

## **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 1000 BCE, the time of the war.

Actual composition of the epic commenced after the Bhagavad Gita was composed in 600 BCE. The Gita was originally a part of the epic. It was a system of logic contributed by many scholars over centuries. It was articulated by a Rajan Rishi by the name of Vasudeva Krishna.

The devastation caused by the Mahabharata War made people reassess their value systems. They searched for logical explanations as to what went wrong.

Scientific thinking was born. It was invented by Rishi who mastered logic. Rishi had intellect and critical thinking skills. The logic of Brahman was articulated by Rishi in Upanishads, the Brahma Sutra, and the Bhagavad Gita. The books were composed after the war and before the epic.

The original epic was composed in the age of Rishi (before 200 BCE). Rishi were mostly Hindu Rajan. They were men of means and leisure. They were engaged in intellectual activity. They invented the Scientific Method, the Brahma Sutra.

The extant version of the epic Mahabharata is not the original. The original is lost. Statistical analysis suggests that 80% of the text of the extant version is an added corruption by the latter-day Brahmin.

In the original epic, the character Vasudeva Krishna was a Rajan Rishi. He was introduced at the wedding of Arjuna to Draupati. He had no prior history. He was human. All the stories of Krishna as an incarnation of God Vishnu were latter-day additions.

Using scientific tools we can excavate bits and pieces of the original epic. The original epic offers 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 lived in clusters of no larger than a day's journey. Each cluster had a central town surrounded by villages. They were autonomous democratic republics. Each cluster had an elected administrator called Rajan. Rajan were elected and removed by people, with unanimous consent.

Decisions in a cluster were made by its people, in a democratic manner, not by Rajan. Rajan were public servants. They consulted people on all important matters.

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, Anga), not by his own name. A Rajan represented the land, not himself.

Rulers routinely attended public assemblies to solicit input for improvement. 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. Kingship 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 approved 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.

The code of conduct for rulers was set as 14 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.

## **Brahmin in India**

There were no Brahmin in India at the time of the war. There were only Rishi. Rishi were logic. Brahmin were ignorant of logic. Rishi lived in India for thousands of years. They were intellectuals who invented logic. The latter-day Brahmin deliberately misinterpreted Rishi as Brahmin.

Around the time of the war (1000 BCE) there were two groups of people in Persia. They had separate spiritual leaders called Asura and Deva. For some reason, they were bitter enemies. The Deva group were a cult; they blindly followed their cult leader. The Asura group treated the Deva cult as outcasts. The Deva cult was expelled from Persia to Kashmir. They were called Brahmin, blind worshipers. Brahmin were Persia refugees in Kashmir. They existed only in Kashmir.

Around 200 BCE, after Ashoka, Greeks occupied Persia and Kashmir. Persia, Kashmir, and India were separate regions divided by the Indus river, a natural barrier.

Greeks (350 BCE) in the Nile invented the concept of “God in a Temple” to collect tax revenue in occupied areas. Temple was a tax collection office. God was a permanent tax collector housed in a temple.

Gods were designed to attract people to temples to be robbed. Greeks invested in temples. Temples needed local gods with local legends, to attract people to be robbed.

Greeks hired Brahmin refugees in Kashmir to invent local gods to attract people to temples. Brahmins never had intellect or logic; they were blind worshipers. They were a cult expelled from Persia. They needed the money. They invented fictional gods to meet Greek specifications.

Brahmins glorified the Greeks who invested in temples by calling them Kshatriya. The alliance of Brahmin and Kshatriya used the fictional gods as instruments to rob Indians. Kshatriya needed Brahmin to invent gods. Brahmin needed Kshatriya to invest in temples. They evolved a symbiotic relationship.

In India, before the Greeks, there were no Brahmin, Kshatriya, or temples. Rulers in India were called Rajan, not Kshatriya. Kshatriya were warlords who looted India. They treated people as objects to be robbed. Brahmin were partners in the crime.

Revenue generated by the tax collectors (gods) in temples changed the landscape. Indian rulers imitated Kshatriya, to rob their own people. Rajan who were accountable to people were replaced by dictators.

## **The Andhra Mahabharatam**

What follows is a case study to illustrate how the tax collectors (gods) in temples, invented by the Persia Brahmin of Kashmir, changed the course of Hindu civilization.

A fictional story of a fictional god was called a Purana. All Puranas were composed by the Brahmin, after the Greeks, in the age of Puranas (200 CE to 1200 CE).

The extant version of the epic Mahabharata, called Vyasa, is not the original. It is a fictionalized version (Purana), invented by the Brahmin. 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 (gods) in temples. It showed his rebellious mentality to challenge convention.

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

Around 1000 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.

