BRAHMAN
THE DISCOVERY OF THE
GOD OF ABRAHAM

M. M. Ninan
FOREWORD

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This study was forced upon me as I came across the attempts by Vedics and the new converts to Vedism in America, trying to establish and OIT (Out of India Theory) where everything came out of India particularly from North India. The latest attempt was to establish that Abraham the father of the Hebrew, Jewish nation was actually an Indian from the tribe of Kula-dev who lived in North India. According to this theory Abraham was a noted follower of the Vedic religion, which at that time was spread over the world and not confined to India alone as it later came to be. He was also of the Brahmin caste. Some anthropologists, and Swami Bhaktivedanta (the founder of the Hare Krishna movement), claimed that Abraham was actually of the Yadava clan—the family of Krishna which disappeared from India after his death. If this is true, then all “Jews” are really Indian in their origin and related to Sri Krishna. In fact they also claim both Jesus and Moses are buried in India.

“The name of Brahma (Abraham/Abram) was highly respected in India, and his influence spread throughout Persia as far as the lands bathed by the rivers Euphrates and Tigris. The Persians adopted Brahma and made him their own. Later they would say that the God arrived from Bactria, a mountainous region situated midway on the road to India.. .” (Moisés y los Extraterrestres, Mexican author Tomás Doreste pp. 46-47.)

“Bactria was the locality of the prototypical Jewish nation of Juhuda or Jaguda, is also called Ur-Jaguda. Ur meant “place or town.” Therefore, the bible was correct in stating that Abraham came from “Ur of the Chaldeans.” “Chaldeans,” more correctly Kaul-Deva, was not the name of a specific ethnicity, but the title of an ancient brahmanical priestly sect who lived in what are now Afghanistan and Pakistan. The Afghan city of Kashgar, south of Kabul, stands on the site of ancient Jaguda. Our theologians confuse “Ur of the Chaldeans” with “Ur of the Sumerians.” The tribe of loud or the Brahmin Abraham, was expelled from or left the maturea of the kingdom of Oude in India and, settling in Goshen, or the house of the Sun or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea.” (Anacalypsis: An Attempt to Draw Aside the Veil of the Saitic Isis or an Inquiry into the Origin of Languages, Nations and Religions Godfrey Higgins 1833 Vol. I, p. 405.)

That led me to the search for Hebrew connection with India.

At least they led to the discovery of the connection between Abraham and Brahman. How did this happen? How did the Vedic gods die? How did the new Hindu gods came in to rule?

This is what is dealt with in this study.

In that process, I have extensively quoted from authorities in their field and has given full credit to them. After all they are the experts. The logical connection between the various scholars and experts and the final conclusions are mine alone. If it verges on Plagiarism, forgive me.

Prof. M.M. Ninan
Nov 2015
CHAPTER I
INDUS VALLEY CIVILIZATION

All human civilizations started around rivers. Here are the major early civilizations.

Map of first known civilizations around rivers

The first civilizations came about in river valleys which provided a constant source of water for crops. Irrigation works were often needed which required leadership perhaps leading to the creation of the first states. In addition rivers facilitated travel helping a common culture spread along its banks. The four river valley civilizations were the worlds first and each shared many common characteristics. The four river valley civilizations: China(along the Yellow River aka. Huáng Hé) Indus Valley(Along the Indus River) Mesopotamia (Along the Tigris and Euphrates river) Egypt(Along the Nile)

Each Civilization had:

- A form of writing
- Cities
- Agriculture and surplus of food
- A form of government (usually claiming divine right)
- A polytheistic or henotheistic religion
- Art and Architecture

Whereas historians argue on what exactly civilization is, writing, cities, agriculture, government, religion and art are usually on the list.

Sir John Hubert Marshall, CIE (1876 – 1958) was the Director-General of the Archaeological Survey of India from 1902 to 1928. He was responsible for the excavation that led to the discovery of Harappa and Mohenjodaro, two of the main cities that comprise the Indus Valley Civilization.

The Indus Valley Civilization (IVC) was a Bronze Age civilization (3300–1300 BCE; mature period 2600–1900 BCE, pre-Harappan cultures starting c.7500 BCE) in northwest Indian subcontinent extending over Pakistan, northwest India, and Afghanistan. Along with Ancient Egypt and Mesopotamia, it was one of three early civilizations of the Old World, and the most widespread among them. It flourished in the basins of the Indus River, and also around the now dried up Sarasvati River.

Neolithic people began to build communities along the Indus Valley in the northwestern part of the Indian subcontinent around 5,000 years ago. Archaeological excavations began in 1921 under the direction of Sir John Marshall on the bank of the Ravi River (a tributary of the Indus) in Sind Province, where railway builders had discovered huge quantities of old fired bricks. They led to the discovery of an ancient city called Harappa that gave its name to the entire civilization.

In 1923 another expedition began to excavate a site called Mohenjo-Daro (meaning "mound of the dead") on the banks of the Indus 400 miles from Harappa, uncovering another major find. Since that time more than 1,000 sites covering approximately 300,000 sq. miles have been investigated. They include not only the area around the Indus and its tributaries but also northwestern India to Kashmir, the entire Arabian Sea shore including a large seaport called Lothal (which also means "mound of the dead" in the modern language of the region), and as far as Delhi to the east.
Despite advanced agriculture and the use of draft animals to plow the land, the Indus was an urban and commercial culture. It is estimated that 35,000 people lived in Harappa.

The towns had many characteristics in common: a central citadel on a mound surrounded by a brick wall, with a planned city located below, whose streets were laid out in a grid pattern oriented to the points of the compass. The cities were further divided into areas for stores, workshops, and residences.

Working-class dwellings were two-roomed, whereas affluent houses were two-storied centered around a courtyard, with flush toilets and individual wells. The streets had covered sewers, sentry boxes, and public wells on street corners.

Lothal was excavated in 1954. Its specialty was bead manufacturing; a large factory measuring 5,380 sq. feet has been found that used locally produced and imported raw materials to make many sizes of beads for jewelry. The modern town near Lothal is still famous for producing beads for jewelry.

It was also a shipping center with docks and an extensive breakwater. Trade was important for the prosperity of Indus cities. Sumerian and Akkadian cuneiform tablets dating to between 2400 and 2000 B.C. mention a place called Dilmun or Telmun in the east that may have been the Indus region.

Indus artisans practiced many crafts: pottery made on wheels, cotton cloths, bronze and copper weapons and tools, and artistic and utilitarian objects made from ivories, various stones, gold, and silver.

Thousands of small, square, and round seals made from steatite have been found throughout the region. Each one has engraved on one surface several characters of pictographic writing together with engravings of animals, plants, or deity-like figures.

Almost 400 separate pictographs have been identified, but not deciphered, and even if they were, each inscription is too short to provide much information. The seals were likely used for sealing merchandise, and the words were probably the names of the merchants. No other examples of Indus writing have survived. It is really a surprise that with such advanced technologies and intercontinental merchandising and having some of alphabets and scripts the archaeologists could not find any real documentation. The largest script was not more than five cryptic lines. A logical probability is that an invading people who took over this culture intentionally destroyed them as was the practice in ancient times.

Without a deciphered written script, the Indus civilization is classified as prehistoric. Thus, modern people can only make guesses about many things that concern the Indus civilization. They may have been united into some sort of an empire, as evinced by the uniform size of the bricks used throughout the region.
Since there were no signs of palaces or royal burial sites, the Indus people were probably not ruled by monarchs. Perhaps a college of priests ruled and used the great baths and assembly halls for religious and government ceremonies.

Ritual baths associated with temples were characteristic of Hinduism in later India. Some seals depict a godlike figure with a horned headdress and sitting cross-legged. Some experts speculate that those images could be early images of a god who became in later period as god Shiva.

Aside from a statue of a deity-like figure and what seem to be female fertility figurines, there are no indications of worship. However, in cemeteries the dead were buried facing the same direction, with artifacts, presumably to use in the next world.

Because of the lack of written records the reasons for the end of the Indus civilization are unclear. What is clear is the decline during its last centuries. One cause of decline was extensive floods, probably caused by widespread deforestation and overgrazing. Forests were chopped down to provide fuel for firing the billions of bricks used in construction. Denuded land was susceptible to flooding by monsoon rains, which deprived the land of top soil and silted up rivers, raising the river beds and causing floods when rains brought down large quantities of water. Flooding was exacerbated by geological changes during the beginning of the second millennium B.C., which lifted up the coastline of the northern shores of the Arabian Sea. As a result, the Indus waters could not reach the sea and formed shallow lakes.

These changes must have shattered the lives of farmers in the low-lying areas and ruined trade along the coast, which may explain the disappearance of the seals during the last years of the civilization. Flooding also explains the embankments and layers of silt found around Mohenjo-Daro.

In time the floodwaters spilled over the barriers, and the river returned to its course to sea. The process was repeated several times, which must have worn out the people and wrecked the economy, evident by the poorer quality housing and falling civic standards in the last layer of Mohenjo-Daro.

Around 1900 B.C. the Indus River changed course and a parallel river, the Saravasti, dried up entirely. The walls and fortifications at Mohenjo-Daro and Harappa also show massive reinforcements during their last phase. The skeletons found scattered helter-skelter at a couple of locations indicate catastrophe, whether human-made or natural.

Harappa and other settlements that had not suffered from previous decline were suddenly abandoned. The last layer of materials excavated from Harappa show poorer quality pottery ware and the cremation of the dead rather than burial, as practiced earlier.

The last layer of habitation at another Indus city called Chanhu-Daro showed fireplaces and chimneys in the houses, a novelty in the Indus Valley, perhaps indicating the culture of newcomers from colder lands.
Beginning around 2000 B.C., and for unknown reasons, Indo-European-speaking, semi-nomadic people from the Eurasian plains began to move from their homelands in a quest for new homes.

One group calling themselves Aryans would move through the mountain passes of modern Afghanistan to the Indus Valley to settle in India. By c. 1500 B.C., the Indus civilization had perished and the Aryan age had begun.
At its peak, the Indus Civilization may have had a population of more than 5 million. Inhabitants of the ancient Indus river valley developed new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin). The Indus cities are noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, and clusters of large non-residential buildings. (Wiki)

These artwork indicates the prevalence of agriculture, cattle breeding and trade.
The Indus script (also known as The Harappan script) is a corpus of symbols produced by the Indus Valley Civilization during the Kot Diji and Mature Harappan periods between 3500 and 1900 BC. Most inscriptions are extremely short. It is not clear if these symbols constitute a script used to record a language, and the subject of whether the Indus symbols were a writing system is controversial. In spite of many attempts at decipherment, it is undeciphered, and no underlying language has been identified.
CHAPTER II
WHO ARE THE DRAVIDS?

Harappans and Dravids of Nilotic Origin

JUST GENESIS through the lens of Anthropology gives the following insight:

"The Eastern Afro-Asiatic Kingdom Builders

The Indus civilization had several large cities, including Mohenjo-daro and Harrapa. That civilization is known by the name “Harappa” and the people of this civilization were Dravidians.

The Indian archaeologist, B. B. Lal,(He was the Director General of the Archaeological Survey of India (ASI) from 1968 to 1972,Prof. Lal was awarded the Padma Bhushan by the President of India in 2000) contends that the Dravidians came from southern Egypt and Sudan (Nubia). This would explain their dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical." The Nubian megaliths of which Lal speaks date from around 1000 B.C. (From http://www.kerala.cc/keralahistory/index10.htm)

The German archaeologists, Friedrichs and Muller identified some of the skulls of Mohenjo Daro as "Hamitic." The term Nilotic would probably be more accurate.

Paleontologists B.K. Chatterjee and G.D. Kumer reported in "Comparative Study and Racial Analysis of the Skeletal Remains of the Indus Valley Civilization" that the 18 Mohenjo-Daro and Harappa skulls that they examined are "similar to skulls from Nubia during the third to second Millennium B.C."

The Sudra were Nilotic peoples who migrated north and east and inhabited Pakistan, southern India and Sri Lanka. The Sudra Kingdom, mentioned in the epic of Mahabharata, was one of the ancient Saraswati Valley kingdoms. Herodotus referred to the Sudra/Dravidians as the “eastern Ethiopians” and described them thus: “The Eastern Ethiopians differed in nothing from the other Ethiopians, save in their language, and the character of their hair. For the Eastern Ethiopians have straight hair, while they of Libya are more woolly-haired…”
Indus civilization preceded the Aryans by at least 1000 years and they were of Sudanese Kushite origin. The city of Harappa dates from between 2300-1750 BCE and was contemporaneous with other River Civilizations such as Sumer, with evidence of trade with Sargon of Akkad which existed 2334-2279 BCE. They were highly civilized.

The Kushite Spread of Haplogroup R1*-M173 from Africa to Eurasia by Clyde A. Winters Uthman dan Fodio Institute, Chicago, 60643, United States of America; Current Research Journal of Biological Sciences 2(5): 294-299, 2010

"They buried their dead in wooden coffins with the heads toward the north (symbol of God’s throne and the place of judgment) and the feet toward the south (the symbol of fertility and rebirth). This distinguished the Sudra from other Indians who practiced cremation. This parallels the burial practices at ancient Hierakonpolis, where archaeologists have discovered a 3000 B.C. life-sized statue of a Horite priest, a 2300 B.C. golden hawk head of Horus, and a ruler's grave with a triple interment of a bull, cow and calf. It is not certain that all Dravidians venerated Horus and his Father, Osiris, as divine... The Vedas speak of falcon-shaped fire-altars. These are associated with Horus, whose totem is the falcon. Vedic tradition teaches that "he who desires heaven is to construct a fire-altar in the form of a falcon."

Kingdom Building and Missionary Priests

The oldest Dravidian traditions speak of ancient prehistoric kingdoms in southern India, extending further south into land that is now under the seas. The Sudra didn’t establish cities in the north, but their priests traveled as far as Nepal where they are called "Harwa", the ancient Egyptian word for priest. These ruler-priests are largely responsible for the diffusion of the Afro-Asiatic religious life that took root around the large water systems from west central Africa to the Indus River Valley. It is a religious life that shares eight distinctive features, all of which are found in the Bible and constitute the biblical worldview."
"There is general agreement among ethnologists that the Dravidian population is a branch of the Mediterranean race, or at least a closely allied one. While the Mediterranean race is White, the Dravidians are much darker, ranging from the dark Greek and Italian complexion to black. There is also a wide range of difference in the shape of the skull, the color and texture of the hair, the color of the eyes, and the shape of the nose. These deviations can be explained with a probable interbreeding between the Dravidians and Mundas, as it is still taking place in the Chotanagpur region between the Dravidian Oraons and the neighboring Mundas.

The Dravidians entered India before the Aryans, before 2000 B.C., after passing through Mesopotamia, Iran, and Baluchistan where the Brahuis, a Dravidian race, still live. On grounds of cultural affinities such as inheritance through women, snake cults, organization of society, and structure of temples, some historians connect the Dravidians with the Elamites and Mesopotamians. The evidence of Indian skulls from the Indus Valley indicates that the Mediterranean stock became established in north India before the Harappan Civilization came into existence around 2000 B.C.

Granted that the Dravidian were originally Mediterraneans and that they passed through Mesopotamia, Iran, and Baluchistan, exactly from which Mediterranean region did they come?

Of particular significance is archaeologist B. B. Lal's contention that the Dravidians probably came from Nubia, Upper Egypt. This theory would give them among other things their Mediterranean features and dark complexion. Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical." According to Lal, the Nubian megaliths date from around 1000 B.C.

The linguistic studies of scholars like S. K. Chatterji have discovered many cognate words in ancient Egyptian and Nubian languages and Tamil. Further, the new findings on the Indus hieroglyphics by M. V. N. Krishna Rao, Fateh Singn, H. S. Parpola, K. A. Parpola, S. J. Koskenniemi, and Yu. Knorozov claim to have deciphered the script in terms of Proto-Dravidian and thus confirm the findings of the venerable Indian historian Father Heras that the Harappan people spoke a Dravidian language in the third millennium B.C.

My own comparative analysis of the Dravidian myth of Kovalan and Kannaki celebrated in the ancient Tamil Shilappadikaram with the ancient Egyptian myth of Osiris and Isis confirms the Egyptian origin of the ancient Dravidians. These two myths are very similar in content and help explain each other and argue for a common ethnic origin. The long ships used by the Egyptians in the third millennium B.C. could have easily carried the Dravidians to the banks of the Indus River and/or all the way to South India. The sea-route however, does not exclude the possibility of the early Dravidians taking a land route from the Phoenician shores through Iran and Baluchistan to India. No wonder, similar hieroglyphic writings are found both in Egypt and India."
Scientific Verification of the Genesis 10 Dispersion

Alice C. Linsley
http://jandyongenesis.blogspot.com/2013/06/scientific-verification-of-genesis-10.html

"Pottery evidence
We can verify the connection between the Nile and Indus Valley by comparing the Egyptian and Indus pottery inscriptions in which 17 figures are virtually identical (see above).

Over 400 distinct symbols (some say 600) have been recovered from the sites of Indus Valley cities, on seals, small tablets, or ceramic pots, and on over a dozen other materials. This compares with many thousands of texts from ancient Mesopotamia and Egypt; and typical inscriptions are no more than four or five characters in length, most of which are tiny.

Ten Indus Signs, dubbed Dholavira Signboard

Some modern scholars have wondered whether these symbols actually constituted a proper writing system. Whatever the case, the lack of decipherable texts means that we can gain no real insight into many of the details of Indus society,
As recently as 1000 BC the Nubian-Dravidian connection, based on pottery samples, seems definitive. The Indian archaeologist B.B. Lal believes that the Dravidians belonged to the C-Group. C-Group people spread culture from Nubia into Arabia, Iran and India between 2300-1500 BC as evidenced by the presence of Black-and-Red Ware (BRW).

Lal writes: "At Timos the Indian team dug up several megalithic sites of ancient Nubians which bear an uncanny resemblance to the cemeteries of early Dravidians which are found all over Western India from Kathiawar to Cape Comorin. The intriguing similarity extends from the subterranean structure found near them. Even the earthenware ring-stands used by the Dravidians and Nubians to hold pots were identical."

The C-Group people of Nubia, southern Egypt and Sudan are commonly called Kushites. Their black and red pottery that has been found from the Sudan, across Southwest Asia and India to China (Singh 1982). This BRW was used as early as the Amratian period (c.4000-3500 BC).

The C-group people - who we might call "Proto-Saharans" - maintained herds of cattle which were used for sacrifice and food. Bovine skulls were used to decorate their graves in archaeologically rich Sudan. (http://jandyongenesis.blogspot.com/2013/05/sudan-is-archaeologically-rich.html)

Many ancient C-Group people were agro-pastoral. They were the first to cultivate wild sorghum and millet. These became staple grains in Egypt and were taken to Pakistan and India between 3000 and 1000 BC. The evidence indicates that all of the African domesticates arose north of the equator and were introduced to the south relatively late. (Salas 2002)

Clyde A. Winters believes that the Dravidian speakers of C-Group took millet to India. B. B. Lal contends that the Dravidians/Proto-Dravidians came from southern Egypt and Sudan. This explains the darker complexion of the "Sudra." Lal also noted common burial practices incorporating megaliths, circular rock enclosures and rock-hewn tombs.

The origin of genetic diversity found in South Asia is much older than 3,500 years when the Indo-Aryans were supposed to have migrated to India. The Indo-Aryan migration theory was proposed in mid-19th century by German linguist Max Muller. Muller suggested that 3,500 years ago, Indo-European speakers from Central Asia introduced the Indo-European language family and the caste system in India. However, genetic studies indicate that this is not the case. A study led by scientists from the Centre for Cellular and Molecular Biology (CCMB) in Hyderabad, India (published in American Journal of Human Genetics in December 2011) shows clearly that there was no genetic influx 3,500 years ago.

The Proto-Dravidians apparently migrated from ancient Nubia across Arabia to India. The oldest known civilization in Arabia was the Tihama culture which flourished on the coastal plain along the Red Sea in present day Yemen. Rodolfo Fattovich believes that the Tihama civilization originated in Nubia, exactly what Genesis 10 indicates. He also recognizes the societal organization of chiefs in the Gash River region in Sudan (2,700-2,300 BC). Fattovich's excavations in the Gash Delta demonstrated a clear relationship between the C-Group and Kerma cultures in northern Nubia. His findings were confirmed by the Italian expedition to the eastern Sudan of 2011. (http://www.academia.edu/2048304/_The_Archaeomalacological_Remains_Italian_Archaeological_Expedition_to_the_Eastern_Sudan_)
"Horite fire altars at the Harappan water shrines of Kalibangan and Lothal provide further evidence for the dispersion of the Nilo-Saharan group. The Dravidian word Har-appa means "Hor is father" and these altars are built in the shape of a falcon in flight. The falcon was the totem of Horus, called "Son" or "Seed" of Ra. The Shulba Sutras state that "he who desires heaven is to construct a fire-altar in the form of a falcon."

A recent phoneme study has identified the Nile Valley as the point of origin of modern languages and the comparison of African phonemes with those found in ancient Hebrew suggest that Hebrew is an African language.

Evidence of genetics

In human mitochondrial genetics, L is the mitochondrial DNA macro-haplogroup that is at the root of the human mtDNA phylogenetic tree. As such, it represents the most ancestral mitochondrial lineage of all currently living modern humans. L3 is the haplogroup from which the vast majority of modern humans outside of Africa are descended, beginning about 70,000 years ago. The "Indians" bearing these genes live on the Andaman and Nicobar Islands and have negroid features. They represent this early, though probably not earliest, migration out of Africa.

An estimated 60% of Indian DNA consists of haplogroup M which emerged from haplogroup L3 emerged. The apparent point of origin for M is the Nile and Sudan. A study by Afonso et al. (2008) found M in over 72% of the population of Sudan (112 samples). Molecular genetics has shown that Dravidians are phenotypically Africa. The most frequent haplotypes in India belong to L3M and L3N lineages."

Onges of Andaman and Nicobar Islands
The Onges and Jarawas belong almost exclusively to Haplogroup D

According to Maca-Meyer et al. (2001), "L3 is more related to Eurasian haplogroups than to the most divergent African clusters L1 and L2"
This image illustrates the serial founder model of human migrations.

Each circle represents a population, from which a subset of individuals (embedded smaller circle) moves outward to form a new population during a migration wave out of Africa. The figure is based on the work of DeGiorgio et al. (Explaining worldwide patterns of human genetic variation using a coalescent-based serial founder model of migration outward from Africa; Proceedings of the National Academy of Sciences USA 106: 16057-16062).

Thus the long before Aryans invaded Indian continent, there was a Cushite invasion which produced the civilization of Mohenjoredero Harappa. I am sure there were many others from Africa and elsewhere even before that.

The Eurasian populations to which Maca-Meyer refers are mainly in Haplogroup D, believed to have arisen in Asia some 48,000 years ago. It is a descendant of haplogroup M. Haplogroup D is of special interest for Biblical Anthropologists as many of the peoples identified in Genesis fall into this mtDNA group. Here we find the Habiru (Hebrew), the Ainu, black and red Nubians, and other Kushites, such as the Afro-Sumerians and the Proto-Dravidians.
Source: Metspalu et al. Haplogroup D
Likely time of appearance about 40,000 years ago
Nubian and Nilotics DNA trace to Dravidians of Harappa and South India
The Dravidian invasion of India

Tamil Literature Society (1963), Tamil Culture 10, Academy of Tamil Culture, retrieved 2008-11-25,
“together with the evidence of archaeology would seem to suggest that the original
Dravidian-speakers entered India from Iran in the fourth millennium BC ...”

Dhavendra Kumar (2004), Genetic Disorders of the Indian Subcontinent, Springer, ISBN 1-4020-1215-2, retrieved 2008-11-25, ... “The analysis of two Y chromosome variants, Hgr9 and Hgr3 provides interesting data (Quintan-Murci et al., 2001). Microsatellite variation of Hgr9 among Iranians, Pakistanis and Indians indicate an expansion of populations to around 9000 YBP in Iran and then to 6,000 YBP in India. This migration originated in what was historically termed Elam in south-west Iran to the Indus valley, and may have been associated with the spread of Dravidian languages from south-west Iran” (Quintan-Murci et al., 2001).

There is much evidence for the Kushite migration out of Africa, as it is described in Genesis 10.

DNA studies

“DNA studies are but one method of tracing the Kushite dispersion. As Clyde Winters states, "The archaeological and molecular evidence provides footprints of a recent hg M ancestral migration from Nubia to India."This is not the first migration out of Africa, but it is the one to which Genesis refers when it speaks of Kush's sons and grandsons moving from the Nile Valley into Arabia and Mesopotamia.
Kushite rulers were great kingdom builders who controlled the major water systems and the ancient world. Nimrod, the son of Kush, is but one example.

There is genetic evidence that the Proto-Saharan ancestors of the Kushites moved west along the interconnected water systems between the Nile, Lake Chad, and the Niger-Benue Trough. Outside of the Nile Valley and some north African countries, this is the only other place in Africa where the M haplogroup is found.

Wikipedia gives the following:

“The genetic analysis of two Y chromosome variants, Hgr9 and Hgr3 provides insightful data. Microsatellite variation of Hgr9 among Iranians, Indians and Pakistanis indicate an expansion of populations to around 9000 YBP in Iran and then to 6,000 YBP in India. This migration originated in what was historically termed Elam in south-west Iran to the Indus valley, and may have been associated with the spread of Dravidian speakers from south-west Iran. Subsequently, the Indo-Aryan migration into subcontinent from Sintashta culture about 4,000 ybp. and the Tibeto-Burmans and Austroasiatics possibly from the Himalayan and north-eastern borders of the subcontinent.

The most frequent mtDNA haplogroups in the Indian subcontinent are M, R and U.

All major Y chromosome DNA haplogroups in the subcontinent are Haplogroup F’s descendant haplogroups R (mostly R2a, R2 and R1a1), L, H and J (mostly J2). Haplogroup F itself is found highest in Dravidian speakers in Eurasia.

Arguing for the longer term "rival Y-Chromosome model", Stephen Oppenheimer believes that it is highly suggestive that India is the origin of the Eurasian mtDNA haplogroups which he calls the "Eurasian Eves". According to Oppenheimer it is highly probable that nearly all human maternal lineages in Central Asia, the Middle East and Europe descended from only four mtDNA lines that originated in South Asia 50,000-100,000 years ago.

