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THE ARYAN MYTH OF THE FIRST MAN MANU AND PARALLELS IN THE KYRGYZ EPIC OF MANAS

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АРИЙСКИЙ МИФ О ПЕРВОЧЕЛОВЕКЕ МАНУ И ПАРАЛЛЕЛИ В КЫРГЫЗСКОМ ЭПОСЕ “МАНАС”

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Abstract. The ancient Kyrgyz had a different idea of the creation of the First Man. They did not even know the word ‘adam’, they called a person ‘kishi’, ‘kishi uulu’. We know this from the ancient Kyrgyz scripts from Enesai. And despite the fact that we, the Kyrgyz, converted to Islam almost a thousand years ago, the storytellers did not forget the information about the creation of the First Man. For example, in the description that characterizes the main character of the Epic of Manas, information relating to the ancient Aryans about the creation of the First Man has been preserved. Studying them, comparing the myths of two peoples (Aryans and Kyrgyz) we came to the conclusion that they have the same root. Although historians have not yet recognized this, Kyrgyz philosophers assert the idea that Manas and Manu are one and the same mythical character. This article is our contribution to this idea.

Аннотация. Древние кыргызы имели иное представление о сотворении Первочеловека. Они даже не знали слова «адам», они называли человека «киши», «киши уулу». Мы знаем это из древних кыргызских письменностей с Энесай. И несмотря на то, что мы, кыргызы, почти тысячу лет назад приняли ислам, сказители не забывали сведения о сотворении Первочеловека. В описании, характеризующем главного героя эпоса Манас, сохранились сведения, относящиеся к древним ариям о сотворении Первочеловека. Изучая их, сравнив мифы двух народов (арийцев и кыргызов) сделан вывод, что они имеют один и тот же корень. Хотя историки еще не признали это кыргызские философы утверждают идею о том, что Манас и Ману — один и тот же мифический персонаж.

Keywords: Manu, Man, Manu Svayambhume, Manu Vaivasvat, Manas, the first man, the first ancestor, Kyrgyz Khan.

Ключевые слова: Ману, Ман, Ману Сваямбхуме, Ману Вайвасват, Манас, Первый человек, первопредок, Кыргыз-хан.



In Aryan legends, the name of the first person is used in the form - "Manu", "Manus". In mythological dictionaries also: Manu (Sanskrit: Manu - "man", origin of the word "man" - "to think"; Goth: Manna, German: Mann, English: Man) is given as the name of the "first man" or "progenitor" of mankind.

According to Indian literature, Manu is the son of the sun god Vaivasvata, the brother of Yama (Yama). Manu is also known as the "first man", "the first ruler", who for the first time in the history of mankind created a country and ruled it (RV Y111 52; AB Y111, 10; Shat.Brakh. X111 4, 3.).

In Indian literature relating to the ancient Aryans (the Purana epic), information is written about the existence of "14" Manu. Of these, "7" (seven) refer to past eras, "7" (seven) to future eras. From each Manu at a different time (manvantara) begins the offspring of a person created in accordance with this era.

Of the 14 Manu, the "First Manu" is said to be the son of Swayambhuva and Shatarupa, Manu Swayambhuva. The meaning of the name Swayambhuva means "self-created" (Brahma). If, according to the Semitic worldview, God created the first person - "Adam" from "red clay", then according to Aryan mythology, the first person - Manu Swayambhuva, a person endowed with the properties of "god", "created himself". In other versions of the myths about Manu, Swayambhuva divided himself into two, and turned half of the body into a man, and the other half of the body into a woman. Then the two halves of the body joined and from the two of them was born - Virage, from Virage - Manu Swayambhuva was born. There is evidence that Manu Swayambhuva, who ruled in the era of Kritayuga, created the Seven Prazhapatis or Seven Rishis. Indian sages believe that the famous collection called "The Law of Manu" ("Manavadharmashastra"), the code of ancient rules of life belongs to Manu Swayambhuva.

The son of Vivasvat and Sarani in the form of God, the "seventh Manu" is Manu Vaivasvat. He is the true progenitor of modern humanity. Manu Vaivasvat is a man who survived the flood and stayed alive. Therefore, he is the same person as Utnapishtim in the Sumerian myths or the prophet Noah in the Semitic books.

