Decoding of History In Mahabharat

Shantiniketan Family Camp

Objective of the research project (MPP): to discover the historic time-line of Mahabharat and other Epics of Hindu History

MAHABHARATA PLANETARIUM PROJECT

Objective

The objective is to demonstrate that over 140 sky inscriptions mentioned by Veda Vyasa in the Mahabharata scientifically points to specific historic dates of the war. This demonstration will be presented in this project, all over the world simulating the skies as seen from Kurukshetra by Veda Vya_sa using astronomical, computational software. This will validate the Maha_bha_rata as a historical document, a sheet-anchor of the modern history of Bharat which commences around 3000 BCE (Before Common Era, according to the Gregorian Calendar).

MAHABHARATA PLANETARIUM PROJECT

Background

From 22nd to 24th November, 2002 a national seminar was organized on History of India through Vedic Astronomy under the patronage of Dr. N. Mahalingam. On 5 and 6 January 2003, a colloquium will be held in Bangalore under the auspices of the Yojana.

Dr. Ramasubramanian, Professor of Theortetical Physics in University of Madras made a brilliant presentation on the purpose, and methodology of Indian Astronomy.

Dr. Narahari Achar of Universit of Memphis, USA, presented validation, (using Planetarium Software, Sky Pro and Red Shift Sky computer software).

Also presented Prof. Srinivasa Raghavan's computations (using Vedanga Jyotisha, in 1979) on the astronomical references mentioned in the Mahabharata.

13th day Eclipse during Mahabharat War – Analysis - 1

Mahabharat – Bishma Parva – Section 3

chaturdashIM pa~nchadashIM bhUtapUrvAM cha ShoDashIm |
imAM tu nAbhijAnAmi amAvAsyAM trayodashIm || 28||

चतुर्दशीं पञ्चदशीं भूतपूर्वां च षोडशीम् ।
इमां तु नाभिजानामि अमावास्यां त्रयोदशीम् ।। २८ ।।

chandra sUryAv ubhau grastAv ekamAse trayodashIm |
aparvaNi grahAvetau prajAH sa~NkShap yiShyataH || 29||

चन्द्रसूर्यावुभौ ग्रस्तावेकमासे त्रयोदशीम् ।
अपर्वणि ग्रहावेतौ प्रजाः सङ्क्षपयिष्यतः ।। २९

"Fourteenth day, Fifteenth day and in past sixteenth day, but I have never known the Amavasya (New Moon day) to occur on the thirteenth day. Lunar eclipse followed by solar eclipse on thirteenth day is in a single month … looks like this is happing as an indicator as catastrophe to people "

13th day Eclipse during Mahabharat War – Analysis - 1A

Mahabharat – Bishma Parva – Section 3- Many more shlokas describing the positions of Stars and Planets

ग्रहौ ताम्रारुणशिखौ प्रज्वलन्ताविव स्थितौ ।
सप्तर्षीणामुदाराणां समवच्छाद्य वै प्रभाम् ॥ ०२४ ॥

संवत्सरस्थायिनौ च ग्रहौ प्रज्वलितावुभौ ।
विशाखयोः समीपस्थौ बृहस्पतिशनैश्चरौ ॥ ०२५ ॥

कृत्तिकासु ग्रहस्तीव्रो नक्षत्रे प्रथमे ज्वलन् ।
वपूंष्यपहरन्भासा धूमकेतुरिव स्थितः ॥ ०२६ ॥

त्रिषु पूर्वेषु सर्वेषु नक्षत्रेषु विशां पते ।
बुधः संपततेऽभीक्ष्णं जनयन्सुमहद्भयम् ॥ ०२७ ॥

चतुर्दशीं पञ्चदशीं भूतपूर्वां च षोडशीम् ।
इमां तु नाभिजानामि अमावास्यां त्रयोदशीम् ॥ ०२८ ॥

चतुर्दशीं पञ्चदशीं भूतपूर्वां च षोडशीम् ।
इमां तु नाभिजानामि अमावास्यां त्रयोदशीम् ॥ ०२८ ॥

चन्द्रसूर्यावुभौ ग्रस्तावेकमासे त्रयोदशीम् ।
अपर्वणि ग्रहावेतौ प्रजाः सङ्क्षपयिष्यतः ॥ ०२९ ॥

रजोवृता दिशः सर्वाः पांसुवर्षैः समन्ततः ।
उत्पातमेघा रौद्राश्च रात्रौ वर्षन्ति शोणितम् ॥ ०३० ॥

