

## Date of Mahabharata War Inscriptional Evidence

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### Inscriptions dated in Kali yuga

My book, **“KALI YUGA Inscriptional Evidence”** details 436 inscriptions that were dated in Kali yuga. **These 436 Inscriptions prove Kali yuga began in 3101 B.C.E.**

The book is available as hard copy from

1. **Blue Rose Publishers, New Delhi, Book Store** [www.blurosepublishers.com](http://www.blurosepublishers.com)

2. **amazon.in** and 3. **flipkart** and in **Google** by typing Kaliyuga Inscriptional Evidence

Few important inscriptions are alone detailed here.

#### **Sl. No.1 Aihole Inscription**

Meguti Temple at Aihole Village, Karanataka State, Sanskrit Poem, Pulakesi II of Western Chalukya of Badami. **“After Mahabharata war, in 3735<sup>th</sup> year of Kaliyuga and 556<sup>th</sup> year of Saka era, this epigraph is inscribed.”** 556<sup>th</sup> year of Saka Era is 634 C.E., as Salivahana Saka began in 78 C.E. (556 +78 =634). Then Kali 3735 is also 634 C.E. Hence it proves that **Kali yuga began in 3101 B.C.E. (3735 – 634 = 3101).**

This Inscription mentions the victory of Pulakesi II (610 to 642 C.E.) over Harsha of Sthanesvara of Pushyabhuti dynasty, (also in Kendur Plates of Kirtivarman II, Saka 672, C.E.750, his 11<sup>th</sup> regnal year grant & Kautham Plates of Vikramaditya V, **Saka Nrupa Kalatita Samvatsara 930, C.E.1008**). Harsha (590 to 647 C.E.) mentioned by Chinese Traveller Hiuen Tsiang as his contemporary (travelled in India from 630 to 645 C.E.) as found in Su Yu Ki and Hiuen Tsiang’s writings. Pallava Kings Mahendravarman and Narasimhavarman were his contemporaries (600 to 668 C.E.).Refer Kuram Copper Plates of Paramesvara Varman I. These evidence prove the date as 634 C.E. is within the regnal year of Pulakesi II and Kali yuga began in 3101 B.C.E.

#### **Sl.No.2 Anamalai Inscription**

Sree Narasimha Temple, Anaimalai (Narasingam near Melur), Madurai District (10 Kilometers), Tamilnadu State. Sanskrit Verses in Tamil Grantha, **Kaliyuga Samvat 3871**. Through regnal period, it proves Kali Yuga Epoch in 3101 B.C.E. King’s name is Jadila Parantaka Pandya (Regnal Period 765 to 815 C.E.) His father Maravaraman Rajasimha (730 to 765 C.E.), defeated Western Ganga King Sripurusha (726 to 788 C.E.) and Badami Chalukya King Kirtivarman II (746 to 753 C.E.) and this\_Kirtivarman II in turn was defeated by Rashtrakuta King Dantidurga (Dantivarman 735 to 756 C.E.), who had good relations with Pallava King Nandivarman II (731 to 795 C.E.).

Thus, the chronology of Pandya, Pallava, Ganga, Chalukya and Rashtrakuta Kingdoms reveal that the regnal period of Pandya King Jadila Parantaka 765 to 815 C.E.) is correct. Hence it proves that Kaliyuga began in 3101 B.C.E. ( $3871 - 770 = 3101$ ).

#### **Sl.No.6 Gramam Inscription**

North wall of Central Shrine of Sivalokanathar Temple, Gramam, Near Tiruvennai Nallur and Villuppuram, Tamilnadu State. Sanskrit in Grantha and Tamil. Madurai Konda Koparakesari Varman. **Kaliyuga 4044, Kalidays 14,77,037** Kali days. 14,77,037 is 4043.83647 years (365.256363004 days per year). Regnal period of Maduraikonda Koparakesari Parantaka Chola Chakravarthi was 907 to 943 C.E. Thus, Kali yuga began in 3101 B.C.E. ( $4044 - 943 = 3101$ ).

