिग्वंङ्कुरापा पुरीषम् ॥६॥

Griffith's translation : "Come, let us carryout, O friends, the purpose wherewith the mother threw the cow's stall open.

That wherewith Manu conquered Visisipra, wherewith the wandering merchant gained heaven's water." Griffith says in the note "Visisipra : meaning perhaps, jawless or chinless, may, Sayan says, be Vritra".

The scene is again placed in Kashmir where the cow's stall was opened and the river waters were let out. But here it is not Indra who does it but it is "mother" or Nature or earth who brings about the event. This reinforces the argument that the opening of Kashmir was a natural event brought about by the movement of earth's crust.

And then these Dasyus, who were "jawless" or "chinless" were conquered by Manu or the Aryan leader, and their previous harassment of the Aryans being stopped they were now made civilised people. Anyway the word Visisipra is significant and indicates their primitive or Early Stone-age culture.

This is further confirmed by the use of the word इलीबिषा or cave-dweller for Vritra and his friend Dasyus in Mandal I Sukta 33 Richa 12. The Richa says न्याविध्यदिलीबिषस्य दृह्ना विशृङ्गिमभिनच्छुणमिन्द्रः । (Indra broke through Ilibisha's strong castles, and Sushma with his horn he cut to pieces). The use of this word conclusively shows that these Dasyus were Stone-age cave dwellers. The word castle or fort here merely signifies their "strongholds". These references to them in Rigveda clearly prove that Rigvedic Aryans were their contemporaries.

And if their remains are dated 600,000 years ago then their Rigvedic contemporaries also belong to the same age.

Another archaeologist Prof. Stuart Pigott also speaks of Soan culture as the earliest one discoverable in India. By Soan he evidently refers to the same which has been called Sohan culture above. On page 29 of his well-known book Prehistoric India (Pelican Series) published in 1950) he says : "The Indian flake-industry is known as the Pre-Soan industry to indicate its chronological position before the main series of lower Palaeolithic cultures in the valley of the Soan River, a tributary of the Indus in the Potwar region of the Punjab. These early flake-tools have no close relatives in other Asiatic industries, as far as these are known at present."

"These earliest indications of tool making men in Pleistocene India appears to be in the last phase of Second Glaciation or at the beginning of the Second (Great) Interglacial. In the deposits of this geological age large rough flake tools have been found, and should belong to the very end of the Lower Pleistocene phase".

Then on page 30 he says "It will be convenient to deal first with those tools which come within the flake (or chopper) family, which in India, as far as is known at present, are confined to a series of localities in the valley of the Soan, and the Indus, in Poonch, near Jhelum and in the Salt Range. This industry, which can be divided into three phases, has been called the Soan culture".

He continues on page 31 "Early Soan is mainly of early middle Pleistocene date, within the Second Interglacial period and, dated by the solar radiation method, between about 400,000 and 200,000 years ago." In Rigveda as well, besides the Dasyus of the Kashmir valley (or the Soan valley) there are Dasyus in other nearby regions also, e.g. Pipru, Sambar and Arbud in Mandal I Sukta 51 or Mrigaya in IV-16-13 or the Pakthas near Parushni (Ravi) in VII-18-7, who are also called "babblers" in the same Sukta i.e. of indistinct speech (वद्विवाचः) According to this finding also the contemporary Aryans should be at least so many years old.

Sukta 87 of Mandal X Richa 2 another people 'Muradeva' are said to be "raw-flesh eaters". The Sukta says आ जिह्वा

मूरदेवान् रभस्व क्रव्यादो वृक्त्व्यपि घत्स्वासन् ॥२॥ Griffith's translation : "Seize with thy tongue the foolish gods' adorers : rend, put within thy mouth the raw-flesh eaters". Evidently these 'Muradevas' not only ate raw-flesh but also adored non-Aryan gods of destruction as animistic Stone-age people may do. All these facts show their knowledge of Stone-age people clearly.

Even to-day contemporaneously with such highly developed civilizations as of America, Europe and Asia Stone-age people have been existing in places e.g. the Australian aborigines and some Papuan tribes. In the land of the apostle of Non-violence Mahatma Gandhi there have also been living some "head-hunting" tribes. They are said to exist still in Borneo and in certain areas of Phillipines. Then why should it be considered impossible for a highly spiritual and civilised people like Rigvedic Aryans to exist as contemporaries of Stone-age Dasyus ? Indeed when there is clear evidence forthcoming thereof, this fact cannot be denied. It may give a shock to our preconceived notions, but scientific spirit demands the acceptance of the truth, however unpalatable or strange it may appear.

It is quite intelligible that stone implements of these Stone-age people are found still, but no remains of the Rigvedic Aryans are discovered by archaeologists in Sapta-Sindhu. The Aryans did not bury their dead, nor did they build huge stone palaces or monuments. This was probably forced on them by natural causes. They lived in a small country bounded on three sides by seas and on the fourth by mountains. They could not afford to waste land-space in burials. And then probably the hygienic consequences of cremation made it a permanent practice with the highly civilised Aryans, so that even when they acquired vast spaces of the plains the practice was maintained. Indeed when new nations were Aryanised or assimilated into Aryan culture they also adopted this salutary custom. Similarly they had no occasion to construct big temples or monuments. They were nature worshippers and of a mystic bent of mind. They built no temples and palaces. As late as in the time of Mahabharat, about five thousand years ago, when a palace was built for the Emperor Yudhister, it was done not by the Aryan architect but by the Maya Danava, a people famous for huge stone architecture. Then the Rigvedic Aryans lived in a

land criss-crossed by big rivers, and were a people not conquered by other invaders in those ancient times. Therefore there could not be any series of layers of village establishments in which potteries may be buried, nor of forts built of stone.

A few years ago excavations were made in the Hastinapur site in Meerut district in U. P. by the Indian Archaeological Department under the supervision of Shri B. B. Lal, who had sometime back led a team for excavation of certain sites in Sudan. The full report is published in 'Ancient India' Nos. 10 and 11. A brief report is published in the Hindustan Times of New Delhi dated 2nd December, 1962 by Mr. S. G. Lal also. He says "An excavation of most of the sites mentioned in the Mahabharat revealed the same type of pottery which obviously indicates the common culture of all these sites. This pottery has been designated Painted Grey Ware—found at Barnava, Meerut District,—Indrapet, Tilpat, Ban Indrapat, Baghpat, Panipat and Sonapat". These were the five villages requested by the Pandavas to avoid war. This ware has also been found around Kurukshetra, Kausambi besides the site of Hastinapur. The excavations show that the people of those days "lived a simple life. No regular house plans have been obtained and walls revealed during excavations, have been found to be mostly of mud or mud bricks." This is the condition of the Aryans of the Mahabharat era. Then how can we expect to get any monumental remains of the Aryans of Rigvedic times in Sapta-Sindhu ?

Still on the basis of the knowledge so far gained Mr. B.B. Lal, the excavator, is reported to have said "The sites of Hastinapur, Mathura, Kurukshetra, Barnava etc. are identifiable with those of the same name in the Mahabharat". And the Director-General of Archaeology is reported to have said. "Hastinapur, the reputed capital of the Kauravas, was found to be occupied by a people whose distinctive ceramics were the painted Grey Ware in a period which might roughly have synchronised with the date of the origin of the nucleus of the Mahabharat story".

This is so to say the last period of Aryan culture, which has so wonderfully been confirmed by archaeology. Its date has been very conservatively laid down as about 1500 B. C. But now charcoal from the site has been given to the Tata Laboratory

for carbon dating and it is likely that the traditional date of Mahabharat having happened 5000 years ago will be confirmed.

On the basis of the archaeological finds of Stone-age people in Kashmir and their corresponding records in Rigveda as described in foregoing pages which cannot be doubted, although no remains of Aryans living in houses of mud walls are obtained now after such a lapse of time, still the contemporary existence of Rigveda Aryans can not be denied. Is Rigveda itself not a more reliable "remains" of those ancient people, an evidence which could not be washed away by floods or rivers, which could not be destroyed by barbarian invaders or by lapse of time or suppressed by tyrants and foreign foes, not being in written volumes libraries of which could be burnt down, but being handed down by mouth from father to son, or teacher to disciple, and heard by the ear and carefully stored in the brain by a people of wonderful memory ? Indeed this wondrous feat of Vedic scholars deserves a better recognition than a hasty and cursory nod of the head in uninformed disbelief. And due recognition will surely come, for truth cannot be hidden for all time.

Development of Language in Rigveda

But an esteemed friend, a vedic scholar and wellknown student of Vedic language remarked that from his studies he found that the Vedic language could not be more than 10,000 years or so old, and he could not imagine what was the form of language lacs of years ago. This however is not an insuperable difficulty. Rigvedic hymns were handed down by word of mouth. It is natural that each reciter should recite it with such changes in language as the linguistic development warranted, although the tradition embodied in the Sukta would remain intact and correct. Thus the actual language in which a Sukta was first formulated would be lost, and the Sukta will be chanted in its mature form of the language of the last reciter. But this will not detract in any way from the correctness of the ideas of the Sukta. As they were handed down by mouth there is no written literature of the past ages from which the gradual development of the Sanskrit language could be traced out, and with this argument that friend also agreed.

CHAPTER IX

THE QUESTION OF THE TETHYS SEA

From the above account of Stone-age people being identified in Rigveda it appears reasonable to suppose that the contemporary Rigvedic Aryans existed in Sapta-Sindhu at least four to six lacs of years before according to the archaeological estimate of the age of the remains of Stone-age people in Sohan valley being not beyond the beginning of the Pleistocene period.

In British Encyclopedia (1954 edition) volume 18 on page 835 the estimate of the time of the Pleistocene or the Quarternary period of geology is given. There it is stated that according to A. Penck this period began 600,000 years back, while other estimates are matters of opinion of different scientists. Their basis is first the approximate total age of the earth since it first began as a fire ball of molten burning material. A long time was taken in the cooling of its crust sufficiently to permit the vapour in the atmosphere becoming rain and being collected in the depressions, without being re-evaporated, and forming seas. Then long after in these seas life of unicellular organisms began, and it developed further, till it began to be fossilised on the surrounding rocks. A study of these rocks discloses the period when life began to be fossilised in these rocks. It is said that half the period of these cooled rocks is Azoic or without any life. Then in the remaining half the various geological periods are calculated.

The well known author H. G. Wells states in his book "A short History of the World" on page 13 that Earth has had an independent existence "for a longer period than 2,000,000,000 years", and on page 16 he says "Half the great interval of time since land and sea were first distinguishable on earth has left

us no trace of life. "On page 15 he admits that the "Sedimentary rocks do not lie neatly stratum above stratum ; they have been crumpled, bent, thrust about, distorted, and mixed together like the leaves of a library that has been repeatedly looted and burned, and it is only as a result of many devoted life times of work that the Record has been put into order and read".

It is evident that in this estimation much depends on the subjective condition of the estimator's mind. The estimates cannot be claimed to be mathematically correct objectively. This is the reason why the estimates of the Pleistocene or Quarternary period vary between 500,000 and 1,000,000 years. Thus if the Azoic period were considered to have covered not one half but three-fourths of the whole period since the cooling of the earth's crust, then other geological periods would be reduced by half. Thus the flexibility of the geological periods is apparent. And then it may be questioned whether the time of the disappearance of the Tethys Sea cannot be reduced to about half of what it is thought to be at present.

It is important to remember that there are two phases of the problem of Tethys Sea. There was a time when Tethys Sea (presumably even before the Cretaceous period) covered the whole of Northern India, Tibet and China and was continuous from the Mediterranean Sea and almost girdled the whole earth as a true mediterranean sea, separating the great Gondwana continent of the South from the Eurasian continent of the Northern Hemisphere. The southern shore of this great sea coincided with what is now the central chain of snow-peaks of the Himalayas beyond which it did not transgress to any extent ; but to the East and West of Himalayan chain bays of the sea spread over areas of Upper Burma and Beluchistan and a great distance to the south of this line, while an arm of the same sea extended toward the Salt Range and occupied that region with but slight interruption, almost to the end of the Eocene period". (D. N. Wadia's Geology of India page 272).

This extent of the Tethys Sea must have been shrunk greatly by the movements of the earth's crust which enabled the land in China and upper Burma to rise up and become dry, and the highest table land of Tibet to be created. Tibet is called Trivishtap in Sanskrit which means thrice-folded. It indicates

that there were three such crust movements which raised up Tibet. In this movement Tethys sea shrank into Caspian sea with probably the Black sea and Sea of Aral adjoined to it. Then the waters of this Tethys sea must have flowed down into the southern mediterranean and below the Himalayas, joining the Bay of Beluchistan and Assam. The Vindhyan mountains (the oldest mountains) must have prevented the further encroachment of its waters. But the Gondwana continent still remained. During this process the land under the Himalayan range also must have begun to rise. All this may have occurred from the Eocene to the mid-Miocene period as stated by the geologists.

Then what happened to this new Tethys sea below the Himalayas extending from Sind and Beluchistan to Assam ? When the Himalayas themselves began to rise then this water must have flowed down further south ultimately submerging those elongated land-links which joined Gondwana continent to Africa and Australasia. This was the second phase in the disappearance of the Tethys Sea from all land. When did it happen ?

Happily Dr. D. N. Wadia (the great authority on Indian Geology) was in New Delhi as the Geological Adviser of the Government of India and could be consulted easily. When so consulted he promptly replied. His reply is quoted below from his letter dated 18th August, 1962 :—

“It is correct that between the Siwalik range, the foothills of the outer Himalayas and the Vindhyan mountains there was a depression created concomitantly with the rise of the Himalayas at the end of the Pliocene Age. This depression has since then been filled up by the alluvial deposits brought down by the Himalayan rivers ; the constant loading of this tract of ground has led to its further depression, deposition and sinking going on simultaneously, the vast northern Plains of India have resulted. It is not true that this depression was occupied by the sea in Neo-lithic or Prehistoric days. The last remnant of the sea from North India was driven back before the Mid-Pliocene Age and the deposition of the Siwaliks.

“There was no land-barrier between the Indo-Gangetic tract and the sea on either side of it.”

In a second letter of his dated 3rd September, 1962 Dr. Wadia States :—

“The Indo-Gangetic Plain became fit for human habitation rather late in the Pleistocene. Only some 20,000 years ago large areas were covered under marshes and swamps. As I told you, South Bengal became habitable only about 5000 B. C. It is probable that during the Neolithic period (8,000-12,000 years ago), large parts of north India had no human population.”

These statements can be said to be correct only if we remember that in “India” as used above, the area of Sapta-Sindhu is not included. There archaeology has already shown that Stone-age men lived in Kashmir (with contemporary Rigvedic Aryans) as long back as four to six hundred thousand years ago. But certain important points should be noticed. The rise of the Himalayas which created the Gangetic Trough took place “at the end of the Pliocene Age”, which means about the beginning of the Pleistocene age, or about 500,000 to 1,000,000 years ago. But then the last remnant of the sea could not have been driven out of North India before Mid-Pliocene period. It could be said to have receded at the end of the Pliocene when the Himalayas rose, otherwise there would have been dry-land between mid-Pliocene and end of Pliocene. It is also correct that this depression could not be occupied by any sea in the Neolithic period by which he means 8000-12000 years ago. It may also be true that South Bengal may have been populated later than 5000 B. C. But Hastinapur excavations are now proving the story of Mahabharat which took place about five thousand years ago in north-western U. P. and long before it there was the Summerian civilization of Harappa and Mohenjodaro, and by the time of Mahabharat the Indian plains appear to have been fairly populated.

However it may be, it appears that in the Pliocene age there was the Tethys sea below the outer Himalayas and this period may be taken at 500,000 years ago, although some persons appear to be inclined to make it 1,000,000 years. But as we have seen from Encyclopedia Britannica opinions on this point differ. In any case 500,000 years is the minimum for this period according to the Encyclopedia.

It may also be true that 20,000 years before large areas in the plains might have been covered with marshes and swamps. It implies that in-between them there might have been dry inhabited areas, and surely these large swampy areas could not have been inhabited. But it also may mean that fifty thousand years ago (i.e. 30,000 before the 20,000) the depression might have been a sheet of water, sweet water brought down by the rivers and not the saltish water of the sea. Even then it would have looked like a sea as there were no land-barriers between this depression and the Arabian sea and the Bay of Bengal. This would justify the map, given by Mr. H. G. Wells, of the world fifty-thousand years ago in the last Glacial period. In this map he has shown the Deccan Plateau as a big island below the Himalayas.

According to the Indian tradition the present Vaivaswat Manvantar has lasted for $28 \times 1200 = 336,000$ years. Before this Manvantar was the Chakchush Manvantar, at the end of which the Great Flood occurred in which the land links of Gondwana continent were drowned and the Aryan King went to Aryanam Veijo in Armenia led by the Fish Incarnation. After remaining there for a very long time his descendant Shradha Deva returned to India as Vaivaswat Manu and started a new dynasty in newly recovered land in a new capital of Ajodhya. If the great flood occurred 500,000 years ago then it took at least about 164,000 years (or perhaps even much more) for some land drying up in the Gangetic trough by the silt brought down by the Himalayan rivers filling up part of the depression created at the end of the Pliocene period. This will tally very well with the prehistoric traditional history given in the Puranas. In fact Vaivaswat Manvantar might have begun in Aryanam Veijo and Aryans might have returned to India at a very late stage of the Manvantar after the new traditions and culture of the Manvantar had become fixed up.

The reason why this question of the receding of Tethys sea from below the Himalayas, and joining the Indian ocean by submerging the land-links joining the Deccan Plateau to Africa and Australasia is important is that this event forms a turning point in the prehistoric accounts given in the Puranas. Before this central event we find the migrations of the Heliolithic culture people towards America and Africa via these land links, and

after this event the ancestors of Sumalis re-emerge from Africa and appear in Ceylon and set-up a new process of historical events connected with the appearance of the Summerian and Egyptian civilizations of history.

But in Rigveda there is no mention of this event of the recession of Tethys sea and the occurrence of the Great flood. There is evidence of a change having taken place in Rigvedic ideas owing to a rift between the Indian and Persian Aryans. It appears that the rift had taken place only recently because there is no account of the events which led to the conflict or of the conflict itself. Therefore the Rigvedic hymns (except those in the Appendix to Rigveda) appear to have been framed very very long ago. Many of the hymns embody the memorised accounts of events which occurred long before they were sung in the hymns. Such an account was of the opening of the Kashmir Valley and the seven rivers flowing out to create the land of Sapta-Sindhu with the destruction of the Stone-age stubb-nosed, chinless, cave dwellers in the earthquakes, storms, lightening strokes, land subsidence, and mountain-breakings attending this event as the great exploit of the Supreme God Indra. This event occurred probably about the end of the first phase of the shrinking of the Tethys sea thousands of years before the Great Flood. Before the Flood the Rigvedic Aryans were already well established in the Sapta-Sindhu country which had become joined to the Gandharva country in Afghanistan to the west. And then the formulation of new Rigvedic hymns stopped during the stay of Aryans in Aryanam Veijo, till a newly developed Aryan culture appeared in the post-Rigvedic period of the Vaivaswat Manvantar.

