Names of the Nation -
A Comparative Study

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Abstract:

Article 1 of the Constitution of India starts with the clause: "India, that is Bharat, shall be a Union of States". The formal name of the country is 'Republic of India', but has been addressed by the common name: 'India' - both locally and globally. The name 'India' has been in existence from the time of its independence, and even many centuries before independence - in the vast annals of time and history.

However, the word 'Bharat' has also been in vogue for a very long time - albeit only at a local level, and not on a global scale. Locally, the formal title: 'Republic of India' is translated as 'Bhārat Gaṇarājya'.

Many assume that the word 'India' is foreign-born, and only the word 'Bharat' is locally-rooted. They also tend to think that 'India' is rooted in English or historically from Latin & Greek, whereas 'Bharat' is rooted in Hindi or historically from Sanskrit & Prakrit.

This paper critically examines the above-mentioned curious case of India vs. Bharat. It inquires on both the names, from various source materials in multiple fields: history, linguistics, archaeology, geography, literature, inscriptions, religious mythology, astrology & various other epistemic segments.

Even though the word 'India' seems to stem from ancient Koine Greek Ἰνδία, it is actually an exonym of the endonym 'Síndhu' (सिन्धु) - a term for the river in the Indus basin. This paper explains the universal concept of Endonym & Exonym, and asserts that Exonyms arising out of pronunciation difficulties are not 'foreign origin'. The words - 'Hindu', 'Hindus', 'Indus', 'Indos', 'Indica', 'India' - are all mere phonetic derivations of the Toponym 'Sindhu' – which is the root word.

If unknowingly some may dislike the word 'India' as foreign-born, the same can be said of the word 'Bhāratam' - which is also a derivation from Indo-Iranian & Indo-European roots.

Going back to the roots, this paper establishes the etymological root of 'Bhāratam' as: bhara* / bharata* (meaning 'to carry / to bear') - which exists across many Indo-Iranian languages like Persian & Avestan. Sanskrit language too, borrows aptly from that bharata* root (भरतम् / भारतम्)

and names Agni (Fire God) as 'Bharata' - one who 'carries / bears' offerings in the fire sacrifice - from earthly mortals to heavenly gods. Adi Sankara attests to the same in his Bṛhadāraṇyaka Bhāṣya. The same root bharata* cognates with Iranian & European words like bʰárati, burdan, burden and barada. Hence, similar to the word 'India', the word 'Bharat' may also be construed as 'foreign origin' (Iranian root).

This paper further dwells upon the Pre-Vedic 'Bharata Tribes' and their migration from the North West to Eastern Gangetic Plains. It touches upon tribal passages from Rig Veda, the wars waged by Bharata Tribes (Dāśarājñá yuddham), Tribe migration, Emergence of the early Kuru Kingdom & Bharata Varsha, References from Mahabharata on Lunar Dynasty kings – Dushyanta & Bharata, and the Jain Religious reference on Bharata Chakravartin - the son of 1st Preceptor (Tirthankara) Rishabha Natha.

The omission of South India from Bharata Varsha may surprise many, but attested by texts like Manu Smriti and lines from the Hathigumpha Inscription. This paper reads from the said inscription of the 1st century BCE, and other empirical evidences & geographical manuscripts. Finally, the paper briefly touches upon the Constituent Assembly debate on the draft of Article 1 ("India, that is Bharat") in the Indian Constitution and the eventual Vote. The Drafting Committee Chairman, Dr. B.R. Ambedkar's wisdom prevailed, and both the names were adopted as Names of the Nation.

Such an anthropological & historical review would clear the air, and help in the true understanding of both the words: 'India' & 'Bharat' - used to signify a great subcontinent, its people & the society - that has been culturally diverse across many centuries of world history.

Keywords:

India, Bharat, Linguistics, Endonym, Exonym, Toponym, Prakrit, Sanskrit, Persian, Greek, Indo Aryan, Iranian, Vedic Tribes, Jainism, Buddhism, Vedas, Puranas, Sindhu, Hindu, Hindus, Indus, Indos, Bhāratam, bhara, bharata, bʰárati, bʰéreti, burdan, burden, barada, Bharata Varsha, Bharata Kanda, Jambu Dvipa, Rig Veda, Manu Smriti, Mahabharata, Agni, Bharata Sarvadamana, Bharata Chakravartin, Rishabha Natha, Kuru Kingdom, Hathigumpha Inscription, Hindustan, Constitution of India, Constituent Assembly, Indology, Epistemology, Etymology, Anthropology, Ethnography.

What's in a name?

Names of great Entities have always been a treasure trove for scholars and commoners across the world. The Oxford Pocket Dictionary of Current English gives the meaning of the word 'Name': "A word or set of words - by which a person, animal, place, or thing is known, addressed, or referred to".[1]

Earthly Entities did not have a name to start with. In the process of Evolution, such entities matured naturally over time. However, Human Evolution has been a fascinating journey than many other species. Because, it is only with the humans - the need for language arose, and with that language - the need for names arose.

The world contains many interlinked lives – both human and others. But, the word 'language' is associated mainly with human faculties. The word 'language' derives from the Latin word 'lingua' meaning 'tongue'.[2] However, there are also other systems like the sign language, which do not involve the tongue.

It is very difficult to trace the first intelligent life on Earth, and likewise it is impossible to trace the first language on Earth. From the single-celled ocean life to the complex human life, human evolution didn't start from a single town. Hence, language too didn't evolve from a single town. However, many languages of the world are grouped into **'language families'** and their 'regional descent' traced from a common 'proto-language' using scientific methods.

Humans as they evolved, figured out the need for language. They also figured out the need for addressing themselves and other objects around them, using that language. Thus, names are tied strongly to a language, its region and culture. Such ties are often helpful to linguistic scholars, in ascertaining the etymological roots of these names. Not only scholars, but common people too - of those regions and cultures, find an **emotional connect** in such ancient names, as it links them to their ancient roots.

So, even though the great bard Shakespeare may sing in his play - Romeo and Juliet [3], "What's in a name? That which we call a rose, by any other name, would smell just as sweet" - names are very much relevant, revered, romanticized and remain emotionally connected.

Background of the word - India:

Article 1 of the Indian Constitution starts with the clause: **"India, that is Bharat, shall be a Union of States".** [4] The Preamble of the Constitution also starts with the immortal words: **"We, the People of India".** [5] Along with the word 'India', the word 'Bharat' too has been in vogue for a very long time - to denote the country and the subcontinent, albeit only at a local level and not on a global scale.

The Constitution of India is the Supreme Law of Indian Union, and Article 1 defines the Name and Territory of the Nation. It was adopted by the Constituent Assembly on 26 Nov 1949 and became effective on 26 Jan 1950. The formal name of the country is **'Republic of India'** - which is a sovereign state and a nation. It has been commonly addressed by the word: 'India' - both locally and globally.

Thus, the name 'India' has been documented officially and has been in existence - from the time of its Constitution. But, the name 'India' has also been in vogue - many centuries before the Constitution came into effect, in the great annals of world history. 'India' has been the name that instilled patriotism, during the times of its independence from colonial powers.

Sarojini Naidu (aptly called the 'Nightingale of India' by Mahatma Gandhi) was a great Indian Poetess who also led the freedom march: Dharasana Salt Satyagraha, in Gandhi's absence. She sang the soul-stirring poem: **The Gift of *India*** [6] in which she specifically addresses the Country as 'India' and pays tribute to its Martyrs.

This poem was written in 1915 during the freedom struggle.

Vallathol Narayana Menon, the Malayalam Maha Kavi was an ardent Nationalist Poet as well. In fact, he rejected

Bharathiyar explicitly invokes the word 'India' in many of his patriotic poems. In his famous poem: pārata camutāyam, he asserts the name 'India' [10] - 3 times in a row, blesses the country, calls its people as 'Indians' and

(Fig. 1 – The Patriotic Magazine 'India' edited by Bharathiyar) [9]

the Royal Honor bestowed upon him by the British, during the visit of Prince of Wales. Such was his passion for the freedom struggle, he wrote '*India*yude Karachil' [7] (இன்த்யயுடெ கரச்சில்) meaning **'The Cry of India'** – wherein he explicitly uses the word 'India' in the local language Malayalam.

The Grand Poet (Maha Kavi) of Tamil, **Subramania Bharati (Bharathiyar)** edited a patriotic weekly magazine named **'India'**[8] against the British rule. In fact, Bharati had to escape to Pondicherry - which was then under the French rule and publish the magazine from there. In 1909, the colonial British Government banned the magazine. Nevertheless, 'India' continued to be published from Pondicherry evoking patriotic fervour among freedom fighters and people of the country.

advocates equality of all the people in India. (teciya kītaṅkaḷ - 17)

எல்லாரும் அமரநிலை எய்துந்நன்
                              முறையை
இந்தியா உலகிற் களிக்கும் - ஆம்
இந்தியா உலகிற் களிக்கும் - ஆம் ஆம்
இந்தியா உலகிற் களிக்கும் - வாழ்க!

(Everyone attaining Immortal state, that

India will bestow upon the World – Yes

India will bestow upon the World – Yes, Yes

India will bestow upon the World – Long Live!)

எல்லாரும் ஓர்குலம், எல்லாரும் ஓரினம்,
எல்லாரும் *இந்திய* மக்கள்,
எல்லாரும் ஓர்நிறை, எல்லோரும்
                              ஓர்விலை,
எல்லாரும் இந்நாட்டு மன்னர் - வாழ்க!

(All are one clan, All are one tribe,

All are **Indian People**,

All are of equal weight, All pay equal price

All are the Kings of this Country – Long Live!)

The National Poet goes a step further and 'declares' the name of the Country as 'India'[11] and asserts that the name 'India' is as important as one's eyes. (teciya kītaṅkaḷ-12)

திறமிக்க நல்வயிரச் சீர்திகழும் மேனி
அறமிக்க சிந்தை அறிவு – பிறநலங்கள்
எண்ணற் றனபெறுவார் 'இந்தியா' என்ற
                                    நின்றன்
கண்ணொத்த பேருரைத்தக் கால்.

(Able and strong like diamond - good body,

Virtue filled mind and knowledge - more merit,

Innumerable one will achieve - if thy Name **India**

As precious as the Eye, if they utter that name)

Bharathiyar even blesses Mahatma Gandhi – his successor in the freedom struggle, by singing that: under Gandhi's new leadership and non-violent methods like Civil Disobedience (to the British Government), the Country of 'India' [12] will attain glory and the World will live without enmity. (teciya kītaṅkaḷ - 41, vāḻka nī ĕmmāṉ, Mahatma Gandhi Panchakam).

நெருங்கிய பயன்சேர் ஒத்துழை யாமை
நெறியினால் இந்தியா விற்கு
வருங்கதி கண்டு பகைத்தொழில் மறந்து
வையகம் வாழ்கநல் லறத்தே!
(வாழ்க நீ எம்மான்)

(Benefits nearing in, by Civil Disobedience

This method will usher to **India**

Results be seen, Enmity forgotten

The World let live in Virtue,

Hail to you, My Man – Gandhi!)

Thus, the word 'India' has been immortalized in many local languages of the Country via patriotic Songs & Literature. In spite of all these anti-colonial outpourings, some people think that: the name 'India' itself is colonial. They automatically assume that: this name 'India' had been given by foreign powers.

It might be because, the other word for the country: 'Bharat' - which also has been in vogue for a long time, is considered as a native name by such people. They assume that the word 'India' is foreign-born, and only the word 'Bharat' is locally grown. But, is that really the case? Let's explore further.

The case of Endonym & Exonym:

Some people today tend to think that: the word 'India' is rooted in English or historically from Latin & Greek, whereas the word 'Bharat' is rooted in Hindi or historically from Sanskrit & Prakrit. They jump to the conclusion that the word 'India' was imposed upon us, by colonial powers. But, even our own Sanskrit Language denotes the country of Greece as 'Yavana'. So, are we also colonial? Did we impose our names on the native Greek People? To understand and alleviate this dichotomy, one should understand the concept of Endonym & Exonym in Linguistics. [13]

• **Endonym** is a name used inside the communities - to designate their own entities.

• **Exonym** is a name used outside the communities - to designate the native entities.

All over the world, each language has unique phonetics - that sometimes makes it impossible to render native names in other languages. In such cases, a close approximation is attempted.

• Zhōngguó is endonym, **China** is exonym

• Farsi is endonym, **Persian** is exonym

• Ionian (Ἴωνες/Greek) is endonym, **Yavanam** is exonym

• Kedah (Malaysia) is endonym, **Kaṭāram** is exonym

• Jaú (Java) is endonym, **Cāvakam** is exonym

• Naggavāram is endonym, Nicobar is exonym

• Mālatīvu is endonym, Maldives is exonym

Because of complexities in ethnic groups, their culture, language & pronunciation - all native words (Endonym) may not be exactly carried over, to non-native groups. In such cases, a closest approximation to the native word may be employed. Such Exonyms may be classified as follows:

• #1 **Cognate Exonyms** – that only differ slightly, in pronunciation or writing conventions

• #2 **Exonyms from different roots** – but roots of the same native language

• #3 **Exonyms that are translated** – completely differing from the native language.

