**The Script Of Indus Valley Civilisation-16**

**Vedic Sarasvati-Ganga Civilisation**



**Vijayabhaarati**

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**Abstract**

The Harappan seals contain several linguistic symbols which have not been properly understood so far.Through my works especially- *Indus script decipherment breakthrough, PaNameTa-the troy tower weight and measure system of Harappa,**The Harappan Symbol Of* 

*Man+ Trident And Its Relation To Kausika Visvamitra And The Kalinga Malla MeTas( Tower Weights),**The Harappan Unicorn And The Kalinga Malla MeTas(Tower Weights) , The Harappan Symbol Of  Intersecting Circles And Its Relation To Kausika Visvamitra And The Kalinga Malla MeTas( Tower weights),**The Harappan Contest Motif Of Nude Man With Six Locks Of Hair Fighting Two Tigers And Its Relation To The Kalinga Malla MeTas( Tower Weights),**The Harappan symbols of Roots, Nuts And Cocks And Their Relation To Kausika Visvamitra And The Kalinga Malla MeTas( Tower weights),**Identification Of KaNva In The Indus Script,**Identification Of Troy In The Indus script,Identification Of Barley And Mustard In The Indus Script,**Krishna’s Mathura And Dvaraka In The Indus Script, The Pinna In The Indus Script,**The Identity Of Vedic Sarasvati And The Location Of Krishna’s Dvaraka,**Identification Of Vedic Bharadvaja In The Indus Script,**Krishna’s Dvaraka In The Indus Script,**One Symbol Of Indus Script Can Tell A Lot About The Indus Valley Civilisation,**The Identity Of Kasyapa In The Indus Valley And Sumeria,**Kusa -The Son Of Rama-In Mesopotamia(Sumer),Indus -Sumer Trade, A Few “Copper” Names In The Indus Script,**Janaka-King Of Mithila-In The Indus Script,The Vedic Asvins, Yama And Kartikeya In The Indus Script,**The Goddess Sarasvati And The Origin Of Brahmi And Kharoshthi, The Origin Of The Roman Aes Grave From The Indus Valley Money,**A Solution To The Mystery Of The Gundestrup Cauldron,**The Eternal Soma Of The Vedas,**Vedic Roots Of Ancient Egyptian Religion,**A Veiled Visvamitra Soma Sacrifice In The New Testament ,* [*The Script Of Indus Valley Civilisation-1*](https://www.academia.edu/28549020/The_Script_Of_Indus_Valley_Civilisation-1):[*The Script Of Indus Valley Civilisation-2*](https://www.academia.edu/28570168/The_Script_Of_Indus_Valley_Civilisation-2)*,*[*The Punny Plough*](https://www.academia.edu/28615294/The_Punny_Plough)*,  Edit*

[*The Bearded Kings Of The Ancient*](https://www.academia.edu/28623497/The_Bearded_Kings_Of_The_Ancient)*,*

[*Bharata -The Language Of The Indus Valley Civilisation*](https://www.academia.edu/28153606/Bharata_-The_Language_Of_The_Indus_Valley_Civilisation)*,*[*The Script Of Indus Valley Civilisation -3*](https://www.academia.edu/28716784/The_Script_Of_Indus_Valley_Civilisation_-3),[*The Script Of Indus Valley Civilisation-4*](https://www.academia.edu/28788358/The_Script_Of_Indus_Valley_Civilisation-4)*,  Edit*

[*Harappan Vedic Sacrificial Feasts In Mesopotamian Art And In The Bible*](https://www.academia.edu/29049305/Harappan_Vedic_Sacrificial_Feasts_In_Mesopotamian_Art_And_In_The_Bible)*,  Edit*

[*The Script of Indus valley Civilisation-6 :A Vrishni Silver Coin And Its Harappan Source*](https://www.academia.edu/29199033/The_Script_of_Indus_valley_Civilisation-6_A_Vrishni_Silver_Coin_And_Its_Harappan_Source)*,*[*The Script of Indus valley Civilisation-7: The Conversion Of Makha(Sacrifice) To Tanka(Mint) In The Indus Script*](https://www.academia.edu/29321704/The_Script_of_Indus_valley_Civilisation-7_The_Conversion_Of_Makha_Sacrifice_To_Tanka_Mint_In_The_Indus_Script)*,*[*Script Of Indus Valley Civilisation-8:Vedic Root Of Gudea’s Akshayapatra*](https://www.academia.edu/29388287/Script_Of_Indus_Valley_Civilisation-8_Vedic_Root_Of_Gudea_s_Akshayapatra)*,*[*Three Men In A Boat Seal Evidence Of Indus –Dilmun Trade*](https://www.academia.edu/29415377/Three_Men_In_A_Boat_Seal_Evidence_Of_Indus_Dilmun_Trade)*,*[*The Script Of Indus Valley Civilisation-9: The Goodluck Symbols Of The Indus Script*](https://www.academia.edu/29623341/The_Script_Of_Indus_Valley_Civilisation-9_The_Goodluck_Symbols_Of_The_Indus_Script),*The script of Indus valley civilisation-10:Identification Of The True Vedic Soma From Harappan Seals Confirms The Indus Valley Civilisation As Vedic,**The Script Of Indus Valley Civilisation-11:*

*Daksha (Soma) Yaaga-The Vedic Eucharist -In The Indus Script ,**The Script Of Indus Valley Civilisation-12:*

*Dāśarājñá And Dasaratha In The Indus Script,**The Script Of Indus Valley Civilisation-13:The Silver Palm Seals Are Rosetta Stones Of The Indus Script ,**Vedic And Sumerian Linguistic Evidences For The Language Of Harappa,* *The Script Of Indus Valley Civilisation-14:The Difference Of Meluhha And Mlecca,*

*The Script Of Indus Valley Civilisation-15:The Shift Of The Capital Of The Vrishnis From Mathura( Kalibangan) To Dvaraka( Mohenjodaro)* -  Edit

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I have shown that several seals contain vedic metrological terms,names of vedic ornaments,names of people, places and gods etc. My perception is that only a comprehensive study of ancient vedic metrology can decipher the script symbols satisfactorily. A significant find herein is the existence of the Kalinga malla mana system during Harappan times challenging the common perception of its origin from the later Kalinga kingdom(Orissa).The unicorn is identified as the pala/nishka/soma/agni.Signs of intersecting circles, fish , crab,bud,tower etc. also indicate pala.The six locks of hair indicate the paNameTa weight of six barley grains.Roots and nuts indicate viira bhadra/ Drupada/ varaha/pala.We have located Lord Krishna’s Mathura and Dvaraka in the Indus valley scripts.

We have confirmed Mohenjodaro as the first Dvaraka

on the basis of the inscription on the copperplate B7C2 from there and textual evidences from the Rgveda, Mahabharata etc.We have located PadmakuuTa,one of the

palaces of Krishna there.Also we have identified the Sindhu(Indus) as the Vedic Sarasvati river.We have gone through the symbols identifying the Bharadvajas,the clan of composers of the earliest vedic texts.In *Krishna’s Dvaraka* we gathered more details from the script on Lord Krishna’s Dvaraka and Sindhu/Sarasvati. We have looked into the

indications of the Harappan jar symbol with three forks on each edge.We have located the *Kasyapas* in *Hastinapura*

trading with Sumeria.We have decoded the Mari Standard,went *deeper into the meanings of several Sumerian images and confirmed Meluhha as Vedic Harappa/Indus valley.*We have located Janaka,the king of Mithila,father-in-law of Rama, in the Indus script.We have identified the **names of copper** in the Indus script and located the Asvins,Yama and Skanda in the Indus script.In *A Model For Indus Script Decipherment*

we have identified the deity in the seal M-1181 and built a model for complete decipherment of the Indus script.

We have seen how  **Brahmi and Kharoshthi** evolved from the Indus Script and how the Indus script was in use **along with Brahmi/Kharoshthi** even into the first centuries CE.We have seen how the coins of the ancient world,including the Roman coins evolved from the Indus valley money.

We have looked for and located a **Rosetta Stone** for the Indus script, in the **varaha/gadyanaka** coin form.

We have gone into the relation of the Druids to the Indus valley civilisation and the role of their Gundestrup cauldron

in the evolution of Christianity.

We have explored the relation of the **Anau seal** to the **Indus Valley Civilisation**.

We have gone into the relationship of the Egyptian and Harappan deities.

We have looked into a beautiful story from the New Testament

invoving the vedic soma sacrifice in **A Veiled Visvamitra Soma Sacrifice In The New Testament.**

We have studied the indications of some of the Indus script symbols with particular reference to their use on **ancient** **coins** of India .

We have looked into symbolism of the **overflowing** **vase** on the **Sumerian statue of Gudea** and through it we identified the indications of **several Indus symbols** including the **Harischandra vaajapeya** sacrifice.

We have seen how the Harappan glyphs served as goodluck symbols .

The identification of the right vedic soma has two important

aspects:First, it ends the long quest for the mysterious soma. Second,it confirms the Indus valley civilisation as vedic ,beyond any doubt.

We have studied the vedic Daksha Yaagaand its relation to the soma yaaga.Also we have located Dāśarājñá and Dasaratha in the Indus seals.

We have explored the application of the **palm** seals as further **rosetta stones** of the Indus script .

We have looked into the claim of **mlecca** as the language of the Indus valley civilation and concluded that **Bharata**,**not mlecca**, was the **language of the Indus valley civilisation.**

We have gone into **the shift of the vedic Yadava clans from the Ghaggar-Hakra to the Sarasvati(Sindhu) basin.**

In this article we are **confirming the river Sindhu** **as the vedic river Sarasvati.**

**Key words** : Sindhu,Sarasvati,Yamuna,Ganga,Yadavas,Vrishnis,Bharata-the language of the Indus valley civilisation,Dāśarājñá, Dasaratha,Daksha, Dakshayaaga, Grape wine,toddy,Soma,Somayaaga, AgnishToma, Goodluck symbols,Gudea,Harischandra,Vrishni silver coin, Indus script,Indus script decipherment,Harappan script,Jesus healing a crippled woman on a Sabbath,Isis, Osiris,Ra,Pharaoh, Asvamedha, The Anau seal, Gundestrup cauldron,Chernunnos,  Varaha, Gadyanaka, Pagoda,Roman coins,Aes grave,Sarasvati, Brahmi, Kharoshti, Asvins,Yama,Kartikeya,Copper trade,Janaka, Kasyapa,Sumer,Mari standard,Garuda, Syena,Indus-Sumer trade, Harappa, Rama,Hastinapura,Bharadvaja, KrishNa, Dvaraka,Mathura, Pancaala, PadmakuuTa, Suprabha**,**Indus valley civilisation**,**Vedic Aryans, Vedic metrology, Harappan unicorn,Kalingamana, Magadhamana, Visvamitra, KaNva, Bharata,intersecting circles,fish signs,Maasha, Karsha, Shekel,Mina, PaNa,paNameTa, Pala, Pallava,Tola, Ruupa, Rupee, Seer,Yava,Mustard seed weight,Barley grain weight, Gunja,ManjaaTi,Troy weight,Tower weight,Myladuthurai stone celt,Nandagopa

**The Mature Harappan Phase Is The**  **Sarasvati Civilisation**

The Indus valley civilisation was established around 6000 BCE.Two main cities of the Harappan civilisation,Harappa and Mohenjodaro were built around 2600 BCE. and thrived till 1900 BCE when they were abandoned.This period corresponds to what is known as the **Mature Harappan Phase**.

In the vedic,puranic and epic works the rivers(apaga/jala/sara/vaha/vahini/nadi/va/pa/ma) and people(jana/gaNa) are identified with the sun(aga/agni/bhaga/vahni/jina/naga/srii/dina) employing rebus techniques,whereby it has become difficult to identify the physical rivers from their narratives.Also the actual identity of rivers given by a name varies due to the shift

of the people to the Gangetic basin after the collapse of the Harappan civilisation and rechristening of existing rivers.

For the vedic people agni/soma/agnishToma(cf.the unicorn) had prime significance in their sacrificial/ritual life.They praised

agni and the sun god in every way possible as svar(sun,sound,vac-vaha-vahini-vahni-bharata-bharati-veda,word) is god.

The Rigveda mentions the Abaya,Sarasvati and Drishadvati together indicating they are a trinity of rivers/the sun’s course.

Agni(vahini/vahni)/bharata/veda was placed in their basin.

In the Manu Smriti, **the Drishadwati and the Sarasvati define the boundaries of the Vedic state of Brahmavarta**: "It says that the land, created by the Gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta." Also **the Sarasvati(srii-jyoti→sunshine) formed the northern boundary of Kuru(guru/giri/Puru/ Meru/srii →Pisces,sky,the sun) Pradesh, the Drishadvati flowed in southern Kuru Pradesh(giri-sky,noon,srii-sun)  and north of Brahmavarta(brahma-varsha→uttaraayana of the sun.Uttaraayana begins in the south/noon/winter solstice.Sacrifices performed here are considered better as the northern sun is growing stronger)**.

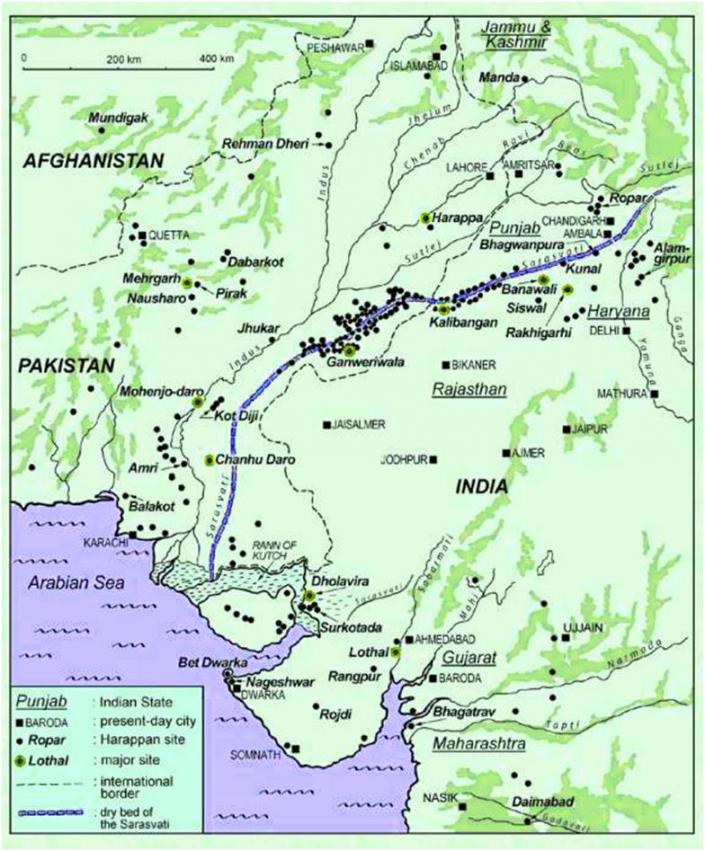
 Drishadvati (दृषद्वती) has been mentioned several times in the  Mahabharata (III.88.10), (VI.10.14), (III.81.80).

According to the Mahabharata, the southern boundary of Kuru Pradesh was Guru Drona's ashram (present-day Gurgaon at one end and Rohtak and Jhajjar at the other); therefore, the Drishadwati flowed in the southern portions of these cities.This shows the attempt to fix the rivers to a new location due to the

relocation of the people due to the Indian Summer Monsoon shift.

The names of two vedic rivers indicate a sea or ocean .

They are the **Sindhu** and **Sarasvati**.But **Sindhu**(sea)→ **Sarasvat**(sea), indicating they are one.RV.10.75 is a hymn

basically meant to praise the sun(agni/bhaga) by the greatest river Sindhu(vaha/vahini). 

<https://bharatabharati.files.wordpress.com/2015/07/saraswati-river.jpg>

The blue line indicate the Kalindi(old vedicYamuna) river.

Usually rivers flow into the sea or ocean.Hence **Sarasvat**(sea;hara-siva,svadha-seat) is called **nadiipati,nadiinaatha,nadiisa** etc. **Sindhu(samudra;sam-usra;sa-mudra/mitra/rudra-god/putra-son)** is considered the **pati**(**male)** among the vedic rivers and called **nadii-tama**,the husband or lord of rivers. **It is also Abaseen** -"The Father of **Rivers**" and Seng Tsanplo “Lion River”.

River Sindhu is the lord of eleven rivers of which at least seven were considered as major by the ancients.Hence the name **Sapta Sindhu**.Sapta(7) is **tapasa**(sun) and **sabda**(sound) also.The name Sarasvati is derived from **Sarasvat**(sea;sara-jala-jyoti/vishu/autumnal equinox→ marking mid point of the southern course of the sun.It is baTava-horse/viTapa-tree/vaTa-bha(sun)/ prabha(light,shine;cf.Suprapha-Sarasvati), ushapa(sun) etc.

cf.M296A .Being in water of the south sea(sky),agni is extinguished slowly,bringing in cold and shorter days from the Jalavishu –autumnal equinox/tarsha(sea;**saras**-lake)-pati(lord,svadha-seat) meaning **samudra**(sea,rudra,siva,putra-son). In other words the mighty southflowing Sarasvati is the Sindhu itself. Various epithets for **Sarasvati** like **Nanda**(mantha-sun), Suprabha(subhra-bha;subha-rava),Pushkara(soma-sky) etc.agree with **Sindhu/jina-suu(sunrise)/sa-indu(moon)**.

Sara(grass,arrow,5; **jala**-water;**kara**-hand,5;**sira**-head;hara-siva,agni)-svadha(libation,state,place) indicates the **Punjab(panca-va/ap-water,river)** / **jalavishu(autumnal equinox) sacrifice**.

**Kali**bangan(cf.**Hali-bhanga**→disturbed by **kali**-sun-heat or **hali**-**Balabhadra**,**farmer**;**Kaali**-Durga),**Bala**koT, and **Mathura** on the present Yamuna are indications of Old **Yama/ Yamuna/kaali/hali-nadi(Kalindi)** association with **Yamuna**.Kalibangan/Ghaggar belt had been the vedic farmer’s heaven in the early part of the vedic civilisation.Food grains like wheat,barley and rice were harvested by the vedic farmers . The **Kalindi/Yamuna** belt was the cradle of early vedic civilisation.