According to the phylogeographic distribution of haplotypes observed among South Asian populations defined by social and linguistic criteria, the probability arose of haplogroup F might have originated in or near India. The presence of several subclusters of F-M89 and K that are largely restricted to the Indian subcontinent is consistent with the scenario that a coastal (southern route) of early human migration out of Africa carried ancestral Eurasian lineages first to the coast of the Indian subcontinent, or that some of them originated there.

In a 2009 study of 132 individuals, 560,000 single-nucleotide polymorphisms in 25 different Indian groups were analysed, providing strong evidence in support of the notion that modern south Asians (both Indo-Aryan and Dravidian groups) are a hybrid population descending from two post-Neolithic, genetically divergent populations referred to as the 'Ancestral North Indians' and the 'Ancestral South Indians'. According to the study, Andamanese are an ASI-related group through maternal subgroup of M mtDNA[48] without ANI ancestry, showing that the peopling of the islands must have occurred before ANI-ASI gene flow on the mainland.”
Genetics

“According to the phylogeographic distribution of haplotypes observed among South Asian populations defined by social and linguistic criteria, the possibility arose of Y-DNA haplogroup F and mtDNA Haplogroup M might have originated in South Asia. The presence of several haplogroup F, Haplogroup M and K that are largely restricted to the Indian subcontinent is consistent with the scenario that a coastal of early human migration out of Africa carried ancestral Eurasian lineages first to the coast of the Indian subcontinent, or that some of them originated there. Studies based on mtDNA variation have reported genetic unity across various Indian subpopulations. The genetic analysis of two Y chromosome variants, Hgr9 and Hgr3 provides insightful data. Microsatellite variation of Hgr9 among Iranians, Indians and Pakistanis indicate an expansion of populations to around 9000 YBP in Iran and then to 6,000 YBP in India. This migration originated in what was historically termed Elam in south-west Iran to the Indus valley, and may have been associated with the spread of Dravidian speakers from south-west Iran Subsequently, the Indo-Aryan migration into subcontinent from Sintashta culture about 4,000 ybp. and the Tibeto-Burmans and Austroasiatics possibly from the Himalayan and north-eastern borders of the subcontinent around 4,200 ybp.

The most frequent mtDNA haplogroups in the Indian subcontinent are M, R and U.

All major Y chromosome DNA haplogroups in the subcontinent are Haplogroup F’s descendant haplogroups R (mostly R2a, R2 and R1a1), L, H and J (mostly J2). Haplogroup F itself is found mostly in South Asia. other notable haplogroups include O3 among Tibeto-Burman speakers, O2a among Austroasiatic speakers, G, Haplogroup P and T.

Arguing for the longer term "rival Y-Chromosome model", It is highly suggestive that India is the origin of the Eurasian mtDNA haplogroups which he calls the "Eurasian Eves". According to
Oppenheimer it is highly probable that nearly all human maternal lineages in Central Asia, the Middle East and Europe descended from only four mtDNA lines that originated in South Asia 50,000-100,000 years ago.

Dravidian Kinship and Abrahamic Kinship

The Dravidian kinship system still continues with its preference for cross-cousin marriage. Exogamous marriage outside of their clans are found only in Brahmanic traditions. Kinship Terminology. For a male, all females are classified as sister (or parallel cousin, unmarriageable) or as female cross cousin (marriageable). The preferred marriage for a male is generally to his mother's brother's daughter, while in some groups his father's sister's daughter and his own elder's sister's daughter are also quite acceptable, as are more distant cognates classifiable as female cross cousins. Marrying a step sister is common both in Nubian culture and Dravidian Culture. I have been to all these cultures from Ethiopia to Middle East and Dravida that I could see the great similarity of their kinship traditions.

Religion of Nubian and Nilotic Tribes

In 1983 when I came into the University of Juba my interest was to know what are the traditional religious beliefs and practices of the tribes around this region. A survey of existing literature showed a lack of understanding of the African mind. Most of them were written from the point of view of western materialism or from the point of view of early missionaries who considered the African religions as totally pagan. A perusal of the literature in this field includes such great anthropologists as Lienhardt G (Divinity and Experience: The Religion of the Dinka, Oxford, 1961), Seligman C.G (Pagan Tribes of the Nilotic Sudan, London, 1932), Frances Madrig Dang (The Africans of the Two Worlds Yale, 1978) and Evens Pritchard E.E (The Nuer Religion, Oxford 1956) All of them indicated similarities between Hebrew culture and Southern Sudanese culture. But their subject matter were along different lines and no one the comparative study. Recently Lazarus Leek Mawut (Proc. of Conf. On the Role of Southern Sudanese, Khartoum, 1985) attempted a study of comparison from data available from the various literature. But the data was very meager and the conclusions so arrived were not conclusive or compelling. Since I felt the need of more direct information, I have made an attempt to collect data directly from the field, from the elders of the various tribes with the help of a group of dedicated young people from the Sudan Theological College. Fifteen of these
people went out and gathered a lot of information from the various tribes. Their studies were codified and are in the library of Juba University. I myself took up the interesting study of comparison between Kuku and Hebrews to show their equivalence. In this paper I am dealing only with the Kuku tribe which I believe is representative of the agricultural tribes of this area. The results are startling and the conclusions even more.

The concept of God.

There is only one God and he lives Somewhere. This God is a good God, who do not want people to sin. He is very powerful and is everywhere. He is very wise. He is good to the people as long as they are good. But if the people went in evil ways God punished them. No one can hide their sin from the God and escape his punishment because Ngun is all knowing and omnipresent. Ngun is a loving God, merciful and kind and his care will extend to generations to whomsoever pleases Him. But he is also a terrible God and will visit the iniquities of the fathers upto three generations. In comparison the identical concept of God is seen in the revelation of God to Moses. God's character was announced before he revealed himself to Moses.

The announcement in Exodus 34:6-7 is as follows: 'The Lord, the Lord, a merciful and gracious, slow to anger and abounding in steadfast love, and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgressions and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and children's children to the third and the fourth generations.'

Actually the word 'God' in Kuku is Ngun and the word for man is 'Nguto" or 'Ngutu' meaning, the image. The Kukus believe that Nguto came from Ngun. Man is created in the image of God. The word for spirit is 'Nguteet" with its plural as 'Nguloko'. This also means ghost. The Ngutelet is an image of God in the sense that the ghost is an image of man. There is another word for Angels, 'Muloko'. However the Nguloko are also considered as Angels.

The implication seems to be that it is good people's spirit that are used as angels. There are other types of beings which are spirit beings also. These angels have the responsibility of roaming over the earth executing God's orders. There are special spirits who are responsible for each family to protect them and guide them. These spirits are often thought of as the spirits of the ancestors of the family. There are two types of spirits - the good spirits called Muloko lobut and the bad spirits called Muloko lorpk.

The correspondence with the Biblical concept of man as created in the image of God and of the angels who roam around the earth executing God's orders are evident. The presence of angels protecting the families are probably a recent concept in the Christian thought. 'So God created man in his own image, in the image God He created him; male and female crated He them. Gen.l:2 'These are they whom the Lord has sent to patrol the earth.' Zech.l:l0

'There is also an extremely interesting concept of "Ngunto" which means exactly like God. In Christian concept this corresponds to the concept of the only begotten Son of God who "is the image of the invisible God, the first born of all creation'. Co1.1:15 However we could not get much information about this concept. There are stories which indicates the existence of the Sons of God as we will illustrate later. There also are indications that Nguto could become Nyunto under certain conditions. If this is so Ngunto could imply a special class of beings rather than the "only begotten son" concept.

This could accommodate the class of beings like Melchizedek.
There is also the concept of a designer, creator God who is unknown and unknowable called Ngun Kagwtyantt. "In him all things were created in heaven and on earth, visible and invisible ....... "Col 1:16

The supreme God is always held in reverence so that the ultimate oath is based on his name. When a person escapes a danger or trouble, the common expression will be 'Ngun let' meaning luck that God brought. Taking an oath in Kuku is called 'milyo'. If someone accuses you wrongly of any misdeed, the absolute denial is done as follows. You take the sand or soil from the ground with your first finger and put it on your tongue. Then make a cutting motion over your neck and point towards heaven. Then you say 'Ngun lo-ki' which means God is in heaven.

Man is given death as a consequence of sin. However he lives on as a spirit. This leads to the the cult of the ancestors who becomes the proper mediator between the living and God. A small hut is built for the forefathers who remains with the clan even after their death.

There are a large Spirit world with living beings who are in interaction with the humans.

My study has shown the identity of the Jewish and Kuku culture which I believe would have been the belief system of the Dravids of Indus Valley and later that of the South India. Those castes who were forcibly seperated from the main stream like the Ezhavas, Paravas and Kuravas etc retained these religious forms until recently.

Dr. Scopas Poggo in his studies on Who are the Kuku People shows that Kukus were part of the migratory tribes from Nubia. All these ties well with the Migratory path traced by the DNA of Dravids. This also explains much of the symbolisms of Indus Valley seals and explains the lack religious symbolisms during the period of Indus Valley Civilization.
“Abraham was known by the Hittites (Aryans) as a "prince of God among us" (Gen. 23:6). He is the descendant of Nilo-Saharan peoples who dispersed across the ancient world. His ancestors were known by various names: Habiru (Hebrew); Horim (Horite); Shasu of Yahweh, Anu or Hanu (Ainu), and the Tera-neter (priest of God). Tera-neter refers to a ruler-priest of the Anu, a pre-dynastic people of the Upper Nile. Abraham's father has the title Tera, which means priest. The Ainu spread abroad, taking their religious beliefs and practices with them. The Habiru/Hapiru were Kushite devotees of Horus.”

(http://jandyongenesis.blogspot.com/2009/12/was-abraham-pagan.html)

The Pangea theory is that the five continents were together in the beginning of creation of the land. According to Genesis 10:25 and 1 Chronicles 1:19, it was during the time of Peleg that "the earth was divided". traditionally, this is often assumed to be just before, during, or after the failure of Nimrod's Tower of Babel. Continents drifted apart to the present position in time. This is given in millions of years by the scientists and may not be valid in this case. The statement “earth was divided” is usually interpreted as division within different tribes by the Bible scholars. But it is a possibility that it refers to the shifting of continents. Originally the continents formed one large land mass, which drifted to the current position. This is how it was originally. It is referred to as PANGAEA which means the entire earth as one land mass. If this if before the time of Peleg, it will explain
the migrations easily. (See figure below.) Peleg was the son of Eber. Hence those who migrated to India were Hebrews.

Continents at the time of Peleg and Joktan?

The Genealogy of Shem

Shem

Elam  Asshur  Arphaxad  Lud  Aram

Shelah

Eber  Uz  Hul  Gether  Meshech

Peleg

Reu

Serug

Nahor

Terah

Abraham  Haran
“And unto Eber were born two sons: the name of the one was Peleg; for in his days was the earth divided; and his brother’s name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah; and Hadoram, and Uzal, and Diklah; and Obal, and Abimael, and Sheba; and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and of these were the nations divided in the earth after the flood.” (Gen 10:25-32)

Sheba, Ophir, Havilah, and Jobab and their Dravidian families were the first to settle in the Indus Valley which became the center of the early civilization after the flood. They covered all the areas from the Northern Iran and Afghanistan. These were the children of Eber through his eldest son Joktan.

“Historically, the word Hindu was also derived from the Aryan description for the Indian culture just as the Hindu-Kush Mountain is the Aryan description of the meeting point between the Hindu and the Kushan tribes of Afghanistan. In the earliest times, the Hindu-Kush Mountain was known as mount Sephar, which is the Himalayan mountain range that covers part of Afghanistan and India. The scripture below reveals how the dwelling of the Dravidians and East Asian families began from the ancient regions of Meshed in the northeastern boundaries of Iran that links Afghanistan into East Asian Himalayan mountain range that was called mount Sephar in ancient times.

‘And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.’ (Genesis 10:30)

With reference to above scriptural context, the territory called Mesha is still known today as Meshed (Masshad) in the region of northeastern Iran that is around Afghanistan. Besides, great Mountains separate the region of northern India that began from this region from the rest of Asia and the southern half of India is a triangular peninsula that extends into the Indian Ocean. Although Ophir the eleventh son of Joktan was the ancient name of India and the most prominent Dravidian families known to the ancient world but Havilah his immediate younger brother also had a name in the Indus valley where the Indian civilization originally began....”

......the land of Ophir and Havilah where there is gold was the valley of the ancient River Pison (now River Indus). In ancient times, India was commonly referred to, as the land of Ophir but the modern name India was later derived from this Indus River, which supported the cradle of the earliest civilization in East Asia that began in regions now known as Pakistan and northern India” (Nations of the World -.How They Evolved, Part 2, Nations That Evolved From the Five Sons of Shem by Olufolahan Akintola)

Dravidians of IVC were Hebrews as they were descendants of Eber. To this was added the children of Abraham who were descendants of the covenant with the God of Abraham. We cannot call them Israel as Israelis were descendants of Jacob and we cannot call them Jews because Jews are descendants of Judah. They were all inter-related and were all Hebrews.
Map of the Akkadian Empire Based on the Table of Nations
http://www.british-israel.us/1503.html

Typhon: A Chronology of the Holocene Period by Stephen E. Franklin
Again he assigns the Indus and Gangetic tribes to Hadoram, Almodad and Havila - all children of Joktan
"Here is a chronology of Abraham’s ancestors and his first born son, Yaqtan (Joktan). The approximate dates have been calculated using the king lists of Genesis 4, 5, 10 and 11.

B.C. 2490-2415 - Noah, Nilo-Saharan ruler who experienced a wet period (Karl W. Butzer 1966)
B.C. 2438-2363 - Ham, son of Noah
B.C. 2417-2342 - Kush, son of Ham, Nimrod and Ramah
B.C. 2290-2215 - Nimrod, possibly Sargon the Great. His brother was Ramah (Samuel's family)
B.C. 2238-2163 - Arpacshad, son by Asshur's daughter, probably his cousin-wife.
B.C. 2217-2042 - Salah
B.C. 2196-2121 - Eber
B.C. 2175-2100 - Peleg, Joktan the Elder's brother.
B.C. 2154-2079 - Reu, likely the head of Leah’s line, who named her first-born son Reu-ben.
B.C. 2133-2058 - Serug
B.C. 2112-2037 - Nahor
B.C. 2091-2016 - Terah
B.C. 2039-1964 - Abraham, Terah's son
B.C. 1987-1912 - Joktan, Abraham's firstborn son by Keturah, his cousin wife."

(http://jandyongenesis.blogspot.com/2013/10/who-was-abraham.html)

Thus centuries before the Aryan invasion, there was this Hebrew or Jewish (if we can call all the migratory evidence. When they invaded were there others before them who came from Africa? You bet. They are still living in India as marginal tribes with religions similar to the African tribes. But this Jewish invasion took place around 2100 B.C. The invaders were the children of Eber through his eldest son Joktan while Abraham was from the lineage of the younger son Peleg.
It is quite likely that they went deep south into the subcontinent.
Dravidian Origins: A Tamil Perspective explains that Indian scholars used archaeological, linguistic and anthropological evidence to prove that African and Dravidian people are related.

South India under Sangam Period
CHAPTER III
CHILDREN OF ABRAHAM

Around 2000 BC there was a man named Abram living in Ur of the Chaldees who was a
descendant of Shem the son of Noah who survived the flood. He was one of the eight humans
survived the flood. The LORD appeared to Abram while he was living in Ur of the Chaldees and
promised “Get out of your country, from your family and from your father’s house, to a land that I will
show you” (Genesis 12:1).

“I will make you a great nation; I will bless you and make your name great; and you shall be a
blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the
families of the earth shall be blessed” (verses 2-3). Abram obeyed God. God changed Abram's
name to Abraham which means “father of many nations”.

Ur was the land of Haran’s nativity, (Ge 11:28) the place from which Terah and Abraham started "to
go into the land of Canaan." (Ge 11:31). It is called in Genesis "Ur of the Chaldaeans," while in the
Acts St. Stephen places it, by implication, in Mesopotamia. (Ac 7:2,4) It has been identified by the
most ancient traditions with the city of Orfah in the highlands of Mesopotamia, which unite the
table-land of Armenia to the valley of the Euphrates. In later ages it was called Edessa, and was
celebrated as the capital of Abgarus.
There indeed was a real place called Ur in the banks of Euprates. The great Ziggurat of ancient Ur was built by King Ur-Nammu who ruled the area of ancient Ur around 2100 BC.

Archaeologists estimate that there were approximately 24,000 people living in the city of Ur during the time of Abraham. The people of ancient Mesopotamia worshiped many gods, and the people of Ur worshiped their chief god named Nanna, the moon-god. There were other temples dedicated to other gods. The people of Ur lived in one of two main areas in the city: a very religious sacred place (Priests), or the common district (common man). The people of ancient Ur were highly advanced culture. The common district was filled with marketplaces, schools, libraries, and many of the people were very wealthy. People had very nice homes with lush gardens and many conveniences.

We have known the genealogy of Abraham through his half- sister wife Sarai (who became Sarah) and her slave girl Hagar. They were certainly mesopotamians. This is essentially because it was through these the Jewish people trace their lineage. Bible being a Jewish book gives emphasis on this line. Sarai and Abraham were from the same loin and Isaac was the promised heir from the same loins.
But Long before the birth of Ishmael we have this petition from Abram to God.

O Lord God, what can You give me seeing that I shall die accursed, and the steward of my household is Dam-Mesek Eliezer?" Genesis 15:2.

Eliezer was Abraham's son by his concubine Masek (Mesek). He was one of the nine sons named in Scripture who were born to Abraham. However, his relationship to Abraham is only clear in the Septuagint. Bibles based on the Masoretic text do not include this information. The term dam means "blood" or "offspring" of Masek. Some Bibles have that Eliezar is from Damascus or that he is Damascene, but this is not implied in the older Greek version of the Old Testament. Thus Eliezer was the oldest son of Abraham through one of his concubines Masek. He was in charge of the household of Abraham even to the extent of finding a wife for his younger brother Isaac.

Later soon after the death of Sarah we have a mention of another wife of Abraham with six children.
The wives and sons of Abraham depicted on the 1630 Venice Haggadah. Keturah stands at far right with her six sons.

The Yakult Midrash makes mention of the tribal connections of the three wives of Abraham. “Abraham married three wives – Sarah, a daughter of Shem; Keturah, a daughter of Japheth; and Hagar, a daughter of Ham. (chapt. 8)

Keturah means perfumed or incense, and brings to mind the burning aroma of the sacrifices and the incense smoke that ascended as a sweet offering to the Lord. The word qetorah, found only in Deuteronomy 33:10, also means smoke of sacrifice or incense. The Arabic name for Keturah is Saffurah, who was described as a Kushiyat (i.e. a Cushite, as with Moses’ wife in Num. 12:1).

Matthew 2:1-11, the “wise men” or magus of the East (to which Keturah’s sons had been sent centuries earlier) arrived after Christ’s birth to present him with gold, frankincense and myrrh. We know that one of them came from Kerala. King Gondaphoras of Taxila may have been another.

(A detailed analysis of the various possibilities are given in http://www.ccg.org/weblibs/study-papers/p212d.html No. 212D Descendants of Abraham Part IV: Sons of Keturah)

Jamieson-Fausset-Brown Bible Commentary gives the following comments:

“Genesis 25:1

Then again Abraham took a wife, and her name was Keturah.


1. Abraham took a wife—rather, "had taken"; for Keturah is called Abraham's concubine (piylegesh), or secondary wife (1Ch 1:32); and as, from her bearing six sons to him, it is improbable that he married after Sarah's death; and also as he sent them all out to seek their own independence, during his lifetime, it is clear that this marriage is related here out of its chronological order, merely to form a proper winding up of the patriarch's history.

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

Abraham gave all that he had unto Isaac ... unto the sons of the concubines ... Abraham gave gifts—While the chief part of the inheritance went to Isaac; the other sons (Ishmael included) migrated to "the East country," that is, Arabia, but received each a portion of the patrimony, perhaps in cattle and other things; and this settlement of Abraham’s must have given satisfaction, since it is still the rule followed among the pastoral tribes.

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

However Chronicles gives the name Keturah as a concubine not as a wife.

1 Chronicles 1:32-33 The sons of Keturah, Abraham's concubine, whom she bore, were Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan were Sheba and Dedan. The sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these were the sons of Keturah.

http://jwa.org/encyclopedia/article/keturah-midrash-and-aggadah

**Keturah as Hagar**

“Some Rabbis identifies Keturah with Hagar, and it appears in various midrashim.

In the midrashic depiction, after Abraham divorces Hagar and sends her into the wilderness she sits by the well and cries to God: “See my shame!” Hagar’s demand for justice was accepted by God, who revealed Himself to Abraham after Sarah’s death and commanded him to take back his divorcée, Hagar-Keturah (Gen. Rabbah loc. cit.).

A different story has Isaac initiating his father's marriage. When Isaac married Rebekah, he said to himself: I have taken a wife, while my father is without a spouse! What did he do? He went and brought him Keturah. This tradition is based on Gen. 24:62: “Isaac had just come back from the vicinity of Be’er-la-hai-ro’i”—he brought back with him Hagar, who had been at “Be’er-la-hai-ro’i,” and had also given this place its name, as is related in Gen. 16:14 (Tanhuma, Hayyei Sarah 8).

Eagle-eyed observers will note only two differences between those two lists: Keturah is called a “wife” in Genesis and a “concubine” in Chronicles, and the chronicler omits the tribes descended from Dedan. Neither Sarah nor Hagar are named in the chronicler’s account either, even though Keturah is. I find that odd, but can’t explain it. Truth is, Keturah is much more prominent in Jewish legends than she is in the Torah itself. The fact that she is called both Abraham’s “wife” and “concubine” has given commentators through the ages some pause; some speculate that she was first a concubine and then a wife. From there, it’s a relatively easy step to make the connections that Jews since antiquity have. Let me quote Rashi here:

“This is Hagar. She was called Keturah because her deeds were as beautiful as incense, and because she tied her opening, for she was not intimate with any man from the day she separated from Abraham.”

Abraham’s treatment of Hagar was shameful and it’s very easy for us as readers (today and in the past) to wish that she had been redeemed and that they could be happy together in their old age.
And yet, tradition aside, there is scant textual evidence for that claim. If they were the same person, you might expect Chronicles to list Ishmael as one of her children, but it does not. It would be beautiful if Keturah was Hagar, but I cannot bring myself to believe that she is. You may make a different choice than I and still be in great company.

Horite Tradition of Two wives: One half sister and the other a cousin/neice

To understand who Eliezar is and his importance, it is necessary to have some understanding of the marriage and ascendancy pattern of Abraham's Horim (called "Horites" in Genesis 36.)

Abraham had two wives, as was the pattern for Horite rulers. His father Terah had two wives. Sarah was Terah's daughter by one wife and Abraham was Terah's son by the other wife. This pattern of two wives meant that there were usually two firstborn sons; one by the half-sister wife and the other by the cousin/niece wife. As with all royal lines, there is problem when the wives are barren.

In the Horite marriage and ascendancy pattern, the firstborn son of the cousin wife ascended to the throne of his maternal grandfather, after whom he was titled/named. Lamech the Younger (Gen. 5) ascended to the throne of Lamech the Elder (Gen. 4) Likewise, Esau the Younger ascended to the throne of Esau the Elder (Gen. 36). The first born sons of the cousin wives were not the proper heirs to the thrones of their biological fathers. Joktan, Abraham's first born son, the child of his cousin bride, Keturah, was never considered as Abraham's heir. He belonged to the household of Abraham's father-in-law.

The firstborn of the half-sister wife ascended to the throne of his biological father, so Isaac was Abraham's heir. However, he was not Abraham's firstborn. Neither was Ishmael. Ishmael was conceived late in Abraham's life, after Abraham had married Keturah. Keturah's firstborn son was Joktan (Yaqtan) of the Joktanite Tribes of Arabia. As Keturah was Abraham's cousin/neice wife, Joktan ascended to the throne of his maternal grandfather.

Sarah was barren. This meant that Abraham was without a proper heir, and growing desperate it appears. This is when he prayed about having an heir and received the promise (Gen. 15:4) that a son would come from his own "loins" (meaning blood descent from him and his half-sister).

Eliezar, as the firstborn of Masek, one of Abraham's concubines, was Abraham's only natural heir. Clearly before Isaac arrived, Eliezar was considered Abraham's rightful heir according to the Horite marriage and ascendancy pattern.

The name Eliezar/Eleazar appears twice in the Horite ancestry of Jesus Christ.

Isaac was born after the conversation Abraham had with God about Eliezer being the heir to Abraham's throne in Genesis 15. In the passage cited above God reassures Abraham that he will have a son by Sarah. In the marriage and ascendancy structure of Abraham's people, the firstborn son of the half-sister wife ascended to the throne of his biological father. Sarah was Abraham's half-sister, They had the same father (Terah) but different mothers.

Abraham had a firstborn son already by his cousin wife Keturah. However the firstborn son of the cousin wife rules in the territory of his maternal grandfather, after whom he was named.”

(The Old Testament History: From the Creation to the Return of the Jews from Captivity by William Smith 1878)
The descendants of Abraham and Keturah from Genesis 25
http://coatofmanycolors.net/2013/06/16/keturah-and-abrahams-other-children/

Six children of Keturah distributed all over this region.
Mystic Arabia

By Sri Gregory Alexander aka. Ananda writes:

“.................In the Young’s Literal Translation, we read that Abraham sent the sons of Keturah “eastward, unto the east country” (Gen 25:6), Because Abraham was originally from Ur of the Chaldeans, further East is India. Although Midan, the son of Keturah, is usually associated with Ishmael in Arabia (Gen 37:28), of all of Abraham’s children through Keturah the son Joksan, the father of Sheba and Dedan, would indicate a migration in the direction of India.

According to scholarly research, the descendants of Shem, through Joktan, were placed by God in India after the tower of Babel (Gen 10-11). In Gill’s Exposition of the Entire Bible we read, “The Arabs say....that several of the sons of Joktan went to India”. Using this as our reference point, we can go and look for clues that would associate any Keturah’s off-spring to Joktan.

