

CHAPTER-5

Evolution of Insectile Man

Abstract

Materialism embodies all men giving importance to matter in their life irrespective of their faith in God. For a materialist, God acts only as a promoter of material comforts. This trait of the human species has emerged essentially due to evolution of communalism among the men who adapted cold, harsh and highly competitive environment for thirty thousand years in the higher latitudes. Since intelligence was of little consequence in their pursuits, it remained a shadow area of evolution till a few thousand years ago.

A human community migrated to Europe from Western India around 31 Ka. These slender built light people weighing around 45 Kg and with no loss of body heat in tropics and no requirement of a shelter either, added weight fast when exposed to severe subzero temperatures as they needed very large quantities of food. Shelter was also essential to sustain themselves during the last ice age of Europe. Figures by the cavemen suggest that during Perigordian period of Europe, besides swift runners like horses and stags, large mammals like bulls and woolly mammoths were common in the forests and were hunted. Their hunting was carried out more successfully by healthier and more powerful men. The psychological set up of the population under these circumstances promoted establishment of a colonial mind-set favouring males with robustness, ruthlessness and aggressiveness. In consequence, a society emerged which accepted aggressiveness of male as a respectable trait and their first maxim of life was "might is right". Western communities have gradually expanded this theme in their life style since first wars were fought in Europe for snatching away caves and driving out their earlier inhabitants. Display of valour by the Third Reich during the Second World War is an extension of this activity nearly thirty thousand years later.

In tracking down the original home of such an aggressive society, one is in a position to link them with Indus Valley of Western India. Language relationship suggests that these migrations have been in two phases. The first when Basques migrated to France as a Mundari or Khasi population around thirty one thousand years ago (Ka) carrying the original pronunciation of French like *Sekhpein* or *Bogdo*; and, then subsequently when the same word transformed as serpent reached France via southern Mediterranean coast of Africa and Spain. This latter migration through Israel-Egypt-Spain route is around 18 Ka. North Europe attracted populations from the Black Sea region in large numbers.

In their cultural, spiritual and religious pursuits, respect for the dead is high among the later Paleolithic settlers in Europe. Some of the bodies of dead have been painted, reminding of painting the dead among Andamanese. Influence of Andamanese vocabulary is seen in the Latin-Greek segment of Europe and their contribution to 'painting-culture' is conceivable. What seems to be an important development in Europe during the later Paleolithic is the care for physical beauty and ornaments. A grave of young lady contains her ornaments too besides routine materials.

The initial pattern of religious communalism in the European population gave way to materialistic communalism in the highest strata of the Upper Paleolithic. Whereas the former is depicted by abundant carvings of deities the latter may be inferred by most common carvings and figures related to hunting and paucity of divine forms. The grip of colonial megapsyche established among early settlers in Europe was accelerated because people had to focus their minds on the harsh external world for food, hunting and comfortable caves.

Around nine thousand years ago, when men in Europe were still cave-dwellers, habitation in Turkey had quickly progressed to **make** the first city settlement and organize a bigger domain of agricultural prosperity. A small city of **conjunct** houses of unfired bricks and without streets was built in the town at Catal Huyuk in Turkey. There is no written word to communicate the life of these people but the record in the materials discovered during the excavation suggests that the city state had a wide influence in the area and administered the nearby territory . Language, trade and governance formed yet another higher order of communalism besides the existing ones like religion, tribal customs and family ties that are referable as IH, II and I order colonial traits respectively.

The Neolithic and historical periods have contributed to two distinct developments in the western society. Firstly, it was knowledge building and secondly an invention of monotheism to subjugate the population and force them to follow a single God, adopted by the ruler. This monotheism being a part of rulership, also falls under fourth order of communalism.

The knowledge for the west is synonymous with information gathering, and its expansion commenced with expansion of trade in Mesopotamia and Egypt. Traders moving to the different lands, gathered information about the people there and their exploitation potential. Again, the trade brought the system of counting and totalling; and, since the traders were not very intelligent people a device for counting developed in Susa around 4.2 Ka. Owing to the very method of their knowledge building and training in the specific direction,

the western mind has no potential to go for introversion of consciousness, required for sadhana of brahm, enlightenment and moksh.

To help strengthen the rulership, religion took a new turn in Egypt about three thousand and three hundred fifty years ago. The king of the land designated himself as Akhenaton, the worshipper of sun-God, and abolished all the other Gods worshipped in the country forcing the subjects to put their faith in God supported by the state. This tradition was followed later in the occident, forcing on the people faith, religion or God of the ruler. God of the west was, thus, nothing to do with the God attained by the inner self or introversion. It is a purely political creation, as good as communism.

The organization and development of the western physical materialism continuing to the present century has done immense harm to the human consciousness, of late. The children of the last century are established to be more intelligent beings than of today; the moral in the school education has sunk down to the distribution of condoms; and, dishonesty is being educated through the life-style and conduct of the school teachers. Its repercussions are also being reaped by the society. A considerable population, a survey shows, has become neurotic in clinical sense in Sweden, England, Canada and elsewhere.

The pattern of evolution in the west has left individuals in the worst and most helpless situation. Every man has now become a complete community-conditioned-entity. An analog of this image has already evolved once in nature around 220 million years ago. It included the insects and their colonies during the Triassic. In the colonial mind-set individuals have no right to think beyond the interests of community; and, that is where the west has taken us today. What a magnificent fall of a brainy species!

Introduction

Materialism, as many of us understand, is a concept or philosophy which sees matter as the basis of life and consciousness; and, may be conceived an antithesis of God since men mostly believe that riches and God don't go together. However, all men giving importance to matter in their life are seen to practice the same approach to life, irrespective of their faith in God. A businessman, whether or not a believer of God, follows what market trends dictate for profit even though, as statistics show, he attributes his wealth to God. For material or money-minded, God has no effect on transactions for profit. Thus materialism, as conceived and discussed here, covers human attitudes and world views which promote matter gathering activity

including accumulation of riches, worldly pleasures and positions of success on account of material-bound-colonization of human mind-set. It is just opposed to five *vrats* of *vedic* tradition. Western concept of religion and God have both contributed equally in conditioning the society through a fourth order communalism since their God acts only as a promoter of material comforts. Godliness or holiness of the west are nothing but materialistic traits equivalent to other positions of learned men in an otherwise materialistic society.

Materialism has emerged essentially due to an evolution of materialistic communalism among the humans in the higher latitudes who adapted harsh, highly competitive environment of desert and colder climates striving for food, clothing and shelter. Such an environment, centring around circum-Mediterranean countries, favoured colonization of human beings as they placed high value on healthier, powerful men. Since intelligence was of little consequence in their pursuits, it remained a shadow area of evolution till a few millennia ago. These men, with strength of faith comparable to present day Andamanese, while passing through the harsh glaciation periods of the Upper Paleolithic did not take the route of memory, intelligence and logic acceleration for mind building as happened in the case of the *vedic* people of warm, dry tropics of Western India. They modified their mind-sets on account of community pressure and even illogical traits were taken as valid and good in life. In this community an action was lauded as brave and respectable merely because the action was for betterment of a community even though it involved killing and plundering others. Progressive communalization among them gradually promoted a rapid erosion of individual consciousness strength.

Topics related to the human evolution in the direction of modern materialistic communalism find a somewhat elaborate treatment in the pages to follow.

Paleolithic Social Scenario in a Harsh Climatic Domain

For the primitive human populations of tropics, like the Andamanese or Mundas of India, life in forests with easily accessible food and shelter is seldom a problem. Under such climatic conditions people develop a feeling of respect, kindness and love for the neighbouring settlements (Chapter-4). It was in this pattern of life with zero ecological pressure wherein men developed an exogamous marriage systems, demonstrating the spirit of giving by bestowing the dear daughter of one community on another. Evolution of this trait led to the *vedic* culture and *brahminic* way of life where the emphasis is on renunciation (Chapters 6-8).

Human communities of tropics which moved to colder European regions during the Wurm Third/Fourth Interstade around 31 Ka, were a part of the above generalised stock. These people, trying to adapt to the colder harsh climate of last glaciation (Fig. 5.1) faced an entirely new set of situations not seen in their original home and early days of migration. During warmer days requirement of food was much less to support a smaller light weight body around 45 Kg with nearly no loss of body heat. Even shelter, not required in warm tropics, became essential in the harsh cold climate of Wurm glaciation. In contrast the body in Europe, weighing nearly two times of their original stature, needed plenty of food and shelter for survival from cold.

The figures by cave-men suggest that during the Upper Paleolithic, Europe had, besides swift runners like horses and stags, large animals like bulls and woolly mammoths. Their hunting was successfully accomplished by healthier and more powerful men who had a better chance of capturing large preys in groups. The then psychological requirements prompted establishment of a colonial mind-set favouring males with robustness, ruthlessness and aggressiveness. In consequence a society emerged which accepted aggressiveness of male as a respectable trait. Martial temperament automatically strengthened the community structure, due to gains in hunting after struggle and effort. The first natural maxim evolving out of this experience, therefore, was 'might is right' or 'the rule of jungle is our rule'.