For example: Paris is pronounced as Pari (without the 'S') in native French. But in English, it is pronounced with the 'S'. On a reverse note, London is pronounced fully (with the ending 'N') in native English. But in French, it is pronounced as Londres (without the 'N'). Hence, this is the case of Category #1 Cognate Exonym - only slightly differing in pronunciation, but the native word is not at all compromised.

Many languages of the world employ this method - to suit words from a different native, to their own pronunciation. Even if the word coexists in foreign language, its CORE is only in the native language.

The word 'India' is in this Category #1. The Tamil word 'Dravidam' is also in the same category. Unable to pronounce the Retroflex Approximant 'ழ' zha in the word 'Thamizh', it is approximated to Thramidam/ Dravidam) in North Indian & World languages. Such words still signify the native entity - only varying lightly in pronunciation. Such words (Cognate Exonyms) are not at all considered foreign. [14]

There are other words, which completely differ from the native word. Those words are considered foreign, based on the degree of differentiation. (Categories #2 & #3).

#2. For example: the native word 'Greek' is denoted as 'Yavana' in both Sanskrit & Tamil. Though both words look completely different, they both are from the same native culture only. The word 'Yavana' is a close approximation to the native word 'Ionia' [15] – an ancient tribe in Greek Isles. (Homer, Iliad - Book XIII, Line 685). Whereas, the word 'Greek' is also from the native word

'Graikós' [16] – yet another tribe in the same Greek Isles. So, the word 'Yavana' is of Category #2 – different root, but rooted in the same native culture. Hence, this is not considered as a foreign word.

#3. Another example: is that of the native word 'Nederland' (Dutch). But in French, it is called 'Pays-Bas' [17] which means low-land. (because much of the Netherlands is a low-lying country below sea level). The native Dutch word 'Neder' has been translated into French word 'Bas' (meaning: low). And, the native Dutch word 'land' has been translated into French word 'Pays' (meaning: country). In this case, the **whole native word has been translated and transformed into a non-native word. Hence, this is considered as a foreign word.** (completely differing from the native language).

Also, the Indian state of Manipur is actually called as **'Kangleipak'** in the native Meitei language [134]. But, that native name was Sanskritized to **'Manipur'** in the latter days – without any reference or translation of the native name. Such names are considered foreign as well, and we ourselves in India have carried out such name changes.

With the above understanding of Endonym & Exonym in Linguistics, it would be now easy to adjudge: Is the word 'India' - a Cognate Exonym or completely a Foreign Word?

Is the word 'India' uniquely Indian?

Even though the word 'India' seems to stem from ancient Koine Greek Ἰνδία, it is only an exonym of the endonym: 'Síndhu' (सिन्धु) - a native word for the river in the Indus basin. [18]

And, this word 'Sindhu' didn't go to the Greeks directly. It went via our own language families: **Indo-Aryan & Indo-Iranian.** The Old Persian & Avestan languages are closely related to Vedic Sanskrit in lexicon & grammar. [19] The book: '**An Avestan grammar in comparison with Sanskrit'** is a great resource on this subject of comparative linguistics.

The word 'Sindhu' literally means a body of water (lake, stream, river or ocean). Since Goddess Lakshmi is said to have been born (risen) from the Milky Ocean, one of her many names is derived as Sindhu + ja = Sindhuja (सिन्धुजा). [20] Lord Krishna is addressed as 'Karuna + Sindhu' - meaning: Ocean of Mercy. (he krsna, karuna-sindho, dina-bandho, jagat-pate).

Although any body of water is generally termed as 'Sindhu', the River in the Indus basin was specifically named as 'Sindhu' in the early Vedic period. The Rig Veda talks extensively about this river. (Rig Veda: Mandala 10, Sukta 75, Riks 1 & 2 – The Rivers) [21]

परसप्त-सप्त तरेधा हिचिक्रमुः परस्र्त्वरीणामति सन्धिुरोजसा

पर ते.अरदद वरुणो यातवे पथः सन्धिो यद वाजानभ्यद्रवस्त्वम

pra sapta-sapta tredhā hi cakramuḥ - prasr̥tvarīṇāmati sindhurojasā

pra te.aradad varuṇo yātave pathaḥ - sindho yad vājānabhyadravastvam

(Rivers have come forward triply, seven and seven. The **Sindhu** in might surpasses all the streams that flow.

Varuṇa cut the channels for thy forward course. O **Sindhu,** when thou ran on to win the race.)

termed as 'Sapta Sindhu' in the Vedas, is called 'Hapta Hindu' in Zend Avesta [25] - because of the *s > h Proto-Iranian sound

Particular of the statue base with the cartouche of Maka people (second from the left) (Perrot J. ed., The palace of Darius at Susa, London 2013: fig. 289)
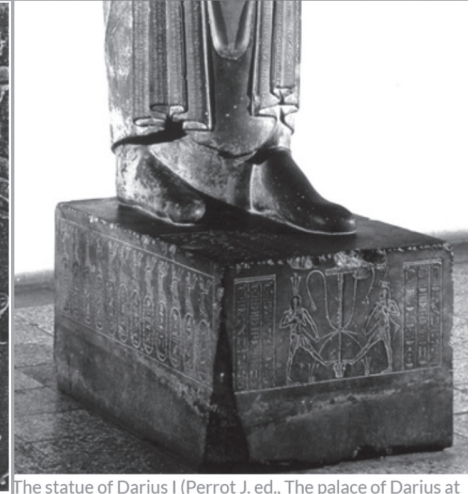
The statue of Darius I (Perrot J. ed., The palace of Darius at Susa, London 2013: fig. 262)

(Fig. 2 – India (Sindhu Basin) notated as 'Hindu' (marked in red) in the Statue of Darius I) [24]

This word 'Sindhu' in Vedic Sanskrit was pronounced as the word 'Hindu' in Old Persian. This Proto-Iranian sound change *s > h occurred between 850–600 BCE, according to the Tamil-Sanskrit scholar Asko Parpola. [22] The very first occurrence of the word 'Hindu' is found in the **6th Century BCE inscription of the Old Persian King, Darius I.**

King Darius used that term 'Hindus' to denote the region & people of Sindhu basin. In the statue of Darius found at Susa, Iran (now located at the National Museum of Iran - Tehran), there is a list of territories portrayed on the statue's base - in hieroglyphic text. Among many other territories of the ancient kingdom, India (Indus - Sindhu Basin) is listed as 'Hindus'. (h-n-d-w□-y | Hiⁿdūš).[23]

Thus, the River Sindhu became River Hindus in Indo-Iranian. The Sindhu region

change as seen earlier. King Darius not only records the Sindhu (Hindu) territory, but also many other regions like the Greek territory in Asia Minor. The **Greek explorer, Scylax** is presumed to have sailed on the Sindhu (Hindu) river at the request of the Persian **King, Darius I.** This is where - the Greek connection comes in, and the native name Sindhu/Hindus gets pronounced in Greek as Indos/India.

The renowned Greek Historian, Herodotus records the Sindhu River travel of Scylax [26] in his work 'Histories'. Even the famed Greek Geographer Strabo mentions about Scylax [27] in his work 'Geography'. Scylax would have passed on the local name of Sindhu/Hindus, to the ancient Greek Region as Indos. Again, Ionian (Yavana) dialect of the Greeks did not pronounce the starting *h sounds. So, Darius I's version of Hindus became Indos (Ἰνδός).

Thus, the native name of Sindhu became Hindus in Persian, and then Indos in Greek.[28]

All other stems like: Indoi (plural form), Indike (adjective) arose from Sindhu/ Hindus/ Indos. Later it became Indía in Koine Greek, India in Latin, Inde in French, Indie in Old English, and India in Modern English. If you notice, a**ll these names are mere pronunciation-variations (Cognate Exonym). They all point to Rig Vedic root Sindhu/Hindu. Mere pronunciation changes will NOT make a Vedic root foreign.**

Even 'Bharat' is pronounced differently in Indian languages. Siñôt in Jharkhand's Santali language, and Bhārôt in Assamese, Bengali & Konkani. Will these pronunciation differences make 'Bharat' foreign?

The words - 'Hindu', 'Hindus', 'Indus', 'Indos', 'Indica', 'India' - are all just phonetic derivations of the Sanskrit Toponym 'Sindhu' – which is the root word. The term 'Hindu' at that point of time in history, did not refer to a religion, and only used as an ethno-geographical term.

Hence, the Rig Vedic root-word pronounced as 'India' - is native, and not at all foreign.

The word 'India' has represented the progression of native culture - from the Sindhu (Indus) Valley to multiple regions in the subcontinent that we see today. Indeed, it has been a long journey, but a native journey. If, some may dislike this word 'India' as foreign, the same can be said of the word 'Bharat' too - which is also a derivation from Iranian & European roots. We will examine the root structure of the word 'Bhāratam' in the upcoming sections of this paper.

Background of the word - Bhāratam:

The word: 'Bharatam/Bhaaratam' (भरतम्/भारतम्) means 'Carry/Bear' [29] and consequentially denotes **Agni** - the God of Fire [30]. (Refer: Vaman Shivram Apte, Sanskrit - English Dictionary, 1890).

Since Agni is personified as the 'Carrier' of offerings to Devas (Heavenly Gods), via various fire sacrifices (Yagna) - he is addressed by the epithet: bharataḥ (भरतः) or 'bhārata' (भारत) [31]. Bhaarata is an extension (vṛddhi) of the word Bharata. Both denote Agni.

The Fire-god Agni is also addressed by another term: Havya vāhana, meaning: one who carries sacrificial ghee. Thus, Agni is considered a **Carrier** from humans to gods and mediating between them [32]. (Rig Veda: 1-12-2). Sanskrit roots **bhr* & bhara*** mean: **to carry / to bear.** The word 'bhaaram' consequentially denotes bearing/burden. (bhaaram is NOT a Tamil word, chumai is the actual Tamil word).

The Scholar-Saint, Adi Sankara [33] in his work: Śaṅkara Bṛhadāraṇyaka Bhāṣya (Commentary on Yajur Vedic Upanishad) records the meaning of word 'bhārata'. He explains how food offered in the Agnihotra fire sacrifice is **carried/borne** by Agni, and transferred to the Dyu loka (Heaven). 'puruṣo vā agnir bhārata, tasmin netasmin agnau, devā annaṃ juhvati' – meaning: "Oh man, offer food in this fire. Agni bears & carries it to Devas in the heaven". So, the word '**Bhārata' denotes Carrier/Bearer.**

Even the word 'Bhārati' denotes the female form of Agni. The great commentator on the Vedas - Sāyaṇācārya also attests to this, in his commentary on Rig Veda Saṃhitā (1-188-8). 'bharataḥ ādityaḥ tasya, sambandhinī bhāratī' – meaning: the female relationship of Agni & Sun is Bharati.

Again, Bharati is also a 'Carrier/Bearer' of Agni's light. Only later, in the shift from Vedas to Puranas - the epithet 'Bharati' meaning Light (and hence Knowledge), was transferred to Goddess Sarasvati. In the Vedic Age, Sarasvati herself was NOT a Goddess of Knowledge. She was only Saras + Vati, meaning Water + Living – a River Goddess, in an apparent personification of the River Sarasvati.

Is the word 'Bhārat' uniquely Indian?

Today, even though we have the tendency to tag the word 'Bhārat' as Sanskrit, it belongs to Prakrit as well and denotes the same meaning in Prakrit language. Pali Text Society records the following in its Pali-English dictionary [34] on the word 'Bhārat'.

• In Pali language, it is **bharata** (bharena – to bear)

• In Sauraseni Prakrit, it is **bharada**

• In Maharastri Prakrit, it is **bharatï**

In fact, **European & Iranian languages also have the same words - bhara* & Bharata* meaning 'to carry / to bear'.** The word 'bharata' cognates with many languages in the Indo-Aryan language family. Dictionaries of Etymology attest to this linguistic data.

Sanskrit & Iranian share many features. We already saw that the Old Iranian language, Avestan has a close relationship with Vedic Sanskrit - with respect to Grammar & Lexicon. If you read the following lines both in Sanskrit & Avestan, you may be surprised to note a striking similarity.

Sanskrit (Devanagari): तम अमावन्तं यजातम् | शूराम धामसु शवष्टिटम्

Sanskrit (Romanized): tám ámavantam yajatám | śúram dhāmasu śáviṣṭham [35]

Avestan (Romanized): təm amanvantəm yazatəm | sūrəm dāmōhu səvištəm [36]

Meaning: The darkness of the new moon is sacrificed | Liquor is buried in the shrines

Thus, Indo-Iranian & Indo-Aryan language families share some language structures. A systematic comparison with Vedic Sanskrit, is of much assistance in determining Avestan grammatical forms.