**Several scholars have overlooked the existence of the Kalindi(Ghaggar/old vedic Yamuna) river and called it as the Sarasvati. This does not agree with the vedic description of rivers,and the Harappan seal evidences.**

**Madhura**(ma/bha/pa-sura K-050****,

K053 , k032 /

ma-dhura,/nR-pa/bharaNi, cf. **aja**-king,**me**-bleat,barter→**pa**-king,leaf→**ma**-king,water,siva;**ma**-king,**sira**-head,indicate the **king’s head/godhead** or **capital of the place;madira**,-soma-padma-palm;netra-king,eye,sacrifice;mahira-sun,**makara**,-croc;**gharma**-sunshine,day ) was on its banks.Khara-heat,ass is **gara**(swallowing,poison)/ **gira**(speech)/ **hara**(fire,siva).Hence **Balarama,**lord of **Mathura** is seen with **hala-siira**-plough/**kala-taala**-palm and **Ganga devi’s mount** is **makara**(croc).

The **nadiistuti hymn** appears in the tenth mandala which is a later book.Even in that the **third river** from the east is Sarasvati.Tra (3,third) is **sara**(grass,arrow,water,head,5), **dhara**(earth,hill;**dhara-jyoti/dhvaji** is the northern sun), **tara**(star,boat),**rasa**(drink),raaja(king),sira(head),

sura(sun/soma)/dhura(weight).

**Sara** itself is **five**.**Rasa** is **soma**.Svati is dyuti(light,agni)/jyoti(light).Tra-dvais also **sara**-kara-5.Tra-dva-dhi(seat) is tRtva(trinity)/ Sarasva-dhi.It is **ma**(king,water,moon)-dhi(seat)/nadi/rati/madhu/ maadhava/asvina etc.

Rivers are of two types **nadi(ma**-water,**dhi**-seat→with great flow of water) **a**(not)-**ma**(water→dry rivers).

Rigvedic (10.10) –**Yama/Yamuna** **dialogue** shows probably the **Yamuna’s** link with **Kalindi(Ghaggar;kala-indu→moon)** through canals during summer or **through channels**/ **distributaries** especially **during the monsoons(**cf.the U-Pb study has confirmed the existence of channels of the Yamuna and Sutlej joining the Ghaggar upto 2500 BC.Naturally the name Yamuna continued to be used for the Ghaggar till the collapse of the Mature Harappan phase) . Balabhadra(**hali**-farmer)’s **dragging the** **Yamuna to his place Mathura**(**Kalibangan**;ma-king,moon,water,not; dhura-weight,dhara-earth,hill,sara-water,sura-sun,spirit;madhu-soma-drink,ra-giving;**hali-bhanga**→**farmer breaking/splitting; bhanga- intoxicating beverage,hence Blarama is portrayed as drunk when dragging the Yamuna**) probably indicate **construction of link canals with the Yamuna** for agricultural purposes.Also probably by traditional knowledge, the breaking away of the **Yamuna** and **Sutlej** from the **Ghaggar** bed was known to them(cf.the Soan civilisation ).Hence in R.V.10.10 Yamuna hints to Yama that **they were together in the mother’s womb indicating an origin from the Himalayas in the north, and for kaala/time at midnight when the sun is in the north.**

**Nadi**(river)→**ma**(**water,king,moon**)-**dhi**(seat)→ **mati**(moon,intellect,knowledge;**medha**-intellect)→ **dina**(day)→**jina**(sun)→ rati(sex)→rathi(charioteer). radi(elephant,boar).

A few points of interest:

1.Sara(water,5) indicate jala(water).Hence all rivers and seas,being **sara/jala-svadha** are **Sarasvati**s. We can identify two distinct phases of the Harappan rivers:

phase one corresponds to the period when the Yamuna was united with the Ghaggar-Hakra.Phase two corresponds to the period after the complete separation of the Yamuna from the Ghaggar-Hakra.**Va**(tiger,hand,river,bull,varuNa,auspicious;bha-sun,star,light),**vak/vac**(speech), vaaha(river,bull), baahu(hand;bahu-many) bhaga(sun,prosperity,vulva) are applied in rebus in the vedic lore.Accordingly in the phase one period the rivers were named from the east as Ganga,Yamuna(with Gaggar –Hakra),Sarasvati(Sindhu),Sutlej etc.Here the **third river Sarasvati is the Sindhu and the fourth is the Sutlej(Satadru→jala-adri/srii)**.In the second phase the third river **Sarasvati is the Gaggar-Hakra** and the **fourth is the Sindhu and the fifth is the Sutlej**.The vedic period corresponds to the first phase.The Books of the Rigveda might have been compiled during the first period.

Names like the **Yama,Yami** etc.indicate the **Yamuna**’s position(blue line in the map) **parallel to the Sindhu/Sarasvati**  or its **waterless state after the Yamuna and Sutlej were separated from it**.Sarasvati is called **Satnad River/Sapta Sindhava .** The **Sarasvati is praised in the Rigveda as the best of all the rivers: e.g. in RV 2.41.16 she is called *ámbitame nádītame dévitame sárasvati*, "best mother, best river, best goddess". Amba** **is water,mother,father,eye,Parvati,Durga etc(cf.clebration of Durga/Sarasvati/mahisha feast when sun in Virgo and moon in dasami to agree with dasma/matsa).Nada(nadi-river is maata-mother). Obviously this is a salutation to Durga(suurya) devi(ravi-sun). Other verses of praise include RV 6.61.8-13, RV 7.96 and RV 10.17. In some hymns, the Indus river seems to be more important than the Sarasavati, especially in the Nadiistuti sukta. In RV 8.26.18, the white flowing Sindhu 'with golden wheels' is the most attractive of the rivers.**The phrase ***sárasvatī saptáthī síndhumātā* of RV 7.36.6 indicate " Sarasvati –Sindhumaata-sapta-nadi" itself. The Vajasaneyi-Samhita of the Yajurveda (34.11),** considers **Sarasvati as the Sindhu: "Five rivers flowing on their way speed onward to Sarasvati, but then become Sarasvati a fivefold river in the land**." This is the true vedic **Sarasvati** river. **According to the medieval commentator Uvata, the five tributaries of the Sarasvati were the Punjab** **rivers Drishadvati, Satudri (Sutlej),Chandrabhaga**

**(Chenab), Vipasa (Beas) and the Iravati (Ravi-Devaki).**

Post vedic literature corresponds to the period after

the mature period of the Harappan civilisation came to a close. By this time the **association of the Yamuna and Sutlej with the Gaggar-Hakra was forgotten** .But the scribes still kept **counting the third river as Sarasvati** for their **luni-solar rituals ,**though the actual vedic rivers changed their location. Thus the Indus was replaced with the Gaggar-Hakra as the physical rivers became immaterial for the sacrificial rites.

Sarasvati→sarat(autumn,Year)-pati(lord;**vaati**-sun,moon;**bhaati**-light;**mati-moon,dhishaNa-intellect;nadi-river,sura-soma-sun**)→siras(saras-pond,head-siras)-pati(lord)→Rosh Hashana→ Dasra(Asvina)→darsa(New moon)→ama(a-not,ma-moon→New moon;aha-day)→Yama(dvi-two,ravi-sun,dvaya-two,udaya-sunrise,Yadava)→Yami→Kalindi.She is **black as the moon** is not there at **New moon**(cf.**Daksha** and **Somanatha**.Hence Kalindi is said to have got its **black colour** from **Siva.I**n the day, **ma** indicate water(bha-bhadra-light;mahira-makara→ma-hara/arka-sun/king) and physical water in the river.

Sarasvati being Sarasvat(**mahisha-water buffalo-the southern sun**/**mahesa-siva**)-Devi (Ravi) is worshipped as **Mahishamarddini** also in the month of **Asvina/dasara. Miina** is **miira**(sea)/**niira**(soma)/Sinai etc.

This **dasra/yama** is acknowledged even in the Bible,

where, **Jesus mounted an ass** at the triumphal entry into

Jerusalem for the **Pascah/Visakha** feast.

**2.Sindhu** is **Sarasvat(sea)/Hindu(vindu-jna-scholar)**.Sindhu is **vindu**(with knowledge,**Brahman** ; **jna-vindu-learned;jina**-sun,**Buddha**;**bindu-dot;sindhu-river;sinduura-saffron on the forehead;jna/vindu wears sindu-ura as Sindhu-Saraswati is goddess of learning/knowledge/bhaasha/ vac/vaaha/bhaga/ paaTha/veda/vindu/ Sindhu.Pravaaha(flow) is prakaasa(light) / prayaaga(triveni)/yaaga-sacrifice** ) . Sindhu is **sa**(god,bird,snake)-mudra(symbol,seal, dance;mitra-sun)→ jina(sun)-suu(birth→ dawn-sunrise);sa(with)-indu(moon→ west, Sunset, night). **Asvina/dasra****/darsa-New moon/satra****/tasara**/tarsha-miira-miina-Sinai-sea/taras(meat) is the month when the moon is in Pisces/darsa/kalya/dawn against the **Virgo/kanya** sun.Sarasvati is **vidya**(knowledge→vijaya-victory→vishaya-sex→yudha-war→aayudha-weapon→udaya-sunrise)- **devi**(ravi) .

**Sindhu** is **Kunti**(mother of the Pandavas).**PRsni(**Ravi,ray,milk) is **Devaki(deva-aga/ahi;revati)** -**mother of Krishna**.

cf.RV.8.7.3. The sons of **Prisni**, **the bulls**,

m1103 have risen together with the winds, they have drawn forth the swelling draught. RV.8.7.10. The **Prisnis**  (the clouds) yielded **three lakes** (from their udders;**sara-tra**-3) as mead for the wielder of the thunderbolt (Indra), the well, the water-skin, the watering-pot,.RV.8.7.17. These sons of **Prisni** rise up together with rattlings, with chariots, with the winds, and with songs of praise.RV.8.7.18. That (help) with which you helped **Turva*s*a, Yadu**, and **Kanva** when he carried off riches, that we pray for, greatly for our wealth. Prisni/Yadu/Krisna/Vrishni is the **Yadava(dvija/brahmana)** clans of Bharata/Krishna and Balabhadra.

3.Till the time tectonic disturbances shifted the Yamuna away from the Ghaggar-Hakra,**Yamuna** indicated **Yamuna + Ghaggar-Hakra**.At that time from the east the river sequence was 1-**Ganga**(**Ka**-head,fire,water,**agna**-first;sun;panca-5-sinha-tiger.The five river Punjab itself serves as Ganga in a way.**Gagana** is the **panca** disa-5th direction;**kanaka**-gold),2- **Yamuna**(Yama-2; **samudra-saagara**-Ghaggar;sa(with)-**gara**-poison,gira-speech;hara-siva,fire,ass;khara-heat,ass),3- **Sarasvati**(sara-tra-3;saras-head;Sindhu) ,4- **Sutlej(Satadru→ jala-water,jaTa-corpse,jaTa-matted hair)**,5-**Beas(Abaya;a→s)**,6-**Ravi(vari-water,nadi-river;PRsni-Ravi- is Devaki-Krishna’s mother)**,7-**Chenab**,8- **Jhelum**,9-**Drishadvati**(Northernmost or uppermost part of Sindhu beginning in China and flowing west or north.Siirsha-head is upper side/west/north.Siirsha→tiirtha→delta).

**DRshadvati** is said to **flow west/north and meet Sarasvati**.**DRshad** is rock and refers to the rocky path of the river.Sarasvati is the river-vaaha-bhaga-sun that weakens in the year and grows strong in the day as Brahma.During the southern ayana or southern course of the sun ,days become shorter and colder until the winter solstice / till darsa-asvini/tarsha-miira-miina-Pisces.The moon also goes week in its journey from the west to the east.T**arsha** - sea→miira-sea→miina-Pisces;yama→**a(not)-ma(water,bha-light)**→no water. A**maavasi is darsa(tarsha-samudra-sea).Yama nRpa is devata of BharaNi in Pisces.After amaavasi/Kalindi/new moon/spring equinox /dRshadvati-dRdhajyoti- in the uttaraayana/northern course,the sun becomes stronger,days become longer and heat increases as summer(sun-ner) sets in.**

**Indus River**

The **Indus River/**the **Sindhū River/Abāsīn**, originates in the western part of Tibet near Mount Kailas and Lake Manasarovar.

**The Himalayan glaciers are vital lifelines for Asian rivers, including the Indus and the Ganges. Once they vanish, water supplies in these regions will be in danger**.

It is a **major south-flowing river,joining the Arabian Sea** near the port city of Karachi in Sindh(Sindhu).

**It is the twenty-first largest river in the world in terms of annual flow.** The **Zanskar** and the **Chenab** (which itself has four major tributaries, namely, the **Jhelum**, the **Ravi,** the **Beas**, and the **Sutlej**). Its principal **right bank** tributaries are the **Shyok,** the **Giljit**, the **Kabul**, the **Gomal**, and **the Kurram**.

These11 tributaries+ Sindhu itself makes 12-the number of the sun/bhaga/agni/vahini!

The Indus basin is mentioned in the **Rigveda** as **Sapta Sindhu** and in the **Zend Avesta** as **Hapta Hindu** (both terms meaning "seven rivers").Thus the **root** of **Hindu and India** is the **Sindhu(Sarasvati-Drishadvati in the solar form**). In Pali, **Síndhu**means "river, stream" and refers to the Indus River in particular.

The word "Indus" is the romanised form of the ancient Greek word "Indós" (*Ἰνδός*), borrowed from the old Persian word "Hinduš" which in turn is borrowed from the Sanskrit word "Sindhu".

### Rigveda and the Indus

The Rigvedic "Sindhu" is thought to be the present-day Indus river and is attested 176 times in its text – 95 times in the plural, more often used in the generic meaning. In the Rigveda, notably in the later hymns, the meaning of the word is narrowed to refer to the Indus river in particular, as in the list of rivers mentioned in the hymn of **Nadiistuti sukta**. **The Rigvedic hymns apply a feminine gender to all the rivers mentioned therein but** **"Sindhu" is the only river attributed with a masculine gender**.

The word Punjab means "land of five rivers" and the five rivers are **Jhelum, Chenab, Ravi, Beas** and **Sutlej**, all of which finally flow into the Indus. The traditional source of the river is the **Senge Khabab** or **"Lion's Mouth",** a perennial spring, not far from the sacred Mount Kailash marked by a long low line of Tibetan chortens. The **Zanskar River**, which flows into the Indus in Ladakh, has a greater volume of water than the Indus itself before that point.The **ultimate source of the Indus** is in Tibet; the river begins at the **confluence of the Sengge Zangbo and Gar Tsangpo rivers that drain the Nganglong Kangri and Gangdise Shan (Gang Rinpoche, Mt. Kailas) mountain ranges.** The **Indus then flows** **northwest** through Ladakh and Baltistan into Gilgit, just south of the Karakoram range. The **Shyok, Shigar**and **Gilgit** rivers carry glacial waters into the main river. It **gradually bends to the south**, coming out of the hills between  **Peshawar**  and **Rawalpindi**. **The Indus passes gigantic gorges 4,500–5,200 metres (15,000–17,000 feet) deep near the Nanga Parbat massif(This agrees well with the vedic description of the Sarasvati river) . It flows swiftly across Hazara .** The **Kabul River** joins it near Attock. The remainder of its route to the sea is in the plains of the Punjab and Sindh, where the flow of the river becomes slow and highly braided. It is **joined by the** **Panjnad at Mithankot**. **Beyond this confluence, the river, at one time, was named the Satnad River (*sat* = "seven", *nadī* = "river";Sapta Sindhu), as the river now carried the waters of the Kabul River, the Indus River and the five Punjab rivers.**

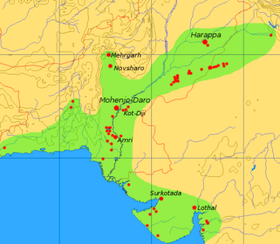
The Indus is one of the few rivers in the world to exhibit a **tidal bore(this makes it appear like a sindhu-sarasvat-sea).**

**The flow of the river is also determined by the seasons – it diminishes greatly in the winter**, while flooding its banks in the monsoon months from July to September. There is also evidence of a steady shift in the course of the river since prehistoric times – **it deviated westwards from flowing into the Rann of Kutch(as the Sarasvati)** and adjoining Banni grasslands after the 1816 earthquake.

Rigvedic prominence of Sarasvati was taken up by the Ganga

in the later Vedas ,brahmanas,puraNas,and the epics due to the location change of active settlements from the Indus basin to the Ganga-Yamuna basin.

**History**

[](https://en.wikipedia.org/wiki/File:IVC_Map.png)

Extent and major sites of the Indus Valley Civilisation 3000 BC

**Indus Valley Civilization and History of Sindh**

**Paleolithic sites** have been discovered in **Pothohar**near Pakistan's capital Islamabad, with the stone tools of the **Soan Culture**. The **Soanian** is an archaeological culture of the Lower Paleolithic (ca. 500,000 to 125,000 BP) in Pakistan.  Contemporary to the Acheulean, it is named after the Soan Valley in Pakistan. **Soanian sites are found along the Sivalik region in present-day India, Nepal and Pakistan**.The ancient **Gaggar river had its source in the Sivalik with many Indus sites along its basin**. In ancient **Gandhara**, near Islamabad, evidence of **cave dwellers dated 15,000** years ago has been discovered at **Mardan**.

The major cities of the Indus Valley Civilisation, such as Harappa and Mohenjo-daro, are on the Indus banks. To date, over 1,052 cities and settlements have been found, mainly in the general region of the Ghaggar-Hakra River and its tributaries. Among the settlements were the major urban centres of Harappa and Mohenjo-daro, as well as Lothal, Dholavira, Ganweriwala, and Rakhigarhi. Only around 100 of the more than 1000 known Indus Valley have been discovered on the Indus and its tributaries.**The Sutlej, now a tributary of the Indus, in Harappan times flowed into the Ghaggar-Hakra River**, in the watershed of which were more Harappan sites than along the Indus.

