

The Epic Mahabharata, an Archeological View
by Potluri Rao In Seattle ©2018 (CC BY 4.0)

The epic Mahabharata holds a unique place in Indian history. It was based on some historical events. It provides us valuable insights about the social climate in India around 1,000 BCE, the time of the War.

The extant version of the epic Mahabharata is not the original. The original was deliberately vandalized. Statistical analysis suggests that 80% of the text of the extant epic is an added corruption by Kashmir Brahmin. Brahmin existed only in Kashmir, not in India. They never had intellect or logic. They were delusional fiction writers for hire. The Greeks who occupied Kashmir, after 200 BCE, paid the Kashmir Brahmin to vandalize the epics, to exploit the popular heroes Rama and Krishna for commercial gain. Kashmir Brahmin were the Greek mouthpieces.

Using scientific tools we were able to excavate bits and pieces of the original epic. The original offered rich archeological material on the social climate at the time of the war.

What follows is an archeological, not a religious, view of the epic Mahabharata.

The people of the Mahabharata period lived in clusters of no larger than a day's journey. Each cluster had a central town surrounded by villages. The town was a market place (Forum) to trade. The clusters were autonomous democratic republics. Each cluster had an elected administrator called the Rajan. The Rajan was elected and removed by people. Rajan was accountable to people. Rajan was the exact opposite of a King. A King was a Warlord (dictator), an invention of the European civilization.

Decisions in a cluster were made by its people, in a democratic manner, not by Rajan. There was no reason for any two clusters to have the same rules. They respected the rights and property of other clusters. A Rajan was a public servant.

People were aware that they were the rulers and exercised their rights.

In the original epic, a ruler was addressed as a Rajan of a land (Gandhara, Kuru, Panchala), not by his own name. A Rajan represented the land, not himself.

Rulers routinely attended public assemblies to solicit input. They were in touch with the people and their welfare. They were proactive. They were aware that the people could remove them from office at any time.

Rulers were elected and removed by a council (Samiti) after consultations with urban and rural populations. Rulership was not a birthright, it was an elected office.

The Samiti reached a policy decision only after unanimous consent. Assemblies were open to all citizens to express their views. The age and wisdom of elders were respected. Elders and Samiti were like the two chambers (Upper and Lower) of present-day governments.

People had the right to express their grievances in public and demand justice.

Land was property of the people. It was private property. Rulers could not collect rent or confiscate private property.

Rulers were entitled to tax as a compensation for their services. The tax rates were set by the Samiti, with unanimous consent of the people, not by rulers. Surplus taxes over the required administrative costs were returned to the community as public projects such as roads, lakes, and irrigation canals. State finances were controlled by the people.

Rulers were social insurance. They collected and stored community property during good times and distributed them during hard times. Floods, droughts, and famines were a not infrequent occurrence.

A ruler was a service provider. It was in his best interest to have a satisfied customer.

There was separation of power. People were the legislative branch. Rajan was the executive branch. People set the rules. Rajan enforced the rules set by the people. Rules for Rajan were also set by the people.

The code of conduct for rulers was a set of commandments, the oath of office. Violation of commandments resulted in automatic removal from office. A ruler could voluntarily withdraw from his position after submitting a written notice.

The Greeks in India

Greeks invented the concept of “God in a Temple,” idolatry, to collect tax revenue. Temple was a tax collection office. God was a tax collector housed in a temple. The Greeks promoted local popular heroes to god status to be housed in temples as tax collectors. They paid the Kashmir Brahmin to invent fictional stories of the temple gods with supernatural powers, to attract people to temples to be robbed. The Brahmin

vandalized the epics Ramayana and Mahabharata. The vandalism was financed by the Greeks. Brahmin never had ethics or morals. They wanted the Greek money.

Greeks entered Kashmir after 200 BCE. They discovered the delusional Brahmin in Kashmir to help them invent fictional stories of temple gods. They entered India only after 200 CE. The epics were vandalized after 200 CE. In India, before 200 CE, there was no Archeological evidence of temples, or worship of gods.

Revenue generated by the tax collectors (temple gods) changed the landscape.

Indian rulers imitated the Greeks. They invested in temples and gods as a business, to collect tax revenue. The Rajan who were accountable to people were replaced by self-appointed dictators (Warlords), the Kings. Kings set the rules. They ignored the Samiti. People were treated as objects to be robbed. Democracy was replaced by dictatorship.

The Andhra Mahabharatam

What follows is a case study to illustrate how the tax collectors (temple gods), invented by the Greeks, changed the course of Indian history.

A fictional story of a temple god was called a Purana. All Puranas were composed by the delusional Kashmir Brahmin, financed by the Greeks, after 200 CE.

