

Brahmin the Unethical Persians, an Archeological View

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An analysis of DNA samples of Indian populations revealed that Hindu (DNA F) lived only in the Tropical Zone, along the Equator, warm and toasty, for over 100,000 years, in peace and prosperity. They never had a war or god. They were logic based. They were Asia Homo Sapiens, the exact opposite of warmongering Europe Homo Sapiens.

Unfortunately, the Hindu cultures were deliberately and totally destroyed by the Greeks (DNA R1b) who entered India after Alexander (300 BCE). The Greeks used Persians (DNA R1a1), called Brahmin, as their instruments to destroy the ancient Hindu cultures.

As revealed by the DNA samples of Indian populations, Persians (R1a1) never lived in India, and Hindu (F) never lived in Persia. How did the Persian culture permeate the Indian literature? We seek a logical explanation.

The so-called Hindu sacred texts Vedas, Puranas, Ramayana, and Mahabharata were the Persian (R1a1) culture, not Hindu (F) culture.

The South Bactria was called Avesta. Avestans were a subgroup of Persians (R1a1). The Zend Avesta was a sacred text of Avesta composed in the Avestan language, a dialect of Persian. Brahma, Shiva, Vishnu, and Indra were gods of the Zend.

Grandhika was the language of Hindu who lived at the Mt. Trikuta, near the current Patna City (Bihar), for 20,000 years, in peace and tranquility. All the Hindu logic books were composed only in the Grandhika.

Grandhika and Avestan languages were separated by 2,000 miles. Sanskrit was a synthetic language invented by the Greeks in Kashmir to vandalize the Hindu logic based literature to fictional worship manuals of gods of the Zend.

Sanskrit was a mixture of only Avestan and Grandhika. The Zend was pure Avestan.

Using scientific tools, we were able to identify and discard Avestan from Sanskrit to excavate the original Hindu Grandhika literature.

Avestans were two rival gangs, called Asura (DNA R1a1) and Deva (DNA Z93), that hated each other. The Zend was composed by Asura. It was devotional literature. Deva were con artists. They vandalized the Zend to fictional Vedas of sacrificial rituals

(Yajna) to extort money from gullible people. The original Vedas were composed in Avestan, not Sanskrit, by Deva, to rob Asura.

People realized soon enough that Deva were robbing people with their Vedas. Deva, Vedas, and sacrificial rituals (Yajna) were forbidden in Avesta. Deva were expelled to Kashmir. They were social outcasts. In the Avestan language, the word Deva was a synonym for unethical and immoral people. In the Asura literature of Avesta, Deva were cast as evil demons.

According to an Avesta inscription discovered in 1935, Deva were expelled to Kashmir around 500 BCE.

The Deva refugees in Kashmir were called Brahmin. They were forbidden to enter Avesta. They were functionally untouchables. There was no market for their con art.

Around 200 BCE, Greeks entered Kashmir. Greeks invented a different form of con art called idolatry, worship of temple gods. They discovered the unethical Brahmin.

The Greeks put the Deva refugees on their payroll to resurrect the forbidden Avestan Vedas to help them rob Hindu. They invented a new language and script called Sanskrit, a mixture of Avestan and Grandhika. The resurrected Vedas were falsely promoted as ancient Hindu Vedas to conceal the fact that they were forbidden in Persia.

In the Sanskrit Vedas Asura were portrayed as the evil demons, and Deva were glorified as gods. It was the revenge of the unethical Deva.

Any Sanskrit sentence containing Avestan words or syntax was a vandalized version. Stories of Deva, Asura, and Zend gods were Avestan, not Hindu.

A systematic analysis revealed that 50% of Ramayana, 80% of Mahabharata, 90% of Rig Veda, and 100% of Yajur Veda were deliberate corruption.

The unethical Persians vandalized Hindu literature for the Greek money. They invented fake history. They were expelled from Avesta for a good reason. They tried to conceal their past. The current version of history of Brahmin is false. The DNA samples exposed their true identity. Brahmin were social outcasts expelled from Avesta.

Professor Martin Haug of the University of Munich, an authority on the Avestan literature, wrote a book. Some excerpts from the book are presented below.

ESSAYS ON
THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF
THE PARSIS

BY MARTIN HAUG, PH.D.
UNIVERSITY OF MUNICH
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Chapter IV page 267

THE ZOROASTRIAN RELIGION AS TO ITS ORIGIN AND DEVELOPMENT

In this Essay it is intended to give a summary view of the origin of the Zoroastrian religion, its general character and development, so far as they can be ascertained from the original Avesta texts.

