

The Date of Mahabharata War

3162 BCE

Vedveer Arya

1. MB took place at the end of Dvapara Yuga.

MB War took place at the end of Dvapara Yuga

1. अन्तरे चैव संप्राप्ते **कलिद्वापरयो**रभूत्
समन्तपञ्चके युद्धं कुरुपाण्डवसेनयोः ॥(Adi Parva 2.9)

Kaliyuga had just begun before MB War

2. कौमुदे मासि रेवत्यां शरदन्ते हिमागमे,
स्फीतसस्यमुखे काले **कलेः** सत्त्ववतां वरः ॥(Udyoga Parva 8.17)
यस्मिन् यत्नः कृतोऽस्माभिः स नो हीनः प्रयत्नतः,
अकृते तु प्रयत्नेऽस्मान् उपावृत्तः **कलिर्महान्** ॥
3. एतत् **कलियुगं** नाम अचिराद्यत् प्रवर्तते
युगानुवर्तनं त्वेतत् कुर्वन्ति चिरजीविनः ॥ (Vana Parva 148.37)

2. Saptarshis were in Magha around 3176-3076 BCE

- Vayu Purana 99/419, Brihat Samhita 13-3.4, Vishnu Purana 4.24.105, Kaliyuga Rājavrittānta and Hisse Borala Inscription.

यदा युधिष्ठिरो राजा शक्रप्रस्थे प्रतिष्ठितः।
तदा सप्तर्षयः प्राप्नुर्मघाः पितृहितेरताः ॥
पञ्चसप्ततिवर्षाणि प्राक्कलेः सप्त ते द्विजाः
मघास्वासन्महाराजे शासत्युर्वीम्युधिष्ठिरे ॥

The Epoch of Saptarshi Calendar (6777 BCE)

	The Saptarshi Cycle	In CE
1	Ashvini	6777-6677 BCE
2	Bharani	6677-6577 BCE
3	Krittika	6577-6477 BCE
4	Rohini	6477-6377 BCE
5	Mrigashira	6377-6277 BCE
6	Ardra	6277-6177 BCE
7	Punarvasu	6177-6077 BCE
8	Pushya	6077-5977 BCE
9	Ashlesha	5977-5877 BCE
10	Magha	5877-5777 BCE
11	Purva Phalguni	5777-5677 BCE
12	Uttara Phalguni	5677-5577 BCE
13	Hasta	5577-5477 BCE
14	Chitra	5477-5377 BCE
15	Svati	5377-5277 BCE
16	Vishakha	5277-5177 BCE
17	Anuradha	5177-5077 BCE
18	Jyeshtha	5077-4977 BCE
19	Mula	4977-4877 BCE

20	Purva Ashadha	4877-4777 BCE
21	Uttara Ashadha	4777-4677 BCE
22	Sravana	4677-4577 BCE
23	Shravishta (Dhanishtha)	4577-4477 BCE
24	Shatabhishaj	4477-4377 BCE
25	Purva Bhadrapada	4377-4277 BCE
26	Uttara Bhadrapada	4277-4177 BCE
27	Revati	4177-4077 BCE
1	Ashvini	4077-3977 BCE
2	Bharani	3977-3877 BCE
3	Krittika	3877-3777 BCE
4	Rohini	3777-3677 BCE
5	Mrigashira	3677-3577 BCE
6	Ardra	3577-3477 BCE
7	Punarvasu	3477-3377 BCE
8	Pushya	3377-3277 BCE
9	Ashlesha	3277-3177 BCE
10	Magha	3177-3077 BCE

The 28th Chaturyuga

- Mayasura's Surya Siddhanta – **22 Feb 6778 BCE**
- End of Krita Yuga: 6782-6777 BCE
- Trta Yuga: 6777-5577 BCE
- Dvapara Yuga: 5577-3177 BCE

The Epoch of Kaliyuga

- **Saptarshi Calendar / Paitamaha Siddhanta:** 9th Jan 3176 BCE, Magha Shukla Pratipada
- **Brahma Siddhanta:** 5 Feb 3173 BCE, Chaitra Shukla Pratipada, Prabhava Samvatsara.
- **Vaishnava Tradition:** 24th Feb 3126 BCE, Chaitra Shukla Pratipada, Prabhava Samvatsara.
- **Latadeva's Surya Siddhanta:** 17/18 Feb 3101 BCE, Chaitra Shukla Pratipada, Vijaya Samvatsara

3162 BCE

- No internal evidence to establish any sheet anchor date of MB war.
- **The external evidence of Saptarshi Calendar:** The hundred years of **3176-3076 BCE** in Saptarshi calendar have been named after Magha Nakshatra and Yudhishtira reigned during this period.
- **The Aihole inscription of the early Chālukya King Pulakeśin II** dated in Śaka 556 elapsed (27 BCE considering the epoch of Saka Era in 583 BCE) explicitly mentions that $30+3000+100+5 = 3135$ years elapsed up to 27 BCE from the year of the Mahābhārata War. Therefore, I have fixed the date of Mahabharata war in **3162 BCE** ($3135+ 27$).
- Entire literary and traditional evidence also supports the date of MB war in the 32nd century BCE.

The Methodology

- The best methodology is the one which reconciles entire internal and external evidence for arriving the date of MB war.
- Rejection of any evidence has to be factually explained.
- No selective acceptance and selective rejection.

Internal Astronomical Evidence

1. Arundhati-Vasiṣṭha Observation

- Vyāsa tells Dhritarāṣṭra that the sky used to burn during sunrise and sunset. It used to rain blood and bones. Arundhati also used to walk ahead of Vasiṣṭha.

उभे संध्ये प्रकाशेते दिशां दाहसमन्विते ।

आसीद्रुधिरवर्षं च अस्थिवर्षं च भारत ॥ रुधिरवर्षं

या चैषा विश्रुता राजंस्त्रैलोक्ये साधुसंमता ।

अरुन्धती तयाप्येष वसिष्ठः पृष्ठतः कृतः ॥ (Bhishma Parva 2.30-31)

- Evidently, Vyāsa referred to these bad omens as the events of the past because he used the verb “आसीत्” and कृतः (Bhute, Ktaktivatoo Nishtha – Panini) in past tense. He also indirectly cautioned Dhritarāṣṭra that the same can repeat again.
- At the end of the Chapter Three of Udyoga Parva, it is stated: “After carefully listening to the words of his father (Vyāsa), Dhritarāṣṭra says, I agree that such events (bad omens) occurred in the past (पुरा) and undoubtedly these events may occur again

पितुर्वचो निशम्यैतद्धृतराष्ट्रोऽब्रवीदिदम् ।

दिष्टम् एतत्पुरा मन्ये भविष्यति न संशयः ॥ (Bhishma Parva 3.44).

Vyāsa referred to the astronomical event of Arundhati walking ahead of Vasiṣṭha that occurred in the past. Thus, Arundhati-Vasishtha was a record of past observation not current astronomical observation of MB Era.