It is noticeable that in the Rigveda there are not only no temples nor worship of new gods, but there is no caste system also except in the Purusha Sukta (X-90-12) the only one relating to castes. This Sukta, however is so strange, so foreign to the trend in Rigveda, and interposed between Suktas addressed to Indra and Agni, out of all context that one wonders whether it is not an interpolation. It is also unconnected with other and later Suktas on creation. This is however a "problem" for linguistic experts. The Rishi of Purusha Sukta is also Narayan, whose name has a ring of post-Rigvedic literature. He

has only this one Sukta in the whole Rigveda to his credit. His name does not occur anywhere in the text of the Rigveda. One wonders whether he is really not an intruder in Rigveda. Although there were Dasyus in Rigvedic times and even Dassas, but they were all non-Aryan tribes and peoples, and not different castes of Aryans.

Although the Dasyus were generally fought and killed, the Dassas were often the allies and friends of the Aryans viz. in Mandal VIII Sukta 46, Richa 32 Dass Balbutha gives a hundred Cows to the Rishi of the Sukta. Here the Dassas are said to be the people of God Vayu and guarded by Indra. There were no Shudras, or Vaishyas, or Khatriyas as distinct castes in Rigveda. Shudras and Vaishyas are not even mentioned. There were kings and warriors and singers of the hymns and the performers of the Vedic Yajnas in which all Aryans took part. There was no distinction of different classes based on colour or Varna as there came about in the later Aryan culture after the assimilation of other cultures with which the Aryans came into contact in later times.

CHAPTER X

THE SEVEN PATALS

The Indian Puranas speak of seven Patals. They give descriptions of these Patals which appear to be very fanciful. They are conceived as being underground regions as heavens or "Swarg" are conceived of as being regions above the earth. But there are two or three points which give a valuable hint about their reality and, when compared with facts described in the accounts of other countries left by foreign writers as well as those described in the Puranic stories themselves, give us valuable indications in identifying the countries of the seven Patals.

One important fact to be noted is that the Patals are generally considered to be below the sea. Another great characteristic is that they are inhabited by Danavas (or demons) and Nagas (or Serpents) who live like human beings in fabulously rich cities and kingdoms. Their damsels also are beautiful and they often have even marriage relations with Manushyas (or human beings descended from Manu). The seven Patals are named Atal, Bital, Satal, Talatal, Mahatal, Rasatal and Patal. Shri Nand Lal Dey in his book "Rasatal" identified Patals with the regions to the Northwest of India, including Turkistan, the Caspian area, Caucasian area as well as the regions of Asia minor. The important points supporting his theory are that a great river named "Rasa" in ancient literature and now called the Oxus flows in the region and therefore the word Rasatal appears to be rightly used for this part of the land. Secondly there were the Danavas, Daityas, Garuds, and Nagas or Serpents as the various human nations inhabiting these regions. They could easily come in contact with the Manushyas living in Sapta-Sindhu.

However, the great weakness of his position is that while it may appear plausible when considered in relation to the name "Rasa", it does not explain the other six Patala, viz. Atal, Bitāl, Sūtal, Talatal, Mahatal, and Patal. Moreover it does not explain also the fact that Patala are considered to be below the ocean.

But the recent Geological researches and archaeological investigations in Mexico of Central America have thrown a very interesting and valuable light on these Patala and have put us in possession of facts which enable us to locate these countries with great precision.

The most important fact in this connection is the assertion of geology about the existence of the great Southern Continent which joined Africa with the Deccan Plateau, Australasia, South America and even with Atlantica. The continent was separated from Sapta-Sindhu or Northern Punjab and Kashmir by arms of Tethys sea. For the Aryans living in Sapta-Sindhu Patala were beyond this sea. "Rasa" is the name of water, therefore these Patala were both "below the feet" (or Patal) and "below the sea or water" (Rasatal). Consequently we should look for Patala in this continent of the South. Formerly it was considered to be a legendary continent and was called Lemuria (or the land of the "Mu"), but now geology has definitely accepted its existence and has given it the name of Gondwana Continent.

A curious fact is that the Greek historians of Alexander the Great's campaign have named the province or land of Sind as Patal. In the times of Gondwana continent this region was covered with sea, and it became dry land when that sea flowed down and joined with Indian ocean creating the present Arabian sea. Thus Sind was as if it were recovered from the sea. Formerly it was lying below the sea, and it would look as if it was the remnant of land obtained from those regions which were formerly below (or beyond) that sea. This would indicate that probably the word Patal was used in ancient times for the Western part of the Gondwana Continent. This would point to a conclusion that Patal countries were not in the dry land to the northwest of India, but were "below the sea" to the south of Sapta-Sindhu.

There is another important fact which gives a clearer indication still. We have seen that at one time the Daitya emperor Hiranyakashpa, the lord of Hyrcanians or the Kaspian people, was killed by Lord Narsingh the Aryan King. But Narsingh returned the Daitya empire to the son of Hiranyakashpa, the famous Prahlād. The grandson of Prahlād was the emperor Bali, who conquered the Chinese and other minor nations. He was bent upon exterminating the Chinese but then Vishnu Waman intervened and induced him to make peace. To ensure international peace of those days Waman induced Bali to leave his country near the Caspian Sea and take up his residence in the Patal named "Sūtal". Where does this "Sūtal" lie? Shri Nandlal Dey considers that Bali was exiled to the place now called Ballakh, which he says was called in ancient days Balikalaya or the residence of Bali. But if this were the case then the whole purpose of removing Bali from his capital would have been lost, for Bali would still have remained near about his old dominions, and could have been a cause of international disturbance again. Permanent peace could have been secured only by transferring Bali to a far-off place. The similarity of the name Ballakh does not prove anything. In that way Bali was probably deified as Baal or Bel in the Babylonian and Assyrian history and perhaps Babel and Babylonia were themselves named after him.

There is the tradition that Bali lived in South India or in the Indonesian island "Bali" which is famous and well known even to-day. In South India, there is a port called Mahabali-puram. Whatever may be the case there is no doubt that "Bali" worship used to be performed every year by the Maharaja of Mysore. It is possible that during the time of Gondwana Continent the land extending from Mysore area to the present Indonesian "Bali" island, was the domain assigned to Bali by Waman when Bali was exiled from the Caspian region. The land broke up into islands of different names when the Gondwana Continent broke up, but originally probably it was called Balidesa. Mr. V. S. Iyer wrote an interesting article in the Illustrated Weekly of India dated 9th November, 1930. He has pointed out that the Bana Kings of South India, a branch of the Pallavas, considered themselves as descended from the

Asur Emperor Bali. The Bana kings' capital is said to be the town of Bowringpet and their rule covered a large part of Mysore State including the town of Mysore. The Maharaja of Mysore, performed Bali worship every year on the day following the new moon after the Devali festival. This day was named 'Balipadyami'. Another peculiarity also deserves to be noticed. Vishnu Waman while exiling Bali from Hyrcania promised to keep him company as his door-keeper (which probably meant "protector") and spiritual preceptor. If the island of Bali was the residence of Bali and Vishnu Waman also lived there then it is not surprising that Hindu culture is such a predominant feature of the inhabitants of that island. Bali himself was a disciple of the Aryan Rishi Shukracharya, and the Daityas of Hyrcania had become Aryanised from the days of Prahlad.

Whether the Emperor Bali lived in Mahabalipuram or in the Bali Island (which is more probable), there is no doubt that the land of Indonesian islands and the Southern extremity of the Deccan Plateau (which must have been connected with each other in the days of the Gondwana Continent) must have been a beautiful part of the earth fit to be called Satal "Good land".

If this was the Satal region of Patal then it becomes easy to identify the Atal and Bital Patals.

Atal means that "which is not below" and "Bital" means the "ground floor which is neither good nor bad". These meanings very well apply to the mountains along with northern, eastern and western coasts of the Deccan plateau and their connected highlands, and to the central portions of the Deccan Plateau. The mountainous regions cannot be said to be "below" or on the ground floor. They also are below the feet of Sapta-Sindhu Aryans, being beyond or below the sea to the south. Therefore they may be said to be "tal" in a way, still their surface is above the ground floor and so they were called "Atal" or that portion of Patal which was above the ground floor. Then the central portion of the Plateau being rocky ground interspersed with river valleys, could not be said as good and beautiful as the Southern portion or "Satal". Therefore these two parts of the Deccan Plateau, then a part of the Gondwana Continent were the Atal and Bital regions of Patal.

The fourth region is called Talatal or that which is beyond or below "Tal". On this region very interesting light is thrown by American archaeologists. They posit the existence of two great peoples in Mexico besides the Mayas. They are Toltecs and Aztecs. Of these the Toltecs considered themselves to have originated in the ancient town of Tlatilco probably in their State of Tlatilco. Another important State was Tlaxcala which looks very much like Taxsila, the famous University town in North Punjab founded by the Saka Scythian or tribes coming from Turkistan, one of which was that of Takchaks named after a Serpent King. It was known as the seat of Janmejaya who performed the "Nag-sacrifice" to avenge his father Parikchet who was killed by Takchak. The only difference is that instead of the initial "T" the new name begins with "Tl" pointing to the change of the region. Many connected names have the letters "Tl" occurring either at the beginning, end, or at some place in the names of places, states or dignitaries of Indian origin in Mexico, e.g. Tlacaclael means prime minister. Tlaloc is Rain Deity, Tlacopan, Taltelolco, Itzcoatl, Tlapacoya, Tlilantongo, Tlillan Tlapallan are names of places. Tlohtzin and Tenocelotl are great leaders and rulers while Tlazolteotl is a goddess. If the people of this tribe migrated to America then they would naturally go beyond the Satal. It would indicate that probably the land-link between Satal and Mexico in the Gondwana Continent of those days was called "Talatal" or the "land below or beyond the Tal" and Toltecs kept up its memory by using the letters "Tl". Beyond "Talatal" was the Patal named "Mahatal" or the "Great land beyond" and this description would apply very aptly to the great continent of Central and South America. One wonders whether the very name America may not have been derived ultimately from "Mahatal" after many transformations. It can be said in any case that Mexico was known in those days as Maxica or the "land of silver and gold ore" in Indian vocabulary, just as present Cambodia was called "Kambhoj". These facts derive added support from the characteristics of Toltecs as given in the comprehensive book "Ancient Mexico" by Mr. Frederick Peterson first published in 1959 when the author had already discovered six lost cities in Mexico.

The Toltecs had a great Priest Ruler, who was defied by his people, named Topiltzin Quetzalcoatl. In the end he is

said to have gone to the region called by the historians Tlillan Tlapallan promising to come back on the same date Ce Acatl in another year later on, and it so happened that the Spaniards under Herman Cortes arrived in Mexico on this date and were considered by the Mexicans to be this "God" returned. There are various legends current about this 'God'. Some say that he sailed on a raft made of intertwined snakes. Others even consider him to have changed into the planet Venus (page 69). These Toltecs were worshippers of snakes besides the Sun. They built great pyramidal structures with temples at the top in which there were altars with stone images of entwined snakes. The entwined snakes curiously remind one of the Staff of the Greek God mercury. God Shiva of Kailash, who is worshipped by the Phallic symbol in Harappan and Post-Rigvedic culture, is also represented as wearing serpents in his neck and arms and his weapon Trisula (trident) looks as if it were fashioned to represent snakes entwined on a staff for attacking an enemy.

Then there remain the sixth and seventh Patals named Rasatal and Patal. If Atal, Bitat, Satal, Talatal, and Mahatal were to the south-east-ward of Sapta-Sindhu beyond the Eastern Sea, then the land beyond the great sea to the south of Sapta-Sindhu, which existed in the present Rajputana area, and below it the sea of Arab, would naturally be called Rasatal or the land below "Rasa" or water. This was the land-link which connected the Deccan Plateau with Africa in the days when Gondwana Continent existed. And then Africa would be named as the main Patal, being better known to the Sapta-Sindhu people than the distant Mahatal or America. Thus these were the seven Patals known to the Sapta-Sindhu Aryans.

It should however be noted that there is no mention of these seven Patals in Rigveda. In fact Rigveda does not know any people or country beyond the seas surrounding the Sapta-Sindhu area. The mention of these Patals is made only in the Post-Rigvedic literature and particularly in the Puranas. In fact the whole history of the Daityas and their wars with the Chinese and the migrations of Takchaks, Garuds, Yakshas, Nagas, Mayas, Nimuchi to America, and of Mali, Sumali to Africa and of Malyawan to Malaya, is given in the Puranas. But

when this history was formulated according to the traditions still remembered by the Aryans returning from their sojourn after the Great Flood in Aryanam Veijo, and settled in the land newly recovered from the receding remains of Tethys Sea in the Gangetic Trough, they naturally named all the Southern lands in terms which they were accustomed to use for them in the Post-flood period. They got many details of the Pre-flood history from their contacts with the Daityas in Aryanam Veijo, and combined them with what they got from the old Aryans still living in the Sapta-Sindhu area, with whom they must have come in a renewed contact on their return from Aryanam Veijo to the Gangetic area. This is why these seven Patals were described as lands below the Sapta-Sindhu or Aryan Homeland. Otherwise Rigveda does not show any knowledge of the Great Flood at all and its accounts relate to a much earlier period. But in the Puranic accounts many stories and legends were framed on the basis of descriptions of certain natural phenomena in Rigveda. They were given the form of stories so as to establish the semblance of a continuity between Rigveda and Post Rigvedic literature.

CHAPTER XI

THE GREAT GAP

We have seen before that Rigveda describes some of the oldest traditions so much so that in Mandal I Sukta 32 actually the creation of Sapta Sindhu, by opening the valley of Kashmir and letting out the waters of its great lake in the form of seven rivers, which flowed down to the ocean, is described. When did this take place? According to archaeologists they have found remains of Stone-age people in the Sohan river valley of Poonch State in Kashmir, which are said to be of early Pleistocene period about four to five lacs of years ago. These Stone-age people are spoken of as Dasyus in Rigveda. They are cave dwellers, noseless, flat faced and eaters of raw-flesh. They were killed in the opening of the Kashmir valley along with the dragon Vritra, who was killed and the mountain broken by Indra's thunderbolt. According to geology also Kashmir as described by De Terra and Peterson was a lake, and was formed in an upheaval of the bottom of the lake due to movements of earth's crust. Mountains were broken and the lake emptied. According to the Puranic story this was done by Shiva striking the mountain with his trident, but in Rigveda it is Indra who hurls his thunderbolt. This upheaval of the earth's crust must have taken place when the Tibetan region was being formed into a highland and Tethys Sea was shrinking from the Chinese region to below the Himalayas; or if later than this, then at the time when the Himalayas began to rise. In any case it must have been very very long ago.

It can be said in a counter argument that this ancient event might not have been witnessed by the Sapta-Sindhu Aryans, but they might have discovered these facts by their scientific

investigations, and then stated them in the form of a tradition of a past event just as today also scientists reconstruct what happened millions of years ago and state them with all the confidence of a deep conviction. But this will also indicate that the Aryans had highly scientific knowledge of geology and archaeology. Further there are two difficulties in the acceptance of such an idea. In the first place there is a mention of places in the history of Kashmir which identify the places described in the Rigvedic Sukta. In Mandal VIII Sukta 66 Richa 10 and Mandal X Sukta 99 Richa 6 this Vritra is called a Boar, and Shiva also struck his trident at the place called Baramula, or the "Abode of the Boar (Barah)". Secondly according to the Kashmir tradition there was a mountain Bheda there, on which stood (i.e. from where arose) the goddess Saraswati who turned into a river. It is well known that in a certain upheaval when Himalayas arose the waters of Saraswati were caught up in the neighbouring Yamuna, and in Mandal VII Sukta 83 Richa 4 Indra-Varuna conquer Bheda and help king Sudas in defeating ten non-Aryan kings who attacked the Aryan king Sudas. Bheda is mentioned also in Sukta 18, Richa 18 of the Seventh Mandal. In this Sukta is described the great battle of the ten tribes including the Sivas, Ajas, Yakshas, Alinas and others, with the Aryan king Sudas on the banks of Yamuna and Parushni (Ravi). In this Sukta Indra kills Sambara who is said to be the father of Bheda and the Demon of Draught, with his thunderbolt. The name of Bheda occurs only in these two Suktas of Rigveda which also mention Vritra being killed (vide VII-83-9) and the rivers being brought out from the Kashmir Lake (VII-18-24). Thus the land of Kashmir is the region mentioned in Suktas 32 and 33 of Mandal I which is also the land of Bheda. Further still Rigveda does not mention the Stone-age people generally, as if their remains were discovered very much later by the Rigvedic Aryans, as is done by the archaeologists to-day. But Rigvedic Sukta 32 of Mandal one definitely mentioned the name of the king of these people as Vritra the dragon and that of his mother Danu, both of whom were killed in the catastrophe with many of their followers. This shows that they knew the persons also at the time as individuals living in Kashmir.

Moreover, while Indra kills Vritra Sudas conquers the non-Aryans who probably came through the Kashmir passes

in the Eastern Himalayas when they were not very high. This battle of Sudas may have been subsequent to the opening of the Kashmir Valley. Some persons even consider this battle with the ten kings to be the one in which king Dashratha father of Lord Ramchandra of Ayodhya fought with demon Sambara. But this is wrong because Dashratha lived in the present Manvantar and not when Vritra and Bheda of Kashmir were killed. What is more likely is that when Kashmir valley was opened then the Aryan king Sudas, probably led an expedition into it to populate it with Aryans and drove the Nagas, who still lived there to the east till they came to Assam. And then Sudas Aryanised the other tribes, who still remained in Kashmir.

Then another cardinal fact is that of the Great Flood in which king Satyavrat went in a ship piloted by the Matsya Incarnation and settled in Aryanam Veijo. As has already been pointed out, before this Flood Ceylon or Lanka was a part of the landmass connecting Deccan Plateau with Africa so that Sumali and Mali could easily migrate to that continent (Patal); and after the Flood when Sumali came to Lanka shortly before the times of Lord Ramchandra in the present Manvantar then Lanka was an island separated from India (Deccan Plateau) by a sea. This event of the Great Flood could not have happened less than five hundred thousand years ago before the Pleistocene period began. And in Rigveda there is no mention of this flood so that Rigveda appears to have been of a prior age still.