Apparently colonial organization included three distinct units during the Upper Paleolithic : hero or

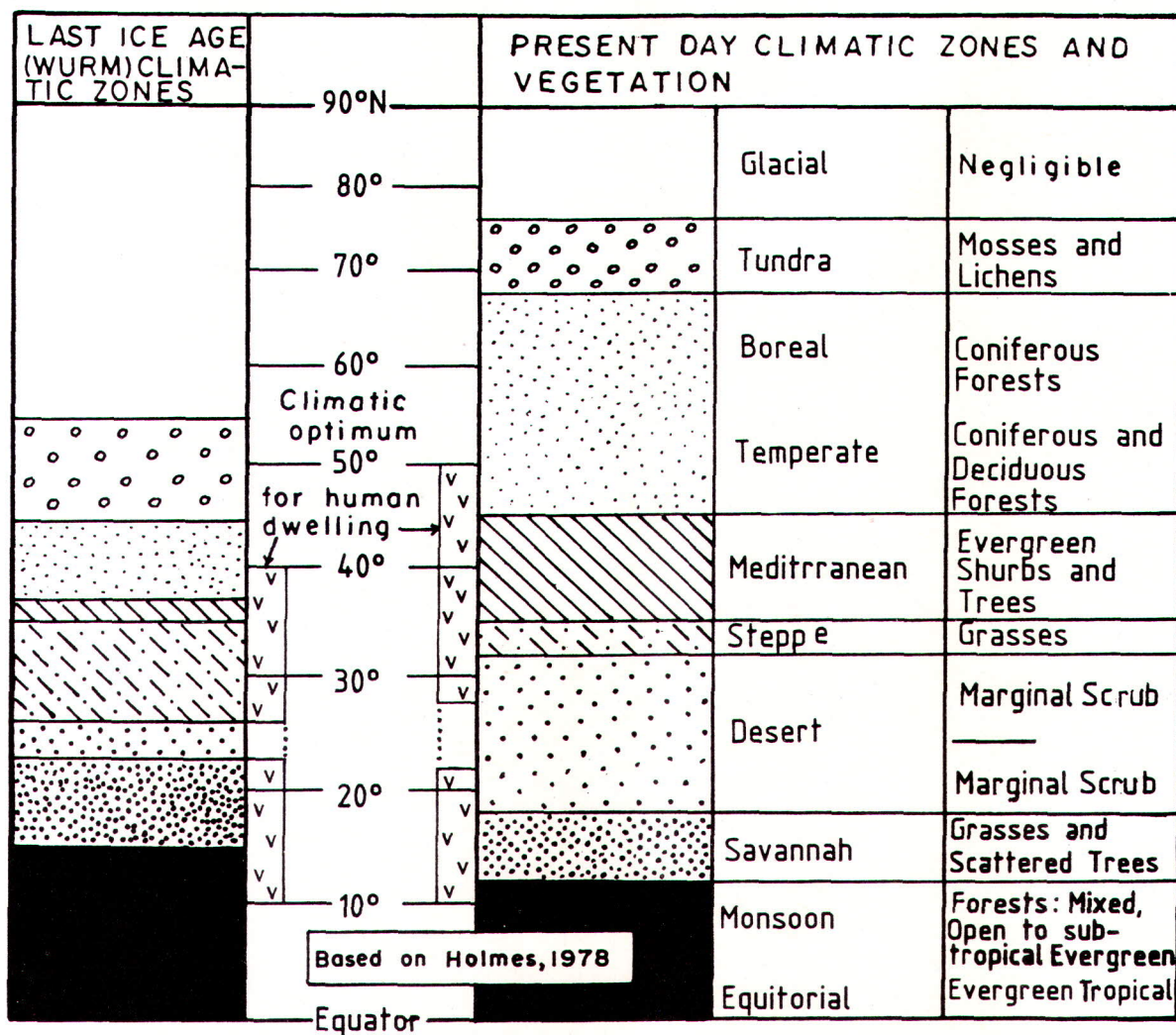


Fig. 5.1 : Climatic Zone of the last Ice-age (Wurm) and Present. The comparison may apply to the Pre-glacial days around 32 Ka and then subsequent chilling around 20 Ka. The optimum for human dwelling in colder climates shifted to the south by 10° and human habitation between 40° and 50° covering most of the Europe, faced unparalleled harshness.

leader, warriors and elders-children-women. The role of leader was to protect the community from wild animals as well as rival communities who would invade to snatch away their food or bereave them of the dwelling cave. Accordingly the leaders and fighters were given concessions for occupying better, more spacious and comfortable areas of the cave.

First wars began in Europe for snatching away the caves some thirty thousands years before the display of valour by the Third Reich during the World War II. Men in Europe were thus, first to divorce logic when they turned insectile, enslaved by community mind-set. **Valour as a virtue or complimentary quality in human species, forgetting its heinous treachery to fellow beings, was the first landmark of the enslaved mind-set on account of colonialism.**

Since the strength of a community, in terms of its leader and warriors depended on the male force, the mind-set of communities around Mediterranean underwent a change in the values of human life. These men

had always to look outside for self and community survival : for prey, for enemy, for pleasures and for perils. Minds of these people turned thoroughly extrovert and individualism became a redundant attribute except as a position of a leader or warrior in the society. The society or community mind-set became the predominant factor in life. Human colony thus became comparable to a coral reef. A progressively weakened individual mind-set due to dominance of the community control, became content merely with a respectable status in the society .

In a society respecting heroes and heroic acts, the physique and hunting skill of men became the cornerstones for respect with matching values for beauty and decoration among females . Intelligence and memory were items of no priority for them. This colonial behaviour, with simple primitive minds, had something more to offer to brave men and kept them allured within their social set up. Heroes, leaders, and warriors were accorded more privileges than others in terms of physical comforts, food and sensuous enjoyments. The enslaved heroes felt honoured , in turn, if they sacrificed themselves for the cause of the society.

Original Home and Roots

The present population of Europe is a morphological type succeeding Neanderthal men around 31 Ka. It would seem that Basques form a discrete population in southern France, and their blood group grades gradually towards Indian subcontinent with diminishing affinity (Fig. 5.2). Of considerable interest in this context are the French traditions, language, their antiquity and affinity which links them to the people of Rajasthan-Gujarat part in Western India during a distant past. These people call themselves Euscara i.e. men of river Kara or Indus (*Khasi: U=man; Kara=Kori* Creek, now an abandoned course of Indus). Possibly they constitute a principal stock of Indian migrants during wurm III/IV Interglacial period to Europe specially in the plains of warm southern France. Affinity between Kachchhies (Indians) and French are at times too well marked in language and tradition and since European population has reached there after extinctions of Neanderthal around 32 Ka, in two waves, Kachchh - Rajasthan may be considered as the centre of radiation for these migrations to Europe (Fig 5.2).

Language Structure and Tradition

French pronunciation is often typically distinct from the written words as pronounced in English, e.g., *Sekhpein* (→Serpent), *Bogdo* (→Bordeaux), *Pakhi* (→Paris) or *Pikhnees* (→Pyreneese). One seldom cares to understand that the first and second pronunciations follow a specific rule in Sanskrit language permitting substitution of *r* for *s, j, b, g, d* and *kh* (*s*) [AST. 8.2.66]. At the outset, it is clear from this rule that French contains the basic word and is, in that respect, the oldest popularly spoken language of *vedic* clan from which emerged transformed words later in languages like Sanskrit, Greek or German. Again, in a conjunct word like *shekh-pein*, *sheikh* is same as Arabic *sheikh* or, Sanskrit *seerkh* connoting head and the other syllable is *pein*. The latter is a variant of the Khasi *bsein* or Mundari *bein* denoting snake. Serpent, thus, in the original notation, means Cobra (a hood or head bearing snake) - a native of warm Indo-Arabic land.

The cited language affinity ties the migrants of France with India unmistakably. *Sekhpein* existed in a widely spoken language between India and France. The Mundari *pein* and French *pein* or *Shekh-pein* still exit but later this word underwent a transformation as *serpent* (Spanish), *herpin* (Greek) or *Sarpah* (Sanskrit).

There is also a cultural aspect among the French which is seen among the Kachchhi people of Western India. Traditionally men of Kachchh say '*Vallah*' ! in the same expression as French *Voila* and they say *Au jo* (come again) as French '*Au revoir*'. To this, the phrase "*Pran Pakheru*" (life is a bird) in Gujarati and its expression in the Lascaux caves of France, 16000 years ago, remind us of some thing beyond mere coincidence (Fig.5.3).

Traditions, tribe-name and language in the coastal tract of southern France strongly suggest communication of Kachchhi language and thought to far westerly areas of Europe in France. Such a communication is conceived here through migration from a warm tropical land of plenty to colder climate for some compelling ecological reasons when the Mundari and Khasi population of India settled as first Basques in France. Probably the name like River *Mundo* on the eastern coast of Spain also relates to this migration when a sizeable part of migrants in the post-Neanderthal era were Indians. Language, however, has no relationship with racial or Rh factors as propounded by Cavalli-Sforza (1991). Today, Indians speak English without any British in India. Language similarities involve migration of knowledge and thought rather than racial migration.