2. Vedanga Jyotisha Calendar During MB Era

- The Mahābhārata followed the five-year Yuga cycle and Pauṣa-Āṣāḍha intercalation scheme and Kshayamasa scheme of ancient Paitāmaha Siddhānta. There are numerous references of five-year Yuga in the Mahābhārata:

संवत्सराः पञ्चयुगम् अहोरात्राश्चतुर्विधा।

कालचक्रं च यद्विव्यं नित्यमक्षयमव्ययम् (Sabha Parva 11.28)

अनुसंवत्सरं जाता अपि ते कुरुसत्तमाः।

पाण्डुपुत्राः व्यराजन्त पञ्च संवत्सरा इव। (Adi Parva 133.24 – Southern recension)

तेषां कालातिरेकेण ज्योतिषां च व्यतिक्रमात्।

पञ्चमे पञ्चमे वर्षे द्वौ मासावुपजायते॥ (Virata Parva 52.3)

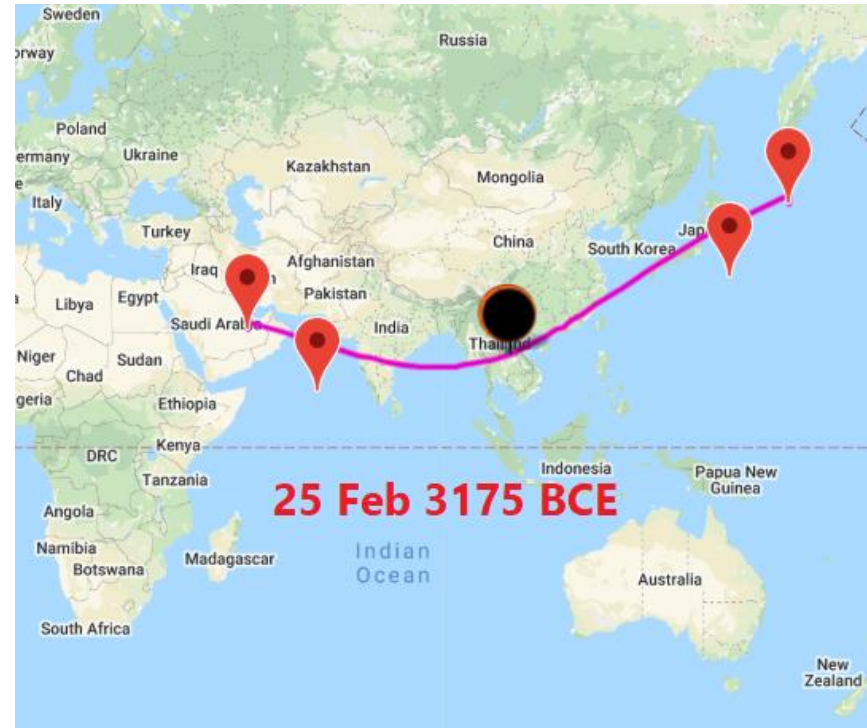
- 5-year Yuga **Magha Shukladi** calendar: Samvatsara, Parivatsara, Idāvatsara (Āṣāḍha intercalation), Anusatsara and Idvatsara (Pauṣa intercalation).
- Saptarshi cycle followed the same calendar. Therefore, 3176-3175 BCE was the first year i.e. Samvatsara.
 - 9 Jan 3176 BCE (Magha Shukla Pratipada) to 11 Jan 3171 BCE – First five Years
 - 12 Jan 3171 BCE (Magha Shukla Pratipada) to 16 Jan 3166 BCE – Second Five Years
 - 17 Jan 3166 BCE (Magha Shukla Pratipada) to 22 Jan 3161 BCE – Third Five Years

3. Solar Eclipse on the day when Pandavas left for Vanavasa

- Sabhā Parva mentions that a solar eclipse occurred when Pāndavas left Hastinapur for Vanavāsa of thirteen years.

आसीन्निष्टानको घोरो निर्घातश्च महानभूत्।

दिवोल्काश्चापतन्धोरा राहुश्चार्कमुपाग्रसत्॥ Sabhā Parva-72.21



4. Bhishma Calculated the Exile Period of Pandavas in 5-Year Yuga Calendar

- Bhishma clarified that 13 lunar years, 5 lunar months and 12 nights spent in exile by Pandavas. तेषां कालातिरेकेण ज्योतिषां च व्यतिक्रमात् । पञ्चमे पञ्चमे वर्षे द्वौ मासावुपजायते ॥
तेषामभ्यधिका मासाः पञ्च द्वादश च क्षपाः । त्रयोदशानां वर्षाणामिति मे वर्तते मतिः ॥ Virata Parva 47.3-4
- Pandavas left Hastinapur on 25th Feb 3175 BCE (Phalguna Amavasya) for 13-year exile when a solar eclipse occurred.
- 12 years of exile completed on 13th Mar 3163 BCE (Phalguna Amavasya) because 3164-3163 BCE was Idāvatsara (Āṣāḍha intercalation).
- Ajnatavasa of one year began on 14th Mar 3163 BCE.
- Seemingly, Kauravas located Pandavas on 11th/12th Mar 3162 BCE and Duryodhana argued that Ajnatavasa of one lunisolar year was less than 366 days.
- Bhishma clarified that 13 lunar years (29.5 days x 156 = 4602 days), 5 lunar months (29.5 days x 5 = 148 days) and 12 nights = total 4762 days (4602+148+12) spent in exile from 25 Feb 3175 BCE to 11/12 Mar 3162 BCE. If you convert it into lunisolar years (366 x 13 = 4758 days), Pandavas spent more than 13 lunisolar years in exile.

Discussed so far...

- Dating of Mahabharata War in **3162 BCE** based on the Epoch of Saka era (583 BCE) and Aihole inscription.
- **Sapratshi Cycle:** Saptarshis in **Magha** around **3176-3076 BCE**.
- Hisse Borala Inscription: Saptarshis were in Uttara Phalguni around 276-176 BCE.
- Kaliyuga commenced **3176 BCE** in **Vedanga Jyotisha Calendar** whereas the same commenced in **3173 BCE** in **Brahma Siddhanta Calendar**.
- Pandavas left for Vanavasa on the day of solar eclipse – **25 Feb 3175 BCE**.
- Bhishma clarified that 13 lunar years, 5 lunar months and 12 nights spent in exile by Pandavas and he referred to Vedanga Jyotisha Calendar

Mars was on Retrograde in Between Chitra and Swati

- Mars was in between Chitrā and Svāti Nakśatras around June 3162 BCE

ध्रुवः प्रज्वलितो घोरमपसव्यं प्रवर्तते ।

चित्रास्वात्यन्तरे चैवधिष्ठितः परुषोग्रहः ॥(Bhishma Parva 3.16)

- After crossing the ecliptic, Mars approached Jyeṣṭhā Nakśatra and appeared to be pleading to Anurādhā (also known as Maitra Nakśatra) to pacify her. Thereafter, Mars approaches Brahmarāśi (Constellation Cygnus) and positions in Śravaṇa Nakśatra.

कृत्वा चाङ्गारको वक्रं ज्येष्ठायां मधुसूदन ।

अनुराधां प्रार्थयते मैत्रं संशमयन् इव (Udyoga Parva 141.8)

वक्रानुवक्रं कृत्वा च श्रवणे पावकप्रभः ।

ब्रह्मराशिं समावृत्य लोहिताङ्गो व्यवस्थितः ॥(Bhishma Parva 3.17)

- The retrograde of Mars ended in between Anurādhā and Jyeṣṭhā Nakśatras in the first week of Aug 3162 BCE and Mars positioned in Śravaṇa Nakśatra in the middle of Oct 3162 BCE. Mars was in Śravaṇa before the beginning of the Mahābhārata War on 24th Oct 3162 BCE.

