

Ganesha the Elephant-Headed God

by Potluri Rao In Seattle ©2018 (CC BY 4.0)

Russian Count Leo Tolstoy, of “War and Peace” fame, who was familiar with the Bhagavad Gita (Gita), wrote a book on religion called, “The Kingdom of God is Within You.” Translation of the title means: the Kingdom of God (Jesus) is Within You; You are Jesus! Tolstoy’s complaint was that Jesus as worshiped by Christianity in a Church was not the true Jesus (Kingdom of God). The true Jesus is Within You, not in a Church.

Mahatma Gandhi, a student of Tolstoy, interpreted the book as a Bhasya (commentary) on the Gita, to promote his nonviolence movement. Gandhi’s Satyagraha Ashram in South Africa was called Tolstoy Farm. Gandhi’s interpretation of the Gita as a nonviolence doctrine was popularized by professor Sarvepalli Radhakrishnan of the Oxford University.

The Gita teaches exactly the same as Tolstoy. The Kingdom of God (Brahman) is Within You. Only one’s own enlightenment can illuminate the inner consciousness. The gods in Temples and Churches were commercial products.

The original Gita was pure logic composed in the Grandhika language of Hindu who lived in the Peninsular India for over 60,000 years. The extant Sanskrit Gita was a vandalized version, not the original.

The language of the South Bactria (Avesta) was called Avestan. Sanskrit was a recent synthetic language, invented by the Greek colonialists, as a mixture of only Avestan and Grandhika. Sanskrit was falsely promoted as a language of antiquity by linguists who lacked scientific skills.

The “Zend Avesta,” a sacred text of Avesta, was composed in pure Avestan. Using scientific tools, we separated Sanskrit literature into Avestan and Grandhika. The excavated Grandhika Gita was pure logic of the Brahman.

Tolstoy was able to isolate the original Grandhika Gita. He recognized its scientific importance. He conveyed his observations in the “Kingdom of God.”

Only Gandhi was able to comprehend the Tolstoy’s version of the Grandhika Gita.

The Avestans were two rival gangs called Asura and Deva. The Zend was composed by Asura. Deva were con artists. They trashed the Zend to fictional Vedas to rob the Asura

with fictional rituals called Yajna. According to an Avesta inscription discovered in 1935, around 500 BCE Deva, Vedas, and Yajna were forbidden in Avesta. The unethical and immoral Deva were expelled to Kashmir. The Deva refugees in Kashmir were called Brahmin.

Vishnu, Shiva, and Indra were gods in the Zend with different names. Only Avesta had gods, not Hindu who lived in the Peninsular India for 60,000 years. The Hindu Grandhika literature was pure logic.

Idolatry was a Greek invention to rob people. Vedas were the Deva invention to rob the Asura. The Greeks invented a new concept of Temple as a mixture of Idolatry and Vedas. They promoted local popular heroes to god status to be housed in temples. They employed the unethical Deva in Kashmir to invent fictional stories of temple gods with supernatural powers. They invented a synthetic Sanskrit (Grandhika + Avestan). All the Greek financed Brahmin rubbish was composed in Sanskrit.

Vishnu and Shiva were gods of the Zend. They were promoted to temple gods. They were the first temple gods invented by the Greeks and Brahmin to rob Kashmir.

Numerous temple gods, as incarnations of Vishnu and Shiva, were invented by rival factions to cash in on the lucrative business of robbing people in the name of gods.

The temple god Jesus Christ came into existence, at the same time, for the same reason.

Greeks invented the concept of Temple (Church) to rob people in the name of god.

Religious fights, for market share by rival temple gods, often turned into bloodbaths. By the time of Adi Shankara (800 CE), India was in total ruins with religious anarchy.

Adi Shankara suggested a solution for Hindus to meet their craving for god: Hindus could worship as many gods as they wanted, because they were all reflections (Advaita) of the same God. Adi Shankara interpreted the Gita as an Advaita doctrine.

Advaita encouraged Hindus to worship multiple temple gods. Advaita shattered the grip of the Greek Robber-Gods. It liberated Hindus from their religious shackles.

Adi Shankara introduced a new form of worship: Hindus should place religious-neutral Ganesha (the elephant-headed God) at the center, and place any other gods of their choice, no limit, around him.

In the Pancha-ayatana (five altars) Puja, Ganesha was placed on the center altar of a square. Any other gods were placed on the four corner altars, for a total of Pancha (five). Both Shiva and Vishnu could be worshiped, at the same time and place, as long as Ganesha sat in the middle to stop them from killing each other.

Adi Shankara placed different local gods on the four corners at each place he visited. He invited rival local gods to join him in a common prayer. He visited all of India, in his short life of 32 years. He was venerated as the Jagadguru (Universal teacher).

The religious-neutral Ganesha of the Pancha-ayatana Puja was an icon of the nonviolence movement of Adi Shankara. The first prayer was to Ganesha. It established a truce among rival Robber-Gods that were tearing the country apart. It spread the message of nonviolence throughout India.

Adi Shankara resurrected Brahman of the Grandhika Gita. His nonviolence movement (Ganesha) liberated Hindus from the tyranny of the Greek Robber-Gods. It was presented as a conflict between the Kingdom of God Within You (Brahman) and tyranny (Robber-Gods).

Gandhi followed Tolstoy's advice. He reintroduced the Adi Shankara's nonviolence movement. He recast Jesus as the Brahman of the Gita, the Kingdom of God Within You. He presented to the world nonviolence movement as a conflict between the Kingdom of God Within You (Jesus) and tyranny (Christianity). He exposed the true Jesus Within You to the entire world.

The British rulers (Christianity) realized that they could not win a spiritual war against the true Jesus Within You and gracefully surrendered.

The Kingdom of God (Jesus, Brahman) is Within You, not in a Temple or Church.

Ganesha was invented by Adi Shankara as an icon of nonviolence.

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