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Arya and Dravid



R. P. PATHAK



Sarvadeshik Arya Pratinidhi Sabha
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FOREWORD

Mahrshi Dayanand was the first to explode the myth that Arya is a caste and Aryans were the foreign invaders who attacked the aborigines of India and made them their slaves.

Swamiji had established that Arya is a qualifying word and that before the advent of Aryas who had come down straight from Tibet and settled here, India was not inhabited by any human being nor had it any name. Aryas were the first inhabitants of this country and they gave it the name 'Aryavarta'.

The notion that Aryans were the foreign invaders was a great blunder of our history, credit of rectifying it goes to Swamiji Maharaj. Several Western scholars actuated by a desire to exhibit an ugly picture of India, to defend sway of Western powers on India, calling it their civilizing mission to make Indians averse and hostile to their glorious past, had made this historical machination. By discrediting it, Swamiji had made a unique contribution to Indian History, making us proud of our glorious heritage.

This pamphlet is intended to amplify in a nut shell Swamiji's view point especially in the light of modern impartial

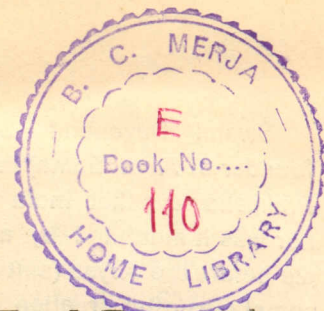
researches which we are happy to say are veering round to this view point. Besides, the theories of race and Dravidians are also dealt with and their hollowness exposed.

I appreciate the efforts of Shri Raghunath Prasad Pathak for writing this pamphlet at my instance. My thanks are due to Shri Acharya Vaidyanath Shastri who edited it very ably.

I trust this attempt will receive the widest possible approbation.

Ram Gopal Shawlwale M.P.
Secretary
Sarvadeshik Arya Pratinidhi Sabha

Mahrshi Dayanand Bhavan
Ramlila Ground,
New Delhi-1
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Racial Theory a mere concoction

Some Western scholars have put forward the false and fabricated theory of race movement. They, on the strength thereof, maintain that the Aryas had migrated into India from Central Asia and after defeating the aborigines of India and demolishing their indigenous culture and institutions, had made them slaves. These scholars with the army of their followers are still trying in vain to substantiate their baseless theory on the authority of the Vedas.

They have, on the basis of their calculations regarding the words Arya, Dasyu and Asura occurring in Vedic texts, endeavoured to show that these words stand for different castes. They assert that the Aryas on their advent in India attached the epithet 'Arya' to their names in Vedic hymns and those of Dasyu, Asura and Yatudhana to the names of those who resisted them. But it has been proved that the Aryas did not come from outside India nor are those people who are called aborigines and who in reality are the descendants of Aryas living in India since some time after the creation, different from the Aryas.

Swami Dayanand Sarasvati, the founder of Arya Samaj in his Satyārtha Prakasha says that India had no name nor was it inhabited by any other people before the Aryas (settled in it) who sometimes after creation came straight down here from Tibet and inhabited this land and made it their busy hive. He categorically refutes this assertion that the Aryas came from Iran (Persia) and hence they were called Aryas and that before the Aryas came to this country it was populated by savages whom the Aryas called Asuras and Rakshas (Demons) while they called themselves Devatas (Gods). He says on the authority of the Vedas that the virtuous, learned, unselfish and pious men are called Aryas while the men of opposite characteristics such as dacoits, wicked, Unrighteous and ignorant persons are called Dasyus. Besides, the four classes Brahmans, Kshatriyas, Vaishyas and Shudras based on merits are called Aryas. Some times, the term Shudra is used to mean Anarya or Anadi, the ignorant one. But it does not mean that Shudras are non-Aryans. Shudra is one of the four Varnas of Aryas.

विजानी ह्यायन्वेव दस्यवो वाह्मते
रन्धया शाशदन्नतान् । Rik 1-51-8
उत शूद्रे उतार्ये । Atharva 19-62

Thus it is clear that the words Arya Dasyu and Asura which occur in the Vedas do not denote different people

or races. The Vedas recognize the whole mankind belonging to one and the same racial family. There are two classes of human beings called as Aryas and Dasyus are which based on and determined by their character only. Thus Aryas and Dasyus. are only qualifying terms. Let us see what the Vedas and other scriptures say about this assertion.

'Arya' is he who obeys the command of God. Aryas are those who perform noble deeds and possess noble qualities. He who is devoid of good acts and virtues, who does not act thoughtfully and does not observe sacred vows such as non-violence, truth etc. and who is wicked is called 'Dasyu'.

