

The proto Shiva seal

By Tom van Bakel

The five Prana's

The Prashna Upanishad verse 4, 5 appears to be a useful introduction to the proto Shiva seal. It says;

Prana and Apana rule the organs of excretion.

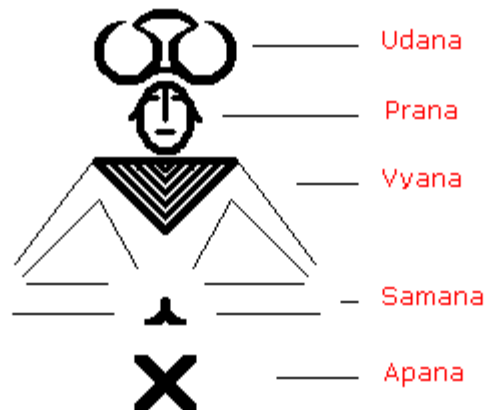
The Prana self dwells in eye, ear, mouth and nose.

Samana dwells the navel and rules digestion. (...)

The Self dwells in the heart, whence radiate a hundred and one nerves, (...), in all these moves the Vyana.

The Udana leads the virtuous man upwards, the sinful man downwards, and the man who is both virtuous and sinful to the world of men.

This verse marks that five Prana's are active within the body. They can be recognized within the yogi's body. Udana is represented by the horns, Prana by the face, Vyana by the breast, Samana is represented by the lingam and Apana is represented by the feet.



Original picture; www.maravot.com/Banquet1.html

The five Prana's outside the body

The next verse explains that these five Prana's were also existent and active outside the body.

Outside Prana is the sun, it rises to help the Prana in the eye.

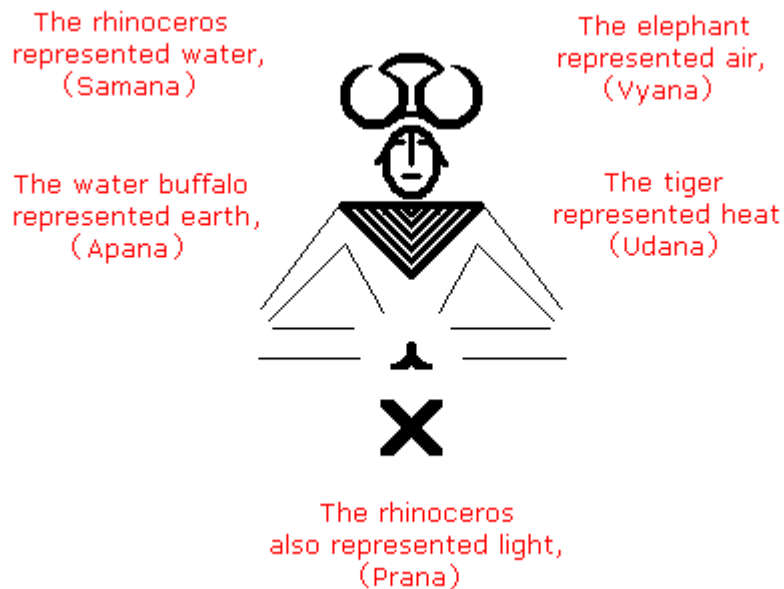
The power of earth maintains the Apana in man.

The ether between the sun and the earth are Samana.

Vyana is the wind.

The Udana is fire, and therefore he whose bodily heat has gone out dies, after which his senses are absorbed in the mind, and he is born again.

It is obvious that the five Prana's agreed with the five elements.
On the seal these elements were represented by animals;



Original picture; www.maravot.com/Banquet1.html

The five elements and the animals

Apana rules the organs of excretion.
The power of earth maintains the Apana in man.

The gravitation of the earth attracted rain and with the rain it attracted life. When its activity was "dominating" the world became revitalized. From July until December the earth dominated the Valley as the monsoon usually entered it in July and the winter rains felled down from October until December. When the monsoon moves into the Valley it did not rain all day; usually it came down in the evening. So when the earth "attracted" the descending sun and sun and earth "unified" and the earth "attracted" the rain at the same she became revived. Traditionally the water buffalo represents the earth. On the seal he was placed south-west: in the direction of the descending sun.

Samana dwells the navel and governs digestion.
The ether between the sun and the earth are Samana.

