

## The Decline and Fall of Aryan Civilization in Northern India

### Current Descendants of ancient Aryans in India

#### The Aryan Conquest of the Subcontinent

They came from the Russian steppe in search of living space; from the far north they came, in search of new pastureland to graze their cattle. In their horse-drawn chariots with spoked wheels, they traveled through Bactria and crossed over the Hindu Kush to the Panjab in northwest India. They called themselves “Arya” or Aryans, Vedic Sanskrit for “noble ones.” They were a Caucasoid people who had migrated from the proto-Indo-Iranian culture of Sintashta-Petrovka, which belongs to the Andronovo archaeological horizon of central Eurasia. Since they had evolved in the cold climate of the Russian steppe, they were white-skinned. Many of the Aryan warriors were blonds and redheads; many had blue or green eyes. This has been confirmed by geneticists who, using DNA analysis, managed to reconstruct the physical anthropology of the Kurgan people. Their analysis was based on Indo-European burial remains from the Andronovo archaeological horizon or a succeeding one in the same geographical area. All of the specimens had been dated to the middle or late Bronze Age and the Iron Age (Keyser et al., 2009). It was determined that most of the dead had genes for both light-colored eyes and hair. These people would have been closely related to the Aryans of Sintashta-Petrovka, who had begun their migratory trek across the Hindu Kush to India in the latter half of the second millennium BC.

The Aryans were not like their mixed race offspring, the modern Hindus. In reality, they were closely related, biologically and culturally, to kindred Indo-European peoples. These included the Homeric Greeks and the Italic tribes. Their heroes and gods bore great similarity to those found in the Anglo-Saxon and Icelandic sagas, like Beowulf and Thor. The native Aryan language of Sanskrit bears far greater similarity to the highly inflected languages of ancient Greek and Latin than the agglutinative subcontinental Dravidian languages. The Aryans who colonized India, like their racial cousins the Homeric Greeks and the Norse Vikings, were a life-affirming people, who were fond of fighting, drinking, feasting, merrymaking, gambling and womanizing.

As warriors, the Aryans were renowned for their military prowess and technology. They had achieved such renown that the Hittites adopted Indo-Aryan terminology and methods for the training of war horses. Near Eastern rulers universally embraced the Aryan spoked-wheel chariot as their favored vehicle of war. From 1500 to 1200 BC, the Aryans slowly trickled into the Panjab from across the Hindu Kush until they had become a formidable multitude. The land they colonized was called Aryavarta, the “abode of the noble ones.”

Before the coming of the Aryans in 1500 BC, the land was already inhabited by Dravidian-speaking tribes of Australoid aborigines. The Aryans saw the aborigines as weird and alien. They were unlike anything they had ever seen before. In the Rig Veda, the aborigines are described as black-skinned, with wide, flat noses and thick, protruding lips like a bull’s. The Dravidian language they spoke was so alien it was considered gibberish. They were “without Indra” and considered infidels because they did not perform the sacrificial rites of the Arya. In Aryan eyes, the aborigines were less than human. They were of low intelligence (“void of sense”) and completely lawless. The Aryans were so convinced of aboriginal inferiority that they referred to them contemptuously as “dasas” or slaves.

#### Dravidians

Aryan colonization of northwest India was by no means peaceful; initially, it began as a war of extermination. It was also history's first documented race war, with the white man pitted against the black. The ensuing conflict was driven by an Aryan racial hatred of the inferior and alien Australoid aborigines. In a series of small, but bloody skirmishes all across the Panjab, the Aryan chariots would roar across the fields, surrounding and then attacking the dasa's stone forts. Most of the time, they would burn them down with flaming arrows. Their Dravidian inhabitants would be ruthlessly put to the sword or slaughtered in a hail of metal-tipped arrows and spears. At first, they tried to kill as many of the infidels as they could find, but given their larger population size, the Aryans found it more expedient to reduce those who could not flee to a condition of lifelong servitude. The aborigines, much like the Inca and Aztec upon seeing the horses of the Spanish conquistadors, cowered in terror at the sight of the white-skinned invader's horse-drawn chariots. Many of the aboriginal inhabitants, unable to withstand the superior military prowess and technology of the Aryans, fled to the jungles and forests of the south rather than risk being killed or enslaved.