Indian myths also connect the name of Manu Vaivasvata with the flood story mentioned in ancient Sumerian, Semitic and Greek myths. This myth is first expounded in the Shatapatha Brahmana as follows: One day, when Manu bathes, a small fish falls into his hand. She says: "If you don't kill me, but raise me, I will help you survive the flood later." As soon as the fish became large, Manu released it into the sea and, on her advice, built one large ship. Soon the Day of Judgment really came, the water flooded the whole world. Manu tied the rope of the ship to the horns of a fish. The fish swam and pulled the ship, finally sailed to the north, where the top of a high mountain was visible from the water. (Some comments on the work of researchers say that the geographical area where the ship of Manu landed may be Kailash or the Himalayan mountain system). After a while, the water recedes and washes away all the animals. As the great scientists say, "Every person is the creator of his own destiny," so in this myth, Manu saved the fish and changed his fate, as well as the fate of all mankind. Manu, left alone, makes a sacrifice to the gods. The result of the sacrifice was the girl Ila (Ida). Ila and Manu get married, and modern humanity was born from them, called the "Kin of Manu" (sans: "manuja" or "manushya", meaning "born from Manu"). According to the Mahabharat epic, it said that the fish that saved Manu from the flood was the goddess Vishnu, who came in this way on purpose, having changed. And there was not only one Manu in the ship; there were also seven Rishis with him [11].

As mentioned earlier, according to the Aryan canon, the first man was not created from clay,

nor is he from another planet. This is a soul created not from the material world, but from the non-material (spiritual) world. It is an eternal substance. His true Body is Spirit, not Matter [7].

E. Blavatskya writes: “Manu” comes from the word “man” [3]. In the Explanatory Dictionary of the Rigveda, it is said that “Manu or Manus is the progenitor of mankind, the first person who performed the ritual of sacrifice to the gods [14], thinking and behavioral skills that distinguish man from animal [4].

According to the interpretation of recent scientists: “Manas means sensitivity, the ability to think, analyze through the senses.” Such people do not understand the information provided to them through the senses (ayan), so they serve only as a “guide.” Generally speaking: Manas is the center of the senses, he is the “heart” in the psychological (physiological) meaning [12]. It seems that this definition is one of the main ways leading the “manaschi (epic narrator) to the understanding of “Manas”? According to the science of Esotericism, Manas lives under the influence of the Moon and the Sun. As Shankaracharya wrote: "The moon is the god of Mind, the Sun is the god of Feelings." In this regard, Manas has two different natures. Its lower part is covered by moonlight, and the upper part is enveloped by sunlight. So, when Manas rises, he is equated with the holy Buddha, and when he bends down, he becomes a selfish, susceptible animal [3].

Thus, it is precisely in this that the secrets of the life of a conscious Human and an ordinary Human are hidden, as well as the differences between the life of a Human and an Animal.

Kyrgyz myths about the first Man

According to the great Russian thinker N. Berdyaev, “culture — it arose from the worship of the spirits of ancient ancestors [2]. And the tradition of worshipping the spirits of ancestors is believed to belong to the Aryans in history. Therefore, we note that in the history of our people these two names have acquired a special meaning. These names are Anthroponyms “Kyrgyz” and “Manas”. If we join the above-mentioned statement of the great philosopher, then we can say that it was around these two names that the ancient Kyrgyz culture was formed.

Both “Kyrgyz” and “Manas” are “children of the Gods”, our ancestors, progenitors in myths and legends related to the origin of our people. Both are people "descended from heaven", or, in the language of Tibetan science, both are "avatars". The Kyrgyz differed not only from neighboring peoples, but also from kindred peoples in their appearance, creative talent, richness of the spiritual world. For example, Chinese historians, describing the appearance of the Kyrgyz, wrote: “Gyangun people by origin are not related to the genus of “wolves”. Gyanguns originated from God and a cow living in a mountain cave” [9].

What kind of "God" is, we know well from the myths of the Altai-Sayan peoples. The legends of the Altai peoples say that Lord Kyokyo Tenir created two great spirits, Ulgen and Erlik, before creating the Universe, and then created the Universe through them. For example, if Ulkon creates the sky, Erlik creates the Earth, if Ulkon creates the day, Erlik creates the night, if Ulkon creates heat, Erlik creates the cold. Thus, each of the two great spirits becomes masters of the worlds they have created. For example, Ulkon is the owner of the sky, Erlik is the owner of the earth. Or, Ulkon is the God of the upper world, and Erlik is the God of the lower world. In one of the legends dedicated to these two spirits, it is said that God Ulkon has “nine sons” and many daughters. One of these nine sons is the “Hard Kyrgyz Khan”, who requires people to observe traditions, values and fair government on the part of the people's leaders. Of the nine sons, he owned the Judicial power, [5; 8] service to God, which determines the fate of people and nations.

Thus, Kyrgyz Khan, who exercises judicial power over people, is the son of God Ulkon, the second after the Lord. And the “cow” living in a mountain cave, scientists consider to belong to the Yakov breed. This suggests that the mother of Kyrgyz Khan is from the tribe cattle (bull), which is

“the daughter of the tribe of mountain Oghuz (bulls)”, who worshiped the totem of the bull. The above Kyrgyz myth belongs to the ancient peoples of the Khets and Hurrians, and resembles another similar legend. A cow grazed in the legendary meadow, which the God of the Sun saw from heaven and fell in love, he turned into a young man and imperceptibly descended to the earth to the cow. He then accused the cow of "trampling all the grass in the meadow and intimidating with punishment". The cow, due to the current uncomfortable situation, agrees to the conditions of the Sun God. The cow became pregnant after this meeting and when the time was right she gave birth to a boy. The cow was embarrassed to admit that she gave birth to a two-legged person, being a four-legged creature, and decided to kill her own child. At this time, the Sun God descended from heaven and ordered his assistant to "take the child and take it to the mountains." There the child was brought out and raised by birds and snakes [11].