मांसवर्षं पुनस्तीव्रमासीत्कृष्णचतुर्दशीम् ।
अर्धरात्रे महाघोरमतृप्यंस्तत्र राक्षसाः ॥ ०३१ ॥

13th day Eclipse during Mahabharat War – Analysis - 2

In Bhishma Parva, 2nd Adhyaya at 32 nd sloka, Veda Vyasa told Dhritarashtra as,

rohiNIM plDayanneSha sthito rAja~nshanaishcharaH |
vyAvRRittaM lakShma somasya bhaviShyati mahad Bhayam || 32||

रोहिणीं पीडयन्नेष स्थितो राजञ्शनैश्चरः ।
व्यावृत्तं लक्ष्म सोमस्य भविष्यति महद्भयम् ।। ३२ ।।

anabhre cha mahAghoraM stanitaM shrUyate.anisham |
vAhanAnAM cha rudatAM prapatantya shrubindavaH || 33|

अनभ्रे च महाघोरं स्तनितं श्रूयतेऽनिशम् ।
वाहनानां च रुदतां प्रपतन्त्यश्रुबिन्दवः ।। ३३ ।।

This sloka reveals that Saturn was afflicting Rohini Nakshatra. Moon was affected badly.
Here the word sthita does not mean situated, abiding, staying but means firm, steadily, steady, steadfast.
Hence the meaning is "Hey Raja, Saturn is afflicting Rohini steadily and in a steadfast manner."
This was further affirmed by the next sentences which mentioned that
Saturn was stationed nearer to Visakha Nakshatra. Rohini is far away from Visakha (15 Nakshatra apart).

13th day Eclipse during Mahabharat War – Analysis - 3

Veda Vyasa told Dhritarashtra, as shown in Bhishma Parva 3rd Adhyaya 11 to 14 th sloka,

abhIkShNaM kampate bhUmirarkaM rAhustathA grasat |
shveto grahastathA chitrAM samatikramya tiShThati || 11||

अभीक्ष्णं कम्पते भूमिरर्कं राहुस्तथाग्रसत् ।
श्वेतो ग्रहस्तथा चित्रां समतिक्रम्य तिष्ठति ।। ११ ।।

abhAvaM hi
dhUmaketur

अभावं हि विशेषेण कुरूणां प्रतिपश्यति ।
धूमकेतुर्महाघोरः पुष्यमाक्रम्य तिष्ठति ।। १२ ।।

senayora shivaM ghoraM kariShyati mahAgrahaH |
maghAsv a~NgArako vakraH shravaNe cha bRRihaspatiH ||

सेनयोरशिवं घोरं करिष्यति महाग्रहः ।
मघास्वङ्गारको वक्रः श्रवणे च बृहस्पतिः ।। १३ ।।

bhAgyaM nakShatram Akramya sUryaputreNa pIDyate |
shukraH proShThapade pUrve samAruhya vishAM pate || 14

भाग्यं नक्षत्रमाक्रम्य सूर्यपुत्रेण पीड्यते ।
शुक्रः प्रोष्टपदे पूर्वे समारुह्य विशां पते ।
उत्तरे तु परिक्रम्य सहितः प्रत्युदीक्षते ।। १४ ।।