On the seal Samana has the meaning of fertilizing. In September and March soil got usually fruitful after the river had flooded its banks in August and February. As mud was left behind grain and barley could be sowed. The rhinoceros represented both September and March as he likes to roll over on the river banks and let mud dry on his skin.

The Self dwells the heart, whence radiate a hundred one nerves. (...) In all these moves the Vyana.
Vyana is the wind.

The whole year through the wind was blowing. It followed the bed of the Indus River. Traditionally the elephant represented air. He is placed north east on the seal, as the Indus ran from about north east to about south west.

The Prana dwells in eye, ear, mouth and nose.
The sun is the Prana of the universe.
It rises to help the Prana in the eye of men to see.

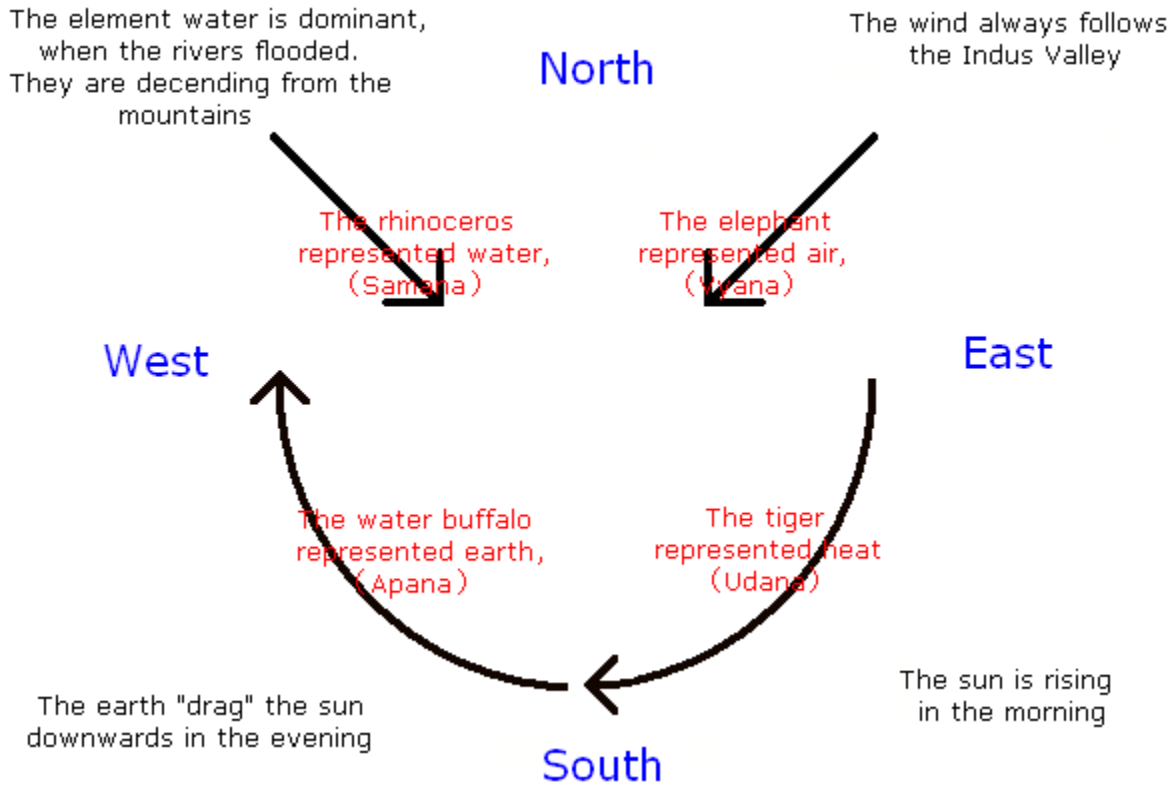
In February the melting snow led the rivers flood its banks. As mud was led behind in March the rhinoceros represented his month too. The Indus year was divided in a "dark" period and a "light" period. The "dark" period started when the monsoon moved into the Valley and ended after the winter rains in December or January. The "light" period usually lasted from January until June. As the rhinoceros represented March too he represented the "light" period at the same time. According to the Prashna verse light was related to Prana.

The Udana leads the virtuous man upwards to higher birth, the sinful man downwards to lower birth, and the man who is both virtuous and sinful to rebirth in the world of men. The Udana is fire, and therefore he whose bodily heat has gone out dies, after which his senses are absorbed in the mind, and he is born again.