From the Comparative Dictionaries of Indo-Aryan languages [37] & the Sanskrit-English Dictionary (Etymologically and Philologically Arranged), the languages listed below contain the word **Bharata*:**

• In proto-Indo-Iranian, bharata is bʰárati[38]

• In proto-Indo-European, it is bʰéreti [39]

• In Avestan (ancient Iranian, related to Vedic Sanskrit), it is baraiti

• In Persian language, it is buɾdan

• In Arabic language, it is barada

• In Gothic (extinct Germanic language), it is bairan (to bear)

• In Latin, bhara- and Bharata cognate with fero & porto

• In German, it is gebären (to bear)

• In English language, bhara*/bharata cognates with bear/burden

• Even in the new global auxiliary language Esperanto, Bharata cognates with Barato

Thus, one can clearly see that the Indian word: Bhārat cognates with many other languages in Indo-Aryan, Indo-Iranian & Indo-European language families – that too, with the same meaning & context. It will dispel the misconception that many of us have, that 'Bhārat' is uniquely Indian. It's really not the case. Linguistics offer a much deeper perspective than layman tendencies and assumptions.

Now, are we going to say: **since the word 'Bhārat' is in Indo-Iranian, Persian, German & foreign languages, the word 'Bhārat' is a foreign word?**

No. The word 'Bhārat' (bhara* & Bharata*) is a proto-word. It is common in the language family. Since both Sanskrit & Prakrit belong to Indo-Aryan language family, such proto-words are shared across languages. That does not stop us from our native roots. The Rig Vedic word 'Bhāratam' is very much ours. On the same lines, the word **'India'** too is very much ours. Just because the Rig Vedic word 'Sindhu/Hindus' was pronounced a bit differently as 'Indos/India' - does NOT make it foreign. The roots are Vedic.

So far, we dwelt on the root word of 'Bharat' and studied its meaning (Carry/Bear) from Vedas. Next, let's examine from the same Vedas - how it also came to denote the Early Tribes of India.

The Early Tribes - Bharatas:

In the early Vedic period, there existed an Indo-Aryan Tribe by the name 'Bharatas'[40] near the mythical River Sarasvati. (In the current-day context, it is identified as Haraxvati River or Helmand-Arghandab River in Afghanistan region. Some others identify it as Ghaggar-Hakra river, but that would lead to problems, since Ghaggar-Hakra had dried up much before the Rig Vedic period).

This Tribe is well attested in the 1st Mandala of Rig Veda. (1-112-14 & 1-116-18). [41] **It was these nomadic tribes - who moved through the Hindu Kush mountains (Khyber Pass) and the Five Rivers of Punjab - finally settled on the Gangetic Plains.** The culmination of this eastward migration is the eventual establishment of Kuru Kingdom – of which the latter-day Mahabharata speaks on the genealogy from Kuru to Shantanu to Kauravas & Pandavas.

As we saw earlier, the meaning of the word 'Bharata' is Carrier. As these tribes carried forward their Indo-Aryan culture from West to East, they came to be known as the Bharata Tribes. The word 'Bharata' has its origins in Indo-Aryan & Indo-Iranian, signifying 'bearers / carriers'. Prof. Michael Witzel of Harvard University records this in his research paper 'Aryan and non-Aryan Names in Vedic India'. [42]

Rig Veda offers intricate details on these tribes, their nomadic migration, and the wars that they waged. (Mandala 3 by Viśvāmitra & Mandala 7 by Vasiṣṭha).[43] The renowned

Gayatri Mantra is from Mandala 3. Following is a quick chronology of the Migration. (Rig Veda: 7-18-5 to 7-18-20).

1. From the Afghanistan-Sarasvati region, the Indo-Aryan nomadic Bharata Tribes started moving through the Hindu Kush mountains under their chief Divodāsa.[44]

2. During the migration, Divodāsa defeated the native chief of the mountains – Śambara, with the help of Bharadvāja. [45]

3. The new Chief – Sudās, succeeded Divodāsa. With the help of sage Viśvāmitra, they crossed the rivers Vipāś & Śutudrī (current-day Beas and Sutlej rivers). [46]

4. But, Viśvāmitra was removed and replaced by Vasiṣṭha. Under the new Sudās - Vasiṣṭha alliance, the migrating Bharata Tribes won the Dāśarājñá yuddhá (Battle of Ten Kings). [47]

5. It was in this battle, the nomadic Bharatas won against their native enemies - by breaching a dyke on the river and drowning their opponents. [48]

6. For this victory, the Bharatas thanked Lord Indra - their patron God, with mantras written by Vasiṣṭha. [49]

7. Their eastward migration continued. On the banks of Yamuna river, the Vedic Bharata Tribes defeated the local chief Bheda. [50]

8. Thereafter, Bharatas allied with the Purus and evolved into the Kuru Kingdom. The epic Mahabharata takes over from here. It details the Kuru dynasty, of which King Bharata (son of Shakuntala & Dushyanta) was born. It is 'believed' that he rendered his name to the country. [51]

9. This newly settled region between Ganga & Yamuna rivers, would eventually be the Aryavarta - heartland of Brahminical culture. [52]

This is the anthropological narrative of the 'Early Peoples' of India as detailed in Rig Veda. The Migration of these Indo-Aryan Tribes from West to East, and their final settlement in the Gangetic plains, constitutes the seed of all future kingdoms of North India. These early Carriers / Bearers of Indo-Aryan Civilization are rightly called the
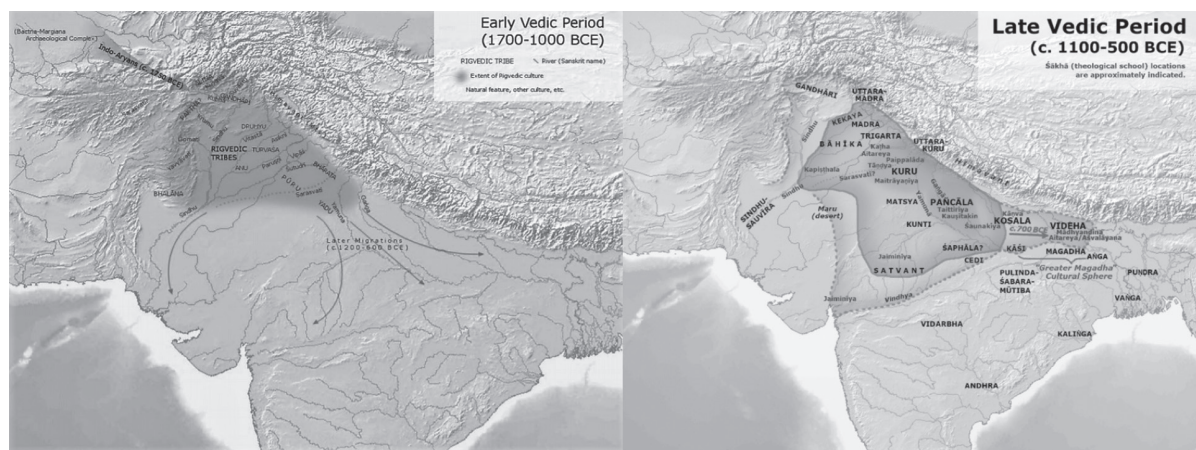
(Fig. 3 – Migration of Indo-Aryan Bharata Tribes as narrated in Rig Veda) [53]

'Bharata' Tribes - as we saw that: 'Bharata' means to Carry / Bear.

The word Bhārat / Bhāratam **originates from these Early Vedic Bharata Tribes.**

The 'Bharat' in Maha-Bharat:

Mahābhāratā is one of the two great epics of India, the other one being Rāmāyaṇa. It's a nice classical aesthetic that **the name of the epic, contains the name of the country** – albeit, the original name of the epic was Jaya. There were 3 versions of the Mahabharata.[54]

1. **Jaya** = 8,800 verses by Veda Vyāsa

2. **Bharata** = 24,000 verses by Vaiśampāyana

3. **Mahabharata** = 100,000 verses by Ugraśrava Sauti

The chunk of Mahabharata was compiled only in the Gupta Age [55] (4th century CE). Scholars like Brockington & Van Buitenen have clearly arrived at its age - 300 BCE to 300 CE. [56] Many Versions have been written and rewritten over this period, with the final grand (Maha) version during the Gupta period.

Although the crux of the epic is the narration of events that led to the Kurukshetra War (a war between the cousins - Kauravās & Pāṇḍavas), it narrates much more than that. It gives a full story of their ancestors & descendants of Lunar Dynasty

(Chandra vaṃśa) & the Kuru Clan. **In fact, it even contains an abbreviated version of the other epic - Ramayana, inside its sub chapters.**

Now, our point of interest in Mahabharata is about the word 'Bharat' - that today denotes the name of the country. **Many believe as a "tradition" - that the name of the country derives from the name of King Bharata,** who is the son of Shakuntala & Dushyanta - belonging to the Chandra vaṃśa clan. But nowhere in the epic, such a belief is explicitly attested.
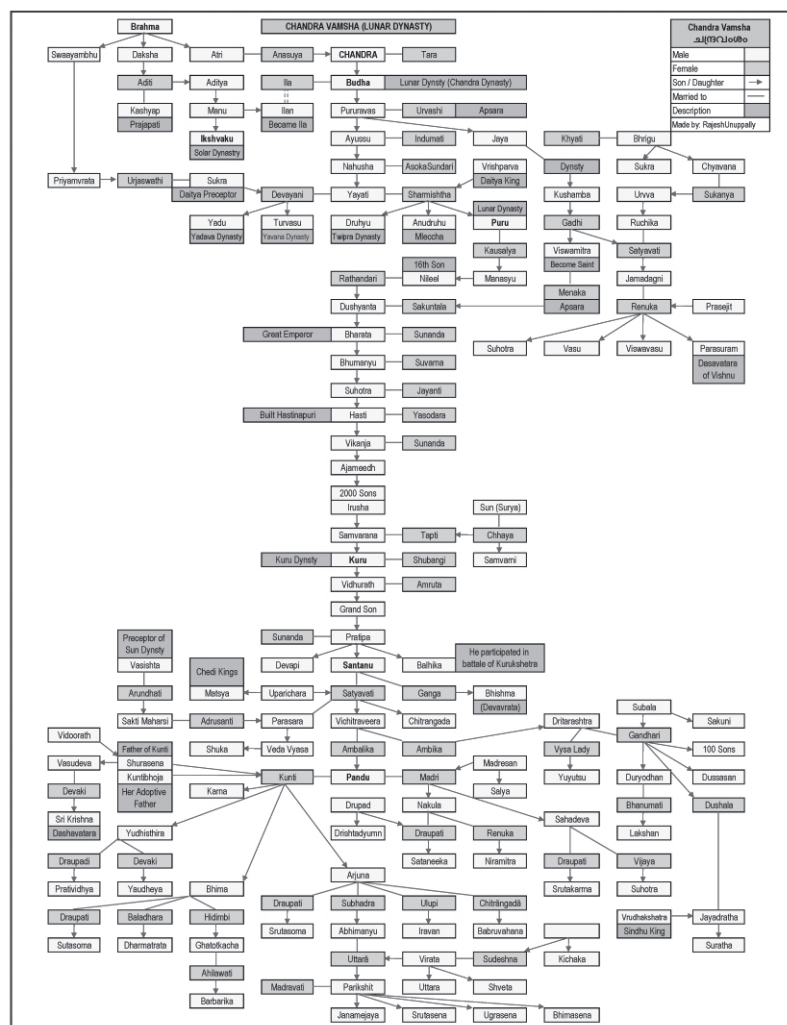
(Fig. 4 – The Family Tree of Lunar Dynasty & King Bharata comes only in the Middle) [58]

Is the Country Name 'Bharat' from King Bharata?

The story of King Bharata is detailed in Book 1 (Adi Parva) of Mahabharata. His given name at birth was only **'Sarvadamana'**.[57] Only later, he is adorned with the title **'Bharata'** and appointed as co-regent by his father Dushyanta. This is attested in the following verse. (Adi Parva – Sambhava Parva – Sec. 74).

स सर्वदमनो नाम कुमारः समपद्यत

sa sarvadamano nāma kumāraḥ samapadyata

(Let the child be named Sarvadamana - subduer of all).

Definitely, Bharata was NOT the starter of the clan. There were many others in the same dynasty before him. Ancestors to Bharata were: Pururavas, Nahusha, Yayati, Puru, Manasyu, Nileel & Dushyanta. Bharata comes only midway. His descendants were: Bhumanyu, Kuru, Anasawan, Shantanu, Bhishma, Vichitravirya, Dhritarashtra, Pandu, the 100 Kauravas and 5 Pandavas. Refer the enclosed Family Tree chart. Hence, to name a whole clan - with the name of someone who came in the middle - is a bit illogical.

Also, King Bharata was NOT a historical figure, but just a legendary figure. Mahabharata says that King Bharata ruled for 27,000 years [59] (Adi Parva - Ch. 2 - Sloka 96) and he left no region on the entire earth unconquered. This is both scientifically & historically impossible. Hence, to allude that the name for the country came from King Bharata - is not at all tenable.