The **words "India" and Hindu are derived from the Indus River**,which means there would have been **no India** and **Hindu** if **Sindhu was not there.**The **Bindi** on the forhead is a mark of this **Sindhu/Hindu/vindu(cf.Sarasvati is goddess of light,water and learning)**. In ancient times, **"India"** initially referred to those regions **immediately along the east bank of the Indus.**

|  |
| --- |
| Indus (Sindhu River) |
|  |
| [Indus.A2002274.0610.1km.jpg](https://en.wikipedia.org/wiki/File:Indus.A2002274.0610.1km.jpg)  Satellite image of the Indus River basin in Pakistan, India and China. |

<https://upload.wikimedia.org/wikipedia/commons/thumb/b/bb/Indus.A2002274.0610.1km.jpg/240px-Indus.A2002274.0610.1km.jpg>



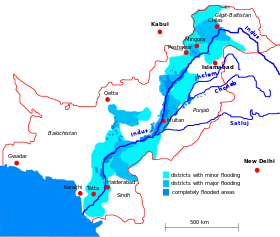
Map of the Indus River basin(Source:Wikipedia)

Around 5,000 years ago, as the **Indian Summer Monsoon** started to weaken, the rivers of the Indus system, fed by snow-melt from the Himalayas, started incising the river valleys. These incised river valleys are several kilometres wide.Initially these basins well supported agriculture and farming.But after hundreds of Years the monsoon rains became so meagre that arid conditions set in making the people move to the fertile Yamuna-Ganga belt and the southern parts of India.

https://upload.wikimedia.org/wikipedia/commons/thumb/4/48/Tidal\_Bore\_-\_geograph.org.uk\_-\_324581.jpg/300px-Tidal\_Bore\_-\_geograph.org.uk\_-\_324581.jpg

A bore in Morecambe Bay, the United Kingdom.

2010 Pakistan floods

[](https://en.wikipedia.org/wiki/File:Indus_flooding_2010_en.svg)

Affected areas as of 26 August 2010

In July 2010, following abnormally heavy monsoon rains, the Indus River rose above its banks and started flooding, **killing over two thousand people had died and over a million homes had been destroyed .**

### ****2011 Floods****

Heavy monsoon rains in Sindh, eastern Balochistan, and southern Punjab caused floods in Indus River. The floods caused considerable damage; an estimated 434 civilians were killed, with 5.3 million people and 1,524,773 homes affected.

[](http://infactcollaborative.com/wp-content/uploads/2015/01/Facts-10-2011-Floods.jpg)

2011 Floods

Compare these floods with the floods that destroyed Dvaraka(Mohenjodaro) as described in the Mahabharata. Mausalaparva.ch.7.41

**The Ghaggar was not the Sarasvati**

Recent studies show that Bronze Age sediments from the glaciers of the Himalayas are missing along the Ghaggar-Hakra, indicating that the river no longer have its sources in the high mountains.The Yamuna stopped flowing into the Ghaggar and shifted course eastwards into the Ganga as early as around fifty thousand years ago. The Beas and the Sutlej stopped flowing into the Ghaggar and joined the Indus before ten thousand years ago, several thousand years before the beginnings of the Harappan civilization.   
This is the conclusion reached [in a paper in Geology](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract)  by Peter Clift and colleagues using U-Pb (Uranium - Lead) dating of zircon crystals from ancient channels and alluvium of the Ghaggar- Hakra river.

**U-Pb zircon dating evidence for a Pleistocene Sarasvati River and capture of the Yamuna River**

1. [**Peter D. Clift**](http://geology.gsapubs.org/search?author1=Peter+D.+Clift&sortspec=date&submit=Submit)[1](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-1)**,**
2. [**Andrew Carter**](http://geology.gsapubs.org/search?author1=Andrew+Carter&sortspec=date&submit=Submit)[2](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-2)**,**
3. [**Liviu Giosan**](http://geology.gsapubs.org/search?author1=Liviu+Giosan&sortspec=date&submit=Submit)[3](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-3)**,**
4. [**Julie Durcan**](http://geology.gsapubs.org/search?author1=Julie+Durcan&sortspec=date&submit=Submit)[4](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-4)**,**
5. [**Geoff A.T. Duller**](http://geology.gsapubs.org/search?author1=Geoff+A.T.+Duller&sortspec=date&submit=Submit)[4](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-4)**,**
6. [**Mark G. Macklin**](http://geology.gsapubs.org/search?author1=Mark+G.+Macklin&sortspec=date&submit=Submit)[4](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-4)**,**
7. [**Anwar Alizai**](http://geology.gsapubs.org/search?author1=Anwar+Alizai&sortspec=date&submit=Submit)[5](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-5)**,**
8. [**Ali R. Tabrez**](http://geology.gsapubs.org/search?author1=Ali+R.+Tabrez&sortspec=date&submit=Submit)[6](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-6)**,**
9. [**Mohammed Danish**](http://geology.gsapubs.org/search?author1=Mohammed+Danish&sortspec=date&submit=Submit)[6](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-6)**,**
10. [**Sam VanLaningham**](http://geology.gsapubs.org/search?author1=Sam+VanLaningham&sortspec=date&submit=Submit)[7](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-7) **and**
11. [**Dorian Q. Fuller**](http://geology.gsapubs.org/search?author1=Dorian+Q.+Fuller&sortspec=date&submit=Submit)[8](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract#aff-8)

The Harappan Culture, one of the oldest known urban civilizations, thrived on the northwest edge of the Thar Desert (India and Pakistan) between 3200 and 1900 BCE. Its collapse has been linked to **rapid weakening of the summer monsoon at this time, along with reorganization of rivers due to tectonic movements.These researchers** used U-Pb dating of zircon sand grains to constrain their provenance through comparison with the established character of modern river sands. **Samples from sites close to archaeological sites to the north of the desert show little affinity with the Ghaggar-Hakra, the presumed source of the channels.** They saw at least two groups of sediments, showing **similarities both to the Beas River in the west and to the Yamuna and Sutlej Rivers in the east.** The **channels were active upto 4500 years ago and were covered by sand dunes before 1400 years**, **although loss of the Yamuna from the Indus occurred as early as 49000 years and no later than 10000 years.** Capture of the Yamuna to the east and the Sutlej to the north rerouted water away from the area of the Harappan centers, **but this change significantly predated their final collapse.**

Credits:<http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract>

Abrupt weakening of the summer monsoon in northwest India ~4100 yr ago

The estimated age of the onset of drier conditions in the Kalindi valley is from 4071 yr ago (±18 yr) to 3888 yr ago (±22 yr) as the most accurate timing of the monsoon weakening ([Berkelhammer et al., 2012](http://geology.gsapubs.org/content/42/4/339.full#ref-4)).

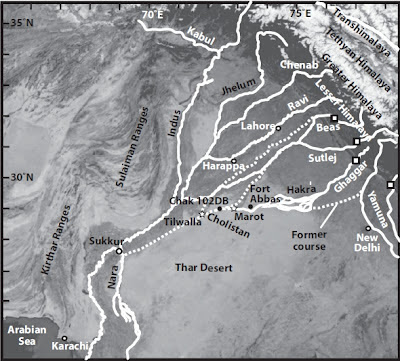
The beginning of Indus de-urbanization is estimated at ca. 4000–3900 years ([Wright, 2010](http://geology.gsapubs.org/content/42/4/339.full#ref-35)).The ISM weakening at ca. 4100years in northwestern India adversely affected monsoon-supported agriculture in this region ([Giosan et al., 2012](http://geology.gsapubs.org/content/42/4/339.full#ref-16)).

The 4200 years aridification event is regarded as one of the most severe climatic changes in the Holocene, and affected several Early Bronze Age populations from the Aegean to the ancient Near East ([Cullen et al., 2000](http://geology.gsapubs.org/content/42/4/339.full#ref-8); [Weiss and Bradley, 2001](http://geology.gsapubs.org/content/42/4/339.full#ref-34)). The climate changes at that time extended to the plains of northwestern India as well.

The story of **Jarasandha**(khara-aasanda→hot sun→drought)’s **attacks** on **Mathura**,detailed in the **Mahabharata** and consequent **shift of Krishna and Balabhadra** to **Dvaraka** clearly indicates this **drought and relocation to the Indus belt**

**where water was still aplenty.**

**The Sarasvati(Indus) River**

[](http://3.bp.blogspot.com/-I51efqfftJI/TzSQOCgCXnI/AAAAAAAABN8/YgIeW0vezlw/s1600/ghaggar+clift+et+al+2012.jpg)

Source: [Clift et.al. 2012](http://geology.gsapubs.org/content/early/2012/01/23/G32840.1.abstract)   
Clift, P., Carter, A., Giosan, L., Durcan, J., Duller, G., Macklin, M., Alizai, A., Tabrez, A., Danish, M., VanLaningham, S., & Fuller, D. (2012). U-Pb zircon dating evidence for a Pleistocene Sarasvati River and capture of the Yamuna River *Geology* DOI: [10.1130/G32840.1](http://dx.doi.org/10.1130/G32840.1)  
  
**Also see additional posts on this topic - 1)**[**New Geomorphological Work on Ghaggar**](http://suvratk.blogspot.com/2012/06/fluvial-history-and-fortunes-of.html)  
**2)**[**K.S. Valdiya on the glacial Saraswati in Current Science**](http://www.suvratk.blogspot.in/2013/01/ks-valdiya-on-glacial-saraswati-in.html)

Credits:**<http://suvratk.blogspot.in/2012/02/yamuna-and-sutlej-stopped-flowing-into.html>**

The **Sarasvati River** (Sanskrit: सरस्वती नदी *sárasvatī nadī*) is one of the main rivers mentioned in the Rig Veda and later Vedic and post-Vedic texts. The **Nadiistuti**hymn in the Rigveda (10.75) mentions the **Sarasvati between the Yamuna in the east and the Sutlej in the west as the third river from the east**. Later Vedic texts like the Tandya and Jaiminiya Brahmanas, as well as the Mahabharata, mention that the Sarasvati **dried up in a desert(maru-desert;meru-sky,sun)**. The Sarasvati is supposed to form a confluence with the sacred rivers Ganga(Gagana-sky;ha-siva,agna-sun;ga-naga→moving sun,hansa-sun,janaka-father;sinha-king;sa-god,agna-fire,sun;sankha-conch) and Yamuna(asura-sun,night), at the Triveni Sangam.

Modern scholars have  **identified the Sarasvati River with the Ghaggar-Hakra River system**, which in fact is the **original Yama/Yami/Kalindi river**.Recently, satellite images have confirmed that a more significant river once followed the course of the present day Ghaggar River. Indian Remote Sensing satellite data, along with digital elevation models, were combined with historical maps, archaeological sites, hydro-geological and drilling data to chart this river's course. It was observed that major Indus Valley Civilization sites at Kalibangan (Rajasthan),Banawali, Rakhigarhi (Haryana),  Dholavira and Lothal (Gujarat) also lay along this course.

Another theory suggests that the **Helmand River** of southern Afghanistan corresponds to the **Sarasvati River**.

**Etymology**

Sarasvatī  is derived from Proto-Indo-Iranian \**sáras-vat-ī* (and earlier, PIE *\*séles-u̯n̥t-ih₂*), meaning ‘marshy, full of pools’, or ‘she with many lakes’,sarasvat(sea,buffalo) and sarat(autumn,year)-pati(lord,vaati-sun,mati-moon,nadi-river).

Sanskrit **sáras** means ‘pool, pond or lake’;**siras** –the head and **sarat** the year.The Rigvedic term refers mostly to **stagnant waters, but the root \**sar-* ‘run, flow’ agrees with Ya/a→dra/sar in Ya-ma/Ya-mi as river.**

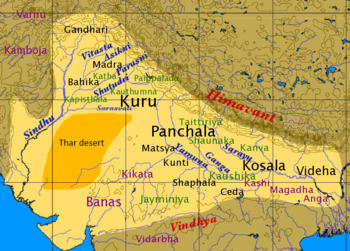
*Sarasvatī* is cognate with Avestan *Haraxvatī(Helmand)*, and the Persian  *Harauvati*, which gave its name to the present-day Hārūt River in Afghanistan.

Sarasvat(sea) is sara(jala-water)-svadha(seat) itself.The south sky is considered as the fifth(sara-sira-head) direction .

**Importance**

The Saraswati river was revered and considered important for Hindus(cf.Sindhu/India) because it is said that it was on this river's banks, along with its tributary Drishadwati, in the Vedic state of Brahmavarta, that Vedic Sanskrit had its genesis, important Vedic scriptures like the Rigveda  ,Manusmriti, and several Upanishads were supposed to have been composed by Vedic seers. In the Manusmriti, Brahmavarta is portrayed as the "pure" centre of Vedic culture.

**In the Rigveda**

[](https://en.wikipedia.org/wiki/File:Map_of_Vedic_India.png)

Map of northern India in the late Vedic period

The Sarasvati River is mentioned in all but the fourth book of the Rigveda. Mandala 6 is considered to be the oldest Mandala of the Rig veda.It gives unambiguous evidence to the Indus as the Sarasvati river in 6.61.3,6.61.6,6.61.19 etc.6.61.6 is a reference to the **Jara-sandha** story itself and the shift from the **Kalindi** basin to the **Indus/Sarasvati** basin is indicated.The sages appear happy with the **wealth generated by the Indus**,which is reflected in the **Mature Harappan phase**.

[**http://www.sacred-texts.com/hin/rigveda/rv06061.htm**](http://www.sacred-texts.com/hin/rigveda/rv06061.htm)

[**http://www.ancientvedas.com/**](http://www.ancientvedas.com/)

Hymn 3.23. Agni.

1. RUBBED into life, well stablished in the dwelling, Leader of sacrifice, the Sage, the youthful, Here in the wasting fuel Jatavedas, eternal, hath assumed immortal being. 2 Both **Bharatas, Devasravas, Devavata**, have strongly rubbed to life effectual Agni. O Agni, look thou forth with ample riches: be, every day, bearer of food to feed us. 3 Him nobly born of old the **fingers ten produced**, him whom his Mothers counted dear. Praise Devavata's **Agni**, thou Devasravas, **him who shall be the people's Lord**. 4 He set thee in the earth's most lovely station, in **Ila**'s place, in **days of fair bright weather**. On **man,** on **Apaya**, Agni! on the rivers **Drishadvati**, **Sarasvati,** shine richly. 5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels. To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward

**Agni(king,fire sun)→nR(srii-raaja-king)→nara(man)→ naara(water)→bhaga(sun)→vaha-vahini-apaga-nadi(river;dina-day,jina-sun)→ hara(siva,fire)→ gara(poison;khara-heat)→sa-gara(sarasvat-sea).**

**Ganga→gagana(sky)→ka(Sarasvati,water,body,head,time,**

**light)-anka(mark)/agna(fire).**

**The rivers being vahini are bearers of agni,and are poison removers also.**

**Apaya→ubhaya(two)→udaya(sunrise,dvaya-two,dva-two,rava-sun,sound)→Yama(two;astrological day was begun at sunrise).**

**Nadi(river) is dina(day,jina-sun); mati(moon,respect,price, dhishana-buddhi-intellect),mathi(stirrer,air,linga-phallus****, vajra-lightning),madi(plough****,chalice****,,****,pot****) and ma(king,Yama,Siva,Brahma,Vishnu)-dhi(seat).**

**Rati(sex,saya-sex,yaja-sacrifice,yama-god of time,yaama-samaya-time) is mati /nadi(river). Janma(birth)/ samaya(time)/yajna(sacrifice) is Yamuna.**

**Two rivers(couple) meeting to make a third river(nara),as the son/sun/srii make a triveni/tra-dhvaji/Sarasvati.**

**Sindhu and Sutlej make a Sarasvati.**

**Sutlej,Yamuna and Ghaggar made a Sarasvati in the past.**

**Yamuna and Ganga make a Sarasvati(ka-agna).**

**Hence Sarasvati and Ganga are bearers of agni.**

#### Hymn .6 .61. Sarasvati

1. To Vadhryasva when he worshipped her with gifts she gave fierce Divodasa, canceller of debts.  
Consumer of the churlish niggard, one and all, thine, O Sarasvati, are these effectual boons.  
2 She with her might, like one who digs for lotus-stems, hath **burst with her strong waves the ridges of the hills**.  
Let us invite with songs and holy hymns for help Sarasvati who slayeth the Paravatas.  
3 Thou castest down, Sarasvati, those who scorned the Gods, the brood of every Brsaya skilled in magic arts.  
Thou hast discovered rivers for the tribes of men, and, rich in wealth! **made poison flow away from them**.  
4 May the divine Sarasvati, rich in her wealth, protect us well,  
Furthering all our thoughts with might  
5 Whoso, divine Sarasvati, invokes thee where the prize is set,  
Like Indra when he smites the foe.  
6 Aid us, divine Sarasvad, thou who art strong in wealth and power  
Like Pusan, give us opulence.  
7 Yea, this divine Sarasvati, terrible with her golden path,  
Foe-slayer, claims our eulogy.  
8 Whose limitless unbroken flood, swift-moving with a rapid rush,  
Comes onward with tempestuous roar.  
9 She hath spread us beyond all foes, beyond her Sisters, Holy One,  
As Surya spreadeth out the days.  
10 Yea, she most dear amid dear stream, **Seven-sistered**, graciously inclined,  
Sarasvati hath earned our praise.  
11 Guard us from hate Sarasvati, she who hath filled the realms of earth,  
And that wide tract, the firmament!  
12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she must be  
Invoked in every deed of might.  
13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams,  
Created vast for victory like a chariot, Sarasvati must be extolled by every sage.  
14 Guide us, Sarasvati, to glorious treasure: refuse us not thy milk, nor spurn us from thee.  
Gladly accept our friendship and obedience: let us not go from thee to distant countries.

#### Hymn.7.95. Sarasvati.

1. THIS stream Sarasvati with fostering current comes forth, our sure defence, our fort of iron.  
As on a car, the flood flows on, surpassing in majesty and might all other waters.  
2 Pure in her course from mountains to the ocean, alone of streams Sarasvati hath listened.  
Thinking of wealth and the great world of creatures, she poured for **Nahusa her milk** and fatness.  
3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.  
He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.  
4 May this Sarasvati be pleased and listen at this our sacrifice, auspicious Lady,  
When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.  
5 These offerings have ye made with adoration: say this, Sarasvati, and accept our praises;  
And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.  
6 For thee, O Blest Sarasvati, Vasistha hath here unbarred the doors d sacred Order.  
Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings.