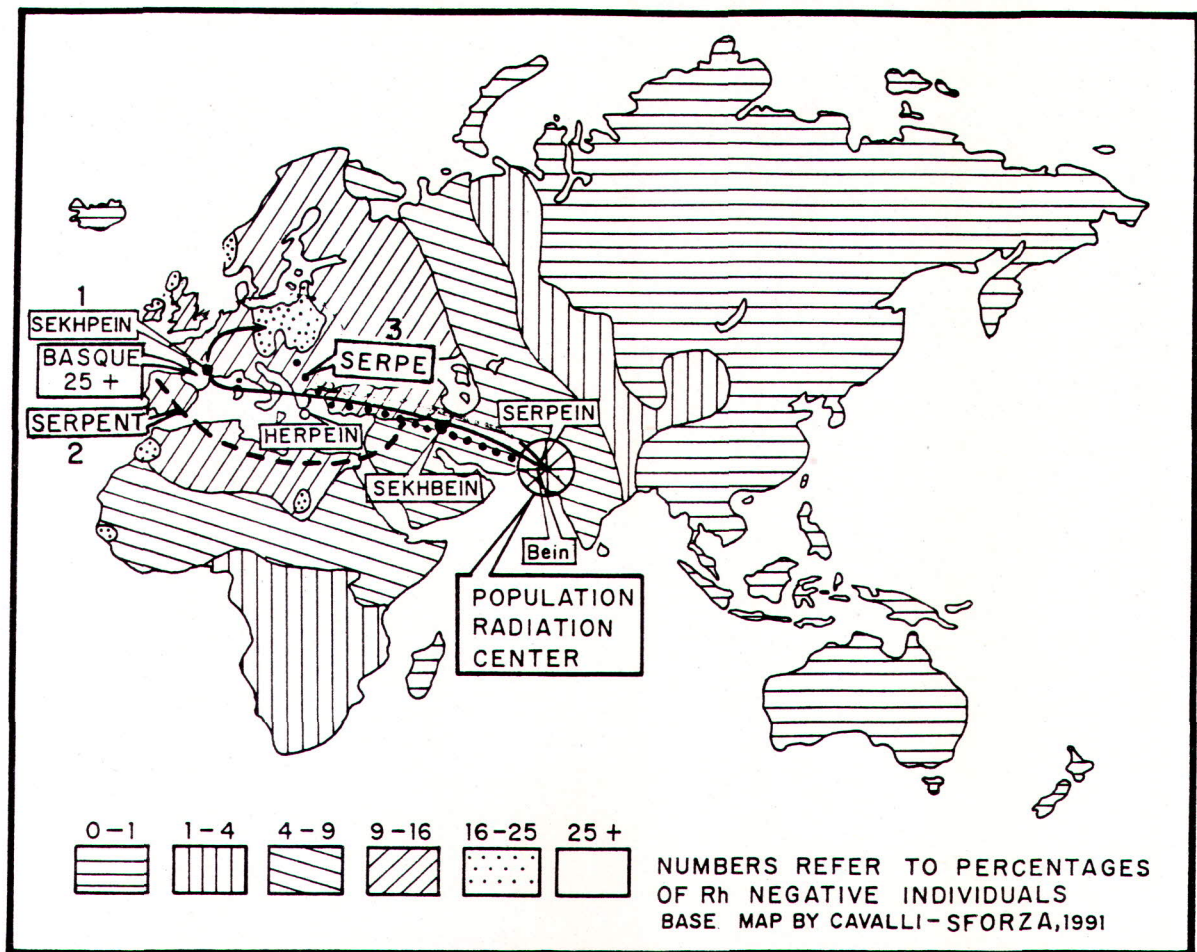


Fig. 5.2 : Blood-group changes and possible route of human migration between western Asia and Europe. As it looks, the Rh factor in blood-groups are local differentiation of the population inhabiting different areas and not very closely fitting with the thought migration pattern suggested by the affinity of language. Language migration and gene-pool linkage has no basis. After all, Indians adapting English happily, have hardly any affinity with British ratio of Rh factor. The migration of Sekhpein, Herpin or Serpent are distinct events in the chronology taking off from a common centre.

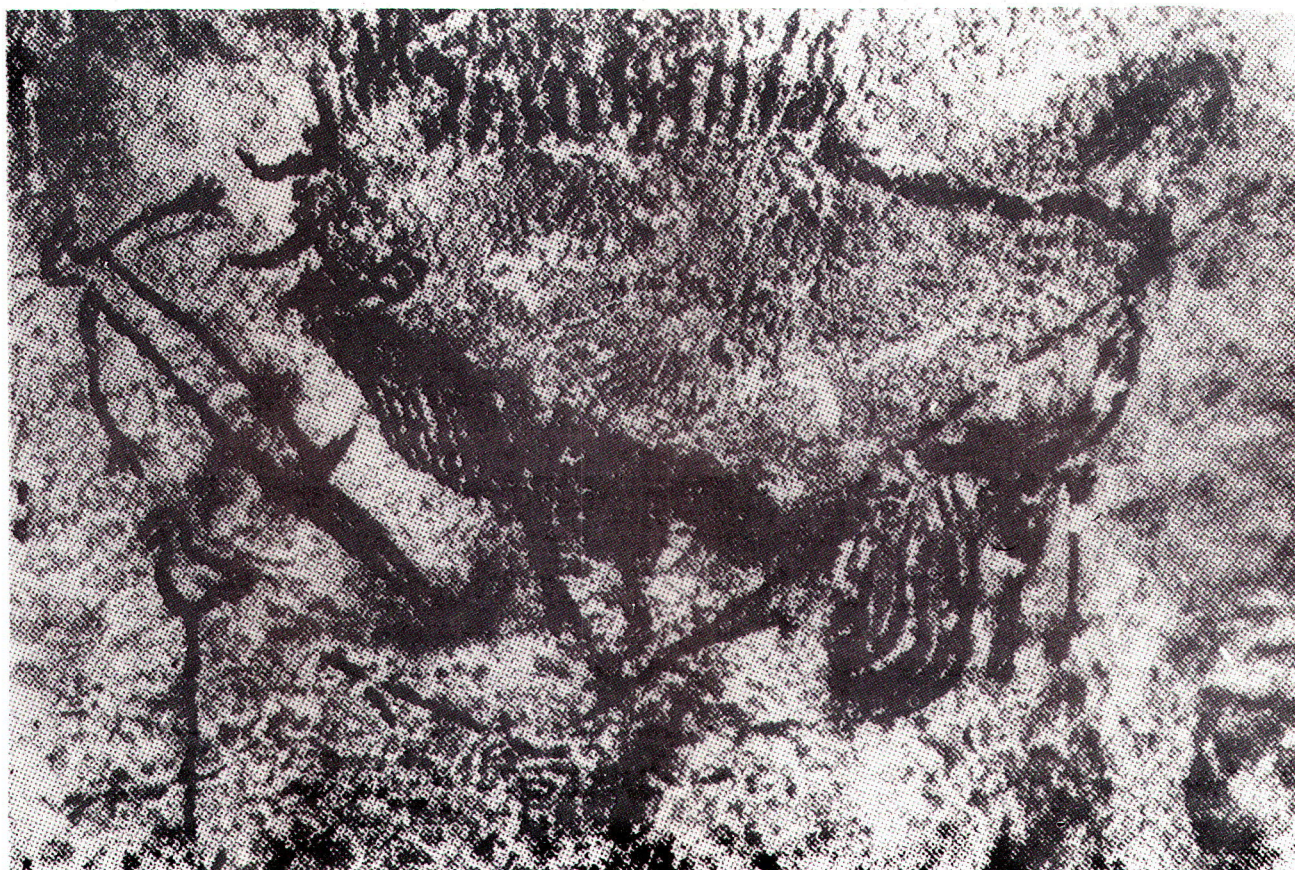


Fig. 5.3 : A tell-tale story depicted in the painting of the Lascaux cave in southern France dating back to about 16Ka (Helouzka, 1977). An injured bull is charging the already hurt hunter who is expected to die soon. A peaceful and calm bird is standing nearby to fly away. The 'life-bird' concept of Lascaux caves lives very much in India till date. The figure supports migration of Indians and their traditions during the geological past after the extinction of Neanderthal.

Dates of a Deluge Driven Migration

A link between Kachchh people and those in Aquitaine in France can be inferred when a word like *Rann* is analysed. *Rann* denotes a wide river or wide flat river bed in Gujarat-Kachchh-Rajasthan region. This word figures in Aquitaine's coastal river prefixed by *Ga*, i.e. *Garonne*. *Ga* is seen as transformed *Ka*- a Khasi feminine article.