#### **Sl.No.9 Sree Mushnam Inscription**

On a pillar in the front Mandapa of Central Shrine of Nityesvara Temple, Sree Mushnam, Chidambaram Taluk, Cuddalore District, Tamilnadu State. Tamil, **Kaliyuga 4060**. Middle sluice of the big tank of Vindhamahadevippereri was dug by Irungolkaran Narayanan Pukaluypavargandon who was called as Vijyadditan. He worked under Chola empire during the regnal period of Sundara Chola Chakravarthi (957 to 970 C.E.) and his son Crown Prince Aditya Karikala. Thus, the inscription proves that Kali yuga began in 3101 B.C.E. ( $4060 - 959 = 3101$ ).

#### **Sl.No.10. Uyyakondan Tirumalai Inscription**

On the south wall of central shrine in the Ujjivanathasvamin Temple at Uyyakondan Tirumalai (Near Tiruchirappalli, Tamilnadu State), Tamil. **Kali yuga 4080, Saka 901**. Uttama Chola alais Parakesarivarman. The regnal period of Uttama Chola is 970 to 985 C.E. Saka year 901 is 979 C.E. ( $901 + 78$ ). Then Kali yuga year 4080 is also 979 C.E. Thus, Kali yuga Epoch at 3101 B.C.E. ( $4080 - 3101 = 979$ ).

#### **Sl.No.11. Tiruvidaimarudur Inscription**

On the south wall of the central shrine of Mahalingasvami Temple, Tiruvidaimarudur, near Kumbhakonam, Tamilnadu State. Tamil. Uttama Chola Parakesarivarman, Kali yuga 4083, 13<sup>th</sup> regnal year. The regnal period of Uttama Chola was 970 to 985 C.E. Hence, 13<sup>th</sup> regnal year was 982 C.E. Thus, Kali yuga began in 3101 B.C.E. ( $4083 - 982 = 3101$ ).

#### **Nidhanpur Copper Plate Inscription**

Nidhanpur Village, Panchakanda, Sylhet, Bangladesh. King Bhaskaravarman, King of Kamrupa (Assam).

After King Naraka (son of Narayana and Boodevi), 1. Bhagadatta who fought with Vijaya (Arjuna, in Mahabharata War) and 2. Vajradatta, **3000 years had gone during which various Kings ruled. After 3000 years**, 3. King Pushyavarman, 4. King Samudravarman 5. King Balavarman, 6. King Kalyanavarman, 7. King Ganapathi, 8. King Mahendrabvarman, 9. King Naryanavarman, 10. King Mahbhutivarman, 11. King Chandramukhavarman, 12. King Sthivarman, 13. King Susthitavarman (Mriganka), 14. King Supratishthitavarman and 15. King Bhaskaravarman, ruled.

Harsha Carita of Banabhatta mentions the genealogy in its Uchchvaasas 7 (Chapter 7) as follows. Varaha Bhagavatya Bhuva Naraka, Bhagadatta, Pushpa Datta, Vajra Datta and after a period of time, Bhutivarman, Candramukhavarman, Sthivarman, Susthiravarman, Mruganga, Bhaskaravarman ruled. Hamsavega is the name of Messenger of Bhaskaravarman to Harsha

Siladitya. "Praagiyotishesvarena Kumarena Prahito Hamsavega Naama"

Refer 1. Harsha Carita, edited by Mahomahapadhyaya P.V.Kane, Motilal Banarsidas, Delhi, First Edition 1918, present 1997,

2. Harsha Carita translated by E.V. Cowell, M.A., and F.W. Thomas, M.A., Royal Asiatic Society, London, 1897.

1. The Life of Hiuen Tsiang by Shaman Hwui Li, rendered English by Samuel Beal (Munshiram Manoharlal Publishers Private Limited, New Delhi 2003, first published in 1911 by Kegan Paul, Trinch, Trubner & Co. Ltd, London) Pages 169 to 170 and 177 to 179, mentions that Harsha Siladitya (590 to 647 C.E.) and Kumara Raja (Bhaskaravarman of Eastern India) are contemporary.

2. Si Yu Ki (Buddhist Records of Western World, 2008, First published in 1884), Translated from the Chinese records of Hiuen Tsiang by Samuel Beal, Delhi, 2<sup>nd</sup> Volume Pages 196 to 198, mentions that King of Kamarupa was Bhaskaravarman with title as Kumara and was contemporary to Harsha Siladitya (590 to 647 C.E.).