It was the early Vedic Bharata Tribes, who started the clan. Hence, the words भरत खण्ड (bharata khaṇḍa), भरत वर्ष (bharata varṣa) and subsequent name of the region/country emanates from them.

However, there is one place in the whole epic of Mahabharata - that directly talks on the name of the country deriving from Bharata.[60] But again, that is not 'King' Bharata, but the 'Tribe' Bharata. No explicit reference is made to King Bharata. In Book 6 (Bhishma Parva – Jambu Khanda Nirmana Parva – Section 9), the opening verse goes like this:

यद इदं भारतं वर्षं यत्रेदं मूर्छति बलम

यत्रातमित्रं लुब्धो ऽयं पुत्रो दुर्योधनो मम

yad idaṃ bhārataṃ varṣaṃ yatredaṃ mūrchitaṃ balam

yatrātimātraṃ lubdho 'yaṃ putro duryodhano mama

(Dhritarashtra said to Sanjaya:

"Tell me truly of this **Varsha** - that is **called after Bharata**

where this senseless force hath been collected, my son Duryodhana hath been so covetous?")

To this question, Sanjaya replies with a wholesome detail of the subcontinent & region, and repeatedly invokes the term 'Bharata' – not alluding to King Bharata, but the Bharata Race as a whole. He even addresses Dhritarashtra as "Oh, Bharata" - implying that the whole race arose from Bharata Tribes. Hence, it is clear that the names: **bharata khaṇḍa & bharata varṣa** - are from the Bharata (Indo-Aryan) Race

/ Bharata Tribes and not any one particular King.

Is Bharat just North India? South India excluded?

Today, India that is Bharat - is a modern sovereign state with 28 States and 8 Union Territories in a Federal setup. But during the times of 'Bharat' in Mahabharata, the sovereign state was something different. India was more like a subcontinent - with many sovereign states, with multiple ethnic groups and plurality of their languages & cultures. Even today, the cultures of India are vastly different - especially when grouped as North India & South India. Yet, there is also Unity in Diversity.

Verily, the great Sanskrit Epic of Veda Vyasa attests to this fact. **Mahabharata excludes South India from the region 'Bharat'.** Only the region - where the early Vedic Bharata Tribes settled, and the eventual **North India was termed 'Bharat'** in the Mahabharata. [61]

There is a whole section named **'Jambu Khanda Nirmana Parva'** [62] in Book 6 (Bhishma Parva) of the epic - which deals with this geographical grouping & naming. (Mahabharata: 6-1-6). The scene is the great battle field of Kurukshetra, and while Sanjaya was explaining the battle scenes to Dhritarashtra, the geographical context & political context of various kingdoms of Bharat are narrated.

Sanjaya lists down 6 mountain ranges (ranging from West to East) as follows: [63]

   a. Himavat

   b. Hemakuta

   c. Nishada

   d. Nila

   e. Sveta

   f. Sringavat

Sanjaya also lists 7 Regions (ranging from North to South) between these 6 mountains as follows: [64]

1. Bharata Varsha

2. Himavat Varsha

3. Hari Varsha

4. Elavrita Varsha

5. Sveta Varsha
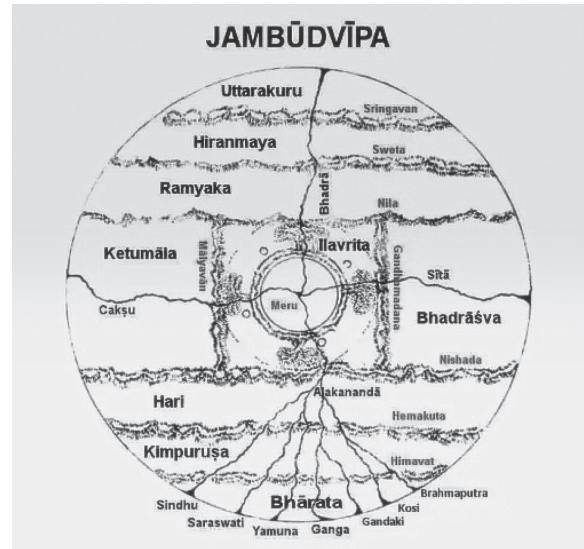
(Fig. 5 – The 7 Varshas & 6 Mountains as detailed in the Mahabharata) [66]

6. Hiranyaka Varsha

7. Airavata Varsha

In a cross-sectional view from the East, it looks like: 1^a2^b3^c4^d5^e6^f7.

(The numbers being Varshas – Regions or Countries, alphabets being Mountain peaks, the symbol ∧ representing the mountain

range, and each Varsha lying on either slopes of that mountain range).

Bharata Varsha is in the extreme South. Airavata Varsha is in the extreme North. In between, the other 5 Varshas exist - with Elavrita Varsha in the exact middle. The Northernmost (Airavata Varsha) and the Southernmost (Bharata Varsha) thus form the shape of a bow. [65]

It is further said in the Mahabharata text [67] that the Celestial River – Ganges, arises from the Meru Mountain in the central Elavrita Varsha. It falls into the Chandramas lake, and comes down to Hemakuta mountains (otherwise called Kailasa - where Lord Shiva resides). From there, it again falls into the Vindusaras lake, and flows down to Himavat Mountains (Himalayas). From here on, the celestial river takes a visible form, and divides into multiple streams of Ganga in Bharata Varsha. [68]

If you can see the above 'geographical' depiction in Mahabharata - **the limits of Bharata Varsha stop at the basins of River Ganga.** There is no more depiction of mountains & rivers beyond Ganga and down South. **Mahabharata excludes South India from 'Bharat'.** Later Inscriptions also reveal the same. (See the ensuing section in this paper on the Hathigumpha Inscription).

This will clearly indicate that: **the region where Bharata Tribes migrated & settled,**

and the eventual North India was termed as 'Bharata Varsha' in the Mahabharata – which is quite natural from an anthropological perspective. People can depict, only until where they have explored & settled.

Of course, since the Mahabharata being an Itihāsa type of Epic (historical fiction), it proceeds further on celestial and super-natural narratives like - how the people in the
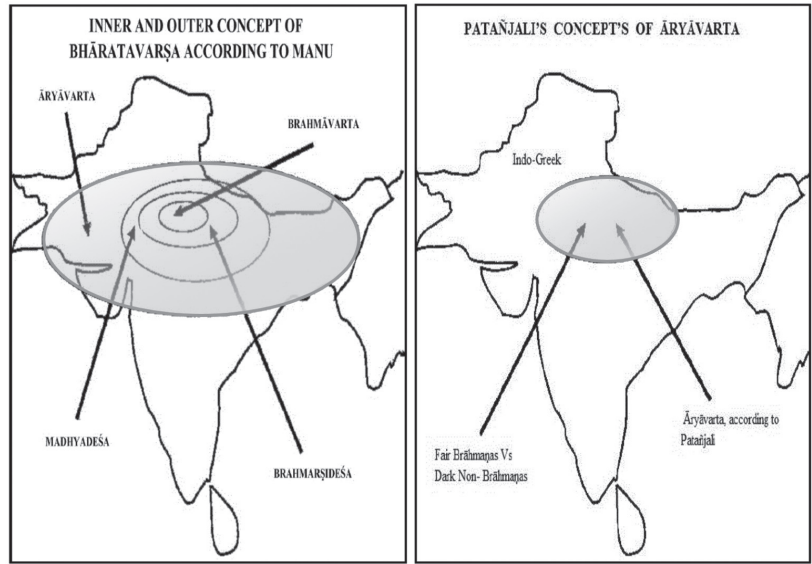
(Fig. 6 – Bharata Varsha as North India only in the Manu Smriti, South India excluded) [70]

Hiranyaka Varsha can live for 12,500 years [69] and so on. But for now, let's only focus on the human-centered natural narrative.

Also we need to add: versions of Mahabharata do not fully ignore South India. They talk about Dravidas, Keralas, Karanatakas, Cholas etc. – as Kingdoms of South India below the Vindhya mountain range - which took sides in the Kurukshetra War. They also name several other South Indian kingdoms that are unknown in contemporary history. Some of them are: Vanavashikas, Jhillikas, Kukkuras, Utsavas

etc. [69] Though Mahabharata talks about such South Indian kingdoms, it is just that: they are NOT included in the Bharata Varsha. They were separate entities in themselves.

Even the Manu Smriti (Law Code of Manu) does not include South India as a part of Bharata Varsha. In the section on 'Qualified Countries' - Manu clearly mentions the boundaries of Arya Varta. He classifies other countries outside the Gangetic plains as 'Mleccha Desa' – meaning: Land of Barbarians & Out-castes, ignorant of Sanskrit, and having foreign origins. Mahabharata too chastises the Kingdoms in South India on the same terms as Manu.

आ समुद्रात् तु वै पूर्वादा समुद्राच्च पश्चिमात् ।

तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधाः ॥

ā samudrāt tu vai pūrvādā samudrācca paścimāt |

tayorevāntaraṃ giryorāryāvartaṃ vidurbudhāḥ || (Manu: 2-6-22) [71]

(The country extending as far as the Eastern Ocean and as far as the Western Ocean, and lying between the two mountains (Himalayas & Vindhyas) —the learned know of as **'Arya Varta'**).

कृष्णसारस्तु चरति मृगो यत्र स्वभावतः ।

स ज्ञेयो यज्ञयियो देशो म्लेच्छदेशस्त्वतः परः ॥

kṛṣṇasārastu carati mṛgo yatra svabhāvataḥ |

sajñeyoyajñiyodeśomlecchadeśastvataḥ paraḥ ||(Manu: 2-6-23) [72]

(This region where the spotted deer roams by nature - is to be known as the 'land fit for fire sacrifices'; Beyond that, is the **'Land of the Mlecchas'** – Land of Barbarians).

One can refer to the renowned Sanskrit Dictionary of the non-foreign native scholar, Shri. V.S. Apte (Vaman Shivram Apte, 1858-1892) on the true meaning of the word: म्लेच्छः Mleccha. [73]

[म्लेच्छ-घञ्] 1 A barbarian, a non-Aryan (one not speaking the Sanskrit language, or not conforming to Hindu or Aryan institutions), a foreigner in general; ग्राह्या म्लेच्छप्रसिद्धिस्तु विरोधादर्शने सति J. N.V.; म्लेच्छान् मूर्छयते; 2 An outcast, a very low man; (Baudhāyana thus defines the word: गोमांसखादको यस्तु विरुद्धं बहु भाषते । सर्वा- चारविहीनश्च म्लेच्छ इत्यभिधीयते ॥). 3 A sinner, wicked person. 4 Foreign or barbarous speech.

Mahabharata goes a step further and denounces the entire Tribes & Kingdoms of South India as 'degraded' into low-caste Shudra, because they have earned the wrath of high-caste Brahmins. [74] In Anuśāsana Parva (Book 13, Sec. 35), the following verses dwell on this thought of 'low-caste' South India.

मेकला दरमिडाः …… (Mahabharata 13-35-17)

…… तास ताः कषत्रिय जातयः

वृषलत्वम अनुप्राप्ता बराह्मणानाम अदर्शनात (18)

न बराह्मण विरोधेन शक्या शास्तुं वसुंधरा

बराह्मणा हि महात्मानो देवानाम अपि देवताः (21)

mekalā **dramiḍāḥ** …… (Mahabharata: 13-35-17)

tās tāḥ kṣatriya jātayaḥ

vṛṣalatvam anuprāptā brāhmaṇānām adarśanāt (18)

na brāhmaṇa virodhena śakyā śāstuṃ vasuṃdharā

brāhmaṇā hi mahātmāno devānām api devatāḥ (21)

(The Mekalas, the **Dravidas (South India)** and numerous other tribes of Kshatriyas (Kings), **have degraded into the status of Sudras (low-caste) through the wrath of Brahmanas (high-caste).** The Brahmanas are incapable of being subjugated. Kshatriyas are incapable of ruling the Earth without cultivating the good will of Brahmanas. The Brahmanas are high-souled beings. They are the deities of the very deities). [75]

Thus it is very evident from both Mahabharata and Manu Smriti - that **South India (Dravida) was NOT considered a part of the Bharata Varsha and Arya Varta.** It was considered foreign & barbarian. It was only in the latter-day Puranas & Sankalpa Shlokas (vow verses) – as the Aryan people moved further South - the scope of Bharata Varsha gets expanded and starts to include South India as well.

Later Extrapolations – Bharat in the Puranas:

Let's now traverse from ancient Vedas to latter-day Puranas. That's when political systems matured and new kingdoms arose, after migration & settlement of Bharata Tribes in the Gangetic plains.

The Vedic Age matured into Puranic Age and new conceptualizations & systems occurred in the socio-political and religious spheres. **Most of the editing of Puranas happened during the Gupta Age.** [76] It did not stop with the Guptas, but continued to grow exponentially. It redefined the period of Hindu Renaissance – wherein the Vedic religion of Brahminism, got infused into many local and tribal cultures, and transformed into the present-day Hindu religion that we see today.

