

THE SILENT PAGES OF ANCIENT INDIAN HISTORY

UDAI NARAIN SINHA

Associate Professor, Ancient Indian History and Archaeology, Lucknow University, Lucknow, India

ABSTRACT

Ancient Indian History is interesting but a vast subject. Though from a long time historians are revealing its concealed sections, yet they have not been able to open the wards of many silent pages in ancient Indian History. Let's take the example of Indus Civilization. And the first Century king Vikramaditya, these both are a matter of discussion and debates before the scholars. Some connect Indus Civilization to the time of the Vedas and the Mahabharata and on the contrary some connect the first century king Vikramaditya to Chandragupta II Vikramaditya. However none of Indian scholars are ready to bring truths before the masses. Actually the intention of the Government of India is not clear. In fact it has a very little care for granting funds for new researches.

On the other hand if new facts come to light then there would be a challenge before the writers to mend their ways and represent new books to the masses to read. Government of India is eager to open new institutes and Universities but very little interested in thinking new avenues before the old Universities to enable their scholars to present new researches. The general thinking is that what was written as history in the past, it would not change even though it is a known fact that as per Ptolemy "History is "Continuum". It is therefore we have put silent pages of history in our paper to enable the government and the scholars to amend and open the wards of ancient Indian History.

The Methodology Used: To peep into depth of this subject, we have tried to go through the points of scholars who presented their views in their own way but still are not able to reach to any conclusion. The modern historian in the West are spending lot of dollars in excavating the regions of Arab's Pyramids but they are very little interested in looking into the facts of history which is concealed in India.

On the other hand Indian historians have little monetary resources and when they try to enter into the subject finding any specialty in unearthing the tools, they receive a shallow help and as such the wards of the silent pages remain silent in the history of India in its Ancient time. Therefore, while shuffling and reshuffling these silent pages of ancient Indian History, we have not remained untouched with the Archaeological factors.

Hence by using historical facts from fable to its original form, we have corroborated all the evidences in a methodological approach of the research applicable in modern time---may it be astronomical data or archaeological or epigraphical data whether under Numismatic study or otherwise.

KEYWORDS: Sindhu Civilization, Indus Civilization, Kalaiha Tasmai Namah, Bhartrihari, Vikramaditya Vikramark, The Mahabharata, The Vedas, Garhkalika Location, Harsiti Mata Temple

INTRODUCTION

History is a very important subject. It is therefore, Chandogya Upanishad counts it the fifth Veda, "Itihasah Panchamo Veda". Further it should be written without Raga and Dvesha or attachment to any particular soil by the person who is writing the history as Kalhana reports. Now it is evident through these illustrations that if we let the remain history as it is told through bygone scholars and have a deep thinking of the history of the land under narrow thinking then there

will be no novelty in academic area and as such we are creating clerks of high standard rather than academician of history even in this modern Era in India. Therefore in this paper we have tried to open some silent pages of ancient Indian History which stand as problems, which deserves to be resolved by great historians of the World on "Ancient India".:--

The first and the major problem is that our texts in ancient Indian history have a meager area to be covered by it to the period it describes about, which is due to the absence of data, novel researches, expedition and excavations at large scale with full support from the society and Government. Further, some of us are unable to come out of the clutches of the history told through bygone scholars. Thus the major problem in writing a proper history of ancient India comes through when we try to write our History from Indus Civilization in the light of the scholars of earlier time and as such it becomes difficult to find out new truth to be accepted by all. In this regard we have cited the notes from some historians, whose finding is still a bone of contention and their views are unacceptable at large out of ceasing of new researches and out of our habit to live in caves without thinking that there is something different in outer World too.

To this end, we have taken two dark aspects of our Ancient Indian History.

The first one is the study of Indus Civilization.

The second silent page is of Vikramaditya of Ujjaini.

RESULTS

This presentation has no immediate result except it highlights a very few silent pages of Ancient Indian History but in the long run it will have an influential result , because when it would go from hand to hand as a problem the bunch of scholars shall jump over the subject and the day would not be far off when not only the highlighted pages of Ancient Indian History shall have a conclusive and substantive vision but also it would have an attention of the society and the governments to see that this subject is not taught as a castle in the air.

CONCLUSIONS

To conclude this vast subject we have come to a certain result that 1. The study of Sindhu Civilization as reported by new scholars should be given due consideration and the same should also be given a deep thinking in respect of Vikramaditya in such a manner so that the new amendments come out in the prescribed texts of Ancient Indian History of Graduate and Post Graduate students to allow them to go farther to present truth before us through their role model approach, which is possible if our Archaeologists and Historians come out of the caves of narrowness and try to learn what others say because our Culture had been "Udar Charitanam Vasudhaiva Kutumbakam".

ACKNOWLEDGEMENTS

History is ever changing subject. Nowadays, it is considered to be a subject which is to be read in coordination of other disciplines. Ancient Indian History is that part of history which covers the culture and Civilization of the olden time, as its lessons begin from that time when human beings were trying to come out from the barbarianism to more and better civilized persons. It is therefore it becomes more essential in the modern time that its silent pages could have voice.

