

**Vedas were not Hindu, an Archeological View**  
*by Potluri Rao In Seattle ©2018 (CC BY 4.0)*

Vedas, the so-called Hindu sacred texts, were not Hindu culture. They were recent Persian literature, falsely promoted by the Greeks, to deliberately and totally destroy the ancient Hindu cultures. They were Greek financed Brahmin rubbish.

Persians (DNA R1a1) were Europe Homo Sapiens who lived only to the north of Tropic of Cancer. Hindu (DNA F) were Asia Homo Sapiens who lived only to the south of Tropic of Cancer.

Hindu lived in the peninsular India for over 100,000 years. They were logic based compassionate peace loving people, and never had a war or god. Persians evolved in Europe only after the glacial melt, and moved to Persia after the global drought of 4,000 years ago. They worshiped warmongering gods.

Some Persians lived in South Bactria (Avesta). Avestans were two rival gangs: (1) Asura (DNA R1a1), and (2) Deva (DNA Z93). The Asura literature was called Zend. The Deva literature was called Vedas. Vedas were vandalized versions of Zend. Asura and Deva hated each other. Asura gods were Deva demons, and vice versa. Asura rituals were called Yasna, and Deva rituals were called Yajna.

Yasna was devotional for spiritual enrichment. Yajna was con art to sell gods as snake oil, a cure for any ailment for a price. Deva were superb con artists. They vandalized the Zend Yasna to rob people with fictional Veda Yajna rituals.

Asura hated Deva so much that they banned Vedas, Yajna, and Deva in Avesta. Deva were expelled to Kashmir. In the Avestan language, the word Deva was a synonym for unethical and immoral people. The Daiva-inscription of Xerxes, discovered in 1935, shows that Deva were expelled around 500 BCE.

Greeks entered Kashmir around 200 BCE. They invented their own con art to rob people, called Idolatry. They discovered the unethical Deva refugees, and employed them to resurrect the banned Avesta Vedas to incorporate idolatry and local legends to make them look like Hindu culture, to help them rob Hindu. The revised banned Avesta Vedas were actively promoted as the ancient Hindu Vedas of divine origin. They were Greek financed Deva rubbish invented after 200 BCE. Deva, the expelled unethical Avestans (Brahmin), were the Greek stooges.

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. They 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.

On the whole it seems that Zarathustra's reform was not so much a break with the past as a determined and partly successful effort to reassert the principles of the old Asura religion by ridding it of all Daivic contaminations.

A large number of common cult-words such as *haoma* (= *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 Krianu 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.