In comparing the sons of Shem in Genesis 10 to the sons of Keturah in Gen 25 we read:

Sons of Keturah

Keturah ......bore him ....Jokshan ......(and) Jokshan begot Sheba and Dedan......Abraham sent them eastward, away from Isaac his son, to the country of the east (Gen 25:1-6).....

To Eber were born two sons: the name of one was Peleg, for his days the earth was divided; and his brother's name was Joktan. Joktan begot ... Sheba (and) Ophir.... And their dwelling place

Notice an interesting correlation, for Keturah has a son named Jokshan who begot a son named Sheva, and similar to this, Shem had a descendant named Joktan who had also begotten a son named Sheba.

Remember, scholars believe that Joktan, from the line of Shem “went into India”, and in the Orthodox Jewish Bible, translated by Artists for Israel International, both the sons here named Sheba in English are translated from the Hebrew as “Sheva”

Alice Linsley


“Following the custom of his Horite forefathers, Abraham had two wives. Sarah was his half-sister wife and Keturah was his patrilineal cousin wife. Isaac ascended to the throne of Abraham as the firstborn of the sister wife and Joktan ruled in the territory of his maternal grandfather, after whom he was named. Though Isaac ruled after Abraham, he was not the first son born to Abraham. Jews insist that Isaac was Abraham’s firstborn son while Muslims insist that Ishmael was Abraham’s firstborn son. Risking the anger of both Jews and Muslims, my guess, based on the evidence of Scripture, is that Joktan was the first in the birth order of Abraham’s nine sons. This means that he was likely born before Sarah conceived Isaac and before Sarah attempted to gain a son by using Hagar as a surrogate. So who was Abraham’s first-born son? My guess is Joktan, the first-born of Keturah, and that Abraham acquired Keturah as a wife when he went to the Negev (Gen. 12:9) after consulting the Seer at Shechem (Gen. 12:6).
Revisiting Gen. 10 and Gen. 11:10-26, we find confirmation of this connection. Terah (Abraham's father) and Sheba are descendents of Eber's two sons Peleg and Joktan. Terah descends from Peleg and Sheba from Joktan. Keturah's father was Joktan and she named her firstborn son Joktan, after her father, as was the custom. Joktan is one of the three firstborn sons of Abraham. He is a hidden third son, and probably Abraham's firstborn.

Abraham's son Yaqtan would have lived about 1987-1912 BC.

Yaqtan is the son that ascended to the throne of his maternal grandfather, after whom he was named. This means that four of Abraham's ruling sons had names beginning with the letter Y: Yitzak (Isaac), Yishmael (Ishmael), Yaqtan, and Yishbak (another son by Keturah). In the Hebrew system, the Y was a lexeme that symbolized a solar cradle and the ruler's tent peg, as well as his clan. Each ruler had two main settlements, one ruled by this first wife, his half-sister, and the other ruled by his second wife, his cousin or niece. These were positioned on a north-south axis. The Sun passed over both at the same time.

Abraham had Nine Sons
One from his step sister Sarai and Six from his cousin sister/niece Keturah and one from each of his concubines Masek and Hagar

According to the Book of Jubilees most of these sons settled alongside of Ishmael. But they dwelt beyond the Arabland. Those who got mingled remained in the area and are the Arabs. This may be dated around 2000 BC.

"And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son. And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering of Babylon in all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites" (Jubilees 20:11-13).

Why did Abraham sent his children from Keturah to India?

Indus Valley civilization was of the Dravidians who were children of Joktan as we have seen earlier. These were the Dravidian invaders of Indus Valley in the years starting 3000 BC.
All of a sudden we see the name Joktan as the eldest son of Abraham through Keturah. We have also seen that the cousin wife’s children are heir to the Maternal Father. It was the practice and it is still true to name the first born after the grand father.

Thus we see three people named Sheba:

1. Sheba, the son of Raamah in Genesis 10:7, a descendant of Cush and four generations after Noah. Had a brother named Dedan.

2. Sheba, the son of Joktan in Genesis 10:28, a descendant of Shem and seven generations after Noah.

3. Sheba, the son of Jokshan in Genesis 25:3, Abraham’s grandson and twelve generations after Noah. Had a brother named Dedan.

They should all belong to the same lineage.

Thus the sudden appearance of the name Joktan and Sheva as the sons of Keturah would simply mean that Keturah was one the daughters of the lineage of Joktan of Indus Valley. It would mean also most probably that Keturah was the daughter of one Joktan or Sheva of Dravidian India of Indus Valley. So Abraham gave gifts and send his children to their heritage in Indus. Knowing the civilization, it was indeed a great heritage. From 3000 - 1500 BC they held the territory. These children of Abraham were known as Brahmins - the Children of Abraham who worshipped the God of Abraham.
“Ant. 14.255 make the statement that (Yalqut Reubeni, Gen. 26.2-36c) that Keturah was the daughter of Japheth, the traditional ancestor of the Greeks (perhaps identified with Iapetos, the father of Prometheus?) See Freudenthal 1874-75, 1:130-36, 215 We may conjecture that this notion connecting Abraham with the Greeks may just possibly have contributed to the bracketing the Jews and the Brahmans (Abraham would equal Brahman with a prothetic vowel) found in Megasthenes, Indica (ap. Clement of Alexandria, Stromata 1.5-72.5; cf Aristotle, ap Clearchus of Soli, De Sono, ap. Josephus, Ag. Ap. 1.179, who declares that the jews are descended from the Indian Philosophers)

Abraham’s sons by Keturah are stated in Genesis 25 to have named Suah and Iesan (Jokshan in English Bible) .... And we have the whole of the Hindu Trinity, namely Brahma (Abraham) Siva (Sua or Sue) and Vishnu (Iezan)”

Vishnu: Incarnations of a Savior By Sri G. Ananda 2014

“Postellus takes these Brahmans to have been descended from Abraham by his wife Keturah, and believes that the true religion prevailed long among them; and, indeed, from the account given us of them -by the ancients, it seems to appear, that they acknowledged one Supreme Being, and a future state of rewards and punishment. Nay, it farther appears from those
accounts, that some of them worshiped this Supreme Being with great fervency and devotion, prayed constantly to 'hirn, and despised every thing in this world for his sake, Be that as it will, they were celebrated all over the ancient world for their wisdom and austerity of life, and proposed as a pattern for imitation to nations of greater politeness than the Indians. Pythagorus studied their doctrines and manners, and received his notion of the transmigration of souls, or metempsychoss, from them. If what is here advanced be "admitted, it will be an additional argument in favour of the migration of some of Shem's descendents into India and likewise prove, that the Abrahamic religion prevailed, at least for many ages, in that remote country. A famous Brahman, named Bebergir, communicated to the Mohamedans, whole religion he embraced, the .Amberthkend, which contains the doctrines of the Indians.' The modern Brahmans say, that Brahma left to the Indians the four books which they call Beth, or Bed, in which all the sciences, and all the ceremonies of religion, are comprised ; and for this reason they represent that fupposed deity with four heads"

"Postellus, however, had long before asserted the same thing, with this additional circumitanee, that the tribe of Brahmans were the descendants of that patriarch by his wife Keturah, and were so called, quasi Abramanes. He might, by parity of reasoning, have derived the name of the second great Indian, or Kattri, tribe from Keturah, from which it is not very disiimilar; but, in this case, unfortunately the same argument would hold good as that before urged against the probability that Zoroaster was of Judaic extraction : the total silenee of the Vedas in regard to circurncision."

Indian Antiquities: or, dissertations, relative to the ancient ..., Volume 2  By Thomas Maurice 1801
“Concerning these six other sons of Abraham, and their leaving for the east with his "gits". the Stone and Kaplan comments make no mention of some interesting extrapolations from other Jewish sources. These are summarized and expanded upon in a book called “Gifts of Abraham” by Audi Gozlan, a Canadian orthodox Jew, who, while not a Chasid himself, is an approved list of Chabad lecturers. I had the good fortune to hear Mr. Gozlan lecture on this subject. The subtitles of his book are “The Untold Story of Brahman” and ‘Unity and Peace Through Meditation’. The basic premise is that these six additional sons of Abraham went off to the east to India with these ‘gifts’, which were the secrets of meditation and mystical practices, where they became the ancient "Rishis" of the Indian Yoga Vedanta tradition, and imparted their knowledge of these ‘gifts of Abraham” through the Vedas. This theory points to the word ‘Brahman’, the Yoga/vedanta designation for the underlying impersonal divine unity underlying the totality of all that is manifest and unmanifest, and its similarity le the word/name ‘Abraham”. It also points out that the timing of when this would have occurred according to Jewish estimates coincides with estimates of the origin of the Vedas. around 5,000 years ago.”

TORAH PORTION SUMMARIES With Insights from the Perspective of a Jewish Yogi By Steven J. Gol 2010
CHAPTER IV
RELIGION OF HARAPPA

Indus Valley had no temples.

Hence if they had any religion, it was not temple based.

Though much has been claimed regarding the religion of Mohen-jodero and Hariyappa, all of them are based on imaginative conjectures. There is no documentation more than five lines on the seals as literature of the land. Over the century of efforts, these few lines and scattered seal letters are not decipherable.

Some examples can be given below:

This female figure is supposed to prove a fertility cult in the land

The "Great Bath" of Mohenjo-Daro is the earliest known public water tank of the ancient world.

It is proposed that this tank would have been used in conjunction with religious ceremonies. Baptism? Purification? Like all others these will remain as conjectures.
This is a seal found in Harappa. It is interpreted as Proto Siva called Pasupathi. Pasu in Tamil means cattle (cow or bull). The name came from the horns simulating the cows around the figure. The sitting posture is also assigned the yogic posture. But is it a religious figure at all?

If the Horns of the bull (seal number 420) suggests the name Pasupati - the Lord of Cattle. Is he sitting in Yoga posture? So is he a Yoga god?

The name Siva is identical with the names of the early Hebrew patriarchs who migrated and started the Indus Valley Civilization. It also were the traditional names of the Children of Abraham through Keturah. They were originally cow herds and hunters and the horn headdress is common even today in the Cushite regions of Egypt and Sudan. Assigning deitihood to them is simple a post-Vedic development.

The following is a nice conjecture based on this single seal:
“The people of the Indus Valley also appear to have worshipped a male god. The most important depiction of an imagined Hinduism god is seal number 420. Many other seals have been found depicting the same figure, but not in the same detail as number 420. The deity is wearing a headdress that has horns, the shape being reminiscent of the crescent moon that modern image of Siva shows on his forehead.

What are thought to be linga stones have been dug up. Linga stones in modern Hinduism are used to represent the erect male phallus or the male reproductive power of the god Siva (my note: Or is it so? I have some Saivite vehemently repudiating it. I have seen some of these metallic lingas in the San Jose, California in front of houses. I believe it has something to do with the telephone lines). **But again, these stones could be something entirely different from objects of religious worship.** Even today, Siva is worshiped in both human form and that of the phallus. The deity sitting in a yoga-like position suggests that yoga may have been a legacy of the very first great culture that occupied India.” [http://www.ancient.eu/article/230/](http://www.ancient.eu/article/230/)

“The so-called Pashupati seal, showing a seated and possibly ithyphallic (having an erect penis) figure, surrounded by animals. Gregory L. Possehl (1941 – 2011), who was a Professor Emeritus of Anthropology at the University of Pennsylvania and renowned authority on the Indus Sarasvati Civilisation has concluded that while it would be appropriate to recognize the figure as a deity, regarding it as a proto-Shiva, something which has been done by other researcher, would be going too far.” [http://www.humanjourney.us/preAxialHarappa4.html](http://www.humanjourney.us/preAxialHarappa4.html)

As it stands without any literature or consistent repeated icons which can be definitely identified as religious objects we cannot make any statement regarding the religion of Indus civilization. One thing is certain; they did not have a temple or idols. They left no definite identifiable icons of religion. This is common to the Abrahamic and also in Iranian Aryan civilizations.

Like wise this figure is supposed to represent the Priestly King of Harappa.
National Museum, Karachi, 50.852
By tradition the head of the households were considered priests in the Hebrew tradition.
Under these conditions we can make some possibilities regarding their religion.

- Worship of nature,
- Worship of some non-iconised God or gods.

Did they use sacrifices? Possibly. May be both vegetable and animal sacrifices. How about human sacrifices? Possible.

If we look at the culture of the region occupied by the early Habirus and Aryans there certainly was close similarity between the two colliding groups as they were living neighbors. They both originated in Mesopotamia. In fact the Abrahamic worship included the same mode as the Mesopotamian and Iranian neighbors where Abraham was brought up.

**Religion of Israel and Judaism**

In the Israelite worship we find memorial stone, sacrificial altar and Calf. Here is an excerpt from Jewish encyclopaedia showing the wide commonality between the Aryan tribes and the Jewish people. This is to be expected if they all lived together before Abraham was called. The culture of worship form invariably remained identical.

Another commonality is the use of Stone in the worship in pillars, altars and dolmen.
STONE AND STONE-WORSHIP:

By: Emil G. Hirsch, Immanuel Benzinger

Sacred stones are mentioned with great frequency in the Old Testament;

- they were erected by Jacob at
  - Beth-el (Gen. xxviii. 18; comp. xxxi. 13),
  - at Shechem (Gen. xxxiii. 20 [where מזבח should be read instead of מזבח]),
  - at Gilead (Gen. xxxi. 52), and over the grave of Rachel; and
- by Joshua in the sanctuary of Shechem (Josh. xxiv. 26; comp. Judges ix. 6).
- The "stone of help" ("Eben-ezer") set up by Samuel (I Sam. vii. 12) was such a "mazzebah";
- and
- other sacred stones existed
  - at Gibeon (II Sam. xx. 8),
  - at Enrogel (I Kings i. 9, "the serpent-stone"), and
  - at Michmash (I Sam. xiv. 33).
- Twelve stones of this character were set up by Moses near his altar at the foot of Mount Sinai (Ex. xxiv. 4),
- and a circle of twelve at Gilgal was ascribed to Joshua (Josh. iv. 20).
- Finally, Jachin and Boaz, the two columns of the Temple (I Kings vii. 15 et seq.), were such mazzebot, not intended as supports for the building, but possessing an independent purpose, as is shown by their names.

The Phenician temples also contained such columns, and mazzebot long served as legitimate symbols of Yhwh. Even the prophet Hosea forewarned Israel of the terrible days to come (Hos. iii. 4; comp. x. 12), when they should be "without a sacrifice, and without an image ["mazzebah"], and without an ephod, and without teraphim"—that is, without public worship; while Isaiah prefigured the conversion of Egypt to Yhwh with the words, "There shall be . . . a pillar at the border thereof to the Lord" (Isa. xix. 19, Hebr.).
The Deuteronomic code, on the other hand, rejected the mazzebot, rightly recognizing that they did not originally belong to the cult of Yhwh, but had been adopted from the Canaanites (Deut. xii. 3, xvi. 22; comp. Lev. xxvi. 1, and the commandment to destroy the mazzebot, "asherot," and similar objects of Canaanitish worship in Ex. xxiii. 24 and xxxiv. 13). The Deuteronomic historian accordingly regarded the downfall of the people as due to the erection of these mazzebot by Judah and Israel (I Kings xiv. 23; II Kings xvii. 10), while the pious kings showed their righteousness by destroying them (II Kings iii. 2, x. 26, xviii. 4, xxiii. 14).

Semitic Stone-Worship.

The worship of sacred stones constituted one of the most general and ancient forms of religion; but among no other people was this worship so important as among the Semites. The religion of the nomads of Syria and Arabia was summarized by Clement of Alexandria in the single statement, "The Arabs worship the stone," and all the data afforded by Arabian authors regarding the pre-Islamic faith confirm his words. The sacred stone ("nuṣb"; plural, "anṣab") is a characteristic and indispensable feature in an ancient Arabian place of worship. Among the Canaanites, as the Old Testament abundantly proves, the worship of mazzebot was common; while with regard to the Phenicians, Herodotus states (ii. 44) that the temple of Melkart at Tyre contained two sacred pillars. In like manner, two columns were erected for the temples at Paphos and Hierapolis, and a conical stone was worshiped as a symbol of Astarte in her temple in the former city. The representation of the temple of Byblos on a coin shows a similar conical pillar. Such examples may readily be multiplied (comp. Ezek. xxvi. 12).

These stones were extremely diverse in form, ranging from rough blocks, over which the blood of the sacrifice, or the anointing-oil, was poured (Gen. xxviii. 18; I Sam. xiv. 33 et seq.), to carefully
wrought columns, such as those erected in the Temple of Solomon or in the Phenician sanctuaries. A number of simple stone columns have been preserved. Thus there is a Phenician boundary-stone from Cyprus, in the form of an obelisk, and set on a small pedestal; others have been found in the excavations of the Deutscher Palästinaverein at Tell al-Mutasallim, the ancient Megiddo. The sanctuary at the latter place had at its entrance two stone columns, simple quadrilateral monoliths, tapering slightly toward the top, and very similar to the mazzebot at the entrance to the place of sacrifice in the ancient Edomite sanctuary at Petra.

![Phenician Mazzebah.](image)

Belief Involved.

The original signification of the sacred stone is well illustrated by the account of the one at Beth-el (Gen. xxviii.). Jacob slept with a stone for a pillow, and dreamed that the Lord addressed him. When he awoke he said, "Surely the Lord is in this place; and I knew it not"; then he anointed the stone, or, in other words, rendered an offering to it. This belief in a mazzebah, or in a stone, as the habitation of a deity is spread throughout the world, and even the designation "Beth-el." was adopted among the Greeks and Romans, under the forms βαἰτυλίον and "bætulus," to denote a stone of this character. At a very early period the stone served likewise as an altar of sacrifice, and the offering laid upon it was by implication given to the deity that dwelt therein. It must also be borne in mind that originally, even in the case of a burnt offering, it was the blood and not the act of burning which constituted the essential of the sacrifice, and that the shedding of blood on the sacred stone served the same purpose as anointing it. There was no idea, however, of identifying the deity with the stone, as is shown by the fact that a number of stones, or trees, sacred to a divinity might stand together. Where specially chosen or prepared sacred stones took the place of natural landmarks, they expressed an invitation to the deity to take up his abode in them (comp. Hos. xiii. 2). Among the Greeks the sacred pillars of stone were developed into images of the deity, and received a head and a phallus; but the Israelitish mazzebot, did not pass through this evolution.

Relation to Altar.

It is clear that the mazzebah and the altar originally coincided. When the Arabs offered bloody sacrifices the blood was smeared on the sacred stones, and in the case of offerings of oil the stones were anointed (comp. Gen. xxviii. 18, xxxi. 13). The same statement holds true of the Greco-Roman cult, although the black stone of Mecca, on the other hand, is caressed and kissed by the worshipers. In the course of time, however, the altar and the sacred stone were differentiated, and stones of this character were erected around the altar. Among both Canaanites and Israelites the mazzebah was separated from the altar, which thus became the place for the burning of the victim as well as for the shedding of its blood. That the altar was a development from the sacred stone is
clearly shown by the fact that, in accordance with ancient custom, hewn stones might not be used in its construction.

5000 year old Stone Pillar of Harappa

It thus becomes evident that originally the maz-zebot were unknown to the Sinaitic Yhwh cult, although the entire course of history renders their incorporation in the religion of Israel readily intelligible. Such sacred stones were found by the Israelites in the Canaanite sanctuaries and on the "high places," and were thus taken over like so many other features of religious observance. No attempt was made, however, to justify such a usage, or to bring it into relation with the cult of Yhwh, but these sacred stones came to be regarded as memorials of events in the lives of the Patriarchs or in the history of the nation, as in the case of Jacob's stone at Beth-el, Joshua's at Gilgal, and the stone Samuel set up between Mizpeh and Shen."

The Bible makes clear reference to these structures in many places:

Genesis ch 28 v 18
And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. (Menhir)

Genesis ch 28 v 22
And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. (Menhir)

Genesis ch 31 v 45
And Jacob took a stone, and set it up for a pillar. (Menhir)

Genesis ch 31 v 46

Genesis ch 35 v 7
And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. (Dolmen)

Genesis ch 35 v 14
And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. (Menhir)

Exodus ch 24 v 4
Exodus ch 20 v 25
Deuteronomy ch 27 v 1 – 5
5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. (Menhir, Dolmen, Cromlech)
1 Samuel ch 7 v 12
and many more.

Qorbanot: Sacrifices and Offerings

Closely associated with the stone is the Korban, the sacrifice. This is something we still see in almost all nomadic tribes. It is in fact a communion time where all the tribe or families meet together and eat together and praise God for his mercies. Animal sacrifices are important rituals even today and are held at appointed times of the festivals, such as at the beginning of the rainy season, at the blessing of the crops, and at harvest and end of the year celebrations. The sacrifices are usually conducted at the location of the totem such as a fig tree, river, or a shrine. At these prayers, spiritual leaders call for adequate rains, cattle and human health, and peace. This practice is common among most cultures as a celebration as is among the Hebrews.

In the Hebrew language term korban is used for a variety of sacrificial offerings described and commanded in the Torah. The most common usages are animal sacrifice (zevah), peace offering and olah "burnt offering." Hebrew ". This term does not mean literally "burnt offering," but "what is brought up" or presented to the Deity, "an offering made by fire unto the Lord" (Lev. 1: 9 ).

The Hebrew Bible narrates that God commanded the Israelites to offer offerings and sacrifices on various altars. The sacrifices were only to be offered by the hands of the Jewish priesthood, the priests. Before building the Temple in Jerusalem, when the children of Israel were in the desert, sacrifices were offered only in the Tabernacle. After building the First Temple sacrifices were allowed only in the Temple in Jerusalem. After the First Temple was destroyed sacrifices was resumed in the Second Temple period until it was also destroyed in 70 CE. After the destruction of the Second Temple sacrifices were prohibited because there was no longer a Temple, the only place allowed by Halakha for sacrifices. Offering of sacrifices was briefly reinstated during the Jewish-Roman Wars of the 2nd century AD and was continued in certain communities thereafter.

The offering were often cooked and most of it eaten by the offerer, with parts given to the priests and small parts burned on the Temple mizbe’ah. Only in special cases were all of the offering given only to God, such as the case of the scapegoat. A korban was a kosher animal sacrifice, such as a bull, sheep, goat, deer or a dove that underwent shechita (Jewish ritual slaughter). Sacrifices could also consist grain, meal, wine, or incense.
As one can see, these are common factors between the various cultures and religions of the middle east. The origin of the sacrifices and rituals are cultural expressions of the people and is determined by the place rather than religion. What was different was to whom it was directed to and the purpose of it.

- Communion within the community—sacrifice was a part of a social feast—a family meal in a wider and deeper sense. In the "zebāḥ," the fundamental animal offering only the fat is burnt and the remainder is used as communion.

- Homage or devotion to the Deity; it was the giving back to the beneficent Deity of a part of what He had bestowed an expression of thanksgiving.

- Expiation of sin.

The first “burnt offering” was that offered by Noah after the flood waters had subsided, at which time he offered “burnt offerings” of all the clean animals (Gen. 8:20). Thus the mode of worship using burnt offering became part of all the nations of the world and is seen all over the world. God instructed Abraham to offer up Isaac as a “burnt offering” (Gen. 22:2ff.), and so the ram which God in Isaac’s place was offered by Abraham as a burnt offering (Gen. 22:13). When Moses told Pharaoh that Israel must take their cattle with them into the wilderness to worship their God, it was because they needed them to offer burnt offerings (Exod. 10:25-26). Jethro, Moses' father-in-law, offered a burnt offering to God in Exodus chapter 18 (v. 12). The Israelites offered up burnt offerings in conjunction with their meeting with God and receiving His covenant on Mt. Sinai (Exod. 20:24; 24:5, etc.). When the Israelites worshipped the golden calf they offered up burnt offerings as a part of their false worship (Exod. 32:6).

Human sacrifice also may have been part of these religions as is seen in Abraham’s sacrifice. Animal sacrifices were certainly a part. All or only part of a sacrificial animal may be offered, especially in the context of ritual slaughter. Animal sacrifices were common throughout Europe and the Ancient Near East until Late Antiquity. The Minoan settlement of Phaistos in ancient Crete reveals basins for animal sacrifice dating to the period 2000 to 1700 BC. In the Biblical period that was the standard form of public worship even before the temple period. On the mount Horeb when the dual to determine whose god is supreme Elijah and the local Bal worshippers used the animal burnt offering as a test. Thus we should expect the modes of worship of the Harappans and the immigrant Aryan community from Mesopotamia to be identical. The only difference was the god. Related to this also is the altar of stone - the Linga. While the Aryans worshipped the natural forces and the heavenly hosts, Harappans worshipped the God of Abraham.
I have always believed that the Paravas and Kuravas and other castes probably were the carriers of the faith and traditions of the Harappans. In my childhood I have watched their rituals with interest simply because their worship did not contain any idols or icons. They danced and had orgies and had the concept of a supreme spirit who was the creator of all cosmos. Unlike the Hindus they buried their dead and never resorted to the malpractices of sati and wife burning. Apparently no one cared to study their religion and we have lost our last chance.

Since the mode of worship of the early Aryans and the Dravids were of the same form and both did not have any visible icons or idols and we are left with no identifiable religious artifacts. If anything can be assumed it is that they called themselves the Children of Abrahams and probably known all over the world for their wisdom, philosophy of monotheism and as Brahmans.

As far as we know the Aryan priests were not called Brahmans and we find no reference to it except in the late Vedic period. Jayram V of Hindu website gives the various names of the priesthood in the Zoroastrian religion as follows:

“In Zoroastrianism the priests go by different names, depending upon the tasks they perform. In ancient times there used be several types of priests, organized into a hierarchy, To the highest category of priests belonged matharans, who like Zoroaster, were endowed with poetic ability and composed the verses of the sacred scriptures, There were atharwans, who like the vedic atharvan priests, were associated with fire and haoma rituals. A zaotar, like the hotṛ of the vedic religion, was an officiating or presiding priest of Yasna, who poured libations into the sacred fire to the accompaniment of ritual chants. Magi or magu were a special class of priests endowed with occult knowledge, magical powers and power of divination. They also interpreted dreams and performed divinatory rituals to portend future. They were confined mostly to the western parts of ancient Iran and served in the courts of kings. Some of them wielded enormous political power and often came into conflict with the rulers they served.