But then there is one great difficulty. There is a huge gap between the age of Rigveda and the age of the Puranas and other Post-Rigvedic literature. This gap is of lacs of years and there is no account of what happened during this period. The Puranas give a history of Daityas and other prehistoric nations living even before the flood, but there is no mention of these stories in Rigveda. These nations as such are not known to Rigveda. It appears that the Aryans became acquainted with them in their sojourn in Aryanam Veijo; and when they returned to northern India and came in contact with the Aryans still remaining in Sapta-Sindhu then they got a refreshed knowledge of the ancient Rigveda still being sung there. But in the great lapse of time the real meanings of the Rigvedic hymns were

lost and the stories enshrined in them were forgotten. Then the new-comers constructed their own stories in connection with the persons known to them who happened to bear names similar to those given in the Rigveda. Thus it began to appear as if the Puranic history became connected with Rigveda and related events even of earlier times than that of Rigveda. Puranic history came down to present times as a complete account from the first Manu, Swayambhava Manu, to Mahabharat and later. Some persons began to consider that the original lost Purana, which was the real basis of the existing Puranas, was even more ancient than Rigveda itself. This is also the reason why some scholars consider that Rigvedic stories are really those of the Puranas. But in fact this is a wrong impression.

This kind of development led to another result. When the true meanings and traditions of Rigveda were lost then there was a vacuum. Puranic stories professing to be based on Rigvedic hymns derived the greater validity of Rigveda. Rigveda began to be held as something directly dictated by God Himself to the Rishis, just as God talked to other prophets, Zaruthushtra, Moses, Mohammed directly. Scholars could only interpret the profound meanings of the hymns. The depth of interpretation was indicated by ascribing highly spiritual and profoundly mysterious meanings to them. To interpret them in the ordinary way on the material plane began to be considered an unauthorised attempt and a sacrilege. Thus the 75th Sukta of the Xth Mandal describes the rivers existing in Sapta-Sindhu actually. But Vedic scholars began to consider them as referring to rivers in the spiritual world or in heaven, thus missing the important geographical description given in the Sukta. The most authoritative commentary on Rigveda is that of Sayan and he draws upon the Puranic stories in explaining the allusions in the hymns instead of giving the simple literal and unsophisticated meanings of the hymns, and consequently loses those facts which are significant in the modern world of Vedic research.

In fact, however, Rigveda and the rest of the Indian Scriptures stand widely apart. There are fundamental differences between the two. Rigveda embodies the ideas and feelings of an intellectual body of nature worshippers who understood the secrets of nature and the mode of working of natural forces.

There is no caste system, no idol worship, no detailed religious ritual described in the Rigveda. All these supplements are provided by later literature; and there they are given in an intricately organised and detailed way. The simple and yet profound and scientific interpretation of the wonderful Nasadiya Sukta 129 of Xth Mandal is forgotten and is replaced by the six systems of Indian Philosophy.

There is a fundamental difference which fixes the different periods of the two kinds of Indian Scriptures. In Rigveda there is no worship of God Shiva or his Phallic symbol. There are tribes mentioned in Rigveda who worship 'Sisnede vah' (the Phallic God). But they are not Aryans and Indra fights with them. They are not considered healthy in thought and God Shiva, his wife Parvati, his sons Ganesh and Kartikeya find absolutely no place in Rigveda. But Shiva is the chief God in Puranas. The Phallic symbol is given a metaphysical explanation and its origin is described in a story in which God Shiva appears to prove his supreme authority over the other two gods of the Trinity of Shiva, Vishnu and Brahma. In the Puranic history there is a definite indication of the time when the worship of Shiva and the Phallic Symbol came to be adopted in Hindu culture. Rawan, King of Lanka or Ceylon in the time of Lord Ramchandra, the hero of Ramayan, was the greatest and the most learned devotee of Shiva. It is he who practised and propagated this worship. It spread in India when Rawan's descendants spread along the coasts of India, and ultimately Lord Ramchandra himself adopted and sanctioned this worship when he led an expedition against Rawan and killed him in Lanka. Probably this act of Lord Ramchandra made his suzerainty more acceptable to the people of Rawan. Anyway then this worship became a part of Hindu culture. Consequently all literature which includes this item is of the Ramayan times and not of the Rigvedic period. But between these two periods there is a great gap which is not easy to account for.

Mr. R. T. H. Griffith, who has made an excellent literal translation of Rigvedic Hymns, deals with this matter in his introduction. Mr. Griffith quoting Professor Benfey says "Everyone who has carefully studied the Indian interpretation is aware that absolutely no continuous tradition extending from

the composition of Veda to their explanation by Indian scholars, can be assumed; that on the contrary between the genuine poetic remains of Vedic antiquity and their interpretations a long-continued break in tradition must have intervened, out of which at most the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usages and words, formulae and perhaps also, poems, connected therewith. Besides these remains of tradition, which must be estimated as very scanty, the interpreters of the Veda had, in the main, scarcely other help than that which, for the most part, is still at our command, the usage of classical speech and the grammatical, and etymological-lexicographical investigation of words."

It is well known that Ved Vyas is considered to be the person who compiled the other three Vedas (Samveda, Yajurveda, and Atharvaveda) to amplify the Rigveda. Veda Vyas lived at the time of Mahabharat which is considered to have happened about five thousand years ago. Mahabharat occurred in Dwapar Yuga of the present Chaturyugi in the current Vaivaswat Manvantar, which is very recent. Ramayan period is said to belong to the Treta Yuga of this Chaturyugi, which could not be more than eleven thousand years ago. The Vaivaswat Manvantar may have begun very long ago as it is said that the present Chaturyugi is the 28th one in this Manvantar, but the existing Post-Rigvedic literature cannot be very old. This will mean an immense gap between Rigveda and this literature. It may be that this Post-Rigvedic literature also embodies traditions which were current by word of mouth for a very long time even before Ramayan was composed. Even then the gap between Rigveda and these traditions would appear to be very great.

Imagination staggers when this "long-continued" break appears to be lacs of years. One would be glad if this period could be reduced to ten or twenty thousand years. But it is fixed for us by the archaeologists estimating the age of the Sohan Valley remains of stone age as well as of the opening out of the Kashmir lake, and the account of the expedition of King Sudas into the Kashmir Valley and his fighting great battles with Bheda on the Banks of Yamuna and with a big confederation again

on the banks of the river Parushini (Ravi), which events are attested by Rigvedic hymns. And it is fixed for us also by the geologists fixing the time when Ceylon was still a part of the Gondwana continent, and then the time of the break up of that continent, when Ceylon became an island, both of which events are recognised by the Puranic historical tradition also. Then the pertinent question is as to what happened to obliterate the traditions of events in the interval between these two periods and cause a distinct breach of culture and history in Rigvedic and Post-Rigvedic literature.

That there is such a break is conclusively proved by many clear differences between the two literatures as given below, besides the differences already noted above.

(1) In Rigveda Soma occupies a very particular and prominent place, while in Post-Rigvedic literature its very name is forgotten, what to say of its taste, its method of preparation or place of origin. But in Rigveda a whole Mandal (IX) is devoted to Soma, besides Soma figuring in some way in practically every Rigvedic hymn.

(2) The Rigvedic gods are by nature immortal as they are natural powers, but the so called gods in the Puranas, called Devatas, are not gods at all. They are human beings who are subject to death even. They become immortal only after drinking nectar or Elixir of Life called Amrit. This Amrit in Puranic traditions was obtained after a maritime expedition or Churning of the Ocean. It was an event which took place at a stated time in the sixth or Chakchush Manvantar before the present one. In the previous five Manvantars the so called Puranic gods or Devatas remained subject to death and disease. In Rigveda there is not even mention of any such nectar or Elixir of life or any maritime expedition undertaken to obtain it.

(3) In the Rigveda the gods possess no Vimans or aeroplanes which could fly in the air, rising up from the ground but in Puranic traditions Devatas possessed Vimans. Thus Kuber the god of wealth (who, finds absolutely no place in the Rigveda) possessed the famous Pushpak Viman, in which the hero of Ramayan returned from Lanka or Ceylon to Ayodhya in Northern India.

(4) In Rigveda the gods do not possess any particular place on earth to live. They are natural powers existing between Heaven and Earth, who are said to be their parents. But in Puranic traditions the so called gods or Devatas have definite habitations. For example god Kuber and god Shiva live on Mount Kailash of the Himalayan range. Another chief God Vishnu lives in Swarga or Trivishtap, which is the Sanskrit name for Tibet. While Vishnu is the chief God in the Puranas and Indra is subordinate to him, in Rigveda Vishnu is only of secondary importance (vide Mandal VIII Sukta 12, Richa 7). In Rigveda Vishnu is a natural power, but in Puranic tradition Vishnu comes into existence in 5th Manvantar, when as the son of Vikuntha he establishes Vaikunth the abode of Vishnu.

(5) In Rigveda there is absolutely no mention of the seven Patals, while in Puranic tradition they are definite countries where the races of Serpents, Danavas and Daityas live.

(6) In Rigveda there is no mythology of different gods related to each other. In the Puranic tradition there is king of Gods, his army, and chief commander. They have sons and daughters, dancing girls, vehicles of elephants, peacocks, dogs, bulls, rats, eagles, all of which are absent in Rigveda.

(7) In Rigveda there is no worship of Goddess Durga or Kali. While in Puranic traditions she is one of the most important objects of worship with Durga Kali, Maheshwari and other names. A whole school of philosophy is devoted to her worship and an important festival of Durgapuja is fixed in the Hindu year.

(8) In Rigveda the Gods are functional powers of Nature. This is proved by the fact that they are sometimes identified as various aspects of the same Nature. For example in Mandal II Sukta 1 Agni is said to be Brahman, Indra, Vishnu, Brahmanaspati, Varuna, Mitra or Sun, Aryaman, Tvashtra, Rudra, Asura, Maruts, Pushan, Savitar, Bhaga, Aditi (who is a goddess indicating "Infinity"), Ila (another of the 3 goddesses in Rigveda) and Saraswati (another goddess, personifying the "power of speech"). In Mandal III Sukta 54 Richa 17 states that all the gods abide in Indra. But in Puranic traditions all gods are distinct and are not interchangeable.

(9) In Rigveda the only weapon wielded by the Gods is the thunderbolt of Indra, but in Puranic traditions the gods or Devatas have weapons like Mohanastra (to make the enemies quiescent), Brahmastra (like an atom-bomb to kill whole armies) Vayuastra (to create winds), and many other weapons like swords, tridents etc.

(10) The gods only help and protect human beings, but the Puranic gods or Devatas even commit sins like rape (as Indra did), practise fraud and deception. Such actions would be unthinkable in the case of Rigvedic gods. But when the Puranic gods were tried to be identified with Rigvedic gods then the descriptions of natural phenomena in Rigveda were given even ugly and immoral forms in scandalous stories, e.g. a story of the Lapse of Brahma, father of gods, is built up on the basis of Sukta 61 of Mandal X, although there is no Brahma father of gods in Rigveda, and that Sukta relates only to the fructification of agricultural land by the power of Sun and rain.

(11) Rigvedic gods do not play or go on picnics, but the Puranic gods have a definite place of picnic on the Mansarovar Lake below the Kailash mountain in the Himalayan range.

(12) In Puranas Kashyap is said to be the common ancestor of gods, demons, serpents and others. In Rigveda there is no such Kashyapa who is a common ancestor. The parents of gods are Heaven (Sky) and Earth. In Puranas Brahma also is said to be the progenitor of gods and Rishis, producing them by mere mental action or will. There is no such Brahma in Rigveda.

(13) In Puranas there is a Trinity of Supreme Gods consisting of Brahma, Vishnu, and Shiva. There is no such Trinity in Rigveda. Of these three only Vishnu is named in Rigveda and that also in a subordinate capacity to Indra and not as overlord over Indra also.

(14) In Rigveda it is Indra who opens Kashmir, breaks mountain and creates the seven rivers. In Raj Tarangini it is Kashyapa who intervenes and invites Varuna, Indra, Shiva and Vishnu to do so, and it is Shiva who breaks the mountain by the Trident and lets out the flow of the rivers.

(15) In Rigveda there is no world geography as there is in the Puranas.

Not only the Puranas but also other literature like the other Vedas, Brahmanas and Upnishadas bear the mark of later literature. The Samveda and Yajurveda are amplifications of Rigveda. The former prescribes the tunes of hymns and the latter the details of the ritual of sacrifices and represent a more elaborate development of Rigvedic culture. Their stories also are more in accord with the Puranic traditions than with the simple nature worship of Rigveda. But being connected with Rigveda they retain the Rigvedic names of gods, and the Puranic traditions try to retain similar names for the human beings whom they call Devatas or gods. In fact in Shatpath Brahman two classes of gods are recognised—those who are natural powers and another class of those who are human beings. Shatpath Brahman also gives the story of the Great Flood which is not mentioned in Rigveda. The Upnishads appear to have forgotten Nasadiya Sukta of Xth Mandal in Rigveda and have developed highly elaborate spiritual philosophy. All these facts show that all this literature is Post-Rigvedic.

The question arises as to what happened to cause this break and why were the original Rigvedic traditions forgotten. The key solution to this problem is provided by the geologists, archaeologists and the Zendavesta. Geologists lay down that from the beginning of the Pleistocene period four glacial ages have occurred. Writing about the Sohan Valley Stone-age people the noted archaeologist Professor Stuart Piggott writes on page 31 of "Prehistoric India"—"the Early Soan is mainly of early Middle Pleistocene date, within the second Interglacial period dated by the solar radiation method, between about 400,000 and 200,000 years ago". It appears that the Rigvedic Aryans with the original Rigvedic traditions of having witnessed the opening of the Kashmir Valley and the creation of Sapta-Sindhu with the attendant annihilation of the Stone-age people living there by these natural calamities migrated to Aryanam Veijo at the time of the Great Flood. At that time they probably took with them their most learned persons (represented by the Sapta-Rishis), so that their cultural affairs may be properly maintained in the new land. They appear to have resided in

Aryanam Veijo for a very long time till they were overtaken by even the third or fourth Glacial age which lasted for many thousands of years. And when they returned to Northern India they probably did not find any memories of events which happened in Sapta-Sindhu during their absence. But they had acquired an extensive knowledge of the Pre-flood and Post-flood events in Western Asia, Northern Asia, Gondwana continent and the connected lands by their intimate contact with the Daitya (Kaspii) and other non-Aryan races of Asia and Gondwana. Thus equipped with an enriched culture they arrived in Northern India, and finding a blank period of their absence they tried to construct a bridge between this new knowledge and the Rigvedic tradition. Thus resulted the vast Post-Rigvedic literature in which an attempt is made to fill up this blank period of the gap.

There is a support for this view from the Zendavesta in which "Yim" (Yam) son of 'Vivonvat' (Vivaswan, the Sun) is warned by Lord Ahur-Mazda that a long period of intensest cold is drawing near and he is advised to build shelters for his people who have multiplied four times in the period that they have lived in Aryanam Veijo. This indicates the approach of a Glacial (perhaps the fourth) age. Probably he could not have built shelters for all and a section of them left for North India, or they migrated to North India after the end of this glacial period, so as not to run the risk of its repetition. It is also possible that during this period some mountainous areas of Sapta-Sindhu and Kashmir also might have suffered from this cold. The highlands of Tibet were covered with ice and it is not impossible that this period might have interfered with the proper maintenance of the traditions of the events happening in the intervening period in Sapta-Sindhu. These Glacial and Inter-glacial periods lasted for hundreds of thousands of years and therefore it should not be surprising if this break or gap is of a very long duration.

It is also significant that while in Rigveda the Soma (which is also the name of moon) or Indu culture is predominant, so that a whole Mandal is devoted to Soma and Indu, the Aryans returning with Vaivaswat (son of Vivaswan or the Sun) Manu established the famous Solar Dynasty in Ajodhya. In Rigveda

both the sun and the moon are Adityas, and even the Sun is worshipped through Soma of which the moon is the store house. The predominant Sun worship of the Solar Dynasty was evidently derived from the non-Aryan races of North-western Asia. But it was a worship which was divested of its cruel form of human sacrifice because the Aryans did not practise it. It is also significant that while the Solar Dynasty became predominant by the expansion of the Aryans in the Gangetic plain, to their west in the original Sapta-Sindhu. The Moon Dynasty or Chandravansh still remained supreme in the Kauravas and their relatives. This fact also supports the view that the gap was caused by the sojourn of these Aryans in Aryanam Veijo. Later when the Aryans of both groups had spread over India, as in the period of Mahabharat, the Moon Dynasty recaptured its old predominance, so much so that to-day we find many more temples dedicated to Lord Krishna of Moon Dynasty and the God Shiva, than to Lord Ramchandra of the Solar Dynasty.

Indeed Lord Ahur-Mazda in describing Aryanam Veijo in the Vendiad says that in this best of countries the winter is of ten months and summer of two months, and during these two months also it is intensely cold every-where. This cold is created by Agra-Mainyu (counterpart of Satan) coming in that land. This also speaks of a Glacial age. It is said by some that the Poles are again moving towards the Equator and are likely to reach there in about a hundred thousand years. It is thought by some persons that a new Glacial age is approaching and may come in about ten thousand years. It has been suggested also that at one time the poles were not where they are at present. At that time Alaska and Antarctic regions were hot and were covered with forests. But that must have been very very long ago. Could the poles ever have been nearer Aryanam Veijo ? One only wonders !

It appears that Aryans arrived in Aryanam Veijo when the climate there was comfortable and they lived there till they were overtaken repeatedly by Glacial ages and they again migrated to Northern India at a favourable opportunity. Except this long lasting migration and Glacial ages no other satisfactory explanation is easy to conceive to account for this extra-ordinary gap.

A question is often asked whether Ramayan period is not later than Mahabharat. The answer to this is provided by the patent fact that while the story of the Ramayan is found amongst the numerous other accounts in Mahabharat, the epic Ramayan does not include any reference or account of Mahabharat events. Valmiki the author of Ramayan is the Adikavi or the first poet of Sanskrit literature, excluding the Rigveda (which is considered to be Apaurushya, i.e. not composed by a man but revealed by God). Anyway the period of Ramayan is thousands of years earlier than the Mahabharat, at least 5000 years before it.

CHAPTER XII

THE MIGRATIONS TO AMERICA

It has been stated before that Maya Danava and his friend Nimuchi escaped to Patal after the defeat of the Daityas in the 2nd Devasura Sangram. If we examine the records of the work done in America in the investigation of the various ancient Indian Civilizations in Mexico and Peru then we find strange confirmation of this story. Not only this but certain further startling facts are disclosed which were not quite so apparent from the Puranic traditions even. We find that not only Mayas and Nimuchis but also Toltecs and Aztecs migrated to America from Asia and America was called Mahatal at that time.

Mr. J. Alden Mason who spent his whole life from 1917 to 1957 in the study and research in archaeology and anthropology, ethnology and folk lore of American Indians published an important book named the Ancient Civilizations of Peru (Pelican Books) in 1957. His statements made in the section of "Origins" on pages 20 and after are worth quoting. He says "The American Indian physical type is fundamentally similar to the Asiatic and obviously a subgroup of the latter. (Page 20).

"Trans-oceanic migrations to America have always been a favourite creed of those with the will to believe, but until quite recently anathema to all reputable American anthropologists.