This is why we have chosen this topic. In this Endeavour we initially acknowledge our deepest gratitude's to the scholars whose extensive works we could collect and read to present our own conclusion. We also acknowledge our sincerest thanks to the web sites that we have consulted to this end. It is the modern and scientific way of life that we could make even a courage to present some ideas on this mysterious topic. Hence the greatness of modern scientists deserves our thanks because it is through Jaws for Windows screen reader we could do even though the little in the subject. Our deepest

thanks to the great and eminent scholars of the Department of Ancient Indian History and Archaeology Lucknow University for their sympathetic approach to enable me to do something in the unearthing two silent pages of our Ancient Indian History. It would be incomplete if I do not show my gratefulness to my father late Shri Hridaya Narayan Sinha and my late mother Mrs. Rameshwari Sinha on whose efforts I stand to write something. I also thank my teacher professor Ashok Kumar Kalia and Prof. S. M. Mishra for his encouragement to do something in life. The great learned Vice Chancellors of Lucknow University on whose mercy I am inducted as a faculty member of Lucknow University. In the last we pray God whose mercy has enabled me to put some flowers of little learning on the lotus feet of Goddess Saraswati.

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25. The Hebrew form is Hodda (Esther, 1. I.) In Zend it appears as Hendu in a somewhat wider sense. With the Persians later the signification of Hind seems to have co-extended with their increasing acquaintance with the country. The weak Ionic dialect omitted the Persian h, and we find in Hecataeus and Herodotus Indos and hae Indikae. In this form the Romans received the names and transmitted them to us. The Arabian geographers in their ignorance that Hind and Sind are two forms of the same word have made of them two brothers and traced their descent from Noah." [Lassen's Indische Alterthumskunde Vol. I. pp7 & 8,] Journal of Royal Asiatic Society, 1911, p 510, (Chandogya Upanishad 1.10.1), "matachi hateshu Kurushu atikya saha jayaya ushastir, ha chakrayana ibhya – pradrana uvasa",= Indian Antiquary VI,pp. 249-50, XIII,pp. 331 & 349,

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“PURNE THRIMSACHCHATE VARSHE

KALAU PRAPTE BHAYAMKARE

SAKANAMCHA VINASARDHAM ARYA

DHARMA VIVRUDDHAYE

JATASSIVAJNAYA SOPI KAILASAT

GUHYAKALAYAT.” (3-1-7-14,15 VERSES)

“VIKRAMADITYA NAMANAM PITA

KRUTWA MUMODAHA

SA BALOPI MAHAPRAJANAH PITHRU

MATHRU PRIYAMKARAH” (3-1-7-16)

“PANCHA VARSHE VAYAH PRAPTE

TAPASORDHE VANAM GATAH

DWADASABDAM PRAYATHNENA

VIKRAMENA KRUTAM TAPAH” 3-1-7-17,

“PASCHADAMBAVATIM DIVYAM

PURIM YATAH SRIYANVITAH

DIVYAM SIMHASANAM RAMYAM

DWATHRIMSAN MURTHI SAMYUTAM” 3-1-7-18, MEANING THEREBY:

AT THE COMPLETION OF 3000 YEARS AFTER THE ADVENT OF THE TERRIBLE KALIYUGA, (IE.101 BCE.) A PERSON DESCENDED FROM THE ABODE OF GUHYAKAS IN KAILASA, AT THE COMMAND OF SIVA, FOR THE PURPOSE OF DESTROYING THE SAKAS AND UPLIFTING ARYA-DHARMA. HE WAS BORN TO THE GREAT KING GANDHARVASENA. THE FATHER NAMED HIM ‘VIKRAMADITYA’ AND FELT VERY MUCH REJOICED.

THOUGH A BOY HE WAS VERY WISE AND PLEASD HIS PARENTS. WHEN HE WAS 5 YEARS, VIKRAMA WENT TO THE FOREST AND DID PENANCE FOR 12 YEARS. HAVING ENRICHED HIS GREATNESS BY PENANCE HE REACHED THE CITY AMBAVATI (UJJAIN) AND WAS ANOINTED AS A KING ON A GOLDEN THRONE DECORATED WITH 32 GOLDEN DOLLS.” (THIS WAS IN THE YEAR 3020 OF KALI ERA I.E. 82 BCE.)

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- HE WAS SOME KING PRIOR TO HARSHA VARDHANA. HOWEVER, THE YOGA VASISHTHA REFERS TO ONE "KIRATVIKRAM", THE KIRATAVIKRAM OF YOGAVASISHTHA REFERS TO THE RULE OF KIRATAS IN THE RULING IN HIMALAYAN REGION. APART FROM THIS THERE IS THE MENTION OF VIKRAMADITYA IN SHANI MAHATMYA WHO SHOULD NOT BE TAKEN AS CHANDRAGUPTA VIKRAMADITYA. SHANI MAHATMYA GEETAPRESS GORAKHPUR YOGAVASISHTHA IN 2 VOLUMES WITH THE COMMENTARY OF SHPANSIKER NIRNAYASAGAR EDITION 1911 III.77.16-17,
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