These sentences tell that Udana was related to fire and that fire led a man after his death to other worlds. The summer was the season of death; May, June and July were unbearably hot. Traditionally the tiger represented death. He was placed south-east; in the direction of the rising sun.

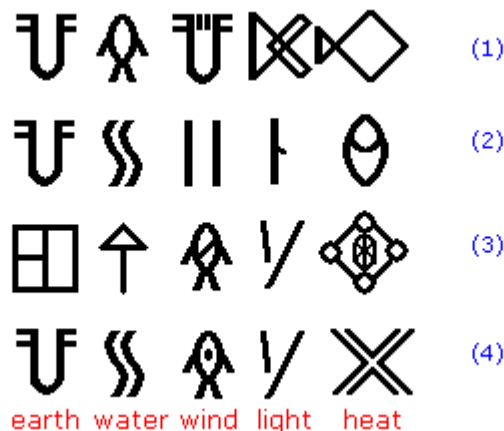
The four quarters

All this information can be put in a scheme.



The writing on the seal

On this seal the five elements were depicted on different levels. They were carved on the body; they were expressed by the animals, by the quarters and they could also be expressed by the seasons. It is evident that the five signs indicated them too. To be sure these signs of the writing can be compared with signs of similar writings.



(1) Original picture; www.maravot.com/Banquet1.html

(2)(3)(4) Original pictures; www.archaeologyonline.net/artifacts/photo-gal...

It seems that the fish sign was used to symbolize both water and air, as fish was swimming and breathing at the same time.

Some signs may agree to signs of other scripts.



The square is a Feng Sui sign symbolizing earth.



This carving is a Sumer sign symbolizing water.



This sign may nicely symbolize wind.



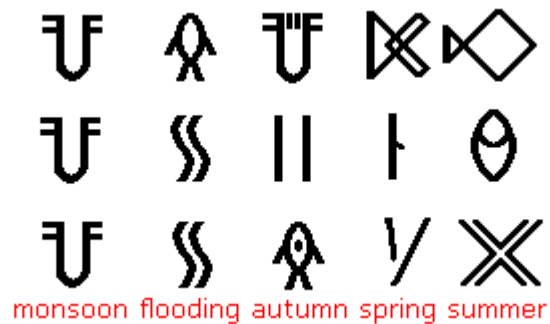
This sign may symbolize sparks, and thus light, as it is stated in the Mundaka Upanishad 2, 1; as sparks innumerable fly upwards from a big fire, from the Enduring arise all things. To the Enduring they return.