"However, ignoring the mythical 'Lost Continent of Mu' evidences of trans-Pacific contacts are strong enough to be almost convincing to many good anthropologists. Their time, extent, route, nature, and effect are still so little known that no cogent, comprehensive picture of them has yet been proposed. But

there are many curious and close resemblances in cultural elements between several regions in mainland America and Polynesia, Melanesia, and South-eastern Asia that are difficult to account for on other grounds than historical contact.

"There are many cultural resemblances between Polynesia and America, though others seem to by-pass the islands and directly connect Cambodia and Middle America, or Melanesia and Alaska, for instance. However, the physical type of Polynesians, their language, and the fundamentals of their (page 21) culture connect them with South-eastern Asia rather than with America, and there is little doubt that they originally came from the Malayan region at no very remote period. In fact they still retain very detailed legends of their migrations, at least of the later ones—it has been conservatively estimated that they did not reach Easter Island until the fourteenth century A.D., at which the Peruvian civilizations were at their apogee. Pre-Polynesian occupations of the eastern Pacific islands are not indicated, much less proved, and we know of no other Oceanic people who had the skill and the equipment in navigation to be able to make such voyages.

"In fine, the resemblances between certain cultural features in America and in Polynesia, Melanesia, Indonesia or South-eastern Asia are too great and too close to be all explained away as parallel developments. It is altogether likely that certain elements of Oriental origin were introduced from time to time over a long period into America, but their effect on the general American (page 23) cultural pattern was apparently relatively unimportant. Similarly, some American cultural traits may have been carried to Polynesia, Malaya, or South-eastern Asia."

In spite of these cultural affinities, however Mr. Mason also becomes inclined to the general view. He says on page 25, "whatever cultural influences possible trans-Pacific voyages and migrations may have had, they had little effect on the blood or the physical type, which is predominantly Protomongoloid. Anthropologists are pretty well agreed that America was populated by peoples of this type who came via Alaska during the favourable time towards the end of the last glacial period—Gradually the migrants spread south, filtering through Panama and reaching Patagonia after many centuries or Millenia."

Then describing several discoveries of skulls in South America and elsewhere he remarks on page 26 "from North or South America, almost all the oldest crania are not characteristically Mongoloid, as is the usual American Indian Skull to-day ; they are not typically American Indian.

"To the lay-man and the non-specialist the above data suggest the presence in America in earliest days of an older, archaic population that preceded the Mongoloids and was overwhelmed and assimilated by the latter. No trans-Pacific migration need be posited ; Siberia also may have been non-Mongoloid at that time".

This insuperable difficulty apparently is due to treating the "Lost continent of Mu" as legendary. Geology has now definitely posited the existence of the legendary continent of Lemuria, which has been given the Geological name of Gondwana continent. Similar rocks have been found in different parts of this continent in South America, Australasia, Peninsular India, Africa and even in Antarctica with a certain similarity of fauna and flora also in these regions. It is said that certain elongated land-links connected its central portions like Peninsular India with Africa, Australasia and South America. Through these land-links also came the "archaic population" in America of negroid skulls from Africa. And through these land-links also arrived in America the proto-mongoloids who later "overwhelmed and assimilated" this archaic population. It is not necessary to "posit" the migration through Behring Straits, when there was a clear, easy, and comfortable route provided by these land-links. There is no reason to posit the existence of this archaic population in Siberia.

And then there is both literary and archaeological evidence of this route being so used by "protomongoloids" from the Chinese and Chinese Turkistan regions in going to America. These protomongoloids have left their remains in the different islands which still exist on this route after parts of these land-links, both on the American and African sides, were submerged by oceans in some great land cataclysm in which parts of this continent of Gondwana were lost, and the Deccan Plateau became joined to North India, and Ceylon, Australia, Indonesian islands and other islands were left above water.

But archaeology has found human remains in Alaska also, and it is possible that at some time some people might have come by that way as well. But this does not disprove the literary, archaeological and geological evidence of the existence of the route via land-links of Gondwana continent right from Africa, China through Malaya region to America. Another writer Mr. Fredric A. Peterson in his book "Ancient Mexico" first published in 1959 states on page 20 "According to some physical anthropologists there are six different racial types of Indians in Mexico alone. Practically all have Mongolian characteristics ; but there are a few Negroid mixtures with the Mongolian, and there is a separate type corresponding to the Athapascan Indians. Earnest Hoon saw signs of Australian, Negro, European and Alpine admixtures with the Indian. American Indians and Asiatic peoples probably came from much the same parent stock, but much work remains to be done on this problem."

It has already been stated in explaining the dispersal of Heliolithic culture that Maya Danava and his friend Nimuchi fled to Patal. Maya Danava was the great architect of the Daityas who built great palaces, temples and pyramids. Maya escaping through Burma, Malaya and Australasia reached Mexico by land and founded the Maya civilization there, while Nimuchi going by sea to Malayasia and then by land went further and founded the Moche (or Mochica) civilization in Peru which later developed into the great Inca empire. The proof of the route followed by these two great Daitya chiefs is the existence of immense stone monuments in the islands of their route as well as in Mayapan in Mexico and in the Moche and Inca regions of Peru. There are no pyramids or other ancient big stone structures in Alaska to show that these Mongoloids came via Behring Straits.

Another writer Victor W. Von Hagen in his book "Realm of the Incas" first printed in 1957 in the "Mentor Books" series, states on page 11 : "All of the prehistory of the South Americans is shadowy. Not one of their cultures had writing. The Incas, whose own history was "remembered" by official "rememberers" suppressed all previous history. These official rememberers "no longer bridged the gap between legendary

Man and those innumerable pre-Inca cultures". (page 24). On page 30 he says about the Mochicas that they "are a caste-minded empire ; they lord over the northern Peruvian desert and one can still see the remains of their temples, one of which called "Huaca del Sol" in the Viru Valley is constructed of approximately 130,000,000 sun-dried adobe bricks. This suggests, naturally, a complex social organisation to accomplish so effective a construction ; their advanced society is given further emphasis by their skill in gold casting and wood carving. The Mochicas had warriors, messengers, weavers, and doctors ; they built roads and organised a courier system, and perfected many a social pattern that appeared later in the political organisation of the Inca".

Mr. J. Alden Mason says on page 68/69 of his book *Ancient Civilizations of Peru* : "The Moche culture has been known mainly by its extra-ordinarily naturalistic ceramics . . . , it was formerly termed Proto-Chimu or early Chimu, since it preceded the historically known Chimu empire in the same region".

"Aqueducts and canals were made in every valley, some of them immense engineering projects that required not only an enormous amount of labour to carry out but a high degree of knowledge and experience to plan.

" and the agricultural tools, the digging stick and the hoe were the same as those used by the Inca many centuries, later".

Then on page 70 he says "The Moche erected enormous, temples, the most impressive of these being the great twin pyramids at Moche, not far from the present city of Trujillo they are locally known today as the "Huaca del sol" (Temple of the Sun) and the Huaca de la Luna" (Temple of the Moon) The 'Huaca del Sol' is the most stupendous structure on the coast—It has been estimated to contain 130 million adobe bricks.

"Smaller isolated pyramids of adobe bricks are found at most of the other Moche sites".

Page 71—"The effigy pottery vessels indicate that amputation, bone-setting, and circumcision were practised by the Moche".

A curious coincidence is that in the Moche culture both Sun and Moon are worshipped. So also is the case in the Summerian culture. And in the Post-Rigvedic accounts in the Puranas also there are the two royal dynasties in India—the Suryavanshi or the descendants of the Sun, being the line of Vaivaswat Manu, and the Chandravanshi or the descendants of the Moon, in which line appeared Lord Krishna, the celebrated author of the Bhagwad Gita. In the beginning of the 4th book of Bhagwad Gita Lord Krishna says that He taught the great philosophy of the Gita first to Vivaswan or the Sun. In the Rigveda moon is treated as a god by the name of Indu. In some places Soma also is interpreted as Moon and a whole Mandal or book of Rigveda (IXth) is devoted to the prayers to Soma. In Purush Sukta Moon is said to have been born from the mind and the Sun from the eye of the Purusha or the original Great God.

In another place we shall discuss the relative importance and characteristics of the two great world cultures, the Sun and the Moon cultures.

Before proceeding to the Incas, however, two great cities of ancient Peru may be mentioned. One is the Tiahuanaco near lake Titicaca, situated at a height of about 13000 feet. "Mystery and glamour have always hung about the ruins of Tiahuanaco. It has been claimed to be of immense age, the place of origin of all American, if not of all world, civilizations. Some fanatics even have it originally on an island, then sunk beneath the Pacific, and finally uplifted, together with the Andes, intact to its present height" (page 89). This shows that there are traditions of some very very ancient times which have been forgotten and have become distorted in course of time. Related to the present geological evidence it would appear that this tradition relates to some city situated in some place forming part of the ancient Gondwana now sunk beneath the Pacific, and its people, migrating to save themselves from an impending disaster to Peru, ultimately founded the city of Tiahuanaco in some very remote times.

The other great city deserving of mention is Chanchan which was the capital of the Chimu empire in environs of the present city of Trujillo. Chanchan is a stupendous site. The ruins

cover eight square miles ... filled with great tall boundary walls, streets, reservoirs, pyramids, and other edifices and features expected of a great metropolitan centre.

"The city was planned like a modern one with long straight streets meeting at right angles" (page 97). The description reminds one of the high Harappan culture.

The Chimu people also were "workers in plastic mud and worshippers of the Moon. Their capital, Chanchan was replete with enormous step-pyramids, rows of houses, great walled compounds, irrigated, gardens, and gigantic stone lined reservoirs" (Page 34 of "Realm of the Incas" by V. W. Von Hagen).

Then with respect to the Incas, the most famous of Peruvian Civilizations, another interesting fact is disclosed. As we have noticed elsewhere on the banks of the Yamuna there was a great fight between the Aryans and the non-Aryans. Amongst the non-Aryans there was a people called Yakshas and another Sivas. Evidently Shiva, who lived on Kailash Mountain of the Himalayan Range belonged to the Siva people, but he was also the Lord of the Yakshas as he is called Yaksharaj or king of Yakshas by Rishi Agastya. Another king of Yakshas was Kuber, the god of wealth. But after the defeat of Kuber by Rawan we lose sight of Yakshas altogether and do not know what became of them in Puranic traditions. When the Himalayas rose high Kailash became uninhabitable, but then what happened to the Yakshas ? We get the answer in the traditions of ancient Peru and the Lord Incas.

The Incas developed in a territory which was inhabited by the people called Keshawas or Quechuas whose language also was called Quechuas and was adopted by the Incas as their language. The Keshawas were also called Quechuas on account of this language.

These Keshawas or Quechuas were evidently the Yackshas of Puranic tradition. There is a similarity not only in the general name of the people, but also in the dress, physical characteristics, language, domestic institutions, customs and religion of the two people, which is highly interesting.

"The Quechua is of medium height and inclined to be thickset—a disproportionately large chest (developed for breathing

in high altitudes. They are broadheaded, with high cheekbones, prominent acquiline noses, and small, almond shaped eyes——

"The eyes appear to have a Mongolian tilt ... This marks the American Indian and suggests as his remote ancestry a Stone-age migrant from some where out of Asia".

"And their women were" exceedingly beautiful fair and well formed." (page 43—the Realm of the Incas). This description will agree with the Yakshas migrating from high altitude of the Kailash Mountain of the Himalayas to the Andes mountains of South America.

"The factor which places the Quechua really apart from many others is his physical stamina ; he is capable of great physical endurance even in high altitudes-between 10,000-16,000 feet above sea level.

" he carries in his organism the hereditary and ancestral Soma which allows life at these high altitudes." All of this could be said of the Yakshas living on the high Kailash Mountain (Page 45 of the Realm of the Incas).

In dress the Quechua wore a kind of gown "made by folding a piece of cloth down the middle, cutting a slit for the head—leaving a gap on the folds for the arms (page 45).

The women wore "a long rectangular piece of woven alpeca passed over the head and made wide enough to overlap. It fell to the ankles, almost to their sandals". This is practically the Indian "SARI" (Page 46).

"Quechua was the language—(it can also be written Keshaw) means "warm valley people" (Page 48). This would indicate also the people living in the valleys of otherwise Glaciated Tibet.

Their literature was mouth-transmitted and so subject to the modification of the transmitter—but having "grammatical rules" though no writing. One wonders whether they derived this characteristic from the Vedic Aryans (page 48). On page 51 it is said "Quechua has a very "rigid phonetic pattern", yet it is at the same time plastic in its ability to make new word formations. (It looks as if he is speaking of Sanskrit).

Their social unit was the "Ayllu" ; a clan of extended families living together in a restricted area with a common sharing of land, animals, and crops—An Indian was born into it.

"Every one belonged to an Ayllu. Each was ruled by an elected leader (Mallca) guided by a council of old men (Amantua)—These scattered communes came under the dominance of a district leader—finally they coalesced into "one of the quarters of the world" which was ruled by a prefect (Apo), who answered to the Lord-Inca himself. "The political pattern also was a "pyramidal pattern" (page 53).

One is reminded of the Aliyasantham families of South India and the pattern looks like what would have probably commended itself to many as a form of "basic democracy".

Their social customs also appear to have a strange parallel in India. "At the age of twenty a man was expected to marry. If he did not a woman was chosen for him. There seems not to have been nor were there allowed to be, voluntary bachelors in the realm". Marriage was performed by a "joining of hands" (page 54).

"The child was not named for the first two years, being called nothing else than 'wawa' (baby)" Then there was an elaborate hair cutting ceremony (page 58) "At fourteen a boy, having reached puberty, put on his breech clout" and became a man. For girls at this age there was the "hair-combing ceremony". (page 60). Compare the sacred thread or Yagyopavit ceremony at this age for Hindu boys. The Quechuas produced 240 varieties of potatoes and 20 varieties of maize and numerous other things. They also produced cotton. About cotton Mr. Hagen states on page 68 "Early Peruvian man cultivated cotton—before it was cultivated by the Egyptians. It was known to the Assyrians as "tree wool", yet the Greek etymology of the word points to the fact that it came originally from India". On page 69 he admits that "There are traits shared by the Tibetan living at 13000 feet and the Incas living at the same altitudes". But he says "Geography itself is a determinant". One may however differ from this conclusion in view of the evidence of migration having occurred through the Gondwana land-links, not only of one people, but of many of them from Asia to America.

"The most stirring of the trumpets was the 'pototo' made from an enormous seashell ; it is monotonic, but the effects of a massed chorus of these in war ritual must have been stirring."

(Page 98). In India it is called the "Shankha" or the conchshell. It was the time honoured signal blown by the leaders of armies when a battle was joined. It is also the one musical instrument which is blown at the beginning or end of every religious worship even to-day in India. It is considered as a kind of religious obligation to blow it and is said to confer physiological benefit also on the blower. It is the last and the ultimate sound which is said to be heard in the "Anhad Shabda" or spiritual sounds heard by a mystic in India.

About the administration of the Incas (who ruled the Keshwas or Quechuas) Mr. Hagen says on (page 102) "—since there was virtually no want and so there should not normally be any temptation to steal. There was no incentive to the common Indian to accumulate possessions", and "Stealing carried with it its own prognosis-death".

"The Incas governed in such a way that there was not a thief, not a criminal, not an idle man ... The Indians left the doors of their houses open, a stick crosswise in front of the door was a sign that the owner was not in—and nobody would enter".

If an Indian committed robbery "through want, then the official was punished for his lack of administration which brought about the crime".

The Incas were highly advanced in medicine and "Surgery, anaesthetics, and other operative practices were considerably advanced in Peru. Incas themselves, performed the most delicate operations on the brain, trephining the heads of warriors wounded by a blow from a battle axe and removing the pieces of skull that pressed on the brain and caused paralysis ... which is evidenced by the enormous number of skulls found in the graves with the bone tissue renewed, showing the success of the operation" (page 107).

And yet these highly civilised Incas performed human sacrifice. Throughout the planted land llamas were sacrificed to the rain-gods. If that did not seed the rain clouds, then a man, a woman, perhaps even a child was sacrificed". (page 72). But as Mr. J. Alden Mason says on page 212 of his book "Human Sacrifice was rare in Peru, at least in Inca days, in contrast to the hecatombs that Cortes encountered in Mexico given

on only the most sacred or most ominous occasion". Generally "llamas" were sacrificed. In each month of the "Inca lunar months" an important annual ceremony was performed (page 215).

An important point to notice in the above statement is that of "Inca lunar months". Amongst the Hindus also the months are "lunar months" and the importance of this aspect will be discussed in the chapter on "Sun and Moon" cultures. We should note, however, that in spite of the lunar months the Incas were mainly the "worshippers of the Sun". It is possible that they took this tradition of "lunar months" from the Keshwas or Quechuas from whom they got their language also, and it appears that these latter people were mainly the devotees of the Moon. This would approximate their identification with the Yakshas living on the Kailash mountain of Tibet, because the Yakshas, being the sister people of the Sivas who lived on the same mountain, would naturally have a similar religion as that of Yaksharaj (king of Yakshas) Lord Shiva who wears the emblem of the "Moon" prominently on his forehead.

But the Incas did not build pyramids, as did the Mochis, Chimus and other coastal peoples of Peru. "The temple—crowned stepped or terraced pyramid with external stair cases—is missing in Inca architecture" (Page 157 of the Ancient Civilizations of Peru). But the Incas built stone structures, with the most enormous monolithic blocks. The largest of these is reported to be 27 ft. (8 m.) high, 14 (4.2 m.) broad, 12 (3.6 m.) thick, and of an estimated weight of 200 tons.

But then who were these Incas? In Rigveda there is a mention of a battle between King Sudas of the Aryan people (Tritsus), and ten other kings. Amongst the people opposed to him were the tribes people or Siva, Yakhshas, Anu, Puru, Turvasu, Yadu and others. In the Puranic tradition there was a king Yayati. He had five sons; three, Anu, Druhyu and Puru from his wife 'Sharmishta' daughter of Brishparwa the king of Danawas or demons, and two Yadu and Turvasu from his wife 'Devayani' daughter of Rishi Shukracharya, the preceptor of the Danavas and Daityas. Of these sons Puru was the most obedient and affectionate, and he inherited the

kingdom. But others were disinherited and expelled. Yadu became the founder of Yaduvansh in which Lord Krishna was born, but he did not establish a kingdom. Turvasu, Druhyu and Anu became non-Aryans. This story appears to imply that only the Yadu and Puru people were Aryanised by Sudas, while the other three remained non-Aryans.