Mars was on Retrograde in Between Chitra and Swati

वक्रानुवक्रं कृत्वा च श्रवणे पावकप्रभः।

ब्रह्मराशिं समावृत्य लोहिताङ्गो व्यवस्थितः ॥ (Bhishma Parva 3.17)



ब्रह्मराशिर् विशुद्धः च शुद्धाः च परमर्षयः । अर्चिष्मन्तः प्रकाशन्ते ध्रुवम् सर्वे प्रदक्षिणम् ॥

विशुद्धः “ब्रह्मराशिः” च शुद्धाः “परमर्षयः” च सर्वे अर्चिष्मन्तः “ध्रुवम्” प्रदक्षिणम् प्रकाशन्ते ।

- The meaning of the śloka word by word: विशुद्धः = absolute, ब्रह्मराशिः = a constellation named Brahmarāśi, शुद्धाः = absolute, परमर्षयः = the constellation of Saptarṣis, च = also, सर्वे = all, अर्चिष्मन्तः = Stars (of Brahmarāśi and Saptarṣis), प्रदक्षिणम् = revolving around, ध्रुवम् = North Pole, प्रकाशन्ते = illuminating. Thus, the translation of the śloka would be: "The stars of Brahmarāśi and Saptarṣi constellations illuminate revolving round the North celestial pole."
- According to Sanskrit grammar, “ब्रह्मराशिः” and “परमर्षयः” are the *Kartā* of “प्रकाशन्ते”. Since “ध्रुवम्” is used in Dvitiyā Vibhakti and “ब्रह्मराशिः” is used in Prathamā Vibhakti, both can never be Viśeṣaṇa and Viśeṣya. Two words used in different vibhaktis and vachanas cannot have the relation of Viśeṣaṇa-Viśeṣya. Therefore, “ब्रह्मराशिः” can never be translated as Dhruva. Therefore, the translation, “Seven rishis are making Parikramā around Brahmarāśi (Abhijit), the Dhruva, i.e., the pole star” does not follow the basic rules of Sanskrit grammar. Moreover, Rāśi means ‘a group’ in Sanskrit. Therefore, Brahmarāśi may refer to a group of stars (a constellation) and not one star (Abhijit).

Why Brahmarashi cannot be translated as Dhruva

संस्कृत के निम्न वाक्य का अनुवाद समझते हैं ।

- “ **रामः छात्राः विद्यालयं प्रदक्षिणं धावन्ति** “ राम और छात्र विद्यालय की प्रदक्षिणा करते हुए भाग रहे हैं ।
अब इस वाक्य पर कितने भी दर्शन और आगम शास्त्रों के सिद्धांतों का प्रतिपादन करें परन्तु राम विद्यालय नहीं हो सकता ।

इसी प्रकार

- “ **ब्रह्मराशिः परमर्षयः ध्रुवं प्रदक्षिणं प्रकाशन्ते**” ब्रह्मराशि और सप्तर्षि ध्रुव की प्रदक्षिणा करते हुए प्रकाशित हो रहे हैं । इस वाक्य में कुछ भी कर लें पर ब्रह्मराशि ध्रुव नहीं हो सकता क्योंकि इस वाक्य में ब्रह्मराशि कर्ता है और ध्रुव कर्म है ।

ब्रह्मराशिर् विशुद्धः च शुद्धाः च परमर्षयः ।

अर्चिष्मन्तः प्रकाशन्ते ध्रुवम् सर्वे प्रदक्षिणम् ॥ Ramayana, Yuddha Kanda.

Parashara Siddhanta and Brahmarashi

- Parāśaratantra unambiguously mentions Brāhma Nakśatra and Brahmarāśi as two separate entities in the context of the comet Chalaketu.

“पञ्चदशवर्षशतं प्रोष्योदितः पश्चिमेनांगुलिपर्वमात्रां शिखां दक्षिणाभिनतां कृत्वा कलिकेतोश्चरान्ते नभस्त्रिभागमनुचरन् यथा यथा चोत्तरेण व्रजति तथा तथा शूलाग्रकारां शिखां दर्शयन् ब्राह्मनक्षत्रमुपसृज्यात्मना ध्रुवं ब्रह्मराशिम् सप्तर्षिन् स्पृशन् नभसः अर्धमात्रं दक्षिणमनुक्रम्यास्तं व्रजति ।”

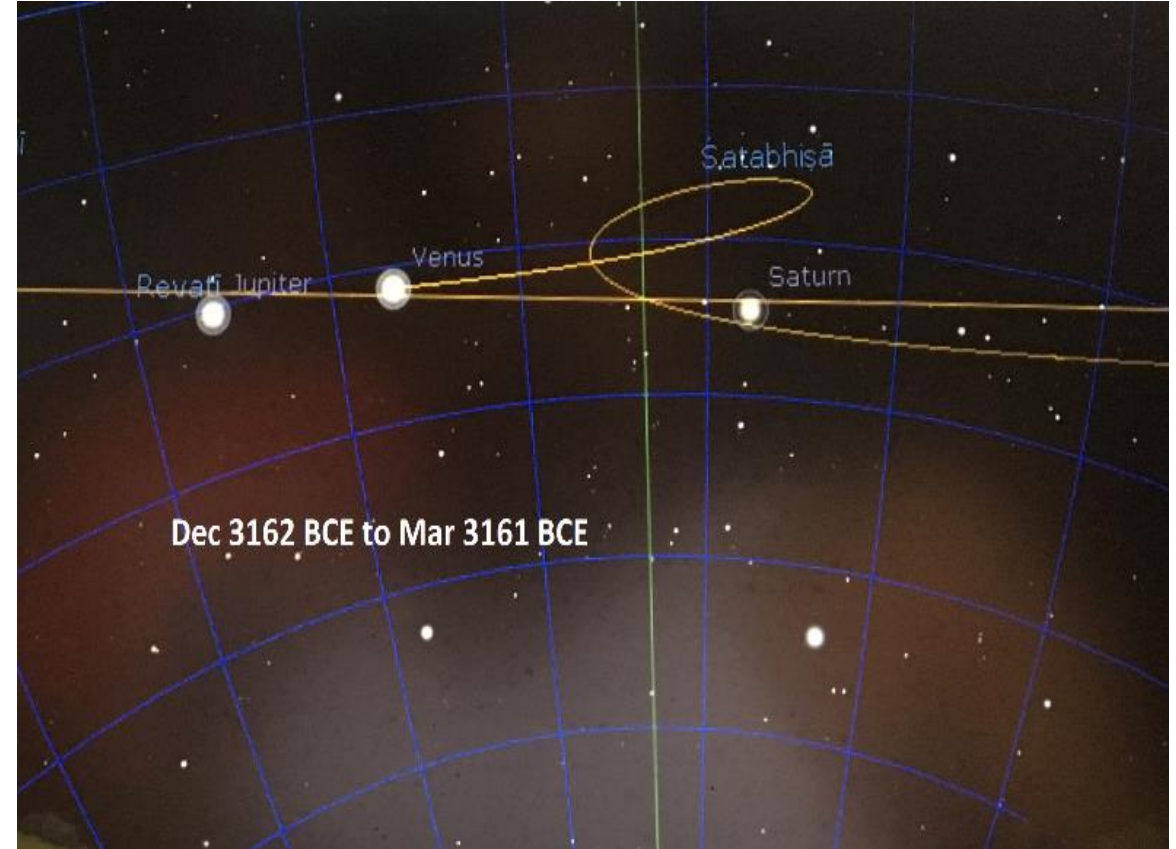
- “Comet Chalaketu, having risen 115 years after Kaliketu in the West, with a crown of the size of a finger joint, bent southwards, following one-third of the sky, as it travels North, exhibiting a head like the tip of a trident, it moves close to the star of Brāhma (Abhijit), thereafter it touches Dhruva Brahmarāśi, Saptarṣi and returns half the sky to set in the South.”
- Sh. RN Iyengar comments; “Mention of both Brāhma-Nakśatram and Brahma-Rāśi brings in difficulties in interpretation. From the context, these should be indicating two different stations of the comet. Brahmarāśi most probably refers to constellation Lyra.”
- Evidently, Brahma Nakshatra and Brahmarashi are two different stations.