There are 18 Major Puranas (Mukhya Puranam), 18 Minor Puranas (Upa Puranam) and many Sthala Puranas (local lores). Most of the Puranas were composed between 3rd-10th century CE [77]. Even though Puranas are considered holy, they do not enjoy a Scriptural Authority (Sruti status) like the Vedas. Puranas are considered as Minor Religious Texts. [78]

Now with the advent of Puranas, the dimensions of Bharata Varsha gradually changed. As the Aryan people moved further South, socio-dynamics & political-dynamics influenced religious spheres and vice versa. The earlier definitions of Jambu Dvipa, Bharata Khanda & Bharata Varsha - now got extended - to include South India, nearby islands, major regions of the Asian plate, the whole world, and even the entire Cosmos. **However, many Puranas contradict each other. The boundary of Bharata Varsha varies from text to text and tradition to tradition.**

In the Vishnu Purana, the following geographic boundaries are specified. [79] (Book 2, Chapter 3).

उत्तरं यत् समुद्रस्य हिमाद्रेश् चैव दक्षिणम्

वर्षं तद् भारतं नाम भारती यत्र संततिः

uttaraṃ yat samudrasya, himā dreścaiva dakṣiṇam

varṣaṃ tad bhāratam, nāma bhāratī yatra santatiḥ (Vishnu Purana: 2-3-1)

(that lies north of the ocean, south of the snowy mountains

Bharata Varsha, the country, where the Bharata descendants dwell).

Though it mentions by name - South Indian rivers like Godavari & Thamirabarani, it stops at the Kingdom of Kaliṅgas (Odisha) and does not go further South [80]. Also for the first time, there is an acknowledgement that South India is no more a land of barbarians (Mlecchas) - contradicting the text of Manu that we saw earlier. Instead the Needle of Barbarianism, now shifts to Nations – East & West of Bharata Varsha. (Kirātas - North East States of India and Yavanas – Greek, Roman & Western Nations). [81]

Vishnu Purana also states that: in the entire landscape of Bharata Varsha, all 4 Varnas - Brahmanas, Kṣatriyas, Vaiśyas, & Śūdras, reside and perform their respective professions of sacrifice, arms, trade & service. [82] Previously, Brahmins were said to be confined only in Arya Varta (North Indian) region. Now, the movement of Aryan People has happened and they have spread all over Bharata Varsha.

There is a whole lot of other Puranas which offer 'imaginary' geographical details on the Bharata Varsha - but many of them are contradictory, inaccurate and mostly mythological.

• Bhāgavata Purāṇa (5.19.30)

• Vāyu Purāṇa (45.78 – 45.82)

• Agni Purāṇa (Chapter 118 Verses 1-5)

• Mārkaṇḍeya Purāṇa (Chapter 54 verses 5-6)

• Skanda Purāṇa (Maheśvara Khaṇḍa, Section 2 – Kaumārikā khaṇḍa, Chapter 39)

Vayu Purana records that 9 more Islands are attached to Bharata Varsha [83] separated by Seas and no one can go from one island to another. Today, it is very hard to decipher such
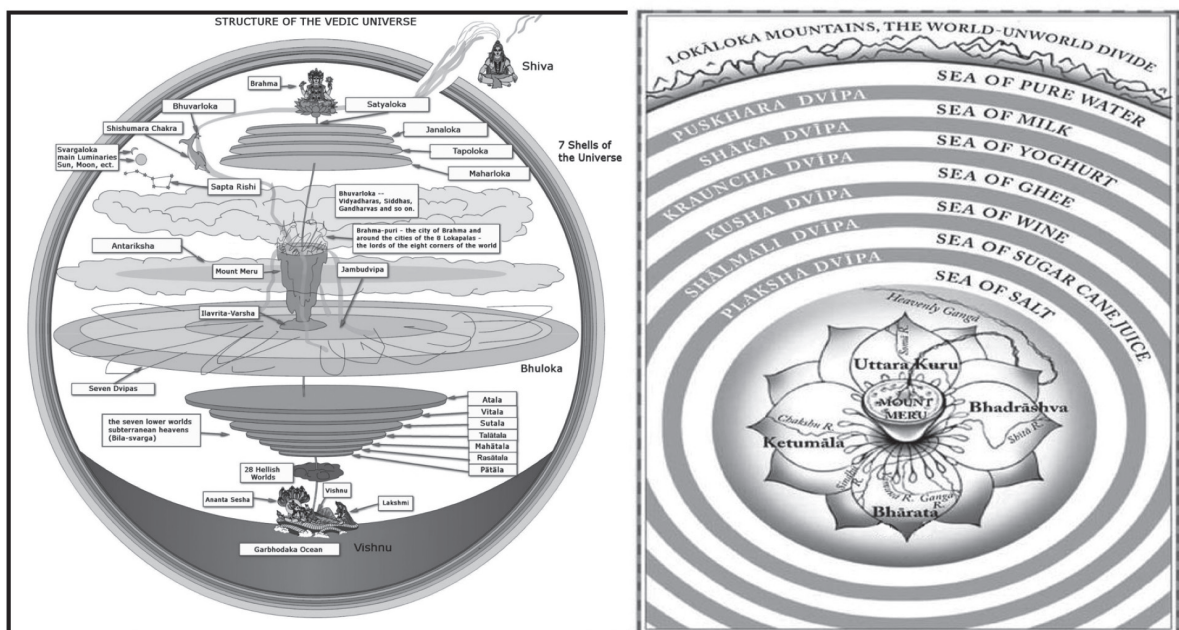
(Fig. 7 – Bharata Varsha & Jambu Dvipa conceptualized in Bhāgavata Purāṇa) [86]

Islands. Markandeya Purana conceptualizes Bharata Varsha as an East-facing Tortoise[84] with 9 mutually inaccessible regions as 9 body-parts of a Tortoise. (whereas there are only 7 body-parts: Head, Tail, Shelled-Body & Four legs in a Tortoise). The Earth is imagined as a 'Cosmic Lotus'. Meru Mountain is said to be made of gold - in the center of a huge island named Jambū dvīpa. Bharata Varsha is said to be on the southern shore of Jambū dvīpa. 7 Seas [85] **are said to be surrounding the country of Bharat and the Entire Earth.**

1. Lavaṇa - Ocean of Salt

2. Ikṣu - Ocean of Sugarcane Juice

3. Sūra - Ocean of Wine

4. Sarpi - Ocean of Butter/Ghee

5. Dadhi - Ocean of Yoghurt

6. Kṣīra - Ocean of Milk

7. Suddhodaka (Jala) - Ocean of Pure Water

Such depictions of Bharata Varsha in the Puranas, look more imaginary than geographical. These mythical depictions make it hard to determine the real scale & dimensions of Bharat as a Country.

Not only the Hindu Puranas, but many world religions carry such myths. The Greek religious literature wherein Atlas & Hercules (like Adi Sesha) are said to be holding the skies, the Seat of Supreme God - Zeus atop the not-so-high Mt. Olympus in modern Greece (like Lord Shiva seated on Mt. Kailash in Tibet-China), Gardens in the underworld – are all a part of the same mythical package.

Modern Age Extrapolations & Fallacies:

Alas, in the modern age too, various people who want to take 'pride' in their past texts, tend to equate religious texts to modern

(Fig. 8 – The purported Mahabharata World Map & not the Original Ramanuja) [91]

science. They tend to 'interpret' them - according to their own fancies or religious schools. But, such people are unable to derivea useful scientific postulate from those texts.

In fact, in recent times (2011) there was a **flawed attempt at a lecture in IIT Madras** – a premier Institute of Science & Technology, wherein the Tridandi Jeeyar (Vaishnavite Guru) tried to **manipulate Mahabharata verses - to fit into modern-day World Map.** [87] It was projected as the 1st ever World Map by Hinduism, and was falsely attributed to Ramanuja – the great reformer & sage of the 11th century.

Later, it was revealed that the reconstructed Map was NOT authored by Ramanuja, but by a person named Thiruvenkata 'Ramanuja' Jeeyar [88] (alias Alluri Venkatathri Swamy) of the 19th century (1806-1877). Even this might not be true, as Alluri Jeeyar Swamy was a humble Bhajan Singer [89] and a Telugu Composer who knew nothing of Map Design & Cartography. The false map might have been circulated by the sources of Tridandi Jeeyar himself, who spoke at IIT Madras. [90]

True, Mahabharata gives a depiction of how a landscape will look like. But, it is just an imaginative description, and clearly nowhere close to the modern-day Map. Let's examine this case. We already saw that in the Book 6 of Mahabharata – a section 'Jambu Khanda Nirmana Parva' deals with some imaginary geographical narratives. One of them is the **Rabbit - Peepal Tree** (Bodhi Tree/Arasa Maram) analogy.

यथा च पुरुषः पश्येदादर्शे मुखमात्मनः ।
एवं सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ॥

द्वरिंशे पिप्पलस्तत्र द्वरिंशे च शशो महान् ।

yathā ca puruṣaḥ paśyedādarśe mukhamātmanaḥ |

(Mahabharata 6-1-15)

evaṃ sudarśanadvīpo dṛśyate candramaṇḍale ||

dviraṃśe pippalastatra dviraṃśe ca śaśo mahān | (Mahabharata 6-1-16)

(As a person can see his own face in a mirror,

even so is the island called Sudarsana - seen in the lunar disc.

Two of its parts seem to be a Peepal tree, while two others look like a large Hare-Rabbit). [92]

The Jeeyar(s) tried to manipulate this verse and morph it on the World Map. They falsely claimed that: when we invert today's world map, it will look like Rabbit & Peepal tree as narrated in the Epic. Thus, Mahabharata was able to 'predict' today's World Map, thousands of years back. Is such a claim, valid?

Now, we all know that when we see some clouds in the sky, the shape may appear to us like known objects – Elephant, Birds, Human head, Hanuman (the Monkey God), or even resembling the cartoon character Dora. Distance lends enchantment to the view. From a distance, even mountain-tops may look like an Elephant or Eagle depending on the shape. The poetic imagination stops right there.

But, the Jeeyars went past the poetic imagination. They started twisting Mahabharata, just to suit their narrative of pride and vanity. What the text of Mahabharata
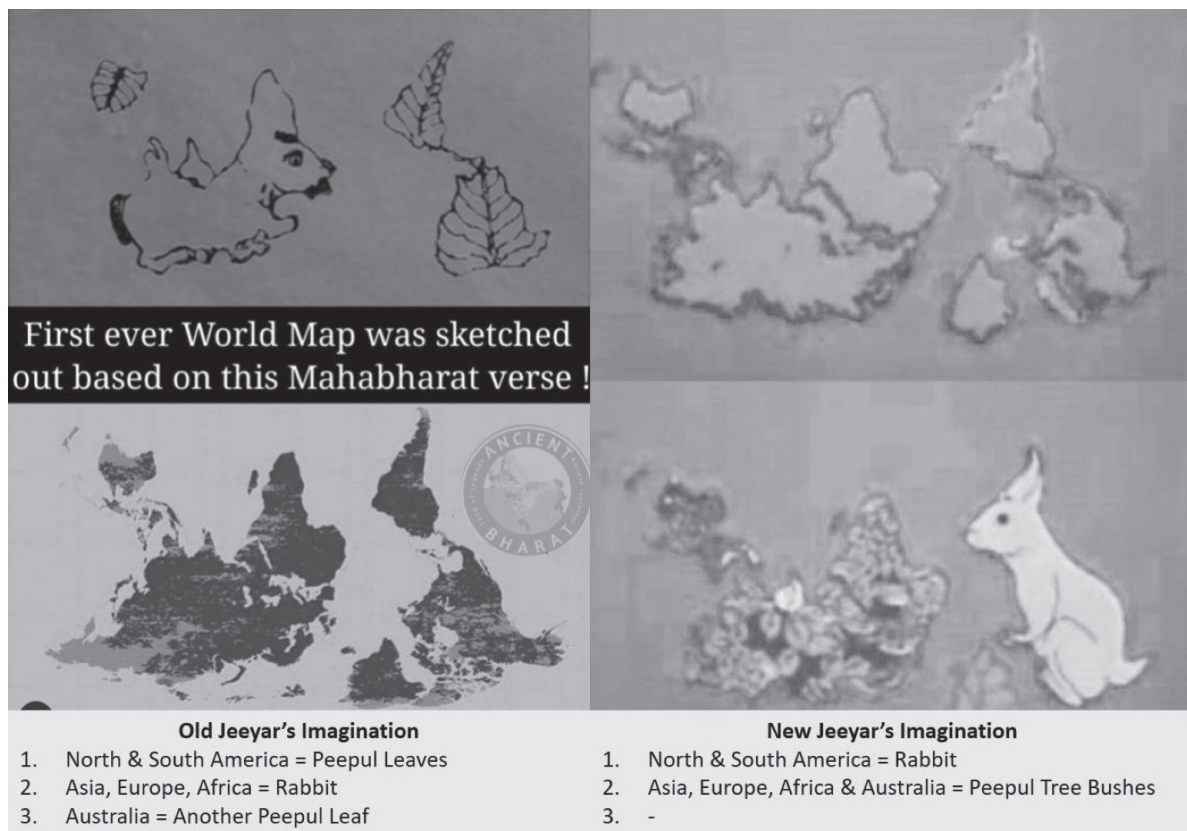
(Fig. 9 – Mahabharata World Map of Jeeyar(s) - The Rabbit & Peepal analogy) [93]

conveys is **just an analogy – not for Bharata Varsha or the World - but for an imaginary 'island' called Sudarsana.** In the battle field of Kurukshetra, while Sanjaya was explaining battle scenes to Dhritarashtra, he used an analogy to describe an imaginary island. "If you can see the reflection of that island - on Moon (which looks like a round mirror), that Sudarsana island may look like a Rabbit & Peepal Tree". That's all the Mahabharata has to say.

