The Vedas were not Hindu Culture

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

The Vedas, the so-called Hindu sacred texts, were not Hindu culture. In fact, they were the exact opposite of the now-lost Hindu culture. The original Vedas were composed in the Avestan language of South Bactria (Avesta), not in Sanskrit. They were forbidden in Avesta as an invention of unethical and immoral people. Sanskrit was a recent synthetic language invented by the Greeks in Kashmir as a mixture of only the Avestan and the Hindu language called Grandhika. The Greeks paid the unethical and immoral Avestans to resurrect the forbidden Avestan Vedas as Sanskrit Vedas to deliberately destroy the Hindu cultures.

Hindus (DNA F) lived only in Peninsular India for 60,000 years in peace and prosperity. They never had the concepts of war or god. They never lived along the Indus River or in Bactria. They were Asian Homo Sapiens, the exact opposite of African and European Homo Sapiens. Asians, Africans, and Europeans were separated 100,000 years ago.

The Avestans (South Bactria) were Central Europeans, DNA R1a1, who moved to Bactria only 3,000 years ago. They were split into two groups: (1) Parsis (R1a1) and (2) Brahmins (R1a1-a1h). Parsis and Brahmins hated each other.

Parsis (R1a1) invented the concept of God as nature worship. They composed prayers to nature, called Yasna, as an expression of gratitude. A compilation of Yasna was called "The Zend." They had no god in a human form.

Brahmins (R1a1-a1h) were con artists who robbed Parsis. They invented the concept of god in a human form, Vishnu, Shiva, and Indra, as miracle makers. They claimed to have acquired supernatural powers through meditation (tapas) to command the fictional gods to perform miracles on demand. The gods were marketed as snake oil. They invented fictional rituals, called "Yajna," to invoke gods to perform miracles on command. A compilation of Yajna was the Vedas.

The Vedas were composed in the Avestan language to rob Avestans. They were instruments to market snake oil. They were Avestan culture, having nothing to do with Hindus (F), who never lived in Avesta. They were a vandalized version of The Zend.

Parsis realized that Brahmins were robbing them with fictional, worthless Yajna and Vedas. The Vedas, Yajna, and Brahmins were forbidden in Avesta. Brahmins were kicked out of Avesta into Kashmir. In Avesta, Brahmins were avoided like the plague.

Greeks entered Kashmir after Alexander. They were also con artists just like the Brahmins. They invented the concept of a god in human form as a resident of a temple. They promoted popular local heroes to god status and housed their idols in temples. Brahmins and Greeks were in the same business: to rob people with fictional stories.

The Greeks discovered the forbidden Brahmins and put them on their payroll to invent fictional stories to help them market temple gods. They invented a synthetic Sanskrit language as a mixture of only the Avestan and the Grandhika language of Hindus. God, Temple, Sanskrit, and Brahmin were Greek inventions to rob people.

All the Sanskrit literature was recent Greek-financed, Brahmin-invented fictional stories. It was a compilation of non-verifiable and nonsensical statements. It was the culture of the unethical and immoral Brahmins who were kicked out of Avesta. The forbidden Avestan Vedas were resurrected in Sanskrit. In the Sanskrit rubbish, Brahmins glorified themselves in superlatives as a divine race.

All the Sanskrit literature was reduced to ashes as non-verifiable and nonsensical when tossed in the fire of Hindu logic of hypothesis testing. DNA analysis of Indian populations revealed the true identity of Brahmins (R1a1) and their scandalous past.

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.