

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

The extant version of the Sanskrit 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 Hindus. They were ignorant of Hindu history, logic, and culture. The vandalized sections reflected the Avestan culture, not the Hindu culture.

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

What follows is an archeological, not a religious, view of the 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 marketplace (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 were found only in the corrupted sections of the epic.

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.

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 were the unwritten customary law. 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 Hindus only after the Greek occupation. The extant Mahabharata was Avestan culture, not Hindu culture.

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

Rulers were entitled to tax as 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 it during hard times. Floods, droughts, and famines were not infrequent occurrences.

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

There was separation of power. People were the legislative branch. The 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. A successor was selected by a Samiti of people.

The Greeks in India

Greeks invented the concept of idolatry, the worship of a fictional god in a temple, to rob people in their occupied territories. Temple was a Greek 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 some unethical and immoral Avestans, called Brahmins (DNA Z93), to invent fictional stories of the temple gods with supernatural powers. Brahmins were expelled from Avesta to Kashmir for robbing Avestans with fictional rituals called Yajna.

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 taxes for the Greeks from the temples. They were called Kshatriya. Brahmins and Kshatriyas were employees of the Greeks in the temple business.

The Rajan, who were accountable to people, were replaced by self-appointed dictators (warlords), the Greek vassals. 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 unethical Avestan Brahmins, financed by the Greeks.

The extant version of the epic Mahabharata, called Vyasa, is a Purana, a Greek-financed fictional story of temple gods. 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).

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. They were found only in the vandalized sections of the epic.

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

A king by the name of Rajaraja Narendra of the Shiva sect felt that his subjects should be educated and undertook the 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 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. The 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 a democratic republic. A citizen assembly (Samiti) was the highest legal authority with the 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 the Samiti of humans. Democracy was replaced by dictatorship. Rajan was replaced by a 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 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 was appointed and removed by people. After the tax collectors, people were objects to be robbed by the powers that be.

Rajan was replaced by King. The warlord (king), the self-appointed ruthless dictator, imitated the Greeks to rob his own people. He was a Greek vassal 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 was replaced by a warlord (king) who robbed Hindus.

The temple gods, tax collectors introduced by the Greeks, changed the course of Indian history. The fictional Sanskrit Mahabharata was invented to market the temple gods.

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