The Aryans invoked their blond-haired and yellow-bearded sky god Indra before each battle, fervently asking him in prayer to help his "white friends," the Aryan worshippers, subdue and then drive out the foul black skin that polluted the newly discovered land of Aryavarta. In the Rig Veda, the rishi chanted:

O'er Sire and Mother they have roared in unison bright with the verse of praise, burning up riteless men, blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.

### The Caste System as Guardian of Aryan Racial Purity

Aryan expansion was accompanied by widespread miscegenation between Aryans and Dravidian aborigines. This miscegenation happened approximately 3000 to 4000 years before present, more specifically after the collapse of the Indus Valley Civilization, but before the completion of the Rig Veda. This would lead us to an approximate date of 1500 BC, originally proposed by 19th century British Indologist Max Muller for Aryan migration into the subcontinent. The miscegenation that occurred between Aryan and Dravidian must be placed in context. It was sex-asymmetric, meaning that the maternally inherited mitochondrial DNA was of entirely autochthonous origin; in contrast, the paternally inherited Y-chromosomal DNA consisted of mostly West Eurasian and Central Asian lineages. Historically speaking, the typical mating pattern was between dominant Aryan males and aboriginal females taken as wives, concubines and sex slaves. The Aryan woman was banned from having sexual relations with aboriginal males. She was expected to be hypergamous, only interested in males belonging to the Aryan ruling class. About 20-40% of East Indian males and 30-50% of East European males share a Y-chromosomal R1a1 subclade traced back to a single Aryan male who lived 4800 to 6800 years before present (Reich, 2018). Such a situation would be impossible to explain if not for Aryan expansion from the Russian steppe into the subcontinent during the Bronze Age.

Like Genghis Khan, Aryan males were enormously successful at passing on their genes, but this necessarily entailed the sexual disenfranchisement of most aboriginal males. This sex-asymmetric pattern of admixture was not only typical of Aryan-occupied India, but also of other conquered populations, especially in the Western Hemisphere. American blacks exhibit the same pattern of admixture, but on a considerably lesser scale. Most of the European genetic contribution to the black gene pool is Y-chromosomal. Even more unbalanced was the sex-asymmetric population admixture found in many areas of Latin America. In this region of the world, it is not unusual for the Y-

chromosomal DNA to be almost entirely of European origin and the mitochondrial DNA to be almost entirely of autochthonous origin. This shows that the Amerindian male was typically denied sexual access to the Amerindian female because of elite white male political and economic dominance, strongly reinforced by the female sexual preference for wealth and power. Mating between Amerindian males and European females was discouraged by the Spanish and Portuguese conquistadors, just as miscegenation between black males and white females was discouraged (and even criminalized) in the old South.

The Aryans, like all Indo-European societies, organized themselves into a tripartite caste system of priests, warriors and commoners, but the strange Australoid racial phenotype of the Dravidian aborigine necessitated the formation of yet another caste system, parallel to the one already in use. This consisted of two “varnas” or colors: the Arya varna and the dasa varna. Its racialized nature was obvious: white skin was associated with the Aryan and was a marker of Aryan racial superiority; black skin was associated with the aborigine and was a marker of Australoid racial inferiority.

The widespread occurrence of miscegenation in Aryan-occupied India did not mean that the Aryan ruling class had become racially mixed, at least not at first. However, it resulted in severe anxiety among the Aryans, who became increasingly worried about their own racial purity. This led to a further crystallization of the caste system. The traditional Indo-European tripartite caste structure and the new varna system were combined into one system consisting of four estates. The Brahmin priest, whose sacrifices were needed to maintain order within the cosmos, was the first estate, followed by the Kshatriya or warriors, the Vaishya or Aryan commoners and, at the very bottom, the Shudra or Australoid aborigine. The large mixed race population that had grown up alongside the Aryan rulers of Northwest India were also classified as Shudras. This was an attempt by the Aryans to alleviate the damaging effects of miscegenation through strict enforcement of the law of hypodescent.

