Ahmir Handy

Essay

5th march, 2019

**History of Aryan Invasion**

The foundations of India’s religious systems were the result of a synthesis of the primitive beliefs of proto-Indians — both aboriginal peoples and alien ones (the influence of the Sumerians, clearly visible in the urban centers of Mohenjo-Daro and Harappa, and the Aryan invasion). The Aryan invasion is one of the aspects of the broad historical process of migration of Indo-European tribes - played an important role of external impetus, which contributed to a sharp acceleration of the ancient Indian civilization.

Indo-Aryan religion has existed for over a thousand years; she knew periods of prosperity, survived the years of impoverishment and crisis associated with the preaching of Mahavira and the Buddha. Meanwhile, in the remote places in the south of the country and in the Himalayas, where the indigenous inhabitants of the peninsula preserved the most, the old cults and ancient rituals lived unnoticed.

The apotheosis of Krishna in the Bhagavad Gita was the first sign that along with Brahmanism and the reformist doctrines in India, another spiritual trend continues to exist that is far from dead and is ready to offer its solution to the problems of life and faith. While there was a dispute between the Brahmins and the Buddhists, this pushed back direction reaffirmed itself. The beliefs that had arisen when no one had heard of Aryan in India enriched Brahmanism and cast it into a new form. So there was a religion, called Hinduism. The philosophy of the Upanishads and the Buddha, in essence, killed the prayer as a manifestation of the direct impulse of the soul to God. The joy of communion with God, which is sometimes felt in the hymns of the Rig-Veda, was replaced by the contemplation of the Absolute, which answered man only with mysterious silence. However, it is not this idea, outlined in the Vedas (the authority of which the Hindus have always recognized), that determines the identity of Hinduism, but the discovery of the personal aspect of Deity, a discovery that inspired the author of Bhagavad-Gita.

The influence of Buddhism on Hinduism was not limited to the introduction of Gautama into the family of avatars. Many Buddhist customs and doctrines imperceptibly entered the Hindu religion. However, the opposite influence was much stronger, which can be called "Hinduization of Buddhism."

The term “upa-ni-shad” means “to sit beside”, that is, to be at the feet of the teacher, to listen to his teachings and revelations, to comprehend the hidden, secret character of the text. Aranyaki was the source from which the Upanishad literature began - the philosophical texts of ancient India. Upanishads arose on the basis of further and more thorough development of those places from the commentaries of the Brahmans and those aranyaks, which explained the deep inner meaning of magic and symbolism of rituals and sacrifices and spoke about the highest secret meaning of certain concepts and categories. It is not surprising that some of the most ancient and authoritative Upanishads even retained the names of those Brahmins whose texts they deepened and developed.

**References**

Stein, Burton. *A history of India*. Vol. 10. John Wiley & Sons, 2010.

Heehs, Peter. "Shades of Orientalism: paradoxes and problems in Indian historiography." *History and Theory* 42.2 (2003): 169-195.