The Aquitaine migration, in the light of above is relatable to mass exodus possibly from the Kasi or Khasi Hill region of Kachchh adjacent to Great Rann of Kachchh. Such a migration took place in the wake of a major transgression of sea on land. There are two prominent dates for such an event. One around 31 ± 1 Ka during wurm II/III Interglacial and the other around 18 ± 2 Ka during wurm III/IV Interglacial (Chapter-6). The tools of Khasis in Meghalaya migrating to the east around the same time when they possibly reached Europe, are close to the primitive old flake type. These are also seen in Kachchh before the land was inundated close to Middle/Upper Paleolithic boundary around 32 Ka (Fig. 5.4). This suggests the migration date for Khasis in the east and also in France in the west to be around 32 ± 2 Ka. This wave of migration along with Arabo-Munda group spread fast into Europe because Neanderthal had just died leaving an

unoccupied land. The population of Lascaux cave (18 Ka) in France with the idiom "life is a bird" were descendants of the Arabo-Kachchh migrants around 32 ± 2 Ka in the wake of 20 m rise of sea level in Kachchh (Chapter-6). These migrants spread between Khasi Hills, Kashmir, Caspian Sea, Caucasus and the north western Asia. Many of these very people, in the Middle East got back to Sindhu country once again to set the *vedic* culture around 26 Ka.

Some semi resolved questions in this migration from Kachchh to Khasi land in the east and Aquitaine in the west relate to transformation of *Um* in Khasi to *Eau* in French. This chron-level looks older than transformation of *Um* to *Van* in Sanskrit (steps: *Um* → *Un* → *van* → *va*). *Eu* has no independent survival in Khasi but *Un* could transform to *Ut*, and in French *Ut* would turn to *U* or *Eau* due to silence of terminal *t*. *Eau*, therefore, does exist in Khasi as a syllable of a common word. Transformation of *Um* to *Van* occurs in western Asia (e.g. Lake *Van* of Turkey). *Van* transforms to *Va* in the *vedic* times and inclusion of the latter into English *Wa*(-ter) or German *Wa* (-sser)

suggests a second migration of Indo-Iranians to Europe in the west. This was by a later migration of *vedic* people subsequent to *Serpento* → *Serpente* → *Serpent* route. Possibly this migration was at the time of second major inundation around 18 ± 2 Ka (Fig. 5.5). The second migration populations substituted *r* in different words. They pronounced *Serpent*, not *Shekhpein*. The two populations interacted in France around this date in ideas and opinions once again. The earlier population related to migration of Khasi-Munda people retained their culture, language pronunciation and traits especially in France where the later migrants were less numerous. River Deuro of Spain (=Sanskrit *Dev-nad* or large watery stream) relates to this date of migration.

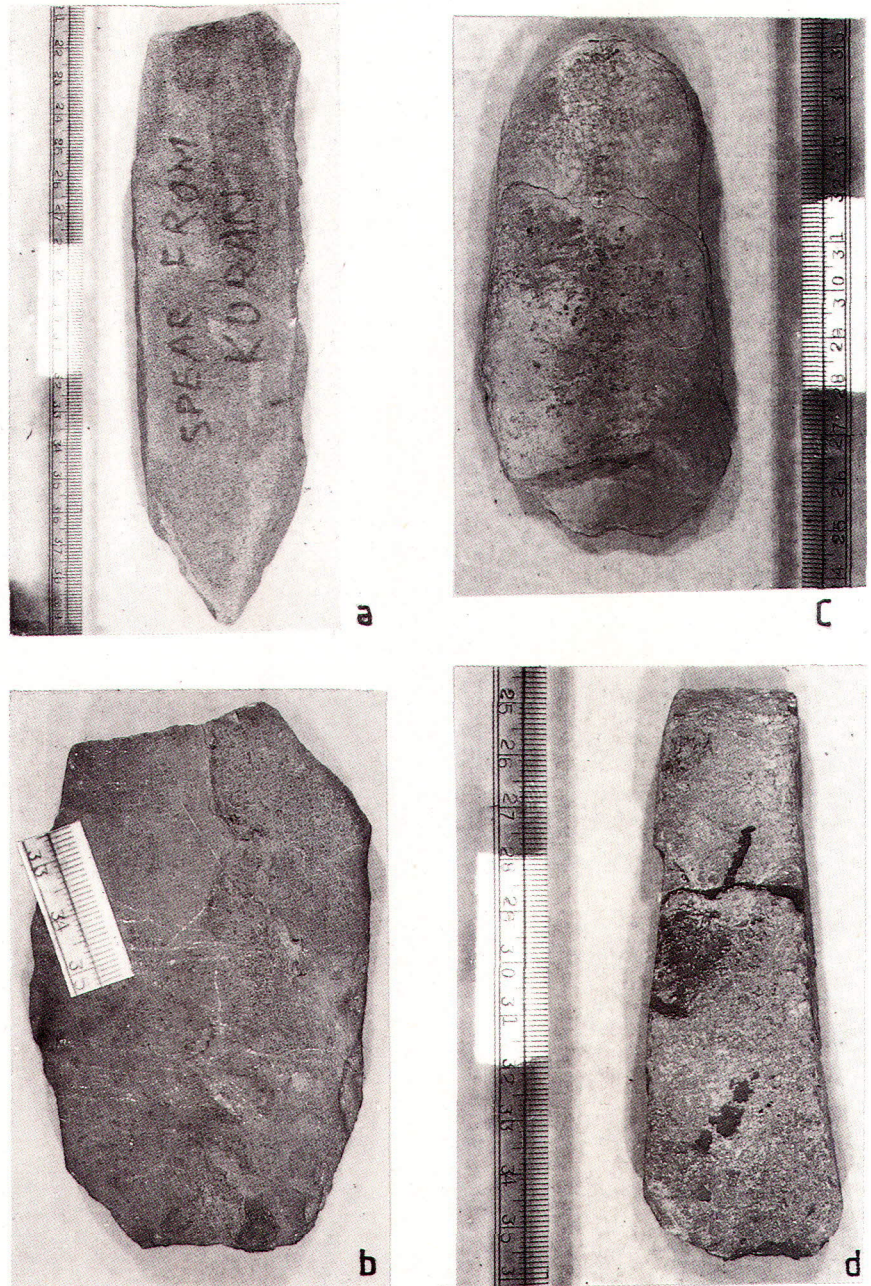


Fig. 5.4 : Late Mousterian tools of Kachchh and Meghalaya. a- a sandstone spear, b- flint spear (anterior broken) from Kuran village in Patcham Island, Kachchh, c-d- slate diggers from the Mawsmai village, Cherrapunji, Meghalaya.

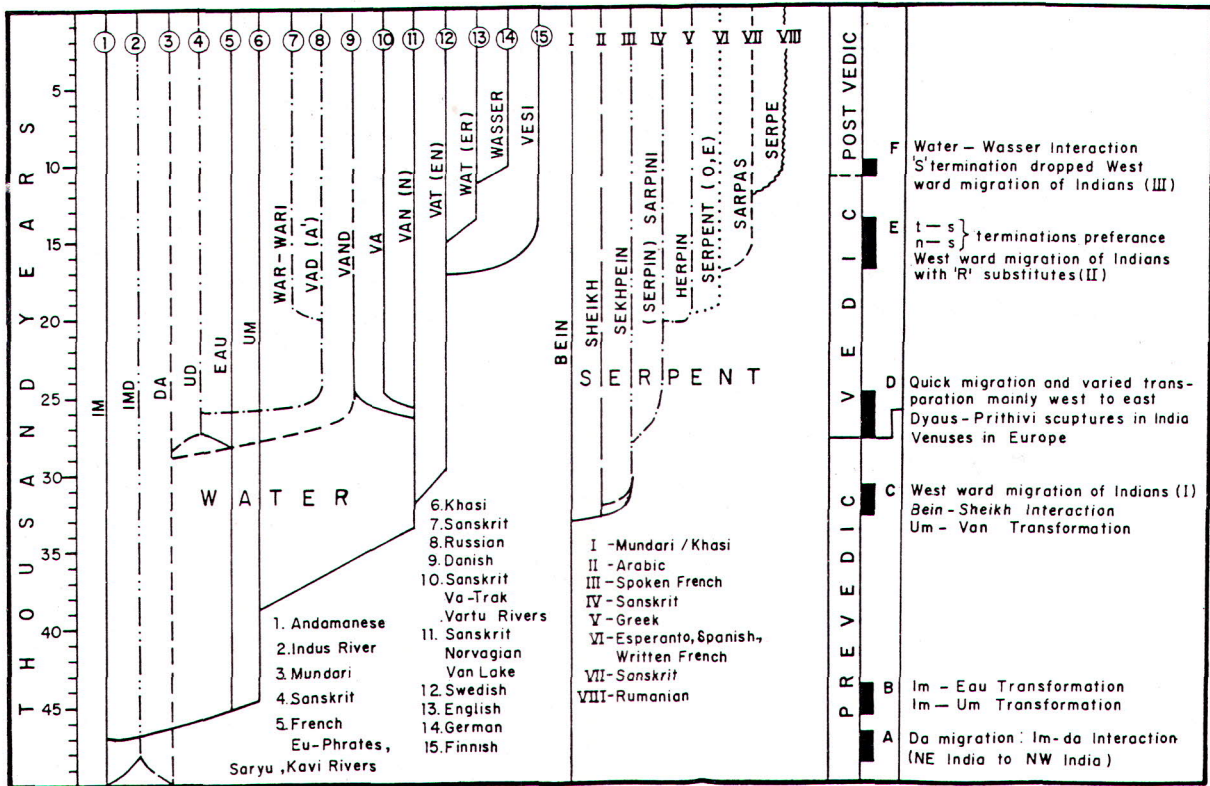


Fig. 5.5 : Evolution of water and serpent related words in Indo-European clan of languages. Three levels are distinct. The first when there was migration of Shekhpein, the second when Serpein reached Greece as Herpein and Spain-France as Serpent. This word is absent in Sanskrit although feminine form Serpini exists. In the last migration the final version of word Sarp reaches to Romania as Serpe when the vedic people reached Catal Huyuk on the way.