Venus was Ready to go on Retrograde at the time of MB War

शुक्रः प्रोष्ठपदे पूर्वे समारुह्य विशांपते,
उत्तरे तु परिक्रम्य सहितः प्रत्युदीक्षते ॥

(Bhishma Parva 3.15)

- It is indicated in the Mahābhārata that Venus was ready to go on retrograde in Pūrva Bhadrapada Nakṣatra. Venus was in Śravaṇa Nakṣatra before the beginning of the Mahābhārata War and it went on retrograde in Pūrvabhadra around **Dec 3162 BCE**.



Mercury on Retrograde in Three Nakshatras Before MB War

त्रिषु पूर्वेषु सवेषु नक्षत्रेषु विशां पते ।

बुधः संपतते अभीक्ष्णं जनयन् सुमहद् भयम् ॥ Bhishma Parva 3.27

- Mercury was on Retrograde in three Nakshatras, i.e., Purva Bhadrapada, Pushya and Vishakha before the commencement of Mahabharata war on **25 Oct 3162 BCE**.

Karttika was the Month of Sharad Ritu

- Udyoga Parva unambiguously indicates Kārttika month to be the month of Śarad Ritu.

कौमुदे मासि रेवत्यां शरदन्ते हिमागमे। **Udyoga Parva 8.17**

- In Sanskrit literature, Kārttika Māsa is well known as Kaumuda Māsa. In Sinhalese language, Kārttika month is also known as Kaumuda month.

Observation of Super Moon or Harvest Moon

अलक्ष्यः प्रभयाहीनः पौर्णमासीं च कार्तिकीम्,
चन्द्रोऽभूद् अग्निवर्णश्च समवर्णे नभस्तले ॥ (Bhishma Parva 2.23)

- This sloka of Bhishma Parva indicates that a Super Moon or Harvest Moon occurred on the full moon day of Karttika month (10 Oct 3162 BCE) before the Mahābhārata War. It has been mistranslated that a penumbral lunar eclipse took place on Karttika Purnima. If it was a lunar eclipse, “Raktavarnah” should have been mentioned instead of Agnivarnah. Moreover, “Samavarne nabhasthale” indicates the rise of Agnivarna Chandra at the time of Sunset.



Ketu (Shveta Graha) Positioned after Crossing Chitra

अभीक्षणं कम्पते भूमिरर्कं राहुस्तथाग्रसत् ।
श्वेतो ग्रहस्तथा चित्रां समतिक्रम्य तिष्ठति ॥ Bhishma Parva 3.11

- Ketu (a shadow planet) moves from east to west. It was positioned in Cancer during the year 3162 BCE as per the modern calculations. Indians had not yet mastered the eclipse calculations during the Mahabharata era as stated in Kerala astronomical texts.

Rahu (Shyama Graha) Positioned in Jyeshtha

श्यामो ग्रहः प्रज्वलितः सधूमः सहपावकः ।

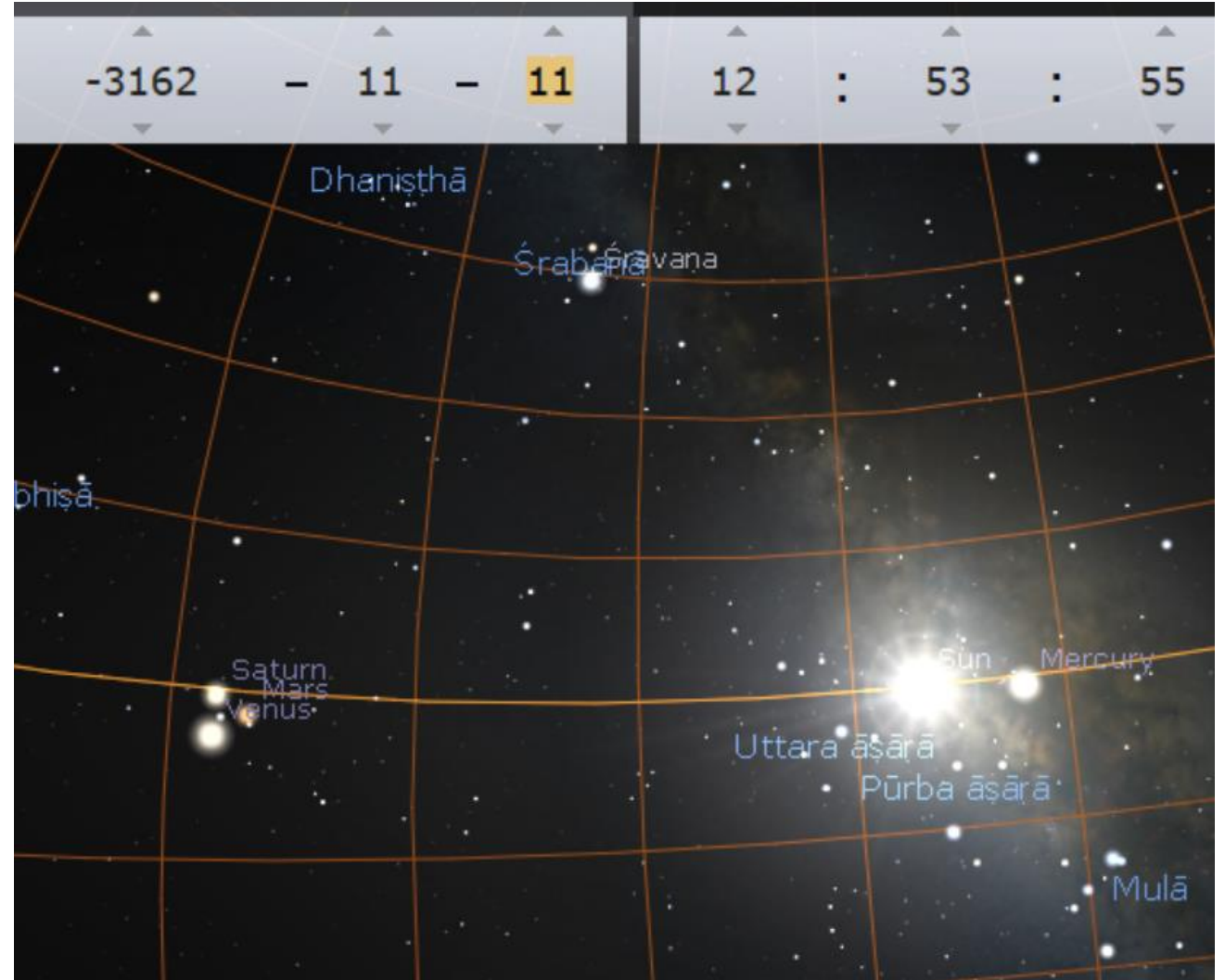
ऐन्द्रं तेजस्विनक्षत्रं ज्येष्ठामाक्रम्य तिष्ठति ॥ Bhishma Parva 3.15

- Rahu (a shadow planet) was positioned in Shravana during the year 3162 BCE as per the modern calculations. Indians had not yet mastered the eclipse calculations during the Mahabharata era as stated in Kerala astronomical texts.

Venus and Mars in conjunction on the 18th Day of War.

