

Brahmins, the Unethical Persians: An Archeological View

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An analysis of DNA samples of the Indian populations revealed that there are only four groups of people in India: (1) Hindus (DNA F), (2) Sindhus (DNA R1a), (3) Brahmins (DNA Z93), and (4) Parsis (DNA R1a1). They entered India at different times and lived in different locations. Culturally, they had nothing in common.

Hindus (F) lived only in Peninsular India for over 60,000 years. Grandhika was their language. They avoided the Himalayas and its rivers like the plague. They were logic-based. They never had the concepts of war or God.

Sindhus (R1a) were Eastern Europeans who evolved from the Stone Age hunters and gatherers. They were warmongers, constantly at war to rob each other. They had the concept of war. They had no concept of God. Four thousand years ago, some R1a moved south to North Bactria. Some of them moved south and lived only along the Indus River, near Pakistan.

The DNA R1a1, a subgroup of the R1a, moved to South Bactria (Avesta).

Some Avestans were split into two groups: (1) Parsis (R1a1) and (2) Brahmins (Z93).

Parsis (R1a1) invented the concept of god as nature worship. They had no idolatry or temples. They composed prayers to nature, called Yasna, as an expression of gratitude. A compilation of prayers (Yasna) was called “The Zend.”

Brahmins (Z93) were con artists. They invented fictional gods in human form, Shiva, Vishnu, and Indra, as miracle makers. They marketed the gods as snake oil. They trashed the Yasna prayers into fictional rituals called Yajna. They claimed to have acquired supernatural powers through meditation (tapas) and could command gods to perform miracles on demand for a price. Compilations of Yajna were called the Vedas. The Vedas were composed in the Avestan, a dialect of Avesta. Linguists falsely assumed that Avestan was Sanskrit. Sanskrit was a synthetic language invented by Greeks, after Alexander, as a mixture of only Avestan and Grandhika of the Hindus.

Brahmins marketed their gods as snake oil, a cure for any ailment. They invented fictional stories of gods as fake testimonials for the effectiveness of the snake oil. They marketed fiction as true stories.

Parsis (R1a1) realized that Brahmins (Z93) were robbing them with fictional Yajna rituals and the Vedas. The Vedas, Yajna, and Brahmins were forbidden in Avesta. Brahmins were kicked out of Avesta to Kashmir.

Greeks entered Kashmir after Alexander. They were con artists just like the Brahmins. They invented a different form of con art called idolatry, the worship of idols in a temple. They discovered the unethical and immoral Brahmin refugees. They put the Brahmin refugees on their payroll to invent fictional stories of the fictional gods in the temples. The Greeks invented a synthetic Sanskrit language as a mixture of only the Avestan of Brahmins and the Grandhika of Hindus to give the unethical Brahmins a new identity to conceal their scandalous past. The forbidden Avestan Vedas were resurrected in Sanskrit as the sacred texts of Hindus. The Greek temple gods Buddha, Rama, and Krishna were recast as incarnations of the forbidden Avestan snake oil, Vishnu, Shiva, and Indra. All the forbidden Avestan Brahmin literature was rewritten in Sanskrit. All Sanskrit literature was the forbidden Brahmin culture of the Avesta. It was falsely and actively promoted as the ancient Hindu culture. It was the exact opposite of the now lost Hindu culture.

Sanskrit was the plague invented by the Greeks that destroyed the Hindu civilization of 60,000 years. Using scientific tools, we were able to purge Avestan from Sanskrit (Avestan + Grandhika) to excavate some of the now lost Grandhika literature of the Hindus. Grandhika sections were pure logic; Avestan sections were plain rubbish.

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
(1907)

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 Brahmins.

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 Brahmins, 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 Brahminical or Zoroastrian community. The time for performing it lasts among the Brahmins 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 Brahmins divide the whole world into seven *dvipas*, the Parsis into seven *keshvares* (*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 Brahmins.