Other classes of priests mentioned in the Zoroasrian texts, but relatively lesser known, were Kartirs or Mowbeds, Herbeds and Kirdars who existed at various times in the long and checkered history of the religion. The priesthood, as in vedic religion, is hereditary.”

http://www.hinduwebsite.com/zoroastrianism/priests.asp

Rigveda 2.1.2 enumerate the Vedic priests as the hotṛ, potṛ, neṣṭṛ, agnīdh, prashāstro (meaning the maitrāvaruna) and adhvaryu.

The hotṛ was the reciter of invocations and litanies. These could consist of single verses (ṛca), strophes (triples called tṛca or pairs called pragātha), or entire hymns (sukta), drawn from the rgyveda. As each phase of the ritual required an invocation, the hotṛ had a leading or presiding role.[citation needed]

The adhvaryu was in charge of the physical details of the sacrifice (in particular the adhvara, a term for the Somayajna). According to Monier-Williams, the adhvaryu "had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring
the animal and immolate it," among other duties.[citation needed] Each action was accompanied by supplicative or benedictive formulas (yajus), drawn from the yajurveda. Over time, the role of the adhvaryu grew in importance, and many verses of the ṛgveda were incorporated, either intact or adapted, into the texts of the yajurveda.[citation needed]

The udgātr was a chanter of hymns set to melodies (sāman) drawn from the sāmaveda. This was a specialized role in the major soma sacrifices: a characteristic function of the udgātr was to sing hymns in praise of the invigorating properties of soma pavamāna, the freshly pressed juice of the soma plan.

We see that Brahmin was not one of the Aryan priest names. It appears in Rig Veda tenth Mandala which was added much later in history where a parallel with Avestan hierarchy is defined where we come across Brahmin as the head instead of the Athorman priest in Zorastrianism.

"As compared with by far the largest part of the hymns of the Rigveda, the Purusha Sukta has every character of modernness both in its diction and ideas. I have already observed that the hymns which we find in this collection (Purusha Sukta) are of very different periods"
— John Muir,

"That the Purusha Sukta, considered as a hymn of the Rigveda, is among the latest portions of that collection, is clearly perceptible from its contents"
— Albrecht Weber,

Here is the Zorastrian hierarchy;

"The dignity of the head in the human body is (allotted) to the profession of Athorman; of the hand, to the profession Arthestar; of the belly, to the profession of Vastariush; and of feet, to the profession of Hutokhsh: thus, it is symbolically shown, that in rank and dignity, the profession of Athorman is as the head of the world; the profession of Arthestar is as the hands of the world; the profession of Vastariush is as the belly of the world; and, the profession of Hutokhsh is as the feet of the world./ (Denkard Bk.3-Chp.42)

"When they divided Purusa how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet? The Brahman was his mouth, of both his arms was the Rajanya made. His thighs became the Vaisya, from his feet the Sudra was produced" Rig Veda 10.90.11-12
CHAPTER V
ARYAN ENTRY INTO INDIA

The Proto-Indo-Iranians, from which the Indo-Aryans developed, are identified with the Sintashta culture (2100–1800 BCE), and the Andronovo culture, which flourished ca. 1800–1400 BCE in the steppes around the Aral sea, present-day Kazakhstan, Uzbekistan and Turkmenistan. The proto-Indo-Iranians were influenced by the Bactria-Margiana Culture, south of the Andronovo culture, from which they borrowed their distinctive religious beliefs and practices. The Indo-Aryans split off around 1800-1600 BCE from the Iranians, whereafter the Indo-Aryans migrated into the Levant and north-western India.

Migration for better life and improvement was and is going on from the beginning of human life - no in all life forms. Human migrations are described in the history and religion of world. Thus it is reflected also in the religious memory and history of every nation.

“We call these invaders the ‘Aryans’ from their own word Arya meaning of noble or free birth or origin (the term lives on today as ‘Iran’ and ‘Eire’ or Ireland). They spread West into Asia Minor (Hittites) and Southeastern Europe (Greeks), with the Romans, Celts, Germans and Slavs – also Aryan tribes – following up behind them in later waves. They spread South and Southeast into the Iranian plateau (Medes and Persians being later descendants of these original Aryans) and from there across the gap in the Hindu Kush mountains down into the Indus River basin – where they overran or at least replaced the Harappa society described above (had it already expired before their arrival?). It was around 1700 - 1500 BC that they made this grand move into India – although smaller Aryan raids into northwestern India may have been common well before then.”
http://www.kingsacademy.com/mhodges/05_World-Cultures/02_Ancient-Civilization/02d_Ancient-India.htm
About 1500 BC Harappan Civilization began to decline.

The history of ancient India during these centuries is obscure, but this decline has been linked by modern scholars to several possible factors which include:

- environmental factors, such as change in climate patterns or an overuse of land and water resources; and to

- migration by Indo-European tribes from central Asia

Verses in the Rig Veda indicates that the destruction of the water dams and the killing of the black people called dasyus were intentionally done by the migrating fair skinned people who called themselves “Aryan”. Many believe that the decline of the Harappan civilization was a result of Aryan invasions from the north. This theory seems logical because the Aryans came to power in the Ganges Valley shortly after the Indus demise of the Indus Valley Civilization. The black skinned people were pushed down to the Southern India.

It was always the custom of the victors to intentionally destroy or destort the history of victims. *Damnatio memoriae* is the Latin phrase used which literally meanin "Damning of memory" in the sense of a judgment that a person must not be remembered. The intent was to erase someone from history, a task somewhat easier in ancient times, when documentation was much sparser.According to the biblical story, when the ancient Israelites entered the land of Canaan, they were ordered to destroy all pagan tribes and their property; but the tribe of Amalek was not only specifically singled out for destruction rather Yahweh would "completely blot out the name of Amalek from under heaven" This included burning down of all documents and references to them and destroying everything that can identify them. History has seen such events as part of occupation of one people by another and it was a normal practice all over the world. If we see the great Indus Valley Civilization with no literature or signs of intellectual activity there is no other reason we can find. I am told the biggest literature found in IVC contains five lines of three words in some broken seal. Evidently the victors were effective in their erasing all memories of SVC so that they can claim it as their own.
Here are a few quotes from various authors:

I quote extensively just because they are qualified experts in their areas. Since I want them to speak for themselves to express the reasons and effect, there may be repetitions. Forgive me the repetitions and largeness of quotes in order to respect their authority. In some cases I have added a few additional illustrations and pictures. I have endeavored to give full credit to the authors.

http://www.harappa.com/har/aryan-invasion.html

A “Hariyupia” is referred clearly in the Rg Veda

“In aid of Abhyavartin Cayamana, Indra destroyed the seed of Varasikha.

At Hariyupiyah he smote the vanguard of the Vrcivans, and the rear fled frightend.” Rg Veda (VI.27.5)

In this Vedic reference, there is a description of a battle between two forces, one led by Abhyavartin, son of Chayamana (Puru clan) and the other by Turuvasa (Turuvasa Clan); leader of the Vrichivat, seed of Varasika (Sen 1974; Majumdar, Raychaudhuri, Datta, 1961:25-26).

The battle was fought at Hariyupiyia, which appears to have been situated to the east of the Yabyabati River (possibly the Ravi). Half of the attacking force was scattered in the west, presumably on the other side of the river, while the other portion was defeated by Abhyavartin, aided by Indra (Singh 1995)."
Aryan Invasion or peaceful immigration?

http://mailstar.net/rig-veda.html

Peter Myers, January 15, 2002; update April 10, 2012.

For a detailed analysis of Rig Vedic description of the black Dasyus and their conquest by the Fair skinned Arya the worshippers of Indra see http://mailstar.net/rig-veda.html

4 Flooding by Aryan Destruction of Indus Dams

Signs of flooding were discovered in the Indus cities, mainly in the form of silt deposits. It was thus considered that this flooding explanation could explain the fall of the Indus cities and was considered as the most viable alternative to the idea of an Aryan invasion. It was subsequently discovered, however, that flooding had been pointed out as a consequence several decades before the actual discovery of flooding. It is now accepted that flooding was caused by the Aryans' destruction of the Indus dam and irrigation system, and was merely another aspect of the genocide.

Around 1500 BC, the Indus civilization came, after 2000 years of prosperity, to a comparatively abrupt end. Conclusive evidence shows that the reason for this decline, in fact the sole reason for it, was an invasion by highly barbaric Aryans. They invaded, destroying the Indus cities and exterminating the native peoples.

Aryan Invasion and Fall of the Indus Empire

Nomadic Aryans invaded India ca. 1500 BC destroying the Indus valley civilization and exterminating the Indus inhabitants. Thus ended the most brilliant civilization of the ancient world. Subsequent to this invasion, India was plunged into 2000 years of the Vedic Dark Ages. When cities were built again, it was under Scytho-Greek influence. The ziggurat of the Indus disappeared forever.

Archaeological Evidence


1.1 Thick Ash Layers

Thick ash layers occur in the upper strata of many Indus cities. At Nal the last phase of the Zhobware was burnt down so much so that the mound is known as the Sohr Damb, or the Red Mound,
from the reddening due to fire. At Dabar Kot the upper 6 feet of the tell show 4 thick ash layers that indicate repeated destruction by conflagration and the RG V encrusted ware is associated with the last settlements of Harappa [ Piggott 215].

At the Rana Ghundai mound everywhere overlying the foundation level of the RG III c phase there are pockets of ash. Above the RG III c phase the pottery is markedly different from the preceding type, the RG IV phase pottery being painted with coarse bands. RG IV was again destroyed by fire, and the RG V phase is marked by another change in pottery. The RG V pottery is unpainted and contains patterns in relief [ Piggott p. 214 ].

1.2 Fractured Skulls

At Mohenjo-daro, Harappa and Chanhu-daro, skeletons/fragments of skeletons indicate violent massacres in the final stages of the cities' history. Huddled skeletons of persons murdered in the streets indicate that the mass dyings were not due to poisonings etc. but were violent.
-- [ Piggott p. 145 ]

1.3 Aryan Weaponry

Copper axe-adzes are intrusive at Harappan sites ( Harappa, Shahi-tump and Chanhu-daro ) but are similar to those found at North Persian sites ( Hissar III, Shah Tepe, Turang Tepe ) and Akkadian sites ( Assur, Sialk B cemetary : here the specimens are probably as late as the 9th century BC ).
-- [ Piggott p.228 ]

Swords 1.5 foot long and strengthened at the mid-rib are non-Harappan and are found only in the later strata of the cities. These swords at Mohenjo-daro have a tang and rivet to hold the handle exactly as found in Palestine, where such implements are associated with the Hyksos 1800-1500 BC
-- [ Piggott p. 229 ]

Copper harpoons found in the indus Valley are similar to those found in Europe and elsewhere in Asia.
-- [ Piggott p. 237 ]

1.4 Flooding by Aryan Destruction of Indus Dams

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+ He smote Vrtra who encompassed the waters [ RgV VI.20.2 ]
+ He smote Vrtra who enclosed the waters, like a tree with the bolt [ RgV II.14.2 ]
+ He is referred to as 'conquering the waters' ( apsujit ), which is his prime attribute.
+ Indra let loose the streams after slaying Vrtra [ RgV IV.19.8 ]
BRAHMAN: THE DISCOVERY OF THE GOD OF ABRAHAM: M. M. NINAN

+ He cleaves the mountain, making the streams flow [RgV I.57.6; X.89.7], even with the sound of his bolt [RgV VI.27.1]

-- [RgV I.57.6; II.14.2; IV.19.8; VI.20..2; VI.27.1; X.89.7] [ST 368]

In Sanskrit, 'vrtra' is an 'obstacle', and denotes a barrage or blockage [ISISH 70-71]. It is thus a word for 'dam'. Dams now called Gebr-band are found on many water-courses of the western parts of the Indus region. Aryans shattered the dam system of the Indus, leading to silt deposits in Mohenjo-daro [S & T 369].

+ When he [Indra] laid open the great mountain, he let loose the torrents and slew the Danava, he set free the pent up springs, the udder of the mountain. [RgV V.32.1-2]

+ He slew the Danava, shattered the great mountain, broke open the well, set free the pent up waters. [RgV I.57.6; V.33.1]

+ He releases the streams which are like imprisoned cow [RgV I.61.10]

+ He won the cows and soma and made the 7 rivers flow. [RgV I.32.12; II.12.12]

+ He releases the imprisoned waters [RgV I.57.6; I.103.2]

+ He dug out channels for the streams with his bolt [RgV II.15.3], let the flood of waters flow into the sea. [RgV II.19.3]

+ He caused the waters pent up by Vrtra to flow [RgV III.26.6; IV.17.1]

-- [MacDonnell] [S & T 368-9 quotg Macdonell]

Another verse explicitly mentions him as a destroyer of dams:

rinag rodhamsi krtrimani = "he removed artificial barriers"-- [RgV 2.15.8]

Now, rodhas = "dam" elsewhere in the Rig Veda and in later Sanskrit [S & T 369]. The above evidence, taken directly from the Rig Veda and not from any secondary source, is sufficient to implacate the Aryans as the destroyers of the dam systems of the ancient Indus.

1.5 Aryan Settlements

Aryan settlements occur atop the destroyed cities towards the end of the civilization. They are primitive brick structures made of material taken from the ruins of the preceding towns.

1.6 Aryan Weaponry

Aryan weaponry, including the horse and chariot occur towards the end of the Indus cities' history.

2. Anthropological evidence

2.1 Northern Dravidians

Several Dravidian tribes still inhabit isolated parts of northern India. The Brahui inhabit parts of Baluchistan and still speak a Dravidian language. The Bhils inhabit parts of southern Rajasthan. The black Gonds inhabit parts of central India about the Vindhyans.

2.2 The Black Sudroids ; Dravidians and African Race
The Aryans and Dravidians today still retain by and large, the original features. The Aryans have fair-pale skin, leptorrhine (thin) noses and straight hair. The Dravidians have broad noses, curly-wavy hair and dark-black skin. They are related to the Africans [Winters*]. [Risley].

2.3 White Indo-Aryan Caucasoids

The Indo-Aryans belong to the Caucasian or white race and are very similar to Latins. The Indo-Aryan languages belong to the Indo-European family of languages. Racially the Indo-Aryans possess white to fair skin, thin noses and lips and straight hair.

3. Literary evidence

3.1 Sanskrit Literature

References abound to an Aryan invasion in Sanskrit literature.

The ancient singer praises the god who "destroyed the Dasyans and protected the Aryan colour." [Rg.V. Ill.34.9] [Ann. 114] and "the thunderer who bestowed on his white friends the fields, bestowed the sun, bestowed the waters." [Rg.V. I.100.18] [Ann. 114]

Numerous are the references to "the black skin" 'Krishnam Vacham' [Rg.V. IX.41.1, Sama Veda I.491, II.242] [Ann. 114] which is mentioned with abhorrence.

Again "stormy gods who rush on like furious bulls and scatter the black skin." [Rg.V. IX.73.5]

The singers mention "the black skin, the hated of Indra", being swept out of heaven [RgV. IX.73.5] "Indra protected in battle the Aryan worshipper, he subdued the lawless for Manu, he conquered the black skin." [Rg.V. I.130.8] [Ann.114]

The sacrificer poured out thanks to his god for "scattering the slave bands of black descent", and for stamping out "the vile Dasyan colour." [Rg.V. II.20.7, II.12.4] [ANn. 115]

"Dasam varnam adharam" [Rg.V. II.12.4]

Rakshas are aboriginals

- Ravana = Rakshasendra [Ann. 111]

- Rakshas = Ceylon aborigines

Romila Thapar in Early India states:

The connections between Iran and North India on the other hand are close. The language of the Avesta and Indo-Aryan were cognates, descended from the same ancestral language. The date of the Avesta - the text of Zoroastrianism - has been controversial, but a mid-second millennium date is now being accepted. The linguistic relationship between the two includes not just words but also concepts. The interchangeability between “h” and “s” is one of the differences, but there is a consistency in this change such as haoma, daha, hepta hindu, Ahura in Avestan, and soma, dasa, sapta sindhu, asura in Rig-Vedic Sanskrit. In terms of religious concepts the attributes of gods are often reversed. Thus indra is demonic in the Avesta, as are the dae(devas or gods in Sanskrit) and Ahura/asura emerges as the highest deity. This has led to the theory that originally the Old Iranian and Indo-Aryan speakers were a single group but dissensions led to their splitting up. It was then that the Indo-Aryan speakers living in the Indo-Iranian borderlands and the Haraxvati (Saraswati) are of Afghanistan gradually migrated to the indus plain, bringing with them their language, rituals and social customs, to settle as agro-pastoralists in the sapta-sindhu."
**Destruction of Cities**

The Aryan gods are proudly presented by the Vedic "sages" as the destroyers of cities. Of these Indra, later considered an incarnation of the God Vishnu, is the prime culprit. Indra is called Puroha or Purandhara, 'sacker of cities' - [ S & T 366 ] Indra overthrew 100 Puras made of stone ( asmanmayi ) for his worshipper Divodasa [ RgV 4.30.20 ], evidently belonging to Sambara who is a Dasa ( non-Aryan/demon ) of the mountain [ RgV 6.26.5 ] -- [ Chanda ] [ S & T p.364 ]

No regard was shown to the life of non-Aryans. An Aryan poet says,

"Ye mighty ones [ Asvins ] what do you do there; why do you stay there among the people who are held in high esteem through not offering sacrifices; ignore them, destroy the life of the Panis"

-- [ RgV I.83.3 ] [ S & T 365 ] >

**Indra's Destruction of Harappa : The Vedic Harappa Hymn**

The famous Harappa hymn of the Rig Veda describes with praise Indra's destruction of Harappa:

"In aid of Abhyavartin Cayamana, Indra destroyed the seed of Virasakha.

"At Hariyupiyah he smote the vanguard of the Vrcivans, and the rear fled frighted."

-- [ Rg.V. XXVIII.5 ]

This Hariyupiyah is likely to be the Harappa of the Indus valley.

**3.2 Dravidian Literature**

The date of 1500 BC corresponds to the end of a sangam period when invasions by barbarians occurred.

**4. Sociological evidence**

**4.1 Caste System**

The caste system is another 'fossil' of the Aryan conquest, with the lower and exterior castes representing the aboriginal inhabitants that managed to survive the Aryan slaughter. Exactly the same occurred in other parts of the world where one race has subjugated others, eg. Latin America ( Iberians conquered Aboriginals ), USA ( Anglo-Saxons ruling over Hispanics and Afro-Americans ) etc. These include the Adivasis ( aboriginal tribes ), the Dalits ( semi-settled aborigians ) and the Sudras ( the lowest caste ). However, some of the Sudras were imported under Muslim rule from Southern India.

The caste system consists of several different "varnas" ( Sans. "colors"), three of which are Aryan. The lowest caste, the Shudra, consists of aboriginals, as well as the exterior untouchable castes.

**4.2 Sati and Child Marriage**

The Aryans introduced tremendous restrictions on the life of women, including sati and child marriage. According to Aryan "Hindu" (ie. Vaishnavite) scriptures, a man must marry a maiden one-third his age.
4.3 Cow-Worship

Cow-worship is another feature introduced by the Aryans. This probably arose because the Aryans were nomads and hence required the cow.

5. Theological evidence

5.1 Shiva and Shakti

Siva is the god of the Dravidians. Vishnu is the god of the Aryans.

The star-calendar used by the Aryan-Vaishnavites today was adopted from the Semito-Dravidian Indus Valley civilization, since:

- It is not referred to in the Rig Veda or Avesta
- It was compiled when the Indus Valley was at its peak, before the Aryans came to India. [Parpola]

The Indus people practiced astronomy because the streets are oriented towards the cardinal directions, presupposing the use of the sun-stick. A seal from Mohenjo-daro depicts an Indus deity with a star on either side of his head in the fashion of the Near East. Inanna-Ishtar, the goddess of love and war, for example, was associated with the planet Venus [Parpola]. This may have led to the cult of worshipping the planets, the astral religion of India.

5.2 Fire Altars

Fire altars occur late towards the Indus cities history. They are primitive in nature, constructed from material from the destroyed Indus cities.

6. Global Aryan Invasions

Aryans invaded several parts of the world, putting an end to various brilliant civilizations. Babylonia was destroyed by Kassites, Hittites and Mittani, Egypt was devastated by the Hyksos, and Minoan culture by the Dorians.

7. Rival Theories

Several other explanations have been put forth to explain the demise of the Indus civilisation besides the Aryan invasion. These are:

- Environmental catastrophes - These include:
  - Cometary impact
  - Flooding
- Internal Decline - These explanations claim that slavery, or some other revolt destroyed the Indus civilisation.

These have severe problems, however.

Cometary Impact. The problems with this theory are:

No crater/craters have been found with an age matching 1500 BC, nor of the requisite size. The size is narrowly constrained, for if the impact was too large, catastrophe would have been global, while if it were too small, the effect would have been negligible.
No iridium anomaly, the characteristic of all impacts from the mammoth K/T Chicxulub crater [ALvarez] to the Sudbury intrusive, has been found in the Indus valley of the required age.

No shocked glasses, or tektites with the requisite shock deformation features, have been found anywhere near the Indus valley.

Thus, although a cometary candidate for the extinction has been found in Comet Enke [], this is a far-fetched theory, to say the least. The destruction of several civilizations simultaneously requires a global catastrophe. But some civilizations, eg. in Central and South America, and China, survived the 1500 BC discontinuity. Asteroidal impacts tend to leave larger craters and more iridium, so the arguments against this variant of impact apply more forcefully.

Flooding. Undisputed evidence of flooding has been found in the form of silt deposits and barrage system erected as a defensive measure. Flooding thus remained a serious candidate until it was pointed out that several Vedic scholars had realized that the Aryans had destroyed the irrigation and dam system of the Indus. Thus flooding is a natural consequence of Aryan invasion and not an independent mechanism.

Internal Decline

1. To suppose that, after two millenia of stability some internal revolt was the cause behind the downfall is stretching the imagination.

2. No evidence has been found for this, and when indisputable evidence of violence perpetrated with new weapons exists, it is disregarding evidence.

Other Opponents

Although the following may seem rather harsh, yet it is necessary to expose the real designs of some of the opponents of one of the most well-established theories of all time.

The opponents of the concept of Aryan invasion fall into 3 categories:

Aryan Hindu Fanatics

Neo-Nazis

These mostly have ulterior motives. The former oppose any vilification of their "gods" who are implicated in the worst massacres and atrocities recorded in history. They wish to see the Vedas, in acutality the songs of primitve cow-herds, as the repository of all science. The latter do not want to accept that their ancestors perpetrated such crimes. One religious fanatic who opposed the notion of Aryan invasion during its infancy was Narendra Nath Datta, later known as Vivekananda. All he could do was to vilify honest scholars:

"And what your European pandits say about the Aryan's sweeping from some foreign land, snatching away the lands of the aboriginals and settling India by exterminating them, is all pure nonsense, foolish talk. Strange, that our Indian scholars too say amen to them, and all these monstrous lies are taught to our boys. This is very bad indeed.

In what Veda, in what Sukta, so you find that the Aryans came to India from a foreign country? Where do you get the idea that they slaughtered the wild aborigines? What do you gain by talking such nonsense?"

-- [`Complete Works of Swami Vivekananda', 1963, p.534-535] [Panda 70]
Another fundamentalist who opposed the notion of Aryan invasions is Srviastava, who apparently only conducted his research to prove the innocence of the Aryan gods:

"Indra, therefore stands completely exonerated"
-- [ Srivastava 441 ]

Later, lacking any scientific evidence whatsoever, he degenerates into vilifying Wheeler himself:
".. we see him as a brigadier in the British army during WW II, we feel he could not interpret the dubious evidence of Mohenjo-daro and Harappa in any other manner"
-- [ Srivas 442 ]

Who this Dayananda was must be fully exposed.

The Aryans were so barbaric that they did not even have a word for brick in Sanskrit [ S & T 372 ] [ Woolley ]

These Aryans brought with them the domestic horse and two-wheeled chariots, and have begun spreading out over the great plains of northern India.

These "Aryans" did not have any writing system but like all tribes of the period had oral literature and traditions. These included hymns, spells, rituals, dialogues and proverbs, which in later times formed the Vedas, the ancient foundation literature of Hindu civilization. These reflect a world under the rule of warrior aristocrats and a heavy handed caste system.
Mr. Bal Gangadhar Tilak, a great Brahmin (Indian Aryan) scholar of India in the last century studied the Vedas and the Vendidad to find an ancient homeland of the Aryans. The Vedas are scriptures written by the Indo-Europeans or Aryans after they migrated to India. From the descriptions of the weather patterns mentioned in the Vedas, Tilak concluded that the ancient home must be in the Artic regions ie. above present Russia.

The Aryans migrated from the ancient home to Iran and from there to India and Greece and Europe. Tilak also said that the most ancient historical scripture was the Iranian Vendidad, which actually describes the ancient homeland of the Aryans, the Aryan King Yima Kshaeta who ruled

"TILAK

THE ARYAN ORIGINS

ARE WE PEOPLES STILL VAIN?

ANALOGY:

THROUGH THE MARRIAGE YEDS

PROF. M. M. NINAN"
over it (Yama Raja, lord of the underworld in latter day Indian Hinduism) and the onrush of winter, sent by ahriman (the devil) which caused the great migration. This is the famous first "Fargad" of the Vendidad which fascinated a lot of European scholars in the last century.

Today after independence of India the same Brahmins wants to reverse the story. Someone is up to something as usual. They want to take over India as their alone.

Wikipedia gives the following quotes regarding the DNA of Indo Aryan Migration people:

“Indo-Aryan or Indic peoples are an ethno-linguistic group referring to the wide collection of peoples united as native speakers of the Indo-Aryan branch of the Indo-Iranian language family, and is in turn a member of the larger Indo-European language family. Today, there are over one billion native speakers of Indo-Aryan languages, most of them native to South Asia, where they form the majority.” (Wikipedia)

Namita Mukherjee, Almut Nebel, Ariella Oppenheim and Partha P. Majumder (December 2001), "High-resolution analysis of Y-chromosomal polymorphisms reveals signatures of population movements from central Asia and West Asia into India" (PDF), Journal of Genetics (Springer India) 80 (3), doi:10.1007/BF02717908, retrieved 2008-11-25, ... More recently, about 15,000-10,000 years before present (ybp), when agriculture developed in the Fertile Crescent region that extends from Israel through northern Syria to western Iran, there was another eastward wave of human migration (Cavalli-Sforza et al., 1994; Renfrew 1987), a part of which also appears to have entered India. This wave has been postulated to have brought the Dravidian languages into India (Renfrew 1987). Subsequently, the Indo-European (Aryan) language family was introduced into India about 4,000 years ago ...