भृगुसूनुधरापुत्रौ शशिजेन समन्वितौ
चरमं पाण्डुपुत्राणां पुरस्तात् सर्वभूभुजाम् ॥
Shalya Parva (GP 11:17)

- Venus and Mars were in conjunction on the 18th day of the MB War and Mercury was also positioned closely. The 18th day was **11 Nov 3162 BCE.**



When Moon was in Magha, No Planet was Visible in the Night

मघाविषयगः सोमस्तद्दिनं प्रत्यपद्यत ।
दीप्यमानाश्च सम्पेतुर्दिवि सप्त महाग्रहाः ॥
Bhishma Parva 17.2

Moon was in Magha Nakshatra on
18 Oct 3162 BCE and all planets
were in the sky during the
daytime after Brahma Muhurta.



Mercury (Tivra Graha) in Krittika

कृत्तिकासु ग्रहस्तीव्रो नक्षत्रे प्रथमे ज्वलन् ।

वपूंष्यपहरन् भासा धुमकेतुरिव स्थितः ॥ Bhishma Parva 3.26

- Mercury positioned in Krittika and looked like a comet. Nothing special in this observation. I do not know if it has any importance in astrology.

A lunar eclipse followed by a solar eclipse before MB war.

- Bhishma Parva indicates that a lunar eclipse followed by a solar eclipse occurred before the Mahābhārata War. Probably, there was an adhika tithi before Krishna trayodashi. A lunar eclipse was on 19th Dec 3163 BCE and a solar eclipse was on 3rd Jan 3162 BCE.

चतुर्दशीं पञ्चदशीं भूतपूर्वां च षोडशीम्,
इमां तु नाभिजानामि अमावास्यां त्रयोदशीम् ॥
चन्द्रसूर्यावुभौ ग्रस्तौ एकमासे त्रयोदशीम्,
अपर्वणि ग्रहावेतौ प्रजाः संक्षपयिष्यतः ॥ (Bhishma Parva 3.28-29)



Prediction of a Solar Eclipse

- Udyoga Parva predicts the future occurrence of a solar eclipse based on the observation of moon just before the Mahābhārata War.
सोमस्य लक्ष्म व्यावृत्तं राहुरर्कम् उपेष्यति।
दिवोल्काश्च पतन्त्येताः सनिर्घाताः सकम्पनाः ॥ (Udyoga Parva 141.10)
- There is also a statement that a solar eclipse took place after 18th day of war.
राहुश्चाग्रसदादित्यमपर्वणि विशां पते ।
चकम्पे च महाकम्पं पृथिवीं सवनद्रुमाः ॥ Shalya Parva 55.10
- The MB war was ended on 11 Nov 3162 BCE and a solar eclipse took place on **24th Nov 3162 BCE**.

A Pair of eclipses before the 36th year after MB war

- Musala Parva states that a lunar eclipse followed by a solar eclipse was again occurred before the 36th year after MB War, i.e., 3126 BCE.

एवं पश्यन् हृषीकेशः संप्राप्तं कालपर्ययम्,
त्रयोदश्याम् अमावास्यां तान्दृष्ट्वा प्राब्रवीद् इदम्॥

चतुर्दशी पञ्चदशी कृतेयं राहुणा पुनः,
तदा च भरते युद्धे प्राप्ता चाद्य क्षयाय नः॥ (Musala Parva 3.16-17)

- A Solar eclipse occurred on 11 Aug 3128 BCE and a Lunar eclipse occurred on 25 Aug 3128 BCE.

or

- A lunar eclipse occurred on 9th Jan 3126 BCE and a solar eclipse occurred on 24th Jan 3126 BCE.

Saturn and Jupiter were in Vishakha

- It is also mentioned that Saturn and Brihaspati were in Viśākhā Nakśatra in the Samvatsara of 5-year calendar.

संवत्सरस्थायिनौ च ग्रहौ प्रज्वलितावुभौ ।

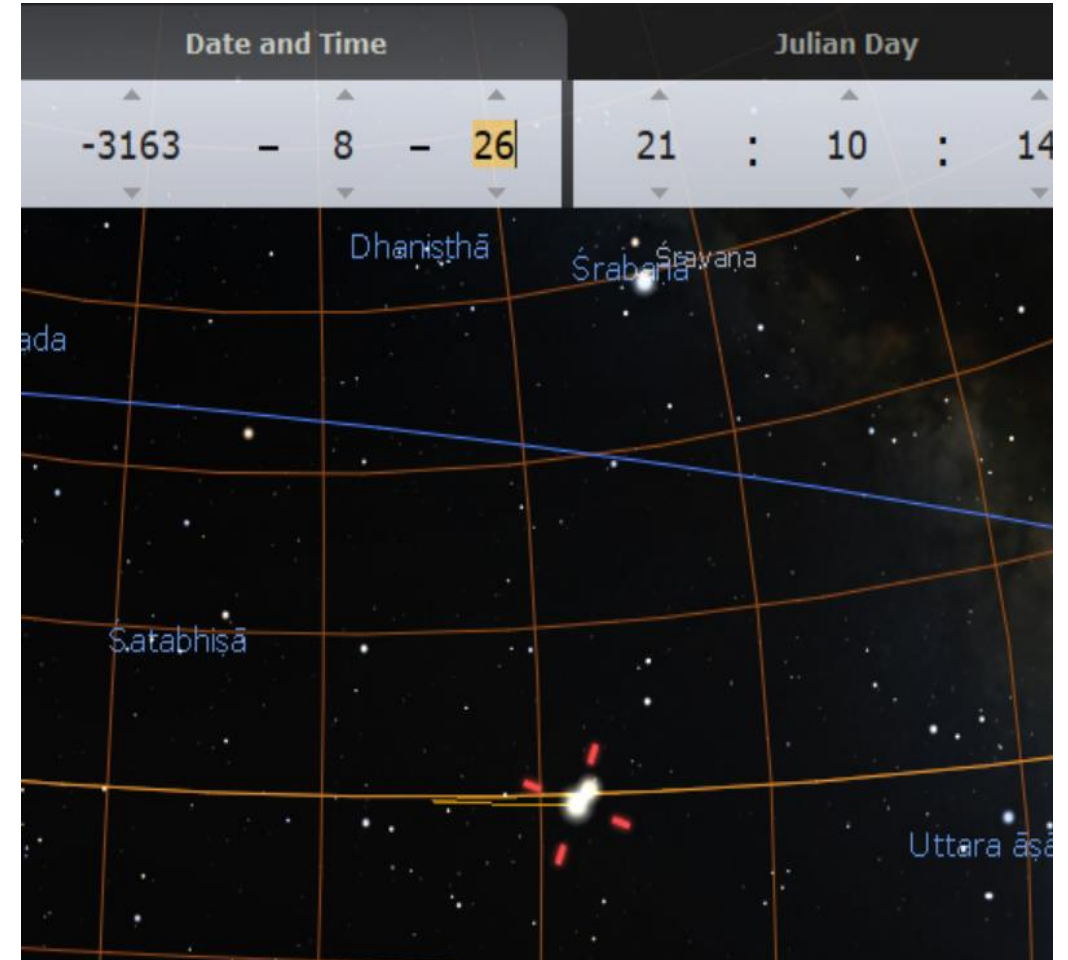
विशाखयोः समीपस्थौ बृहस्पतिशनैश्चरौ ॥ (Bhishma Parva 3.25)

- Saturn was in Vishakha in 3171 BCE, Samvatsara, the first year of 5-year calendar and Jupiter was in Vishakha in 3166 BCE, Samvatsara.
- If a rough conjunction of Saturn and Jupiter is intended than Saturn and Brihaspati were in Viśākhā Nakśatra in 3201 BCE, Samvatsara.