The meaning is that

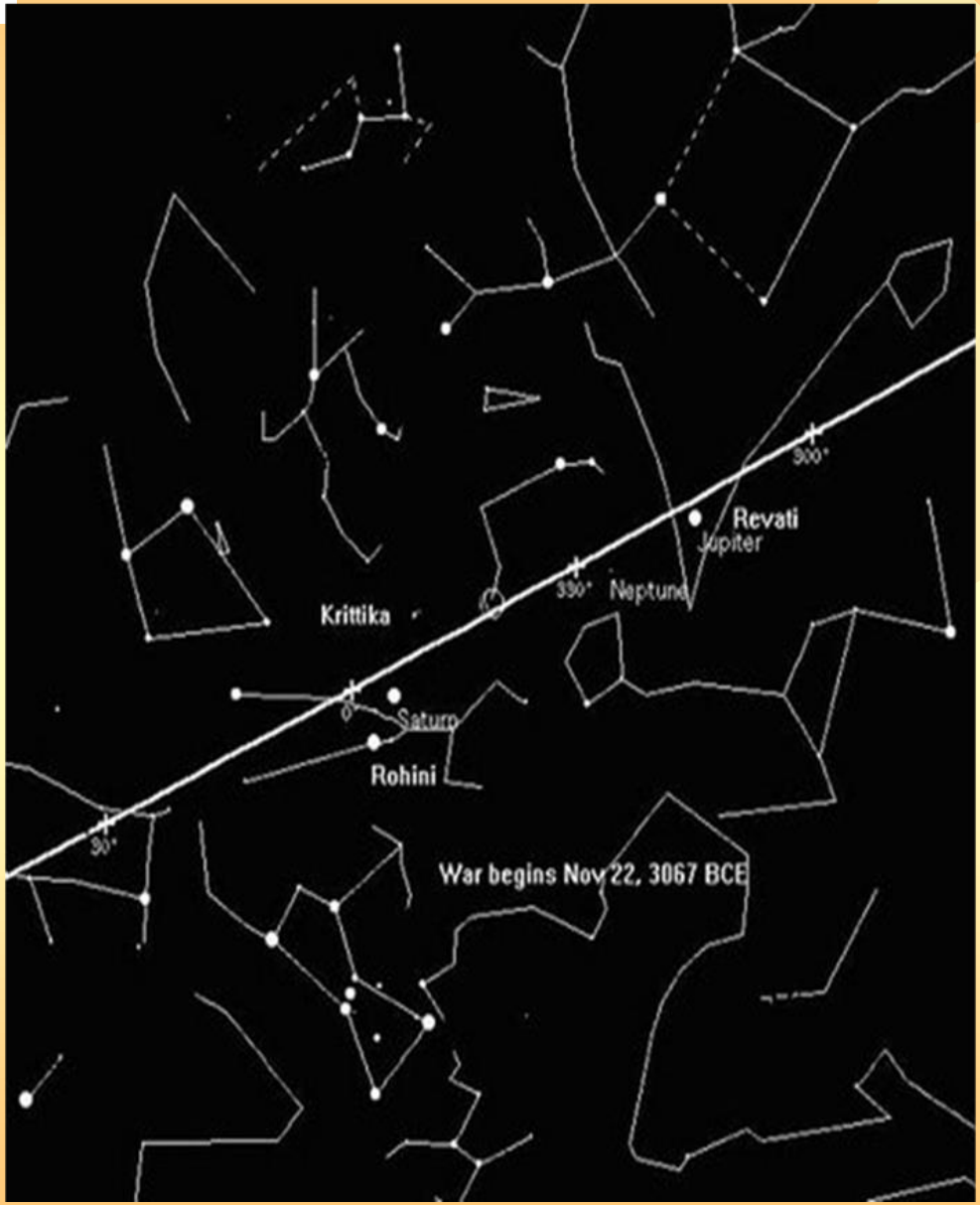
1.Rahu was approaching Sun, A fierce comet (Haley) is rising (Ketu is also staying to block sun/moon). (Rahu referred as 'Shyama' Graha; Ketu as 'Shveta' Graha) .

2. Mars was cruel to Magha Nakshatra and in the same way Jupiter was to Sravana Nakshatra.

3. Saturn (Surya Putra) was overcoming and afflicting Purva Phalguni Nakshatra at Simha zodiac sign (by its 3rd, 7th or 10th

Drishti, depends on the position of Saturn). Here also the word Akramya has the meaning of seizing, holding, overcoming and conquering.

13th day Eclipse during Mahabharat War – Analysis - 4



Using astronomical observations recorded by Veda Vyasa (which are plugged into Planetarium Software, Sky Pro and Red Shift Sky computer software) in the Mhabharath Shlokas and.
By Dr. Narahari Achar, Dept of Physics University of Memphis, USA

13th day Eclipse during Mahabharat War – Analysis - 5

Based on Astronomy, Sri. Balakrishnan in 2003, using Simulations Planetarium software gave the date as 3129 B.C.E. or 2559 B.C.E. as a very viable date. However, he used data for eclipses only and in the proposed year there was no eclipse at Jyeshtha Nakshatra. Sri. Iyyangar in 2003 used the Simulations Planetarium software and derived the date as 1478 B.C.E. However, on that date Solar eclipse not occurred at Jyeshtha but near Purvasadha and Lunar eclipse at Mrigasira Paurnami and not at Krittika Paurnami. Sri Sharma derived the date at 3022 B.C.E. but Solar eclipse at Moola and Saturn also at Moola. Sri Narahari Achar using NASA's Planetarium software, fixed the date at 3067 B.C.E. H