But, instead of 'mirror-image' as said in the Mahabharata, the Jeeyar(s) mistook it as an 'inverted image'. A mirror will never invert the face upside down, but the Jeeyar(s) inverted the World Map and started hunting for Rabbit & Peepal look-alikes. First of all, one cannot see a mirror-reflection of Earth's island on the Moon. It was just a poetic imagination. Alas, common sense flies away, when the mind is clouded with a desire for false pride. The Jeeyar(s) started Rabbit Hunting on the World Map.

• For the old Jeeyar - the Rabbit was Asia & Europe.

• For the new Jeeyar - the Rabbit was North America & South America.

So, the two holy men were contradicting themselves about their own scripture. Mahabharata mentions only 1 Peepal 'Tree' - but the Old Jeeyar twisted it as 2 Peepal 'Leaves'. To the New Jeeyar, the entire South America looked like Rabbit's ear – but how can the Ear be bigger than the Body? Just to take false pride in their religious text, the Jeeyar(s) had made a fool of themselves with pseudo-science.

Thus, the imaginative depiction of Bharata Varsha in Puranas - has led to extreme imagination and far-fetched theories. These mythical depictions make it hard to determine the real scale of Bharata Varsha as a Country.

At least, the depiction of Bharat in the Vedas were more realistic & natural.

Geography & Chronology – Bharat in Sankalpa Mantra:

Also, there is a very nice verse called Saṅkalpā Mantra – which is recited by

	Mamopaaththa (mama + upātta)	That which I have acquired,
	samasta duritakṣaya dvārā	All Sins – absolved & through which,
	śrī parameśvara prītyartham	For the Pleasure of the Lord,
	Shubhe Shobhane Muhurthe	During this auspicious time,
	Adhya Brahmana	of Today's Brahma:
1	Dviteeya Paraardhe	In the 2nd half of Brahma's life
2	Sveta Varaaha Kalpe	In One day of Brahma (Kalpa), in the White-Boar Kalpa
3	Vaivaswatha Manvantare	In the period of the current Manu named Vaivaswatha
4	Ashta Vimsati tamey	In the 28th Maha Yuga of the current Manu
5	Kali Yuge	In this Age of Kali (the 4th and final of the Yuga Cycle)
6	Prathame Paadhe	In the 1st Quarter of this Yuga
7	Jambu dveepe	In the mythical Rose-Tree Island (Continent)
8	Bharata Varshe, Bharata Kande	In the Subcontinent Bharat, In the Country of Bharat
9	Sakhaabde Mero, Dakshine Paarsve	In the South of the Meru mountain
10	Asmin Varthamaane Vyavahaarike	In the ever growing current period & State of affairs
11	Śobhakṛta Samvatsaraanam	In the Sobha kṛitu year (60-year cycle of Sanskrit calendar)
12	Dakshina Ayane	In the 2nd half of the Year (southward movement of Sun)
13	Sharad Ritou	In the season of Sharad (Autumn)
14	Kanyaa Maasey	In the current month of Purattaasi (Sep-Oct)
15	Krishna Pakshey	In the fortnight of the Waning Moon (தேய் பிறை)
16	Dwitiya Subha Thithou	On the 2nd day of the 15 days in a fortnight
17	Ravi Vaasara Yuktaayaam	which is of the 1st day (Sunday) of the 7-day week

18	Ashvini Nakshatra Yuktaayaam	which is of the 1st Star (Ashvini) in the 27-Star Cycle
	Visheshana Vishishtaayaam	during such special & auspicious time,
	Asyaam Subha Thithou	On this day (Oct 1, 2023 – when this paper was written)
	śrī parameśvara prītyartham	For the Pleasure of the Lord,
	Iti Pūjām Karsihye…	I am performing this ritual.

the Priest in many of the Hindu homes even today, when they are about to start a ritual. That Mantra also gives a chronological and geographical narrative of Bharata Varsha.

The Sanskrit word सङ्कल्प (Saṅkalpā) means: Taking Vows. Generally, it is a procedure before starting any ritual, to make statements about the Place & Time of the ritual, and make vows - that one will perform the ritual to the pleasure of the Gods. Eighteen points about the Place & Time are explicitly listed. In most cases, the Sankalpa mantra runs like something as in the following table:[94]

If you notice at line items #7 and #9 – they invoke the same depiction from Puranas on the mythical Jambu Dvipa & Meru Mountain. However, at line item #8 – the name of the Subcontinent and the name of the Country/Region is explicitly uttered as Bharata Khanda & Bharata Varsha.

From this we can conclude that: from the Vedic Bharata Tribes, to the Puranic Bharata Kings, and until the current day rituals – there exists a **continuous lineage of the term 'Bharata Varsha'** to denote the Region & the Country (North India).

Although, the word 'Bharata' meaning 'Carry / Bear' is from Indo-Iranian roots, that terminology has stayed in the vast annals of history. Even if South India was initially excluded from Bharat Varsha (as seen in Manu Smriti), it got included later - during the shift from Vedic Age to Puranic Age, and the movement of Aryan Peoples down South. In fact, you can hear the above Sankalpa Mantra – in South Indian Priestly homes even today, as a part of their daily ritual utterances.

The Jain Narrative of Bharat:

The term 'Bharata Varsha' has its roots - not only in the religion of Brahminism & Hinduism, but also belongs to Jainism & Buddhism as well. In fact, **Bharat is NOT a religious term, but an anthropological term spanning many cultures.** Just because we have seen so far, that Vedas & Puranas use the term 'Bharata Varsha' immensely, that does NOT mean that 'Bharata Varsha' is a Hindu Term. From now on, let's explore the other side (Non-Vedic side) regarding the usage of the term 'Bharat'.

Worldwide, it's a known categorization that: Theism is about Acceptance of God and Atheism is about Denial of God. But only in the Indian context, Theism is about Acceptance of Vedas and Atheism is about Denial of Vedas. [95] Such a strange categorization throws light on the power and authority of Vedic Brahminism in the Indian Religious context. [96]

Even if you deny God, you are accepted as a Theist (Āstika) - as long as you submit yourself, to the authority of Vedas (veda prāmāṇya vādī). On the other hand, even

if you show true love towards God, but question the authority of Vedas, you are dubbed an Atheist (Nāstika). (nāstiko veda nindakaḥ).

The Āstika schools are six in number. Sāṃkhya and Purva Mīmāṃsa don't believe in God, but believe in the Vedas. They accept the Vedic authority and hence considered Theist.

1. Mīmāṃsā (Purva Mimāṃsā – Vedic Samhita, Aranyaka & Brahmana)

2. Vedānta (Uttara Mimāṃsā – Vedic Upanishads)

3. Nyāyá (logic)

4. Vaiśeṣika (atomic)

5. Sāṃkhya (enumeration)

6. Yoga (samādhi or concentration)

The Nāstika schools are four in number. Some may count Ajñana (Agnosticism) as the fifth. None of these accept Vedic Authority and hence considered Atheist.

1. Bauddha (Buddhism)

2. Jaina (Jainism)

3. Cārvāka (Lokaayatam)

4. Ājīvika (Aseevagam)

In a conflicting path to Vedic & Brahmin authority, the Sramana movement[97] arose in the very same Gangetic plains - where the early Bharata Tribes settled down. The meaning of śramaṇa is 'to labour / toil'. Jainism & Buddhism became the 2 major traditions of the Sramana School.

India, that is Bharat (Bhārata Varsha) is named after the Jain Prince Bharata [98] - the son of the First Jain Preceptor Rishabhanatha. According to Jain Agamas, Rishabha is considered the 1st of all the 24 Preceptors (Tirthankara) in Jainism. Bharata and other children were born to Rishabha and his queen Yasasvati. Like how the Country of India is named after this **Jain Prince - Bharata,** the Writing Script of ancient India is named after the **Jain Princess - Brahmi** (Bambhi) – daughter of Rishabha. [99]

Bharata is considered to be the 1st Great Emperor of India [100] (Bharata Chakravartin).

The 10th Century CE Jain literature Adi Purana [101] states that: Rishabha distributed the kingdom amongst his 100 sons. Bharata
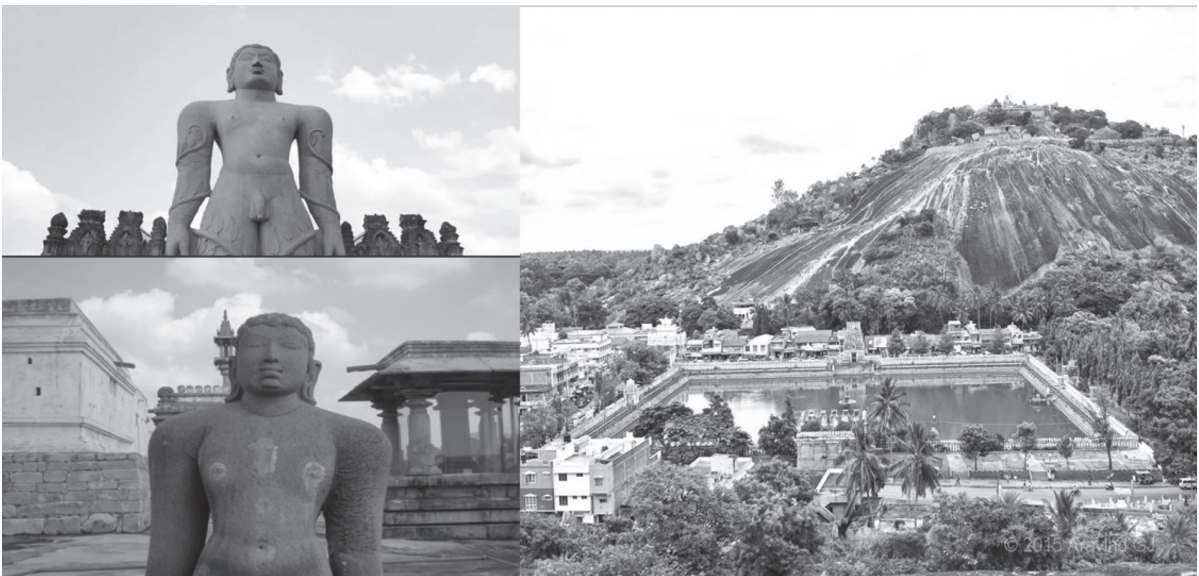
(Fig. 10 – King Bharata (below) & Bahubali (above) on the Hill of the Jain Temple) [103]

got the state of Ayodhya. The other son, Bāhubali got the state of Bodhan. But, the ambitious ruler Bharata went on an expedition conquering many Kingdoms, including those of his Brothers. 98 of his brothers gave up their kingdoms, only Bāhubali chose to fight. As Bāhubali was stronger, he subdued Bharata - but did not kill him out of brotherly affection. This incident caused a sense of renunciation in Bāhubali. He voluntarily gave up his kingdom to Bharata and became a monk. [102]

Even today, we can find statues of Bharata Chakravartin in many Jain temples across India. The famed one in the Hassan district of Karnataka – Shravanabelagola Temple, known for its monolith statue of Bāhubali, also has a statue of King Bharata next to it.

Not only Jain Agamas, but also many Hindu texts - speak of King Bharata and his father Rishabha. Interestingly, some of those Hindu Texts attest that: The Country's Name (Bharata Varsha) comes from Rishabha's son, Bharata Chakravartin. Vishnu Purana & Srimad Bhagavatam state so.

ऋषभो मरुदेव्याश्च ऋषभात् भरतो भवेत् ।

भरताद् भारतं वर्षं, भरतात् सुमतिस्त्वभूत ॥

ṛṣabho marudevyāśca ṛṣabhāt bharato bhavet |

bharatād bhāratam varṣam, bharatāt sumatistvabhūt || (Vishnu Purana: 2-1-31) [104]

(Rishabha was born to Marudeva, Bharata was born to Rishabh,

Bhāratavarṣa arose from Bharata, and Sumati arose from Bharata).

Not only the Vishnu Purana, but the much more devotional Srimad Bhagavatam of the Hindu Canon, also attests that 'Bharata Varsha' is being derived from Jain sources, and not Hindu sources.