Mr. Victor W. Von Hagen describing the origin of the Incas says (in his book *Realm of the Incas* (page 38) "The Sun-God created the first Inca Manco Capac and his sister on the Isle of the Sun in Lake Titicaca". The Sun-God instructed them to teach the arts of civilization to the other Indians. On page 40 he says "—The Incas have been variously described as descendants of the tribes of Israel the sons of Kublai Khan, Armenians, Egyptians, Chinese and even Englishmen. Sir Walter Ralegh had it from some one that Manco Capac, the first Inca, was actually a corruption of Ingasman (that is Englishman) Copec, "The Bloody Englishman".

"The latest spectacular attempt to prove that Kon-Tiki Viracocha, the Creator-God, peopled Polynesia, by the expedition on the balsa raft, Kon-Tiki, also has no support from archaeology, nor still more important from botany".

Manco Capac ultimately reached the valley of Cuzco and founded the city of Cuzco in the name of Viracocha. The legends about their origin may be true or not they point to one fact, that originally they came from outside and were not indigenous to the place. Two facts may be taken as pointers. They profess to be descended from the Sun and their Creator-God is Viracocha. It can point to their coming from the home of the Heliolithic culture in Mesopotamia and Caspian region and their connection with Virochan grandson of the Daitya emperor Hiranyakashpa. Both of these facts will fit in with Anu, the self-respecting rebellious son of Yayati expelled by his father and made non-Aryan. It is noteworthy that though they were worshippers of the Sun still they had Lunar months.

Mr. George F. Carter in his article "The American Civilization Puzzle" published in the *Hindustan Times* of New Delhi dated 28th April, 1957 states that Dr. Elliot Smith studied the technique of mummifying a body in Egypt, the Tobriand Island and in Peru and found the same technique of the work

prevailing in these places. He found that the celebrated Inca method, called 'quipo', of preserving the memory of historical events by tying knots in a string is also of Asian origin. Another peculiar social custom of marrying the "full sister" prevailed amongst the Inca emperors as well as the Egyptian Pharaohs.

Bhikshu Chaman Lal has given a different and a new origin for the Incas in his book "*Hindu America*" published in 1960 by Bhartiya Vidya Bhavan of Bombay whose general editors are the well known Indian personalities Shri K. M. Munshi and Shri R. R. Diwakar. On page 130 he quotes Pococke as saying "I would now take a rapid survey of the vast "Tribes of the Sun", whose influence and religious practices very early penetrated to the remotest regions. In a general point of view we may look upon Oude (Oudh in U.P.) as having been the first great and ancient focus of the region of the Children of the Sun of whom Rama was the patriarch. The prevalence of Solar tribes in Egypt, Palestine, Peru, and Rome will be evident in the course of the following rapid survey.

"The Children of the great Surya race of Northern India are throughout the world to be recognised by their gigantic buildings, and still more distinctly by those massive walls, and great public works, which strike the beholder with astonishment alike in Rome, Italy, Greece, Peru, Egypt and Ceylon. They may with great propriety in all these instances be termed cyclopean i.e. the style of building adopted by those Guklopes (Kukyones) or chiefs of the north Jumna, as well as the countries adjacent of the Rama tribes of Oude. This race early formed settlements in Greece to the South Achaia; they were the Arcadians, and proudly styled themselves 'Pro Selenoi', 'Before the Luner Race' as coming from the 'Arcades' or of the Land of the Sun; the more immediate district whence they emigrated, being the 'Aracdes' or Arac land in the vicinity of Akeha, the form 'Arak', and the Irak of the district of Babylon, being varieties of the same word".

It is curious that these Children of the Sun did not leave gigantic buildings in Oude or in North Jumna as they left in Rome, Italy, Greece, Peru, Egypt, Ceylon and elsewhere, although Oude was the "great ancient focus of the region of Children of the Sun". They probably were not aware that

the lunar Race was even before them, who worshipped Soma and Indu in Rigvedic times. However we may agree that they probably came from Iraq a part of ancient Babylonia, as this was the region where the Heliolithic culture arose.

Then on page 131 he gives the origin of the Incas and says "Another ancient name of Peloponnesus was 'Inachia' or the 'land of the Suns', whence also the Inachus River—the most venerable name to be met with in the Argive genealogies is Inachus, or the 'Sun-King', both of whose sons were Autochthons, or the Descendants of the Chiefs of the Attock".

"The race of Inachus, or more correctly speaking, the Inacas, was coextensive with the world". On page 133 he again quotes Pococke: "But I shall now firmly rivet the chain of evidence that connects the children of 'Peru' that is, the children of 'the Sun' with Surya-Vansha or the Sun-Tribe of Oude. They are both the people of the 'Undes' and the 'Andes'. 'Undes' is the general name of the tract of country situated between the Kailash and Himalaya ranges of mountains west of Lake Ravana's Hrad, and intersected by the course of the Sutlej river, which issuing from the lake flows to the North-West".

But Ajodhya (Oude or Oudh) capital of the Solar Dynasty is very much to the South-east of this region. On page 134 he quotes Col. Tod; 'Andes is still designated the Alpine regions of Tibet bordering on 'Chinese Tartary'. However Bhikshu Chaman Lal admits in the note to this "Col. Tod however derives the term from Anga, the country of Karna, the son of Soorya". Thus it has nothing to do with the Solar Dynasty of Ajodhya.

Bhikshu Chaman Lal has worked very hard and travelled extensively. His laudable labours to prove the extensive influence of Hindu culture throughout the world cannot but excite the admiration of the readers. But in his enthusiasm he goes too far when he tries to identify India as the home of all the Sun Worshippers of Peru and Mexico. It is true that the Solar Dynasty of Ajodhya, through Lord Ramchandra, Aryanised the whole of India and Indonesian lands, but the races remained different. The American immigrants may have shown some similarities with Hindu ideas and may have been greatly influenced by Hindu culture at one time or another,

but certainly they were not colonists from India. One prominent fact which Bhikshu Chaman Lal completely ignores is that these Sun Worshipping races of Peru and Mexico also performed 'human sacrifice' which is quite foreign to Hindu culture. No member of the Solar Dynasty of Ajodhya ever performed such a sacrifice, nor did he countenance such a sacrifice in his domains. Human sacrifice was one of the great causes which intensified the quarrel with the Sumali Rakshasas. Consequently we should remember that the Heliolithic culture of history was not Aryan culture. Not only Incas but Toltecs, Aztecs and others performed human sacrifice, although later on it was abolished probably under Buddhist and Christian influence. But such Buddhist influence, and the arrival of the Post-Rigvedic Brahmanic culture were comparatively recent events in America. The early settlers who formed the prehistoric groups of these nations in America did practise human sacrifice, and they came not from the Indian Centre of Solar Dynasty in Ajodhya, but from Malaya where Takchaks and other Mongoloid peoples coming by way of China and Burma had settled.

Bhikshu Chaman Lal has presented strong proofs of Indian ships plying in Oceanic waters and of being capable of reaching America from the Pacific islands. These ships must have helped the later and recent immigration into America long after the disappearance of the Gondwana continent. But there was a period when Gondwana was in existence and then no shipping was required on account of the landlinks. It may be said, however, that even after the break up of Gondwana many immigrants may have escaped from the remaining islands to America and then the shipping capacity must have been of great help. The fact remains that the ethnic stock came from central Asia, from Tibet, from Turkistan and not from India, although Indian culture had occasion to exert great influence on all these peoples when waves of Aryans went into Tibet and into Persia (the Caspian region) on the death of Hiranyakashpa and the installation of Prahlad as the Daitya emperor under the auspices of Aryan King Narsingh with Rishi Shukracharya as his preceptor and chief adviser. Later also Lord Ramchandra Aryanised all Sumalis. Still later in recent times Buddhist culture as well as Hindu culture could go to the Pacific islands and thence to America.

On the first page of his book 'Hindu America' he says "On the Indonesian National flag still flutters our Garuda". The writer of these lines has himself seen the picture of an eagle with a rattle-snake hanging from his beak on the flag of Mexico, when the President of Mexico visited New Delhi in 1962. Mr. Frederick Peterson says on page 90 of his book, *Ancient Mexico* "On the site of the National Palace was found a stone that is now in the National Museum of Mexico, called *Teocalli de la Guerra Sagrada* (Temple of the Sacred War)—the back of the stone still shows a carving of the cactus with the eagle upon it—who represents the Sun-God. In the eagle's beak is an intertwined hieroglyph depicting fire and water, called *Atlachinolli* which represents warfare, not a rattle snake. However, the chronicler's error is for ever perpetuated in the national seal of Mexico, which shows the eagle holding a snake instead of the *Atlachinolli* in its beak". In reality it was not the chronicler's mistake at all, but it was exactly in accordance with the Indian mythology which shows Garuda as an eagle with a snake in his beak. But this representation is of the later Post-Rigvedic period, when the Prehistoric peoples of Asia were shown as legendary beings in various forms like snakes, eagles, demons, etc. Otherwise these Garuds were human beings living in the area known as Gedrosia Plain in the time of Alexander's campaign, and were constantly at war with the snakes or Takchaks (Turks) of Chinese Turkistan.

These facts prove two things. One is that the route of the migration of the Garuds was through Indonesia to America. The second fact indicated is that the name of Garuda is not manufactured in Indian mythology but is the original national name of the particular people near Chinese Turkistan who had the totem of the eagle which they probably called Garuda in their language. This is why their land was called the Gedrosia Plain even as late as Alexander the Great's campaign. And this name was adopted into Indian mythology, just as Daityas, Danavas (sons of Danu), Takchaks, Ahi Dahak, Kashyapis (Kaspis) Yakshas, Rakshas and others were, from the actual names of the western and central Asian peoples of prehistoric times. Other names of Garuds given by Shri Nandlal Dey in his book *Rasatal*, are *Suparna* (Known in Indian stories) and *Messagege* (by Greek historians). These *Messageges* were

also called *Gete* and Shri Nandlal Dey thinks that the word *Gete* is the origin of the *Jatayu* who lived in the Deccan Plateau in the times of the epic *Ramayan*. The name of Aztecs of Mexico can also be said to belong to the same origin. In any case the emblem of an Eagle with a snake in its beak is common to all of them. The reason why snake is shown in its beak is due to probably snakes forming an element of their eatables; and even till to-day snakes form a dish in a Chinese menu. The snake in the beak probably indicates that snakes were a favourite food for the totem God of this people and therefore was relished by the people who treated Eagle as a sacred totem.

An interesting story is told by Mr. Fredrick Peterson on page 86 to 88 of his book *Ancient Mexico* about the coming of Aztecs into Mexico. He says; "The original home of the Mexica-Aztec has not been located. They were reported to have come from *Chicomoztoc* (Seven caves or seven Lineages) and from another place variously called *Aztlan*, *Aztatlan* and *Azcatitlan* (Place of Herons). Moctezuma I commissioned some of his priests to find *Aztatlan*, and they followed old migration routes until they reached *Tula*. That is as far as they could trace the tribal migration, and so they made offerings at *Tula* and seemingly invented stories to tell Moctezuma about having found *Aztatlan*—Modern investigators have not met with any more success". (Page 85-86). One wonders whether the place of *Aztatlan* was in the Land-link joining Indonesia with South America and named the *Talatal Patal* in Indian traditions, as this name also has the letters "tl" as a part of the name. If so then there is no wonder if *Aztatlan* could not be traced, neither by the Aztec priests, nor by modern investigators, because in that case probably *Aztatlan* went under the sea when the Gondwana continent broke up.

Mr. Frederick Peterson continues to enumerate the names of ten tribes who originally left *Aztatlan* with Aztecs.

All of them worshipped the God of Aztecs *Huitzilopochtli*, and smeared resin on their ears and forehead and then stuck balls of feathers in the sticky places, probably to show that they belonged to the Garuda or Eagle tribes. The God of Aztecs also "told them to change their name from *Azteca* to *Mexica*". Then "These wandering tribes split after a tree fell

on his temple and the Azteca went on their road alone" (page 87). One of these tribes is named Malinalca (Twisted Grass people). The Quechuas and Incas of Peru also are said to be Grass People. It is possible that this story might have made some persons think that these tribes were the lost tribes of Israel and the Incas were one of them.

The Azteca reached the Toltec capital Tula, but when Tula was destroyed they began their wanderings again. Other tribes settled in Mexico did not like them and combined to attack them at Chapultepec, where they were staying with the local King's permission. They were defeated and hid in the "reeds along Lake Texcoco". Ultimately "Coxcox (Pheasant), ruler of Culhuacan gave the Aztecs some land near Tizapan which was barren and full of snakes, thinking they would starve or be killed by the snakes ; but the Aztecs liked rattlesnake meat, thrived on the snakes and exterminated them all" (Page 88). Then they moved out into some islands in Lake Texcoco. Later they lived in a town named Tlatelolca. After many ups and downs, by judicious marriages and building up relations with other tribes, they ultimately established themselves as the Masters of most of the Valley of Mexico with their capital at Tenochtitlan till the Spaniards under Cortes overcame them. At the time of their last emperor Moctezuma II their empire consisted of 32 provinces. Their civil administration was excellent. "The growing empire was governed as efficiently then as Mexico is to-day" (Page 104). But they performed human sacrifice. It is said that their emperor Ahuizotl dedicated the huge Huitzilopochtli temple, when "prisoners to be sacrificed were lined in four files, each over three miles long". (page 101) Naturally with the spread of christianity this barbarous practice has disappeared.

Before the Aztecs two other empire building people had come to Mexico and South America. They were the Mayas and the Toltecs. Of these Mayas are the more well known. The origin of the Mayas is not known to historians or archaeologists. They notice only the ruins of Mayan cities. Of these the best known is Palenque. The buildings of Palenque were set upon tall stepped pyramidal mounds. One peculiarity noticed is that while the others made temple pyramids, in

Palenque "Recently a secret chamber with an amazingly rich offering was found inside one of the pyramids. The walls were lined with stucco-modelled figures of astonishing realism. Inside a tomb decorated with magnificent carvings was found the body of some high priest or ruler, heaped with offerings. The National Museum of Mexico has a replica of the tomb" (Ancient Mexico page 64). The find of this "tomb pyramid" builds up some connection with the Egyptian "tomb pyramids".

Mr. Victor Wolfgang Von Hagen in his book "The Ancient Sun Kingdoms of the Americas" published in 1962 writes about the Mayas on page 120 : "An air of mystery hangs still over Maya civilization—most of the fundamental facts about them remain unknown".

"From the vague Maya beginnings somewhere around 2000 B. C. down to A. D. 987 there are no tangible records and no traditions, nothing but the evidence of their existence contained in remains of buildings, sculpture, murals and pottery". The chief country of the Mayas in Central America is said to be Yucatan. Mr. Hagen recites an interesting story about the name of Yucatan on page 124. The Spaniards asked the Maya people who they, the Mayas were. They answered 'Ci-u-than'. It meant actually "we do not understand you". But this became Yucatan. Mr. Hagen gives names of some of the chief Maya cities but says on page 122 that many more lie in the jungle, and forest lowlands unsurveyed and unexplored. Mr. Frederick Peterson in his Ancient Mexico has dealt with only the later Maya renaissance and decline. About this Mr. Hagen says on page 130 that the explanations of Mayan decline have been many but none is convincing. "To us it seems illogical that a people numbering no less than three million would abandon cities which took them centuries to build—and gradually melted away".

Then Mr. Hagen says on page 132 that after 1000 A. D. came the Mayan renaissance ; art and architecture flourished, religion with human sacrifice, new weapons, sea-faring came, Maya learning was revived and painted books multiplied. Describing Mayan architecture he says on page 161 that the Temple at Tikal rises to a height of 229 feet and occupies 150 square feet at the top. They built the Pyramid of Kukulcan at

Chichen Itza near the tip of Yucatan. Later Maya culture was influenced by the Toltecs. Behind the Temple of Warriors is the "Plumed Serpent characteristic of Toltec and later Maya cultures" (Page 193).

According to Mr. F. Peterson (Ancient Mexico page 181 to 182) Mayas were great mathematicians and astronomers and says "The ancient Maya astronomers calculated the length of true year at 365.2422 days or 2/10,000 ths of a day short. Our present, corrected, Gregorian year is calculated at 365.2425 days, or 3/10,000 ths of a day too long". He goes on further "They made tables of eclipses and accurately predicted those to come without telescopes or other modern instruments, they evidently devised long lines of sight".

"A system of numbering developed by pre-Columbian Mexicans ranks amongst the greatest intellectual achievements of man. Some authorities believe the Maya invented it, but recent Carbon-14 tests seem to place its origin in the time of the Olmecs". Probably this opinion is due to a mistaken appreciation of the antiquity of the Mayas. Thus describing the "long count" of the Mayas on page 195 he says "The starting date 13.0.00.04 Ahau 8 Cumbee is probably based on the supposed date of some mythological occurrence. It has been calculated at October 14, 3373 B.C. (Spinden Correlation), or August 3133 B.C. (Thompson Correlation)". But he thinks on the basis of external evidence found carved on stone monuments "that the Mayas actually started using their calendar in the year 235 or 353 B. C.—Carvings of time counts were probably made earlier on wood or other perishable materials, but if so they long ago disappeared". The very different estimates of the dates show that they are not absolutely accurate, and the last admission takes Mayan history into hoary uncounted antiquity. Mr. Peterson admits on the same page "At the end of each 13 Baktuns, a great cycle, the calendar began again with O Baktun". Otherwise the whole count "went from a Calabtun of 57,600,000 days to a Kinchiltun of 1,152,000,000 days". (page 194). A Baktun was only of 144,000 days. This shows that their count was capable of going up to over three million years, but what was to be indicated by such a long period no body knows. It partakes of astronomical or geological timing.

But who were these Mayas? Archaeology or modern history can possibly give no answer. But Indian Puranic tradition does. They were Danavas a branch of the people who were called Caspii or Kaspai by Herodotus and Strabo. They were under the suzerainty of the Hyrcanian emperor Bali, under whom they fought the great 2nd Devasur Battle in China, and from that battle Maya Danava fled to Patal or America via Malayasia and the Gondwana land-links. Maya Danava was a "Sun-worshipper". He belonged to the Heliolithic culture, and was the greatest builder and architect of his time. He has left monuments—as witnesses of his passage in the Pacific islands which still remind us of the great Gondwana. And he built great pyramids and other monuments in the Maya country in America also. In the Puranas he is said to have been so skilful that he built not only Vimans or aeroplanes, but three "flying cities" which had become the terror of the Chinese, and it is said that God Shiva broke them up in the sky with his weapons. This is why Shiva is called Tripurari or "the breaker of three cities". Maya Danava fled to America when Gondwana still existed or more than five hundred thousand years ago. No wonder therefore if the Mayas of America carried their count to over three million years.