Shiva and Vishnu were fictional gods invented by different groups of Kashmir Brahmin. They were invented in the age of Agama (200 BCE to 200 CE), the time of Greek occupation of Kashmir. They were called Agamic-Gods. Agama was belief in the afterlife, soul, and resurrection. Agama was a Greek import from the Nile. Agama was mindless rituals about life in the afterlife.

Agama never existed in India before the Greeks. The Greeks imported it from the Nile. All Greek tax collectors (gods) in the Nile were Agamic.

Shiva and Vishnu were originally Vedic-Gods, nature worship. They were friends of people, not gods. Vedic Shiva and Vishnu were converted into Agamic Shiva and Vishnu, to meet Greek specifications to collect tax. The Kashmir Brahmin composed hundreds of fictional Agamas (books) to market Agamic Shiva and Vishnu.

The extant epic Mahabharata was fictionalized (Purana) by the Kashmir Vishnu group, at the behest of Greeks. It was banned in the Shiva market territory. Shiva and Vishnu were rival tax collectors 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 group 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. 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 war, the polity was democratic republic. A citizen assembly, called Samiti, was the highest legal authority with power to elect and remove a king. Rajan was accountable to Samiti. After the tax collectors (gods) in temples were invented, citizens lost their power. Rulers ignored Samiti. Democracy was replaced by dictators.

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 sent a letter of resignation. In the Vyasa, the letter was addressed to the King, 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 King 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. Nannaya deliberately omitted Samiti. There was no need for a king 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 war, people knew they were the rulers and exercised their right. After the tax collectors (gods) were invented, citizens had no power. Before the war, Rajan were elected and removed by people. After the tax collectors (gods), people were objects to be robbed by the powers that be. The shift of the tax collection mechanism changed the course of Indian history. Greeks invented the new tax collection process to rob the Nile, Persia, and India. Indian rulers implemented the Greek method.

Nannaya was faithful in recording sentiments of his time.

By the time of Nannaya (1000 CE), tax collectors (gods) dominated the field. Rajan who were accountable to Samiti were replaced by warlords (Kshatriya) who robbed their own people.

Archeological evidence suggests that temples and tax collectors in temples (gods) came into existence only in the age of Puranas (200 CE to 1200 CE). Puranas were composed by the Kashmir Brahmin who followed Greeks to India.

There were no Brahmin in India before Puranas (200 CE). Before Puranas there were only Rishi in India. Rishi were logic, the exact opposite of Brahmin. Brahmin deliberately misinterpreted Rishi as Brahmin. Brahmin converted all Hindu sacred books into fictional Puranas. In the Puranas they glorified themselves as Rishi.

Puranas were fictional stories of fictional gods invented by Brahmin, to rob India. They were financed by investors in temples. Brahmin, the blind worshipers, invented hundreds of gods, tailor-made to meet local tastes to attract people to temples to be robbed.

Vedic-Gods were in India for thousands of years. They were friends. They helped people. Agamic-Gods lived in Heavens. They dispensed rewards and punishments in the afterlife. They were invented by the refugee Brahmin in Kashmir at the behest of Greeks. Puranic-Gods were human incarnations of Agamic-Gods. They were earth bound and glued to temples. They were invented by the Kashmir Brahmin who followed the Greeks to India. They demanded regular offerings (tax).

From archeological perspective, Indian history consists of three different ages: (1) the age of Rishi (before 200 BCE), (2) the age of Agama (200 BCE to 200 CE), and (3) the age of Puranas (200 CE to 1200 CE).

Vedic-Gods, Rishi, and Rajan existed in the age of Rishi. The Rig Veda, Upanishads, the Brahma Sutra, and the Bhagavad Gita were composed by Rishi of logic. They were pure logic. They were misinterpreted by people who were ignorant of logic.

Agamic-Gods, Kashmir Brahmin, and Kshatriya warlords existed in the age of Agama. Agama was a Greek import. It introduced the concepts of afterlife, resurrection, and transmigration of soul. Agamas (books) were mindless rituals to rob people.

Puranic-Gods, India Brahmin, and temples existed in the age of Puranas. Puranas were fictional stories of fictional gods invented to rob Indians. They were escapism. Puranic-Gods were creatures of fantasy worlds. They defied laws of Physics. They were self-deception. Fiction sold like hotcakes. People wanted to live in fantasy worlds to escape reality. The Hindu Scientific Method that evolved over thousands of years evaporated. Indians lost their natural ability to separate fact from fiction.

Adi Shankara's Advaita put an end to the extortion business of Puranic-Gods. No new Puranas were invented after Adi Shankara. It was the end of tax collectors (gods).

Robber-Gods were a thing of the past. The present-day Indian Temple Gods are service providers, not tax collectors (gods). They help people who crave for emotional support. They are therapists. They accept token offerings of flowers and bless Prasada. They are a part of Hindu social life. They are a legacy.

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