Dhavendra Kumar (2004), Genetic Disorders of the Indian Subcontinent, Springer, ISBN 1-4020-1215-2, retrieved 2008-11-25, ... The analysis of two Y chromosome variants, Hgr9 and Hgr3 provides interesting data (Quintan-Murci et al., 2001). Microsatellite variation of Hgr9 among Iranians, Pakistanis and Indians indicate an expansion of populations to around 9000 YBP in Iran and then to 6,000 YBP in India. This migration originated in what was historically termed Elam in south-west Iran to the Indus valley, and may have been associated with the spread of Dravidian languages from south-west Iran (Quintan-Murci et al., 2001). ...

Frank Raymond Allchin and George Erdosy (1995), The Archaeology of Early Historic South Asia: The Emergence of Cities and States, Cambridge University Press, retrieved 2008-11-25, ... There has also been a fairly general agreement that the Proto-Indoaryan speakers at one time lived on the steppes of Central Asia and that at a certain time they moved southwards through Bactria and Afghanistan, and perhaps the Caucasus, into Iran and India-Pakistan (Burrow 1973; Harmatta 1992)

Hermann Kulke, Dietmar Rothermund (1998), High-resolution analysis of Y-chromosomal polymorphisms reveals signatures of population movements from central Asia and West Asia into India, Routledge, ISBN 0-415-15482-0, retrieved 2008-11-25, ... During the last decades intensive archaeological research in Russia and the Central Asian Republics of the former Soviet Union as well as in Pakistan and northern India has considerably enlarged our knowledge about the potential ancestors of the Indo-Aryans and their relationship with cultures in west, central and south Asia.
Previous excavations in southern Russia and Central Asia could not confirm that the Eurasian steppes had once been the original home of the speakers of Indo-European language.

Richard Cordaux, Gunter Weiss, Nilmani Saha and Mark Stoneking (2004), "The Northeast Indian Passageway: A Barrier or Corridor for Human Migrations?", Molecular Biology and Evolution (Society for Molecular Biology and Evolution), doi:10.1093/molbev/msh151, PMID 15128876, retrieved 2008-11-25, ... Our coalescence analysis suggests that the expansion of Tibeto-Burman speakers to northeast India most likely took place within the past 4,200 years.

Pearson - Indian History Manual

The Pearson Indian History Manual for the UPSC Civil Services Preliminary ...

By Singh

"The extent of the geographical knowledge of the Aryans at the time of the Rigveda can be ascertained by reference in the hymns to various rivers. From this it would appear that the early Aryans lived in the geographical area covered by eastern Afghanistan, Punjab and fringes of Western UP. In the text, the western tributaries of the Indus, the Gomati (modern Gomai), the Krumu (modern Kurram), and the Kubha (modern Kabul) are mentioned. The Suvastu (Surat) is the most important river mentioned to the north of Kabul. But the main focus of the Rigvedic culture seems to have been the Punjab and Delhi region. Here, the most frequently mentioned rivers are the Sindhu, the Saraswati, new lost in the Rajasthan sands, the area probably represented now by the Ghagghar river, and the five streams which collectively gave their name to the Punjab. These five rivers are Shutudri {Sutlej),Vipas (Bess), Parushni (Ravi), Asikni(Chenab) and Vitasta (Jhelum). The Sindhu, identical with the Indus, is the river par excellence of the Aryans and it is repeatedly mentioned. The geographical knowledge of the early Aryans did not extend beyond the Yamuna, which is thrice mentioned in the Rigveda. Ganges is mentioned only once in a late hymn. Thus, the focus of the Aryan culture during Rigvedic times was between the region of Yamuna and Sutlej and along the upper course of the river Saraswati.

The later Vedic literature show that the Aryans, during the later Vedic period pressed further eastwards and expanded from Punjab over the whole of western UP, covered by the Ganga-Yamuna doab. They set up kingdom in Kosala, to the east of doab and in Kasi the region of Varanasi"

The Vedic poets knew the Himalaya as the only mountain and they did not mention Vindhya. Mujawant, one of the Himalayan peaks is referred to in the Rigveda as the source of Soma.
The Indus Valley Civilization, consisting of Semites (approx. 40 %), Negroids (approx. 50 %) and Mongoloids (ca. 10 %) marked a period of wealth and prosperity in Indian history. Noted developments include the development of yoga, the erection of ziggurats and the discovery of zero. All these inventions were later appropriated by the Aryan priests in what must have been the greatest case of scientific theft on record. As usual, considerable negationism exists surrounding this episode. The golden Harappan age came to an abrupt and violent end when hordes of barbaric Aryans swept into India in ca. 1500 BC through the Khyber Pass [Kos] [Chan.S] [Chan.H] [Chan.V]. Most of these, barring those known as ‘vratyas’, were under the loose control of Indra of the Lunar Aryan race, who was later elevated into ancestor-godhood. The incredible damage done to Indian civilisation, culture, human population and environment during the Aryan invasions which spanned 1000 years are almost beyond estimation and beggar belief. Following this cataclysmic
invasion, civilization in India collapsed into 1000 years of complete darkness. During this Vedic Dark Age (1500 BC - 500 BC) no civilization survives, no writing, nor any trace of the existence of even a semi-civilization. There is, even now in the late 20th century, complete ignorance concerning this era of Indian history. It was an unending series of slaughters and massacres of native Indians by barbaric invaders who considered it meritorious to butcher those of a different race.

1.1 Destruction of Harappan Cities

Indra was the first of the nomadic Aryan leaders to descend into India, indulging in cold-blooded murder of non-Aryans and wholesale genocide that matched those of the Nazi Germans centuries later. He was the epitome of the Aryan invader, and symbolised all that they stood for. Cruel and blood-thirsty, he was completely ruthless in warfare. This leader was later deified for his services to his `varna` (`skin color` or race). He killed his father in cold blood just because he had taken some of Indra's intoxicant, and was known to be a habitual drunkard. Tyrannical and barbaric, he ruthlessly slaughtered the Dasyus (`slaves`, a contemptuous term applied to the native Sudroids). Entire cities were burnt down and their populations massacred. Regarding the origin of the term `Arya`, Gunderic writes " `Arya` is a purely racial term, a probable derivation is `ar`, meaning strength or valour, from ar to fight, whence we have the name of the Greek war-god Ares." [ Gun ] This should lay to rest negationist claims put forth by Brahminist scholars that `Arya` is not a racial term. The negationism and the fantasies set forth by some Brahmins that the Indus Valley was `Aryan` shall be dealt with later on. Indeed, so detailed is the evidence still surviving that the individual stages in the conquest can be traced. Sack of the Minor Towns

Initially, Indra sacked and pillaged the minor towns and villages of the Indus countryside. He is thus praised by the Vedic sages as Puroha or Purandhara, `sacker of cities` [ S+T.366 ] and is later elevated into godhood, ultimately becoming an incarnation of Vishnu. He destroyed 100 minor Indus towns:

" Indra overthrew 100 Puras made of stone ( asmanmayi ) for his worshipper Divodasa [ RgV.IV.30.20 ], evidently belonging to Sambara who is a Dasa ( non-Aryan black ) of the mountain " [ RgV.VI.26.5 ]

1.2 Genocide of Negroids, Semites and Mongoloids

All non-Aryan races were subject to genocide. The indigenous races are referred to in Aryan scriptures as

Blacks - `Dasyus`

Semitic - `Panis` ( Sans. "Phoenicians")

Mongoloids - Kiratas, Nagas ( Sans. "Kerait Mongols")

We consider the genocide in detail. The major races targetted in this, the first Aryan invasion, were Negroids and Semites. Mongols were targetted in subsequent invasions. In all the following, we refer to primary sources and not secondary renderings. Thus the `sacred` Rig Veda has been quoted all throughout.

**Genocide of Negroids**

Aboriginal Negroid blacks in India are referred to as `Dasyu`. They are related to African populations, as is evident from [ Sud ]:

Dasyus are described as having black skin, thick noses, and large mouths (ie. prognathism).
Daju - The Daju are a Central African Chadic tribe, and the Dasyu probably represent a prehistoric migration of this tribe to India.

Shiva-worship - The worship of the phallus is common among the abroiginals to this day, and is referred to as common among the Dasyus. The Aryans did not worship Shiva or the phallus, and looked down upon those who did.

An excellent review of all the evidence that the Sudroids (including Dravidians & Kolarians) are Negroids is at [Sud]. They were subject to the harshest of treatments and were the prime victims of the Aryan genocide. Whereas Sudroid Blacks (Dravidians, modern Dalits, Adivasis, Kolarians) once inhabited the whole of India, they were massacred in all of northern India, surviving only in isolated regions where the Aryans could not penetrate (eg. the Brahui of Baluchistan, the Bhils of Rajasthan etc.). What follows is the evidence from the horse's mouth, for it was considered a source of merit to have killed the black aboriginals, and the military leaders involved are proudly praised for these deeds

"Thou, Indra, art the destroyer of all the cities, the slayer of the Dasyus, the prosperer of man, the lord of the sky."

-- [Rg.V.III.34.9] [Muir I.175]

"Indra, the slayer of Vrittra, the destroyer of cities, has scattered the Dasyu (hosts) sprang from a black womb."

-- [Rg.V.II.20.6] [Muir I.174]

The ancient singer praises the god who "destroyed the Dasyans and protected the Aryan colour." [Rg.V. I.130.8] [Ann. 114] and "the thunderer who bestowed on his white friends the fields, bestowed the sun, bestowed the waters." [Rg.V. I.100.18] [Ann. 114] Numerous are the references to "the black skin" 'Krishnam Vacham' [RgV. IX.41.1, Sam.V. I.491, II.242] [Ann. 114] which is mentioned with abhorrence.

Again "stormy gods who rush on like furious bulls and scatter the black skin." [Rg.V.IX.73.5]

The singers mention "the black skin, the hated of Indra", being swept out of heaven [Rg.V.IX.73.5]

"Indra protected in battle the Aryan worshipper, he subdued the lawless for Manu, he conquered the black skin." [Rg.V. I.130.8] [Ann.114]

The sacrificer poured out thanks to his god for "scattering the slave bands of black descent", and for stamping out "the vile Dasyan colour."

"Black skin is impious" [Rg.V. II.12.4] [Muir Pt.I, p.43, II, p.284, 323 etc.] [Ann. 114 ff].

"[Indra] made the impious varNa of the dAsas lower and hidden." [RV. II.12.4]

The Negroid aboriginals were not just slain in battle, but women, children and the elderly were subject to massacres even when they were unarmed. In other words, this was a genocide or ethnic cleansing on a large scale. No mercy was shown by Indra and his Aryan hordes to captured blacks. Especially common was the surrounding of a town by Aryan forces so that no escape was possible, followed by the firing of the city. Those blacks not burnt alive & who managed to escape into the surrounding fields were slaughtered by the Aryans:
"Thou, a hero, a benefactor, hast impelled the character of man; victorious, thou hast burnt up the rite-less Dasyu, as a vessel is consumed by a blaze"
-- [RgV. I.175.3] [Muir I.174]

The result of this genocide was that Sudroids disappeared from the plains of northern India, surviving only in modern Bundelkhand, Gondwana, Bhilwana & Chota Nagpur. They also survived in southern India where the Dravidian branch of the Sudroids still represent a majority of the population. In fact, the plains of northern India were entirely devoid of blacks for several centuries till the advent of the more tolerant Muslims, who imported large numbers of blacks from Gondwana & Dravida as labourers in plantations. The system of Islamic plantation labour and slavery was in fact much more liberal than the genocide of the Aryans.

Genocide of Semites

Although Negroids (Dravidians and Kolarians) represent the original inhabitants of India, large number of Semites (referred to as ‘Panis’ or Phoenicians in Aryan records) immigrated into the Indus Valley. They introduced features of Mesopotamian civilization, eg. seals, ziggurats etc. and eventually came to form nearly half of the population of the Indus Valley.

These Semites were also subject to genocide by the Aryans. No regard was shown to the life of these non-Aryans. During the height of the slaughter, an Aryan poet encourages his brethren to continue the genocide of Semites:

"Ye mighty ones [Aryan Asvins] what do you do there; why do you stay there among the people who are held in high esteem through not offering sacrifices; ignore them, destroy the life of the Panis"
-- [RgV I.83.3] [S+T.365]

During the large-scale burning of Indus cities by Aryans depicted above in ‘Genocide of Negroids’ most of the Semites perished as well.

A summary that the Panis represent a branch of Semitic Phoenicians that migrated to India in prehistoric times is given below:

Trade: The Panis are referred to as traders, the traditional profession of Phoenicians and Semites.

Currency: In fact, a currency, the pana, is current in India much later during Maurya times. It is named after this merchant race.

Pani and Phoenician are cognate terms.

Hence the hatred Hitler felt for the Semitic Jews in Nazi Germany is mirrored in the Vedas. We wonder if this was the source for Hitler’s feelings towards Semites. Considering the importance given by Nazis to the Indo-Aryan texts, the adoption of the swastika, the re-use of the term and racial concept of ‘Aryan’, this is quite likely.

Genocide of Mongoloids

The Mongoloids entered India from the north-east, eventually forming a significant minority (probably 5-10%) of the Indus Valley (cf. the Mongoloid skulls of Mohenjo-daro) and the bulk of the population in Eastern India and the Ganges delta. Aryan records refer to them as ‘Nagas’ (Snake-worshippers) and ‘Kiratas’ (Mongoloid Keraits). They were thus not the immediate victims of the
First Aryan Holocaust, but were suffered much during subsequent Aryan invasions into Eastern India.

1.3 Casualty Estimate - 5 million

The areal extent of the Indus Valley civilization exceeded that of the Egyptian and Mesopotamian put together. The population of Egypt in the 2nd millenium BC is put at 2-3 million [ EB 18 `egypt' 104 ]. The Mesopotamian was of similar magnitude, and hence the total population of the Indus Valley was likely to have been 5-6 million. This is the lower limit to the casualty estimate for the First Sudra Holocaust only, for the overwhelming bulk of this population was slaughtered in battle or during the mass burning of the Indus cities.

The population of Mohenjo-daro was estimated by Lambrick at 35000 and that of Harappa as being similar, while Fairservis gave estimates of 41250 for Mohenjo-daro and 23500 for Harappa [ EB 21 `ind' 27 ]. Thus, the death toll from the destruction of these two cities alone can be estimated at 40000 Semite Panis & 40000 Sudroids Negroes.

The total casualty estimate for the entire period of Early Aryan Invasions is perhaps around 20 million, more than 3 times larger than the genocide of Jews by Nazis.

Exalted Indra -

In addition to deification for his extermination of native Indian races, Indra is praised for several other deeds:

Patricide: Indra is praised for having murdered his father when he stole some of Indra's soma:

"Who has made thy mother a widow? Who has sought to slay the sleeping and the waking? What deity has been more gracious than thou, since thou hast slain thy father having seized him by the foot?"

-- [ RgV.IV.18.12 ] [ S+T.371 ]

He performed this deed as his father had stolen some intoxicant from Indra's stock [ Tait.Sam. VI.1.3.6 ][ S+T.371 ].

Drunkard: Indra was a habitual drunkard and murdered in that inebriated state. "To the ancient poets of the Rigveda, the personal bearing and strength of Indra were highly honourable, though these were often exhibited under the influence of alcohol or the intoxicating drink they call soma" [ S+T.371 ].

Adultery: Indra was famous as an adulterer, having seduced many married women (cf. Ahalya etc.)

Following this, the First Aryan Invasion, civilization disappeared from India for one thousand years (1500 BC - 500 BC). No city was built during this era of darkness, writing was forgotten, no literature survives. Just pure darkness. Yet Indra was subsequently deified and is today considered an incarnation of Vishnu, the supreme god of Indo-Aryans! ...

Indian historian Kuttikhat Purushothama Chon believes that Abraham was driven out of India. He states that the Aryans, unable to defeat the Asuras (The mercantile caste that once ruled in the Indus Valley or Harappans) spent so many years fighting covertly against the Asuras, such as destroying their huge system of irrigation lakes, causing destructive flooding, that Abraham and his
kindred just gave up and marched to West Asia. (See Remedy the Frauds in Hinduism.) Therefore, besides being driven out of Northern India by floods, the Aryans also forced Indian merchants, artisans, and educated classes to flee to West Asia.

"The Arabian historians contend that Brahma and Abraham, their ancestor, are the same person. The Persians generally called Abraham Ibrahim Zeradust. Cyrus considered the religion of the Jews the same as his own. The Hindoos must have come from Abraham, or the Israelites from Brahma..." (Anacalypsis; Vol. I, p. 396.)

"...the Temple of Mecca was founded by a colony of Brahmins from India.it was a sacred place before the time of Mohamed, and.they were permitted to make pilgrimages to it for several centuries after his time. Its great celebrity as a sacred place long before the time of the prophet cannot be doubted." (Anacalypsis, Vol. I, p. 421.)

"...the city of Mecca is said by the Brahmins, on the authority of their old books, to have been built by a colony from India; and its inhabitants from the earliest era have had a tradition that it was built by Ishmael, the son of Agar. This town, in the Indus language, would be called Ishmaelistan." (Ibid, p. 424.)

http://www.harekrsna.com/sun/features/09-09/features1493.htm

http://www.san.beck.org/EC7-Vedas.html

ETHICS OF CIVILIZATION
Vol 2  India and Southeast Asia to 1800

Sanderson Beck

Generally the hymns of the Rig Veda praise the gods and ask them for worldly benefits such as wealth, health, long life, protection, and victory over the Dasa peoples.

He, self-reliant, mighty and triumphant,
brought low the dear head of the wicked Dasas.
Indra the Vritra-slayer, Fort-destroyer,
scattered the Dasa hosts who dwelt in darkness.
For men hath he created earth and waters,
and ever helped the prayer of him who worships.
To him in might the Gods have ever yielded,
to Indra in the tumult of battle.
When in his arms they laid the bolt,
he slaughtered the Dasyus
and cast down their forts of iron.

They call upon Brihaspati or Brahmanaspati, who has been related to a Hittite thunder-god, to
avenge the sinner and protect them from the deceitful and wicked man. The Aryans did have a
concept of eternal law called rita, which the immortal Agni in serving the gods is said to never break
(Rig Veda III:3:1).

In Rig Veda III:34:9 Indra killed the Dasyus and "gave protection to the Aryan color." Not only did
the Aryans shamelessly pray for booty in war, but they based their militarily won supremacy on the
lightness of their skin color compared to the dark colors of the native Dasyus. They arrogantly
proclaimed, "Let those who have no weapons suffer sorrow." (Rig Veda IV:5:14.)

Renowned is he when conquering and when slaying:

'tis he who wins cattle in the combat.
When Indra hardens his indignation
all that is fixed and all that moves fear him.
Indra has won all kine, all gold, all horses,-
Maghavan, he who breaks forts in pieces;

Indra is praised for killing thousands of the abject tribes of Dasas with his arrow and taking great
vengeance with "murdering weapons." (Rig Veda IV:28:3-4) One hymn mentions sending thirty
thousand Dasas "to slumber" and another hymn sixty thousand slain. A hymn dedicated to the
weapons of war (Rig Veda VI:75) refers to a warrior "armed with mail," using a bow to win cattle
and subdue all regions, "upstanding in the car the skillful charioteer guides his strong horses on
whithersoe'er he will." The arrows had iron mouths and shafts "with venom smeared" that "not one
be left alive." Hymn VII:83 begins, "Looking to you and your alliance, O ye men, armed with broad
axes they went forward, fain for spoil. Ye smote and slew his Dasa and his Aryan enemies."

Aryans Invade, Conquer and Make War in the Indus Valley

http://www.fsmitha.com/h1/ch05kyber.htm

Around 1500 BCE, rainfall in the Indus Valley region increased again, making the Indus Plain better
able to support life. It has been estimated by various scholars that between 1500 and 1200 an
illiterate, pastoral people migrated from the northwest, perhaps across the steppe lands of what is
now central Russia, through Afghanistan, through the Khyber Pass and onto the Indus Plain. These
migrants were to be called Aryans and to be classified as Indo-Europeans, their speech related to
modern European languages except Basque, Finnish and Hungarian.

With the Ayrans, modern India was to be divided mainly between two language families, one Indo-
European and the other Dravidian.
Settlement, Conquest and Autocracy

The Aryans had a horse culture, and no evidence exists of horses among the many representations of animals of the lost Harappan civilization. It is believed by some that like other pastoral people, the Aryans were warriors. They had two-wheeled chariots like the Hyksos that they packed away on carts pulled by oxen.

Indus Valley

The Aryans were familiar with prowling and hunting with bow and arrow. They enjoyed chariot racing, gambling and fighting. Like other pastoral peoples, men dominated the women. Like the pastoral Hebrews each family was ruled by an authoritarian male. And each Aryan tribe was ruled by a king who felt obliged to consult with tribal councils.

Aryan tribes spread out across the Indus Valley region. They warred against local, non-Aryan people, and they settled in areas that provided them with pasture for their animals. They grouped in villages and built homes of bamboo or light wood – homes without statues or art. They began growing crops. Their environment supplied them with all they needed, but, responding to their traditions and perhaps impulses, tribes warred against each other – wars that might begin with the stealing of cattle. The word for obtaining cattle, gosati, became synonymous with making war. And their warring grew in scale, including a war between what was said to be ten kings.

Gradually, Aryan tribal kings were changing from tribal leaders to autocratic rulers. They had begun associating their power with the powers of their gods rather than the approval of their fellow tribesmen and had begun allying themselves with priests.

Even though we look upon this as an aggression and invasion, we should remember that in those primitive situation, these were normal tribal behaviour. It is still common to cattle breeders and nomads to rustle and steal and destroy total villages in these cultures. This is still going on in the pastoral lands of Sudan. The Middle Eastern culture of ISIS is just reflection of this primitive life pattern. It is not something to be ashamed of as it was something to be boasted about in those days. It is this boasting we see in the Rig Vedic descriptions.

Just compare those days with following similar nomadic aggression in Kenya as given in http://www.pastoralismjournal.com/content/1/1/18. ....
“Pasture and water conflicts have long been part of the socio-cultural pattern of the pastoral communities in Kenya. The communal land ownership tenure system mostly evident in pastoralist areas provides everyone an equal right of exploiting the resources. The lands are traditional tribal grazing areas, such that migration in search of pasture and water by one tribe into areas that belong to other tribes often causes conflict between pastoralists. Besides, livestock movements into grazing lands and watering points that stretch into crop-growing areas also result in conflicts (Dietz 1987). Over time however, pasture and water around the settled areas steadily decreases, leading to emaciation and loss of livestock. Traditionally, whenever scarcity of pasture and water or disease depleted a community's livestock, it often sought to replenish numbers through raiding/rustling (Mkutu 2000).”


“Researchers found that people from different genetic populations in India began mixing about 4,200 years ago, but the mingling stopped around 1,900 years ago, according to the analysis published today (Aug. 8) in the American Journal of Human Genetics.

Combining this new genetic information with ancient texts, the results suggest that class distinctions emerged 3,000 to 3,500 years ago, and caste divisions became strict roughly two millennia ago.

Though relationships between people of different social groups was once common, there was a “transformation where most groups now practice endogamy," or marry within their group, said study co-author Priya Moorjani, a geneticist at Harvard University.

Ancestral populations

Hindus in India have historically been born into one of four major castes, with myriad subdivisions within each caste. Even today, in some parts of the country, marriage outside of one's caste is forbidden and those in the outcast, or "untouchable" group are discriminated against and prohibited from participating in religious rituals. (The Indian government has outlawed certain types of discrimination against the lowest classes.)

But when and why this system evolved has always been a bit murky, said Michael Witzel, a South Asian studies researcher at Harvard University, who was not involved in the work.

Moorjani's past research revealed that all people in India trace their heritage to two genetic groups: An ancestral North Indian group originally from the Near East and the Caucasus region, and
another South Indian group that was more closely related to people on the Andaman Islands.

Today, everyone in India has DNA from both groups. "It's just the proportion of ancestry that you have that varies across India," Moorjani told LiveScience.

To determine exactly when these ancient groups mixed, the team analyzed DNA from 371 people who were members of 73 groups throughout the subcontinent.

Aside from finding when the mixing started and stopped, the researchers also found the mixing was thorough, with even the most isolated tribes showing ancestry from both groups.

Period of transition

Researchers aren't sure which groups of ancient people lived in India prior to 4,200 years ago, but Moorjani suspects the two groups lived side-by-side for centuries without intermarrying.

Archaeological evidence indicates that the groups began intermarrying during a time of great upheaval. The Indus Valley civilization, which spanned much of modern-day North India and Pakistan, was waning, and huge migrations were occurring across North India. [History's Most Overlooked Mysteries]

Ancient texts also reveal clues about the period.

The Rigveda, a nearly 3,500-year-old collection of hymns written in Sanskrit, a North Indian language, mentions chieftains with South Indian names.

"So there is some sort of mixture or intermarriage," Witzel told LiveScience.

Early on, there were distinct classes of people — the priests, the nobility and the common people — but no mention of segregation or occupational restrictions. By about 3,000 years ago, the texts mention a fourth, lowest class: the Sudras. But it wasn't until about 100 B.C. that a holy text called the Manusmruti explicitly forbade intermarriage across castes.

The study doesn't suggest that either the ancestral North or South Indian group formed the bulk of the upper or lower castes, Witzel said.

Rather, when caste divisions hardened, any type of intermarriage was sharply curtailed, leading to much less mixing overall.