अथ ह भगवानृषभदेवः … शतं जनयामास

येषां खलु महायोगी भरतो ज्येष्ठः

श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति

atha ha bhagavān ṛṣabhadevaḥ… śatam janayām āsa.

yeṣām khalu mahā-yogī bharato jyeṣṭhaḥ

śreṣṭha-guṇa āsīd yenedam varṣam bhāratam iti vyapadiśanti. (Srimad Bhagavatam: 5-4-9) [105]

(Of Lord Ṛṣabhadeva's one hundred sons, the eldest, named Bharata, was a great devotee qualified with best attributes. **In his honor, this land has been known as Bhārata-varṣa).**

So, the Country's Name – Bharat, being attributed to Hindu King Bharata, son of Dushyanta & Shakuntala in the Lunar Dynasty, is a mere word-of-mouth tradition, and does NOT have any reliable source. As we saw in the earlier section, King Bharata was NOT a starter of the clan (Chandra vamśa). The name 'Bharata Varsha' - descended from the much earlier Bharata Tribes of the Vedic Age.

However, that is only the Vedic & Hindu narrative. But, we see from the above Jain narrative - also attested by famous Hindu texts like Srimad Bhagavatam, that the **Name of the Country – India that is Bharat – descends from Jain Tirthankara's son, Prince Bharat** - who is considered to be the 1st Great Emperor of India - Bharata Chakravartin.

Bharat from Hathigumpha Inscription:

Now, let's move on from anecdotal

evidence to empirical evidence - which is much stronger, identifiable, traceable, and closer to scientific methods. From Mythology and Puranic texts, let's traverse to Inscriptional Evidence - on the name 'Bharata Varsha'.

One of the earliest inscriptions - that records the usage of the term 'Bharata Varsha' for the Indian Region is the **Hathigumpha inscription near Bhubaneswar, Odisha.**

This is inscribed at the Udayagiri Hills, in Prakrit language - written in Brahmi script. It was commissioned by King Kharavela,

- in particular, the history of Non-Brahmin, Non-Gangetic plains of Odisha, Deccan, South India & East India.

Out of the 17 lines in the Inscription, our area of interest is L10 – the 10th line, where the name 'Bharata Vasa' (Bharata Varsha) is explicitly stated. Below is the transliterated reading from the original Prakrit, and the closest translation in English by KP Jayaswal and RD Banerji - published in the Epigraphia Indica – Vol. 20, 1920 (Archaeological Survey of India). [108]

The above inscription places an archaeological record of the terminology: Bhārata Varsha in the annals of Indian
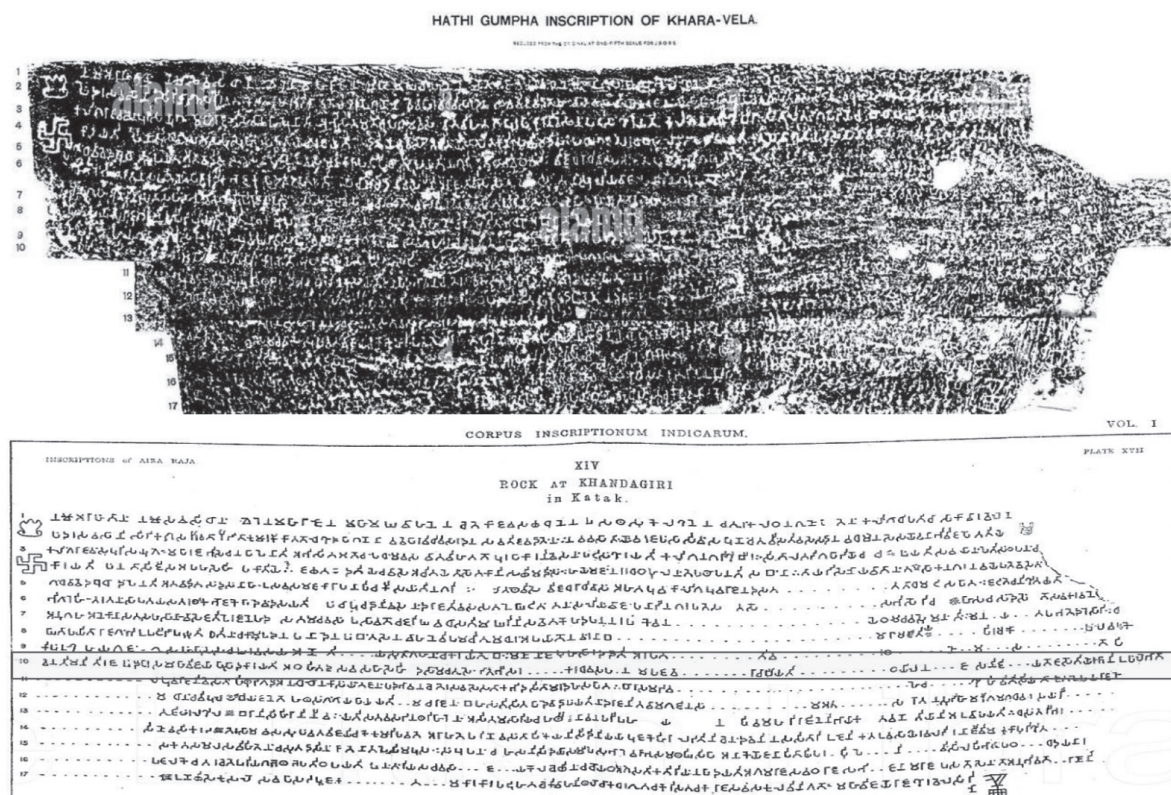
(Fig. 11 – Hathigumpha Inscription: Image Rubbing & Text Drawing) [109]

who ruled the Kalinga kingdom in the 1st century BCE. [106] In Prakrit language, Hathi + Gumpha translates to 'Elephant + Cave' [107] and the inscription is named after this cave. This 17-line inscription throws valuable light - on the early history of Indian subcontinent

History. The inscriptional context is the narration of a series of military campaigns and victories of the Kalinga King, Kharavela.

However, an important point from the Hathigumpha Inscription is that: **King Kharavela sent his armies "against**

(Fig. 12 – Hathigumpha Inscriptional Text: Archaeological Survey of India) [112]

Bharata Varsha" – which indicates that Kalinga (Odisha) was NOT a part of Bharat Varsha (India) at that point of time in History. Note the repeated usage of the words: Kalingādhipati, Kalinga Rāja Vamsa & Kalinga Nagari. King Kharavela identified himself as a Kalinga citizen and NOT as a Bharat citizen. And furthermore, he even sent his armies "against" Bharat. [110]

Following is the exact text of the Hathigumpha Inscription – transliterated & translated. [111]

10 . . . k.i. māna[ti]rāja-saṁnivāsaṁ Mahāvijayaṁ pāsādaṁ kārayati aṭha-

tisāya sata-sahasehi[.*] Dasame cha vase daṁda-saṁdhī-sā[ma]-mayo Bha-

radhavasa-paṭhānaṁ mah[ī]-jayanaṁ . . . . kārāayati . . . .

p[ā]yātānaṁ cha man[ī]-ratnāni upalabhate

(L. 10) . . . . (He) causes to be built . . . . a royal residence (called) the

palace of Great Victory (Mahāvijaya) at the cost of thirty-eight hundred thousands. And in the tenth year (he), following (the threefold policy) of chastisement, alliance and conciliation sends out an expedition against **Bharatavasa** (and) brings about the conquest of the land (or, country) . . . . and obtains jewels and precious things of the (kings) attacked.

On the Line 10 of the above Inscription, the epigraphist KP Jayaswal writes in his notes that: "Bharadhavasa (Skt. Bhāratavarsha) means the plains of Northern India" – which proves our earlier assertion: In those days, Bharata **Varsha excluded South India, and was only pointing to the Gangetic Plains of Bharata Tribes - which evolved as North India & Magadha Kingdom.**

That's the exact reason why Kalinga King sent his armies "against Bharat (North India)" - as he is from Eastern India & Deccan Plateau. Kalinga is closer to Deccan, than North India. Even today, Cities in Odisha - Jeypore, Koraput, Bhawanipatna form the Northeastern part of Deccan Plateau.

On a side note, the next lines of Hathigumpha Inscription **L11 & L13, record the Tamil terms: "Dravida (Dramira)" & "Pandya (Pamda)".** The Dravidian Region (South India) was also NOT a part of Bharat. The Kalinga King Kharavela broke the 113-year Confederacy of the Dravidian Kingdoms (Chera-Chola-Pandya) and received gifts of famed Pandyan Pearls - from the Pandyan Tamil King. [113]

Thus, the Hathigumpha Inscription clearly proves the following three points:

1. The name 'Bharata Varsha' existed as far back as the 1st century BCE

2. But, Bharata Varsha denoted only the Gangetic Plains of North India.

3. At that point of time in History, South India & Kalinga were NOT a part of Bharat Varsha.

Constituent Assembly Debates - India that is Bharat:

Having reached the end of this paper and critically examining so far, both the names - 'India' & 'Bharat', it would be only befitting to look at a similar debate. This discussion happened in the Constituent Assembly of India - before the Constitution of India was enacted and became the law of the land.

On the sidelines of Indian independence from the colonial British rule, the Constituent Assembly of India was commissioned on Dec 9, 1946 – to draft & adopt the Constitution of the 'new' country by Indians themselves. The members of this Constituent Assembly were indirectly elected by the provincial assemblies from various provinces of India. Its President was **Mr. Rajendra Prasad** and Vice-Presidents were Mr. VT Krishnamachari and Mr. **HC Mookerjee.** The Chairman of the Drafting Committee was **Dr. BR. Ambedkar** – the renowned legal expert and economist, and a great visionary of Social Justice. Mr. BN. Rau - the renowned jurist acted as the Constitutional Advisor. [114]

In this Provisional Parliament - over a period of 3 years, the draft constitution was discussed, debated, amendments proposed, voted and enacted. The Constituent Assembly of India fully approved the draft on Nov 26, 1949 and the new Constitution came into effect on Jan 26, 1950. The Constituent Assembly continued to function as a Provisional Parliament of India till the 1st elections were held in 1952.

Article 1 of the Constitution of India deals with the **Name & Territory of the Union.** It states: [115]

(1) **India, that is Bharat,** shall be a Union of States.

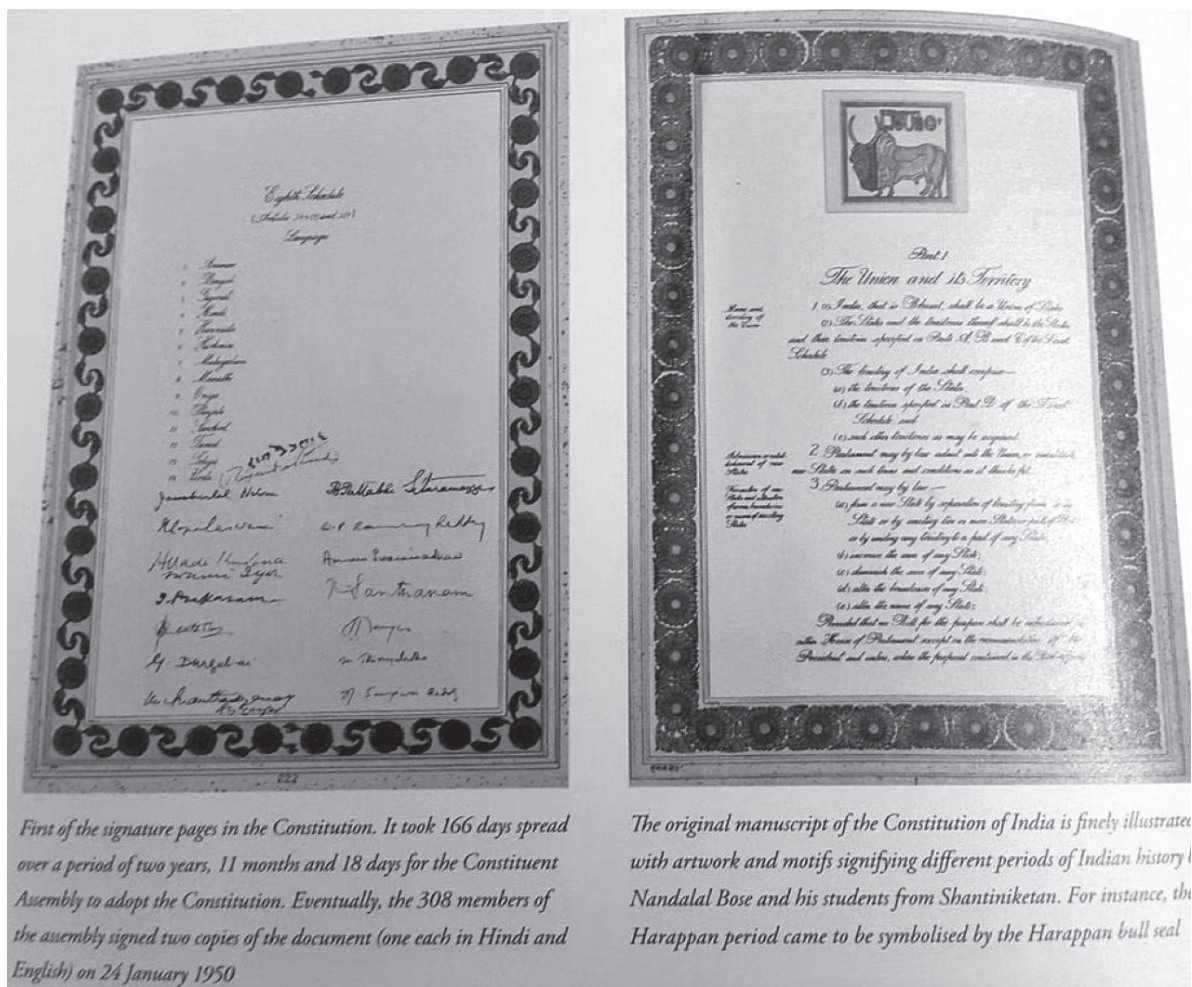(2) The States and the territories thereof shall be as specified in the First Schedule.