Before we can properly discuss the question of the origin of the Zoroastrian religion, and the time when its founder flourished, certain traces of an originally close connection (which the attentive reader of both the Vedas and Zend-Avesta will readily perceive to exist) must be pointed out between the Brahmanical and Zoroastrian religions, customs, and observances.

1. Names of Divine Beings

The most striking feature, in this respect, is the use which we find made, in both the Vedas and Zend-Avesta, of the names, *deva* and *asura* (*ahura* in the Avesta). *Deva* is in all the Vedas, and in the whole Brahmanical literature, the name of the divine beings, the gods who are the objects of worship on the part of the Hindus to the present day.

In the Zend-Avesta, from its earliest to its latest texts, and even in modern Persian literature, *deva* (Pers. *div*) is the general name of an evil spirit, a fiend, demon, or devil, who is inimical to all that comes from God and is good. In the confession of faith, as recited by Parsis to this day, the Zoroastrian religion is distinctly said to be *vi-daevo*, "against the Devas," or opposed to them (see Yasna xii i, p. 173), and one of their most sacred books is called *vi-daevo-data* (now corrupted into *Vendidad*), *i.e.*, what is given against, or for the removal of, the Devas. The Devas are the originators of all that is bad, of every impurity, of death; and are constantly thinking of causing the destruction of the fields and trees, and of the houses of religious men. The spots most liked by them, according to Zoroastrian notions, are those most filled with dirt and filth, especially

cemeteries, which places are, therefore, objects of the greatest abomination to a true Hormazd-worshipper.

Asura is, in the form *Ahura*, the first part of AHURA-MAZDA (Hormazd), the name of God among the Parsis; and the Zoroastrian religion is distinctly called the Ahura religion (see Yasna xii. 9, p. 174), in strict opposition to the Deva religion. But among the Hindus *Asura* has assumed a bad meaning, and is applied to the bitterest enemies of their Devas (gods), with whom the Asuras are constantly waging war, and not always without success, as even Hindu legends acknowledge. This is the case throughout the whole Puranic literature, and as far back as the later parts of the Vedas; but in the older parts of the Rigveda Samhita, we find the word *Asura* used in as good and elevated a sense as in the Zend-Avesta. The chief gods, such as Indra (Rigveda i. 54, 3), Varuna (Rv. i. 24, 14), Agni (Rv. iv. 2, 5; vii. 2, 3), Savitri (Rv. i. 35, 7), Rudra or Shiva (Rv. v. 42, 1 1), &c., are honoured with the epithet “*Asura*,” which means “living, spiritual,” signifying the divine, in its opposition to human nature. In the plural, it is even used, now and then, as a name for all the gods, as for instance in Rv. i. 108, 6: “This Soma is to be distributed as an offering among the Asuras,” by which word the Rishi means his own gods whom he was worshiping. We often find one *Asura* particularly mentioned, who is called “*Asura of heaven*” (Rv. v. 41, 3; heaven itself is called by this name, Rv. i. 131, 1), “our father, who pours down the waters” (Rv. v. 83, 6); Agni, the fire god, is born out of his womb (Rv. iii. 29, 14); his sons support heaven.

In a bad sense we find *Asura* only twice in the older parts of the Rigveda (ii. 32, 4; vii. 99, 5), in which passages the defeat of the “sons or men of the *Asura*” is ordered, or spoken of; but we find the word more frequently in this sense in the last book of the Rigveda, (which is only an appendix to the whole, made in later times), and in the Atharvaveda, where the Rishis are said to have frustrated the tricks of the *Asuras* (iv. 23, s), and to have the power of putting them down (vi. 7, 2).

In the Brahmanas, or sacrificial books, belonging to each of the Vedas, we find the Devas always fighting with the *Asuras*. The latter are the constant enemies of the Hindu gods, and always make attacks upon the sacrifices offered by devotees. To defeat them all the craft and cunning of the Devas were required; and the means of checking them was generally found in a new sacrificial rite. Thus the *Asuras* are said to have given rise to a good many sacrificial customs, and in this way they largely contributed towards making the Brahmanical sacrifices so complicated and full of particular rites and ceremonies.

