

Mahabharata and the Greeks, an Archeological View

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

The extant epic Mahabharata was not the original. It was a vandalized version, financed by the Greeks and invented by the unethical Avestan Deva refugees who lived in Kashmir. It was falsely promoted as the ancient Hindu culture to deliberately and totally destroy the ancient Hindu cultures that lived in peace and prosperity for 60,000 years.

Genetically, the people of the Mahabharata were recent immigrant Eastern Europeans (DNA R1a). They lived only along the Himalayan rivers Indus, Sutlej, and Ganges. They moved to India, from Bactria, only after the global drought of 2,200 BCE.

Genetically, the Persians who lived in Bactria (Avesta) were the DNA R1a1. Avestans were split into two groups called Asura and Deva. Asura expelled Deva to Kashmir for their unethical and immoral culture of robbing people with fictional stories of gods. Deva were expelled from Avesta to Kashmir around 500 BCE.

Genetically, Greeks were the Western Europeans (DNA R1b). They moved to Bactria only after Alexander (300 BCE). They were in Kashmir only after 200 BCE. They invented idolatry to rob people with the local popular heroes bestowed with god status.

The Greeks in Kashmir discovered the unethical Deva refugees in Kashmir. The Greeks (R1b) and Deva (R1a1) were in the same business, to rob people. They evolved a symbiotic relationship to invent the fictional Mahabharata. Deva were the Greek employees in the temple business and were called Brahmin.

Genetically, Hindu were the DNA F. They moved from Ethiopia (Africa) to the Persian Gulf. They lived in the current submerged Persian Gulf for over 60,000 years. When the Persian Gulf was submerged 20,000 years ago, by the glacial melt, Hindu were forced to relocate to the Mt. Trikuta of the Vindhyas. They lived only at the Trikuta along three different rivers. They were the only people on the entire subcontinent. They were compassionate and peace loving people. They never had a war or god and lived in peace and prosperity until the Greeks and Deva deliberately and totally destroyed their culture with the fictional Mahabharata.

Hindu lived only in the Tropical Zone, along the Equator. They avoided the Himalayas and the rivers Indus, Sutlej, and Ganges as the plague. They were rainwater people. They had nothing to do with the recent Eastern European (R1a) warmongering immigrants of the Mahabharata.

The Mahabharata was the Avestan culture of the Deva (R1a1) people. It was the exact opposite of that of the peace loving compassionate Hindu (F) people.

Avestans invented the fictional stories called Vedas and Zend Avesta. Vedas were the Deva, and Zend Avesta were the Asura. Deva and Asura had the same gods with different names. Vishnu, Shiva, Agni, and Indra were Avestan gods. Deva culture was built on sacrificial rituals and constant worship of gods. They believed that any ailment could be cured with an appropriate Mantra (verse) and a Dakshina (bribe) to a Deva. They were delusional and never had any intellect or logic. Deva high priests, called Muni, pretended to be the messengers of gods who could command gods to perform miracles with an appropriate Yajna ritual.

The Greek financed fictional literature (Vedas, Mahabharata) was actively promoted as of antiquity and divine origin. It was Avestan, not Hindu, culture. The Avestan gods were actively promoted as the Hindu gods. The original Hindu culture is now lost.

The following are excerpts from a book written by professor Washburn Hopkins of the Yale University.

THE GREAT EPIC OF INDIA
Its Character and Origin

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DATE OF THE EPIC

That the complete Mahabharata, for the most part as we have it today, cannot be later than the fourth or fifth century of our era, follows from the fact, brought out first by Professor Bhandarkar and then by Professor Buhler, that it is referred to as a Smirti in inscriptions dated not much later than this, while by the fifth century at least it was about as long as it is now.

But we may go further back and say with comparative certainty that, with the exception of the parts latest added, the introduction to the first book and the last book, even the pseudo-epic was completed as early as 200 A. D.

For the Roman denarius is known to the Harivamca, and the Harivamca is known to the first part of the first book and to the last book (implied also in the twelfth book); hence such parts of these books as recognize the Harivamca must be later than the introduction of Roman coins into the country (100-200 A. D.); but though coins are mentioned over and over, nowhere, even in the twelfth and thirteenth books, is the denarius alluded to.

The time of the whole Mahabharata generally speaking may then be from 200-400 A. D. This, however, takes into account neither subsequent additions, such as we know to have been made in later times, nor the various recastings in verbal form, which may safely be assumed to have occurred at the hands of successive copyists.

For the terminus a quo, the external evidence in regard to the Pandu-Epic, Mahabharata, though scanty, is valuable. It shows us first that the Mahabharata is not recognized in any Sanskrit literary work till after the end of the Brahmana period, and only in the latest Sutras, where it is an evident intrusion into the text.

For the Grhya Sutras belong to the close of the Sutra period, and here the words Bharata and Mahabharata occur in a list of authors and works as substitutes for the earlier mention of Itihasa and Purana in the same place, so recent a substitution in fact that some even of the latest of these Sutras still retain Itihasa and Purana. But when the words do actually occur they are plainly additions to the earlier list.

Again, it is one thing to say that Panini knew a Pandu Mahabharata, but quite another to say that his epic was our recent epic. The Pandu-Epic as we have it represents a period subsequent not only to Buddhism 500 B. C., but to the Greek invasion 300 B. C.

But no evidence has yet been brought forward to show conclusively that Panini lived before the third century B. C.

The Greeks are described as a western people (northwestern, with Kambojas), famous as fighters, wearing especially fine metal armor, and their overthrow is alluded to. The allies engaged in the epic battles are not only native princes but also Greek kings and Persians, who come out of the West to the war.

A further well-known indication of Greek influence is given by the fact that the Ksudrakas and Malavas were united into one nation or the first time by the invasion of

Alexander, and that they appear thus united under the combined name Ksudrakamalavas in the epic, ii, 52, 15.

It is clear from this that, while the Greeks were familiar, the Romans were as yet but a name. Further, the distinct prophecy that “Scythians, Greeks, and Bactrians will rule unrighteously in the evil age to come” (Kali-age), which occurs in iii, 188, 35, is too clear a statement to be ignored or explained away.

Such allusions as these can mean only this: the Pandu-Epic, in its present form, was composed after the Greek invasion.

Putting these facts together with those gleaned from other works than the epic itself, we may tentatively assume as approximate dates of the whole work in its different stages: Bharata (Kuru) lays, perhaps combined into one, but with no evidence of an epic before 400 B. C.

Certain are these four facts:

- 1, That the Pandu-Epic as we have it, or even without the masses of didactic material, was composed or compiled after the Greek invasion;
- 2, That this epic only secondarily developed its present masses of didactic material;
- 3, That it did not become a specially religious propaganda of Krishnaism (in the accepted sense of that sect of Vaisnavas) till the first century B. C.;
- 4, That the epic was practically completed by 200 A. D.