The other important people who went to America are the Toltecs. They come between the Ancient Mayas and the later Aztecs. According to Mr. Peterson Tlatilco was one of the first settlements in Mexico (Ancient Mexico page 34). Tlatilco is said to mean "where things are hidden" (Page 33). To us it carries a meaning "the town of Tlatl or Talatel" the name of the land from which the Toltecs came—the 4th Patal of the Indian traditions. Probably the Toltecs or Taxchaks gave this name to the place in remembrance of the old land. Just as they gave another place the name of Tlaxcela, perhaps in Memory of Taxsila. Then they appear to have fixed their capital at Teotihuacan the great ruins of which we have already noticed. "According to ancient legends the gods lived at Teotihuacan and the sun and the moon were created there". (page 60). Mr. Peterson states that the Toltecs were responsible not for making it their capital but for burning it and that the Toltec capital was at Tula. According to him Tlatilco was founded about 1200 B.C. and Teotihuacan began about 150 B.C. and

was destroyed about 850 A.D. According to the excavation of Mr. Sigvald Limne it appears that the Toltecs moved in after it had been destroyed. But the fact remains that at Teotihuacan besides the Pyramid of the Sun there is also the Temple of Quetzalcoatl. "From the massive facade of the Temple of Quetzalcoatl projects row upon row of gigantic stone plumed serpents with feline fangs and ears, probably representing a fusion of the jaguar and serpent. Alternating with them are peculiar squarish deities that have two large circles on their headdresses and large snouts with two fangs-seemingly attributes of the rain-God Tlaloc. The rest of the building is decorated with bas-reliefs of wriggling serpents and sea-shells." Plumed serpents are the characteristic cult of the Toltecs and this description itself proves that the Toltecs had occupied Teotihuacan.

Bhikshu Chaman Lal in his book "Hindu America" (page 19, 20) quotes Mr. Mackenzie's statements (from pages 299-300 of his book "Myths of pre-Columbian America") "whence came the highly cultured aliens whose civilization is represented by Quetzalcoatl? They were evidently seafarers who settled on the coast land and introduced the dragon beliefs so like those found in India, China and Japan The disciple of Quetzalcoatl, the Toltec priest-god went forth at the command of their master to preach his doctrines".

"Votan was, like Quetzalcoatl, the first historian of his people and wrote a book on the origin of the race, in which he declares himself a snake (Naga), a descendant of Imos, of the time of Chan, of the race of Chivim Whatever may be thought of this view, the interesting fact emerges that there was a snake people in America, as there were and are Naga people in India". ("Myths of pre-Columbian America" pages 265 and 266.)

"The last ruler of the organised Toltecs was Co Coatl Huemac Quetzalcoatl" (Ancient Mexico page 74). On his death the Toltec capital of Tula was broken up and occupied by Aztecs and their friends the Chichimeca. The Toltecs were dispersed and divided into groups. The Toltecs had entwined snakes as their totem and they built great altars crowned with the images of entwined snakes. Even after their break up, their cultural influence continued, and entwined snakes became an object of veneration for other peoples e.g. for later Mayas. Toltecs also performed human sacrifice and worshipped the Sun.

CHAPTER XIII

TIMES OF MIGRATION

An important question is about the time of these migrations. According to Indian traditions the Mayas and Nimuchis (Mochicas) appear to have migrated via the Malaya region after the 2nd Devasur Sangram before the Great Flood. But they must have taken a very long time (perhaps centuries and milleniums) in passing through the Gondwana land-links of Satal and Talatal Patals (Indonesian and Polynesian lands) to Mahatal (America), and so no definite date can be fixed for them. That they remained for a long time in these lands is shown by great remains of stone monuments still found in the Pacific islands which are the remains of the ancient Gondwanaland. Shortly after the 2nd Devasur Sangram the Hyrcanian emperor Bali (who was the defeated party) led a fresh expedition against China and conquered it. He prepared for a still greater conquest and complete subjugation of the Chinese territories. And then it was that the Aryan chief of Tibet, Vishnu Vaman intervened and induced Bali to give up his project and to retire to Indonesia, where his old vassals, the Mayas and Nimuchis had probably already subjugated lands, and had prepared the stage for him. It is possible that on the advent of Bali in Satal and establishing his capital somewhere in the land represented by the present Bali Island, the Mayas and Nimuchis moved further down into Talatal and thence into Mahatal. Vishnu Vaman kept his promise of living with Bali. It is likely that his allies, the Garuds and the Snake people 'Ses', went with him, and so did the Yakshas (who lived on Kailash in Tibet, the previous abode of Vishnu), and spread into these lands. All this occurred before the Great Flood. Subsequent to the Flood also migrations might have continued specially when

the Gondwana land was in the throes of the break up. The people of the numerous islands left after the submergence of Gondwanaland must have tried to move out to safer places as a precaution against the possible subsidence of these islands.

That there were still later migrations is proved by the fact that one of the Toltec strongholds was Tlaxcala in Mexico, named after Taxsila, the seat of Indian Takchaks. It appears that King Janmejaya of Hastinapur conquered Taxsila and expelled the Takchaks in revenge for the death of his father Parikshat at the hands of Takchak. The Takchaks as Toltecs then migrated to America, much later than the Mayas, Nimuchis, Yakshas (Quechuas) and others. In the modern archaeological story of Mexico many ancient civilizations are noticed, and probably many are still undiscovered.

Some persons incline to the view that all the Mexican races were Nagas. A pamphlet was issued by an American Society saying that the Nagas were the root-race which spread from the lost continent of Lemuria and established empires in India, China, Greece, Western Asia, Europe, Africa, and America, and that the Aryans, the Mongoloids and all others were merely branches of the Naga Race. On the other hand another big society thinks that the Toltecs were the great race who migrated from the lost continent of Atlantis to Asia and spread all over. According to them the excellent traits of Aryans are due to the mixture of the Toltec blood in them. They are like some others in which the Hindus of India consider themselves to be the root people who spread in all lands, and think themselves also to be the gods spoken of in the Puranas. The Jewish tradition maintains that all the nations of Europe, Africa, and Asia are the descendants of the three different sons of the Prophet Noah. One African tradition asserts that all people in the beginning were black, but when one big leader committed a sin and God called him he became white with fear, and this is how the white races arose. Such sweeping generalisations are due to ignorance of facts as given by the Greek historians and geographers, or contained in Zendavesta and the Puranic traditions, and disclosed by archaeology, geology and ethnology. The correct view can be reached by taking into account all these, and comparing them with each other.

It is significant that whether it is Asia, Africa, Europe, or America, there is a legendary account of very very old ages, and then there are stories of comparatively recent times. Between them there is generally a great gap of a very long dark period, a break in the link, about which nothing certain can be said. And in all an attempt is made to link the legendary and the recent. This attempt gives rise to mythologies and stories which appear to be fantastic to the modern man. The reason is the fact that it is difficult to lay down a correct chronology due to the geological counts of time on which the archaeological datings depend, and it is not easy to tally archaeological discoveries with the traditions handed down from immemorial times. For example archaeology discovers the remains of stone-age people in Sohan Valley in Kashmir. It also tallies with the Rigvedic accounts of stone-age Dasyus living there, and being killed either in the opening of the Kashmir Valley and the draining out of the Lake, or later when King Sudas fought the ten tribes on the banks of Yamuna and Ravi and when Sambara and his son Bheda were killed. But geologically this period becomes fantastically remote. Every one would be happy if this period could be compressed by some process into twenty or thirty thousand years and then all things will become so connected and consistent. An American Society does assert that Lemuria or Gondwana Continent broke up only 26,000 years ago, but geology will never accept it, and we have to connect the very very old traditions with modern times, and the immense gap between the two has to be explained.

CHAPTER XIV

SUN AND MOON CULTURES

Mr. V. W. Von Hagen writes in his book "Realm of Incas" on page 22 about the Coastal peoples of ancient Peru, who built their cities of adobe bricks: "As the sun was always menacing here and had not to be appeased, they selected as their principal deity the moon, which controlled the sea". About the Andean people he says: "As the sun's appearance was limited and the making of sun-dried adobe hampered, stone became the primary building material. Since the life-giving sun was life-warming, it became their principal deity". Thus a division of civilizations into Sun and Moon Cultures in ancient Peru is indicated. A careful analysis shows that this distinction prevails in other lands also and has left perceptible remains of its influence in the present day civilizations. Heliolithic culture, which has left its remains in Peru, Mexico, Egypt, Pacific Islands and Western Asia, is well-known to archaeologists.

There is an emotional distinction between the two cultures. Sun is by nature hot, severe and fierce although life-giving. The last quality demands gratitude and worship, but the other qualities induce violent and fierce temperaments and methods. Moon is more pacific and cold. Moonlight is the paradise of lovers. Moon is said to have a special affinity with the human mind. Moon attracts the water of the ocean while the sun changes it into hot steam. After the heat of the day Moon has a calming affect.

In Moon cultures there is no human sacrifice. If there is any sacrifice at all it is of animals, otherwise there is only an offering of fruits, flowers, sweets, scents with or without lights. Religions of Moon cultures emphasise love, non-violence and

mercy. Monthly periods are calculated by the movements of the Moon and often the year also is a lunar year. Moon culture people are not great architects, and they live in villages and mud houses. But in Sun cultures the emphasis is on power and governance, and ceremonies are attended with pomp and show. Sun people perform human sacrifice and build stone structures. In modern times, however, both aspects are mixed up in varying degrees.

The examples of Sun cultures are found in the habitats of Heliolithic peoples, e.g. America (Mayas, Toltecs, Incas, Aztecs and others) Egypt, Mesopotamia, Descendants of Sumali Rawan or the Summerians, and Pacific Islands. Vivid descriptions have come from the Incas of Peru. The name of the Sun-God was "Ra" in Egyptian language.

The most important Moon cultures are those of Hinduism, Christianity Buddhism and Jainism. In Rigveda Soma occupies a predominant place. Soma is the name of the Moon. Another name of Moon is Indu. One wonders whether the name India should not be considered as derived from Indu. It is true that Zendavesta calls Sapta-Sindhu as Hapta-Hindu and the word Hindu may have been derived therefrom. But has India also the same origin? In any case Indu occupies a very important place in Rigveda. It is significant that the dead forefathers of Aryans are considered to reside in Indu or Moon. Indu is the centre and storehouse of the immortalising drink of Soma, and that is why the Moon's rays are so pleasant, comforting, and restful. In the Post-Rigvedic culture there is a competition between the ideas extolling the Sun and the Moon. It is said that those who die while the Sun is to the South, they go to the Moon as Pitris or "forefathers" and live in heavenly comfort, while those who die while the Sun is in the North, they attain salvation. A fortnight in the year is reserved for the worship of the Pitris, but no such worship is offered to Sun. The days when the Sun changes from one Zodiac sign to another, occurring once in a month, are considered sacred. But two days in the month, the Full Moon day and the New Moon day are even more sacred.

The Solar Dynasty came to India with Vaivaswat Manu. Lord Ramchandra, hero of Ramayan, belonged to it. His

greatness lies in the fact that he crossed over to Deccan and made friends with the Nishads (Adivasis), Jatayus (a branch of Garuds related to the Aztecs), with Banars (or Lemurians who had well-organised empires in south), and the Sumalian Rakshasa empire of Ceylon and introduced Aryan culture in all of them. They all acknowledged him as their emperor. Probably this empire of the Solar Dynasty was the first, the most extensive and powerful Aryan empire in history. But Lord Ramchandra is considered to be an incarnation of only 12 Kalas or degrees although he is said to be the highest specimen of moral manhood and an ideal ruler. But Lord Krishna, the hero of the later epic, Mahabharat, who belonged to the Moon Dynasty, is considered to be an incarnation of full 16 Kalas or degrees. Kaurava people were one of the most ancient tribes of the Sapta-Sindhu Aryans and they belonged to the Moon brotherhood.

The Solar Dynasty people were newcomers in India. They settled in the Gangetic Plain and gradually spread over Northern and Southern India. One wonders whether the advent of this branch of the Aryans, coming from Aryanam Veijo, has given rise to the idea that Aryans came as invaders from Asia-Minor. They brought with them the traditions of the Sun peoples and other nations. Therefore now their traditions became comprehensive and described many events which were not known to Rigvedic Aryans. And their contact with the Aryans still remaining in Sapta-Sindhu reinvigorated this ancient branch of Aryans also, till by the time of Mahabharat the Aryan culture assumed a very comprehensive and elaborate form.

Even with the assimilation of the Sun culture elements in Aryanam-Veijo the culture of the Solar Dynasty retained its essentially Moon characteristics of liberalism, tolerance, mutual affection and hatred of violence. The Solar Dynasty maintained the tradition handed down by Lord Narsingh of making only cultural conquests and no political annexations. Lord Narsingh had returned the Daitya empire to Prahlad after killing Hiranyakashpa, and when Lord Shiva gave him Trivishtap (Tibet), he did not annex it to Sapta-Sindhu, but made it a cultural State. Although Lord Ramchandra had a huge empire, but he left all the nations comprising it free and autonomous. In Mahabharat times Yudhishtar performed Rajsurya Yajna, in

which every service, even the meanest, was performed by a king, so that all kings of the empire may come in intimate contact with the Aryan system and may take such influences to his homeland. Except this service no other obligation was imposed upon a conquered chief or king. Only mutual friendship and sympathy was sought to be developed.

Another characteristic of Moon culture has been the treatment of the dead. Sapta-Sindhu Aryans cremated their dead. Even those nations who buried their dead did not perform any sacrifice of animals, what to say of human sacrifice, on such an occasion. But in the graves of Sun culture people many other articles, animals, and even human beings were buried with the dead person to keep him company and serve him in the other world. Sun people built temples, pyramids and other stone structures but the Moon people did not. Even in the Mahabharat period when the Aryans had reached their highest development they still lived in mud houses. The Rigvedic Aryans performed their worship on the river banks, and invoked their gods to partake of their offerings sitting on the grass. The Sun people were great builders. There is said to be a great temple of the Sun at Baalbeck to the north-east of Beirut. It is a majestic structure. One of the stones for its platform is said to weigh 1200 tons. The remains of the palace of the Persian emperor Xerxes at Persepolis with the huge Bull-headed columns and a vast court are well-known. In the Pacific islands, the remnants of the Talatal part of Gondwanaland, there are found gigantic and impressive remain of the Sun peoples who passed to America through Talatal, e.g. the ancient city of Metalanim (in Ponape island of the Carolines) commonly called the Venice of the Pacific; the stone temples with surfaced basalt rock blocks; pyramids, monoliths, and burial platforms with stone blocks weighing from two to twenty tons each. In America there are the magnificent Temples of the Sun and the Moon built by Moohis. The Temple of the Sun is built on a pyramid with a base measuring 750 feet by 450 feet. In the Golden Square of Cuzaco was the great Temple of the Sun of the Incas, having a garden in which imitation plants of gold grew. Its walls were plated with gold. Viru valley pyramids in Peru, adobe pyramids of North and central costs, the great temple pyramid of

Pachacamac, the Acapana pyramid of Tiahuanaco, pyramids of Chanchan in Peru, pyramids in Uaxactun, Yaxuna pyramid in Ucatan, Cholula pyramid in the valley of Puebla (Mayan area), Plumed Serpent pyramid of Xochicalco, the pyramid in Huizachetpetl, pyramids of Tenochtitlan, pyramid at Palenque and at Teotihuacan, Kukulcan pyramid at Chichen Itza, Tenayuca pyramid in Mexico besides numerous temples are standing monuments of the buiding activities of the Sun people in central and south America. The Sun people also adopted Moon as one of their deities but the human sacrifice in Sun worship remained both in Peru and Mexico.

Summerians, the descendants of the Sumali Rakshas king Rawan of Ceylon, were originally worshippers of the Sun-God 'Ra'. But later Rawan worshipped Lord Shiva of Kailash. Lord Shiva is represented as wearing a new Moon on his forehead, wearing snakes in his neck and arms and holding Ganges in his hair, which is shown as falling from his head. This indicates that Lord Shiva was endowed with the liberal qualities of Moon culture. He was adopted into the Hindu Pantheon in the Ramayan period when the Ganges is said to have been brought down on earth with the help of Shiva. Because of this contact Rawan also became a Vedic scholar. Under Lord Ramchandra these Summelian Rakshasas became Aryanised and adopted Moon as a deity. When they went to Mesopotamia with this mixed culture their Moon-God bore the name of Nannar, the God of the city of Ur (pages 79-80 of Sir Leonard Wooley's 'Ur of the Chaldees' Pelican series). They had even a Moon-Goddess named Nin-kharsag (pages 67-70). But their soujourn in Mesopotamia again gave a strong colouring of sun culture so that when they went to Egypt they built the Sphinx, a statue of SunGod Ra as a lion-man giving a material form to the memory of Lord Narsingh. They carried his memory from India where he had been already deified. Human sacrifice was performed in Egypt also but not on the stupendous scale in which it was practised in America.

When the Aryans returned from Aryanam-Veijo they had Vishnu as the chief god already. Probably their contact with the Chinese gave them their second god Brahma. In India their contact with Harappans gave them the third god of the Trinity.

Brahma was presented as the father of the Chinese culture, with the work of creation. Therefore new god Shiva was assigned the work of the destruction of the old to permit new creation. This was the function of Rudra in Rigveda, and Shiva was called Rudra also

That Brahma really represents the country of Burma is indicated by an interesting passage in Valmik Ramayan, Kishkindha Kand chapter 40 Shlok 64. Referring to Udyachal Mountain (on which the sun first rises in the morning) the Banar emperor Sugriva says : "This place of the rising sun was first made by Brahma; this is the gate between the earth and Brahmlok (Beings of other regions enter Bhulok by this gate and the inhabitants of Bhulok (human beings) enter Brahmlok by this gate). As this gate was first made in this direction, therefore this direction is called Purva (which means both 'east' and 'before or previous').

For India the sun appears to rise in the east in the Burmese mountains, where Udyachal is considered to exist. This shows that by Brahmlok Burma is meant. In Brahmlok resided Brahma the father of the Devatas in Puranic traditions. These Devatas were not gods but were a race of human beings who migrated to China from Burma. It appears that the Mongoloid race developed in the Burmese mountains. It could not arise in China or Tibet, because these areas were covered with Tethys Sea for millions of years. This appears to be the reason why there is a tradition of the Chinese culture coming to China from the south.

Valmik Ramayan provides also the answer to the question as to why the Chinese were called Devatas in Puranic traditions. In Bal Kand chapter 45 is given an account of the Churning of the Ocean or Samudramanthan. In Shlok 33 it is said that when beautiful women were obtained from this maritime expedition (and their number is said to be six hundred million in Shlok 34) then they were called Apsara because they were obtained from 'Ap' or water. Shlok 36 says that after these women appeared Varuni, daughter of Varuna, the god of the sea. She was the goddess of Sura or wine. The Daityas did not accept her as a wife but the sons of Aditi took her as a wife. Shlok 38 says that the Daityas being without Sura were called Asur, while the Devatas being devoted to Sura were called Sur or gods or Devatas. That they

were not gods from the moral or spiritual point of view is indicated by a curious incident. In Bal Kand chapter 48 Shlok 27 Gautam Rishi curses Indra the king of Devatas for having violated Ahilya that Indra will lose his manhood. Then in chapter 49 Indra tells the Devatas that he committed that sin so that the Tapasya or austerity and meditation of Gautam may be spoiled by his becoming angry, and the country of the Devatas or Devlok may be saved from Gautam's encroachment, and that as his action was in the interests of the Devatas therefore now they should help him in recovering his health. Then in Shlok 8 it is said that certain parts of a ram were engrafted on the body of Indra to restore his powers. It is clear from this that Puranic Devatas were not gods like those of Rigveda, but were a race of human beings, whose country of origin was Burma or Brahmaloak.