The following basic traits of the Proto-Indo-Europeans and their environment are widely agreed upon but still hypothetical due to their reconstructed nature:

- **Pastoralism**, including domesticated cattle, horses, and dogs
- **agriculture and cereal cultivation**, including technology commonly ascribed to late-Neolithic farming communities, e.g., the plow
- **a climate with winter snow**
- **transportation by or across water**
- the solid **wheel**, used for wagons, but not yet chariots with spoke d wheels
worship of a sky god, "dyeus phtēr (lit. "sky father"); > Ancient Greek Ζεύς (πατήρ) / Zeus (patēr); *dieu-phtēr > Latin Jupiter; Illyrian Deipaturos

oral heroic poetry or song lyrics that used stock phrases such as imperishable fame

a patrilineal kinship-system based on relationships between men

The Proto-Indo-Europeans had a patrilineal society, relying largely on agriculture, but partly on animal husbandry, notably of cattle and sheep. They had domesticated horses –*eḱwos (cf. Latin equus).

The cow (*gwous) played a central role, in religion and mythology as well as in daily life. A man's wealth would have been measured by the number of his animals (small livestock), *peḱu (cf. English fee, Latin pecunia).

They practiced a polytheistic religion centered on sacrificial rites, probably administered by a priestly caste. Burials in barrows or tomb chambers apply to the Kurgan culture, in accordance with the original version of the Kurgan hypothesis, but not to the previous Sredny Stog culture, which is also generally associated with PIE. Important leaders would have been buried with their belongings in kurgans, and possibly also with members of their households or wives (human sacrifice, suttee).

Many Indo-European societies know a threefold division of priests, a warrior class, and a class of peasants or husbandmen. Georges Dumézil has suggested such a division for Proto-Indo-European society.

As for technology, reconstruction indicates a culture of the late Neolithic bordering on the early Bronze Age, with tools and weapons very likely composed of "natural bronze" (i.e., made from copper ore naturally rich in silicon or arsenic). Silver and gold were known, but not silver smelting (as PIE has no word for lead, a by-product of silver smelting), thus suggesting that silver was imported. Wikki

A summary of arguments are given in the

Models of the Indo-Aryan migration discusses scenarios of prehistoric migrations of the early Indo-Aryans to their historically attested areas of settlement (North India). The Indo-Aryans derive from an earlier Proto-Indo-Iranian stage, usually identified with the Bronze Age Andronovo culture at the Caspian Sea. Their migration to and within Northern India has been theorized to have taken place in the Middle to Late Bronze Age, contemporary to the Late Harappan phase in India (ca. 1700 to 1300 B.C.). The origin of the Indo-Aryan people addresses a bigger issue within the origin of races. Did humanity have a single origin or multiple origins? For those who aim to prove that the Indian race had its origin in India, the multiple origin theory is the only explanation. Those who seek to prove the origin of their race in their kingdom have many challenges to that belief. In the case of the Indian people, the Indo-Aryan race is one, and probably the first, race that makes up the Indian people. The Indian people are comprised of a number of races, defying the notion of a single race.
In the case of the Indo-Aryan race, they indeed appear to have origin roots other than in India. Using a complex system of analysis to trace the origin of the Indo-Aryan's, a mix of language analysis, DNA tracing, review of ancient writings, and religions, the Aryan race appears to have its origin in the Black Sea region. They migrated from that region to many places, including the Indus Valley Civilization in northwest India, one of the first civilizations in the world. India has, since that time about 5000 years ago, developed into a multi ethnic people, having distinct racial differences between the southern, eastern, northern, and western peoples. Still, in spite of the racial differences among the people of India, they have achieved a oneness in the creation of the Republic of India that seeks to transcend race.

**Background**

**Linguistics**

The linguistic center of gravity principle states that a language family's most likely point of origin lay in the area of its greatest diversity. [Edward Sapir and David Goodman Mandelbaum. *Selected Writings in Language, Culture and Personality.* (Berkeley: University of California Press, 1949), 55


By that hypothesis, *India, home to only a single branch of the Indo-European language family (i.e. Indo-Aryan), appears an exceedingly unlikely candidate for the Indo-European homeland.* Central-Eastern Europe, on the other hand, serves as home to the Italic, Venetic, Illyrian, Germanic, Baltic, Slavic, Thracian, and Greek branches of Indo-European. [Mallory, 1989, 152–153] Both mainstream Urheimat solutions locate the Indo-European homeland in the vicinity of the Black Sea.[Mallory, 1989, 177–185]

Early 2nd millennium introduction of the chariot to India corresponds with the overall picture of the spread of this innovation (Mesopotamia 1700 B.C., China 1600, Northern Europe 1300).

**Dialectical variation**

A binary tree model fails to capture all linguistic alignments. Certain areal features cut across language groups and a model treating linguistic change like waves rippling out through a pond better explains the phenomena. That holds true of the Indo-European languages as well. A close relationship between the dialectical relationship of the Indo-European languages and the actual geographical arrangement of the languages in their earliest attested forms that makes an Indian origin for the family unlikely. [Hock (1996), "Out of India? The linguistic evidence," in Bronkhorst & Deshpande, 1996]

**Movement of Indo-Aryan peoples**

The vast majority of the professional archaeologists in India insist that no convincing archaeological evidence exists to support claims of external Indo-Aryan origins. The Andronovo, BMAC and Yaz cultures have often been associated with Indo-Iranian migrations. The Gandhara Grave (GGC), Cemetery H, Copper Hoard and Painted Grey Ware (PGW) cultures stand as candidates for cultures associated with Indo-Aryan movements.
Archaeological cultures associated with Indo-Iranian migrations (after EIEC).

Indo-European isoglosses, including the centum and satem languages (blue and red, respectively), augment, PIE *-tt- > -ss-, *-tt- > -st-, and m-endings.

The Indo-Aryan migration dates from before the Mature Harappan culture. The arrival of Indo-Aryans in the Indian subcontinent dates to the Late Harappan period. Based on linguistic data,
many scholars argue that the Indo-Aryan languages arrived in India in the 2nd millennium B.C.. The standard model for the entry of the Indo-European languages into India maintains that the first wave went over the Hindu Kush, forming the Gandhara grave (or Swat) culture, either into the headwaters of the Indus or the Ganges (probably both). The language of the Rigveda, the earliest stratum of Vedic Sanskrit falls between 1500-1200 B.C.. [J. P. Mallory and Victor H. Mair. *The Tarim Mummies: Ancient China and the Mystery of the Earliest Peoples from the West.* (London: Thames & Hudson, 2000)]

The separation of Indo-Aryans proper from Proto-Indo-Iranians has been dated to roughly 2000–1800 B.C.. Indian Archaeologists offer that the Indo-Aryans reached Assyria in the west and the Punjab in the east before 1500 B.C.. The Indo-Aryan Mitanni rulers appear from 1500 B.C.. in northern Mesopotamia, and the Gandhara grave culture emerges from 1600. That suggests that Indo-Aryan tribes would have had to be present in the area of the Bactria-Margiana Archaeological Complex (southern Turkmenistan/northern Afghanistan) from 1700 B.C.. at the latest (incidentally corresponding with the decline of that culture).

The Gandhara grave culture stands as the most likely locus of the earliest Indo-European presence east of the Hindu Kush of the bearers of Rigvedic culture. Three waves of Indo-Aryan immigration occurred after the mature Harappan phase. First, the Murghamu (BMAC) related people who entered Baluchistan at Pirak, Mehrgarh south cemetery and later merged with the post-urban Harappans during the late Harappans Jhukar phase. Second, the Swat IV that co-founded the Harappan Cemetery H phase in Punjab. And third, the Rigvedic Indo-Aryans of Swat V who absorbed the Cemetery H people, giving rise to the Painted Grey Ware culture. The first two to 2000-1800 B.C.. and the third to 1400 B.C.. [Rajesh Kochhar. *The Vedic People: Their History and Geography.* (London: Sangam Books, 2000), 185–186]

Andronovo

The conventional **identification of the Andronovo culture as Indo-Iranian** has been disputed by those who point to the absence south of the Oxus River of the characteristic timber graves of the steppe. Based on its use by Indo-Aryans in Mitanni and Vedic India, its prior absence in the Near East and Harappan India, and its sixteenth–seventeenth century B.C.. attestation at the Andronovo site of Sintashta, Kuzmina (1994) argues that **the chariot corroborates the identification of Andronovo as Indo-Iranian.**

![Y-Haplogroup R1 distribution.png](image)

**Bactria-Margiana Archaeological Complex (BMAC)**
A movement of peoples from Central Asia to the south may explain the characteristically BMAC artifacts found at burials in Mehrgarh and Baluchistan. **The exclusively Central Asian BMAC material inventory of the Mehrgarh and Baluchistan burials evidence that people migrated from Central Asia at the time Indo-Aryans arrive.**

**Indus Valley Civilization**

Indo-Aryan migration into the northern Punjab happened about the same time as the final phase of the decline of the Indus-Valley civilization (IVC). **The historical Vedic culture may have resulted from an amalgamation of the immigrating Indo-Aryans with the remnants of the indigenous civilization**, such as the Ochre Coloured Pottery culture. Some scholars have questioned the arrival of the Indo-Aryan as the cause for the end of the Indus Valley Civilization.

**Gandhara grave culture**

The diversion of Haplogroup F and its descendants.

About 1800 B.C., a major cultural change in the Swat Valley appeared with the emergence of the Gandhara grave culture. With its introduction of new ceramics, new burial rites, and the horse, the Gandhara grave culture became a major candidate for early Indo-Aryan presence. The two new burial rites—flexed inhumation in a pit and cremation burial in an urn—were, according to early Vedic literature, both practiced in early Indo-Aryan society. Horse-trappings indicate the importance of the horse to the economy of the Gandharan grave culture. Two horse burials indicate the importance of the horse in other respects. Horse burial is a custom that Gandharan grave culture has in common with Andronovo, though not within the distinctive timber-frame graves of the steppe.

**Physical Anthropology**

The spread of the Indo-European languages has been associated with Y-chromosome haplogroup R1a1, identified with genetic marker M17, conducted by the National Geographic Society states that M17 arose "in the region of present-day Ukraine or southern Russia."

Textual References

Mitanni

The earliest written evidence for an Indo-Aryan language appeared not in India but, rather, in northern Syria in Hittite records regarding one of their neighbors, the Hurrian-speaking Mitanni. In a treaty with the Hittites, the king of Mitanni, after swearing by a series of Hurrian gods, swears by the gods Mitrašil, Uruvanaššil, Indara, and Našatianna, who correspond to the Vedic gods Mitra, Varuṇa, Indra, and Nāsatya.

Haplogroup F (Y-DNA)

The diversion of Haplogroup F and its descendants.

https://rosenberglab.stanford.edu/WangImage.html
Clustering analysis from Rosenberg (2006), shows no distinctive genetic cluster compositions among Indo-Aryan populations in India, though there is a slight change in the specific Indo-Aryan populations of the Punjab, Sindh and Kashmir regions located in the north-west of South Asia.

Contemporary equestrian terminology, as recorded in a horse-training manual, author identified as "Kikkuli the Mitannian," contains Indo-Aryan loanwords. The personal names and gods of the Mitanni aristocracy also bear traces of Indo-Aryan. Because of that association of Indo-Aryan with horsemanship and the Mitanni aristocracy, the Indo-Aryan charioteers may have been absorbed into the local population and adopted the Hurrian language. [Mallory, 1989]

Chariot spread
Early 2nd millennium introduction of the chariot to India corresponds with the overall picture of the spread of this innovation (Mesopotamia 1700 B.C., China 1600, Northern Europe 1300, Harappa 1500, Ganges Valley 1200 BCE. This establishes the origin in Europe in 2000 BCE).
The possibility that the Indo-Aryans of Mitanni came from the Indian subcontinent, as well as the possibility that the Indo-Aryans of the Indian subcontinent came from the territory of Mitanni, has been questioned. That leaves migration from the north the only likely scenario.[Mallory, 1989]

Rigveda

The Rigveda represents by far the most archaic testimony of Vedic Sanskrit. Nevertheless, Rigvedic data must be used, cautiously, as they represent the earliest available textual evidence from India.

Rigvedic society as pastoral society

The Rigveda mentions fortifications (púr), mostly made of mud and wood (palisades), mainly as the abode of hostile peoples, while the Aryan tribes live in víś, a term translated as "settlement, homestead, house, dwelling," but also "community, tribe, troops".[Mallory, 1989]

Indra in particular has been described as "destroyer of fortifications," e.g. RV 4.30.20ab:

satám asmanmáyinaam / purām índro ví asiyat

"Indra overthrew a hundred fortresses of stone."

The Rigveda contains, according to some, phrases referring to elements of an urban civilization, other than the mere viewpoint of an invader aiming at sacking the fortresses. For example, Indra is compared to the lord of a fortification (pürpatis) in RV 1.173.10, while quotations such as a ship with a hundred oars in 1.116 and metal forts (puras ayasis) in 10.101.8 all occur in mythological contexts only.

Rigvedic reference to migration

No clear mention of an outward or inward migration exists in the Rig Veda. Just as the Avesta lacks a mention of an external homeland of the Zoroastrians, the Rigveda lacks explicit reference to an external homeland or to a migration. Later texts than the Rigveda (such as the Brahmanas, the Mahabharata, Ramayana and the Puranas) center more in the Ganges region.

That shift from the Punjab to the Gangetic plain continues the Rigvedic tendency of eastward expansion, but falls short of implying an origin beyond the Indus watershed. The Rig Veda contains names (such as Rasa/Raha, Sarayu/Haroyu) that represent memories of the Volga, as well as the Pani (Parni) tribe and the Herat Rivers in western Afghanistan.

Rigvedic Rivers and Reference of Samudra

The geography of the Rigveda seemingly centers around the land of the seven rivers. While the geography of the Rigvedic rivers remains unclear in the early mandalas, the Nadiṣṭuti hymn provides an important source for the geography of late Rigvedic society. The Sarasvati River constitutes one of the chief Rigvedic rivers. The Nadiṣṭuti hymn in the Rigveda mentions the Sarasvati between the Yamuna in the east and the Sutlej in the west, and later texts like the Brahmanas and Mahabharata mention that the Sarasvati dried up in a desert.


**Iranian Avesta**

The religious practices depicted in the Rig Veda and those depicted in the Avesta have in common the deity Mitra. The Indo-Aryan deva 'god' cognates with the Iranian daēva 'demon'. Similarly, the Indo-Aryan asura 'name of a particular group of gods' (later on, 'demon') cognates with the Iranian ahura 'lord, god,' a reflection of religious rivalry between Indo-Aryans and Iranians.[Thomas Burrow, as cited in J. P. Mallory. In Search of the Indo-Europeans: Language, Archaeology, and Myth. (New York, NY: Thames and Hudson, 1989.)] Mention occurs in the Avesta of Airyanem Vaējah, one of the "16 the lands of the Aryans" as well as Zarathustra himself.

**Other Hindu texts**

Some Indologists have noted that textual evidence in the early literary traditions fails to unambiguously show a connection with an Indo-Aryan migration. Texts like the Puranas and Mahabharata belong to a later period than the Rigveda, making their evidence less than sufficient to be used for or against the Indo-Aryan migration theory.

Later Vedic texts show a shift of location from the Panjab to the East: according to the Yajur Veda, Yajnavalkya (one of the Vedic Seers) lived in the eastern region of Mithila. Aitareya Brahmana 33.6.1 records that Vishvamitra's sons migrated to the north, and in Shatapatha Brahmana 1:2:4:10 the Asuras were driven to the north. In still later texts, Manu was said to be a king from Dravida. In the legend of the flood he was stranded with his ship in Northwestern India or the Himalayas.

**The Vedic lands (e.g. Aryavarta, Brahmvarta), sit in Northern India** or at the Sarasvati and Drsadvati River, according to Hindu texts. The Mahabharata Udyoga Parva (108) describes the East as the homeland of the Vedic culture. The legends of Ikshvaku, Sumati and other Hindu legends may have their origin in South-East Asia.

**Puranas**

**Geography of the Rigveda, with river names; the extent of the Swat and Cemetery H cultures are indicated.**

The evidence from the Puranas has been disputed because the text appears comparably late, dated from c. 400 to c. 1000 C.E.; whereas the Rig Veda dates from before 1200 B.C.. Thus approximately 1600 to 2200 years separate the Reg Veda and the Puranas, though scholars argue that some contents of the Puranas may date to an earlier period. The Puranas record that Yayati left Prayag (confluence of Ganga & Yamuna) and conquered the region of Saptha Sindhu. His five sons Yadu, Druhyu, Puru, Anu and Turvashu became the main tribes of the Rigveda.

The Puranas also record that Mandhatr was driven out the Druhyus of the land of the seven rivers and that their next king Ghandara settled in a north-western region which became known as Gandhara. The sons of the later Druhyu king Pracetas migrated to the region north of Afghanistan. Several Puranas recorded that migration.

**Vedic and Puranic genealogies**

The Vedic and Puranic genealogies indicate a greater antiquity of the Vedic culture. The Puranas
themselves deem those lists incomplete. The accuracy of the lists has been disputed. In Arrian's Indica, Megasthenes has been quoted as stating that the Indians counted from Shiva (Dionysos) to Chandragupta Maurya (Sandracottus) "a hundred and fifty-three kings over six thousand and forty-three years." The Brhadaranyaka Upanishad (4.6.), (ca. eighth century B.C..), mentions 57 links in the Guru-Parampara ("succession of teachers"). That would mean that Guru-Parampara would go back about 1400 years. The list of kings in Kalhana's Rajatarangini goes back to the nineteenth century B.C..

**History and Political background**

Cluster of Indus Valley Civilization site along the possible course of Sarasvati/Ghaggar-Hakra River.

![Figure 2. River systems, past and present, in the Northwestern India (ref. 11).](image)

In the earliest phase of Indo-European studies, Sanskrit had been assumed close to (if not identical with) hypothetical Proto-Indo-European language. Its geographical location also fit the Biblical model of human migration. That model presented Europeans as descended from the tribe of Japhet, son of Noah, supposed to have expanded from Mount Ararat after the Flood. Iran and northern India seemed the likely early areas of settlement for the Japhetites.

In the nineteenth century, as the field of historical linguistics progressed, and Bible-based models of history fell into disrepute, Sanskrit lost priority. In line with mid to late nineteenth century ideas, an Aryan 'invasion' became the vehicle of the language transfer. Max Muller estimated the date to be around 1500–1200 B.C., a date also supported by more recent scholars.

The Indus Valley civilization, discovered in the 1920s, had been unknown to nineteenth century scholars. The discovery of the Harappa and Mohenjo-daro sites changed the theory. It transformed from an invasion of advanced Aryan people into an aboriginal population to an invasion of nomadic
barbarians on an advanced urban civilization. In the later twentieth century, ideas refined. Migration and acculturation have become viewed as the method Indo-Aryan spread into northwest India around 1700 B.C.. Those changes square with changes in thinking about language transfer in general, such as the migration of the Greeks into Greece (between 2100 and 1600 B.C..), or the Indo-Europeanization of Western Europe (between 2200 and 1300 B.C.).

**Political debate and implications**

The debate over such a migration, and the accompanying influx of elements of Vedic religion from Central Asia, has led to hot debate in India. Foremost, Hindutva (Hindu nationalist) organizations oppose the concept. Outside India, the perceived political overtones of the theory have less sway. Scholars discuss the concept in the larger framework of Indo-Iranian and Indo-European expansion.

Even though it lies outside the mainstream academic consensus, an "Indian Urheimat" (Out of India OOI) has its proponents. "Out of India" scenarios that locate the Indo-European homeland on the Indian subcontinent have had some currency in Hindu nationalism since the 2000s, but found little support in the academic community.

If you look at the credentials of those that support the OOI we can see their interest in establishing the primacy of the Hindu Aryanism. They are new converts to the “Sanatana Dharma” or nationalists of India. As much as they claim self interest to the British Scholars who studied the language and translated them into English and made available to the world to see, a greater self interest is reflected in the new OOI. Notice how much they have gained by the “Damnatio memoriae” of their forefathers. What gives them away is only their inadverted boasting.

I have given enough evidence to support the theory that the Aryans came to India later than the Abrahamic children of Keturah. Even the Dravids themselves were immigrants and wanderers into this land today known as India and displaced the then present people and occupied the land and established themselves. Unless the first man Adam was an Aryan from India evidently none can claim India as their origin. We are all wanderers and sojourners in this world. We are all passing through. The closest analogy will be the claim of the Americans to say after 3500 years that the original inhabitants of America was the American whites. The DNA analysis will show an equal distribution of the whites all over USA with little or no trace of Red Indian genes. The entire civilization of the world started from San Jose, California.

A nice summary of the denial of Aryan Invasion into India is given in [http://www.imninalu.net/IndusValley.htm](http://www.imninalu.net/IndusValley.htm) --- The Indus Valley History Chronology (Until the 11th Century C.E.)

“On the other side, the Indian nationalist viewpoint rejects the unquestionable fact of the Aryan invasion, which is supported by overwhelming proofs, and labels this historical event as a myth. Such behaviour is not exclusive of Hindu nationalists, as they follow the typical chauvinistic ideology of many other modern political entities (as for example, the Soviet/Russian theory of the purely Slavic origin of Rus’, which against all proofs denies the Varangian colonization and the Khazar contribution, or the Romanians’ Daco-Roman myth, or the many Arab fables and other similar revisionist fabrications of history). In the same way, Hindus also ascribe to their most ancient literature a much older composition period than the actual one, making the Vedic age extremely
long, while in fact Indian history has not been dated until the 7th century c.e. and any previous alleged time of occurrence of events is uncertain with reference to the Indian accounts. It is possible to determine a chronology from non-Indian sources, mainly Persian or Greek, and probably the first recorded year which regards the Indus Valley is 326 bce, when Alexander the Great conquered the region.”
CHAPTER VI

VEDISM

The religion of the Vedic period (also known as Vedism, ancient Hinduism, Brahmanism and Vedic Brahmanism) was the religion of the Indo-Aryans of northern India. It is a historical predecessor of modern Hinduism, though significantly different from it.

The Vedic liturgy is conserved in the mantra portion of the four Vedas, which are compiled in Sanskrit. The religious practices centered on a clergy, who called themselves as Brahmins, administering rites.

Michael Witzel of Harvard University in his ‘Autochthonous Aryans? The Evidence from Old Indian and Iranian Texts” gives the following description of the people and their religion:

http://www.people.fas.harvard.edu/~witzel/EJVS-7-3.pdf

“4. Indo-Aryans in the RV

A short characterization of the early Indo-Aryans based on the text of the RV can be attempted as follows.

The Indo-Aryans (ārya) spoke a variety of the Indo Iranian language, Vedic Sanskrit, and produced a large volume of orally composed and orally transmitted literature.

They form a patri-linear society with an incipient class (vara) structure (nobles, priest/poets, the ‘people’), organized in exogamic clans (gotra), tribes and occasional tribal unions (Anu-Druhyu, Yadu-Turvaśa, Pūru-Bharata, the Ten Kings' coalition of RV 7.18, the Bharata-Sñjaya, etc.) The tribes are lead by chieftains (råjan), and occasional Great Chieftains, elected from the high nobility, and often from the same family. The tribes constantly fight with each other and with the non-IA dasyu, mostly about “free space” (loka, grazing land), cattle, and water rights: the Ārya are primarily half-nomadic cattle-herders (horses, cows, sheep, goats), with a little agriculture on the side (of barley, yava). In sport and in warfare they use horse-drawn chariots (ratha) on even ground and the vipatha (AV+) for rough off-track travel.

Their religion has a complicated pantheon: some gods of nature (the wind god Våyu, the male fire deity Agni, and the female deities of water Āpa, father heaven/mother earth Dyau Pitā/Pthivī [Måtå], the goddess of dawn, Uras etc.). These deities, however, are not simple forces of nature but have a complex character and their own mythology. They are part of a larger system which includes
the moral gods of 'law and order': the Āditya such as Varua, Mitra, Aryaman, Bhaga, and sometimes even Indra, the prototypical IA warrior; they keep the cosmic and human realms functioning and in order. All deities, however, are subservient to the abstract, but active positive 'force of truth' Rta, similar to though not identical with the later Hindu concept of Dharma), which pervades the universe and all actions of the gods and humans. The gods are depicted as engaging in constant and yearly contest with their --originally also divine-- adversaries, the Asura, a contest which the gods always win, until next time. Zarābudāra used this particular old Ilr. concept to establish his dualistic religion of a fight between the forces of good and evil.

All gods, in the Veda especially Indra and Agni, are worshipped in elaborate rituals (e.g. the complicated New Year Soma sacrifice). The rituals follow the course of the year and are celebrated with the help of many priests; they are of a more public nature than the simple domestic (ghya) rituals or rites of passage. In these rituals, the gods are invited, in pūjā-like fashion, to the offering ground, are seated on grass next to the sacred fires, fed with meat or grain cakes and with the sacred drink of Soma (and also, the alcoholic Surā), are entertained by well-trained, bard-like poets (brahmān, i, vipra). These compose hymns (sūkta), afterlong concentration (dhī) but often also on the spot, meant to invite the gods and to praise thenobility (dānastuti), that is the patrons of the ritual. In the few philosophical hymns of the RV the poets speculate about the origin of the universe, the gods, and the humans, the forces that keep the world moving (ta, yajña, śraddhā, or poetic speech, vāc)."

Rig Veda is one of the oldest extant texts of any Indo-European language. Philological and linguistic evidence indicate that the Rigveda was composed in the north-western region of the Indian subcontinent, roughly between 1700–1100 BC (the early Vedic period). There are strong linguistic and cultural similarities with the early Iranian Avesta, deriving from the Proto-Indo-Iranian times, often associated with the early Andronovo (Sintashta-Petrovka) culture of ca. 2200-1600 BC. At the end of the period, these people entered into the land of the Indians in the region of Harappa and Mohenjo deira. They brought with them their Iranian gods of nature and then added some as time went on in their new homeland. They were trained in the art of war as most of the tribes were and used horses and chariots. This was a superiority over the Harappans who were an established urban society knowing peace for a long time. Eventually the foreign colonizers took over the area as masters displacing the citizens. This is reminiscent of American colonization. Those who fled
from the ravage moved into the southern parts of India taking over the local residents and their land. The local residents remained as “Adi Vasies” – the early settlers.

The Vedas

There are four Vedas, the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The Vedas are the primary texts of Hinduism. They also had a vast influence on Buddhism, Jainism, and Sikhism.