Jupiter on Retrograde in Shravana and Occulted by Saturn

मघास्वङ्गारको वक्रः श्रवणे च बृहस्पतिः,
भाग्यं नक्षत्रमाक्रम्य सूर्यपुत्रेण पीड्यते॥ (Bhishma
3.13)

When Mars was in Maghā, Jupiter completed retrograde motion in Śravaṇa and occulted by Suryaputra i.e. Saturn. At that time, Saturn was sitting in “Bhāgyam Nakśatra” i.e. Shravana. Bhaga was also a name of Vishnu. Therefore, Bhagya nakshatra means either Shravana or Dhanishtha. This astronomical event took place one year before MB War around 26 Aug 3163 BCE. Seemingly, occultation of Jupiter by Saturn was considered to be a bad omen.



Occultation of Rohini by Saturn

- It is stated that Saturn regularly occulted Rohiṇī Nakśatra (ε Tauri).
रोहिणीं पीडयन्नेष स्थितो राजञ्शनैश्वरः । (Bhishma Parva 2.23)
प्राजापत्यं हि नक्षत्रं ग्रहस्तीक्ष्णो महाद्युतिः
शनैश्वरः पीडयति पीडयन् प्राणिनोऽधिकम् ॥ (Udyoga Parva 141.10)
- These Mahābhārata references of the Saturn's position in Rohiṇī should not be interpreted as the event occurred during the year of the Mahābhārata War. It was actually a general statement because Saturn regularly occulted Rohiṇī (Rohiṇī-Śakaṭa-Bheda) during the period 3500-3000 BCE. The Sanskrit word “Pīḍayan” has a suffix of “Śatri” (Śatrishanachavaprathamaa-samaanaadhikarane – 3.2.124) and it clearly indicates the repeated occurrence. Saturn was close to Rohiṇī (ε Tauri) on 2nd Mar 3183 BCE before the Mahābhārata War (3162 BCE).

The Importance of Margashirsha Month

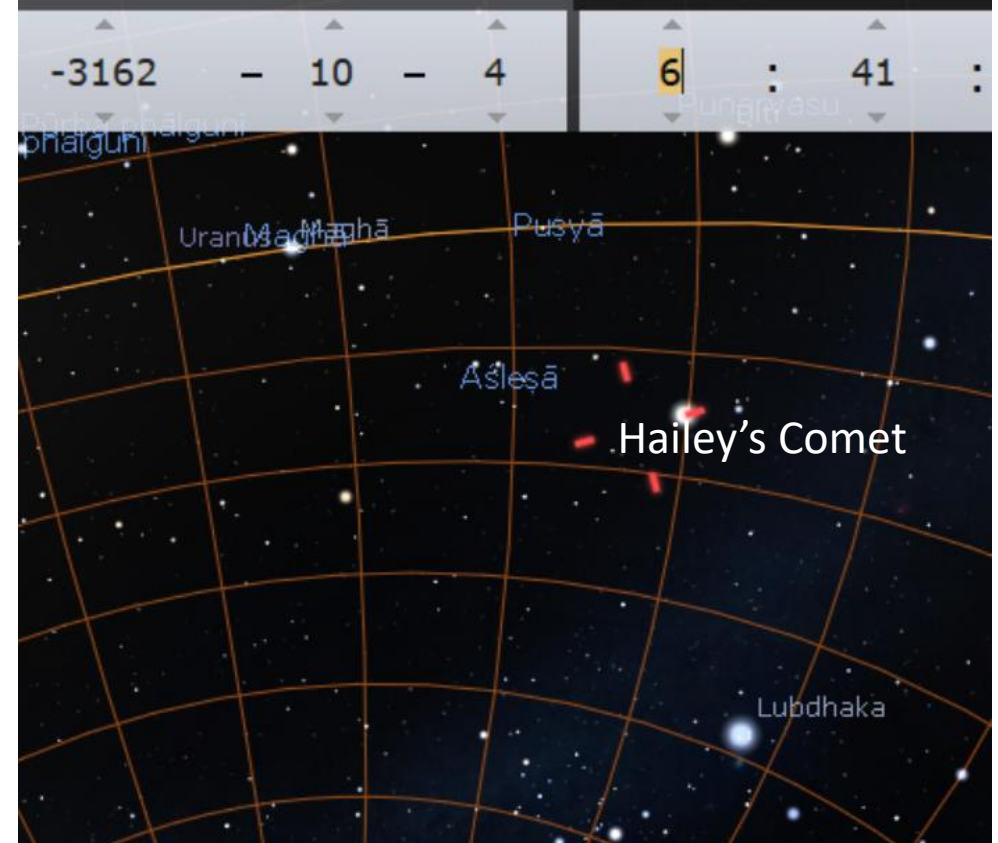
- “मासानां मार्गशीर्षोऽस्मि”
- The importance of Lunar Months has been narrated starting from Margashirsha Month in Mahabharata.
- These references indicate that Mārgaśīrṣa was a sacred month because it was an important month of Chaaturmasya Ritual.
- There is no credible evidence to establish that Mārgaśīrṣa was the first month of Śarad season or Margashirshadi calendar during the Mahābhārata era.

Comet in Pushya Nakshatra

अभावं हि विशेषेण कुरूणां प्रतिपश्यति ।
धूमकेतुर्महाघोरः पुष्यमाक्रम्य तिष्ठति ॥

Bhishma Parva 3.12

- Parashara Siddhanta of Mahabharata era indicates that Indians had the knowledge of orbital period of some comets. Halley's comet was observed in 5635 BCE during the Ramayana period. Hailey's comet was indeed positioned in Pushya in 3162 BCE.



Seven Grahas Troubled Soma (Moon)

ते अपीडयन् भीमसेनं क्रुद्धाः सप्त महारथाः ।
प्रजासंहरणे राजन् सोमं सप्त ग्रहाः इव ॥ Drona Parva 112.22

It is just an analogy and not an astronomical observation.

Gita Jayanti

Margashirsha Shukla Ekadashi

Balarama's Pilgrimage and Krishna's Diplomatic Mission

- There is a peculiar problem of reconciling the dates of Balarama's Pilgrimage and Sri Krishna's diplomatic mission. According to MB 5.81.6-7, Sri Krishna leaves for Hastinapur on the day of Revati Nakshatra (7 Oct 3162 BCE) in the month of Karttika. Krishna meets Karna on the day of Uttara Phalguni (19/20 Oct 3162 BCE) and tells him that the war will begin on the 7th day from now when Amavasya will occur in the Jyeshtha nakshatra (25th Oct 3162 BCE).

सप्तमाच्चापि दिवसादमावास्या भविष्यति ।
सङ्ग्रामं योजयेत्तत्र तां ह्याहुः शक्रदेवताम् ॥ (Udyoga 140:18)

Balarama's Pilgrimage and Krishna's Diplomatic Mission

- Thus, Mahabharata war began on the day of Jyeshtha nakshatra. If so, Moon was in Pushya nakshatra on the last day i.e. the 18th day. Now the question is why MB says that Balarama returned on the last day of war when moon was in Shravana nakshatra?