In either of the two early migrations, a geographic nucleus like Indus delta area of Kachchh may be treated as a prominent possibility because a wide area of Western Indian Shelf as well as adjacent land of the coastal Gujarat and Rajasthan, now mainly under sea was a lush green country of twenty one rivers called Sindhu Desh (Chapter-6). This was the territory wherefrom firstly *Eu* population reached Aquitaine and *Um* population in the Khasi Hills of Meghalaya around 32 Ka. Again, the land emerged and was reoccupied around 26 Ka before the second submergence followed at around 18±2 Ka. There was also a post-vedic migration around 10±1 Ka when *Serpe* reached Romania and Goddess Vistato Itay (Vis Ta→Vasudha). Of relevance in the story of migrations is not the morphology of the people but of ideas which were taken from India to Middle East and to Europe. Re-entry of men from Europe to India during the present millennium marks a major migration again. However, migrations to and from Western India to Middle East were quite frequent, unabated and responsible for integration of the *vedic* culture between India and Europe.

Culture and Spiritual Pursuits of Migrants

The European mind, which now takes the matter as a basis of life, evolved through early migrants from the very land of renunciative wisdom—India. An account of the early European population of these men, close to the date of migration, therefore, becomes significant in establishing :a) effect of environment on the base level of human culture reaching Europe around 32±2 Ka; b) impact of factors responsible for

weakening the consciousness of individual while strengthening the communal consciousness; and, c) degree of deterioration of individual consciousness today where each individual is an insectile creature in a bee-hive of community. One of the prime requirements in this context is a reconstruction of the consciousness level of Europe during the Upper Paleolithic as reflected by spiritual attitudes through such themes as worship and funeral rites. Typical materials for study in this context are the worship of idols of this period kept in the museums of France, Germany and other nearby countries, illustrations in the cave paintings and burial rites of the Upper Paleolithic people.

Funeral Rites

In Aquitaine the Lower Paleolithic burials are not yet discovered but graves of Mousterian (Middle Paleolithic) and younger levels are documented. The Mousterian graves, found in Moustier, Chapelle aux-Saintes (Correye) and other places, show that the burial was performed after folding the dead body and items were buried with the dead suggesting respect to the dead and rituals for them (Roussof, 1978). Such a Mousterian tradition lives still among Andamanese suggesting human communication and adoption of the traditions, through the help of language, in the far and wide lands irrespective of their morphological differences.

The Upper Paleolithic dead were buried in more or less the same way and the rituals do not seem to differ much from the older levels. Again, there seems to be a cultural continuity from the Mousterian Neanderthals to the Upper Paleolithic men reaching Europe from the east. The burials at this level are both collective as well as individual and very often the bodies are decorated and painted. The dead were buried even with jewellery like necklaces of teeth and bored shells. This decorating and painting of bodies is not seen at the Mousterian level suggesting that the new migrants were more sensitive, emotional people in comparison to the extinct Neanderthal. Painting of the bodies is traditionally similar to Onge tribe of Andamanese and was brought here by the new migrants (from Indian subcontinent) after Neanderthals were extinct.

In a Magdalenian skeleton of Saint Germain la Piviere, the body of a young lady of twenty years was seen in a refolded position protected by limestones. A plate of small shells was kept in the burial kit (along with ornaments, or clothes). Also, present there is a necklace of seventy perforated canine teeth of deer. Out of these more than twenty were engraved. The burial by itself is significant in establishing that the community cared for beauty as well as ornaments in the then society. Strong values for possession of both had emerged by then (20-12 Ka) in the European society of Upper Paleolithic in contrast to the renunciative traits among the original migrants.

Worship and Faith

During the Upper Paleolithic migrants of Europe there is seemingly an unparalleled revolution in respect of carving and idol making around 26±6 Ka. A series of feminine figurines have been carved all over France and Germany during this period and at places idol too made. Among these, "Venus of horn" (Fig.5.6), in the museum of Bordeaux is unmistakably relatable to symbol of fertility because horn is traditionally related to reproductive strength in people (cf. *Shringi* or "horned" *rishi* referred in *Ramayan*; or, horned figurine in Harappan seal, Fig. 5.7). There is also a statue of a dancing Venus in the Austrian Museum (Fig. 5.8). These 'venuses' in European and in the Indian *vedic* cultures during Perigordian suggest a transformation of human mind to accept God or Goddess as a humanoid form and worship Him or Her as a statue. Thus came into existence the trait of idolatry. Strong faith of people in mother Goddess, responsible for reproduction lies behind the venuses in Europe. This value of female deity is comparable to the existing Matriarchal Goddess culture of Khasi Hills with *Ka-Mai-Ka* (*Kamakhya*) as the principal deity, literally meaning mother female. Comparable contemporary *vedic* portrayal of the period, however, is male dominant (Fig. 5.9). Upper Paleolithic men of Europe also believed in life after death on account of the soul being comparable to a bird migrating from one body to another in the birth-death cycle. Since importance of giving birth was a physical experience for all of them, a ritualistic society emerged weighted heavily in favour of matriarchy.

Apparently there has been a great change in consciousness of man when he moved from the lower part of Upper Paleolithic (ca 32 Ka) to the upper part (ca 16 Ka). A masculine creator's image without any form and figure existed among Andamanese of Middle Paleolithic. It continues even later in *veds* as *Kratu* or *Purukha*. However, some *vedic* men also took to ritualistic worship and idolatry of *Dyaus* with female figure of *Prithivi* during the Perigordian (Fig. 5.9). This, in itself, reflects a wave of religious communalization on a very large scale leading to the emergence of idolatry as an aid to religion during the Perigordian. This tradition led ultimately to pyramids, temples, churches and mosques in the west during the Epipaleolithic and historical times.



Fig. 5.6: Venus horn, Upper Perigordian of southern France.

Fig. 5.7: A Horned deity in Harappan seals. The seal is often related to *Pashupati* or Lord of animals.



Fig. 5.8 : A Perigordian dancing Venus in the Austrian Museum.



Transformation to Physical Materialistic Communalism

The worship of fertility goddess and its illustrations suggest the pattern of religious communalism among Europeans. The higher sequences of Upper Paleolithic, however, are filled with drawings and pictures of hunting with hardly any representation of Perigordian goddesses and life-bird as seen in the caves of Lascaux. The European population, drifted away from sunny lands had all become fairly materialistic when subjected to harshness of cold and snowy winters. They were concentrating on fine tool making, hunting and physical beauty. The concept of alter-world had weakened, it seems; and, the population made a steady march towards materialistic communalism. These changes, we note below, moved on specific lines of cultural activity.

Enslavement of Faith

Faith is an instinctive attribute in man like other animals . When community control strengthened during human evolution, role of protection, food and security was partly taken up by community. The mind-set of an individual growing from the childhood, accepts the rules and teachings of such a community-control-system as his own.

A strong enslavement of human mind by the community took place first in Europe during the Upper Paleolithic when the individual was barred, within the traditions of society, to raise questions and arguments against ethics and morals accepted by his community. With suppression of his logic and consciousness, he could slay, murder or suffer as desired by the society. First wars, sacrificing human life, have been fought on this principle during the Upper Paleolithic of Europe.

The above expansion of colonial mind to the extent of enslaving individuals was rather easy in the circum-Mediterranean region because people had acutely focused their minds on the harsh external world for food, hunting and comfortable caves. Later , trading, money gathering, fighting or enslaving of other men too were added to



Fig. 5.9 : A Perigordian carving of Rajasthan depicting God of Heaven and Goddess Earth (*Dyavapriithivi*). It is basically an observatory of the then vedic people.

this list. All these required no deep thinking, hence logic deteriorated with time.

In the later half of twentieth century when the concept of God is depreciated by the scientists, faith of community shifted from God to either communism or scientific materialism and riches. Communism is now nearly dead, because it talked of equality among men which cannot be practised in the non-solar lands of struggle. However, the mind-set of the community and its two elements, i.e., the exploiters and the exploited, remain perennial. The human community has thus ultimately reached to stark materialism; and, **now the rules exist only for the rich and by the rich to damn the *demos* or the common man.**

Fourth Order Colonization

Even when the north European people sought shelter in caves, some areas around the Mediterranean, where lakes and riverine tracts provided easy water, primitive agriculture and an otherwise comfortable living emerged. Mud-brick houses replaced caves and congregation of men started building denser settlements. These soon got organized into primitive cities. One of these settlements, unearthed in Turkey, is an aggregate of conjunct and fused houses (Figs. 5.10, 5.11). The city is without any streets. Its houses are made of unfired bricks. The outer wall of peripheral houses formed a common city wall. People moved on flat roof tops and descended down in houses through ladders. In this city at the locale of Catal Huyuk, we find, differentiation of society into leader, army and common man far ahead of the hunting-gathering-cave-dwelling people of Upper Paleolithic [Box 5.1].