That the *Asuras* of the Brahmanical literature are the supreme beings of the Parsis (*Ahuramazda* with his archangels) is, according to these statements, hardly to be

doubted. But there exists, perhaps, a still more convincing proof. Among the metres, used in the Yajurveda, we find seven which are marked by the epithet *asuri*, such as *Gayatri asuri*, *Ushnih asuri*, *Pankti asuri*. These Asura metres, which are foreign to the whole Rigveda, are actually to be found in the Gatha literature of the Zend-Avesta, which professedly exhibits the doctrines of the Ahura (Asura) religion. The *Gayatri asuri* consists of fifteen syllables, which metre we discover in the Gatha Ahunavaiti (see p. 144), if we bear in mind that the number of Sixteen syllables, of which it generally consists, is often reduced to fifteen (compare, for instance, Yas. xxxi. 6, and the first two lines of xxxi. 4). The *Ushnih asuri*, consisting of fourteen syllables, is completely extant in the Gatha Vohu-khshliathra (Yas. li.), each verse of which comprises fourteen syllables. The *Pankti asuri* consists of eleven syllables, just as many as we found (p. 144) in the Gathas Ushtavaiti and Spenta-mainyu. This coincidence can certainly not be merely accidental, but shows clearly, that the old Gatha literature of the Zend-Avesta was well known to the Rishis who compiled the Yajurveda. Of great importance, for showing the original close relationship between the Brahmanical and Parsi religions, is the fact that several of the Indian gods are actually mentioned by name in the Zend-Avesta, some as demons, others as angels.

Indra, the chief god of the Brahmans in the Vedic times, the thunderer, the god of light and god of war, for whom preeminently the Rishis, the ancient founders of Brahmanism, squeezed and drank the intoxicating Soma beverage, is expressly mentioned in the list of the Devas or demons which we find in Vend. xix. 43. He is there second only to Angromainyush (Ahriman), the arch-fiend who is sometimes designated *daevanam daevo*, “demon of demons” in the Avesta, but “god of the gods” in Sanskrit.

Next to Indra stands *Saurva daeva*, whom we discover in one of Shiva's names Sharva (see the- White Yajurveda, xvi. 28). In *Naonhithva daeva* we readily recognise the Nasatyas of the Vedic hymns, which name is there given to the two Ashvins-, the Dioskuri of the Indian mythology.

Another Vedic deity, *Aryaman*, who is generally associated with Mitra and Varuna (Rv. i. 136, 2), is at once recognized in the angel Airyaman of the Zend-Avesta. Aryaman has in both scriptures a double meaning, (a) “a friend, associate” (in the Gathas it chiefly means “a client”); (b) the name of a deity or spirit who seems particularly to preside over marriages, on which occasions he is invoked both by Brahmans and Parsis (see p. 142). He seems to be either another name of the sun, like Mitra, Savita, Pushan, &c, or his constant associate and representative.

A very remarkable coincidence, as to the number of divine beings worshipped, is to be found between the statements of the Vedas and the Zend-Avesta. In the Vedas, especially

in the Atharvaveda and the Brahmanas, the gods number thirty-three (trayas-trinshad devah) in all. Although the passages do not vary as to the number they do not throughout agree as to the names of the individual gods by which the number is made up. In the Aitareya Brahmanam they are enumerated in the following order: eight Vasavas, eleven Rudras, twelve Adityas, one Prajapati, and one Vashatkara. Instead of the last two we find Dyadva Prithivi (heaven and earth) enumerated in the Shatapatha Brahmanam (forming part of the white Yajurveda), iv. 5, 7, 2.

With these thirty- three Devas of the Vedas we may compare the thirty-three ratus, or chiefs, for maintaining the best truths, as they are instituted by Mazda, and promulgated by Zarathushtra (Yas. i. 10). From their not being expressly enumerated according to their several classes, as the thirty-three Devas are in the Vedas, we may gather, with some certainty, that the “thirty-three ratus” was only a time-hallowed formula for enumerating the divine existences the bearing and import of which was no longer understood by the Iranians after their separation from the Brahmans.

In the Puranas the Asuras are fighting not with the Devas, but with the Suras. The latter word is a mere fiction of later times, and not to be found in the Vedas. A false etymology has called this new class of gods into existence. The bad sense attached to Asura was thought to lie in the negative prefix *a*, and therefore their opponents should appear without it, in the form Sura.

To the Parsis, as well as to the Brahmans, the investiture with the sacred thread (called *kusti* by the Parsis, (*aiwyaonhanem* in the Zend-Avesta) is enjoined as a religious duty. As long as this ceremony has not been performed, one is no real member of either the Brahmanical or Zoroastrian community. The time for performing it lasts among the Brahmans from the eighth to the sixteenth year (see Yajnavalkya, i. 14, 37); the Parsis are invested with the Kusti in their seventh year.

As to cosmographical opinions the Brahmans divide the whole world into seven *dvipas*, the Parsis into seven *keshvars* (*karshvare* in the Avesta), *i.e.*, zones or regions. Both acknowledge a central mountain, which is called by the former *Meru*, by the latter *Alborz* (*Haro berezaiti* in the Avesta).

The great purification ceremony, by means of cow’s urine (called *gomez*), as practiced by the Parsis to this day, may be compared with a similar observance of the Brahmans.