चत्वारिंशद अहान्य अद्य दवे च मे निःसृतस्य वै
पुष्येण संप्रयातो ऽसमि शरवणे पुनरागतः
शिष्ययोर वै गदायुद्धं द्रष्टुकामो ऽसमि माधव (9.33.5)
ततो मन्युपरीतात्मा जगाम यदुनन्दनः
तीर्थयात्रां हलधरः सरस्वत्यां महायशाः
मैत्रे नक्षत्रयोगे सम सहितः सर्वयादवैः
आश्रयाम आस भोजस तु दुर्योद्धनम अरिंदमः
युयुधानेन सहितो वासुदेवस तु पाण्डवान
रौहिणेये गते शूरे पुष्येण मधुसूदनः (9.34.12-14)

- According to my opinion, Balarama left for pilgrimage on Shravana and returned on Pushya on the 42nd day. Seemingly, the ancient editors of Mahabharata mistakenly changed the order of tithis and stated that Balarama left on Pushya and returned on Shravana.

Balarama's Pilgrimage and Krishna's Diplomatic Mission

- Sri Krishna decided to go to Hastinapur for final peace mission. He left Upaplāvaya on 7 Oct 3162 BCE when moon was at Revatī Nakśatra and reached Hastinapur on 9 Oct 3162 BCE when moon was at Bharanī Nakśatra. But the final peace mission of Sri Krishna also failed. Mahābhārata war began on 25 Oct 3162 BCE, Kārttika Amāvāsyā and ended on 11 Nov 3162 BCE.
- Balarāma came to Kurukṣetra on the last day of Mahābhārata war, i.e., 11 Nov 3162 BCE when moon was at Puṣya Nakśatra. Yudhiṣṭhira was coronated on the throne of Hastinapur on 8th Dec 3162 BCE, Pauṣa Pūrṇimā.
- Actually, Gita Jayanti day (Margashirsha Shukla Ekadasi) had confused the updater of MB who has changed the order of nakshatras related to Balarama's Pilgrimage. Seemingly, Gita Jayanti was the day of Anugita and not Gita of Mahabharata era.

Bhishma Nirvana

- The Mahābhārata War began on Kārtika Amāvāsyā.
- The fall of Bhishma on the tenth day of the war.
- The Mahābhārata War lasted for eighteen days.
- After the war, Pāndavas stayed on the banks of Ganga roughly for a month.
- Thereafter, Yudhiṣṭhira was coronated in Hastinapur. (Pushya Purnima)
- Yudhiṣṭhira and Krishna met Bhishma on the next day. Krishna indicated that Bhishma had only fifty-six days to live.
- Yudhiṣṭhira came back to Hastinapur and lived there for fifty nights.
- Yudhiṣṭhira confirmed that Uttarāyaṇa had already commenced. Therefore, he left Hastinapur and met Bhishma on the fifty-first day from the day of his last meeting with Bhishma.

स निर्ययौ गजपुरात् याजकैः परिवारितः । दृष्ट्वा निवृत्तमादित्यं प्रवृत्तं चोत्तरायणम् ॥
- Bhishma told Yudhiṣṭhira that Uttarāyaṇa had already commenced and hinted the date as Māgha Śukla Pañchamī.

दिष्ट्या प्राप्तोऽसि कौन्तेय सहामात्यो युधिष्ठिर । परिवृत्तो हि भगवान् सहस्रांशुर्दिवाकरः ॥
माघोऽयं समनुप्राप्तो मासः पुण्यः युधिष्ठिर । त्रिभागशेषः पक्षोऽयं शुक्लो भवितुमर्हति ॥
- The Mahābhārata mentions a date of Māgha Śukla Aṣṭamī related to Bishma Nirvāṇa.

Bhishma Nirvana

- All these data points are equally important and accurate except the duration of one month of Yudhiṣṭhira's stay on the banks of Ganga. The month was undoubtedly a lunar month of twenty-nine days. Since Mahābhārata roughly indicates the period of one month, we can take twenty-eight or twenty-nine days. The Mahābhārata unambiguously indicates that Bhishma died in the bright fortnight of Māgha month and on or after Māgha Śukla Aṣṭamī. It also indicates that Uttarāyaṇa commenced at least before the fiftieth day of Yudhiṣṭhira's stay in Hastinapur.
- The Mahābhārata War occurred in the fifth year (3162-3161 BCE) of five-year Yuga, i.e., 17th Jan 3166 to 21st Jan 3161 BCE. Therefore, the year 3162-3161 BCE had two Pauṣa months.

Bhishma Nirvana

		BCE
1	The first day of the <u>Mahābhārata War (Kārttika Chaturdaśī or Amāvāsyā)</u>	25 th Oct 3162 BCE
2	The fall of <u>Bhishma</u> (10 th day of the war) <u>Mārgaśīrṣa Aṣṭamī</u> or <u>Navamī</u>	3 rd Nov 3162 BCE
3	The war lasted for 18 days or the 18 th day of <u>Mahābhārata war (Mārgaśīrṣa Krishna Pratipadā/Dvitiyā)</u>	11 th Nov 3162 BCE
4	The epoch of <u>Yudhishthira</u> era or the coronation of <u>Yudhishthira</u> in <u>Hastinapur</u> (on <u>Pauṣa Pūrnimā</u> after the <u>Mahābhārata War</u>)	8 th Dec 3162 BCE
5	<u>Yudhishthira</u> and Krishna met <u>Bhishma</u> (<u>Pauṣa Krishna Pratipadā</u>)	9 th Dec 3162 BCE
6	<u>Adhika Pauṣa</u> month began on	24 th Dec 3162 BCE
7	<u>Uttarāyana</u> occurred on in solar calendar	15 th Jan 3161 BCE
8	<u>Māgha Śukla Pratipadā</u> and <u>Uttarayana</u> in <u>Lunisolar calendar</u>	22 nd /23 rd Jan 3161 BCE
9	<u>Yudhishthira</u> lived 50 days in <u>Hastinapur</u> . Thereafter, he met <u>Bhishma</u> on 51 st day, i.e., <u>Māgha Śukla Pañchamī</u> .	27 th Jan 3161 BCE
10	<u>Magha Shukla Saptami</u> (<u>Ratha Saptami</u> – confirmation of <u>Uttarayana</u>)	28 th Jan 3161 BCE
8	<u>Bhishma</u> went into <u>Samādhi</u> state (<u>Māgha Śukla Aṣṭamī</u> , <u>Rohinī Nakṣatra</u>).	29 th Jan 3161 BCE
9	The date of <u>Bhishma Nirvāna</u> (<u>Māgha Śukla Dvādaśī</u> and the 92 nd day counting from the 10 th day of the <u>Mahābhārata War</u>).	2 nd Feb 3161 BCE
10	<u>Bhishma Pañchakam</u> : <u>Bhishma</u> was in <u>Samādhi</u> state for five days from <u>Māgha Śukla Aṣṭamī</u> to <u>Māgha Śukla Dvādaśī</u> .	29 th Jan 3161 BCE to 2 nd Feb 3161 BCE

ततः कुमुदनाथेन कामिनीगण्डपाण्डुना ।
नेत्रानन्देन चन्द्रेण माहेन्द्री दिगलङ्कृता ॥ Drona Parva, 159.42

- कामिनीगण्डपाण्डुना = a crescent moon?

External Evidence

Yudhishtira Era (3161 BCE) VS Jain Yudhishtira Era (2633 BCE)

- Sh. TS Narayana Shastry discovered a manuscript of Jinavijayam and mentioned in his book "The Age of Sankara" that Jinavijaya refers to Jain Yudhishtira era that commences 468 years after the epoch of Kaliyuga (3101 BCE).
- According to Jinavijaya, Kumarila Bhatta was born in the year 2077 of Jain Yudhishtira era and in Krodhi Samvatsara. It also mentions that Adi Sankara died in the year 2157 of Jain Yudhishtira era and in Raktakshi Samvatsara. Adi Sankara met Kumarila Bhatta when he was 15 years old.
- Now the question is why Jains followed an epoch of Yudhishtira era 468 years after the epoch of Kaliyuga (3101 BCE)?
- This chronological confusion is entirely attributable to the mistaken identification of King Nanda by Jain historians. Sumati Tantra, an astronomical text written by a Jain records that King Nanda flourished 2000 years after the reign of Yudhishtira but all Puranas clearly mention that Nanda was coronated 1500 years after the MB war.