The extant version of the epic Mahabharata, called Vyasa, is not the original. It is a Purana, a vandalized version. It was translated into many languages. It was translated into Andhra (Telugu) as the Andhra Mahabharatam in three parts by Nannaya (1022–1063 CE), Tikkana (1205–1288 CE), and Yerrapragada (1280-1374 CE).

Nannaya passed away while in the middle of translating the third chapter. Tikkana skipped the third chapter and translated the rest. Yerrapragada completed the unfinished third chapter.

Nannaya made some changes to the text during the translation to reflect the damage caused by the tax collectors (temple gods). It showed his rebellious mentality to challenge convention.

Why did the Andhra translation start so late and take so long to complete?

Around 1,000 CE, the time of Nannaya, South India was ruled by kings of the Shiva sect. There was a war between the Shiva and Vishnu sects for religious dominance.

Shiva and Vishnu were temple gods, tax collectors, invented by the Greeks to rob Kashmir. The Greeks paid the Kashmir Brahmin to invent fictional stories of Shiva and Vishnu, called Agamas. The Greeks were in Kashmir from 200 BCE to 200 CE.

The extant epic Mahabharata was fictionalized, at the behest of the Greeks, by the Vishnu sect. It was banned in the Shiva market territory. Shiva and Vishnu were rival tax collectors (temple gods) competing for market share.

A king by the name Rajaraja Narendra of the Shiva sect felt that his subjects should be educated and undertook translation of books of all religions into the local dialect, Andhra (Telugu). Nannaya was assigned to the epic Mahabharata.

When Nannaya died in the middle of the third chapter, out of 18, the Shiva sect claimed that Nannaya was justly punished. No one dared to touch it until Tikkana of the Shiva sect undertook the task, carefully avoiding the chapter three. Pressure on Tikkana was so great that he started his work with an invocation to both Shiva and Vishnu, so as not to offend either side. Sweetness of Tikkana's poetry made people forget religious squabbles and read it for its literary merit.

There was no god or religious animosity before the war. They came into existence only after the Greeks.

Before the Greeks, the polity was democratic republic. A citizen assembly (Samiti), was the highest legal authority with power to elect and remove a ruler. Rajan was accountable to Samiti. After the tax collectors (temple gods) were invented by the Greeks, citizens lost their power. The fictional temple gods overruled the authority of Samiti of humans. Democracy was replaced by dictatorship. Rajan was replaced by Warlord (King). People were treated as objects to be robbed by the powers that be.

Nannaya deviated from the script to point out the dramatic changes that took place.

Yudhishtira was the central figure of the Mahabharata. When Yudhishtira's father decided to abdicate, he submitted a letter of resignation. In the Vyasa, the letter was addressed to the Rajan, Elders, and Samiti. Nannaya deliberately omitted Samiti. By his time, people had no power and there was no need to inform them.

In the Vyasa, the Rajan informed the court that he consulted Elders and Samiti and they all elected Yudhishtira to become the successor, not his own son who was fully qualified. Rulership was an elected office, not a birthright. Nannaya deliberately omitted Samiti. There was no need for a ruler to consult people who had no power.

Yudhishtira was cheated and exiled by his cousins. All the five brothers stayed incognito with a family as guests. The village had a custom to send one person a day as food to a demon who lived in a nearby forest. One day, it was the turn of Yudhishtira's host. The host was upset, gave a lecture on the duties of a king, and publicly blamed his king for neglecting his duties. He exercised his right to announce his grievances in public and demand justice. Yudhishtira sent his own brother in place of his host to kill the demon. Nannaya deliberately skipped the host's outburst because in his time people had no right to criticize a king.

Before the Greeks, people knew they were the rulers and exercised their right. After the tax collectors (temple gods) were invented, citizens had no power. Before the Greeks, Rajan were elected and removed by people. After the tax collectors, people were objects to be robbed by the powers that be. Rajan were replaced by King. The shift of the tax collection mechanism changed the course of Indian history. The Warlords (Kings), the self-appointed ruthless dictators, imitated the Greeks to rob their own people. The Kings were constantly at war to rob each other. The peaceful democratic ancient India of thousands of years is now lost.

Nannaya was faithful in recording sentiments of his time. By the time of Nannaya (1,000 CE), Rajan were replaced by Warlords (Kings) who robbed India.

The Kashmir Brahmin vandalized the epics to market Rama and Krishna as the Greek temple gods. They were financed by the Greeks. They were the Greek mouthpieces.

Temple gods were invented by the Greeks, not Brahmin. The Greeks did market research to select their gods based on profitability. They tasked the Brahmin to invent the necessary fictional stories. The delusional Brahmin glorified themselves with supernatural powers.

The temple gods, tax collectors, introduced by the Greeks, changed the course of Indian history. The Hindu civilization of democratic republics was replaced by ruthless dictators (Kings) who robbed their own people. The Kings actively promoted the Brahmin fiction as the divine truth, to keep the people ignorant.

[Reading material](#)

[Home](#)