#### Hymn 7.96. Sarasvati.

1. I SING a lofty song, for she is mightiest, most divine of Streams.  
Sarasvati will I exalt with hymns and lauds, and, O Vasistha, Heaven and Earth.  
2 When in the fulness of their strength the Purus dwell, Beauteous One, on thy two grassy banks,  
Favour us thou who hast the Maruts for thy friends: stir up the bounty of our chiefs.  
3 So may Sarasvati auspicious send good luck; she, rich in spoil, is never niggardly in thought,  
When praised in jamadagni's way and lauded as Vasistha lauds.  
4 We call upon **Sarasvan**, as unmarried men who long for wives,  
As liberal men who yearn for sons.  
5 Be thou our kind protector, O Sarasvan, with those waves of thine  
Laden with sweets and dropping oil.  
6 May we enjoy Sarasvan's breast, all-beautiful, that swells with streams,  
May we gain food and progeny.

### Praise

The Sarasvati is praised in the Rigveda as the best of all the rivers: e.g. in RV 2.41.16 she is called ***ámbitame nádītame dévitame sárasvati*,** "best mother, best river, best goddess". Other verses of praise include RV 6.61.8-13, RV 7.96 and RV 10.17. In some hymns, the Indus river seems to be more important than the Sarasavati, especially in the Nadistuti sukta. In RV 8.26.18, the white flowing **Sindhu** 'with golden wheels' is the most conveying or attractive of the rivers.

RV 7.95.2. and other verses (e.g. RV 8.21.18) speak of the Sarasvati pouring "milk and ghee." Rivers are often likened to cows(go-cow,water,sun) in the Rigveda, as in RV 3.33.1-

like two bright mother cows who lick their youngling,

**Vipas** and **Sutudri** speed down their waters*.*

The Sarasvati River is perceived to be a great river with perennial water. The Hakra and Ghaggar cannot be compared to it. The earliest Sararvati is said to be similar to the Helmand in Afghanistan which is called the Harakhwati in the Āvestā.

### Course

The late Rigvedic Nadistuti sukta enumerates all important rivers **from the Ganges in the east** up to the **Indus in the west in a clear geographical order. Here (RV 10.75.5), the sequence "Ganges, Yamuna, Sarasvati, Shutudri" places the Sarasvati between the Yamuna and the Sutlej,** which is consistent with the present Ghaggar identification with Sarasvati.But during **Vedic times the Ghaggar was the Yamuna.It was the yama(twin) of Sindhu/Sarasvati** by its parallel course to it.

Verses in RV 6.61 indicate that the Sarasvati river originated in the hills or mountains (giri), where she "burst with her strong waves the ridges of the hills (giri)". RV 3.23.4 mentions the **Sarasvati River together with the Drishadvati River(which is the northern part of Sarasvati beginning in Tibet) and the Āpayā River**(Beas,a→s;दृषद्वत्या मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि RV.3.23.4.This shows the location of the **Bharatas** bounded by the **Sarasvati-Sindhu,Drishadvati-the upper Indus and Beas/Sutlej,which shows the key cities of the Mature Harappan Phase**). RV 6.52.6 describes the **Sarasvati as swollen (pinvamānā) by the rivers (sindhubhih).**

**While RV 6.61.23 associates the Sarasvati River with the five tribes(5 tributaries;nara-pancajana-man,naara-water)** ; and RV 7.95-6 with the **Paravatas(ocean,Bharata,prabhata-dawn) and the Purus(cf.Guru-Kuru)**; in RV **8.21.35**, **a number of petty kings are said to dwell along the course of Sarasvati**, “**Citra(Citrabhanu-agni, sun,spring equinox;svarga;Dvaraka;tiger,leopard,lion;sarat,darsa) is King, and only kinglings [rājaka] are the rest who dwell beside Sarasvati”*.***This Shows the importance of **Mohenjodaro**(the bull) on the Indus and the lower status of other cities and the location of the Hasta and Citra asterisms in Virgo where the sun is located when the Sarasvati feast is celebrated.Citra is the sun and the sky.

**In RV 7.95.1-2, the Sarasvati is described as flowing to the samudra, a word now usually translated as *ocean***.

7.95.2

परबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ||

prabābadhānā rathyeva yāti viśvā apo mahinā **sindhuranyāḥ** ||

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

7.95.3

**एकाचेतत सरस्वती** नदीनां शुचिर्यती **गिरिभ्य आ समुद्रात** |

ekācetat sarasvatī nadīnāṃ śuciryatī ghiribhya ā samudrāt |

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

**sindhuranyāḥ ekācetat sarasvatī ghiribhya ā samudrāt** **indicates clearly that the Sindhu-the Sarasvati- flows from the mountain to the sea.**

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

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

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

**Thinking of wealth and the great world of creatures, she poured for Nahusa(cf.mahisha/ mahishamarddini )  her  milk and fatness.**

**As a goddess**

[](https://en.wikipedia.org/wiki/File:Saraswati.jpg)

Painting of Goddess Saraswati by Raja Ravi Varma

**Saraswati**

va(Tiger, water,river,sea,varuNa,air,auspiciousness, hand;bha-sun,star,animal,light;ma-king,Yama,siva,brahma, Vishnu,water,moon)-vaaha(hand,river,bull)-aga(sun,pot, , kumbha/bharaNi(the asterism from which the sun rise everyday for which Yama is the deity and sukra-venus-soma is the lord);aha-day,yaaga-sacrifice,eka-one)-bhaga(sun,prosperity,vulva)-jala(pa-water,leaf,air)-jina(sun)→**jna**(learned-vindu-sindhu,cf.**baptism**)→ jan(birth,**janma-jamuna**-Yamuna→jan-ma→sunrise.Hence Ganga/ga-naga,Yamuna/ya-sura and **Sarasvat/srii-dyuti** meet at Prayaaga/parakaasa/prbhaata-light,dawn).

The sun is praised as the rivers by hymns like the nadiistuti as va/pa/ma(king,leaf,water)/bha(sun,star,light)/vaha(apaga-river)/bhaga(sun).Sara(jala/pa/ma/va) indicate srii/ tara(crossing,time,type)/ tR(protection)/ adri(sun,hill,rock). Hence R.V.**10.64.9, calls for the aid of three "great rivers", Sindhu, Sarasvati and Sarayu(usra-sun,bull;srii→3-three rivers)**.

The Sarasvati is mentioned around many times in the hymns of the Rig Veda. It is mentioned in thirteen hymns of the late books 1 and 10.  R.V.**10.75.5 called the Nadiistuti sukta contains the geographical list of the rivers**.

R.V.10.30.20 रषे जनित्रीर्भुवनस्य पत्नीरपो वन्दस्वसव्र्धः सयोनीः ||

ṛṣe janitrīrbhuvanasya patnīrapo vandasvasavṛdhaḥ sayonīḥ || “Waters which dwell together, thrive together, Queens, Mothers of the world, these, Ṛṣi, honour” indicate the two-in-one nature of the river.With Drishadvati it is three-in-one.

In 10.30.12, her origin as a river goddess may explain her invocation as a protective deity in a hymn to the celestial waters. In 10.135.5, as **Indra drinks Soma he is described as refreshed by Sarasvati.** From 10.17.1-4 it is clear that **Yama/Yami/Yamuna** is the parallel river to Sindhu/Sarasvati.The invocations in 10.17 address Sarasvati as a goddess of the forefathers as well as of the present generation. In 1.13, 1.89, 10.85, 10.66 and 10.141, she is listed with other gods and goddesses, not with rivers. In 10.65, she is invoked together with "holy thoughts" (*dhī*) and "munificence" (*puraṃdhi*), consistent with her role as a goddess **of both knowledge and fertility**.**In later Hinduism she emerged as an independent goddess of knowledge, learning, wisdom, music and the arts(vaha-river→bhaga-sun).** **The evolution of the river goddess into the goddess of knowledge started with the Brahmanas, which identified her as *Vāgdevī*, the goddess of speech. Word**(**water**)→bharata(fire,king)→bhaasha(speech)→vaca

(speech)→ vak(word)→vaaha(river,bull)→bhaga(sun) **is god**.

In post-Rigvedic literature, the disappearance of the Sarasvati is mentioned. Also the **origin of the Sarasvati is identified as Plaksa Prasravana (Peepal tree or Ashwattha tree. Prakaasa-light;vela-river,aksha-5,eye/aakaasa-sky).**

**The first reference to the disapparance of the lower course of the Sarasvati is from the Brahmanas, texts that are composed in Vedic Sanskrit, but dating to a later date than the Veda Samhitas.The Sarasvati(sun) goes to the South/noon in the year(Brahmavarta/varsha;varsha is year,Vraja,praja and place) at the Jalajyoti,but in the day moves under the earth,goes through north to the east,when he is invisible.In the Bible also the Christ is made to disappear for three days at the age of 12(12 horas of day) and for three days at his death(sunset) till the resurrection for the same reason.** **The Jaiminiya Brahmana (2.297) speaks of the 'diving under (upamajjana) of the Sarasvati', and the Tandya Brahmana (or Pancavimsa Br.) calls this the 'disappearance' (vinasana-disappearance→ina-aasana→seat of sun/vin-aasana→seat in the sky). The same text (25.10.11-16) records that the Sarasvati is 'so to say meandering' (kubjimati cf.Kaanyakubja) as it could not support heaven which it had propped up.The disappearance of the river(vaha) is the sun’s(bhaga) setting(adarsana/astamana) in the day in the west and in the year in Sarat(Autumn,Year).In the day,after sunset, the sun is no more visible,and in the year the days get shorter and colder till the winter solstice against the noon/south of the day,when the sungod is reborn as the son of god.**

The large river **Yami/Kalindi/Kaali-hali-nadi** started flowing lean already in the middle of the **4th millennium BC** as the waters from the Yamuna and the Sutlej got diverted from it; during Harappan times only channels and complex **irrigation-canal network** was being used(cf.**Drunken Balarama** dragging **Yami/Kalindi** with his hala as stated in Bhagavata.Skandha.10.Later **Kali-heli**-sun, **hali-balabhadra,farmer could not prevail against Jarasandha-drought and the site of Mathura-Kalibangan was given up**). There are many archeological sites along the bed of Kalindi (cf.**Gokula,go-king,sun**) **compared to the fewer number of sites along the Indus River** .This is because initially for hundreds of years ,the **weakening of the Indian Summer Monsoon was favourable for agriculture in the Yamuna(Ghaggar) basin.** However as the weakening became worse,agriculture could not be sustained by the Yamuna waters.Most of the Harappan sites along the **Kalindi** are found in **desert region**, and have remained undisturbed since the end of the Indus Civilization. This contrasts with the **heavy alluvium of the Indus and other large Panjab rivers that have covered the Harappan sites, including part of Mohenjo Daro.** About 80 percent of the **Kalindi** sites are datable to the **fourth or third millennium BCE**, suggesting that the river was flowing during part of this period, which is also indicated by the fact that some Indus sites are found inside the bed of the **Ghaggar-Hakra** (Kalindi;Kalinda-sun,khaga-sun;kala-indu→moon-soma-month;hence Balarama drags her with his hala/kaala/haal/soma.Sindhu is sa(with)-indu(moon)/west. **Sarasvati**(**Sarasvat-samudra-sagara-sindhu**-sea;**sarasvat**-**buffalo-mahisha-mahesa-siva-viirabhadra-Balabhadra-king** cf. , M304, k033 padma/padaniira ma-kha(aga/aha)→soma yaaga/Dasra/Asvina) is worshipped as the sun enters the west.West is the direction of Varuna(va-sea-sarasvat).Night and sky are considered as seas.Svarga is turaga(horse)/badava(asva,prabha-light)/Dvaraka.The sun going to the south/noon(pushkala-full/pushkara→sky,padma-palm-lotus,soma-sky-spirit,drum H-182h182a, lahari-drunkenness,tip of elephant’s trunk) is Durga/Sarasvati.Padma is panca-5-sinha-king.The sky is the 5th direction/nabha-nava-9th direction.Hence **Pushkaratiirtha** is **padmakuuTa** also.**Udaya** is **vidya**-knowledge/**aayudha**-weapon,tool.The **kala**-**moon** at **udaya**-indicates the **devi/ravi** as **ajayya-invincible-sol invictus-Ajayyameru is Ajmer/Pushkara** ).

Major Indus Valley Civilization sites at Kalibangan (Rajasthan),  Banawali and Rakhigarhi (Haryana), Ganweriwala,Dholavira

and Lothal (Gujarat) lay along the course of the Kalindi. The Nadistuti hymn in the Rigveda (10.75) mentions the **Sarasvati** between the **Yamuna** in the east and the **Sutlej**in the west.

This indicates the hymn was composed by **sages whose place had Ganga and Yamuna in the east,Sarasvati in the south and Sutlej/Sindhu in the west,probably in the Mathura/Kalibangan/Kalindi belt.**

**Ganga**(day,sun),**Yamuna**(night,moon) and **Sarasvati**(time,year) meet at the **Triveni** **sangam**(**Prayaaga**→Autumnal equinox;prayaaga-sacrifice,sun,bull,horse)/New moon/dawn.

**hari**→**kari**→,**hali**(farmer,Balabhadra) → **hali(**farmer)/heli(sun)/kaali(Durga)-nadi(river)→ **Kalindi(Yami).Mal.kari(dry,wither,burn,black,coal,plough,**

**elephant)→hala(plough)→khara** **(hot,ass)→khara-suura**m478b **(hot sun)→kharjura(****palm,silver,scorpion** cf.

M290am290a **)→ jara(old age;jaDa-corpse,khara-heat,jala-water,sara-water,kara-ray)-aasanda(sun)→ Jarasandha(enemy of VRshnis,drought).**

Va/bha(tiger,river,water,sea)+ Va/bha(tiger)+ ma(man)→Vaama(Vaamadeva-Rgveda fourth Mandala)/bhaama(sun)/maapana(scale,maanava-man)/ pavamaana(soma/sukra) , ,,

**Krishna killed(ha/gha-killing,aga-sun,kha-sky,cipher) Kansa(hansa-sun;ka-aasana-river;seat/sma-face;panca-five;sangha-sreni-clan) and became king of Mathura.**

**Jaraasanda(cf.Kalibangan→heli-bhanga→sun-evil;bhanga→bha-anga/agna) can indicate drought or flood in the river/ day break or sunset.Hence his attacks on Mathura to restore the kingdom of Mathura to the sons of Kansa(hansa-sun,Ganga.Shift of Yamuna waters to Ganga).There were regular floods in the Himalayan rivers,especially Sindhu/Sarasvati which in fact is one of the major cause for the fall of the civilisation on its banks.Weakening of the Indian Summer Monsoon brought in droughts. The drying up of the Ghaggar-Hakra,consequent to the tectonic shifts of the Yamuna and Sutlej,made the people shift to water rich regions of the Sindhu-Sarasvati belt or the Yamuna-Gangetic belt.The heavy floods of the Indus made them leave the Sarasvati belt and shift to safer regions of the**

**new Yamuna –Gangetic plain.Thus the early vedic shift**

from the **Jarasandha**(khara-aasanda→drought) dominated

Yamuna/Kalindi belt to the fertile belt of the Sarasvati gave

the vedic people immense wealth and the mature Harappan phase with cities like Harappa and Mohenjodaro on the banks of the Sindhu/Sarasvati were established.

Krishna’s attachment to the sons of **Kunti(Sindhu/Paandava-panca-va→five rivers/Punjab) shows his friendship with people of the Ravi(sun,river) which flows into the Sindhu/Sarasvati.Typically,the pa(ma/bha/va-water/sun/tiger/king) flowing through Ravi and reaching Sarasvati,is the symbol of the kings who moved down from Mathura to Dvaraka.** The five kings are water of five rivers/kings(Va-river,bull,**tiger**, hand, , VaruNa;pa-leaf,king,water;patra-bird, leaf, writ,bhadra-king,bull,full,visva,sarva,sarpa,cipher;bhaga-sun is vac-speech-**Sarasvati**,**vaca**-sun, **vaaha**-river,**apaga**/**aapaga**-river) of the **five rivers area**.According to Rigveda the **Bharatas** set **agni** in the place of prayer,between the **Sarasvati/ Sindhu/Kunti** and the **DRshadvati**(RV.3.23.4 cf.Harappa→Bhaarata as H→T).**Kamsa**(sinha/king /hansa/panca/sara/sun/tiger) here indicate the presence of the **king/panca-pa/five rivers** here.

**The Plaksa(usha-aja-uTa-vaTa-dawn) Prasravana (place of appearance/source of the river) may refer to a spring in the Siwalik(Himalaya is Sivalaya.Siwalik is tresses of Siva.Kalindi-kalinda-sun became kaali-black because of him) mountains.** The distance between the source and the **Vinasana** (place of disappearance of the river;**ina/yama-aasana**) is said to be 44 **asvina** (Tandya Br. 25.10.16; cf. Av. 6.131.3; Pancavimsa Br.cf.**Asvina** is the birthplace of Sarasvati-the sunrise-sunset-eastwest-equinoctial belt).

In the Latyayana Srautasutra (10.15-19) the Sarasvati seems to be a **perennial river**(**being the day sun**) up to the **Vinasana(sunset)**, which is **west of its confluence with the Drishadvati** (**the northern sun**;**upper Sindhu;in the day the sun flowing in the north is the invisible river or Drishadvati;the sky is water,the earth is rock;jina-sun is sila-rock and jala-water;nadi is adri-sun,rock;Himalaya is the northern mountain.Drishadvati flows on its rocks**). **The Drshadvati is described as a seasonal stream for its water(light) is not visible,but seen in the uttaraayana(northern course of the sun by hotter and longer days) .**

**Post-Vedic texts**

**The Mahabharata**

The Mahabharata records that the Sarasvati joins the sea impetuously (Mbh.3.88.2). **Oghavati** was another name of river Sarasvati according to Mahabharata 9.38. The Mahabharata states that the Sarasvati is the first among the rivers and that it flows to the ocean (Mbh. Anus’a\_sana 134.15). In the sabha parva of Mahabharata(2.29.8) it is mentioned that "Nakula conquered the sudra and Abhira who lived at the bank of Saraswati near Sindhu(Indus) arena” indicating they are close or identical.

**According to the Mahabharata, the Sarasvati(sunrise;the sun ascending from dawn;taras-speed,strength;dhvaji-horse,snake,vehicle,peacock,hill,flag bearer) dried up in a desert (at a place named Vinasana or Adarsana→sky or sunset.The sun burns/dries up in the sky and disappears at sunset.**). **MB.3.81.115 locates Kurukshetra(sky) to the south of the Sarasvati and north of the Drishadvati(sunset; the sun descending from sunset;dhRta-fall,dhvaji-snake****,****). The dried-up, seasonal Ghaggar River in Rajasthan and Haryana reflects the same geographical view described in the Mahabharata**.