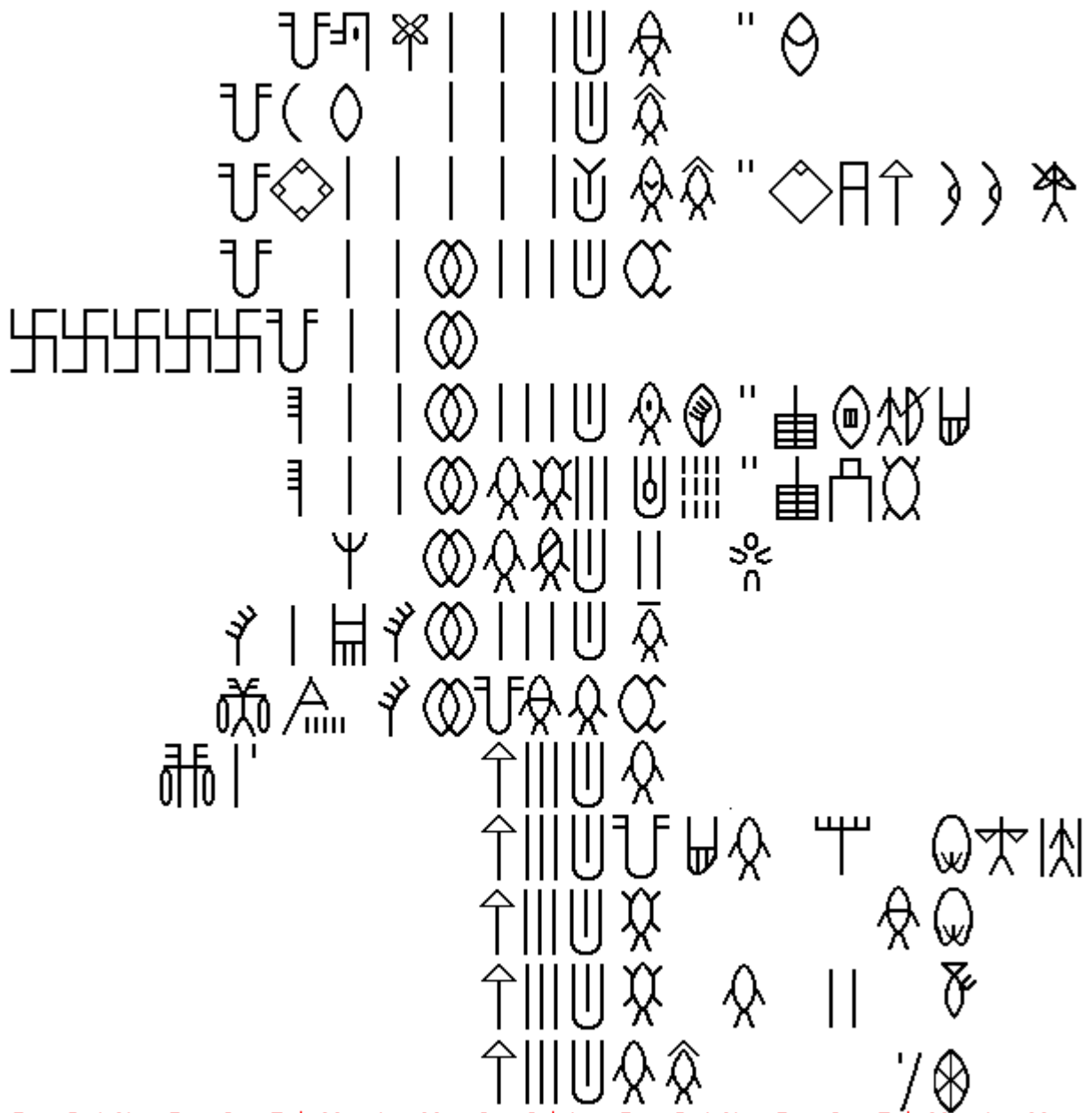
This carving was a Sumer sign symbolizing the sun and so it could symbolize heat.

When this was all true a key to understand the Indus script was found. Fifteen signs were basically known. The script appeared to be purely emblematic.

The Feng Sui elements the Indus elements may represent the seasons.



On the same way longer writings could be put in a time table.



Placing the writings together the agreements caught the eye. After studying the writings, with the signs basically known, it became obvious that the writings handled about the weather, about hunting and fishing, about cattle and farming. Never the less one very important issue was missing: the birth of a son. Conceiving a son was the first thing a Brahman had to do. If he was not able to do so his life was worthless; even Buddha had gotten a son. Then the idea rose that a seal was a birth document stating by itself that a son was born.

The next activity was to look at signs in the writings that marked birth. It is important to know that in Hinduism coitus is regarded as a religious act and a person is believed to be existing and alive after conception. So to signs of both coitus and birth must be looked at. Some seals tell this message rather clearly, like this one;



The child, who would get this seal, was conceived in September when rice was sowed and born in May when rice that was sowed for a second time in February still was growing.


Original picture;www.hindunet.org/.../signs/script2.html


On this seal conception and birth are marked with nothing more than two signs.
On the next seal however conception and birth were marked with only two symbolic ones.

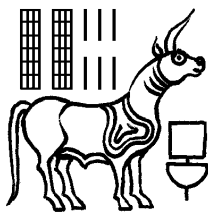


It seems obvious that the inscription on this seal is referring to the coitus. One could recognize the first sign as the Lingam and the second sign as the Yoni. Together they may suggest coitus. Still, things are a little different.

Original picture;www.hindunet.org/.../signs/script2.html

 The sign that looks like a Lingam was foremost the sign of the monsoon. Monsoon rains made the dry soil fertile. And since coitus was seen as a similar impressive event, this sign also was used as a sign for coitus.

 The second sign represented the Yoni. When this sign was carved, it didn't have the meaning of coitus, but of birth. In the Yoni you can see a small dot, which stood for seed or grain. This dot in the Yoni tells us that the birth took place in the month of a harvest. Grain was full-grown after seven months, and it was common to sow it in October, so harvest was available in May. These two signs are telling us that the child, to whom this seal was intended, was born in May and that the conception took place during the monsoon, in July, August or September. His father may have been a farmer raising grain.