Yudhishtira Era (3161 BCE) VS Jain Yudhishtira Era (2633 BCE)

- Jain historians mistakenly identified Naapit Nanda with Mahapadma Nanda. This chronological blunder has not only brought forward the epoch of Yudhishtira era but also made Buddha and Mahavira contemporaries. In reality, Buddha attained nirvana in 1864 BCE and Mahavira attained nirvana in 1189 BCE.
- Later Jain historians calculated 1500 years back from 1133 BCE and fixed the epoch of Yudhishtira era in 2633 BCE. Though Jain historians wrongly fixed the epoch of Yudhishtira era but they recorded the exact dates of Kumarila Bhatta and Adi Sankara. One more mistake committed by Jain historians is that they considered 3101 BCE as the epoch of Yudhishtira era but the epoch of Yudhishtira era commenced in 3161 BCE considering the MB war in 3162 BCE.
- Kumarila Bhatta was born in Krodhi Samvatsara i.e. 616 BCE and Adi Sankara was born in Nandana Samvatsara i.e. 568 BCE. Adi Sankara was 48 years younger than Kumarila Bhatta. Adi Sankara met Kumarila Bhatta in 553 BCE when he was 15 years old. Adi Sankara attained moksha in Raktakshi Samvatsara i.e. 536 BCE.

Jyotirvidabharanam of Kalidasa

- Kalidasa wrote Jyotirvidabharanam in Kali 3068 (33 BCE)
- Yudhishthira Samvat was abandoned after 3043 years.

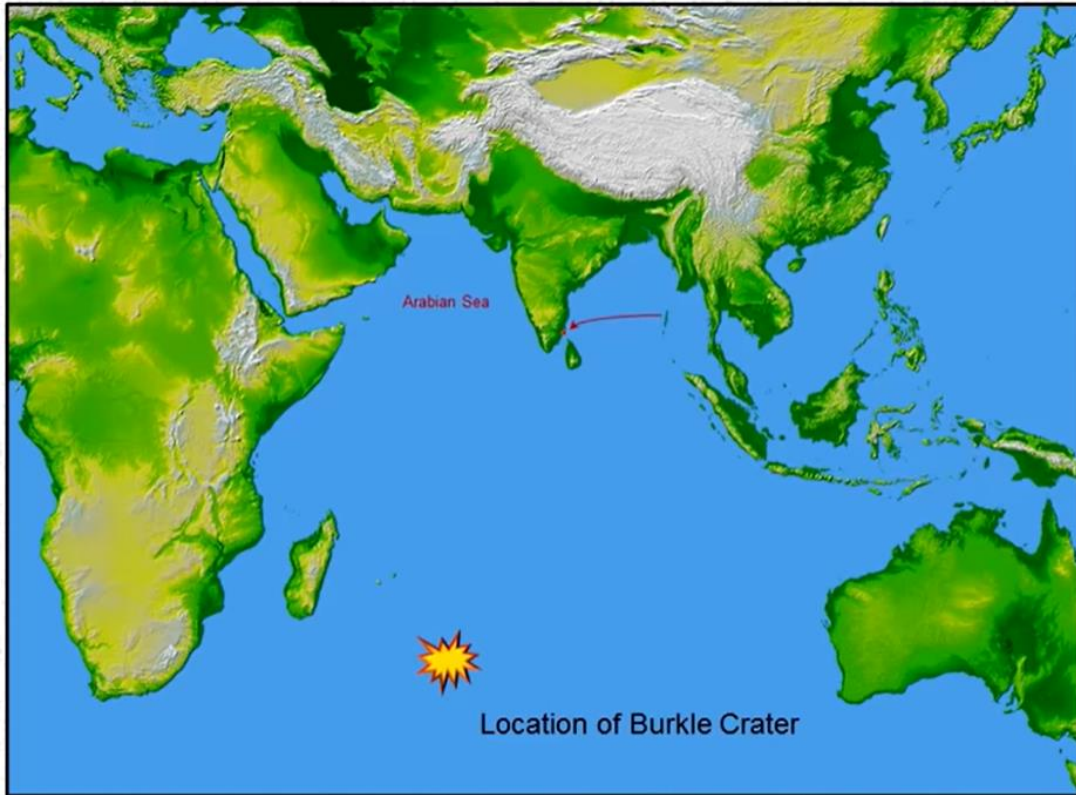
Vyasa's Puranas and Pole Star

- Vyāsa was the original author of eighteen Purāṇas. Purāṇas refer to the position of the celestial pole star in the tail of Śiśumāra (Draco) constellation. Bhāgavata, Matsya, Brahmāṇḍa, Vishnu and Vāyu Purāṇas give the description of the stars of Śiśumāra (Draco) constellation. Based on these Puranic descriptions of Śiśumāra constellation, Alpha Draconis star (Thuban) can be identified as Dhruva. The description given in Vishnu Purāṇa slightly differs from the description given in other Purāṇas. But all Purāṇas identify Alpha Draconis as Dhruva.
- Evidently, Vyasa has to be dated when **Alpha Draconis star (Thuban)** was the celestial pole star around 3900-1800 BCE.

The Date of Buddha, the Date of Mahapadma Nanda and Gonanda of Kashmir

- Buddha's lifetime (1944-1864 BCE).
- Mahapadma Nanda was coronated 1500 years after the Birth of Parikshit or MB War.
- Total regnal years of Brihadratha, Pradyota and Sisunaga dynasties add up to 1500 years.
- King Gonanda of Kashmir was the contemporary of Jarasandha of MB era.

Burckle Crater



- A crater in southwestern Indian Ocean possibly resulting from a comet.
- It is about 29 kms in diameter and 3800 meters below the surface.
- Roughly dated around 3000-2800 BCE.
- The date should be few years after 3126 BCE.

K8538 Cuneiform Tablet



- K8538 tablet found in Nuneveh which refers to an impact of a comet or asteroid on Earth.
- This tablet has been dated on **29 Jun 3122 BCE** based on verifiable astronomical
- Dwarka of MB era and Kavatapuram of Tamilnadu were submerged in a Tsunami.

Spurious Data

Rajatarangini

- Some interpolated slokas of Rajatarangini indicate that MB war took place around 2449 BCE but it also says that MB war occurred at the end of Dvapara according to tradition. The date of 2449 BCE was just a speculation due to mixing up of two Saka epochs (583 BCE & 78 CE). Moreover, Rajatarangini contradicts itself because it mentions that Saptarshis were in Magha (3176-3076 BCE) when Yudhishtira was a reigning King. Entire Kashmiri tradition follows the epoch of Saptarshi or Shastrabda calendar that commenced in 3076 BCE.

(भारतं द्वापरान्तेभूद वार्तयेति विमोहिताः

केचिद एताम मृषा तेषां कालसंख्याम प्रचक्रिरे ॥ 1.49

शतेषु षट्सु सार्धेषु त्र्यधिकेषु च भूतले

कालेर्गतेषु वर्षाणां अभूवन कुरुपाण्डवाः ॥ 1.51

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ

षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञः ॥ 1.56)

Thank You