Scholars have determined that the Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C., and codified about 600 B.C. It is unknown when it was finally committed to writing, but this probably was at some point after 300 B.C. This is because Aryan language did not have any alphabets nor scripts. In that sense they were illiterate. The Vedas are said to be orally transmitted through 1200 years and in that process many hymns are lost. What was left was written down in the second centur BC in Avestan Sanskrit.

The Vedas contain hymns, incantations, and rituals from ancient India. Along with the Book of the Dead, the Enuma Elish, the I Ching, and the Avesta, they are among the most ancient religious texts still in existence. Besides their spiritual value, they also give a unique view of everyday life in India four thousand years ago. The Vedas are also the most ancient extensive texts in an Indo-European language, and as such are invaluable in the study of comparative linguistics.

**33 gods of Rig Veda**

Religion of the Vedic Aryans was a form of nature worship.

There were temples.

Deities by prominence

(List of Rigvedic deities by number of dedicated hymns, after Griffith (1888). Some dedications are to paired deities, such as Indra-Agni, Mitra-Varuna, Soma-Rudra, here counted doubly. Vishvadevas (all gods together) have been invoked 70 times.)

- **Indra** 289
- **Agni** 218
- **Soma** 123 (most of them in the Soma Mandala)

**The Asvins** 56
- **Varuna** 46 [1]
- **the Maruts** 38
- **Mitra** 28[1]
- **Ushas** 21
- **Vayu (Wind)** 12
- **Savitr** 11
- **the Rbhus** 11
- **Pushan** 10

- **the Apris** 9
- **Bṛhaspati** 8
- **Surya (Sun)** 8
- **Dyaus and Prithivi (Heaven and Earth)** 6, plus 5.84 dedicated to Earth alone
- **Apas (Waters)** 6
- **Adityas** 6
Vishnu 6
Brahmanaspati 6
Rudra 5
Dadhikras 4
the Sarasvati River / Sarasvati 3
Yama
Parjanya (Rain) 3
Vāc (Speech) 2 (mentioned 130 times, deified e.g. in 10.125)
Vastospati 2
Vishvakarman 2
Manyu 2
Kapinjala (the Heathcock, a form of Indra) 2

Minor deities (one single or no dedicated hymn)

Manas (Thought), deified in 10.58
Dakshina (Reward for priests and poets), deified in 10.107
Jnanam (Knowledge), deified in 10.71
Purusha ("Cosmic Man" of the Purusha sukt 10.90)
Aditi
Bhaga
Vasukra
Atri
Apam Napat
Ksetrapati
Ghrta
Nirrti
Asamati
Urvasi
Pururavas
Vena
Aranyani
Mayabheda
Tarksya
Tvastar
Saranyu

For a detailed study of the gods of Vedic Period, see my book on Development of Hinduism

The most popular ritual in the Vedic era was the bali - the animal sacrifice.
The Ashvamedha ritual - in which a horse is sacrificed - is described in the Rigveda, the Shukla Yajurveda, the Taittiriya Shakha of Yajurveda, the Shatapatha Brahmana and in the Srauta-sutras of the Aitareya Brahmana and in the Kaushitikati Brahmana of the Rigveda.

In the Brihadaranyaka Upanishad the symbolism of the sacrifice is described, with the horse symbolising the cosmos.

In the Ramayana, Rama performed the Ashvamedha sacrifice for becoming the Chakravartin emperor. In the Mahabharata, Yudhishtra performs the Ashwamedha after winning the Kurukshetra war to become the Chakravartin emperor.

Even today many temples perform this.

Over Four Thousand animals were sacrificed in the Nepali village of Barayarpur on November 28, 2014 to honor the Hindu goddess of power.

Gadhimai Jatra in Bara district in the south of Nepal. This festival is held once every five years.

Last time 20,000 buffaloes were killed as well as an unknown number of other animals, including rats, snakes, pigeons, chicken, ducks, goats and sheep.

The total number of animals killed in the span of just two days was estimated to be 200,000. It was these ritual sacrifices of animals that brought about the rise of Buddhism and Jainism.

Evidently the lack of the concept of a supreme God led to the development of appeasement of spirits and demons and gradually led to witchcraft and magic for all sorts ailments both physical, mental and spiritual. This is graphically documented in the Atharvan Veda. Just as Science developed from magic and alchemy, some of form of medical art, Ayurveda, yoga and meditation processes evolved out of Atharvic practices.

Before 2nd c. B.C. there is no historical evidence for the prevalence of Vedic worship in India. It was only by 185 BC during the Sunga Dynasty from the period of Pushyamithra, Rig Veda was written down as evidences of the prevalence of Vedic worship in India. Veda Vyasa, a Dravidian, post - Christian poet who traced these oral traditions, compiled, arranged and classified them into 'Vedas' as we know today. The Vedas (except Rig Veda) are in classical Sanskrit and Sanskrit inscriptions are seen only in 2nd c. A.D and thereafter.

From what we can see of the Nepalese sacrifice of today, the Vedism with its emphasis on
sacrifices grew up into religion of killing. This probably was the direct outcome of a warrior people. Same was true of the Jewish religion. We can see the same sacrificial culture in both these people who were essentially marauders to start with.

The Ashvamedha ritual - in which a horse is sacrificed - is described in the Rigveda, the Shukla Yajurveda, the Taittiriya Shakha of Yajurveda, the Shatapatha Brahmana and in the Srauta-sutras of the Aitareya Brahmana and in the Kaushitaki Brahmana of the Rigveda. In the Brihadaranyaka Upanishad the symbolism of the sacrifice is described, with the horse symbolising the cosmos.

**In the Rig Veda, there are mention of animal sacrifices,**
- such as mantras for the sacrifice of a Goat in the Rig;
- the Jyotistoma sacrifice in which three animal-sacrifices are performed, namely, Agnisomiya, Savaniya and Anubandhya. Agnisomiya was the simplest of all Soma sacrifices in which animal sacrifice played an important part; it required that a goat be sacrificed to Agni and Soma preceding the day of offering of nectar to the gods. In the Savaniya sacrifice, victims were offered throughout the day of offering to Agni. In the Anubandhya sacrifice either a barren cow or an ox was offered to Varuna and Mitra on the day of Soma sacrifice.
- **The Yajurveda** is considered the Veda of sacrifices and rituals, and consists of a number of animal sacrifices,
  - such as mantras and procedures for the sacrifices of a white goat to Vayu,
  - a calf to Sarasvati,
  - a speckled ox to Savitr,
  - a bull to Indra,
  - a castrated ox to Varuna and so on.
In some cases the sacrifice of a goat to Agni and Soma was replaced by **Nirudha Pashu-Bandha**. This form of sacrifice is described in the Aitareya Brahmana and the Rig-Vedic Brahmanas. The rite was performed by a man yearly or half-yearly before he ate meat. The goat was sacrificed to either Indra, Agni, Varuna or Prajapati while a Maitravaruna priest gave directions to a Hotṛ priest to recite the verses. The sacrificial goat had to be completely healthy and free of any disabilities.

This has brought in its reaction in the evolution of the rationalistic religions of India- Atheistic Religions which did not practise sacrifice viz. Jainism and Buddhism. These started as a reaction to the horror of Vedic religion and superstitions of the day. Essentially they were rationalistic approach of life replacing superstitions of spirits that haunted the people in hills and rivers during day and night.
There was no theistic religion in the pre - Christian era in India.

**Vedic Worship**
Regarding the Vedas, it is generally thought that they are very ancient and are the basis for the development of Saivism and Vaishnavism. Before 2nd c. A.D. the languages that are seen in the inscriptions in India are Tamil, Pali, Arthamakathi, Greek, Aramaic... but not Sanskrit. The inscriptions of Ashoka were also in Greek, Aramaic... but not in Sanskrit.
Since the Vedas are in Sanskrit (though it may be archaic or classical Sanskrit), the earliest Sanskrit inscription is seen only in the 2nd c.A.D. and thus the period of the Vedas cannot be ascribed to the pre - Christian era. The basic doctrines of Saivism and Vaishnavism are not found in the Vedas.
None of the Rig Vedic gods survived and entered into the Hinduism of today.

**Indra** 289  
**Agni** 218  
**Soma** 123 (most of them in the Soma Mandala)

- The Asvins 56  
- Varuna 46 [1]  
- the Maruts 38  
- Mitra 28 [1]  
- Ushas 21  
- Vayu (Wind) 12  
- Savitri 11  
- the Rbhus 11  
- Pushan 10

- the Apris 9  
- Brhaspati 8  
- Surya (Sun) 8  
- Dyaus and Prithivi (Heaven and Earth) 6, plus 5.84 dedicated to Earth alone  
- Apas (Waters) 6  
- Adityas 6  
- **Vishnu** 6  
- Brahanaspati 6  
- Rudra 5  
- Dadhikras 4  
- the Sarasvati River / Sarasvati 3  
- Yama  
- Parjanya (Rain) 3  
- Vāc (Speech) 2 (mentioned 130 times, deified e.g. in 10.125)  
- Vastospati 2  
- Vishvakarman 2  
- Manyu 2  
- Kapinjala (the Heathcock, a form of Indra) 2

**Minor deities (one single or no dedicated hymn)**

- Manas (Thought), deified in 10.58  
- Dakshina (Reward for priests and poets), deified in 10.107  
- Jnanam (Knowledge), deified in 10.71  
- Purusha ("Cosmic Man" of the Purusha-sukta 10.90)  
- Aditi  
- Bhaga  
- Vasukra  
- Atri  
- Apam-Napat  
- Ksetrapati  
- Ghrta  
- Nirrti  
- Asamati
What happened?

To give the effective timeline of the development of Vedic Religion of 33 gods to the final declaration of “Brahman” as the only reality, I give the following quotes from http://san.beck.org/EC7-Vedas.html

Literary Works of Sanderson Beck

“The hymns of the Rig Veda are considered the oldest and most important of the Vedas, having been composed between 1500 BC and the time of the great Bharata war about 900 BC. More than a thousand hymns are organized into ten mandalas or circles of which the second through the seventh are the oldest and the tenth is the most recent.”

“Between about 900 and 700 BC the Brahmanas were written in prose as sacerdotal commentaries on the four Vedas to guide the practices of the sacrifices and give explanations often mythical and fanciful for these customs. However, their limited focus of justifying the priestly actions in the sacrifices restricted the themes of these first attempts at imaginative literature. Nevertheless they do give us information about the social customs of this period and serve as a transition from the Vedas to the Aranyakas and the mystical Upanishads.”

“The term Upanishad means literally "those who sit near" and implies listening closely to the secret doctrines of a spiritual teacher. Although there are over two hundred Upanishads, only fifteen are mentioned by the philosophic commentator Shankara (788-820 CE). These fifteen and the Maitri are considered Vedic and the principal Upanishads; the rest were written later and are related to the Puranic worship of Shiva, Shakti, and Vishnu. The oldest and longest of the Upanishads are the Brihad-Aranyaka and the Chandogya from about the seventh century BC.” We should remember that none of the Upanishads were written down until well in CE since they are in Classical Sanskrit and not in Persian Vedic. We are assuming these dates as correct as given by the early British Scholars and the continued use of those dates by the modern Hindus.

The scriptures of Hindu Religion are written in Sanskrit, and epigraphic evidence clearly shows that they could not have been written down before the second century A.D. So here again there is an oral transmission period of nearly 500 years. When it was finally put down in writing both the Jewish and Christian writings were in existence all over India for over 300 years which may have seriously influenced the scripted versions.
CHAPTER VII

THE DISCOVERY OF THE GOD OF ABRAHAM

All of a sudden instead of the 33 gods we abruptly come across the Supreme God Brahman in the Upanisads with total rejection of the earlier gods of the Rig Veda.

Agni, Varuna, Surya, Indra, Vayu, Yama, Soma and more disappeared.
This will tell us the story of interaction between the children of Abraham who were in India and the Aryan immigrants. Apparently the conquered people of Mohen-Jodero and Harappa conquered the conquering Aryans in their culture and philosophical thoughts and religious concept.

The local residents - the Dasyus - still declared and believed in the God of their Fathers exactly as we see even today in the South Sudanese and Cushite tribals. They called the creator of the universe as the God of Abraham.

The Aryans removed all their nature gods and accepted the creator of all these cosmic realities - the God of Abraham. It took them over 700 years to come that state if we accept the dates of Upanishads. It was the teachers, the vanguards of knowledge that brought in the change. It must have been a slow process to gain acceptance through continued teachings and generations of guru-parampara that did the job.

Vedism brought in by Indo-Iranian Aryans came to an end and the Vedanta was in force. Vedanta is correctly translated as the “end of the Vedas”. All the Rig Veda gods and their worship and even the mention of their names came to an end in new Brahminic religion.

Who were these gurus who brought about this dramatic change?

This is recognized in the modern discovery of the coming of the concept of Brahman by the Hindu scholars themselves.

In 1979 the Oriental Institute at Baroda published a paper entitled "The Hebrews belong to a branch of Vedic Aryans." This was a follow-up to a previous article on the same topic published by the same author, Prof. Madan Mohan Shukla, in the Vishveshvaranand Indological Journal in 1976. They claim the common origin of the Jews and Brahmins. Instead of accepting the origin from the local people who were children of Abraham, they have simply assimilated them as part of the Aryans. This may have been in reality true since they might have got intermarried and the difference might have been obliterated in 700 long years of coexistence within inter-tribal, inter-caste physical and intellectual battles. Here we come across the Dark Dravidian Brahmins side by side with the Light Skinned Aryan Brahmins. Apparently the Vedism died out and a new religion took over.

In fact the following data seems to indicate that the teachers who are called Brahmins were essentially Dravids.

Here is the quote from wikipedia:
"Brahmins have had a continuous presence in Tamil Nadu from the Sangam period (600 BC-300 AD). The 2nd century AD literary work Paṭṭiṉappālai written by the Brahmin poet Uruttirangannanar (Kannan, son of Rudra) records the presence of Brahmins and Vedic rites in Karikala Chola's kingdom. Similarly, other literary works of the Sangam period like the Silappatikaram, Manimekalai and Kuṟuntokai also allude to the presence of Brahmins in the Tamil country.

Though, Tamil Brahmins have been classified as a left-hand caste in ancient times, Schoebel, in his book History of the Origin and Development of Indian Castes published in 1884, spoke of Tamil Brahmins as "Mahajanam" and regarded them, along with foreign migrants, as outside the dual left and right-hand caste divisions of Tamil Nadu “
http://blogs.discovermagazine.com/gnxp/2012/05/genetics-random-truths/#.VhHty2upPIU gives the following DNA analysis of the Brahmins of India. The first group is certainly of Dravidian pre-Aryan Indian component and second group is the Aryan component.

The language distribution today showing the presence of Dravidian language in the Indus region while most of them are concentrated in South India.
Below is a table constructed from Zack Ajmal’s data.

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Language</th>
<th>S.Indian</th>
<th>Baloch</th>
<th>Caucasian</th>
<th>NE.Euro</th>
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<tbody>
<tr>
<td>Karnataka Brahmin</td>
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<td>47%</td>
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<td>5%</td>
</tr>
<tr>
<td>Karnataka Iyengar</td>
<td>Dravidian</td>
<td>48%</td>
<td>39%</td>
<td>3%</td>
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</tr>
<tr>
<td>Karnataka Iyengar Brahmin</td>
<td>Dravidian</td>
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<td>37%</td>
<td>3%</td>
<td>7%</td>
</tr>
<tr>
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<tr>
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<tr>
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<td>6%</td>
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<tr>
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<td>46%</td>
<td>40%</td>
<td>3%</td>
<td>6%</td>
</tr>
<tr>
<td>Tamil Brahmin</td>
<td>Dravidian</td>
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<td>40%</td>
<td>3%</td>
<td>5%</td>
</tr>
<tr>
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<td>39%</td>
<td>9%</td>
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</tr>
<tr>
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<td>38%</td>
<td>6%</td>
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<tr>
<td>Tamil Brahmin</td>
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<td>37%</td>
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<tr>
<td>Tamil Brahmin</td>
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<tr>
<td>Tamil Brahmin</td>
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<td>Tamil Brahmin Iyengar</td>
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<tr>
<td>Tamil Brahmin Iyengar</td>
<td>Dravidian</td>
<td>47%</td>
<td>35%</td>
<td>6%</td>
<td>6%</td>
</tr>
<tr>
<td>Tamil Brahmin Iyengar</td>
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<td>35%</td>
<td>2%</td>
<td>8%</td>
</tr>
<tr>
<td>Tamil Brahmin iyer/iyengar</td>
<td>Dravidian</td>
<td>48%</td>
<td>38%</td>
<td>2%</td>
<td>5%</td>
</tr>
<tr>
<td>Tamil Brahmin iyer/iyengar</td>
<td>Dravidian</td>
<td>48%</td>
<td>38%</td>
<td>4%</td>
<td>5%</td>
</tr>
</tbody>
</table>
This seems to indicate the predominance of the South Indian Dravidian component in the Brahmin DNA. Even the North Indian Brahmins show heavy Dravidian component almost equal to the Aryan component. The Aryans left Iran and moved into the Indus Valley and coexisted with the Abrahamic tribes and got themselves mixed to become Brahmins, the Kingdom of Priests to the subcontinent of India. This is why the IE components of the Brahmins is low in terms of the Dravid component. Even the IE Brahmins are essentially Dravid today, which indicates the post Vedic Brahminic religion was essentially dominated by the Dravids and not the IE Aryans. Since they were a minority group they just merged into the Dravidic community.

The only mention of Brahmins in Rig Veda is in the mandala X which was the latest portion probably written during or after the acceptance of the God of Abraham as their own.

Abrahamic people were called to be a blessing to all nations. They were supposed to be a "Chosen People of God" : Brahmins, consider themselves as the "Chosen People of God". The Hebrews started their corporate career in history as a "Kingdom of Priests" (Exodus/19/6). We may safely assume that the name Brahmin or Brahmanan mean, the people who profess the God of Abraham.

In this connection the detailed study of Dr. G. Singh find relevance. Here are the five Reality and Facts he presents in his article on "Brahmins are not "Vedic Aryans".
Brahmins are not "Vedic Aryans"

by Dr. G Singh

"Reality and Facts:

1) From geographical information in the RigVeda, the Vedic Period (1500-500BC) was confined to the northwest. The hymns composed by Vedic mystics/poets of the northwest (Saptha Sindhva) tell that the Vedic peoples worshipped non-Brahmanical Gods (Indra, Varuna, Mitra), ate cows, elected their chiefs, drank liquor, considered the Punjab rivers to be sacred, and refer to people living to the south in the gangetic region as "Dasyas"! None of the gangetic Brahmanical gods (e.g Ram, Krishna, Vishnu, Brahma, etc.) are mentioned in RigVeda hymns nor do they appear in connected Aryan Avestan texts and Hittite tablets. Avestan terms for soldiers ("rathaestar") and citizens ("vastiyo") are similar to Vedic-derived terms (kshatriyas, vasiyahs) but the Avestan term for priest ("athravan") is not even close to "Brahmanas".

Moreover, central Gangetic religious texts like the Mahabharta and VarnaAshramDharma of Manu call the Vedic Aryans in Saptha Sindhva "mlechas", "sudras" and "vratyas"; "forbid Brahmans" from even visiting the northwest country ("Vahika-desa"); and depict dark Dravidian Gods like Krishna fighting and defeating Vedic Aryan gods like Indra (Mahabharta).

Similarly, the RigVeda contains taboos and injunctions against the "dasya-varta" region to the south of Saptha Sindhva and praises Indra (god of thunderbolt) for victories over "dasya-purahs" (dasya cities)....

2) A few Vedic tribes from Saptha Sindhva broke RigVedic norms and migrated southward. These numerically outnumbered groups expanding into the trans-gangetic region near the end of the Vedic period (8-6th century BC) tried to use the indigenous Dravidian priesthood to entrench themselves as the new ruling order. **Within a few generations of acquiring control over the foreign Ganagasthan, the minority Vedic tribes were usurped by the indigenous "borrowed" priesthood;** their Aryan religion, gods and customs mostly deposed and supplanted with indigenous gangetic gods and mythologies;......

The religious and political revolt against Brahmanical hegemony started by Rama (Bhagwatism) and the Buddha (Sakamuni) - Vedic and Saka princes - in the 7-6th century BC checked Brahmanical hegemony in Gangagasthan and provided the masses relief from its perversions (e.g. Manu's code and laws) until its revival and expansion by Shankarcharya of Malabar and cronies between 8-11th century AD. Later, in revisionist Brahmanical texts, attempts were devised to "absorb" both anti-Brahmanical movements into Brahmanism and eliminate them as threats by claiming both Rama and Buddha to be reincarnations of Vishnu. The oldest Brahmanical texts including the Ramayana date to the 11th century AD (written in Devnagri, created in the 11th century) while the older Buddhist Ramayanas (e.g. Tibetan, 8th century) have vastly different storylines.

3) Despite the colonial racial complexes developed by Poorbia Brahmanists during British rule and their revisionist and fantastical 19th century "One Hindu Nation" propaganda, there is overwhelming historical and archeological evidence of Brahmansim (so-called "Hinduism") **being of Dravidian origin** from the historically and geographically separate gangetic region (Gangagasthan). Social customs, dress, cuisine, dance, ethnicity, cultural heritage, ethos and political history of the two regions are very different.
4) As discussed below, the northwest country ("Saptha-Sindhva" in Rig Veda, "Sakasthana" on Saka inscriptions/coins) was politically independent from rest of southasia over 97% of its history from the start of its Vedic period to the Afghan conquest (500 BC - 1200 AD). Between 500 BC-1200 AD, it was under the political rule of Saka tribes and dynasties who form 65% of the present northwest population based on ethnological information collected in colonial censuses. Saka priests were known as "Magas" (Sun priests who prayed to the sun for bountiful harvests) who, along with Buddhist masters of Sakasthan, found themselves out of work when Buddhism and its institutions declined during 8-10th century. Many of them eventually became recruited into the "Brahmin" fold (e.g. Saraswat, Dakaut divisions) while gangetic emigrants form the "Gaur" division of Brahmins. These Saka converts to Brahmanism did not intermarry Brahmins from other regions and divisions, ate meat and were occupationally lax. Although they were indoctrinated into the gangetic caste ideology, they have always been regarded as a "lower grade" by the easterly orthodox Brahmins. Brahmins as a whole in southasia are ethnically, culturally and racially a diverse heterogenous group geographically distributed up to Indonesia, Burma and Thailand, while the Saka-Vedic population is predominantly confined to the northwest country where they form the majority.

5) **Brahmins collectively are not of one racial or ethnic origin** as fantasized under 19th century Poorbia Brahmanist racial dogma ("Vedic Aryan"). In the south, they take on the physical traits of south Indians, in Nepal they look Nepali, in Burma and Thailand they are mongoloid, in Gangasthan they look Bhiya, and in the Punjab many share a Punjabi ethnicity derived from their Maga and Buddhist predecessors while others are undoubtedly post 9th century AD migrants from Malabar (Shankarcharya's revivalist horde) and the gangetic region.

**Derivation of the word “Brahman”**

BHARATA, IBHRI, IBERIA HEBREWS

While the Dravids belong to the tribe of Abraham along with the others, the name Hebrew is not really applied to them.
After Noah landed, he had a son named Shem, from whom came the man whom the Bible names Eber. (Ever, Aver, Ab-ra). Eber is said to have resisted Nimrod's command to build the Tower of Babel: In an act of outrageous disloyalty to Nimrod, Eber crossed over from Babylon to the land across the river - The Rivers of Euphrates and Tigris. In this wilderness, Ever and his people retained the Hebrew language while back in Babylon the rest of the languages were confused. Dravids claim that this original language was Tamil. The name 'Hebrew' rested on Abraham, whose name comes from that of his Great-Grandaddy Eber. Abraham and his sons distinguished themselves as men who would migrate away rather than fight over territory. One of this group is the Dravids of the Harappa and Mohen Jodeira area. Just as Abraham, and all this children 'crossed over' from their homeland to new territory rather than fight, the Aryans who left their home land of Iran when the tribes were in fight could very well may be called Hebrews in the wider sense. Iranian Aryans worshipped Asuras and Indian Aryans worshipped Devas when the two groups seperated.

Abraham migrated from place to place and coexisted peacefully with the locals as the Bible clearly shows. The only time he went to war was when his nephew was taken captive. This peaceful coexistence was typical of the Hebrews until their coming to take over Canaan and the formation of the Kingdom as Jews. This peaceful character of Abraham was passed onto the children of of his cousin sister Keturah. Archealogy shows that the Mohenjodero Harappa remained peaceful until the coming of the Aryans. They apparently knew no war.

Archaeologists have long wondered whether the Harappan civilization could actually have thrived for roughly 2,000 years without any major wars or leadership cults. Obviously people had conflicts, sometimes with deadly results — graves reveal ample skull injuries caused by blows to the head. But there is no evidence that any Harappan city was ever burned, besieged by an army, or taken over by force from within. Sifting through the archaeological layers of these cities, scientists find no layers of ash that would suggest the city had been burned down, and no signs of mass destruction. There are no enormous caches of weapons, and not even any art representing warfare. That would make the Harappan civilization an historical outlier in any era. But it's especially noteworthy at a time when neighboring civilizations in Mesopotamia were erecting massive war monuments, and using cuneiform writing on clay tablets to chronicle how their leaders slaughtered and enslaved thousands.

What exactly were the Harappans doing instead of focusing their energies on military conquest?

http://io9.com/a-civilization-without-war-1595540812
Who are the Hebrews, the Israel, and the Jews?

- The name is derived, from Eber (Genesis 10:24), the ancestor of Abraham. The Hebrews are metaphorically or literally "sons of Eber" (10:21). Then it applies strictly to all children of Eber. This applies to the sons of Abraham who occupied Harappa also.
- You can trace the name of a Hebrew root-word 'Abhar' signifying "to pass over," and hence regard it as meaning "the man who passed over," which when applied to the Jews refers to River Euphrates (beyond the River); from beyond "the region" or "country beyond," viz., from the land of Chaldea. This then can be applied to any of the nomadic people who crossed over their region into another world to settle down. In that sense it could very well be applied to the Aryan immigrants who came to the Ur of the Dravids in Pakistan.
The Change as we have seen took place around 600 BC. Hence

- In his History of the Jews, the Jewish scholar and theologian Flavius Josephus (37 - 100 A.D.), wrote that the Greek philosopher Aristotle had said: "...These Jews are derived from the Indian philosophers; they are named by the Indians Calani." (Book I:22.)