(3) The territory of India shall comprise -

(a) the territories of the States;

(b) the Union territories specified in the First Schedule; and

(c) such other territories as may be acquired.

The draft of Art. 1 was debated in the august house of the Constituent Assembly in 2 stages – a) on Nov 15th & 17th, 1948 and again b) on Sep 17th & 18th 1949. [116] The initial draft of Art. 1 would read: "India shall be a Union of States". Hon. Members were split on the name during the debate.

First of the signature pages in the Constitution. It took 166 days spread over a period of two years, 11 months and 18 days for the Constituent Assembly to adopt the Constitution. Eventually, the 308 members of the assembly signed two copies of the document (one each in Hindi and English) on 24 January 1950

The original manuscript of the Constitution of India is finely illustrated with artwork and motifs signifying different periods of Indian history Nandalal Bose and his students from Shantiniketan. For instance, the Harappan period came to be symbolised by the Harappan bull seal

(Fig. 13 – Original Calligraphic Manuscript of the Constitution of India – Article 1) [133]

1. It all started with Mr. **Ananthasayanam (Ayyangar)** - when he insisted on the words 'Bharat', 'Bharat Varsha' or 'Hindustan' to be substituted for the word 'India'.

2. Mr. **Lokanath Mishra** joined in, and expressed his preference for the word 'Bharat Varsha'.

3. Mr. **Shibban Lal Saxena** wanted a new part to be inserted after Part 1 – that will only use the word 'Bharat' and not 'India'. He went further and moved to declare Hindi as the 'National Language of Bharat' and the song: Vande Mataram as the 'National Anthem of Bharat'. [117]

4. Mr. **HV Kamath** went even one step further, and moved to substitute the word 'States' with the Hindi word 'Pradeshas'. [118]

5. Mr. **Jawaharlal Nehru** intervened and brought much needed wisdom to the house. He hinted that in a pluralistic country like India with many languages, such selective insistence by members favoring one particular language, might bring unnecessary legal complications. The word 'State' is well defined in legalities, but the word 'Pradesh' is just a linguistic affinity. Nehru further said: "The Constitution is a big enough document containing principles and deciding our political and economic make-up". He requested the members **to spend time &**

energy on constitutional matters, and not on irrelevant matters. [119]

6. **Dr. BR. Ambedkar agreed with Nehru and opposed such irrelevant amendments.** [120]

7. Mr. Seth Govind Das also expressed his inclination for 'Bharat' – but wanted unanimity on the issue. He concurred with **Mr. Govind Ballabh Pant** that members should move on to the next article (Art. 2) and they can revisit Art. 1 - after finding some solution that was acceptable to all.

8. Thus, the Assembly was able to focus on other drafts for discussion.

From the above proceedings, one can clearly see how some members were divided on the issue. It was not only on the word 'Bharat' or 'India' – but they wanted every other word in the draft to be of rigorous Hindi & Sanskrit. Instead of constitutional legalities, and how those legal provisions would affect the future of 300 million people of India (population in the 1950s), some were trying to flaunt their own regional/religious affinities by 'painting' the text of the constitution with Hindi & Sanskrit words. Fortunately, visionary leaders like Rajendra Prasad, Dr. Ambedkar, Govind Ballabh Pant & Jawaharlal Nehru brought sense into the debate, and reminded the members of their constitutional duty and obligation towards the People of India.

The Assembly met again on Sep 17th 1949. With feedback from the last session, the Chairman of the Drafting Committee - Dr. BR. Ambedkar, this time moved an amendment to Article 1 - which would now read: "India, that is Bharat, shall be a Union of States". [121]

1. But, Mr. **HV. Kamath** found Dr. Ambedkar's phrase "somewhat clumsy". [122] He wanted to use the terms: Bharat, Hindustan, Hind, Bharatbhumi or Bharatvarsh. He was under the assumption that those were the only ancient names of the land, and started recounting the stories of King Dushyanta, Shakuntala and their son Bharata from the Mahabharata.

2. Dr. **BR. Ambedkar** quipped, **"Is it necessary to trace all this?**... I am very sorry but there ought to be some sense of proportion, **in view of the limited time before the House".** [123]

3. Mr. **HV. Kamath** now introduced an amendment again - to use either of the terms: 'Bharat' or 'Hind'. He did not object to the term 'India', but wanted the term 'Bharat' to occur first. He moved the following two amendments: [124]

a. "Bharat or, in the English language, India, shall be a Union of States".

b. "Hind, or, in the English language, India, shall be a Union of States".

4. Mr. **Seth Govind Das** intervened and said he was glad that 'Bharat' now found its place in the draft, but felt it was not termed in a 'beautiful way'. He said: "'India, that is, Bharat' - are not beautiful words. We should have put the words: 'Bharat, known as India also, in foreign countries'".

5. Without any scope, Mr. Seth Govind Das also claimed that Vedas were the most ancient books of the Whole World. He was insisting on Vedas, Upanishads, Brahmanas, Mahabharat, Vishnu Purana & Brahma Purana. (which we have already examined in this paper).

6. Mr. **Kala Venkata Rao** started quoting from Rig Veda, "Oh Indra, all this progeny of Bharata". He even wanted to rename the language of Hindi to Bharati, [125] as Hind & India were foreign names in his view. (which are NOT foreign names - as we have thoroughly established in this paper).

7. Mr. **Ram Sahai** said that he hailed from the Indian State of Madhya Bharat (Madhya Pradesh) and felt elated in naming the Country 'Bharat' - from the same words of his state 'Madhya Bharat'. He further claimed: "In all our Hindi literature, this country has been called Bharat". [126]

8. Mr. **Kamalapati Tripathi** asked to rephrase the text of Art. 1 as: "Bharat, that is, India". He said: "The gods have been remembering the name of this country in the heavens. The gods have a keen desire to be born in the sacred land of Bharat". He started invoking Maharishis, Sankaracharya, Rama & Krishna.

9. Dr. **BR. Ambedkar** again intervened and asked: **"Is this all necessary, Sir? There is a lot of work to be done".** [127]

10. Mr. **Govind Ballabh Pant** wanted the word 'Bharat' or 'Bharat Varsha' in place of 'India'. He said: "Even at the time of taking our bath, [128] we say in Sanskrit: Jamboo Dwipay, Bharata Varshe, Bharat Khande, Arya vartay. 'Bharat Varsha' is used by us, in our daily religious duties while reciting the Sankalpa".

11. As the debate was proceeding on personal beliefs & religious lines - instead of constitutional legalities, **the President of the Constituent Assembly, Mr. Rajendra Prasad** intervened and put the amendments to vote.

12. There was even an Amendment that: "Name of the Country should be USSB (Union of Sovereign States of Bharat) on the lines of USSR". [129] That amendment was negated.

13. Finally, the **Amendment of Mr. HV. Kamath** was put to vote. "Bharat, or in the English language, India, shall be a Union of States". Earlier, Kamath had called Dr. Ambedkar's phrase "clumsy".

14. The votes were: Ayes = 38, Noes = 51. [130] The **Amendment of Mr. HV. Kamath was rejected by the Assembly.**

15. At last, "India, that is Bharat, shall be a Union of States" - the Amendment moved by Dr. BR. Ambedkar was approved. The Constituent Assembly adopted the Article 1 on Sep 18th 1949. [131]

The above debate was reproduced here in this paper, so that one could have a 360° understanding of how both the names - India & Bharat - came to be enshrined in the Constitution. Some of the members were of the incorrect view that the word 'India' was foreign. We established in this paper that 'India' is just an exonym of the endonym and natively rooted. If 'India' is considered foreign, the same can be said of 'Bharat' too. We proved that 'Bharat' stems from Iranian roots. Further, 'Bharat Varsha' excluded South India and denoted only North India - as seen from the Hathigumpha inscription.

But, not all members of the Assembly were aware of such factual data. They were holding their loyalties to Hindi/Sanskrit and religious/mythological stories, instead of constitutional obligations. They were from the Hindi belt of North India, and could not appreciate the fact – that the vast majority of Indians lived outside the Hindi belt, and Hindi words were equally foreign to them. Some of these members were even quoting their "bathing mantras" and pushing for their personal beliefs.

It was with such people - that Dr. Ambedkar had to work with - day in and day out, and deliver the Constitutional Draft amidst great difficulties. Time and again, Ambedkar had to intervene in the debate and course-correct such members, reminding them of their constitutional obligations. These members were only a handful, they lost the Vote, and their amendments were

rejected by the Constitutional Assembly. At last, better sense prevailed and inclusivity of Non-Hindi regions was respected.

Both the historically ancient & natively-rooted words - India, that is Bharat - came to be enshrined in the Constitution.

Inference & Conclusion:

In this paper, we dwelt on the two historically significant words - **'India' & 'Bharat'** - and saw how they defined the **Names of the Nation.** We will recap and conclude with the following points.

1) Both 'India' & 'Bharat' were inspirers of freedom struggle against the colonial powers.

2) The word 'India' has been in existence over centuries of history.

3) The word 'Bharat' has also been in vogue for a very long time.

4) The assumption that 'India' is foreign - is NOT correct. 'India' stems from the native word 'Sindhu'. Sindhu/Hindus/Indos/India are all mere variations in pronunciation. 'India' is an exonym of the endonym and a native phonetic derivation from Rig Veda.

5) If some may dislike 'India' as foreign-born, the same can be said of 'Bhārat' too - which is a derivation from Iranian roots. The etymological root is bhara* (meaning: 'to carry / to bear'). Bharata cognates with Indo-Iranian & Indo-European words: bʰárati, buɾdan, burden and barada.

6) The word 'Bharata' denoted Agni (Fire God) - as he was considered 'to carry / to bear' offerings of fire sacrifice from the mortals to gods. This Rig Vedic word also denoted the early Vedic Tribes who performed such fire sacrifices.

7) The Pre-Vedic 'Bharata' Tribes migrated from the North West and settled in the Eastern Gangetic plains. This is amply attested from the passages in Rig Veda: Wars waged by the Bharata Tribes (Dasarajna yuddham), Bharata migration, and emergence of the early Kuru Kingdom.

8) The widely-held belief by tradition - that 'Bharata' denotes the Hindu King Bharata – son of Dushyanta & Shakuntala, has no ground even in the Mahabharata. Bharata was NOT the starter of the clan. The epic Mahabharata only denotes the Vedic Bharata Tribes.

9) But the Jain Agamas explicitly state that: The Land was named after Bharata Chakravartin – son of the 1st Tirthankara, Rishabha Natha. Even Hindu texts like Vishnu Purana & Srimad Bhagavatam attest to the Jain claim.

10) South India was excluded from Bharata Varsha in ancient times. Texts like Manu Smriti attest to this fact. Only the Gangetic plains of North India were considered as 'Bharat Varsha'. It was only during the Puranic Age - many other parts of India were included, as Aryan People moved South. Also, extreme geographical fallacies about the land & cosmos were written down in Puranas.

11) The earliest empirical evidence for 'Bharat' comes from the Hathigumpha Inscription of the 1st century BCE. Even there, South India & Kalinga were excluded from Bharat Varsha.

12) During the debates of Constituent Assembly, few members without having factual knowledge of the above-mentioned points, tried to do away with 'India' and retain only 'Bharat' out of Hindi affinity & personal religious beliefs. But when their amendment was put to Vote - they lost it.

13) Article 1, Clause 1 of the Indian Constitution ("India, that is Bharat")

was moved by the Drafting Committee Chairman, Dr. B.R. Ambedkar and adopted by the Constituent Assembly. Inclusive Vision and Great Wisdom prevailed upon the Founding Fathers of the Constitution. Both the historically significant names: **'India' & 'Bharat'** were adopted.

14) Such a through anthropological & historical review would help in the true understanding of both the words: 'India' & 'Bharat' - used to signify a great subcontinent and its people - that has been culturally diverse [132] across many centuries of world history.

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