In mythological dictionaries, a cow is a symbol of fertility, prosperity, prosperity and a happy life. In one of the Egyptian myths, a cow, on whose head stands the god of the Sun - Ra, swims out of the ocean, and rising up, turns into the Sky [11]. In my opinion, it is the plot of this Egyptian myth that we can see on the rock art in the Tamgaly area in Kazakhstan. Or vice versa, we find an explanation of the drawing on the rock of Tamgaly in the texts of Egyptian myths. The bull and the cow were considered sacred animals not only by the ancient Sumerians, Hittites, but also by the Egyptians. For example, Hathor, the mistress of the sky and the mother of the great gods — the "sacred cow", was depicted by the Egyptians in the form of a "blue cow", between whose two horns a round sun was placed. According to totem belief, the mother of the ancient Aryans is also a “sacred cow” [6].

This is also due to the fact that the Indian Brahmins still refer to the cow as a “sacred, holy animal”. This custom remained with them from their ancient ancestors, who went down in history under the name “Aryans”. For example, according to Iranian mythology, humanity comes from Guyomart in the form of a bull. The bull or cow is the main totem of the Huns and Scythians. The Huns consider themselves “children of a noble, sacred cow” [6]. In Greek mythology, the bull is the animal of the great god Zeus, and the cow is the animal of Hera, the mother of many gods” [8].

In ancient times, the tradition of worshipping a bull, symbolizing the sky, was widespread over a very wide territory, and among many peoples God was depicted in the form of a “bull”. come from the same root [15].

If we take into account the scientific opinions of the above-mentioned scientist: “totem belief in a bull or a cow has one root”, then we can assume that the roots of the ancient Kyrgyz go back to the ancient Egyptian, Greek, German and Indian Brahmins. In the epic "Manas" the image of Manas embodies the image of the Man-God. In fact, the information from our epic about the creation of the “First Man” - Manas and the information that has come down to us from the Aryan myths about the creation of the “First Man” — Manu are very similar. Let's see:

As if created
From the pillar of Heaven and Earth.
From confluence
of Moon and Sun.
Made of alloy
of Gold and silver.
Earth with a thick bottom
Created for Manas.
Created from a river wave
Under the moon,
Out of the coolness

Clouds in the sky [10].

In our opinion, the word “created”, which was then replaced by “finished” under the influence of Islam. Without a doubt, its original version was "created".

Similarly, in one of the myths of the Indian Aryans, it is said that the first man, Manu, was also created by the fusion of the gods of Heaven and Earth. “Heavenly Father, He created me. ... And my mother is the holy land” [16] — says the writings of the ancient Aryans. The Kyrgyz people also talk about this: it was preserved in the form “Heaven is the father, Earth is the mother”. And in the genealogical oral history (sanzhyra) of the Chinese Kyrgyz, information has been preserved that the ancient Kyrgyz used to say: “The sun is the father, and the moon is the mother” [1].

So, according to the worldview of the ancient Kyrgyz, the First Man is the Son of God. They also considered their father, Kyrgyz Khan, the “Son of God,” just like the ancient Aryans, who considered their progenitor, Manu, the “Son of God.” And the plot of the epic "Manas", associated with the image of the "First Man" (Manu or Manas), has undergone significant changes under the influence of Islam. However, despite this, in the image of Manas, as well as in the image of the main character of the Sumerian epic — Balgamesh, depicted as "two thirds — God, one third — man", it is not difficult to catch his divine properties. A man born from the "Pillar of Heaven and Earth", “Confluence of the Moon and the Sun”, as described in the epic. In fact, in the myths told in the epic works of the Turkic-Mongolian peoples, Heaven and Earth have the same meaning as man. Ancient Turkic mythology says: “when the sky appeared above, and the earth below it, the Son of Man was created in the middle” [13].

No wonder it is said about man as heavenly and earthly. Of course, our current understanding of Man and God goes back to the understanding of ancient ancestors (Sumerians, Aryans, Kyrgyz, etc.) There is a big difference between these concepts. From this point of view, despite the fact that he was under the influence of the Semitic ideology for more than a thousand years, the information about the creation of the First Man in the Manas epic was not distorted, and, judging by his geographical location, he lived in ancient Altai (although the ancestors of Manas lived in Central Asia, Manas himself was born in Altai) have survived to this day in a form close to the ancient Aryan understanding. This indicates the need for a deeper and more comprehensive study of epic works and confirms that the great German philosopher Hegel did not just call epic works a “poetic Bible”.

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