- Clearchus of Soli (Greek: Κλέαρχος, Klearkhos) was a Greek philosopher of the 4th–3rd century BCE, belonging to Aristotle's Peripatetic school. He was born in Soli in Cyprus. He wrote extensively on eastern cultures, and is thought to have traveled to the Bactrian city of Ai-Khanoum (Alexandria on the Oxus) in modern Afghanistan. Clearchus of Soli wrote, "The Jews descend from the philosophers of India. The philosophers are called in India Calanians and in Syria Jews. The name of their capital is very difficult to pronounce. It is called 'Jerusalem.'"

The full quotation evidently shows that there were Jews in India who were known as "calani". Here's the quote from JSTOR-accessible scholarly journal article: E. Silberschlag (1933). "The earliest record of Jews in Asia Minor". Journal of Biblical Literature 52 (1): 66-77. ISSN 00219231. On pages 67-68, it quotes Josephus in Contra Apionem (1.176-183), quoting from "Thackeray's translation made for the Loeb Classical Library" (p. 67, footnote 5) as stating that:

"It would take too long to repeat the whole story, but there were features in that man's character, at once strangely marvellous and philosophical, which merit description. 'I warn you, Hyperochides,' he said, 'that what I am about to say will seem to you as wonderful as a dream.'

Hyperochides respectfully replied, 'that is the very reason why we are all anxious to hear it'. 'Well,' said Aristotle, 'in accordance with the precepts of rhetoric, let us begin by describing his race, in order to keep to the rules of our masters in the art of narration.' 'Tell the story as you please,' said Hyperochides."

"Well,' he replied, 'the man was a Jew of Coele-Syria. These people are descended from the Indian philosophers. The philosophers, they say, are in India called Calani;[FOOTNOTE 6] in Syria by the territorial name of Jews; for the district which they inhabit is known as Judaea. Their city has a remarkably odd name: they call it Hierusaleme. Now this man, who was entertained by a large circle of friends and was on his way down from the interior to the coast, not only spoke Greek, but had the soul of a Greek. During my stay in Asia, he visited the same places as I did, and came to converse with me and some other scholars, to test our learning. But as one who had been intimate with many cultivated persons, it was rather he who imparted to us something of his own."

- "Megasthenes, who was sent to India by Seleucus Nicator, about three hundred years before Christ, and whose accounts from new inquiries are every day acquiring additional credit, says that the Jews 'were an Indian tribe or sect called Kalani...'' (Anacalypsis, by Godfrey Higgins, Vol. I; p. 400.)

- Martin Haug, Ph.D., wrote in The Sacred Language, Writings, and Religions of the Parsis, "The Magi are said to have called their religion Kesh-i-Ibrahim. They traced their religious books to Abraham, who was believed to have brought them from heaven." (p. 16.)

In fact one of the magi who visited Bethlehem came from Kerala.

Placing Abraham in India can only be done with lot of twisting of words and assumptions that cannot be supported simply because of the time. Abraham was born around 2000 BC and the tribe of Judah did not came into existence after His great grandson Judah. Brahminism came only by 600 BC.
So we should take any attempt to make Abraham coming from Brahminism with caution unless we are willing to make heavy tolerant terminologies. The following are interesting attempts, but cannot be true in history.

- Voltaire was of the opinion that Abraham descended from some of the numerous Brahman priests who left India to spread their teachings throughout the world; and in support of his thesis he presented the following elements: the similarity of names and the fact that the city of Ur, land of the patriarchs, was near the border of Persia, the road to India, where that Brahman had been born.

- Bactria (a region of ancient Afghanistan) was the locality of a prototypical Jewish nation called Juhuda or Jaguda, also called Ur-Jaguda. Ur meant "place or town." Therefore, the bible was correct in stating that Abraham came from "Ur of the Chaldeans." "Chaldean," more correctly Kaul-Deva (Holy Kauls), was not the name of a specific ethnicity but the title of an ancient Hindu Brahmanical priestly caste who lived in what are now Afghanistan, Pakistan, and the Indian state of Kashmir.

- "The tribe of Joud or the Brahmin Abraham, was expelled from or left the Maturea of the kingdom of Oude in India and, settling in Goshen, or the house of the Sun or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea." (Anacalypsis; Vol. I, p. 405.)

**Brahman and the God of Abraham**

Yes Brahman is the God of Abraham. The Upanishadic period describes Brahman correctly as the One God. It is exactly as the Kabbalah presents today.

According to the Upanishads, the Ultimate Reality is Brahma. Brahma is the indescribable, inexhaustible, omniscient, omnipresent, eternal and absolute principle who is without a beginning, without an end, who is hidden in all and who is the cause, source, material and effect of all creation. As such Brahma is the essence of all existence. The Upanishads describe Him as the One and indivisible, eternal universal self, who is present in all and in whom all are present.

"Brahman, its secret name is Satyasya Satyam, 'the Truth of truth.'" [Brihadaranyaka Upanishad 2.1.20]

"Now, therefore, this is the instruction about Brahma: You ask anything, the answer is Neti, neti — Not this, not this" because Brahma cannot be defined with any property.

Brihadaranyaka Upanishad 2.3.6 Chandogya Upanishad 3.14.1: This is nirguna Brahma, that is the Brahma without attributes, and this is held to be the ultimate and sole reality.

Since such a being cannot be a person with a purpose cannot or will not create. Hence somehow this person became or evolved into a Saguna Brahma, a person of all attributes. This is the Brahma that is made known to the seekers.

This is the same YHVH who declares “I am that I am” “ehyeh ašer ehyeh” the God of Abraham, Isaac and Jacob who appeared to Moses.

In the Hellenistic Greek literature of the Jewish Diaspora the phrase "Ehyeh asher ehyeh" was rendered in Greek "ego eimi ho on ", "I am the BEING".
Septuagint Exodus 3:14 And God said unto Moses, I am HE WHO IS (ho ōn): and he said, Thus shalt thou say unto the children of Israel, HE WHO IS (ho ōn) hath sent me unto you.

Philo: And God said, "At first say unto them, 'I am (egō eimi) THE BEING', (ho ōn, nominative of ontos) that, when they have learnt that there is a difference between THE BEING (ontos, genitive of ho ōn) and that-that-is-not (mee ontos), they may be further taught that there is no name whatever that can properly be assigned to Me (ep' emou kurio logeitai), to whom (hoi) only (monoi) belongs (prosesti) the existence (to einai). (Philo Life Of Moses Vol.1 :75)

ho Ōn, "He who is" (Philo, Life of Moses I 75) the Self-Existen" (II 161)
to Ōn, "the Being who is" (Philo, Life of Moses II 67),
tou Ontos, "of Him that is" (II 99) "of the Self-Existent" (II 132)

This usage is also found in the New Testament:
Rev 1:8 I am the Alpha and Omega, the beginning and the ending, saith the Lord, the BEING (ho ōn), and THE WAS (ho ēn), and THE IS TO COME (ho erchomenos), the Almighty (ho pantokrator).[6]
Rev 4:8 holy, Lord God Almighty, the WAS (ho ēn), and the BEING (ho ōn), and the IS TO COME (ho erchomenos).

The identity is obvious. The idea is totally alien to the Vedic thought pattern which appears in the Rig Veda. If our evidence of the Dravids are correct, they held this view from the time of Abraham which is around 2000 BC, and the Dravids must have been in India from around 1950 BC. But the take over of Aryan Cult by Dravids took place a 1000 years later and when it took place it totally wiped out the Aryan Vedic religion and their gods. Attempts to revive the Vedic religion as the religion of India is a recent nationalistic aspiration started with the freedom movement. In spite of that the old gods remain dead. The Vedic religion took a new name "Sanatana Dharma" the Universal Way, a name not heard of in earlier time. However the concept of Supreme God considere as a God of Heaven is seen all over the world and still alive and exists in the cradle of humanity in Africa.

_Nasadiya Sukta_

Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter?
Was water there, unfathomed depth of water?
Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.
Darkness there was: at first concealed in darkness this
All was indiscriminated chaos.
All that existed then was void and formless:
by the great power of Warmth was born that Unit.
Thereafter rose Desire in the beginning, Desire,
the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered
the existent's kinship in the non-existent.
Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder
Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world’s production.
Who knows then whence it first came into being?
He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Rig Veda Mandala 10, Hymn 129: Creation,
as translated by Ralph T. H. Griffith (1896).

**Appearance of Brahmi Script**

Early Indian script was in Brahmi and the script appeared in India almost as abruptly as the appearance of the Upanishads and the concept of Brahman. The Brahmi script certainly made its full appearance in the 6th century BC at the same time as the Brahman.

The name Brahman as supreme being and the name of the script Brahmi in which the philosophies came in writing obviously suggest a connection.

Variants of the scripts appeared in various places suggesting a local impact into the process of writing. Philosophical development in the thinking process can only achieved side by side with the logic, literature, language and writing. The earliest inscription written in Brahmi date back to the 6th century BC in srilanka among the Tamils. Brahmi quickly became the official script of religious texts and cults, and therefore spread over all India. Buddhism which was the major rational science of the period extensively used Brahmi in its varying forms.

In the Buddhist texts uses seven principal scripts namely Gupta Brahmi Scripts, Kharosti, Later Gupta Brahmi, Siddhamatrika, Central Asian Brahmi with its several variations, Newari and Old Bengali or Gaudi. Because of this Buddhism practically displaced Vedism until the coming of Thomas. Pali manuscripts in these scripts are found on palmleaves. Except for limited document in Kharosti script all the scripts be it of Sanskrit or Pali evolved out of Brahmi script, which we find in Asoka Edicts.

Though there had been intense argument about the origin of the Brahmi scripts it boils down to two levels:

1. It evolved out of the Indus Valley language

2. It evolved out of the Semitic languages of Aramea.

Coming to understand that Indus Civilization before the coming of the Aryans was indeed of semitic, sons of Heber – the Hebrew, the people of Abraham— the Dasyus of the Aryans they were Aramaen.
During the offering of the tithe, the temple service the nation of Israel made the following confession:

Deuteronomy 26: 4-5 "Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God. "You shall answer and say before the LORD your God, 'My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty and populous nation.

Brahmi Script in Asoka Pillar. dated to 250–232 BCE. Sanskrit as a language is absent in the Asoka Pillar. Sanskrit appears only in the 3rd century AD after another 500 years.

Thus Brahmi was derived from contemporary Semitic scripts, and it is connected to and as-yet undeciphered Indus script because the Indus people were originally the Abrahamic people. The modern Dravidian language scripts are all derivative of the Brahmi.
CHAPTER VIII
ABRAHAM BECOMES BRAHMA

In later years there was the tendency to deify Abraham himself as a god. Brahmins were introducing Brahma the creator god as the personification of Abraham.

He is presented as the creator god Brahma whose wife was Saraswathi (Abraham's wife was Sarai) and since Brahma was the creator god, his wife was his sister or daughter just as Sarai was Abraham’s co-sister.

Another deification is seen in the etymology of Abraham as Ab Rama meaning “Father Rama” or Father of Rama. Rama is the seventh avatar of the Hindu god Vishnu, and a king of Ayodhya. Rama is also the protagonist of the Hindu epic Ramayana, which narrates his idealistic ideas and his greatness. Rama is one of the many popular figures and deities in Hinduism, specifically Vaishnavism and Vaishnava religious scriptures in South and Southeast Asia. Along with Krishna, Rama is considered to be one of the most important avatars of Vishnu. In a few Rama-centric sects, he is considered the Supreme Being, rather than an avatar.

Born as the eldest son of Kausalya and Dasharatha, king of Ayodhya, Rama is referred to within Hinduism as Maryada Purushottama, literally the Perfect Man or Lord of Self-Control or Lord of
Virtue.

Steven Rosen writes:

The similarities between the names of Abraham and Brahma have not gone unnoticed. Abraham is said to be the father of the Jews, and Brahma, as the first created being, is often seen as the father of mankind. Abraham’s name is derived from the two Semitic words ab meaning ‘father’ and raam/raham meaning ‘of the exalted…’ We might also note that the name of Brahma’s consort Sarasvati seems to resonate with that of Abraham’s wife, Sarah [… each one’s identity as a wife and/or sister]. Also, in India, the Sarasvati River includes a tributary known as the Ghaggar…. According to Jewish tradition, Hagar was Sarah’s maidservant…. Both Brahmins … and Jews see themselves as the ‘chosen people of God.’ The Hebrews began their sojourn through history as a ‘kingdom of priests’ (Exodus 19:6). Likewise, Brahmins are also a community of priests.


But the name Rama itself is of Cushite origin as well as the name Siva (Seba for male and sheeba for female)

“Cush’s descendants included Seba, Havilah, Sabtah, Raamah, and Sabteca. Raamah’s descendants included Sheba and Dedan.”(Gen 10:7)

In an attempt to honor the ancestors they were honored and worshipped. Even today we can see the pictures of the forefathers and mothers place in the puja room and worshipped with flowers and lamps in every Hindu home. The traditional Hindu ritual of Pitri worship is called Tarpanam. Tarpanam is the symbolic offering of food and water set out for the deceased. The Vedic ritual involves substances such as black sesame seeds, rice, tulsi leaves, sacred durbha grass, sandalwood paste, and incense.

Saraswati river mentioned in the Vedas.

The Nadistuti hymn in the Rigveda (10.75) mentions the Sarasvati between the Yamuna in the east and the Sutlej in the west, and later Vedic texts like Tandya and Jaiminiya Brahmanas as well as the Mahabharata mention that the Sarasvati dried up in a desert. Many scholars have identified the Vedic Sarasvati River with the Ghaggar-Hakra River and Ghaggar sound similar to Hagar the maid of Sarai. The Sarasvati is mentioned some fifty times in the hymns of the Rig Veda, it is mentioned in thirteen hymns of the late books (1 and 10) of the Rigveda. Only two of these
references are unambiguously to the river. It is quite possible that these were named by the children of Abraham. However, we are still missing Keturah whose children migrated later than the children of Eber which was the most likely candidate for the naming of a river alongside of Sarai.

Among the northern Dravidian tribes is a group known as the Brahui people, who lived in the Balochistan province of what is now Pakistan. (Only two Dravidian languages are exclusively spoken outside India, Brahui in Pakistan and Dhangar, a dialect of Kurukh, in Nepal) There is also evidence that the Brahui migrated further west into Afghanistan, mixing with the early Afghan Jews. They still live there and speak a Dravidian language. Several Afghan tribes including the Durrani, Yussafzai, Afridi and Pashtun believe they are decedents of King Saul. They call themselves Bani-Israel.

Along with the deification of Abraham as Brahma, according to Sri G. Ananda, the trinity Brahma, Vishnu and Siva represent the three fathers of the immigrant Hebrews, namely **Brahma (Abraham) Siva (Sua or Sue) and Vishnu (Iezan)**. Among this Vishnu which means “One who is in the Sky” or “God of Heaven” is probably borrowed from the ancient Aryan Veda. Yet this borrowing was a very clever move of the Dravidian Brahmins because the title of the God of Heaven was one of the repeated names of YHVH throughout the Bible. It shows close tolerant living between the early migrants the children of Abraham and the later migrant the Iranian Aryans or was it a take over? Vishnu was only a minor god of the Aryans. Even today Vishnu remain the major god for the North Indian Hindus while Siva is the major god of the South Dravidians. Brahma has practically disappeared as a god in modern Hinduism with just one temple in his name. Going beyond that it seems to indicate how the Dravidian Priests took over the Aryan Vedic religion and in course of time reduced it to worship of ancestors. In this certainly there are lot more cultural influences from the various tribes and ethnic groups scattered all over Indian sub-continent.

One of the earliest mention of Brahma with Vishnu and Shiva is in the fifth Prapathaka (lesson) of the Maitrayaniya Upanishad, probably composed in late 1st millennium BCE.

Below we present excerpts from Mexican author, Tomás Dorestes: his paper, beginning with a passage quoted from the book *Moisés y los Extraterrestres*

"Voltaire was of the opinion that Abraham descended from some of the numerous Brahman priests who left India to spread their teachings throughout the world; and in support of his thesis he presented the following elements: the similarity of names and the fact that the city of Ur, land of the patriarchs, was near the border of Persia, the road to India, where that Brahman had been born."
The name of Brahma was highly respected in India, and his influence spread throughout Persia as far as the lands bathed by the rivers Euphrates and Tigris. The Persians adopted Brahma and made him their own. Later they would say that the God arrived from Bactria, a mountainous region situated midway on the road to India. (pp. 46-47.)

Bactria (a region of ancient Afghanistan) was the locality of a prototypical Jewish nation called Juhuda or Jaguda, also called Ur-Jaguda. Ur meant "place or town." Therefore, the bible was correct in stating that Abraham came from "Ur of the Chaldeans." "Chaldean," more correctly Kaul-Deva (Holy Kauls), was not the name of a specific ethnicity but the title of an ancient Hindu Brahmanical priestly caste who lived in what are now Afghanistan, Pakistan, and the Indian state of Kashmir.

"The tribe of Ioud or the Brahmin Abraham, was expelled from or left the Maturea of the kingdom of Oude in India and, settling in Goshen, or the house of the Sun or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea." (Anacalypsis; Vol. I, p. 405.)

"He was of the religion or sect of Persia, and of Melchizedek."(Vol. I, p. 364.) "The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians are descendants of Abraham.(p.85) ...We are told that Terah, the father of Abraham, originally came from an Eastern country called Ur, of the Chaldees or Culdees, to dwell in a district called Mesopotamia. Some time after he had dwelt there, Abraham, or Abram, or Brahma, and his wife Sara or Sarai, or Sara-iswa, left their father's family and came into Canaan. The identity of Abraham and Sara with Brahma and Saraiswati was first pointed out by the Jesuit missionaries."(Vol. I; p. 387.)"

The emergence of Puranas and the creation of new gods and goddesses

It is not necessary to go into the details of the creation of gods and goddesses in Hindu India since this can be seen even today as an ongoing process.
"The word Puranas literally means "ancient, old", and it is a vast genre of Indian literature about a wide range of topics particularly myths, legends and other traditional lore. Composed primarily in Sanskrit, but also in regional languages, several of these texts are named after major Hindu deities such as Vishnu, Shiva and Devi. The Puranas genre of literature is found in both Hinduism and Jainism.

The Puranic literature is encyclopedic, and it includes diverse topics such as cosmogony, cosmology, genealogies of gods, goddesses, kings, heroes, sages, and demigods, folk tales, pilgrimages, temples, medicine, astronomy, grammar, minerology, humor, love stories, as well as theology and philosophy. The content is highly inconsistent across the Puranas, and each Purana has survived in numerous manuscripts which are themselves inconsistent. The Hindu Puranas are anonymous texts and likely the work of many authors over the centuries; in contrast, most Jaina Puranas can be dated and their authors assigned.

There are 18 Maha Puranas (Great Puranas) and 18 Upa Puranas (Minor Puranas), with over 400,000 verses. The first versions of the various Puranas were likely composed between the 3rd- and 10th-century CE. The Puranas do not enjoy the authority of a scripture in Hinduism, but are considered a Smriti.

Vyasa, the narrator of the Mahabharata, is hagiographically credited as the compiler of the Puranas.

In the 19th century, F. E. Pargiter believed the "original Purana" may date to the time of the final redaction of the Vedas. Gavin Flood connects the rise of the written Purana historically with the rise of devotional cults centring upon a particular deity in the Gupta era: the Puranic corpus is a complex body of materials that advance the views of various competing cults. Wendy Doniger, based on her study of indologists, assigns approximate dates to the various Puranas. She dates Markandeya Purana to c. 250 CE (with one portion dated to c. 550 CE), Matsya Purana to c. 250–500 CE, Vayu Purana to c. 350 CE, Harivamsa and Vishnu Purana to c. 450 CE, Brahmanda Purana to c. 350–950 CE, Vamana Purana to c. 450–900 CE, Kurma Purana to c. 550–850 CE, and Linga Puranato c. 600–1000 CE.

Puranas even with the same title are scattered all over India and they are invariably inconsistent and often contradict with each other. They are most probably created by Hindu cults with differing deities trying to brow beat their opponent.

". It recognized that the extent of the genuine Agni Purana was not the same at all times and in all places, and that it varied with the difference in time and locality. (...) This shows that the text of the Devi Purana was not the same everywhere but differed considerably in different provinces. Yet, one failed to draw the logical conclusion: besides the version or versions of puranas that appear in our [surviving] manuscripts, and fewer still in our [printed] editions, there have been numerous other
Newly discovered Puranas manuscripts from the medieval centuries has attracted scholarly attention and the conclusion that the Puranic literature has gone through slow redaction and text corruption over time, as well as sudden deletion of numerous chapters and its replacement with new content to an extent that the currently circulating Puranas are entirely different than those that existed before 11th century, or 16th century.

For example, a newly discovered palm-leaf manuscript of Skanda Purana in Nepal has been dated to be from 810 CE, but is entirely different than versions of Skanda Purana that have been circulating in South Asia since the colonial era. Further discoveries of four more manuscripts, each different, suggest that document has gone through major redactions twice, first likely before the 12th century, and the second very large change sometime in the 15th-16th century for unknown reasons. The different versions of manuscripts of Skanda Purana suggest that "minor" redactions, interpolations and corruption of the ideas in the text over time" wikipedia 10/18/2015

Evidently soon after the discovery of Brahman, the puranas began to be created orally replacing the Upanishadic teaching with elaborate stories to create new gods and new idols which each cult proposed and developed. This is how the new gods who were never dreamt of in Vedic religion came into existence. Brahma, Vishnu, Siva and goddesses, Saraswati, Lakshmi, Rama and Krishna and all others followed. Apart from religious teachers, gurus, political heroes, military heroes, play boy heroes and people from all walks of life were made gods.

Mahatma Gandhi Temple in Sambalpur district. Odisha, India

The process is still going even as we speak. Recent gods include
Nathuram Godse, the assassin of Mahatma Gandhi, at the central office of Akhil Bharat Hindu Mahasabha, in New Delhi
Godse statue might soon be seen within temple premises across the country -- to start with, in temples in the Hindi speaking States like Madhya Pradesh, Uttar Pradesh, Rajasthan and Bihar.

Godse, the assassin of Gandhi and Present Prime Minister Modi.

Seeing gods everywhere especially as part of hero worship is an Indian Vedic tendency. It recently came up where the the assassin of Mahatma Gandhi - Nathuran Godse (The Hindu, January 29, 2015) and the Prime Minister Modi (The temple is located on the outskirts of the city of Rajkot and will be inaugurated on Sunday, the Indian Express reports.) were deified. In Mahabharata the warrior King Rama was deified and in Gita, Krishna was deified. Not only that the American Hare-Krishnas has made him the Supreme Saguna Brahman himself who has incarnated ten times to save the earth.

Modi’s dome-roofed temple, some 210km (130 miles) from Gujarat’s main city of Ahmedabad.
Some Indian actors, politicians and sportsmen are treated like gods in India, quite literally. Minus their divine powers, they are glorified to the core. They are not just idolised, but worshipped in temples built for them.

A temple for Sonia Gandhi, MGR, Rajnikanth, Amitabh Bachchan, Khushboo and others

Shankar Rao, a minister from the southern Indian state of Andhra Pradesh, built a temple for Congress president Sonia Gandhi this year.

Fawning fans in south India give divine status to politicians and movie stars, building temples and deifying them.
A new goddess is being made.

I remember near our village was a new 12 year old boy god whom we called Kutti Deivam (child god)

So Hinduism today has filled the country with millions of gods and they are being created by the Brahmins.

So now we know where did they all come from.

**TIME LINE OF HINDUISM**

<table>
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| c.1,700 BC—c.1,500 BC | **Aryans appear in the Indian subcontinent**  
Harappa and Mohenjo Daro (in modern-day Pakistan) are destroyed by the advancing Aryan race. The ruins of these cities are the oldest remnants of the Indus Valley civilization. The Aryans continue to invade the Indian subcontinent. |
| 1500–1200 B.C.     | The Vedic Age in which the Rig Veda is written, reflecting the influence of joining the Aryan and Indus River Valley cultures. |
| c. 1,500 BC—c. 500 BC | **Vedic literature composed**  
and transmitted orally.  
Not written down until much later. Scholars have conflicting opinions on when they were composed, but the majority of them place the creation of the Vedas during this period. |
| c. 1,000 BC—700 BCE | **Brahmanas (Ritual details)**  
**Aranyakas (Forest Musings)** |
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<tr>
<td>600–500 B.C.</td>
<td>The Age of rationalism as <strong>Buddhism and Jainism</strong></td>
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<tr>
<td>c. 600 BC — c. 200 BC</td>
<td><strong>Upanishads teaching of the concept of Brahman - the God of Abraham.</strong></td>
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| c. 200 BC — c. 500 AD | **Dharmasastras completed**  
Manusmriti, is thought to have taken form from about 200 BCE to about 200 CE. Thus, the rest of the Dharmasastras follow the Manusmriti, being composed until about 500 CE. |
| 324 BC       | **Greek invasion**  
Alexander the Great of Macedonia invade northwestern India. |
| c. 320 BC — c. 550 AD | **Rigvedic hymns first written down** |
| c. 320 BC — c. 50 AD | **Genre of Puranas begins**  
They continue to be written every day. These texts are continually edited and updated. |
| 40 AD        | **Arrival of St. Thomas in Taxila** and Spread of Christianity in North India |
| 52 -72 AD    | **Arrival of St. Thomas in Kerala** and Spread of Christianity in South India |
| 400–500 AD   | New Hinduism under the influence of Christianity: Temples and monuments are built to honor Hindu gods. Idols appear. Prasadam communion of saints appear. |
| c. 700 AD    | **Adi Shankara born in Kerala**  
Advaita (non-dualist monism) Vedanta. Brahman alone is reality |
| c. 1017 AD   | **Ramanuja** (1017-1137), Visistadvaita ("qualified non-dualism") Creation is within Brahman |
| c. 1199 AD   | **Madhava** (c. 1199 – c. 1278), Dvaita (dualism) sub-school of Vedanta, is born in Kalyanpur, India. Brahman and Creation both real. |