According to Hindu scriptures, a journey was made during the Mahabharata by Balarama along the banks of the Saraswati from **Dwaraka to Mathura and visited a number of holy places during the wartime**. During his pilgrimage, he visited Vinasana, the place where the Sarasvati disappears in the desert (Mbh. 3.80.118; 9.36.1; 3.130.4). In the Mahabharata 9.53.11, he visited Karapacava (where the Yamuna originates) after visiting PlaskaPrasravana (where the Sarasvati originates).**Through Balarama the Mahabharata gives evidence of the life of the Harappans in two ways:1.The shift from Mathura(Kalibangan/Kalindi) to Dvaraka(Mohenjodaro/Indus) avoid Jarasandha(drought).2.The shift from Dvaraka in search of tiirtha(holy water) sthaanas indicating the weakened Indian summer monsoon and the search for water rich places along the Yamuna-Gangetic basin**.

There were ancient kingdoms too (the era of the Mahajanapads) that lay in parts of north Rajasthan and that were named on the Saraswati River.

But the Mahabharata was compiled several hundred years after

the abandonment of the vedic Harappan settlements.By this time the Yamuna and Sutlej broke of the Yami/Kalindi fully.In all probability the Mahabharata scribes like most of the nineteenth century and modern scholars did **not take into account** the **weakening Indian Summer monsoon** and the **tectonic shifts that led to the relocation of the Yamuna and Sutlej**.So beginning from the east with Ganga(hansa-sun;ga-gana→sky;ga-naga→rising sun) and Yamuna in the vedic tradition, they called the **old Kalindi(Yama/Yami/second river)**,as the third(sara/tra/srii/tR) river as Sarasvati

where as **during vedic time the Yamuna,though separated, was linked with Ghaggar as the Yamuna itself.The emergence of the new third river was overlooked.**

If the Ghaggar is to be regarded as a mighty river, it must have been able to receive the waters of the Satluj. **The Satluj is mentioned in the Rigveda and there is no suggestion whatsoever that it was in any way connected with the Ghaggar.** The Rigveda (Rv 3.33) explicitly **associates the Satluj with the Beas and refers to their confluence**.

**Puranas**

The Puranas describe the Sarasvati River, terminating into lakes (*saras→sarat*).In the Skanda Purana, Sarasvati is a form of Brahma's **consort Brahmi.** Sarasvati originates from the water **pot of Brahma(Brahma→bharaNi-asterism of sunrise;aga-sun,jar;apaga-vaha-river;bhaga-sun) and flows from Plaksa(prakaasa;bila-cave,aakaasa-sky) on the Himalayas**. It **then turns west at Kedara and flows underground(sunset)**. **Five distributaries(the five parts of day;pancanga-five fold division of time;the five rivers of Punjab) of the Sarasvati are mentioned**.  **According to the Vamana Purana 32.1-4, the Sarasvati rose from the Plaksa tree (Pipal tree;vaTa-viTapa-vRksha-tree,prabha-prakaasa-light→usha-dawn→udaya-sunrise→ dvaya-two→ dva-two-Yama→rava-sun,sound→ravi-sun).**

**Smritis**

In the Manu Smriti, the sage Manu, founded the Vedic culture between the Sarasvati and Drishadvati rivers. The Sarasvati(Sindhu) River was thus the western boundary of Brahmavarta: "the land between the **Sarasvati and Drishadvati(upper sindhu) is created by God; this land is Brahmavarta."** This agrees with the location of the **Drishadvati** in the north in the mountains and merging into **Sarasvati(Sindhu**).This is a restatement of RV.3.23.4.

Similarly, the **Vasistha Dharma Sutra** I.8-9 and 12-13 locates Aryavarta to **the east of the disappearance of the Sarasvati in the desert, to the west of Kalakavana(Kaalya-paNa-morning sun**,kaala-gamana→passing of time or sun;gamana-going is Havana-oblation,samaya-time is yajna-sacrifice) **to the north of the mountains of Pariyatra and Vindhya and to the south of the Himalaya(the northern mountain).This is the Indus valley itself. Patanjali's Mahābhāṣya defines Aryavarta like the Vasistha Dharma Sutra.**

**The Baudhayana *Dharmasutra* gives similar definitions, declaring that Aryavarta is the land that lies west of Kalakavana, east of Adarsana (where the Sarasvati disappears in the desert;A-vishnu,not;darsana-sight,darsa-New moon, can indicate sunrise,full moon,west,sunset etc.Asta-sunset is masta-head/west/matsa-Pisces.Bhaata-dawn is paada/deva/vac), south of the Himalayas and north of the Vindhyas.The brahmanas and puranas show the people who shifted out of Harappa,relocated in the Ganga basin to escape the attacks from the Jarasandhas(khara-aasanda→drought). When they referred to “the east of adarsana” it should be the Sindhu/Helmand as Harappan settlements were there to the west of the Ghaggar also .**

**They relocated Madhura(ma-king,water,Yama, Siva,Brahma,Vishnu→pa-leaf,water,king,air,egg→**

**bha-sun,star,bee→va-tiger,bull,hand,river, sea,varuNa,auspiciousness→sa-bird,snake,god;sha-king,lord,man;dhura-weight;sura-soma,sun;sira-head;adri-dhara-hill,sun;tra-3) on the New Kalindi.**

**Soma/madira/madhura/Mathura→****→****→****→****→** K053 pa/ma(water,leaf,king)+dhara(hill)→



pa-tra ,  (leaf,bird;**Kesava**-Vishnu,**kshava**-black mustard)→ bhadra(king,bull,gold,Durga,auspicious)→ madhura(sweet)→madira(lahari-soma,sahari-sun)→Mathura **.**

**Madhura is ma(Yama/Yami/king)-dhura(weight)/tulaa(scale)→sa(god,with)-umaa(maa-to weigh)→soma(sun,king,sacrifice).**

**Dhura(weight)** ,**→dhara(hill;** , -ma-dhara/mitra/dharma/Yama/mudra,-pa-dhara→patra→madhura/dharma/pitR/putra/satra-sacrifice, tabernacle)**→ dhaTa(scale)→tra(tri-****)→ raaja(nR-****srii-king,fire,sun,speech)→rasa(juice)→lata** **(plant)→ bhadra(king,bull,gold, elephant, girl,light,water,Durga,Turmeric, auspicious)→ bharata(king,fire,light) etc.**

**Mathura/Dharma/Yama/Yami→amRta(sun)→a-ma(New moon,drought)→tamra(copper,camara-Yak)→nara(marta-nara-man,nR-king,mR-death,naara-water,man,bull,time)→mRt(mR-death,carama-death;mRt-earth).**

**Hence Mathura is the place of Yama/Yami/king.**

**Balabhadra/hali****,****,****,** , **is the god of the farmers(hali-farmer,hala-vRka-siira-plough,sun→niira-miina-miira-sea).**

**Identification theories**

[](https://en.wikipedia.org/wiki/File:Rigvedic_geography.jpg)

Vedic rivers

**Three theories are popular in the attempts to identify the Sarasvati. Several scholars have identified the river with the present-day Ghaggar-Hakra River or dried up part of it, which is located in Northwestern India and Pakistan. A second popular theory associates the river with the Helmand river or an ancient river in the present Helmand Valley in Afghanistan.A third group consider Sarasvati a mythical river.**

### Ghaggar-Hakra River

The Ghaggar-Hakra River is a seasonal river in India and Pakistan that flows only during the monsoon season.

**Bharata** is **varada(Sarasvati-Sindhu-Hindu-India)**.

#### Identification with the Sarasvati

Many scholars as well as geologists have identified the **Sarasvati river with the present-day Ghaggar-Hakra River, or the dried up part of it**. The main arguments are the supposed **position east of the Indus**, which corresponds with the **Ghaggar-Hakra** riverbed; the actual absence of a "mighty river" east of the Indus, which may be explained by the drying up of the historical Ghaggar-Hakra(sa-gara→poison/khara-heat) river; and the resemblance between the "diving under" of the **Puranic Sarasvati, and the ending of the present-day Ghaggar-Hakra river in a desert.**

The identification of the Vedic Sarasvati River with the Ghaggar-Hakra River was proposed by some scholars in the 19th and early 20th century, including Christian Lassen, Max Müller, Marc Aurel Stein, **C.F. Oldham and Jane Macintosh. Danino notes that "the 1500 km-long bed of the Sarasvati" was "rediscovered" in the 19th century**. **According to Danino, "most Indologists" were convinced in the 19th century that "the bed of the Ghaggar-Hakra was the relic of the Sarasvati**."

**Romila Thapar terms the identification "controversial" and dismisses it, noticing that the descriptions of Sarasvati flowing through the "high mountains" does not tally with Ghaggar's course and suggests that** **Sarasvati is Haraxvati of Afghanistan**. Wilke suggests that the identification is problematic since the **Ghaggar-Hakra river was already dried up at the time of the composition of the Vedas**, **let alone the migration of the Vedic people into northern India.**

#### Course of the historical Ghaggar-Hakra River

The historical Ghaggar-Hakra river, identified with the Sarasvati, flowed down the present Ghaggar-Hakra River channel, and that of the **Nara(nada-river cf.manusha/nahusha in RV.3.23)** in Sindh. Satellite images have confirmed the major course of a river through the present-day Ghaggar River.The full flow of the paleo-Ghaggar-Hakra River was not present during the Holocene. According to Liviu Giosan et al. and Clift et al. the **Yamuna  and  Sutlej were lost during the Pleistocene, and the Ghaggar-Hakra River was a much smaller river, fed entirely by monsoon rains rather than glacial streams**, **during the mid-late Holocene** (**including the Vedic period**).The Kalibangan seal evidences K-050****, K065a****, k032 , k033 

k026

k049 k043 m311a , m310a, M309a m1103 M1170a  m318a m1118

indicate the presence of the **Vrishnis/Yadava** clans in the Kalibangan –Mohenjodaro belt.**Vrishabha** is **Krishna**. Balabhadra is viirabhadra/siirabhadra/suura bhadra/suura sena/halaayudha(with weapon of plough)/taalanka(having the mark of taala-taara-raaja-king)/hali(with hala-plough-farmer,Balarama) /kali(heli-sun;kari-elephant,hari-tiger,Indra,Vishnu,bull,horse) etc.

#### Drying-up of the Ghaggar-Hakra system

#### Late in the 2nd millennium BCE the Ghaggar-Hakra fluvial system dried up, which affected the Harappan civilisation. Giosan et al., in their study Fluvial landscapes of the Harappan civilisation, make clear that the Ghaggar-Hakra fluvial system was not a large glacier-fed Himalayan river, but a monsoon-fed river. They concluded that the Indus Valley Civilisation died out because the monsoons, which fed the rivers that supported the civilisation, migrated to the east. With the rivers drying out as a result, the civilisation began collapsing some 3900 years ago. This affected the Ghaggar-Hakra system, which became ephemeral and was largely abandoned. The Indus Valley Civilisation had the option to migrate east toward the more humid regions of the Indo-Gangetic Plain, where the decentralized late Harappan phase took place.

Painted Grey Ware sites (ca. 1000 BCE) have been found in the bed and not on the banks of the Ghaggar-Hakra river, suggesting that the **river had dried up before this period**.

**Other scenarios suppose that geological changes diverted the Sutlej towards the Indus and the Yamuna towards the Ganges, following which the river did not have enough water to reach the sea any more and dried up in the Thar desert.**Active faults are present in the region, and lateral and vertical tectonic movements have frequently diverted streams in the past. **The Ghaggar may have migrated westward due to such uplift of the Aravallis**. **According to geologists Puri and Verma a major seismic activity in the Himalayan region caused the rising of the Bata-Markanda Divide**. **This resulted in the blockage of the westward flow of the Ghaggar forcing the water back.** **Since the Yamunā Tear opening was not far off, the blocked water exited from the opening into the Yamunā system**.

Apart from the above reasons, the following can be the possible reasons for the drying up of the river:

**Capture of the waters** **of the Ghaggar by the adjoining rivers**, Sutlej and the Yamuna. **During the early Indus period, the Ghaggar was a large river, receiving water seepage from the Sutlej and the Yamuna especially during the monsoon period. The tectonic movements during later period resulted in a distinct separation of the river Yamuna from the Ghaggar system.** As the Indian Summer Monsoon system weakened ,over time, these waters were withdrawn and the river became smaller ,the banks met with intense erosion leading to their collapse and drying of the river. Also, the river bed got choked with modern moving sand.

**Identification with the Indus Valley Civilisation**

The Indus Valley Civilisation (Harappan Civilisation), which is named after the Indus, was largely located on the banks of and in the proximity of the Ghaggar-Hakra fluvial system.

The Indus Valley Civilisation is sometimes called the "Sarasvati culture", the "Sarasvati Civilization", the "Indus-Sarasvati Civilization" or the "Sindhu-Sarasvati Civilization", as it is theorized that the civilisation flourished on banks of the Sarasvati river, along with the Indus. **Danino notes that the dating of the Vedas to the third millennium BCE** coincides **with the mature phase of the Indus Valley civilisation**, and **that it is "tempting" to equate the Indus Valley and Vedic cultures**.

RV.2.41.16 Best Mother(cf.mother-**matR-nadi**-river), best of Rivers, best of Goddesses, Sarasvatī, We are, as ’twere, of no repute and dear Mother, give thou us renown.  
17 In thee, Sarasvatī, divine, all generations have their stay.  
Be, glad with Śunahotra's sons: O Goddess grant us progeny.  
18 Enriched with sacrifice, accept Sarasvatī, these prayers of ours,  
Thoughts which Gṛtsamadas beloved of Gods bring, Holy One, to thee.  
19 Ye who bless sacrifice, go forth, for verily we choose you both,  
And Agni who conveys our gifts.  
20 This our effectual sacrifice, reaching the sky, shall Heaven and Earth  
Present unto the Gods to-day.  
21 In both your laps, ye guileless Ones, the Holy Gods shall sit them down  
To-day to drink the Soma here.

### Helmand river

Suggestions for the identity of the early Rigvedic Sarasvati River include the Helmand River in Afghanistan, separated from the **watershed of the Indus by the Sanglakh Range**. The Helmand bore the name **Haraxvaiti**, apart from the Avestan **Haetumant** which is **cognate to** Sanskrit**Sarasvati.** The Avesta extols the Helmand in similar terms to those used in the Rigveda with respect to the Sarasvati: "**the bountiful, glorious Haetumant swelling its white waves rolling down its copious flood**".

R.Kochhar (1999) argues that the **Helmand is identical to the early Rigvedic Sarasvati of suktas 2.41, 7.36 etc., and that the Nadiistuti sukta (10.75) was composed centuries later**, **after an eastward migration of the bearers of the Rigvedic culture to the western Gangetic plain some 600 km to the east**. The Sarasvati by this time had become a mythical "disappeared" river, **and the name was transferred to the Ghaggar which disappeared in the desert**.

**Ashoke Mukherjee (2001)** believes that "Sarasvati" is initially used by the **Rig Vedic people as an adjective to the Indus as a large river and later evolved into a "noun". Mukherjee concludes that the Vedic poets had not seen the palaeo-Sarasvati, and that what they described in the Vedic verses refers to something else(the sun and the Sindhu).**

**Drying-up and dating of the Vedas**

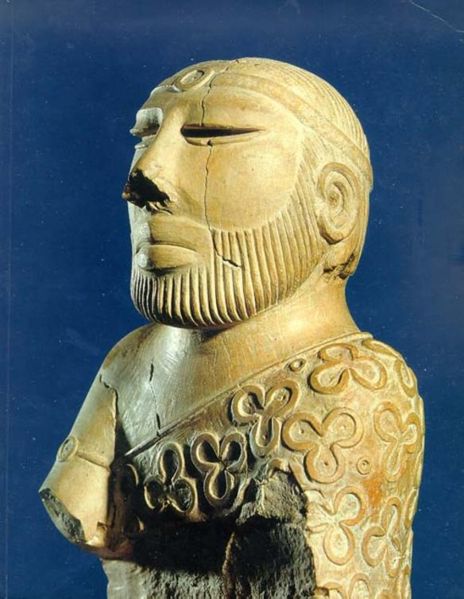
**Michel Danino places the composition of the Vedas in the third millennium BCE**, **a millennium earlier than the conventional dates,which indicates the period of the Mature Harappan phase**. Danino notes that **accepting the Rig Veda accounts as factual descriptions, and dating the drying up late in the third millennium, are incompatible**.  According to Danino, this suggests that the Vedic people were present in **northern India in the third millennium BCE**, a conclusion which is drawn by several Indian archaeologists. He states that there is an absence of "any intrusive material culture in the Northwest during the second millennium BCE," a biological continuity in the skeletal remains, and a cultural continuity. If the "testimony of the Sarasvati is added to this,"

the simplest and most natural conclusion is that the Vedic culture was present in the region in the third millennium.

**Religious implication**

[](https://en.wikipedia.org/wiki/File:NorthIndiaCircuit_250.jpg)

Triveni Sangam, Allahabad - the confluence of Ganga, Yamuna and the "unseen" Sarasvati.Ganga-Yamuna-Sindhu(Sarasvati-Sutlej) meet in the Himalaya(hima-ice,ina-sun,aalaya-house;the sky)

**Diana Eck** notes that although "materially missing", **she is the third river**, **which emerges to join in the meeting of rivers, thereby making the waters triple holy.**Tiirtha(holy water,siirsha-head,srii-dha→solar seat→3→→→)-siirsha(head)-suurya(sun)-suura-ja(birth,sunrise).

One who bathes and drinks there where the Gangā, Yamunā and Sarasvati join enjoys **liberation(Ganga-gagana-moksha-sky-by itself is liberation.Svarga-heaven is sva-own,agra-end,death ; dva-two,agra-end;dva-rava-sun,arka-sun;Dvaraka etc)**. Of this there is no doubt."

The Kumbh Mela, a mass bathing festival is held at Triveni Sangam(cf.the **great bath of Mohenjodaro**; m018aetc.The kumbha, mela is celebrated once in -12 years.MeTa-tower indicate mela-feast,maala-chain,**maana**-**altar,measure**,pramaaNa-measure,miina etc.), literally "confluence of the three rivers", every 12 years. **The belief of Sarasvati joining at the confluence of the Ganges and Yamuna originates from the Puranic scriptures.** The three rivers **Sarasvati, Yamuna, Ganga** are considered as consorts of the Hindu Trinity (Trimurti) Brahma, Vishnu (as Krishna) and Shiva respectively.