More decoding of Atronomical events in Mahabharat

1. Lunar-solar-lunar eclipse sequence occurring within a period of one month and one lunar-solar eclipse sequence occurring within just 13 tithi-s;

2. A comet (Haley's comet) is observed on the sky;

3. Bhishma waits for the uttarayana punya kaala (winter solstice) and ashtami tithi to arrive before his soul departs from the mortal body;

4. Karna describes to Krishna the observatin of unusual planetary conjunctions -- almost all the seven planets coming together;

5. Balarama's pilgrimage starts on a particular tithi and nakshatra and ends after 42 days on a particular tithi and nakshatra. All such observations are found by Dr. Narahari Achar to be consistent with only one date: about 3000 BCE, i.e. about 5000 years ago. No other date matches so consistenly with all the astronomical observations or, what may be called, celestial inscriptions.

More decoding of Historic dates in Mahabharat

1. Krishna's departure on Revati Sept. 26, 3067 BCE
2. Krishna's arrival in Hastinapura on Bharani Sept. 28, 3067 BCE
3. Solar eclipse on Jyeshtha amavasya Oct. 14, 3067 BCE
4. Krittika full moon (lunar eclipse) September 29, 3067 BCE
5. War starts on November 22, 3067 BCE (Saturn in Rohini, Jupiter in Revati)
6. Winter solstice, January 13, 3066 BCE
7. Bhishma's expiry, January 17, 3066 BCE Magha shukla ashtami
8. A fierce comet at Pushya October 3067 BCE
9. Balarama sets off on pilgrimage on Sarasvati on Pushya day Nov. 1, 3067 BCE
10. Balarama returns from pilgrimage on Sravana day Dec. 12, 3067 BCE
11. On the day Ghatotkaca was killed moon rose at 2 a.m., Dec. 8, 3067 BCE

- Based on the Analysis of Dr. BN Narahari Achar (Dept of Physics University of Memphis, USA) using NASA' Planetarium Software by plugging in the facts from relevant shlokas in Mahabharat.

Social, Historic and Moral obligations for Hindus – part 1

1. Please do not refer to Hindu history in Ramayan, Mahabharat etc. as “Mythology”
2. Study and know your history Dr S.R Rao says further digging and diving, in tandem with India’s vast treasure trove of historical facts will further corroborate key dates of our eventful and glorious past.
3. Understand the conspiracy to vandalize the Hindu history by vested interests. Confront them with the facts

-India’s Marxist academia, regurgitating the lies written by the Christian missionaries. Disregarding all new research, academics like Romilla Thapar, R.S. Sharma and Irfan Habib have consigned Krishna to mythology.

- In his textbook for Class X, Sharma writes, “Although Lord Krishna plays an important role in the Mahabharata, the earliest inscriptions and sculpture pieces found in Mathura between 200 BC and 300 AD do not attest his presence.” What brilliant deduction. Going by Sharma’s logic, any fool can dig at a random site, and upon failing to discover an artefact, declare Krishna never existed. Sadly, millions of Indian school children are being taught such lies. Thapar, in fact, says the Mahabharata is a glorified account of a skirmish between two “Aryan” tribes, with Krishna merely playing the role of an agent provocateur.

Social, Historic and Moral obligations for Hindus – part 2

The reason why some doubt Krishna's existence at all is because of the web of lies spun by European Indologists who first appeared on the scene in the 19th century. These scholars, some of who had never set foot in India and did not even bother to study Sanskrit, questioned every belief the Hindus had held for millennia. They concluded – and their traitorous Indian followers faithfully accepted – that Krishna was a myth.

There are two reasons why the Europeans, mostly British, debunked Indian history.

'Two', these so-called scholars were also fired by the zeal of spreading Christianity. When the Europeans first came into contact with learned Indians and their historical texts, they were shocked to learn that Indian history pre-dated their world by thousands of years. It clashed with their religious belief that (their) God had created the earth 4000 years ago! For the missionaries, destroying the historicity of Krishna was imperative if they had any chance of establishing their religion in India. By labelling as myth the Indian historical sources like the Vedas, Mahabharata, Upanishads, and especially the Puranas, which give exact chronologies of Indian kings including Krishna, the missionaries ensured that Indian history and tradition facilitated the process of colonising the Indian mind.

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