

Vedas were not Hindu, an Archeological View
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Vedas, the so-called Hindu sacred texts, were not Hindu culture at all. They were Avestan (Persia-Bactria) literature, falsely promoted by the Greeks, as the Hindu culture, to deliberately and totally destroy the ancient Hindu cultures that lived in peace and prosperity for 60,000 years.

The original Rig Veda, not the extant version, was a treatise on Hindu Scientific Method, composed at a Hindu University at the Mt. Trikuta area of the Vindhya. It was deliberately vandalized to promote the Avestan literature as the sacred Hindu Vedas.

The current version of Indian history was based on a false assumption that Hindu were Europe Homo Sapiens that migrated to India via Iran.

Genetically, Hindu are DNA F. They are Asia Homo Sapiens, not Europe Homo Sapiens. They moved from Ethiopia (Africa) to the Persian Gulf 100,000 years ago. They were forced to move from the Persian Gulf to the Trikuta when the Gulf was submerged 20,000 years by the glacial melt. They lived only in the Tropical Zone, along the Equator. They avoided the Himalayas and the its rivers Indus, Sutlej, and Ganges as the plague. They were rainwater people. They painted the Sulawesi caves 60,000 years ago.

Genetically, Avestans (DNA R1a1) were Persians who lived in Bactria. They were Europe Homo Sapiens who lived in the Temperate Zone, to the north of Tropic of Cancer. They evolved only recently, after the glacial melt.

Asura and Deva were two culturally separate groups of Avestans. They worshiped gods on a regular basis. Asura people treated gods as objects of worship. Deva people were con artists. They used gods as a means to rob people. They marketed gods as snake oil, a cure for any ailment at a price.

Asura expelled Deva to Kashmir for their unethical behavior. Deva lived only in Kashmir as refugees. They were expelled around 500 BCE.

Around 200 BCE, Greeks moved to Kashmir. They discovered the unethical Deva and employed them to deliberately and totally destroy the Hindu cultures.

The Rig Veda of Hindu, a treatise on logic, was vandalized to a worship manual of gods.

The following are excerpts from an essay by professor Bata Krishna Ghosh, Ph.D. (University of Munich).

THE HISTORY AND CULTURE OF THE INDIAN PEOPLE
THE VEDIC AGE

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by B. K. Ghosh

Cleavage between the Aryans of India and Iran. Antagonism between the Worshippers of Daiva-gods and Asura-gods. Reforms of Zarathustra. Pre-Zarathustra Iranian Culture essentially the same as Vedic.

CHAPTER XI

INDO-IRANIAN RELATIONS

The antagonism between the worshippers of the new gods and the old must have been one of the main causes of the estrangement and subsequent secession of those Aryans who later conquered India, but their antagonism was not confined to the field of religion alone.

Christensen has suggested that the Asura-religion was practised by the more cultured and steadier elements of the primitive Indo-Iranian society whose chief occupation was agriculture and cattle-breeding, while the older Daiva-religion continued to find favour with the more vigorous but less civilized portions of the people to whom the primitive predatory habits were more congenial: the former were content to remain behind in Iran, but the latter, urged by the spirit of adventure, advanced farther east and at last entered India.

The Daiva-inscription of Xerxes, discovered in 1935, clearly shows that even so late as the fifth century B. C. Daiva-worship had to be forcibly suppressed within the Achaemenian empire. And in India we meet with the curious situation that in the oldest

period all the great gods received the title Asura as a decorative epithet, though later it came to be used exclusively as a term of abuse.

In innumerable passages in the Brahmanas the Asuras have been represented as superior to the Devas in the arts of civilized life, and both in Vedic and Puranic tradition they are regarded as the elder brothers of the gods.

All things considered, it seems difficult to deny that along with the great horde of Daiva-worshipping Aryans came to India also a culturally superior strong minority of Asura-worshippers, whose cult and religion was slightly different from that of the former and who were for that reason ceaselessly cursed and condemned by the Vedic Aryans, more out of jealousy, it would seem, than out of contempt.

For if the Vedic Aryans intentionally suppressed all reminiscence of the Indo-Iranian Original home, as suggested above, would they not also have suppressed the memory of the Asura-worshippers in the same way if they could? But this they could not, because some Asura-worshippers were physically present among them.

The earliest Indo-Aryan society, too, like the earliest Indo-Iranian society, was therefore not quite homogeneous culturally. It was predominantly - but not exclusively - Daivic, while the contemporary Iranian society was predominantly Asuric. After a period of conflict and adaptation there was peace which proved successful to the extent that even the foremost of the Daiva-gods, namely Indra, not only came to be regarded as an Asura in the oldest parts of the Rigveda, but was also credited with possessing *maya*, which was a special property of the Asuras and probably signified "magical power." It is hardly an accident that in Hindu mythology the architect of the gods is an Asura whose name is Maya: the rude Daiva-worshippers apparently regarded the superior arts and crafts of their rivals as achieved by magic.

In spite of the Daiva-bias of the Indians and the Asura-bias of the Iranians their culture and religion continued to be essentially the same till the advent of Zarathustra in Iran.

Zarathustra's position is more or less analogous to that of the Buddha in India and Orpheus in Greece, both of whom protested effectively against the ceremonial slaughter of animals in the name of religion, but not by far so vehemently as Zarathustra. In his Gathas Zarathustra condemns in bitter terms the orgiastic festivities at which the Daiva-worshippers, inebriated with Soma, offer bloody sacrifices to their gods, extinguishing amidst shouts of revelry the life of the innocent bull. It is clear that the ritual practices against which Zarathustra directed his homilies closely resembled those of the Vedas.

A large number of common cult-words such as haorna (= soma), zaotar (= hota), athravan (= atharvan), manthra (= mantra), yazata (= yajata), yasna (= yajna), azuiti (= ahuti), etc., and also the whole sacrificial cult, leave no doubt that Vedic and Avestan ritual are of one and the same origin.

The ceremony of *Upanayana* is practically the same in the Veda and the Avesta, and in both the conventional number of gods is the same, namely thirty-three.

Both in the Veda and the Avesta the picture of the gods is primarily that of an heroic Aryan warrior riding in a chariot drawn by powerful steeds. Like the Vedic gods those of the Avesta too hold up the sky to prevent its falling down, and image-worship is equally unknown in the Avesta and the Veda.

The Nasatyas who in the Boghaz-koi inscription are mentioned side by side with Indra and Varuna also appear in the Avesta, though as a demon like Indra, and even the minor Vedic god Apam-napat is represented in the Avesta by a god of the same name. To the Vedic Gandharva corresponds the Avestan Gandarawa, and to the Vedic Krienu the Avestan Karasani. In the Veda, Yama, the son of Vivasvat, is the ruler of the dead, in the Avesta, Yima, the son of Vivanhant, is the ruler of paradise.

The ancient Aryan culture of Iran was thus hardly distinguishable from the ancient Aryan culture of India. And that is as it should be, for both were derived from one and the same Indo-Iranian culture.