आर्य ईश्वरपुत्रः (Nirukta 6-26)

आर्याणि कर्मानुष्ठातृत्वेन श्रुष्ठानि
(Rik 6-33-3)

आर्याय यज्ञादिकर्मकृते यजमानाय ।
(Rik 6-35-2)

दस्यवः अनुष्ठातृणामुपक्षयितारः शत्रवः
(1-51-8)

Even Sayanacharya, the commentator of the Vedas defines Aryas and Dasyus in the same way. He says that Aryas—the noble men are those who perform *yajnas* and philanthropic deeds. Dasyus are those whose acts are contrary to sense of kindness and benevolence etc. and who are enemies of mankind.

History too supports the view that 'Arya' and 'Dasyu' are the terms of

qualifying nature and they denote the qualities of the persons whom they are applied to, these do not even remotely signify caste or race distinctions.

'Ravana' the demon king was the descendant of the seer Pulastya. (vide Balmiki Ramayan, Balkand 20/16). Ravana's father 'Vishavashrava' was also a great seer. But he and his brother Kumbhkarna being perpetrators of diabolic acts were called demons. Ravana is said to have no aversion to eating even man's flesh.

Hiranya Kashyap was a well known demon king (vide Bhagvat 71/15. Vishnu, Agni Haribansha, Puranas) but his son Prahlad was a great devotee of God.

Kekai was the daughter of a Kshatriya king and the wife of King Dasharath but she is described in Ramayana (Ayodhya Kand 18/31) as an 'Anarya' (opposite to Arya) because of her behaviour not being in conformity with that of an Arya.

These illustrations go to prove that there was no caste or race distinction whatsoever based on the terms 'Arya, Dasyu and Asuras'. Children of the Rishis are found falling to the state of monstrosity and those of demons rising to the ranks of noble persons (Aryas). Good and bad deeds were the only criteria of their classification. This process remained in vogue for a long time.

In the face of such scriptural and

historical proofs it is only a biased and perverted mind which can have the audacity to hold that there existed caste distinctions among the Aryas. Not only the Indian Vedic scholars have asserted that the words 'Aryas' and 'Dasyus' are qualifying terms but even the Western scholars who have first made futile efforts to show that these words denoted castes, have now realised their follies and accepted the truth eloquent enough in itself. It is now their own admission that these words do not even on the authority of the Vedas prove caste distinctions. Let us quote a few such scholars.

"I have gone over the names of the Dasyus or A-suras mentioned in the Rigveda with the view of discovering whether any of them could be regarded as of non-Aryan or indigenous origin, but I have not observed any that appears to be of this character.

(Muir-original Sanskrit Texts
Vol. II P 367)

"Dasyu simply means enemy. The Dasyus in the Vedas may mean non Arian races in many hymns yet the mere fact of tribes being called the enemies of certain kings or priests can hardly be said to prove their barbarian origin. Vasistha himself, the very type of Arian Brahmin, when in feud with Vishwamitra is called not only an enemy but a 'yatudhan' and other

names which in common parlance are only bestowed on barbarian savages and evil spirits.

(Max-muller, Muir's Sanskrit text,
Vol II P. 389)

"They (the epithets) are too general to allow us the inference of any etymological conclusions.

(Arya P. 291)

It is a modern doctrine which divides the population of India into Aryans and aborigines.

(Brief View of the Caste system of the North Western Provinces and Oudh)

(By Nesfield P. 27)

There is essential unity of the Indian race, the great majority of Brahmans are not of lighter complexion or a finer and better breed features than any other caste or distinct in race and blood from the scavengers who swept the roads.

(Brief View of the Caste System
P. 27)

The motives behind these false theories may be attributed to their attempts, to belittle the supremacy of Vedic culture, to defend the actions of Western people who migrated to other lands and settled there after

wiping off the natives of those lands and to sow the seeds of discord, hatred and dissensions. In support of this observation, we quote below Swami Vivekanand.

He says :-

"Whenever the Europeans find an opportunity they exterminate the aborigines and settle down in ease and comfort on their lands and therefore they think the Aryas have done the same.

The Westerners would be considered vagabonds if they lived on their own internal resources and so they have to run widely about the world seeking spoilation and slaughter. And therefore they conclude the Aryas have done the same But where the proof ? Guess work ?"

Warning Indian scholars who believe in European fabrications, he advises them to make researches and arrive at their own conclusions. His warning runs thus :-

"And what your European pandits say about Aryas swooping down from some foreign lands, snatching away the lands of the aborigines and settling in India by exterminating them are all pure non-sense foolish talks. Strange that our scholars too say amen to them and all these monstrous lies are being taught to our boys. This is very bad

indeed. In what Veda in what *sukta* do you find the Aryas came into India from foreign lands.

I ask you fools ! of my own country ! would there have been the institution of Varnashram if the Aryas had exterminated the aborigines in order to settle on their lands."

