

## **Mahabharata and the Greeks, an Archeological View**

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The extant epic Mahabharata 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 epic Mahabharata were recent immigrant Eastern Europeans (DNA R1a). They lived only along the Himalayas (Indus, Ganges). They moved to India, from Bactria, only after the global drought of 2,200 BCE.

Genetically, the Persians who lived in South Bactria (Avesta) were the DNA R1a1. The 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. According to Avestan inscriptions discovered in 1935, the Deva were expelled to Kashmir around 500 BCE.

Greeks entered Bactria only after Alexander (300 BCE). They were in Kashmir only after 200 BCE. They invented idolatry to rob people. They employed the unethical Deva in Kashmir to help them do the unethical work to vandalize Hindu literature.

The Greeks in Kashmir invented the fictional epic Mahabharata story to deliberately and totally destroy the ancient Hindu cultures that never had a war or god in 60,000 years. The Mahabharata was 100% the Avestan culture of the unethical Deva. It was actively promoted as the ancient Hindu culture. The warmongering people of the Mahabharata were European Homo Sapiens. It was their culture to kill each other to get rich. They were the exact opposite of the compassionate, peace-loving Asian Homo Sapiens.

Genetically, Hindus were the DNA F. They were the Asian Homo Sapiens. They had nothing to do with the European Homo Sapiens of the epic Mahabharata. They painted the Sunda caves 60,000 years ago. They lived only in the Tropical Zone, along the Equator.

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.

The Greek-financed fictional epic Mahabharata was actively promoted as of antiquity and divine origin. It was the Avestan (European), not Hindu, culture.

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

THE GREAT EPIC OF INDIA  
Its Character and Origin

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NEW YORK: CHARLES SCRIBNER'S SONS  
LONDON: EDWARD ARNOLD  
1902

CHAPTER SIX (page 386)

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.