Sarasvati is also said to form the **Triveni** confluence with rivers **Hiranya** and **Kapila** at **Somnath**(cf.New moon). There are several other **Trivenis** in India where two physical rivers are joined by the "unseen" Sarasvati, which adds to the sanctity of the confluence.

According to Romila Thapar , "once the river had been mythologized through invoking the memory of the earlier river, its name - Sarasvati - could be applied to many rivers, which is what happened in various parts of the [Indian] subcontinent."

**Several present-day rivers are also named Sarasvati**, after the Vedic Sarasvati:

**Sarsuti** is the present-day name of a river joining the Ghaggar near Shatrana.

Sarasvati , a river originates in the Aravalli mountain range in Rajasthan, passes through Sidhpur and Patan before terminating in the Rann of Kutch.

Saraswati , a tributary of Alaknanda River, originates near Badrinath.

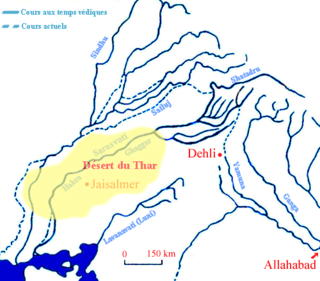
Saraswati in Bengal, formerly a distributary of the Hooghly River, has dried up since the 17th century.

**Revival**

**The Haryana government constituted the Saraswati Heritage Development Board (SHDB) which conducted a trial run on July 30, 2016 filling the river bed with 100 cusecs of water which was pumped into a dug-up channel from tubewells at Uncha Chandna village in Yamunanagar. The water was expected to fill the channel until Kurukshetra, a distance of 40 kilometres**. There are plans to build three dams on the river route to keep it flowing perennially.

This will ultimately lead to the revival of the **ancient Yamuna/ Kalindi,under the rechristened third river name of Sarasvati**.

**Drishadvati river**

[](https://en.wikipedia.org/wiki/File:Sarasvati.png)

The Sarasvati(Sindhu) River; the Drishadvati was probably a tributary (dotted lines indicate modern rivers).

The **Drishadvati river** (IAST:*dṛṣad-vatī*, "She with many stones") can help in locating the route of the Vedic river Saraswati  and the state of Brahmavarta which was **bounded by the Saraswati and Drishadwati during the Vedic period.** According to the Brahman Granthas, **before its confluence with the Saraswati the Drishadwati flowed from the east to west(cf.the upper part of the Sindhu;the falling day sun). The Saraswati flowed from north to south during the Vedic period.**

**Location**

The Drishavati is mentioned in the **Rigveda (RV 3.23.4) with the Sarasvati and Apaya**. According to the Rigveda, vedic sacrifices were performed on this river and on the Sarasvati.

In the Srimad Bhagavatam, the Drishadvati is a transcendental river(the northern sun).

The **Latyayana Srautasutra** (10.17) describes it as a **seasonal river(cf.varsha and Brahma-varsha/varta)**, with the **Saraswati** a perennial river(day sun) until its **vinasana** (10.15-19;sunset).

According to the Brahmanas written primarily in the state of Brahmavarta,the **Drishadvati**,**originated in the pot of Brahma(Bharani asterism,sun)** at **Pushkar**(sun,sky) Lake, near **Ajmer(ajayya-meru;aparajita-northeast-Pisces)**. The **Sarasvati, with four branches flowing in different directions, originated in the hills near Pushkar**. **Drashadwati was the branch flowing north**. According to the Rigveda, **the Drashadwati(dRDhajyoti-northern sun/dhRtajyoti-sunset/darsa-jyoti→New moon/tarsha-jyoti/tiirtha-jyoti/siirsha-jyoti,cf.matsa-Pisces,masta-head) was preferred for religious sacrifices by the Vedic people(uttaraayana-northern course of the sun and spring equinox agrees with this).Hence this is the vernal equinox opposite Sarasvati,the autumnal equinox/summersoltice/ Newmoon/sunrise.**

In the **Manu Smriti**, **the Drishadwati and the Sarasvati define the boundaries of the Vedic state of Brahmavarta**: "It says that the land, created by the Gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta." The text also says that **although the Sarasvati formed the northern boundary of Kuru Pradesh, the Drishadwati flowed in southern Kuru Pradesh(sunrise to noon) and north of Brahmavarta(brahma-varsha)**. According to the *Mahabharata*, the southern boundary of Kuru Pradesh was Guru Drona's ashram (present-day Gurgaon at one end and Rohtak and Jhajjar at the other); hence, the Drishadwati flowed in the southern parts of these cities. Although about 100 streams flowed south to north in the 200-kilometre (120 mi)-wide Aravalli Range during the Vedic period, the only large river is the present-day **Sahibi.** The Sahibi has a lower flow at present because of low rainfall in its catchment area and has a wide, dry bed which carries water from the districtsof Jaipur, Sikar, Alwar Rewari, Jhajjar, Rohtak and

Delhi in Yamuna.

**Origin**

The Drishadvati was identified by **Oldham as the Chautang River**.Talageri identified it with the Hariyupiya and Yavyavati Rivers. Alexander Cunningham identified the **Rakshi River** as **the old Drishadvati** and demonstrated its flow to have been from Chunar, near Varanasi. T**he Drishadwati flowed from south to north through the Aravallis from Pushkar Lake in Rajasthan to Nangal Chaudhery in southern Haryana. The river then turned to reach Satnali and meet the Saraswati. After major seismic activity in the Aravalli Range, the river changed course.**

According to Prabhat Ranjan Sarkar, the **Drishadvati is the Ghaghara river.**

**The Yamuna River**

[](https://en.wikipedia.org/wiki/File:Madan_Mohan_temple,_on_the_Yamuna,_Vrindavan,_1789.jpg)

Madan Mohan temple, on the Yamuna at Vrindavan in Uttar Pradesh, 1789: the river has shifted further away since then.

The Yamuna (/jəmʊnaː/; Sanskrit and Hindi: यमुना;Yama→jina-sun), sometimes called Jamuna (Hindi: जमुना; /d͡ʒəmʊna:/) is the longest and the second largest tributary river of the Ganges (Ganga) in northern India. Originating from the **Yamunotri Glacier** on the south western slopes of Banderpooch peaks in the uppermost region of the Lower Himalayas in Uttarakhand, and merging with the **Ganges at Triveni**(srii heli-the sun;Triveni sangam , Allahabad),the **site of the Kumbha mela**  every twelve years. **Yamunotri temple, a shrine dedicated to the goddess, Yamuna is one of the holiest shrines in Hinduism, and part of the Chota Char DhamYatra circuit.The Markendeya Tirtha**, where the sage Markandeya wrote the Markandeya Purana lies close to it.

North(mRt) is the earth position or the foot position.The sun in the north at midnight is in sayana(union)/sa-yama/samaya(time) with the earth,where time is born.Its yama/dvaya/second position is the east,where the sun rise from the asterism of BharaNi for whom Yama is the deity.The second river is Yamuna.The tra/sira/third/head position is noon/Pushkara/soma/sky.The third river is Sarasvati.The fourth

is the asta(sunset) position indicated by the asterism Hasta and Citra.Citra is a king in the valley of the Sarasvati(RV **8.21.35)**.The month of Virgo ,which has the Citra asterism, is the time of the Sarasvati feast.

**The Yamuna also creates natural state borders between the Himachal Pradesh and Uttarakhand states, and further down between the state of Haryana, Delhi and Uttar Pradesh. Along with the Ganges to which it run almost parallel after it touches the Indo-Gangetic plain, the largest alluvial fertile plain in the world, it creates the Ganges-Yamuna Doab region spread across 69,000 square kilometres (27,000 sq mi), one-third of the entire plain, and today known for its agricultural outputs, prominent among them , the cultivation of the Basmati Rice. The plain itself supports one-third of India's population through its farming**.This farming tradition is a continuation of the farming tradition of the **Kalindi**(Ghaggar-Yamuna) basin.

It is the longest river in India which does not directly flow to the sea.

It crosses several states, Uttarakhand, Himachal Pradesh Haryana and Uttar Pradesh, passing by Uttarakhand and later Delhi, and meets its tributaries on the way, including Tons, its largest tributary in Uttarakhand, Chambal, its longest tributary which has its own large basin, followed by Sindh, the Betwa, and Ken. Just like the Ganges, the Yamuna too is highly venerated in Hinduism and worshipped as the goddess Yamuna, throughout its course. In Hindu mythology, she is the daughter of **Sun God(apaga-river→bha/bhaga-sun→vaaha-river,bull→va-tiger,varuNa,sea)**, Surya, and sister of Yama, the God of Death, hence also known as Yami and according to popular legends, bathing in its sacred waters frees one from the travails of death.

[](https://en.wikipedia.org/wiki/File:Himalayas_at_dusk_from_Mussoorie,_Uttarakhand.jpg)

Banderpoonch peak, the source of Yamuna, as seen from Mussoorie

[](https://en.wikipedia.org/wiki/File:Yamunotri_temple_and_ashram.jpg)

The Yamunotri temple on the river, dedicated to Goddess Yamuna.

[](https://en.wikipedia.org/wiki/File:DoabUnitedProvincesIGI1908.jpg)

The Doab, United Provinces, 1908 map

**An important part of its early catchment area totalling 2,320 square kilometres (900 sq mi) lies in Himachal Pradesh, and an important tributary draining the Upper Catchment Area is the Tons, Yamuna's largest tributary, which rises from the Hari-ki-dun valley and holds water more than the main stream, which it merges after Kalsi near Dehradun.** **Kalanag** (6,387 metres (20,955 ft cf.**Kalinda,kaala,kaali,Yama,Yami,jina**)) is the **highest point of the entire Yamuna basin**.

Other tributaries in the region are the **Giri, Rishi Ganga, Kunta, Hanuman Ganga and Bata tributaries, which drain the Upper Catchment Area of the vast Yamuna basin.**

[](https://en.wikipedia.org/wiki/File:Indo-Gangetic_Plain.jpg)

Course of Yamuna, in the Indo-Gangetic Plain

Subsequently, **it flows through the states of Delhi, Haryana and Uttar Pradesh] before merging with the Ganges at a sacred spot known as Triveni Sangam in Allahabad after traversing a distance of 1,376 kilometres (855 mi).** Here pilgrims travel by boats to platforms erected mid stream to offer prayers**. During the Kumbh(cf.bharaNi-asterism of sunrise,nRpa-king,Yama-VaruNa) Mela****,**m018a**held every 12 years, the ghats around the Sangam are venue of large congregation of people, who take dip in the sacred waters of the confluence**. **The cities of Baghpat, Delhi, Noida, Mathura(Mathura-Kalibangan!), Agra, Firozabad, Etawah, Kalpi(kalpa),**

**Hamirpur, Allahabad lie on its banks.** At Etawah, it meets it another important tributary, Chambal, followed by a host of tributaries further down, including, Sindh, the Betwa, and Ken.

History

[](https://en.wikipedia.org/wiki/File:Krishna_carried_over_river_yamuna.jpg)

Vasudev carrying baby Lord Krishna across the Yamuna, an important legend of Bhagavata Purana

The name Yamuna seems to be derived from the Sanskrit word **"yama", meaning 'twin'(dvi-ravi-nadi-mati;Yamini-night)**, **and it may have been applied to the river because it went parallel to the Sindhu in ancient days and parallel to the Ganges at present**. **The Yamuna is mentioned in the Rig Veda, which was composed during the Vedic period between ca. 3000–1900 BC, and also in the later Atharvaveda, and the Brahmanas including Aitareya Brahmana and Shatapatha Brahmana. In the Rig Veda, is the story of the Yamuna describing her "exces**sive love" for her twin, **Yama.He in turn asks her to find a suitable match for herself, which she does in Krishna**. **It is also said that lord shiva was the main reason for the blue colour of the Yamuna river. After the death of Sati Devi, lord shiva took a bath in the Yamuna river, and it became black as it absorbed all his sorrow.The Ganges is considered an epitome of asceticism and higher knowledge and can grant us *Moksha(gagana-Ganga)* or liberation. The Yamuna(janma-birth/Yama/jina/aruNa-asura-sun,night), being a holder of infinite love and compassion, can grant us freedom, even from death, the realm of her elder brother.** She rushes down the **Kalinda Mountain, as his daughter, giving her another name, Kalindi, the backdrop of Krishna Leela.Her water is of the colour of Lord Krishna, which is dark (syama). The river is referred as Asita in some historical texts**.

It is mentioned **as Iomanes (Ioames) i**n the surveys of Seleucus I Nicator, an officer of Alexander the Great and one of the Diadochi, who visited India in 305 BC. Megasthenes, a Greek traveller and geographer, who visited India, sometimes before 288 BC, the date of Chandragupta's death, also mention the river in his text Indica, **where he described the region around it as the land of Surasena(cf.Kalibangan-Surasena-Vrishnis)**. **In the Mahabharata, Indraprastha, the capital of Pandavas was also situated on the banks of Yamuna, it is considered to the modern day city of Delhi.**

**Geological evidence indicates that in the distant past the Yamuna was a tributary of the Ghaggar River , but that it later changed its course eastward due to a tectonic event, becoming a tributary of the Ganges. This may have led to the Ghaggar drying up, and the end of many Harappan civilisation settlements, and creation of the Thar desert**. **However, recent geological research suggests that the diversion of the Yamuna to the Ganges may have occurred during the Pleistocene, and thus could not be connected to the decline of the Harappan civilisation in the region**.

The importance of **the Ganges–Yamuna river basin**, as the traditional seat of power, **after the collapse of the Harappan civilisation**,can be seen from the fact, that most of the great empires, which ruled over majority of India, including the Magadha (ca 600 BC), Maurya Empire (321–185 BC), Shunga Empire (185–73 BCE), Kushan Empire (1st–3rd centuries CE), Gupta Empire(280–550 CE), etc. **had their capitals here, in cities like Pataliputra or Mathura. Statues of both the Ganges and Yamuna became common throughout the Gupta Empire**. Further to the South, images of the Ganges and Yamuna are found amidst shrines of the Chalukyas, Rashtrakutas (753–982), as well as on their royal seals, and prior to them, the Chola Empire too added the river into their architectural motifs. The Three River Goddess shrine, next of famous Kailash rock-cut Temple at Ellora, built by Rashtrakuta King, Govinda III, shows the **Ganges flanked by the Yamuna and Saraswati.**

**Religious significance**

[](https://en.wikipedia.org/wiki/File:Yamuna,_personificazione_del_fiume_sacro_yamuna,_IX_sec.JPG)

The goddess Yamuna.

**The goddess of the river, also known as Yami, is the sister of Yama, god of death, and the daughter of Surya, the Sun god, and his wife Saranyu**.  **The river Yamuna is connected to the religious beliefs surrounding Krishna(Vrishabha/VRtra/srii-jina/Indra/Maghavan/Mohan/Mohanjodaro/Mohan-satra-kshetra) and various stories connected with Him are found in Hindu religious texts, especially the Puranas, like that of Kaliya Daman, the subduing of Kaliya, a poisonous Nāga snake, which had inhabited the river and terrorised the people of Braja(Bharata/varsha)**. **Yamuna**, is closely related to **Lord Krishna** and **Mahabharata**. Krishna was taken across the Yamuna on the **night of his birth. Kamsa, Krishna's maternal uncle planned to kill all his nephews, as his eighth nephew was predicted to be his Kāla. When Vasudeva, carrying Krishna in a basket, reaches the river Yamuna, on the extremely turbulent, rainy night of Krishna's birth, Yamuna is said to have parted(day break) to make way for Vasudeva.**

Krishna and theGopisalso used to play on the banks of the Yamunaji as children,which is a tradition from the Ghaggar-Yamuna-Indus-Mohenjodaro basin.

**Yamuna, referred to respectfully as Yamunaji, holds a very important position in Pushti Marga, a sect of Hinduism based on the Suddh-Advaita, in which Shri Krishna is the main deity, propagated by VallabhAcharya / MahaPrabhuji, and having a large following in India**.

[](https://en.wikipedia.org/wiki/File:Taj_Mahal-11.jpg)

Taj Mahal is situated on the banks of river Yamuna.

**The Ganges River**

**The Ganges**(Ganga/kanaka-gold,hansa-sun,sinha-king,gagana-sky;ka-naga/agna;panca-5;**gaNa/jana/jina/jala**-ga-going,ha-siva,moon,killing;Janaka-father, father of Siita) **is the most sacred river of the Hindus.** It is the lifeline of millions of Indians who live along its course and depend on it for their daily bread. It is worshipped as the **goddess** **Ganga**in Hinduism. It has also been important historically, with many former imperial capitals (such as Pataliputra,  Kannauj, Kara, Kashi, Patna,  Hajipur,  Munger, Bhagalpur, Murshidabad, Baharampur, Kampilya, and Kolkata) located on its banks.**This happened after the shift of the population density from the Indus basin to the Ganga basin due to the weakening of the Indian Summer Monsoon and the prevailing drought conditions along the old Yamuna(Ghaggar) basin.**

[](https://en.wikipedia.org/wiki/File:Lion_and_Tiger.jpg)

1851 a German explorer along with a group of indian natives witnessed a lion kill a tiger at the ganges river.

We can see a “hand of god” in this image.Ganga is sinha(lion)/hansa(sun). Tiger too is sinha/suura/river.Note the palm in the background. River Ganga is Tiger-sinha.

Course

[](https://en.wikipedia.org/wiki/File:Bhagirathi_River_at_Gangotri.JPG)

Bhagirathi River at Gangotri.

[](https://en.wikipedia.org/wiki/File:Devprayag_-_Confluence_of_Bhagirathi_and_Alaknanda.JPG)

**Devprayag**, confluence of **Alaknanda** (right,alaka-sea,arka-mantha is the sun) and **Bhagirathi** (left;bhaga-sun,vaha-river;rathi-charioteer→nadi-river) rivers, beginning of the Ganges proper.Rivers do not flow in straight lines.Bhagirathi indicate **vakrata**(curves) along the river’s path.**Dhvaji****,** is snake.