On account of agricultural prosperity, people of Catal Huyuk, as far back as 9 Ka, had undergone significant social changes and adaptations where "there were substantial dwelling houses, cult - centres or temples and abundant evidence that arts and crafts were flourishing. There was evidence, too, of extensive trade mostly in local produce and artifacts, but also in more exotic articles" (Readers Digest Editors, 1983) The city of nearly a thousand houses and some six thousand inhabitants, was almost ten times larger than that of the early establishments of the Upper Paleolithic cave-men.

Catal Huyuk has no written record to tell about the life style and differentiation of society into strata. However, the archaeologists, based on the materials in excavation make up interesting account. The household essentially contained the same food, matting, pottery, wood and rarely stone vessels, beads, rocks and weapons of stone. People domesticated dogs for helping hunting, meat was an important component of their food—mainly beef as well as mutton. Goats were still wild and hunted along with wild boar, though hunting contributed only marginally to their food—a minor food in contrast to domesticated live stock. Animals like leopards and asses were hunted for their skin.

Cultivation around Catal Huyuk was advanced where a wide variety of cereals were raised along with other grains and oil was processed from mustard seed. Regularly eaten crops included acorns, capers, crab apple, hack-berries, grapes, junipers, walnuts and pistachios.

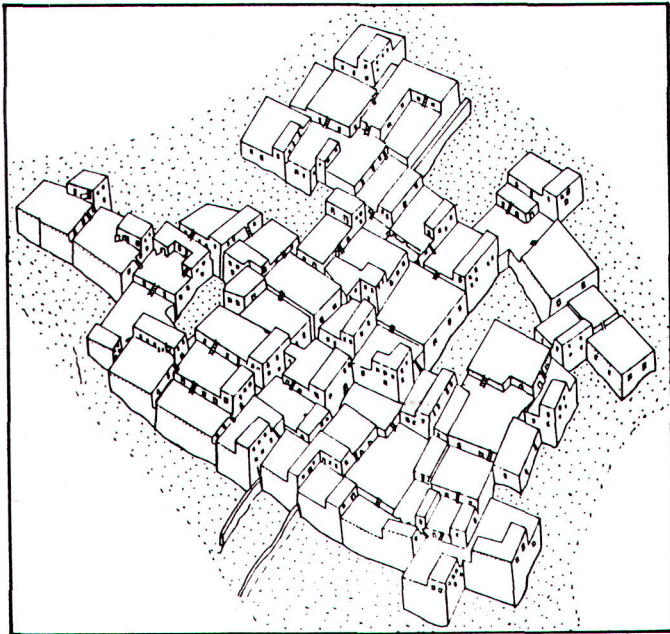


Fig. 5.10 : Lay out of houses in Catal Huyuk, Turkey during the epipaleolithic.

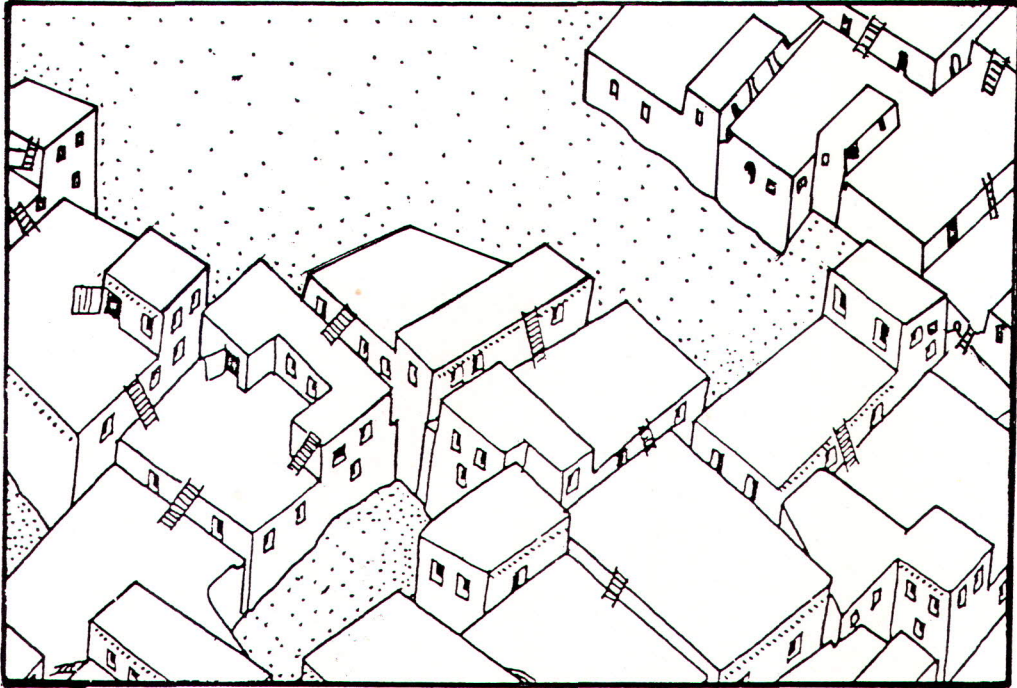


Fig. 5.11 : A portion of the Catal Huyuk colony with ladders on the roof tops and some open spaces in between the houses, presumably for cultural and religious activities.

Virtually every object, besides food, was an imported commodity in Catal Huyuk. Stone came from Acigol, some 200 km to the north east and some cowries as far as Red Sea. The Catal Huyuk pottery reached as far as Cilicia-around 160 Km. away, and the area of city's cultural influence was around 30,000 square kilometres. It seems likely that people of this city ruled over the surrounding country and built colonies under the influence of ruler of the city. The kind of government is anybody's guess but large number of feminine idols suggest influence of religion or religious priests in controlling this culture on the lines of *vedic* culture. Most shrines, being dedicated to a great goddess (Fig. 5.12) suggest that possibly the head was a divine queen with a cabinet of priests and priestesses.

The richness of religious artifacts suggests the role of religion in the life of the then people and the burial rites speak of their belief

Fig. 5.12 : The great Goddess of Catal Huyuk.



Catal Huyuk, meaning a forked mound, stands near village Kucukkoy about ten kilometres east of Cumra. The flattened mound, covers an area of nearly 12.5 hectares, of which only 1/13th has been excavated. The main summit of the feature is 17m high while the lesser peak is around 10.3 meters above the flat, level country. On the knoll, there are thirteen levels of settlements, stacked one over the other: The lowest among these dates back to 8.8 Ka while the youngest one is around 7.5 Ka. During this period of 1300 years, the city has been demolished and built thirteen times. Technology at the lowest level is that of brick-building and hand made pottery (Fig. 5.B.a). While the top level contains wheel pottery (Fig. 5.B.b,c). Neolithic tools occur throughout.

The excavated dark debris of the town displays bone-fragments to the tune of nearly 10% and a sizable proportion of charcoal (Fig.5.B.d). The organization of the community has apparently been centred around community eating. Several bone fragments and teeth in the debris are identifiable and relatable to horses, bulls, gazelle, deer and other animals (Fig.5.B.e). Some of these were certainly domesticated. Many bones are charred secondarily as these were thrown back in the fire after eating away the flesh. The secondary charring suggests community eating by the men sitting around a community fire. These congregations were in addition to the usual meals. Strong impact of worship chamber and Goddess statuettes point to their common community eating at a ritualistic feast on one occasion or the other.

Incidentally, Catal Huyuk shows a beginning of hieroglyphic expression and identification of some of its characters is possible. First among these is that of a headless Goddess marked with symbol of human body without head. Remarkable is the headless goddess of headless human body. This symbol transforms unmistakably to commonly used *Swastika* now, and we can extend name *Swastika* to this goddess. *Swastika* literally is *swas* (breath)+ *ti-ka* (daughter). The Goddess accordingly is Goddess of body and breath. She rules over living bodies only. The life itself, however, is manifestation of *atma* usually regarded to lie within head [RIK: 10.90]. *Atma* (Fig 5.B.f) does not fall under the domain of the goddess of body (Fig 5.B.g).

The holder of life or *atma*, nevertheless, is reflected in a series of drawings portraying a carnivorous bird eating away the head of men and making them to die. As the figures portrays the head (or *atma*) is swallowed by this bird and then the man falls dead (Fig.5.B.f). The bird has a signfactor mark over its head—a three feathered crown. This suggest it belongs to a God with a prefix three. The word proves to be simply *Trit*. *Trit* is clearly a God in *vedic* literature (Macdonell and Keath, 1912). *Trit* etymologically means a God of the three worlds—earth, heaven and hell [*Tri*=three + *atas* = God]. *Trit* signifies a universal ruler of life like *Puluga* of Andamanese. The bird in the illustration is his representative taking away the souls, as routine, keeping them in its stomach. What is the name of this bird? *Tarkshya*, a word denoting *Ta Riksh-Yah* or the Godly-bear-he. *Tarkshya* is a *vedic* God again [RIK:10.178]. The men of Catal Huyuk were following *vedic* system—worshipping in the community pattern with oblation in fire, very typical of *Yajurved* and *Atharvved* men. *Trit* is basically a God in *Atharvved* (19.56.4) and Catal Huyuk men accordingly followed *Atharvved*, it appears.