Subsequent to the adoption of Shiva as the third member of Puranic Trinity, and at a much later time, the worship of the goddess Durga or Kali also was adopted and it is said that in this worship even human sacrifice was practised. Even now when it is murder under the Indian Penal Code sometimes a fanatic is heard to have committed such a revolting act in religious frenzy, even though he has to suffer the penalty himself. Similar is the case of Sati or the burning of the widow on the funeral pyre of the dead husband. But these customs infiltrated into Hindu system from foreign sources. Human sacrifice and sati custom is quite unknown in Rigveda. A famous example is of the mother and stepmothers of Lord Ramchandra of Ramayan. They did not immolate themselves on the funeral pyre of his father, King Dasrath. If these customs find any place in Post-Rigvedic literature than it is due to the influence of other cultures in Post-Rigvedic period.

As an example of human sacrifice in Rigveda the story of Shunashepa is cited. It is interesting to note that different versions of this story are given in Aitreya Brahmana and Valmiki Ramayan. In the Brahmana it is said that King Harishchandra had promised to sacrifice his son Rohtas, but the son did not agree. Rohtas purchased Shunashepa to replace himself. Then on the advice of Vishwamitra he prayed to Varuna and was liberated by that god. On the other hand in Valmiki Ramayan chapter 61 of Bal Kand it is stated that King Ambrish of Ayodhya,

a forefather of Lord Ramchandra, wanted to perform a sacrifice, but the animal to be sacrificed was stolen by Indra. The king was advised by the priests either to recover the lost animal or to replace him with a purchased male human being. King Ambrish purchased Shunashepa from Richik Rishi. In chapter 62 it is stated that Shunashepa appealed to his maternal uncle Vishwamitra. Rishi Vishwamitra taught him the hymns for Indra and Vishnu. Shunashepa sang those hymns and was liberated by Indra. It is noteworthy that Ambrish was a king of the Solar Dynasty of Ramayan, and Vishwamitra, who is said to be the maternal uncle of Shunashepa, also lived in the Ramayan period. Therefore this is a story of Post-Rigvedic times in fact very much later than Rigveda. The Brahmana story also is post-Rigvedic. And the Rishi in the Brahmana who sells Shunashepa is Ajigarta and not Richik, and the king is Harishchandra. This king also belongs to the Solar Dynasty of Ayodhya. Thus the artificial concoction of this story is patent. Probably in Aryanam-Veijo the Aryans came into contact with the Jewish people and learnt of the story of Abraham, who tried to sacrifice his son, but God had the son replaced by a ram. Thus instead of a man being sacrificed a ram was offered and thereafter animal sacrifice became current. In the Rigveda itself Shunashepa does pray to be released from bonds, which really refers to his wordly difficulties. But some one had a brain-wave, saw a little similarity and constructed a story to harmonise with the newly acquired traditions. It is significant that there is not a single case of any human sacrifice having actually taken place in Puranic history also.

Another important case of Moon Culture is that of the Jews and also of Islam. In both cases God in His mercy did not allow a human being to be sacrificed, and substituted an animal for the purpose. Both amongst the Jews and the Muslims the months are calculated by the movements of the Moon. Islam became militant later because it had to defend its existence against violent attacks. There is another curious coincidence. In Kaaba Sharif at Mecca there is a Black Stone called Sang Yasab. It is said to have come from Heaven, and Muslim pilgrims pay their respects to it at the time of Haj. Amongst Hindus many worship a Black Stone called Shaligram, which they consider

to represent God Himself. But this is a very rare stone and the people of this persuasion are not many.

Howsoever it may be, there is a hopeful sign for the future. The chief religions of today belong to the Moon Culture, which is a higher step in human evolution. Christianity in Europe and America, and Buddhism and Jainism in India have tried to abolish even animal sacrifice. With the progress of education in the world the forces representing Moon Culture are bound to become more effective and widespread. Witness the numerous persuasions and spiritual societies arising in the world inculcating mutual sympathy, cultural and religious harmony. There is a promise in the world situation that even the present swing towards destructive forces will be conquered ultimately by the innate tendencies of Moon Culture inherent in the nature of the present-day man, and will finally culminate in One World and One Culture.

CHAPTER XV

TAMILS, DRAVIDIANS AND SUMMERIANS

In the Hindi Sahitya Kosh published by the well-known Gyan Mandal of Varanasi (Benares), first edition published in 1959 a very suggestive resume of the history of the Tamil language is given on pages 317 to 321. It has been accepted by the scholars that the Tamil language had attained a high degree of excellence and was well organised hundreds of years before the birth of Lord Christ. Tamil language is considered to be as rich and ancient a language as Sanskrit, Greek and Latin are (p. 317). Tamil means 'sweet'. (p. 318).

It is said that between Cape Comorin and 'Pahli' river there were 49 regions or countries in which Tamil was used. In frequent floods caused by the action of the sea those countries were submerged. An account of these floods is found in the commentary of the Tamil epic "Shilapaddi Karam". According to some scholars the Tamil region extended from the Java group of islands right up to Africa. Even today Tamil is a spoken language in 12 districts in South India and Ceylon. In the opinion of the great Tamil scholar Shri Raghavayyengar the old Tamil script is related to the Egyptian script. (p. 318 first column).

According to Tamil history the First "Kavi Sangh" regulated the Tamil compositions from 9950 B.C. to 5550 B.C. The chief book of this period "Agatyam" is not found now. The first capital of Pandyan Dynasty at South Madura was submerged. Then they founded a new capital at "Kapatpuram" which became the seat of the 2nd "Kavi Sangham" which operated for 3700 years till 1850 B.C. It was again destroyed by sea action. Then the third "Kavi Sangham" was established at the present

Madura. It lasted for 1850 years and then disappeared due to unknown causes. One book of the second "Kavi Sangham", named "Tolgapiyyam" composed by Tolgapiyam a disciple of the famous Aryan Rishi Agastya is still available. Agastya is the Rishi who dried up the water in the shallow Gangetic trough after the Great Flood and shortly before Ramayan times, and crossed the Vindhya to go to the Deccan. (p. 318 2nd column). It is said that by 600 B.C. the worship of Shiva as the Chief God prevailed in the whole of the Deccan. (p. 319 first column 4th para).

The well known South Indian writer, Mahrishi Shudhanand Bharati has written an informative article in Delhi's Hindi weekly 'Dharam Yug' dated 21st October 1962 on page 7. Speaking about the Tamils of South India he says: "They sympathise with Rawan and Shurpanakha because they consider them to be Dravids. They say that Aryan preceptors made Prahlada a rebel against his father because Hiranyakashpa was a staunch Dravid." In the second column on the same page he says: "In the old maps of the world left by the Romans the southern part of India is called Lemurika, because it was a part of the great continent of Lemuria, which was submerged by the sea at the time of the Great Flood. Lemuria is mentioned also in the literature of the Tamil Sangh. There were 59 provinces in Lemuria". In the third column he continues: "In Lemuria there was a high mountain range called 'Panbhale' and a very big river named 'Pahruli'. In the Roman maps Tamilnad is also named Damrika. This is the oldest name found in any foreign literature, and the Roman writer Periplus has mentioned only this name. It appears to be a form of the word Dravid. Tamil refers not only to a language but denotes also a people and their culture, all three Valmiki has mentioned Kapatpuram or Madura in the Kishkindha Kand of the Ramayan". He continues: "Two Sanghams were submerged in the sea. The third prospered in Madura, The ancient geographers of the West, Periplus, Ptolemy, Pliny, have mentioned it".

"The famous Tamil Rishi Manickswatchkar has said O Lord! You are Arya and You are also Tamil". Andhras, Kannad, Maharashtrians and Gurjars are counted amongst

the five Dravids. Tamil, Telegu, Malayalam, Kannad and Tulu are all considered to be Dravids. "In the Tamil Sangham of Madura Shiva, Murug, and Agastya Muni were all included. Agastya came from the Himalayas and established his Ashrama on the Podike mountain near Banatirth. It was he who first gave a definite shape to Tamil language. Even today that first grammar is called Agastayam In fact Agastya is considered to be the father of Tamil culture Tamil means Nectar and Agastya gave this name to the language. Agastya is also called Dravid Muni Agastya lived on Malyagiri (Sandalwood Mountain)".

In Valmiki Ramayan, Kishkindha Kand, chapter 41, Shloka 14 to 18 Sugriva tells his soldiers and their chiefs to search for Sitaji in the sandalwood forests of Malyagiri mountain. There they will find Agastya Rishi. Then they will cross Kaveri river, and then will reach Tamraparni river. On going beyond that they will see the golden door of Kapatpuram the capital of Pandya kings. According to this reference the city of Kapatpuram was beyond Tamraparni and near the sea.

And now comes archaeology to our aid

The construction of Aswan Dam threatens Nubian monuments with submergence. An Indian archaeological team sponsored by UNESCO carried out excavations at Afeyah and Tumas. They discovered "significant links between ancient Nubians of Africa and the early Dravidians of South India". Hundreds of pieces of red and black pottery, alabaster dishes, beads, agates, cornelians, middle stone-age tools, and a variety of archaeological bric-brac dating from 2000 to 20,000 B.C. were found. (Hindustan Times of New Delhi dated 29 April 1962 page 9 columns 1 and 2). Further it is stated "while the Indian Megaliths date from 1500 B.C. to 700 B.C., the Nubian Megaliths are at least 500 years older. This chronological gap, according to Mr. Lal, probably indicates that "Nubians as well as Dravidians came from a common centre of migration possibly in South Arabia or Southern Iran. Archaeological and anthropological research in both areas will be necessary before this theory can be established with any certitude, but there is

enough affinity between the physical features of Dravidians and Nubians to make the enquiry rewarding”.

Prof. Humayun Kabir, Indian Government's Central Minister for Scientific Research and Cultural Affairs is reported to have said at Hyderabad Deccan on 13th September 1962 (vide report of PTI in Hindustan Times of 15-9-1962) “that recent archaeological finds in Egypt have confirmed that there were close contacts between the Tamils in South India and predynastic Egyptians”.

Mr. V. N. M. Kurve writing in the Times of India about Lothal excavations in Gujrat says: “There is as yet no satisfactory key as to the racial affinities of the Indus people. Many archaeologists and historians believe that they were a Pre-Aryan people, while there is another school which advocates the theory that they were Dravidians”. In excavations at Rangpur in Saurashtra archaeologists found remains of the Harappa civilization. “Stratification of the relics has led historians to believe that the Indus Valley civilization did not come to any abrupt end but desiccated over a period. An earlier theory had argued that the advent of the Aryans led to a withering away of the Indus Valley civilization One school of thought believes that the worship of Shiva originated in this culture”.

In another important article in the Hindustan Times of 13th March 1960 it is said “Lothal was an important port on the Western coast of India in the third millenium B.C. The dockyard is comparable to the modern dockyard at Gogha. ... There is evidence at Lothal to show that it had contacts with countries such as Mesopotamia and Egypt. One of the Terracottas represents an Assyrian with his square cut beard, while another one suggests an Egyptian mummy”. There was not only surface drainage, but underground drains “reveal a well planned sewage system”. The town was washed away by flood in 1500 B.C. and the post-flood remains show a dirty town which had lost contacts with other places.

“The excavations” at Lothal “have brought to light at several places rectangular brick enclosures used as places of worship”. This shows that the Indus people had also begun to perform

Havan (burning scented things in fire at the time of worship) like the Aryans. The article concludes: “the Harappan empire extended 500 miles south of Mohenjodaro and that Harappans survived there longer than they did in the Indus Valley ... evolving new traditions. With the transformation of the Harappan civilization as made known to us at Rangpur and Lothal, the script too might have undergone a change”.

Writing about Mohenjodaro Syed Hasamat Ahmad says in the Sunday Chronicle dated 19th February 1956 “..... this prehistoric civilization which in the fifth millenium B.C. spread from the Arabian Sea to the Himalayan ranges ... claims a larger area than any other pre-classic civilization, The oldest vestiges of human life in this region are crude implements dating back 300,000 to 500,000 years Ancient mounds, discovered in great numbers in the vicinity of the Indus system, reveal that small stock-raising, agricultural and trading communities lived in this area from 20,000 to 5000 B.C. ... There civilization reached its peak about 2500 B.C. with ... Mohenjodaro and Harappa”.

Sir John Marshall writes in his book “Mohenjodaro and the Indus civilization” published in 1931 on page I that Indus civilization is “clearly akin but in some respects even superior to that of contemporary Mesopotamia and Egypt”. On page 3 he says that Saivism is probably the oldest living faith because its emblems (the bull and the phallic symbol) are found in Mohenjodaro. In his opinion the Neolithic people first developed from the Palaeolithic on Indian soil.

On page 42 he says that the language of Mohenjodaro is pre-Aryan Dravidic. On the other side of Kirthur Range near Indus Valley there is still an island of Dravidic speech amongst Brahuis. Dravidic language is agglutinative as are those of Sumer and perhaps Mohenjodaro also.

On page 50 he says: “Female statuettes akin to those from the Indus Valley and Beluchistan have been found in large numbers and over a wide range of countries between Persia and the Aegean, notably in Elam, Mesopotamia, Transcaspia, Asia Minor, Syria, Palestine, Cyprus, Crete, the Cyclades, the Balkans, and Egypt” denoting “a community of religious ideas”. Thus

the countries from Indus to Nile in the Chalcolithic (stone and copper) age were united by common bonds of culture. In a note on this page he says "In Berlin Museum there is a figurine of a woman with her right hand raised to the forehead (showing that she is a priestess) but a triple coil of snakes falling down her back (showing that she is a goddess)". It is of Minoan origin. In a note on page 52 he says that the Greek God Zeus also is three eyed like Shiva.

On page 642 he says that Mohenjodaro people partook of the Iranian and the Indian Peninsular (Proto-australoids) characteristics. He considers the Indian Peninsula to be the homeland of the Protoaustraloids (or the Lemurians). There is a mingling of the Mongolian branch of Alpine Stock as well. (Skull no. 13b (3) is like a Naga Skull and Skulls of Mediterranean race nos. 6, 7, 10, 19, 26).

Sir Leonard Woolley says in his book 'Ur of the Chaldees' (Pelican Books, 1938) that "There was nothing to show to what race these first inhabitants of Mesopotamia belonged, but it is natural to connect them with the Semetic-speaking Akkadians whom later on we find occupying the northern half of the river valley. Then at a date which we can not fix, people of a new race made their way into the valley coming whence we do not know, and settled down side by side with the old inhabitants. These were the Summerians.

"Quoting probably some legend of the Summerians themselves, the Old Testament says that 'the people journeyed from the East and came into the plain of Shinar' (which is Babylon) 'and dwelt there', and of recent years excavations so far away to the east as the valley of the Indus river have produced remains of an early civilization which has certain elements in common with what we find in Mesopotamia. The Summerians believed that they came into the country with their civilization already formed, bringing with them the knowledge of agriculture, of working in metal, of the art of writing — 'since then' said they 'no new inventions have been made' — and if, as our excavations seem to show, there is a good deal of truth in that tradition, then it was not in the Euphrates valley that the arts were born, and though it is not likely to have been the Indus valley either later research may well discover between these

two extremes where the ancestors of our Summerians developed the first real civilization of which we have any knowledge". (pages 16 and 17).

However on page 67 he relates finding of an oblong tablet with an inscription reading "Annani-pad-da King of Ur, son of Mesanni-pad-da King of Ur, has built this for his Lady 'Nin-kharsag'." The tablet was found in the temple of the Moon-goddess Nin-kharsag. Along with the tablet were found copper bulls, which are remarkable "as being the oldest copper statues preserved to us." The two copper bulls are now in The British Museum and at Philadelphia (U. S. A.). The name Annanipadda is distinctly Indian and is equivalent of Annanyapad. Not only the name but also the copper bulls, emblems of the 'Saiva' religion point to Harappa and Indus valley as their source.

In Hindustan Times of 21 February 1957 a Reuter's report was published saying that a seal stone, believed to be about 5000 years old, and similar to those found in Indus valley and Mesopotamia, was found in the excavation of the ancient city of Dulman in Bahrein State (Persian Gulf) by the Danish Archaeological Expedition. Besides this were found "a number of earthenware pots containing well preserved remains of snakes indicating the possible existence of a snake-worshipping religion". Snakes are worn by God Shiva. It points to the 'Saiva' religion of the Harappans. The spokesman of the Danish Expedition also thought that "This find proves beyond doubt the theory that the Summerian civilization originated in the Indus valley and arrived in Mesopotamia by way of Bahrein".

The Harappan culture spread not only along the western coast of India but also along the eastern coast right up to Bihar and Bengal. An article in the Hindustan Times of May 9, 1962 says on page 7 "The recent discovery of prehistoric pottery from the ancient mounds of Rajardhibi in the valley of the Ajay river in Burdwan district sheds new light on the forgotten history of Eastern India as it decisively establishes a link between the Indus valley and Bengal. Apart from the perforated wares the beautiful channel spouts seem to suggest a link with

the Narmada-Godawari complex on the one hand and prehistoric Iran on the other".

Shri T. R. Shesha Iyengar clinches the issue in his book "The Ancient Dravidians". On page 24 he says : "Tamilian traditions say that a large continent once existed in the Indian ocean which was connected with South India, and which was over-whlemed and submerged by a huge deluge". On the submergence of this continent, called by some as Lemuria, the Dravidians came to India from the south. (page 25). In his opinion the Dravidians and the Summerians belong to the same ethnic type (page 39). He quotes Dr. Hall as saying that India was the cradle of Summerian civilization, which went from here to Mesopotamia. Internal evidence of Tamil books supports this view (pages 40 to 58). On page 99 he says that Shiva is a Dravidian Deity, and Rawan, who lived in the South, was a great worshipper of Shiva-linga or the Phallic Symbol.

It is interesting to note that in Egypt, it is said, sporting the head of a snake on forehead was a royal emblem. The mummy of Pharaoh Tutankhamen was found wearing it. It supports Sir John Marshall's opinion that there was a common culture from the Indus to the Nile at one time, and indicates that the Summerians went not only to Mesopotamia, but further also to Crete and Egypt. There the Pharaoh Ikhnatun is said to have erected the statue of the Lion-man, Narsingh or the Sphinx.