**The Ganges begins at the confluence of the Bhagirathi**(**apaga**-river,**bhaga-vaha**,ratha-sara-**raaja ) and Alaknanda rivers**. **The Bhagirathi is considered to be the source in Hindu culture and mythology, although the Alaknanda is longer.**Although several streams comprise the headwaters of the Ganges, the six longest and their **five(panca-Ganga)** confluences are considered sacred. The six headstreams are the Alaknanda,  Dhauliganga,  Nandakini, Pindar, Mandakini, and Bhagirathi rivers. The five confluences, known as the **Panch Prayag**, **are all along the Alaknanda(cf.the Sutlej and Sindhu)**. They are, in downstream order, Vishnuprayag, where the Dhauliganga joins the Alaknanda; Nandprayag, where the Nandakini joins; Karnaprayag, where the Pindar joins, Rudraprayag, where the Mandakini joins; and Devprayag, where the Bhagirathi joins the Alaknanda to form the Ganges River proper.

After flowing through its narrow Himalayan valley, the Ganges emerges from the mountains at **Rishikesh**, into the Gangetic Plain at the pilgrimage town of **Haridwar**.

**The Ganges joins the Yamuna at the Triveni Sangam at Allahabad**, **a holy confluence in Hinduism.**

**Now flowing east, the river meets the Tamasa(Tons) River , which flows north from the Kaimur Range .** After the Tamasa the Gomati River joins, flowing south from the Himalayas. Then the Ghaghara River (Karnali River), also flowing south from the Himalayas of Nepal, joins. After the Ghaghara (Karnali) confluence the Ganges is joined from the south by the Son River.The Gandaki River, then the Kosi River, join from the north flowing from Nepal, respectively. The Kosi is the third largest tributary of the Ganges, after the Ghaghara (Karnali) and Yamuna.

After entering Bangladesh, the **main branch of the Ganges** is known as the **Padma(cf.** ). The Padma is joined by the Jamuna River, the largest distributary of the **Brahmaputra**. Further downstream, the Padma joins the **Meghna River**, the second largest distributary of the Brahmaputra, and takes on the Meghna's name as it enters the **Meghna Estuary**, which empties into the **Bay of Bengal**.

[](https://en.wikipedia.org/wiki/File:Lower_Ganges_in_Lakshmipur,_Bangladesh.jpg)

Lower Ganges in Lakshmipur, Bangladesh

The name **Ganges** is used for the **river between the confluence of the Bhagirathi and Alaknanda rivers**, in the Himalayas, and the India-Bangladesh border, near the Farakka Barrage and the first bifurcation of the river. In these cases the **river's source is usually assumed to be the source of the Bhagirathi River**, **Gangotri Glacier at Gomukh, and its mouth being the mouth of the Meghna River on the Bay of Bengal.**Sometimes the source of the Ganges is considered to be at Haridwar also.A significant portion of the discharge from the Ganges comes from the Himalayan mountain system. This section of the Himalaya contains 9 of the 14 highest peaks in the world over 8,000m in height, including **Mount Everest which is the high point of the Ganges basin.** The other peaks over 8,000m in the basin are Kangchenjunga, Lhotse, Makalu, Cho Oyu, Dhaulagiri, Manaslu, Annapurna and Shishapangma

The hydrologic cycle in the Ganges basin is governed by the Southwest Monsoon. About 84% of the total rainfall occurs in the monsoon from June to September. **The seasonality of flow is so acute, it can cause both drought and floods**. Bangladesh, in particular, frequently experiences drought during the dry season and regularly suffers extreme floods during the monsoon.

Before the **late 12th century the Bhagirathi-Hooghly distributary was the main channel of the Ganges and the Padma was only a minor spill-channel.** After the 16th century the **Padma grew to become the main channel of the Ganges**. **By the end of the 18th century the Padma had become the main distributary of the Ganges.** As a result of the shift to the Padma ,the Ganges joined the Meghna and Brahmaputra rivers before emptying into the Bay of Bengal, together instead of separately. **The present confluence of the Ganges and Meghna formed about 150 years ago**.

**History**

[](https://en.wikipedia.org/wiki/File:Mythsofthehindus00niveuoft_0389.jpg)

The birth of Ganges

The Late Harappan period, about 1900–1300 BCE, saw the spread of Harappan settlements eastward from the Indus River basin to the Ganges-Yamuna doab. The disintegration of the Harappan civilisation, in the early 2nd millennium BC, marks the point when the centre of Indian civilisation shifted from the Indus basin to the Ganges basin. There are links between the Late Harappan settlements of the Ganges basin and the archaeological culture known as "Cemetery H", and the Vedic period.

This river is the longest in India. During the early Vedic Age of the **Rigveda,** **the Indus and the Sarasvati River were the major sacred rivers, not the Ganges**. **But the later three Vedas gave much more importance to the Ganges**. The Gangetic Plain became the centre of successive powerful states, from the Maurya Empire to the Mughal Empire.

**Embodiment of sacredness**

[](https://en.wikipedia.org/wiki/File:Ganga_Aarti_at_Varanasi_ghats.jpg)

Ganga Aarti offered every evening at the Dashashwamedh Ghat, Varanasi

The Ganga is a sacred river to Hindus along every fragment of its length. All along its course, Hindus bathe in its waters, paying homage to their ancestors and to their gods . **The Ganga is the embodiment of all sacred waters in Hindu mythology**. A dip in the actual river, is thought to remit sins, especially at one of the famous tirthas such as Gangotri, Haridwar, Prayag, or Varanasi(vaara-nadi,adri).

Avatarana or descent of the Ganga

[](https://en.wikipedia.org/wiki/File:Ravi_Varma-Descent_of_Ganga.jpg)

Descent of Ganga – painting by Raja Ravi Varma

Ganga→gagana(sky)→noon sun→summer solstice.

**The avatarana is an old theme in Hinduism with a number of different versions of the story. In the  version, Indra, the Lord of Svarga (Heaven) slays the celestial serpent, Vritra, releasing the celestial liquid, the soma(amRta-nectar,sun), which descends to the earth and waters it .**

Sage **Kapila’s meditation** was disturbed by the sixty thousand sons of **King Sagara**. He killed them with his angry gaze, reduced them to ashes, and dispatched them to the netherworld. Only the waters of the Ganga, then in heaven, could give the dead sons their salvation. A descendant of these sons, **King Bhagiratha**, anxious to restore his ancestors, undertook a rigorous penance and eventually granted the prize of Ganga's descent from heaven. However, since her turbulent force would also shatter the earth, **Bhagiratha persuades Shiva in his abode on Mount Kailash to receive Ganga in the coils of his tangled hair and break her fall(cf.Satadru).** Ganga descends, is tamed in Siva's locks(**Himalaya**), and arrives in the Himalayas. She is then led by the waiting Bhagiratha down into the plains at Haridwar, across the plains first to the confluence with the **Yamuna at Prayag** and then to **Varanasi**, and eventually to **Ganga Sagar**, where she meets the ocean, sinks to the netherworld, and saves the sons of Sagara. In honour of Bhagirath's pivotal role in the *avatarana*, the source stream of the Ganga in the Himalayas is named Bhagirathi (Sanskrit, "of Bhagiratha").

Redemption of the dead

[](https://en.wikipedia.org/wiki/File:Pilgrims_sitting_at_the_ghats,_Har_ki_Pauri,_Haridwar.jpg)

Pilgrims sitting at the Asthi Pravaha Ghat, Har ki Pauri, Haridwar

**Since Ganga had descended from heaven to Earth, she is also the vehicle of *ascent*, from Earth to heaven**. As the *Triloka-patha-gamini*, (Skt. *triloka*= "three worlds", *patha* = "road", *gamini* = "one who travels") of the Hindu tradition, she flows in heaven, earth, and the netherworld, and, consequently, is a "tirtha," or crossing point of all beings, the living as well as the dead. It is for this reason that the story of the *avatarana* is told at **Shraaddha**ceremonies for the deceased in Hinduism, and Ganga water is used in Vedic rituals after death.

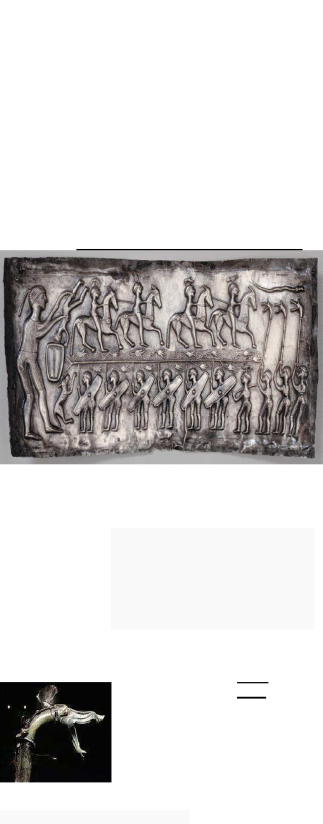
No place along her banks is more longed for at the moment of death by Hindus than **Varanasi**, the Great Cremation Ground, or **Mahasmasana(great cemetery;udaka-water→udaya-sunrise**). Those who are lucky enough to die in Varanasi, are cremated on the banks of the Ganga, and are granted instant salvation. If the death has occurred elsewhere, salvation can be achieved by immersing the ashes in the Ganga. If the ashes have been immersed in another body of water, a relative can still gain salvation for the deceased by journeying to the Ganga, if possible during the lunar "fortnight of the ancestors" in the Hindu calendar month of Ashwin (September or October;the full moon falls at udaya in the east-indicating the entry into heaven), and performing the **Shraaddha** rites.

Hindus also perform **pinDa pradana**, a rite for the dead, in which **balls of rice and sesame seed** **are offered to the Ganga** along with recitation of the names of the deceased relatives .

**The purifying Ganga**

[](https://en.wikipedia.org/wiki/File:Ganga_Dashara,_at_Haridwar.jpg)

Devotees taking holy bath during festival of Ganga Dashara at Har-ki-Pauri, Haridwar

Hindus consider the waters of the Ganga to be both pure and purifying. Three holy cities of Hinduism – H**aridwar,  Prayag (Allahabad), and Varanasi** – attract thousands of pilgrims take a dip in the Ganges waters, which is believed to cleanse oneself of sins and help attain salvation(cf.baptism,the holy dip of the celts as seen on the Gundestrup Cauldron ,etc.).

[](https://en.wikipedia.org/wiki/File:Kalighat_pictures_Indian_gods_f.17.jpg)

Representation of Goddess Ganga. Kalighat painting.

Ganga is a **consort to all three major male deities** of Hinduism. As **Brahma's partner** she always travels with him in the form of **water in his kamanDalu**  (water-pot;aga-sun,pot,vaha-river;**BharaNi→ nRpa→ Yama→ VaruNa→Brahma.It is from bharaNi that Brahma-the rising sun is born;the harappan unicorn is a kamanDalu**). She is also Vishnu's consort. She emanates from his foot as **Vishnupadi in the avatarana story, and is also, with Sarasvati and Lakshmi, one of his wives**.

**In one popular story, envious of being outdone by each other, the wives begin to quarrel. While Lakshmi attempts to mediate the quarrel, Ganga and Sarasvati heap misfortune on each other(cf.the Sindhu-Ganga people shift).** **They curse each other to become rivers**, and to carry within them, by washing, the sins of their human worshippers. Soon their husband, Vishnu, arrives and decides to calm the situation by separating the goddesses. **He orders Sarasvati to become the wife of Brahma(location in Brahmavarta), Ganga to become the wife of Siva, and Lakshmi, as the blameless conciliator, to remain as his own wife.Nadi(river) being rati(sex)/srii(agni,Lakshmi,prosperity)/ hari(tiger,lion,Indra,Vishnu)/vahini(river,vahni/agni/srii) and**

**vahini being patni(wife),these rivers are god(agni) and wife(patni).**

**It is Siva's relationship with Ganga(ha-siva,moon;anka-mark,agna-fire;ka-head,water;anga-body→panca****→Ganga.Panca** **is agni as pancagni) , that is the best-known in Ganga theology**.  Siva is depicted in Hindu iconography as **Gangadhara**, the "Bearer of the Ganga," with Ganga, shown as spout of water, rising from his hair( the sun,appears to carry gagana-the sky on his head.Being lord of northeast , he is the carrier of Ganga-gagana which becomes visible in the east). Siva is sometimes called *Uma-Ganga-Patiswara* "Husband and Lord of Uma (Parvati) and Ganga".

[](https://en.wikipedia.org/wiki/File:Ganga_bishma.jpg)

Ganga as mother of the brave warrior Bhiishma

The Ganga is also the mother, the Ganga Mata (mata-mother,nada-nadi-river,amba-mother,father,water). **She(gagana-Ganga) is also a mother to other gods**. She accepts Siva's incandescent seed from the **fire-god Agni**.This union produces Skanda, or Kartikeya, the god of war. In the **Mahabharata, she is the wife of Santanu, and the mother of heroic warrior-patriarch, Bhiishma**.

**The Ganga(ha/ka/kha-agna) is the distilled lifeblood of the Hindu tradition, of its divinities, holy books, and enlightenment. As such, her worship does not require the usual rites of invocation (avahana) at the beginning and dismissal (visarjana) at the end, required in the worship of other gods. Her divinity is immediate and everlasting**.

Early in ancient Indian culture, the river Ganga was associated with fecundity, its redeeming waters and its rich silt providing sustenance to all who lived along its banks. A counterpoise to the dazzling heat of the Indian summer, the Ganga came to be imbued with magical qualities and to be revered in anthropomorphic form. **By the 5th century CE, an elaborate theology surrounded the Ganga, now a goddess in her own right, and a symbol for all rivers of India.Sarasvati’s place was taken up by Ganga due to migration of the people from the sindhu basin to the gangetic basin.Accordingly in scripture also the Ganga became more important.** **Hindu temples all over India had statues and reliefs of the goddess carved at their entrances, symbolically washing the sins of arriving worshippers and guarding the gods within**. As protector of the sanctum sanctorum, the goddess soon came to depicted with several characteristic accessories: **the makara (a crocodile-like undersea monster, often shown with an elephant-like trunk;mahira-sun;ma-king,kara-hand→king’s hands;ma-siva,hara-siva), the puurna kumbha (an overfull vase), various overhead parasol-like coverings, and a gradually increasing retinue of humans.**

<https://www.harappa.com/sites/default/files/styles/galleryformatter_slide/public/indus-seal-tell-asmar-2.jpg?itok=33triyrC>

This iconography of this seal was transferred to Ganga.

Makara→mahira→ma(siva,water,king,brahma)-kara/hara(fire,siva,trunk)/arka(sun)



**Gangadhara-siva(Wikipedia)**

**Central to the goddess's visual identification is the makara**, which is also her **vahana**, **or mount**. An ancient symbol in **India, it pre-dates all appearances of the goddess Ganga in art. The makara (ma-hara;naraka,nagara,na-gara)has a dual symbolism**. The earliest extant pairing of the **makara** with Ganga is at **Udayagiri Caves** in Central India (circa 400 CE). Here, in Cave V, flanking the main figure of Vishnu shown in his boar incarnation, two river goddesses, Ganga and Yamuna appear atop their respective mounts, **makara**and **kurma** (a turtle or tortoise).

**In her earliest depictions at temple entrances, the goddess Ganga appeared standing beneath the overhanging branch of a tree, as seen as well in the Udayagiri caves. However, soon the tree cover had evolved into a *chatra* or parasol held by an attendant, for example, in the seventh-century Dasavatara temple at Deogarh**.  **Following the iconographic prescription, she stands gracefully on her composite makara mount and holds a water pot**.

**Kumbh Mela**

[](https://en.wikipedia.org/wiki/File:Kumbh_Mela2001.JPG)

A procession of Akharas marching over a makeshift bridge over the Ganga river. Kumbh Mela at Allahabad, 2001.

**Kumbh Mela is a mass Hindu pilgrimage in which Hindus gather at the Ganga river**. **The normal Kumbh Mela is celebrated every 3 years, the Ardh (half) Kumbh is celebrated every six years at Haridwar  and Prayag,  the Purna (complete) Kumbh takes place every twelve years at four places (Prayag (Allahabad), Haridwar, Ujjain, and Nashik). The *Maha* (great) Kumbh Mela which comes after 12 'Purna Kumbh Melas', or 144 years, is held at Prayag (Allahabad).**

**The major event of the festival is ritual bathing at the banks of the river. Other activities include religious discussions, devotional singing, mass feeding of holy men and women and the poor, and religious assemblies where doctrines are debated and standardised. Kumbh Mela is the most sacred of all the pilgrimages. Thousands of holy men and women attend, and the auspiciousness of the festival is in part attributable to this.**

**Irrigation**

**The Ganga and its tributaries, especially the Yamuna, have been used for irrigation since ancient times**. **Dams and canals were common in gangetic plain by fourth century BCE**.cf. **Kalibangan irrigation canals** .

**Canals**

[](https://en.wikipedia.org/wiki/File:Headworks_ganges_canal_haridwar1860.jpg)

Head works of the Ganga canal in Haridwar (1860). photograph by Samuel Bourne.

**Megasthenes, a Greek ethnographer who visited India during third century BCE when Mauryans ruled India described the existence of canals in the gangetic plain. Kautilya (also known as Chanakya), an advisor to Chandragupta Maurya, the founder of Maurya Empire, included the destruction of dams and levees as a strategy during war.**

[](https://en.wikipedia.org/wiki/File:Gavialis_gangeticus,_ZOO_Praha_045.jpg)

Gharial (Gavialis gangeticus)

The Ganga River itself supports the mugger crocodile (*Crocodylus palustris*) and the gharial (*Gavialis gangeticus*).Several Harappan seals depict crocs.It is the

vahana of Ganga,Varuna,Kaamadeva etc.

**Varanasi**

[](https://en.wikipedia.org/wiki/File:Clothing_by_the_river.jpg)

People bathing and washing clothes in the Ganga.

**Varanasi(varana-asi→vara-nadi→great river), a city on the Ganga, many pilgrims visit to take a "holy dip" .After the cremation of the deceased at Varanasi's ghats the bones and ashes are thrown into the Ganga**.**Varanasi→vara-nadi→rava/hara-nadi(dhvaji)→Sarasvati.**

<https://en.wikipedia.org/wiki/Mohenjo-daro>

The excavated ruins of Mohenjo-daro in Sindh, Pakistan, in 2010.

<https://upload.wikimedia.org/wikipedia/commons/thumb/d/da/Mohenjo-daro-2010.jpg/290px-Mohenjo-daro-2010.jpg>

<https://en.wikipedia.org/wiki/Harappa>

A large well and bathing platforms are remains of Harappa's final phase of occupation from 2200 to 1900 BC.

