

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

The extant version of the epic Mahabharata is not the original. The original was deliberately vandalized by the Greeks who occupied Kashmir after Alexander. A Statistical study revealed that 80% of the text of the extant epic was an added corruption. The vandalism was performed by three different people at different times in different literary styles: (1) Krishnadwaipayana also known as Vyasa, (2) Vaishampayana a student of Vyasa, and (3) Suta and Sauti a father and son team. The redactors were Avestans (South Bactria), not Indians. They were ignorant of Hindu culture. The vandalized versions reflected the Avestan culture, not Hindu culture.

Using scientific tools we were able to excavate fragments of the original Mahabharata. The original offered rich archeological material on the social climate before the Greek occupation.

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

The people of the original Mahabharata, before the Greeks, 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 administrator called the Rajan. The Rajan was appointed 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.

King, War, Weapons, and God were trademarks of European cultures. They did not exist in India before the Greeks. They are found only in the corrupted sections of the epic. Hindu were Asia Homo Sapiens, the exact opposite of Europeans the Europe Homo Sapiens. Culturally Hindu were warm climate people like Homo Erectus, and Europeans were cold climate people like Homo Neanderthal.

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. Each cluster was an autonomous self-governed entity with open borders. 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.

Rajan routinely attended public assemblies to solicit input. They were in touch with the people and their welfare. They were proactive. They were aware that they could be removed from office at any time.

Rulers were appointed and removed by a council (Samiti) after consultations with urban and rural populations. They were selected, not elected. Rulership was not a birthright.

A 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.

There were no written laws or law books. The accepted social customs and traditions was the unwritten law. It was the customary law based on equity and fairness. Customary law changed over a distance of a few miles. An accepted custom in one cluster might be forbidden in another.

Written laws called Dharmashastra were found only in the corrupted sections of the epic. They were law books of Avesta (South Bactria) called Vendidad. The Avestan law was deliberately imposed on Indians only after the Greek occupation. The Greeks financed the vandalized version of the Mahabharata to convert India to Avestan culture. The extant Mahabharata is Avestan culture, not Hindu.

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 community facilities. 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.

Rulers were custodians of general knowledge to inform people about seasons, medication, animal husbandry, and time keepers for crop cultivation.

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. He was a custodian. 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. A successor was selected by a Samiti of people. Both the urban and rural populations were consulted before such a decision.

The Greeks in India

Greeks invented the concept of Idolatry, to rob people in the name of god. 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 to attract the locals to temples to be robbed. They paid the unethical Kashmir Brahmin, Avestans expelled to Kashmir for their unethical behavior, to invent fictional stories of the temple gods with supernatural powers. Brahmin were professional fiction writers on the Greek payroll.

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

Indian rulers imitated the Greeks. They became Greek vassals. They paid regular tribute to the Greeks for the privilege of being a vassal. They were the commission agents who collected rent for the Greeks for inventing the gods.

The Rajan who were accountable to people were replaced by self-appointed dictators (warlords), the Greek vassals. Kings (vassals) set the rules. They ignored the Samiti. People were treated as objects to be robbed. Democracy was replaced by dictatorship.

India before and after the Greeks were the exact opposites. The original and extant epics were the exact opposites. The original was the native Hindu culture, and the extant was the Greek imposed Avestan culture.

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 unethical Kashmir Brahmin, financed by the Greeks.

The extant version of the epic Mahabharata, called Vyasa, is not the original. It is a Purana, a Greek financed 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, Vishnu, and Indra were Avesta (South Bactria) gods of the Zend Avesta. They were found only in the vandalized sections, along with the Dharamashastras (Vendidad).

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.

In India, before the Greeks, there was no war, god, or religious animosity. They were the European culture, introduced by the Greeks. They were found only in the corrupted sections of the epic.

Before the Greeks, the polity was democratic republic. A citizen assembly (Samiti), was the highest legal authority with power to appoint 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 appointed 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 warlords (Kings), the self-appointed ruthless dictators, imitated the Greeks to rob their own people. They were Greek vassals who paid regular tribute to the Greeks to stay in power. The vassals were constantly at war to

rob each other, just like the European cultures. The peaceful democratic ancient India of thousands of years was deliberately and totally destroyed.

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 unethical Kashmir Brahmin vandalized the epics to market Rama and Krishna as the Greek temple gods. They were professional fiction writers for hire on the Greek payroll. In the corrupted sections of the epics they glorified themselves as of divine origin. They never had any intellect or logic. They were ignorant of Indian history. They were Greek stooges. They promoted Avestan culture as Hindu culture.

The temple gods, tax collectors, introduced by the Greeks, changed the course of Indian history. The vandalized versions of the epics were financed by the Greeks. They were falsely promoted as Hindu culture of antiquity. They were the Avestan culture, not Hindu culture.

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