Thus all the archaeological discoveries, old and new, support the literary evidence that Tamils, Dravidians, and Summerians were the same. They originally came from Transcaspia or Iran to Ceylon. Here they came under the rule of Rawan, the grandson of Sumali and then spread up along the coasts of India, later going to Mesopotamia and Egypt. Those who remained in India produced the present day Hindu culture by the amalgamation of the Aryan and Dravidian cultures. Even before the Ramayan days they were materially influenced by Aryan Rishi Agastya, the Dravid Muni, who organised the First Tamil Kavi Sangh and gave them their sweet language and its grammar.

It is regrettable that Indian archaeologists and writers have not cared to correlate the ancient prehistoric traditions existing

amongst the Indian people for thousands of years with the archaeological and geological researches in India, America or elsewhere, nor with the historical accounts of the Greeks, Parsis and others. On the other hand Indian traditions have been treated very lightly and with a great deal of misunderstanding. It is to the credit of the western scholars that they take the historical accounts of the Old and the New Testaments of the Bible for granted and try to find archaeological confirmation for them. In India Rigveda is quite ignored, or is interpreted in strange ways. A noted archaeologist, to whom I referred the First Part of this book, was pleased to remark : "there is not much archaeological evidence to substantiate that any civilization worth the name existed in India prior to Circa 4000 B.C." Although a Sanskrit scholar he expressed absolutely no opinion about Rigvedic texts cited by me. Even when I cited Rigvedic Suktas relating to the opening of Kashmir and the description of stone-age people living in Poonch area of Kashmir proving that Rigvedic Aryans were contemporaries of the Sohan valley stone-age people he neither contradicted nor replied to the points raised. It appeared as if he felt afraid of expressing support of a view different from the time-honoured orthodox views of western scholars or the orthodox views of Indian Pandits, and yet he could not contradict my interpretations also. But I wondered whether Rigvedic civilization was not a civilization "worth the name". They forget the most profound and yet scrupulously scientific Nasadiya Sukta of Xth Mandal giving an unrivalled exposition of the Metaphysical Ultimate Existence and the resulting process of creation. Where such an intellectual height could be reached, can it be said that it was not a civilization "worth the name ?" They extoll chalcolithic (stone and copper) cultures but ignore the fact that Rigveda knows iron very well, and Aryans domesticated not only cows but horses also. But then they think that Aryans did not exist in India or Sapta-Sindhu but came from Persia or Asia Minor, although they can not point to any literature in those areas reaching such intellectual heights as that of the Nasadiya Sukta, nor can they produce any evidence of Aryans originating and developing in those regions.

But archaeology has one great achievement to its credit. Prof. Stuart Piggott writes on page 250 of his book "Prehistoric

India": "But the most exciting document is a treaty between the Hittite king Subiluliuma and the Mitannian Mattiuaza, son of Dusratha", in about 1380 B. C. in which the latter invokes his gods as witness, in the formula "ilani Mi-it-tra-as-si-il ilani U-ru-w-na-as-si-il ilu In-da-ra ilani Na-sa-at-ti-ia-an-na". These names are said to be of Rigvedic gods Mitra, Varuna, Indra, and Nasatyas. But Mr. Piggott admits that "This Hittite treaty does not, of course, mean that there were Indians in the Mitannian kingdom at this time, but it does point to just that common stock of mythology" But does it prove that Aryans arose in Asia Minor? Should the whole Rigveda be given up for such a clumsy trash. Some archaeologists think that this is the earliest evidence of Aryan existence in 1380 B. C. which they have. Therefore the whole internal evidence of Rigveda and Zendavesta, and that of geology and Greek literature in support, should be discarded! But a more impartial study of Rigveda and the Puranas will soon dissolve all these cobwebs, and will yield solutions of historical problems.

CHAPTER XVI

RELATIONS BETWEEN ARYANS AND DRAVIDIANS

An unfortunate and false impression has gone about that Dravidians were the original inhabitants of India and the Aryans were the invaders from western or central Asia and treated the Dravidians as slaves, robbers, or enemies. It has been said that Rigveda mentions them as Dasses or Dasyus. But this is totally false. As a matter of fact Dravidians did not exist in India when Rigveda was composed about five lacs of years before. Then Aryans lived in Sapta-Sindhu separated from the Deccan Plateau by stretches of sea in the Gangetic Rajputana and Sind plains. The Dravidians came to the Deccan Plateau as Sumalis from Ceylon about the Ramayan Times, about ten to twelve thousand years ago only. Moreover the Dasyus of Rigveda were, as said before, noseless, jawless, cave-dwellers, of indistinct speech, and raw-flesh eaters. Surely these characteristics have nothing to do with Dravidians. It was physically impossible for Dravidians to be in Sapta-Sindhu or Kashmir when Rigveda was composed. They first came into existence with Sumali Rawan. It is true that they did come into conflict with the Solar Dynasty Aryans in Ramayan times, but then the conflict was of a short duration and soon the Aryan and the Dravidian cultures were amalgamated. In this amalgamation Dravidian culture was not treated as an inferior one, but as of equal, if not superior validity. The Dravidian god Shiva was adopted as one of the Aryan Trinity, and the worship of His Shakti or Durga was made as of the chief Aryan goddess. It was an Aryan Rishi Agastya who established the first Tamil Kavi Sangh about twelve thousand years ago and gave the Tamil language

its standard grammar. He has been called even Dravid Muni. All this shows how mistaken have been the notions about this conflict. The Dravidians, on their part, when they went to Egypt, established the imperishable monument of the Aryan King Narsingh in the form of the Lion-man Sphinx. It shows the immense amount of goodwill and affection which prevailed in the people of the two races, who ultimately became one so much so that the great Dravidian Rawan is acknowledged to be the greatest scholar of the Vedas.

The original inhabitants of the Deccan were the proto-austroloids or the Lemurians who are called Banars in Puranic traditions. Banar means a man of the forest and also a monkey. One wonders how this transference of meaning took place. Today these Banars are represented as tailed monkeys, which is absolutely wrong. It is due to the confusion in the two meanings. Otherwise the Banars of Lemuria were highly civilised. They had strong, vast and well organised empires. Even Rawan the king of Ceylon was once defeated by the Banar king. It was a huge army of Banars which helped Lord Ramchandra in conquering Lanka or Ceylon. The wife of the Banar king, Lady Tara is still considered as one of the half-a-dozen most beautiful women of the world. Hanuman, who is now mistakenly represented as a tailed monkey, was a magnificent specimen of Banars. He had the rare yogic power of flying in the air. He had the courage, strength and power to burn Rawan's Lanka single-handed. Today he is worshipped as a god by the Hindus. But just as primitive societies progress to advanced cultures in course of time, similarly under unfavourable conditions highly organised civilizations may lapse into primitive conditions. This has happened in the case of Summerians, and the ancient civilizations of American Indians. So have the great Lemurians become the Proto-Austroloids of today. And with these Lemurians the Aryans were never in conflict. They were treated as friends and associates when the Aryans went to the Deccan from the Gangetic plain.

This unfortunate and false idea of Aryo-Dravidian conflict has been produced by two classes of persons. One class consists of those archaeologists and historians who have become wedded to the theory of Aryans coming from outside as invaders and

suppressing the Dravidians whom they have presented as the original pre-Aryan inhabitants. Another class of persons consists of those Hindu writers who have represented Asurs (Hiranyakashpa, Bali and his descendent Banasur) and Rakshas (Rawan and his descendents) as demons and evildoers. But all this is really wrong. In Rigveda Asur is the name of the Supreme God. In Valmiki Ramayan, as we have seen, Asurs are those who do not drink wine. Thus in both the connotation of Asur is not bad. It is true that the word Rakshas is not used in good sense in Rigveda. There it denotes a class like the Dasyus. But Rigvedic Rakshasas are not Rawan's descendents at all. Rawan was not even born at the time of Rigveda. In Rigveda Danavas, demons and Rakshasas are Dasyus. Danu was the mother of the Dasyu king Vritra and was killed also in the upheaval of the opening of the Kashmir valley when Vritra lost his life. In Valmiki Ramayan, as we have already seen, Rakshas means one who vows to protect his motherland. We have also indicated that Rawan gave rise to this new people by assimilating the Yakshas living in Ceylon into his own culture of 'Ra' (Sun-God) worship. But the accidental similarity of this name with the word used in Rigveda made people interpret Rakshas as a demon, which was wholly unjustified. Rawan was not only the greatest scholar of the Vedas and the most noted worshipper of Lord Shiva, but was also a man of high character. It is to his great credit that in spite of having Sitaji in his absolute power for several months he never tried to use violence with her. On the other hand he arranged for her stay quite separate from himself in his own royal garden under proper protection till Shri Ramchandra went to Lanka and recovered her. Even the Hindu chroniclers have been surprised at such a strange and exemplary abstinence and have made up a story of a curse by Nalkuvar that his head will fall into pieces if he attempts to molest another woman violently, because Rawan is said to have molested Nalkuvar's wife. It is rather strange that although Rawan is presented as a licentious person still there is not a single story except this one, the correctness of which is rather doubtful, of his ever having violated any other woman out of his own wedlock, in spite of his being so powerful and having such vast resources. Indeed it is against all reason to suppose that a man of Rawan's learning and statesmanship

should have such sinful propensities. Then a question can be asked as to why Rawan stole Sita if he was such a moralist. There can be a counter-question. If Rawan was enamoured of Sita then why did he not attack Shri Ramchandra in the forest with all his power and try to kill him then and there and take Sita by force? What was the fun in stealing Sita for the purpose of merely keeping her away from him in the garden for months and months quite untouched? An orthodox writer, Saint Tulsidas, has attempted to give an answer. He says that Rawan realised that Shri Ramchandra was an incarnation of God and only wanted to die at his hands so as to get salvation. Even if so then why did he wait so long? If he had attacked Shri Ramchandra in the forest then he would have been killed then and there. But then it is said that he wanted to get his sons and others also to be killed by Shri Ramchandra so that all of them may get salvation. The absurdity of this argument is however patent. There has been another suggestion also. Rawan had seen Shri Ramchandra about the time of his marriage with Sitaji, and was so impressed with the courage, serenity, self-control and sterling character of Shri Ramchandra, that when he heard that Shri Ramchandra had come so far as Dandkaranya from Ayodhya then he wanted to compell Shri Ramchandra to come to Lanka, so that all his people may see this magnificent specimen of Aryan culture and an integration of his Dravidian culture with that of the Vedas, of which Rawan himself was such a profound student, might take place. In fact Rawan succeeded not only in this venture but even helped in the Aryanisation of the Banar races, who ruled between Dandkaranya and Lanka. Had there been a fight in Dandkaranya then either Rawan would have been killed or Shri Ramchandra would have been, and all the cultural benefits, which flowed from Shri Ramchandra crossing the whole of South India and going to Lanka, would have been lost.

Now as to the archaeologists and historians both foreign and Indian, their name is legion. It is not possible to examine the views of all of them individually. We shall however take up the basic arguments of two noted archaeologists in this connection. Mr. R. E. M. Wheeler has written an article in 'Ancient India' (Bulletin of the Archaeological Survey of India,

No. 3 dated January 1947) entitled "Harappa (1946) : The Defences and Cemetery R 37". Writing about the cause of the decline of Harappa he writes on page 82 : "The Aryan invasion of the Land of the Seven Rivers, the Punjab and its environs constantly assumes the form of an onslaught upon the walled cities of the aboriginies, for these cities the term used in Rigveda is 'pur' meaning a 'rampart', 'fort' or 'stronghold'. One is called 'broad' (prithvi) and 'wide' (urvi). Sometimes strongholds are referred metaphorically as 'of metal' (ayasi). 'Autumnal' or (saradi) forts are also named, this may refer to the forts in that season being occupied against Aryan attacks or against inundations caused by overflowing rivers'. Forts 'with a hundred walls' (satbhuji) are mentioned. The citadel may be made of stone (asmamayi) : alternately the use of mudbricks is perhaps alluded to by the epithet 'ama' ('raw', 'unbaked'). Indra, the Aryan war-god, is purandra, 'fort-destroyer'. He shatters 'ninety forts' for his Aryan protege, Divodas. The same forts are doubtless referred to where in other hymns he demolishes variously ninety-nine and a hundred ancient castles of the aboriginal leader Sambara. In brief he 'rends forts as age consumes a garment'.

"Where are — or were — these citadels? It has in the past been supposed that they were mythical or were 'merely places of refuge against attack, ramparts of hardened earth with pallisades and a ditch'. The recent excavations of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortifications, and known also to have dominated the river-system of north-western India at a time not distant from the likely period of the earlier Aryan invasions of that region. What destroyed this firmly settled civilization? Climatic, economic, political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large scale destruction. It may be no mere chance that at a late period of Mohenjodaro women and children appear to have been massacred there. On circumstantial evidence, Indra stands accused".

In the first place 'ayas' means iron definitely and not bronze or other metal as stated by Mr. Wheeler in his note (I) on this

page. Surely a 'Thunderbolt' to shatter forts and mountains would not be made of bronze. It is only an exercise of imagination to say that it may mean bronze because the Harappan civilization also knew copper and bronze and not iron according to the archaeologists. In Mandal 1 Hymn 32 stanza 8 iron thunderbolt is mentioned. In 1-56-3 Mr. Griffith also translates it as of iron. Then in VII-95-I the river Saraswati is addressed as 'our fort of iron'. Surely the river could not be a fort at all. 'Fort' is used only to mean protection. Here again it is of 'ayas' or iron and not bronze.

Moreover while Harappa represents a 'firmly settled' high civilization, the Dasyus, whose forts are said to have been destroyed by Indra, are not highly civilised at all. They are 'stubbnosed' (vide V-29-10) ; in V-45-6 they are called 'Visisipra' or jawless or chinless. In 1-33-12 they are said to be cave-dwellers. In X-87-2 they are said to be raw-flesh-eaters. Surely the Harappans could not be noseless, jawless, chin-less, cave-dwellers, or raw-flesh-eaters. Further these Dasyus lived on the shores of the Kashmir Lake and were killed when Indra broke down the mountains to let out the waters of the lake in the form of seven rivers (vide 1-32). The Harappans did not have their strong forts in Kashmir. The Archaeological Department admits having found the remains of those stone-age people in Poonch area of Kashmir. But Harappans were not stone-age people, nor did they live in the Sohan valley in Kashmir.

Then Mr. Wheeler quietly ignores the many Rigvedic hymns laying down that there were seas in Sind and Gangetic plain. There are no accounts of Indra having fought the Dasyus on the banks of the Ganges or of Sindhu in the Sind area. Moreover Indra is not a human being or Aryan war-lord. Indra represents Supreme Nature. Agni, Varuna and a host of other gods are all said to reside in Indra. Then it is not only Indra who is said to kill Vritra and to release the waters. Trita, Varuna, Maruts are said to have performed the same feat in other hymns. Indeed the Harappans were not in the picture at all at the time of Rigveda. They came into India about the Ramayan period only.

Another noted archaeologist Prof. Stuart Piggott makes very interesting remarks in his *Prehistoric India*. On page 256 he admits "I think we are justified in accepting the Rigveda, on archaeological grounds, as a genuine document of the period, preserved intact by the constant fear of the consequences if the magic word were altered by a hairs-breadth." Although he considers that Rigveda was produced "at a relatively late stage of the culture of those people who in it are called Aryans" yet he maintains that "the Aryan advent in India was, in fact, the arrival of barbarians into a region already highly organised into an empire based on a long established tradition of literate urban culture".

To safe-guard his unauthorised mis-interpretations Mr. Piggott admits as a precaution : "In the hymns the transition from the more or less literal to the wholly metaphorical is often sudden and frequently almost imperceptible. The physical war-chariot of an Aryan Chieftain turns, with bewildering rapidity, into the noon-day sun ; the roistering young cattle-raiders are suddenly the four winds of heaven". (page 258).

Speaking about Indra he says : "he is the apotheosis of the Aryan battle-leader ; strong-armed, colossal, tawny-bearded, and potbellied from drinking, he wields the thunder-bolt in his god-like moments, but fights like a hero with bow and arrows. ... He is a cattle-raider and above all he is the destroyer of the strongholds of the enemy" (page 260). It is amusing to read of Indra as the "cattle-raider" because Indra is described as freeing the "cows" from the hold of the robber, ignoring the fact that it is expressly explained in the hymn itself to mean the release of the river waters of the Kashmir lake which was in the possession of the Dasyus Vritra, Ahi, Sambara, and Bheda. Indra was neither pot-bellied nor tawny-bearded for he was no human being at all. Indra and other gods drank Soma only symbolically, as the gods do even now in any ritual. Even the Sun is said to drink Soma, but surely the sun in the sky does not descend on the earth to do so.

That the Harappan citadels contained "amongst its population a large proportion of proto-Austroloids with dark skin and flat noses makes the identification of the dasyus and dasa

with the inhabitants of Harappa and Mohenjo Daro something near to a certainty". (page 261). Then he quotes the view of Mr. Wheeler already noticed. All criticisms of Mr. Wheeler's views apply to those of Mr. Piggott also. Further if the Harappans were Dravidians then one wonders whether they will repudiate Mr. Piggott's view of their being darkskinned and flat-nosed. The Dasyus killed in the opening of Kashmir lived in Soan or Sohan valley, which Mr. Piggott also would agree must have happened several lacs of years ago. He himself has referred to these people living in Soan valley about four lacs of years back. And Rigveda stands witness to this as already explained at length. Then how does Mr. Piggott reconcile the 4 lacs years old Dasyus with the few thousand years old Harappans or with a Rigveda which he considers only about 3500 years old ?

It is clear from the above that superficial readings of Rigveda have not only created gross misunderstanding of Indian history but has also prevented many world problems of history from being examined from the right perspective.

This is a field of enquiry practically untouched so far. One can be permitted to hope that more detailed work by scholars in this line will clear up further dark corners and will bring to light many new facts to the benefit of humanity and leading to the evolution of one world and one culture, towards which the world is in fact moving.

APPENDIX

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SAPTASINDHU IN **RIGVEDA**

LAND OF DEV (DEVIL page XII)
According To Asurs & Daityas

(SWARGA) PURANIC
CHINA

CELESTIAL EMPIRE IN ENGLISH
LAND OF DEVTAS
IND DEVASUR SANGRAM

BATTLE BETWEEN DAITYAS
AND DEV-AS
LEADING TO DISPERSAL OF HELIOLITHIC CULTURE
OVER THE WORLD

BURMA

(BRAHM LOK)
(BIRTH PLACE
OF DEVTAS)

MALYAVAN GOES
FOUNDS
NEW KINGDOM

TALATAL
OR PATAL NO.4

BANAR
LOK

TO MAHATAL OR
S. AMERICA PATAL NO.5

WORLD BEFORE 500000 YRS.

BEFORE MANU'S (NUH'S) FLOOD (TUFAN-E-NUH)

BASED ON RIGVEDA, PURAN, GEOLOGY, GREEK AND PARSE TRADITIONS, AND ARCHÆOLOGY