<https://upload.wikimedia.org/wikipedia/commons/thumb/b/bf/WellAndBathingPlatforms-Harappa.jpg/290px-WellAndBathingPlatforms-Harappa.jpg>

<https://www.academia.edu/27032765/The_Identity_Of_Hastinapura_In_The_Indus_script>

We have identified **Dvaraka** as **Mohenjodaro**.Where is **Hastinapura** the famous ancient city?

The key to this can be found in the **nadiistuti** of the Rgveda.

The vedic sages were the greatest observers of nature.

All rivers have dvi(two)-karas(hands/banks;hari-tiger,arka-sun).Each hand is a va/pa.Hence it is a **dvipa**(elephant,**subha**-auspicious,**ornament**) ,, h180a, <http://www.harappa.com/indus/90.html>

The **nadistuti(RV.10.75)** lists the name of the vedic rivers from east to west beginning with Ganga and Yamuna in the east,Sarasvati in the south and Sindhu in the west .Verse 5,lists ten rivers, beginning with the Ganga ,

Yamuna, **Sarasvati,** Shutudri (Sutlej), **Parushni** (Iravati, Ravi),Asikni (Chenab), Marudvridha, Vitasta (Jhelum), Arjikiya (Haro) and Sushoma (Sohan).

River Ravi is called **Parushni** (**Iravati**).**Parushni →** **pRsni**(cow,ray,earth,having dots/stripes –cf cheetah/deer/ /tiger; **Devaki-mother of Krishna**).Krishna is also called **pRsnigarbha/pRsnidhara/vRshabha(bull,va-bull,tiger,river).**

**Ravi is nadi.Bhaga is apaga/vaaha.** Thus the **Harappa,Kalibangan,Ganweriwala,Mohenjodaro** belt is the belt of the **PRsnis/VRshnis/Krishnas**.In the Rg vedic period this is the land of the **Bharatas(Bharata→ Harappa,T→H→P)**. **Sarasvati** → **sarat**(year,autumn)-**pati**(lord)→**sara**(jala-water)-**jyoti**(light)→**autumnal equinox**.The mid point of the southern

course of the sun is indicated.This is **badavaagni**(fire in the ocean,**abda**-year,**agni**-sun;**badava-asvini-horse,dasra-ass,asvin;darsa-New moon;tarsha-sea.Indicates the full moon in the east**).

Sarasvati got the badavagni in a pot (aga-agni) from a plaksha(asvattha-asva-VaTa-viTapa-badava-prabha-ushapa-sun,light) tree in the garden of Uttanga(**usha/ucca**-agna).She **travelled west** and reached the **pushkara**(padma-palm-soma-noon) tiirtha and travelled through a silver date palm grove.Her name there is **Nanda**,h182b-panca-5,sinha-tiger,sandha-bond,union,maNTa-head(south),mantha(sun),maNDa(head of palm,madya/kasya/soma),aNDa(egg,maarttaNDa-sun),**ananta**(sky-soma).It shows the union of the **five rivers** or **pancaagni**(five fires including sun at noon).**Nanda** is a cow(go-sun,sky,hill,eye).Nanda gave **saapamoksha(saapa-cursee,taapa-heat,moksha-sky)** to king **Prabhanjana** who was made a **tiger(hari-va-vaaha-bhaga)** by a **deer(hariNa/mRga/gharma)**.This story can be seen in

H182a h182a H182b h182b with **panca Nanda**h182b and Tiger.**Panca Nanda** or **panca nada** is **Sarasvati**.Nanta-ananta-sky-**gagana/Ganga** also.

**Nadi**(river) being **jina(sun)/dina(day)** this order is followed.It is also to place **Sarasvati/Kusasthali/ Pushkaratiirtha/Dvaraka** in the **south**.South is the position of the **pushkala**(best,full,bowl of spoon, ,,weight of gold,4 morsels;pushkara-elephant,the **elephant foot is four morsels**/caturaha/turya/suurya/padma/bhadra-bilva-full/bhuja-kara-hala,,: :→10→dasa→raaja-king→dhaara/sara-river;ten rivers are ten kings), **divakara**,the most powerful sun,denoted by **nadiitama-** the **greatest river -in the south**(aakaasa/aksha/gaja/turaga/svarga/haya/asva cf.**Plaksha**→pura-aakaasa/vela-river/vaara-water-aksha-panca-sara-5-hasta –kara-V).In order to avoid the attack of **Jaraasandha**,**Krishna shifted his capital from Mathura to Dvaraka.**This indicates the **shift of the sun from dawn to noon** in the day and a **probable shift of capital from Harappa/Kalibangan to Mohenjo-daro**.Hence the majestic **VRshabha**(Krishna) seals are seen here similar to the **Kalibangan seal** k032 paNa/kharjura/makha/magha-sun,bet,praise,gift,prize,palm,sacrifice,happiness,

goodluck(subha laabha),**Suura sena****/Kharjura/****,****,****.Kala/kalpa-palm indicate the king/soma/sun.**

**Balabhadra is taalanka****/taaladhvaja****/halaayudha** **which indicates his association with kharjura/silver date palm/coconut trees.**

m318a m1118 m1103

Hence Kalibangan and Mohenjodaro are closely related.

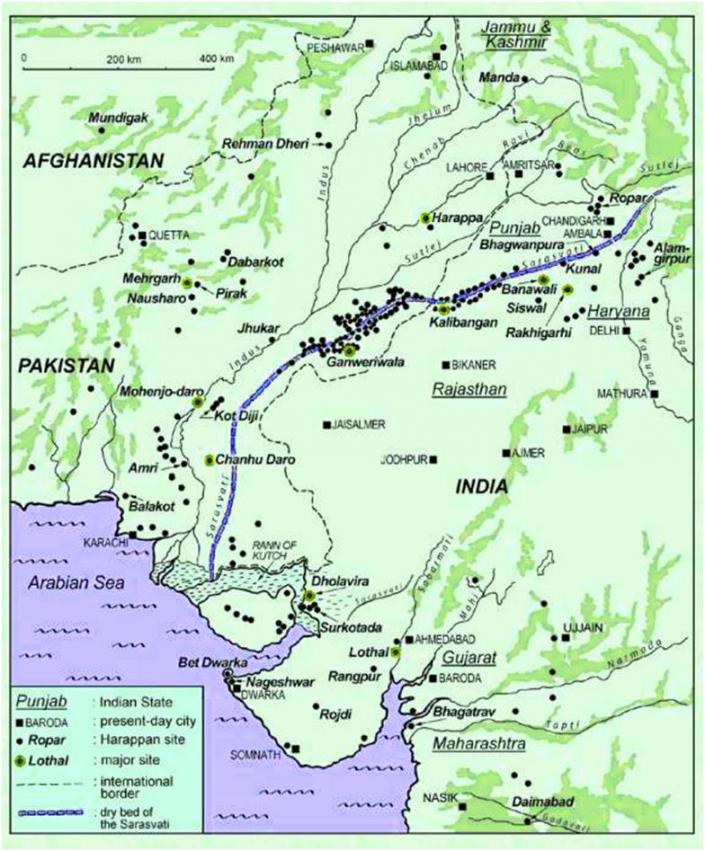
After the south/**mouth****Nanda/ananta**(sky) position,the **sun** begins to **weaken/fade** and the rivers begins to thin. After the **Sarasvati** in the South,the **Sindhu** begins to split and weaken as it **moves up or west**.**West is the up/top/best**(Tamil.merku) direction. The term for splitting is **dara/dR**/ **zara**(river)/**zira**(veins that carry blood). A river is **vaaha/va/ba/bha/pa** etc.indicating **water,hand,bull,sun,star,tiger,sea** etc.Rivers begin with **split tributaries/digits** at the top and join together to become the arm as they **go down(cf.niica/mlecca)**.Hence a river is a **hasta/kara/arka/va/hand/sun**. **Sindhu/Sarasvati** has five tributaries making the **Punjab/Pancala/ Pandava**. **Hastina** is **Pascima**(west).**Asta-mana** is sunset.**Asta**(house) is **mana**(paNa-vana-vasata-svasta ,h182b) and **hasta**,m361. **Pura/kuuTa/koTi** is city/house/sura(sun).**Hastinapura** is **Pascimapura**,the **western town/the setting sun/setting river**.The asterism **Hasta** is the location of sunset in the lunar cycle.**Hasta** is **asta**(house , ;set,die,arrow ,,**ashTa**-8,5+3=8,**YashTi****-**rod,**ishTi**-sacrifice etc.**Naaga**(snake, elephant,goat h286b,arrow,) being **ashTa**-8 and **yaaga-**sacrifice/**raaja-**king indicate sacrifice. ,,,**catura/catvara indicate adhvara**-sacrifice). **Sara**(arrow,go,9,jala-water,kara-5) is used to **dara**/split/kill and it indicate **zara**(river,vana-house,water,nava-9,nabha-sky,,).Asta(house) is vas(house)/paNa/vana.All these indicate hand and water also.House/vas/ba/pa/va split by dara/**sara** is ba-dara/sara or **bhadra**(water,king,bull, elephant,metal,stone, auspicious)/**bharata**(king,fire,speech)/**pajra**(fat,solid,soma).

Bhadra(elephant) is **hastin**(elephant)  and head.Hence the place where the river is split like the hand(**kara**) and set in the mountain is **Hastinapura**.Hastinapura was founded by **Hasti**.It is the capital(bhadra/sira/sara) of the **Kauravas/guru/sira**(head,soma)/zira(veins)/zara(dhaara-water fall or flow)/jala(water)/kara(hand,river bank).**Capital** is the **head/ka/masta/ matsa/ bhadra/ bharata/suura/sira** etc.Masta is nasta and hasta etc.Sira(head) is zira(vein, ), **sara**(water,arrow,**5-panca**), jala(water), **kara**(hand,**hari**-tiger,**arka**-sun,copper,linga,12), **pa**(water,leaf,king)/ bha(sun,star,bee)/**va**(bull,hand,water,tiger)/**ka**(head,fire,water,

peacock) etc.Hence these symbols can indicate a river. (fish is Kusasthali,a being of water or river.Kusa is bhuja – va-kara-hand Mal.puzha-river). ,patra (leaf) is bhadra/bharata.Bhadra is vaTa(plaksha-Fig tree).  Bhadra is hastin.The **elephant size** and **elephant headed leaves** make it all the more a **hastin** as is evident from

M296A , <http://www.harappa.com/indus/90.html>

**VaTa (dva-Yadava-rava****)** has branches and aerial roots like the top of rivers. Va/pa indicate vaaha/bhaga/kusa/puzha/Ravi ,.



<https://bharatabharati.files.wordpress.com/2015/07/saraswati-river.jpg>

Let us observe this map.As we go up or west from Mohenjo-daro we can see an important city on the banks of the **riv**-er **Ravi(divakara/Dvaraka/dva-hari/dvi-kara/bhuja-kara****/Pushkara-elephant****/kari-karabha-elephant)**,which is **Harappa**.The **Ravi phase** is one of the earliest Indus Valley settlements.

**Ravi**(sun,jina/dina) is **nadi**(rava-river).**Ravistuti** is **nadiistuti**.Ravi is srii(sun,fire,word, prosperity, gold,Lakshmi;sira-head)/viira(fire)/vaara(water,tail) and ra(fire)-va(water,river,hand,Varuna,bull,tiger,leaf,auspiciousness etc.).

Ravi is thus **bharata/bhadra/ meluhha/ velicca/ light**.**Pa**(water,king) is **bha**(sun,light) and **va**(tiger,river,varuNa).**King Bharata(svar,suura-hero,tiger)**,grandson of **Visvamitra**,son of **Dushyanta** and **Sakuntala**, got his name for he **tamed tigers** M308 even when a child(va+va+lu/na→paala/paana/baala→kusa-cup,paala-king,baala-child).**Kara**(hand,ray,tax) is **hari**(tiger,man,snake,gold,Indra,Vishnu)/**arka**(sun,linga,copper,worshipper ).The **river** is the **Tiger**(cf.**Tigris**). **BharaTa** is also, son of **Rama**(raja-bhadra-bharata),the king of **Kosala**.King **Sagara** of Suurya vansa married Sumati,the elder sister of Garuda.**Kosala(kalasa-pot)** is kusa(river,sukha,tiger,tree;cup; Sum.mah)-la(bhadra→kusala→ sukha→ happiness; Sum.**la**-scale,**lu**-man;**mi**-to praise;Sum.**lu-mah**-great man,**Bharata**-king→bhadra-bull→namaha-praise,naama-sectarian symbol Ψ→**malika-king→Sum.malah-sailor→mi-lu-mah→Me-lu-hha→praise the great/light man→Brahmana**) / **Kausalya**(wife of Dasaratha.Aalaya-house is bhaarya-wife).**Dasaratha’s Aalaya** is his palace.His **son** can be,he the **sun/king**.**Dasa** is **rasa**(soma),**disa**(direction),**raaja**-king.

**Ratha** (wheel,6,ma) is **srii/raaja/agna/fire/ king**.**Dasaraaja**/**Dasa ratha** (circle-6 +4→10→dasa→visva-bilva-full-bull-king) is **desa**(vis-place)/**disa-raaja**-the king of four directions, the **west/Pascima/ astamaya/ Hastina**. **VaruNa**(va/pa-tiger)/nRpa/king is the lord of this direction,this being the **king of directions**.Thus the king of the west is **Dasaratha/Raama/Bharata**.Bharata’s kingdom is **Bhaaratavarsha**.**Varsha**(country,**vac/svar**) is **vRsha**(bull)/**svar**(**vac**-speech).**VRshan asva**(avasa-king)  is **pushkala**(fat ,cf.Sum.**lu mah)**/**pushkara**(elephant).The **fat bull(cf.Sumerian fat bull)** is **Bharata/bhadra/vaTa**/Hind.**baTaa**/**big/Fig** -the great king who is like the **elephantine bull** or **Fig tree**.**Bharata** **vRsha** is **bhadranaaga**/u-ksha/u-gaja/**Ikshvaaku(uksha/usha-bhaga)**/**VRshan asva**/unicorn/**Kasyapa(prajaapati-king)**.**Visvamitra** was son-in-law of **VRshan asva**.Similarly Rama’s son **Kusa** founded a city called **Kusa**-**sthali** which is sometimes identified with **Dvaraka**. **Kusa(house,tree,water,cup-sthaali-sthaana-place****)** is **Kaca**/kesa/**gaja/hasti/hastin**.**Bharata** → **varsha**(**vaasa**-house,**vaaca-**speech)→**pura**(city,house)/**sura**(sun,soma).Thus Bharata’s royal palace,built by **Kusa is kusa-sthali(sthaana)/ Gaja(hastin)-sthaana(pura)/Hastinapura/ pascimapura/Bharata-varsha/Harappa**. It is also called **Gajaahvaya****,****,****,****,**/**naaga –saahvaya/ naagaahva/ haastina** etc.referring to **naaga**(elephant,king)/**hastin**(elephant)/**varaNa**(fort)/**varuNa**

(**vaaraNa-gaja-Kusa-elephant**).

<http://newseastwest.com/ganga-and-yamuna-at-the-sangam-but-where-is-saraswati-river/>

K-050**** karsha/paNa/vana/aga/aha/yaaga -4/turya(4,¼)/ catur aha/ suurya.

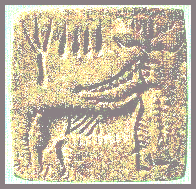
K053 Pa/ma/na(leaf)+aga(hill,sun;go-sun,hill;dhara-hill) → bhaga(sun,good luck)/agna(sun,fire,king, Brahman)/ **gopa**(king; kuupa-well--**kesava**;cf.**Nanda** **gopa/madira-spirituous liquor/maatra-measure/mitra-sun/mudra-seal,dance/bhadra-king,metal/Madhura(king’s seat,capital)**.**Nanda** is **Sarasvati/mantha**-sun/**ananta**-sky. **Nanda** as **gopa**-king or Nanda’s gopa(king) is **Nanda gopa.**This indicates their location at **Mohenjodaro** –**Dvaraka** on the banks of the **Nanda/Sarasvati**.Interestingly **Nanda gopa** is **Krishna’s foster father,**further indicating the **shift of the capital**). **Patra**(leaf,bird)→ **bhadra**(king,Durga, auspicious)→ **bharata**(king,fire;**raaja**-king)→ **pa**(leaf,king)-**dhara**(hill)→**paatra**(jar,cup;**vaasra**-day,house)→ **laabha**(gain;aapaNa-market;deva-bhaTa-god,soldier)

k056 Madira/lahari  is soma/ narasinha/**Mathura**.**Aayudha**(weapon) shows **udaya**(sunrise)/vijaya(victory).Praasa(spear,food) is praata(dawn)/**bhraaja**(shine)/vraja(manger)/varsha(year).

Kanya (virgin) indicate kalya(dawn)/Durga.

k085a1-1 **Gaja**(elephant)**-va**(bull,tiger,varuNa) is **kesava;kshava(mustard);uksha(bull;u/va-gaja);Vrishan asva**;**Balabhadra**; vaTapatra/vaTa-pa/viTapa/baDava; bhadraasva(bhadra naaga) etc.

k41a  Garja-Tiger-karsha-garta-harta.Va(bull,vaha-hand,river,tiger,varuNa,auspicious) is pa(leaf,king,water) or bha(sun,star,bee,light) indicating **Sarasvati**. Tiger is karsha/kalpa/Sarasvati/soma/sun.

k50ac Sinha(tiger)asana(seat) is throne(sroNa-buttocks)/**Mathura**.

k049 **Soma** **dasa** is **soma rasa/lata****/dasaraaja** **(ten kings)**.

**Conclusion**

In this discussion we have seen that the vedic Sarasvati is the sun/the river Sindhu itself.The Indus valley civilisation is the vedic civilisation. IVC at its peak might have had a population of over five million, which would have been too large for it to support. The economy was dependent on trade with other regions. Decline in trade because of widespread dought in Mesopotamia and Egypt might have contributed to its down fall. Due to the weakening of the Indian Summer Monsoons,drought and adverse climatic conditions prevailed in the Indus valley at the beginning of the second millennium BCE,which made the people desert the cities and shift to the Yamuna-Gangetic delta in search of more water and fertile land.This led to the development of the historical Janapadas/settlements/kingdoms and development of cities in this belt.

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