The new caste system was enshrined in the “Purusha Sukta,” in the 10th mandala of the Rig Veda. This was a later interpolation that traced the origin of the four varnas to the sacrifice of a primeval man. In this creation myth, the Brahmin was created from his mouth, the Kshatriya his arms, the Vaishya his thighs and the Shudra his feet. The importance of each caste was determined by the order in which it had been created. The Shudra, because he was created last, was born to serve the three Aryan castes; he was expected to remain in a position of abject servility for the rest of his natural life. That the caste system was imposed on India to subjugate the aboriginal population is easily proven from genetic studies, where percentage of admixture is a function of hereditary social rank (Bamshad et. al., 2001). The higher the caste, the more closely related they are to West Eurasian and Central Asian populations, whereas the lower the caste the more likely they are to be aboriginal or have significant Australoid admixture.

The Aryans racially segregated themselves as much as possible from the Shudras, while simultaneously keeping them as slaves and servants. Those of aboriginal and mixed racial origin were denied religious and social communion with those of Aryan race. In addition to being barred from participating in all Aryan sacrificial rites, the Shudra’s life was worth nothing. His Aryan overlords could beat or even kill him without fear of reprisal. Australoid aborigines who had not assimilated the rudiments of Aryan culture suffered far worse discrimination. They were forced to do the most menial and degrading tasks, such as the handling of corpses, sewage disposal and the execution of criminals. These Shudras, the ancestors of the heavily aboriginal Dalits, were considered so unclean that they were confined to special living quarters outside the Aryan towns and villages.

The spread of iron metallurgy from the Near East to Northwest India in 1100 BC further accelerated Aryan expansion into the subcontinent. The Aryan, now in possession of more efficient tools, cut down the jungles before him with ever increasing speed and continued his eastward trek toward the confluence of the Ganges and Yamuna rivers. Along the way, the aboriginal population was pacified and enslaved. Aryan settlement near the Ganges was followed by the formation of the tribal kingdoms of the north. Their history is characterized by internecine warfare, with each Aryan kingdom fighting the other for power, influence and territorial self-aggrandizement (1100 to 500 BC).

Valmiki's Ramayana was the literary product that emerged from this dark time. The epic was finally completed around 500 BC. The Ramayana is the story of the Aryan encounter with the Australoid aborigines of the south. The protagonist, an Aryan prince named Rama, travels across the Indian peninsula in search of Sita, an Aryan princess. She has been taken hostage by Ravana, the ten-headed demon king of Ceylon (Sri Lanka). The Ramayana is really an allegorical tale of the struggle between light and darkness, white and black, good and evil; it symbolically represents the forces of Indo-Aryan colonization and the aboriginal resistance to forced Aryanization. In the Ramayana, the Dravidians are openly described as subhuman. The aboriginal Rakshasas, who lived south of the Aryan settlements of Northwest India, are portrayed as bloodthirsty and shape-shifting demons. Compare this to the Brahmin ascetics of the Ramayana, who are all portrayed as pious, loving, peaceful, civilized Aryans. Even when the non-Aryans are helpful, like the aborigines of the jungles and forests of southern India, they are still considered subhuman; but instead of being demons that must be feared, they are monkeys to be laughed at.

### The Creative and Intellectual Achievements of the Aryans

It was during the late Vedic period that Aryan civilization reached its intellectual and artistic zenith. The two great Sanskrit epics, the Mahabharata and the Ramayana, were written during Aryan settlement of the subcontinent. The Aryans engaged in sophisticated philosophical speculation, perhaps more sophisticated than anywhere else in the world until the "Greek miracle" inaugurated by the mathematician Thales of Miletus in the 6th century BC. The "Nasadiya Sukta," or Hymn of Creation, in the 10th mandala of the Rig Veda, reveals an early tradition of cosmological speculation and skeptical inquiry that occupied the keenest Aryan minds:

Then even nothingness was not, nor existence,  
There was no air then, nor the heavens beyond it.  
What covered it? Where was it? In whose keeping?  
Was there then cosmic water, in depths unfathomed?