As the Catal Huyuk people conceived, a human-being is made of a body and *atma*; and the latter inhabits the cranium. Such a state of knowledge needs very high attainment in the *tantra*. No wonder, these people with the *tantric Atharvved* had reached this high level of *sadhana* to experience and denote in paintings. Due to their concept of transmigration these people followed a highly ritualistic life. Even excellent *tantric* notation of Evil Eye is also seen in one of the seals (Fig.5.B.h).

The gross composition of the population may be roughly guessed by a hunting scene where black and white men have been shown distinctly (Fig. 5.B.i). Blacks, apparently migrating to this locale around 10 Ka are dominant and ratio of blacks to whites is nearly 7:3. There is enough evidence now to conceive that black men, a *vedic* population, had moved here from Indian territory after major submergence of *Brahmarshidesh* around 10 Ka.



a



d



e

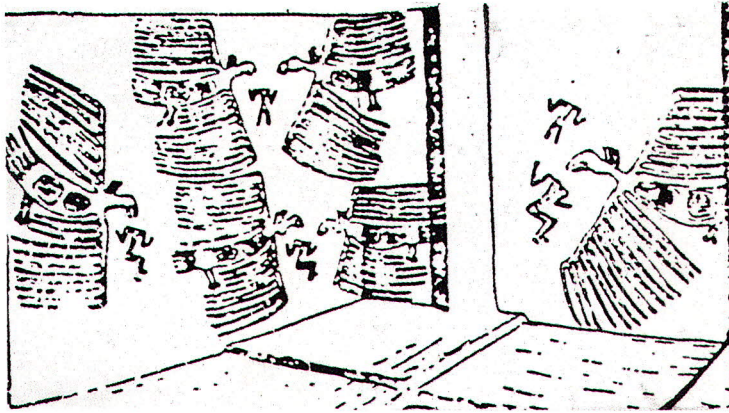
b →



c ↗



Box. 5.B (ii) : Fig. 5.1B



Box.5.B (iii) : Fig. 5.1B

in life after death. The skeletons of the dead are found buried beneath the platforms with funiary gifts, a tradition carried on from the Middle Paleolithic for no less than fifty thousand years. It is also established for certain that a belief in the principle of rebirth was still current in Catal Huyuk. The population of the city was prone to malaria, as Indians typically are. Apparently, these people and their traditions were *vedic* in the light of idols and paintings.

In Catal Huyuk, some disproportionateness of distribution of position and possession among men is also evident. Some men had booty of wars which they had fought vigorously. A variety of personal seals are also seen suggesting social status of their owners. In the direction of social control Catal Huyuk possibly made a new beginning by enslaving fellow men which developed further in later periods in the Middle East. Priest seems to be the main figure in this city and not the warrior. It suggests an influence of intellect and spirituality in acquisition of material wealth or, in other words, exploitation of the people was through religion. The latter increased considerably, in the Neolithic and early historical cities of Middle East and Egypt.

It is clearly seen that the city of Catal Huyuk established one higher level of colonization. This was through administration and trade. People had expanded the influence of city far and wide by language and rulership of community. Rulership makes the fourth order of colonization in sequence of the already established lower orders like religion (III), tribal customs (II) and family ties (I).

Catal Huyuk was abandoned almost around 7.5 Ka for reasons not very certain. By this date man had developed the potter's wheel for utensils as the piece of pottery at the highest level suggest [Box 5.1]. A gap of nearly 2000 years exists between these men of a fairly advanced civilization of Neolithic and subsequent ones in the Mesopotamian Valley after the metal age had dawned.

Historical Trends

Synonymy of Information and Knowledge

Business, material transactions and wealth gathering had all commenced at Catal Huyuk around 10 Ka. Transaction of materials was firstly by way of barter and then by specific weights of commonly available metals in early days of Mesopotamia, e.g. copper, silver and gold. In the later Neolithic and early historical cities of Mesopotamia, e.g. Ur or Susa, amount of material-transaction in the trade slipped beyond the memory of men. It was particularly true for the long distance transactions. Sets of materials, their number, costs and profits, varied much from one business outlet to another. These trade details could never be easily memorised by the limited memory potential of the traders. These men, keen on enlarging their business by sending cargoes to various destinations in varying quantities were faced with two acute problems. They did not know exactly how much investment they had in trade; and, what value of wealth they could accumulate from the trade in channel. Material transactions in trade, therefore, necessitated measures to record this riches building activity on day to day basis. Men were naturally forced to devise something to substitute their memory potential. Excavations from Susa (4.5 Ka) reveal that one of the method included a clay ball with holes and several notations imprinted over it (Fig.5.13). It was this kind of notational system, that had developed ultimately into a script, called hieroglyphic, around 5.5 Ka in Egypt. In the Mesopotamian Valley, this emerged as a cuneiform script around 5 Ka.

The Mesopotamian script had the potential of referring to the items and numbers on a slab of clay by a pencil. On parallel lines developed script and numerical figures in the Indus Valley during the Harappan period around 4.5 Ka. Written word thus came to exist as an aid to a less intelligent humanity with poorer memory, running after material gains. This was basically the first major contribution of men towards learning and information gathering on community scale so that the notations and symbols were followed by each individual in community. This revolution of learning in the Mesopotamia arrived nearly twenty thousand years after the commencement of *vedic* knowledge (Chapter-6).

The businessmen were gathering information about distant lands and people during the trade. These related mostly about the transaction of material, trade routes, countries and wealth of people involved in the trade (Agarwal and Chakraborty, 1979). **This information gathering and documentation was defined as knowledge in the west.** In the society, more informed a man was more knowledgeable and wise he was treated. This process pushed the conditioning of human mind to further extroversion since wiser was more respectable in the society.

The evolution of merely information related knowledge in the western world, so established, had the potential of only focusing on the world external to the self and directed mainly towards money and material gathering or pondering over such methods and devices which promoted them. As a natural outcome of this pursuit man reaped high involvements, agitations and arousal out of external involvements. Consequently, **a mind trained in the pattern of western system of knowledge cannot ponder over objects other than physical enjoyments external to the body.** It has continued from the Mesopotamian culture till date. There are some philosophical statements and analyses of the world beyond. However, at no stage, the western mind has trained itself to conceive the self or consciousness within as an area of explorations or attainments in stark contrast to the pursuit of the *vedic rishis* (Chapters-6, 8). The knowledge and training as developed during the trade has no potential for introversion and *sadhana*. For oriental *rishis*, such a knowledge is a garbage of *avidya* (non-knowledge) since it does not provide any information about self or consciousness available only during *samadhi*. Since the existence of consciousness apparatus other than physical self is beyond the mind of west, nothing except physical materialism falls under its grasp. Their mind has been trained for last thirty thousand years only on this course and direction of human evolution. Our modern science developed out of this system since 2.5 Ka, has no potential to knock the doors of *sadhana* for the sheer lack of the concept of looking within whole course of its evolution.

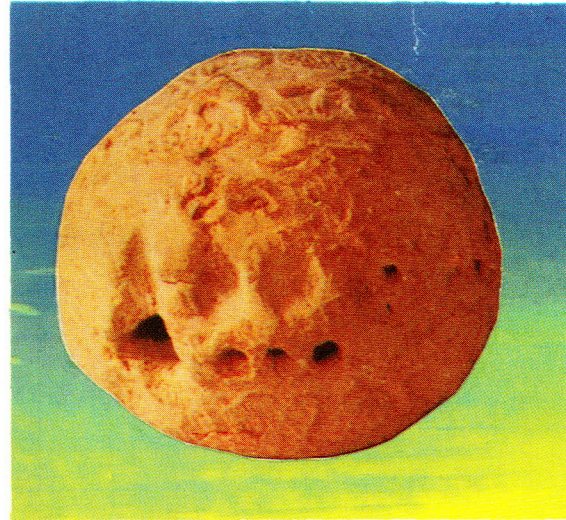


Fig. 5.13 : The counting & notation ball of Susa.

Invention of a Crooked Monotheism

The mind conditioned by society seems to have followed three directions of expansion since the days of Upper Perigordian. These are : 1) acquisition of materialistic comforts and enjoyments; 2) establishment of a tradition of worship ; and 3) framing rules in favour of the powerful. During the Perigordian all three seem to be operating in the southern France. In later times—Mesolithic-Neolithic and historical past—the stress on wealth and sensuous enjoyments became more pronounced. Worship became an essential item of life in society and acted as a tool for acceptance of the social hierarchy. In temple states it helped the head priest or king to rule and subjugate people as the Pharaohs did in Egypt. In such a tradition of occidental worshipping and religion, a monotheist God appeared as a crooked creation of a Pharaoh to demolish other popular gods—worshipped by the then people. It first figures in connection with Akhenaton and his machinations to rule Egypt around 3.35 Ka. How this monotheism has appeared and established in the West is quoted here from the ‘Early Civilization’ (Mind Alive Encyclopedia, pp. 29 & 30).