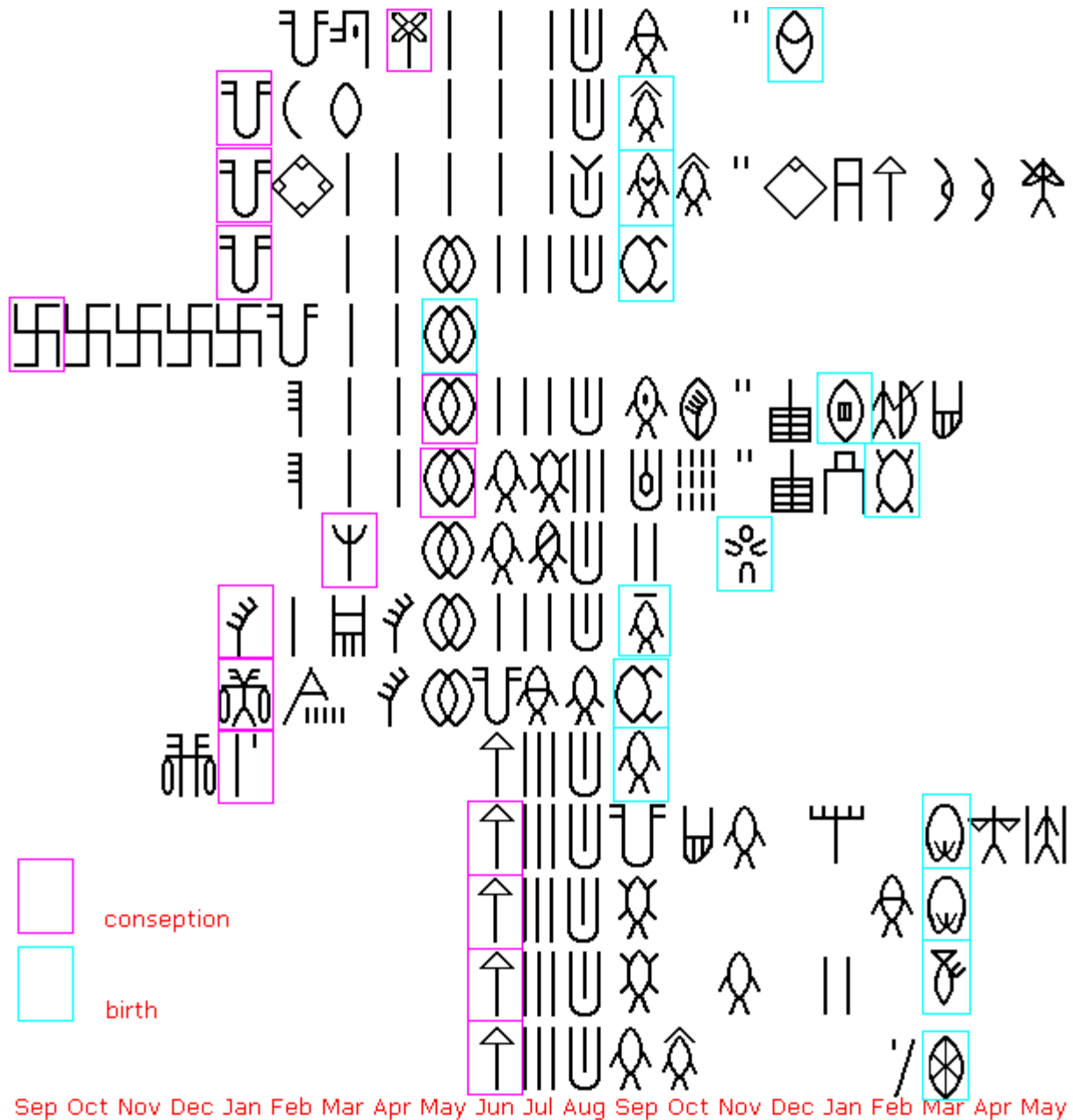


This seal was made for a child, who was conceived in September, when vegetables were raised and born in May when vegetation was growing well after the flooding of the river banks in March.

Original picture;www.hindunet.org/.../signs/script2.html

On this seal the conception and birth were embedded in agriculture.

Looking at the longer writings, we can now discover the data of conception and birth on the longer writing.



When the seals in the Indus culture generally were understood to be birth documents, then you didn't even have to mention a date of conception or a date of birth; you even can talk about the weather or anything else. As you can see this has happened on some of the longer writings.

Looking at this scheme it looks as if the Indus script is generally deciphered.

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 2006 September
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