Brahmanism, or Vedism, is very different from Hinduism, in the same way that Judaism is very different from Christianity. Hinduism is concerned with "puja" or worship of the gods and goddesses; it is the Dravidian Australoid debasement of the Aryan's religion, which consisted of the venerated sacrificial rites of the Brahmin priesthood. Compared to Hinduism, the old Vedic religion was more elevated, being chiefly concerned with the correct performance of the rituals as prescribed by the Vedas. These rituals were often performed before an aristocratic Aryan elite. These included the ritual consumption of Soma, an inebriating beverage often identified with the ephedra plant, fire worship and the horse sacrifice. In Vedism, the Brahmin priest was a living god, more powerful than any Aryan rajah or deity; only through his correct performance of the sacred Vedic rituals could order within the cosmos be maintained. The Brahmins became so obsessed with orthopraxy that extensive commentaries were written on the four Vedas, known as the Brahmanas, which explicated in great

detail every aspect of Vedic ritual practice. As time went on, the more spiritual Aryans wearied of the Brahmin priesthood's legalism and turned to mystical experience through rigorous asceticism.

But soon enough, the Aryan mind grew restless again and was not satisfied with any of these attempts at making sense of the great cosmic mystery before them. Eventually another current of Aryan thought was rediscovered. This was the philosophic skepticism of the Rig Veda. The more cerebral Aryans developed this line of thought even further. Like their racial cousins the Greek pre-Socratics, the Aryans abandoned the Rigvedic deities, even the idea of an impersonal metaphysical entity, and sought naturalistic explanations for the origin of the universe and everything in it. Some of the Aryans argued that the world was composed of fire; others said it was composed of water or wind; atomic theory was even suggested by the more speculative Aryan thinkers; some even developed an elementary system of logic to further make sense of the world around them.

The Aryan world was bristling with atheists and materialists; there was even an Aryan version of Pyrrhonism that advocated a radical skeptical inquiry that resulted in doubting one's very existence. By the end of the late Vedic period, a school whose philosophy was based on a thoroughgoing atheistic materialism came into existence, known as "Charvaka" or "Lokayata," which served as an alternative speculative tradition for more philosophically minded Aryans. Charvaka epistemology held that sensory perception was the source of all knowledge and that all logical inference must be based on empirical observation in order to be considered valid. Understandably enough, orthodox Brahmins, Buddhists and Jainists were deeply threatened by the Charvaka and accused them of being amoral hedonists.

After Alexander the Great's Indian Campaign of 326 BC, the Aryans were introduced to Greek mathematical and astronomical ideas. The Aryans developed a keen interest in the more sophisticated Bactrian culture of the "Yavanas" or Ionians. A number of ancient Greek texts on astronomy and astrology were subsequently translated into Sanskrit. Nevertheless, the Aryans added very little to Greek achievement in mathematics and the sciences because they were unable to develop a reliable empirical methodology that allowed them to build on the major scientific discoveries of the Hellenistic world. Unlike the ancient Greeks, who developed a system of inquiry that laid the foundations of the modern world, the Aryans of the late Vedic and post-Vedic periods were unable to carry this line of skeptical and empirical inquiry any further. There was a "closing of the Aryan mind," so to speak.

What happened?

### The Decline and Fall of Aryan Civilization

The rise of Buddhism in the late 6th century BC presented the first significant ideological challenge to the caste system, which had already been in steep decline since the establishment and consolidation of the Aryan tribal kingdoms of the north. While Gautama Buddha did not set out to abolish the caste system, membership in his new religious community of the "Sangha" was open to all regardless of caste or skin color. In the Pali Tripitaka, Gautama is shown repudiating claims of racial superiority made by fair-complexioned Brahmins. He asserted the fundamental equality of all castes, including the Shudra. The Buddha even refused to use the term "Aryan" in its racial sense, as someone of light complexion, with light-colored eyes and hair. He spoke of those who accepted his dharma as being spiritually "born into the Aryan race." This dharma, if faithfully observed, would lead to the dissolution of all caste distinction in heaven.