(East and West)

The Arya is not a caste. It is a qualifying word meaning noble. The aim of Aryas is to raise all upto their level, nay even to higher level than themselves. The means of Western civilization is the sword and of Aryas division into different Varnas helping the conquest of strife and competition in nature thereby ensuring evolution of a happy and stable society.

It is a pity that those European scholars and anthropologists who condemned the Indian caste system and with it the Varna system have done incalculable harm to mankind by dividing it into different imaginary races based on colour, length and breadth of skull, differences between the elevation of eyes and the shape of noses.

This racial theory has resulted in creating the notion of superiority and inferiority as well as a section of people treating the less fortunate people worse than dogs and subjecting them to hatred and horrible oppressions with

attendant evils such as mutual bickerings and dissensions etc.

Due to climatic variations and admixture of people of different regions through emigration, nuptial ties and conjugal relations, general make up and colour etc. might have or may have undergone changes but bodily form and structure, natural trends and feelings and the breeding process can never change. This is the fundamental similarity of all human beings and a positive proof to discredit and belie the racial theory.

Those people seem to labour under the delusion when they refer to 'Varna' as colour. Varna is a Sanskrit word meaning choice or selection in relation to Varnashram system of Aryas. Aryan Varna system has nothing to do with colour theory. This system pertains to division of labour and is based on worth not on birth, giving scope and freedom to the individual to choose or select his occupation just according to his inclinations, aptitude and attainments.

There are people of fair complexion not only among the high castes but also so-called low caste people and untouchables and vice versa. The proposition that dark coloured people are hated and fair complexioned liked on account of their birth or colour is also wrong. Likes and dislikes depend on mental attitude.

Recent unbiased and impartial researches on racialism have proved beyond any doubt that theories of race and Aryan and Dravidian are not tenable.

Let us quote a few scholars on this subject.

"An American Anthropologist Dr. Milton Singer and well known historian of India Prof K. A. Nilakanth Sastri were unanimous in their view that the Aryan—Dravidian race controversy had no scientific basis.

Dr. Singer a professor of anthropology Chicago University speaking on Anthropology and the study of Indian civilization under auspices of the social science Association at the Government Museum had said that the race theory had become out-moded and unscientific in the light of modern theories."

(Hindu, Madras Feb 3, 1964)

"The Aryas and Dasyus or Dasas are referred to not as indicating different races. The words refer not to race but to cult. The Dasyus are without rites, fireless, non-sacrificers, without prayers, without riks, haters of prayers. (Srinivas Ayyanger Dravidian Studies)

"The fact is that the Dasyus were not non-Aryans. The theory that the Dasyus—Dravidians inhabited the Punjab and the Ganges Valley at the time of the so-called Aryan invasion

of India and over-come by the latter, they fled to south India and adopted it as their home can not stand.

To say that all India was a wild country once and that it was civilized by the invading Dravidians first and by Aryas next cannot carry conviction home.

(Origin and Spread of Tamils by V.R. Ramachandra Dikshitar M.A. p. 12)

In the same way we have to look upon the theory of a Dravidian race. If the Aryan race is a myth, the theory of the Dravidian race is a greater myth. The word Dravidian is the name for the speakers of a group of South Indian languages, Tamil, Malayalam, Kanarese and Telugu.

(Origin and Spread of Tamils p. 14)

"Many scholars have on the basis of measurement of skull etc. divided mankind into many fragments which are called races. Measurement of skull, dimension and weight of mind as well as shape of nose of each race is enumerated. There exists diverse opinions with regard to the number and characteristics of these races. According to various scholars they range between three and one hundred fifty. It is evident that this division is not practicable. But the most prevalent notion is that the whole mankind is divided into four principal races i.e. Arya, Semetic, Mongol and Negro and this notion is wide spread not only

among the scholars but more widely spread among the masses. Great statesmen give impetus to it and make it a part of their policy. It is thus clear that the categories in which mankind is divided are not sound in themselves.

"It is observed that the length and breadth of the skull undergo changes in three or four hundred years time, under climatic effects. Not only uncivilized or semi-civilized people are seen with protruding cheek bone but also Dutches who are supposed to belong to Ar-yan stock. The eyes of the Chinese get some what changed who happen to live in Europe for sometime and so is the case with the Europeans. Mind is the abode of intellect. Measurement and weight of the mind must, therefore, have greater importance but no satisfactory clue is available. There is found a difference of 6 to 10 inches between the dimensions of the minds of Europeans and those of the Negroes. But this data does not enable one to arrive at the conclusion that a man of lesser dimension belongs to a lower class. There lies a difference of about 12 or 13 inches between the dimensions of the minds of European males and females and none can dare say that an European male belongs to the race different from that of the female.

White people have initiated researches and written on this subject. They seem to have concluded that they alone