“In his father’s closing years several prominent dignitaries fell into disgrace, and their sumptuous Theban

tomb chapels were defaced. In a later inscription, Amenophis IV (Akhenaton) refers to 'evil things' occurring under Tuthmosis IV, Amenophis III and in his own first and fourth years of reign. Moreover, the new king was not content merely to juggle with priestly appointments and to favour other gods within the court circle. By year 4, he had resolved on more direct policies. He openly promoted the worship of the sun-god above all others, Amun included. In his fifth or sixth year, the king celebrated, in Thebes, a Jubilee' or feast of the renewal of kingship, and used the occasion to make a double break with Amun and Thebes. Henceforth he called himself not Amenophis ('Amun is content') but Akhenaton ('it is well with Aton'), and he founded a new southern capital to supplant Thebes. The king and his family could worship Aton but the people were meant to worship the pharaoh—god-king. He both served Aton and was identified with him, and they shared each other's attributes; other mortals served the king as embodiment of Aton on Earth.

In Year 9, it seems that Akhenaton held a further jubilee of himself and Aton. This time, he gave a stricter form to the titles of Aton, eliminating names like Harakhte and Shu which were common also to the discarded mythology of the rest of the gods. The persecution of Amun was especially severe, and, it may well have been at this juncture also that Akhenaton took the final step of closing the temples of Amun and ordering the destruction of the name and image of Amun (and of other gods) throughout Egypt. By this act, Aton became in **practice sole recognized god and his worship a form of monotheism.**"

The sly and imperial monotheism of west and its traditions of destroying the pre-existing worships, have its roots in the crookedness of rulership of a Pharaoh. It is not based on the experiential perception of universal I-ness of *brahm* in *upanishads*. In the later periods too, the role of God has been to help a conqueror subjugate the vanquished either through sword, denials or temptations. Lenin, 'His Majesty' or God are one and same thing in the west—an object of authority and faith. **There is no experiential element in the western-induced kingdom of God. It is all faith.** This faith has been thrown in a furnace of disbelief by science during the twentieth century.

Mind Degeneration

Occidental languages include a number of spoken and written types including Arabic, Latin, English and French. These languages need rather simple understanding and speech communication. Grammar is comparatively simple, though fairly advanced as compared to the older languages like Andamanese or Khasi.

Arithmetic in the west was a subject which started from totalling the items transacted and also for accounting for losses and profits. This gradually spread its wings when Roman numerals were dropped in favour of the Arabic. After this, mathematicians like Galileo, Copernicus or Newton calculated, on paper, higher mathematical equations. However, the stress on the mind in computation was relieved first by mechanical calculators and then by electronic calculators and now computers have joined them lately since seventies. Gross evolution, on this front is towards relieving human mind progressively from intense thinking and memory utilisation.

As reports in our newspapers suggest the above development has resulted in degeneration of the same age children in eighties of this century as compared to far more mentally alert and active children a hundred years ago. There has been a progressive degeneration of human mind-set towards non-thinking and physical comfort orientation. History educates us pathetically about this journey, from five thousand years old civilization of Ur to the present day of New York. There was a time when scribes were honoured and children tortured to educate themselves to be scribes. Now we are in an era when schools of New York are the land-marks of condom distribution among school children who play the game of death. Greed and dishonesty has also become a part of our school education these days due to fallen morals of teachers in the schools of Delhi. Both mind and morals have thus taken the road of retrograde evolution due to impact of colonialism.

Differentiation in Communalism

The community or colony building activity in the human species seems to have gone on two broad lines. Firstly, it has been through worship and religion and secondly through business and wars for material acquisition. Today, the entire humanity constitutes a single mega-colony for material gains. An interesting episode recently, however, shows geographic differentiation of these two types of human consciousness. It is revealed through gold medal tally of Olympics at Barcelona. In the Eurasian region, almost all countries participated suggesting that they are conditioned mentally, on colonial scale, for a piece of gold denoting highest success in every game-event. In Eurasia, one readily sees a 'zero-gold medal area' which spreads from shores of Mediterranean to India. It is not that the 'zero-gold area' is deficient in powerful men or money power. What the event of Olympics has brought to notice is the attitude of people in the zero gold medal area. They have not shown any priority for a small piece of gold for which the people outside the ring have been crazy. **In the war of Olympic gold**, all the nations were communal units by virtue of their participation. Only the people in the tropical zone, with a zero medal score exhibit their poor materialistic involvements. They are less communal in terms of physical materialism while those outside are placeable as strongly materialistic. The boundaries of zero gold medal zone remain same in the Olympics of Atlanta, 1996, confirming the consistency of the human behaviour in and out side the zone. Strangely enough, the low materialist communalism also includes all centres of major religions of the world. From these centres we see radiation of religion in different directions. Contrarily, of the materialistic domain areas have prompted most imperialistic invasions on earth.

The above differentiation in the pattern of Eurasian communal development clearly divides the colonial attribute of men in two broad groups—religious and physical. The two get demarcated around 32° which is a latitude of crucial solar activity (Chapter-11). In either of the groups, trait of man has been same because both groups have nearly 5% people exploiting the other 95% for gains of their social position or material possessions. The method adopted to attain these have included flagrant use of wit, weapons or both. Democracy, Communism or Monarchy even though defined differently, work in identical ways with the same principle of communalism. A good population of renunciative men, nevertheless, lives in the zero gold segment exploiting none and living with peace and tranquillity, progressing gradually towards enlightenment and *moksh*.

Plight of Individual

What has thus evolved ultimately in the western communal pattern has hurt the individuals maximum. A survey of the western society shows that there are a large number of people with neurotic disorders. "Hagnell's community survey in 1970 showed that a considerable size of population in Sweden had neurotic experience in a clinically definable sense. This is substantiated by a large survey of the general practice consultations in UK by Shepherd, the Sterling country survey by Leighton in Canada, and various other studies across the globe". (Karikal, 1994, p. 177). This neurotic condition has been reached mainly due to the society generated stress on individuals. As summed up, too simplistically though by Karikal, the neuroses fall under three categories:

1. Biologically determined propensities triggered by stress, leading to a high arousal state in the nervous system and the secondary consequences on other systems such as increased heart rate, high blood pressure, headache, dry mouth, frequency of micturition, impaired digestion etc.
2. Social forces modulating inner awareness via conditioning and learning.
3. Subconscious conflicts in mind between forbidden desires and controlling mechanisms in the form of conscience.

There are several contributors to such a pitiful condition of individuals in the western world. Foremost among them is the contribution of the so called modern science which, thanks to the belief factor in the west, lets us believe that our lives are an one-time phenomenon controlled merely by chemical and biological activity. This notion, wrong due to lack of exploration about the self like the Indian *rishis*, has made individuals' life miserable due to anxieties, tensions and fears. Most of these relate to health, wealth, sex, disease, accidents and death.

Even in the tropics these days, the philosophy and communal influence of west is making men as miserable as they are in Europe, America or Japan. Individual's ego and personality, in the global scene today, are strained due to adjustment with colonial carrots and sticks. Consequences of colonization are so brutal that none is in a position to discover the methods of getting out of a mass-scale enslavement and degeneration of individual. Best example of this degeneration is America, where riches are at acme, affluence is surmounting but there is also an equally massive degradation of individuals. This nation has also the highest crime rates and criminal manoeuvres by degenerate, morbid men. Even the president of USA cannot carry out the right or morally dictated actions, because the businessmen running the democracies world over are for greed and money and America is no exception.

It is not that the rare among western men do not realize the plight of individuals in the society. What is most pitiable, however, is their conviction that learning about Buddh or Hinduism will cure their ailments. A bit of *yog* and meditation too is learnt by many of them. There is none, however, who realizes that in the journey to attainment of happiness through discovery of inner self or *atma*, theoretical learning is almost meaningless. What is foremost is *sadhana* for *samadhi*. Most of their problems are relatable to low solar energy in the northerly latitudes (Chapter-11).

The very pattern of evolution in the higher latitudes discussed in the fore-going pages, has kept the western mind, strongly conditioned by external, physical world. Faculty and methods of *sadhana* for control of mind, as if it is an organ of body, did not evolve in the low solar, harsh northern climate. Instead there evolved a strong communal pattern of faith overpowering the individual and strengthening materialism more vigorously. For the last ten thousand years, the community thought has strengthened on the cost of individuals.

In such a pattern of evolution, every man has become a completely community-conditioned-entity. An analog of his image had already evolved nearly 220 million years ago in the biosphere. This was an insect in a nest. Insects made colonies as early as Triassic as they are seen today—bees and bee-hives. In the human colony, individual relationship has two features. First, individual will never think to act independently and second, it is meant to meet the requirements of the colony. That the community thought field can sacrifice him at its will has fully permeated in his personality. The man of today, as a colonial being has repeated the evolution of arthropods as witnessed by earth long ago. He will die like an insect on prompting of religious, national or any other communal feeling. This, thus, is the terminal evolution of western man where he has repeated after 220 Ma, the traits of a colonial, non-thinking species. He, as a species, has no scope for any further evolution beyond the frame of modern colonial set up. None of them, as an individual, can evolve beyond this mark whether he is a scientist, a business-man or a hawker. What a magnificent fall of a thinking man ! In the hands of community, all his strength to follow the logic is gone and he has become a perfect insect.