Gautama openly attacked Brahmin claims of racial purity. He asked them how they knew whether their maternal or paternal ancestors had slept only with Brahmins and not with Shudras. He believed that intermarriage was desirable because it blurred caste boundaries, further undermining the caste system's ability to safeguard Aryan racial purity. Although Buddha acknowledged the existence of caste distinctions among laymen as a fact of life, he taught that this did not determine whether one was a good person or not. In the Tripitaka, he is quoted as saying:

The ignorant declare to us this groundless opinion [...] one is a Brahmin by birth. One becomes neither Brahmin nor non-Brahmin by birth, one becomes a Brahmin by karma, one becomes a non-Brahmin by karma.

Later Buddhist writers engaged in far more radical universalist polemics. In the 1st century BC, Gautama's biographer Ashvaghosha openly denied the reality of caste: "[T]he doctrine of the four castes is altogether false. All men are of one caste." Ashvaghosha said that whatever differences existed between the four castes were the result of observing diverse rites and practicing different professions.

Buddhism became very popular among the lower castes, eager to shake off the oppressive rule of the Aryan Brahmins. Unlike the esoteric teachings of Brahmanism which served elite Aryan interests only, Buddhist dharma was finally something the lower castes could relate to. The Buddhist emphasis on equality of caste and denial of Aryan racial purity undermined Brahmin rule in the subcontinent, eroding the caste system's effectiveness as a means of ensuring white racial survival amid a population of hostile non-whites. Ashoka, the Mauryan Emperor who converted to Buddhism shortly after 260 BC, passed a number of edicts that proclaimed all men equal before the law and condemned mistreatment of the Shudra. This significantly diminished Brahmin power and influence. Under his rule, Buddhism spread across the subcontinent and to East Asia. Even some of the Greeks in Bactria found the new religion appealing, such as the Bactrian ruler Menander (known in Sanskrit as "Rajah Milinda"). Although Buddhism virtually disappeared from the subcontinent by the early Middle Ages, the damage had already been done. The Aryan had been completely dispossessed of the land his forefathers had conquered, Aryanized and built from the ground up; he had been replaced by a mongrel who was Aryan in name only.

The Buddhist challenge to Aryan rule happened because Aryan society had been profoundly transformed on a racial level. During the settlement of the subcontinent, the racial boundaries between the four castes had lost much of its rigidity. They had become so fluid that the Kshatriyas and Vaishyas had become visibly Australoid and Mongoloid. This inevitably reduced the influence of the Aryans in their own homeland, leading to cultural disintegration and eventually civilizational collapse. By 500 BC, Sanskrit was no longer spoken as the chief vernacular. The lower orders of society, now comprised of mixed race Kshatriyas, Vaishyas and aboriginal Shudras, spoke a number of dialects based on a simplified form of Sanskrit. The common people were largely illiterate and did not have the intelligence or inclination to properly master the complicated Sanskrit grammar, hence their need for linguistic simplification. These bastardized forms of Sanskrit were known as the Prakrits, of which the most common was Pali. This became the liturgical language of Buddhism. The Sanskrit grammarians considered the Prakrits spoken by mixed race commoners as degenerate forms of a language they had come to regard as eternal. Scholars believe that Magadhi Prakrit was the spoken language of the Buddha and his disciples. He spread his teachings using the common language of the people, using it to turn the lower castes against the Aryan Brahmins.

The Hinduism that replaced the Brahmanical rituals was a reflection of the primitive Australoid aboriginal mind. The Australoid "Dravidianized" the culture of the Indo-European Caucasoid, whose

racial purity had been diluted by Australoid and Mongoloid blood. The chief gods of the Vedic pantheon were the first to be affected by this process of Dravidianization. Few gods were as venerated among the Aryans as Indra, the king of the gods and wielder of the sacred thunderbolt. As the Aryan made his way down the Indian peninsula, becoming darker along the way, Indra went from the great war god of the victorious Aryan hosts to a rather contemptible figure in some Dravidian bedroom farce.

In Valmiki's Ramayana, the traditional version of the epic, the sage Gautama catches the king of the gods committing adultery with his wife Ahalya; Gautama curses Indra and the god's testicles fall off. These are replaced with a ram's testicles. In later variations of the story in the Puranas, written for commoners, or in Dravidian adaptations, Gautama curses Indra and the god finds himself suddenly covered with a thousand yonis or vaginas. The yonis menstruate day and night, covering the god with pus and blood. The continuously menstruating vaginal apertures covering his body emit a stench so awful and so foul that Indra is forced to hide from the gods. Finally, Ganesha, the elephant-headed god, in an act of mercy, turned all of the yonis into eyes, giving Indra the gift of omniscience. By the Middle Ages, one of the most revered Aryan gods had become the butt of crude jokes. In the 11th century Kashmiri poet Kshemendra's satire *Deshopodesha*, the whore declares: "I wish I had as many vaginas as Indra; I could make a thousand times as much money as I'm making now."

The downfall and menstrual defilement of Indra, king of the gods, represents in microcosm what happened to Brahminism as the Aryan replaced himself through miscegenation. Loss of Aryan racial purity led to Dravidianization of the subcontinent and the birth of Hinduism. Gone were the sacrifices, the fire worship, the Soma rituals, even the Sanskrit language as a living vernacular. The great religion of the Vedas became a relic of the past. The Kshatriyas and Vaishyas had lost the ability to speak grammatically correct Sanskrit. This was because of race mixture and absorption of Dravidian beliefs and customs; as a result, the Vedas became a specialized literature written in a liturgical language reserved for the Brahmin caste. The new Hindu religion was a tangled mass of the most embarrassingly primitive and ignorant superstitions. Pre-Aryan fertility cults (i.e. the "linga" or phallus worship of Shaivism) and mother goddess worship (Shaktism), long ignored by the staunchly patriarchal Aryans, became popular once again after the Aryan had lost control of his culture and civilization. Sexuality as a vehicle of mystical experience assumed prominence as one of the most visible elements of Hinduism. Tantra was the chief manifestation of this sacred sexuality; its followers advocated the ritual consumption of urine, feces, semen, menstrual blood and phlegm as a means of spiritual enlightenment. Human blood sacrifice, which had only been a rumor under the Vedic Aryans, was widely accepted and openly practiced in the post-Vedic period. Worship of Kali, the fiercest deity in the new Hindu pantheon, led to the founding of the Thuggee cult. Operating across the Indian subcontinent, the Thuggees strangled hundreds of thousands of victims as an act of religious worship.

The intense intellectual ferment and creativity that had characterized Aryan rule of the subcontinent, resulting in the establishment of what eventually became known as the six great schools of Hindu philosophy, died out by the early centuries of the common era. It is no coincidence that as Aryan culture and civilization declined, the rulers of the subcontinent were busy miscegenating themselves out of existence with the inferior Dravidian Australoid and Mongoloid (Tibeto-Burman) races.

#### The Extinction of the White Race in India

White skin, blond hair and blue eyes had long been associated with the Aryan ruling class. For one thing, the chief gods of the Vedic pantheon were white-complexioned and blond-haired. The founder of "Samkhya," one of the great schools of Hindu philosophy, was a Vedic sage named Kapila, who was

also known as “Yellow Head” or “Yellow Hair” in reference to his blond-colored locks. The Brahmin ascetic Megha sported golden tresses. Even Prince Siddhartha, a Kshatriya of Scythian origin, had deep blue eyes. By the late Vedic period, the four great “races” of the subcontinent had been classified according to skin color. The following list is found in the Mahabharata:

The complexion the Brahmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaisyas got was yellow; and that which was given to the Sudras was black.

The whites were descended from West Eurasian migrants originating from the steppes; the blacks were the Australoid aborigines of the subcontinent. The Kshatriyas were a ruddy-complexioned or red-skinned branch of the Aryan race, like the Iranian Scythian invaders or “Sakas.” These were absorbed into the Kshatriya caste during their invasion of the subcontinent. The yellow color of the Vaishyas indicated that they had acquired Tibeto-Burman admixture during Aryan colonization of North India, the result of daily social intercourse with the Mongoloid traders of the Panjab. The Mongoloids came after Near Eastern farmers of Mediterranean Caucasoid race had invaded the Indus Valley during the Neolithic period. The farmers subjugated and then civilized the masses of Australoid aborigines, teaching them the Dravidian language and preparing them for urban life in Harappa under a foreign elite.

Although frowned upon by the Brahmin priesthood, interracial marriage became increasingly common among late Vedic Aryans. As the Aryans spread out across the Indian peninsula, their complexion darkened and they lost their light-colored hair and eyes. Social restrictions on intermarriage between Shudra males and Aryan females were relaxed and Aryan females were no longer encouraged to be hypergamous. Many had abandoned the notion that caste was determined by birth and instead, came to believe that deeds or personal qualities determined social rank. This Vedic shift in racial thinking is paradoxically reflected in the Mahabharata, where Maheswara says:

One that is a Brahmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brahmanahood and becomes a Sudra. Even a Sudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brahmana.

By the Mauryan period, the Aryans of the subcontinent were disappearing. The Kshatriyas and Vaishyas could no longer be clearly differentiated from the rest of the population on the basis of skin color and other Caucasoid racial features. The original complexion of the Aryans went from lily white, with light-colored hair and eyes, to brown-skinned, with black hair and brown eyes, sometimes with epicanthic folds. The typical Aryan physiognomy had been substantially modified by both Australoid and Mongoloid admixture. Although the Kshatriyas and Vaishyas had ceased to be racially Aryan, white-skinned and blond-haired Brahmins were known to have still existed in India as late as the 2nd century BC.

In the Mahabhasya, the Sanskrit commentator Patanjali wrote:

Penance, knowledge of the Veda, and birth make a Brahman. He who is without penance and knowledge of the Veda is a Brahman by birth only. White complexion, pure conduct, yellow or red hair, etc. are also the characteristics that constitute Brahmanhood.

While being white and blond- or red-haired were considered essential Brahmin traits, Patanjali also made it clear that, at least in his day, the Brahmin was easily distinguished from the rest of the



population by his “Nordic” features. Patanjali offered this advice on how to distinguish Brahmins from non-Brahmins: “Take him to be a Brahmin who is of white complexion and the rest as non-Brahmin.”

According to Patanjali, no dark-skinned person could ever be mistaken for a Brahmin:

When one has seen a certain black (person), of the color of black beans, seated in the market place, one definitely concludes without inquiry that he is not a Brahmin, one is convinced thereof.

Of the three great Aryan castes, only the Brahmins were able to maintain their white racial purity into the post-Vedic period, but even they ultimately failed in this endeavor. The English historian A.L. Basham writes:

For all the rigidity of the class system the brahmins soon lost their racial purity, and it has even been suggested that, as Aryan culture expanded, schools of aboriginal sorcerers and medicine men managed to obtain a footing in the brahmanic order, just as aboriginal chiefs were certainly assimilated to the warrior class.

By the 11th century AD, the Hindu scholiast Kaiyata marveled at all the passages in Patanjali’s Mahabhasya that spoke of white skin and light-colored hair as essential features of Brahmanhood. He wrote:

White complexion, etc., were seen in Brahmins who flourished in a previous cycle of existence and whose descendants are rarely met with even now.

By the Middle Ages, the white race in India had gone extinct. An Aryan would not set foot on Indian soil again until the end of the 15th century, when Aryan mass migration, in the form of Western European colonization and exploration, began anew.

Can the White Man Learn Anything from the Aryan Past?

The zoologist E. Raymond Hall stated: "Two subspecies of the same species do not occur in the same geographic area (emphasis in the original)." In nature, when two subspecies encounter each other in the same geographic area, one will either exterminate the other or they will amalgamate and form an entirely new subspecies. The latter is a form of “passive extinction.” Not only does this apply to animal species, but to the human species as well.

We can see “Hall’s law” at work during the Aryan colonization of the subcontinent. Despite maintaining Aryan racial purity by excluding the Shudra from Aryan social and religious life, it was all to no avail. The Aryan made the fatal error of living side by side with an inferior race, instead of driving him out of Aryavarta and forcing him to live among his own kind in the jungles and forests of the peninsula. The lesson is an obvious one: segregation along racial and caste lines does not work. The white man has never survived a caste system racially intact, no matter the precautions taken to maintain his racial purity. The Brahmin caste maintained their Aryan racial purity into the post-Vedic period, after the Kshatriyas and Vaishyas had been absorbed into the aboriginal race. They were strictly endogamous and even prided themselves on their white skin and light-colored hair and eyes, but they too eventually disappeared.

The caste system failed to preserve Aryan racial purity for biological and ideological reasons. The Aryan was deprived of mating opportunities because of an asymmetrical sex ratio. In Vedic India, few

Aryan women from Sintashta-Petrovka chose to accompany the migrants as they made the dangerous trek across the mountains in search of new land. This explains the widespread sex-asymmetric racial admixture that defines the population of the subcontinent. Unlike the Kshatriyas and Vaishyas, the Brahmins had greater access to Aryan females. This allowed them to maintain their racial purity much longer than the other Aryan castes. The Brahmins finally lost their racial purity when genetically inferior members of the caste accepted the universalist and egalitarian teachings of one of the most poisonous belief-systems to have ever existed: Buddhism.

If the story of Aryan civilization in northern India teaches us anything, it is that all living arrangements between white and non-white are doomed to end in failure. Whenever the Aryan lives side by side with the non-white, the result is always the same: race extinction. This is exactly what happened to the white race in India, despite the Aryan's deep and long-lasting preoccupation with racial purity. Even when the sex ratio among Aryans was symmetrical, the result was always the same: race extinction. The Anglo-Saxon was able to avoid contaminating his gene pool with non-white blood for centuries; in the American colonies, Anglo-Saxon females arrived in such numbers that there was no need for an intermediate mulatto or mestizo caste to manage the African and Amerindian slaves and servants. But even this precaution has not been able to stop the ongoing mass non-white invasion that now threatens the racial integrity of the Anglo-Saxon gene pool in the Americas.

If maintaining racial purity through enforcement of rigid caste distinctions has always been a failure and is necessarily a failure for biological reasons, imagine how much more dangerous are ideologies that encourage racial amalgamation, such as social welfare liberalism, globalization, multiculturalism and human rights. The inevitable outcome of these policies will be race suicide within a few generations; they are complete and utter madness from an evolutionary perspective. Likewise, the Aryans of the subcontinent were also confronted by a poisonous ideology: Buddhism. The Buddhists preached the equality of castes and the oneness of all humanity. To them, race had nothing to do with personality, behavior or intelligence. These views undermined Aryan rule and served as a further obstacle to Aryan preservation of white racial purity in India. Unlike what appears to be happening in today's Western Hemisphere, it took a relatively long time for the Aryan to miscegenate himself out of existence with his well-intentioned, but ultimately misguided policy of racialized caste distinction.

Not only did the caste system fail to preserve Aryan racial purity, it also failed to civilize the Dravidian aborigines of the subcontinent. The intellectual and creative abilities of the Aryan were not transmitted to the mass of the aboriginal population. We can even see for ourselves that the Aryan civilizational mission to the Dravidian aborigine was a total failure. Today, India is the world's largest "fecalized environment"; open defecation and bathing in human sewage are as natural as breathing. If Vedic India was synonymous with the blond-haired, blue-eyed and fair-complexioned Aryan, modern India is synonymous with images of half-naked black and brown bodies swimming in the Ganges, amid the urine, feces, refuse and bloated corpses of an inferior people and culture. The subcontinental Indian could not advance or maintain the civilization that was given him by the Aryan, just as he cannot advance or maintain the civilization that was given him by the Portuguese and the English.

Nevertheless, we must give the Aryan his due. He recognized that not all men are equal in terms of ability and temperament. He saw that this was true among the members of his own race. This was the Indo-European genius: men were organized hierarchically on the basis of ability and temperament to maximize their contribution to society. This failed to work when the Aryan was forced to incorporate Dravidian-speaking Australoid aborigines into the caste system and his civilization inevitably crumbled all around him.

There is only one tried and true solution to the problem of maintaining Aryan racial purity in a world where non-whites are the majority, a solution that has worked for tens of thousands of years. It is geographical separation of the races!