Bhaskaravarman of Assam, Harsha Siladitya (Harshavardana) Sthanesvara of Pushyabhuti dynasty, Mahendravarman and Narsimhavarman of Pallava Dynasty were contemporary. Through the regnal periods of these Kings, Nidhanpur Copper Plate Inscription proves that Kaliyuga began in 3101 B.C.E.

### **Stone Inscription at Sree Hanuman Temple Jaisalmir, Rajasthan**

The Journal of Royal Asiatic Society of Great Britain and Ireland for 1911, London, 1911, page 694, "When a total of **4898 years** has gone since the glorious **Yudhishtira**, having no enemies, seated himself on the throne, in **the year 1854** from the reign of **Vikramarka**, in **the year 1719** from the era of **Salivahana**, in Utarayana,"

**4898 – 1854 = 3044, (Yudhishtira to Vikrama)**

**4898 – 1719 = 3179, (Yudhishtira to Salivahana)**

**1854 – 1719 = 135, (Vikrama to Salivahana),**

The Inscription in Devanagari script is printed in the book, "Report of a Second Tour in Search of Sanskrit Manuscripts made in Rajputana and Central India in 1904 -05 and 1905-06" by Sridhar R Bhandarkar, Bombay, Printed in the Government Central Press, 1907, at Appendix I, Inscriptions at Jaisalmer, Page 67 & Appendix II, Page 98.

### **This is corroborated by the following ancient texts of our Nation**

1. Jyotirvidabharanam of Kalidasa, in Raja Sattaadhyaya at 10:109 to 110 sloka, mentions that **Yudhishtira to Vikrama are 3044 years, Vikrama to Salivahana are 135 years, i.e. Yudhishtira to Salivahana are 3179 years in Kaliyuga**, (edited by Dr.Ramachandra Pandeya, Motilal Banarsidas, Delhi 1955),

2. Vatesvara Siddhnata 10<sup>th</sup> sloka of 1<sup>st</sup> section of 1<sup>st</sup> chapter,

3. Sisyadhi Vriddhida Tantra of Lallacarya 12<sup>th</sup> sloka of 1<sup>st</sup> Adhyaya,

4. Mahabhaskariyam of Bhaskara 4<sup>th</sup> sloka of 1<sup>st</sup> Adhyaya

5. Laghubhaskariyam of Bhaskara 4<sup>th</sup> sloka of 1<sup>st</sup> Adhyaya  
mention that in Kali yuga 3179, Salivahana Saka began.

Thus, it proves that Yudhishtira ruled in 3101 B.C.E., because Vikrama Samvat began in 57 B.C.E.

(3044 + 57 = 3101) and Salivahana Saka began in 78 C.E. (3179 – 78 = 3101).

### **Sl.No.13. Bhatara Inscription**

Source – Umesh Chandra Chaudhury. Find spot: Mound called Itertilla, Bhatara, Sylhet District, Bangladesh. Sanskrit and Gaudiya. King Govinda Kesava Deva. **4151 years from the Era of first King of Pandava Dynasty (Pandava Kula Adipala abda).** Regnal Period of King Govinda Rana Kesava Deva of Gour Kingdom was 990 to 1040 C.E. Thus, it proves that Mahabharata war was fought between 3161 to 3111 B.C.E. (4151 – 990 = 3161 & 4151 – 1040 = 3111).

### **Sl.No.24. Idar Museum Inscription**

A stone in the Museum at Idar, Idar Taluk, Sabarkantha District, **Gujarat. Kali 4300 (in words), Vikrama 1256.** Sanskrit, Nagari. Vikrama Samvat began in 57 B.C.E. Thus, Vikrama Samvat 1256 is 1199 C.E. (1256 – 57 = 1199). Then Kali yuga 4300 is also 1199 (4300 – 1199 = 3101). Thus, the Kali yuga began in 3101 B.C.E.

### **Sl.No.60. Bhuvanesvari Inscription**

At Bhuvanesvari, a place of pilgrimage, one and a half miles to the north on the village Khunmoh, Srinagar Tahsil, Sri Nagar District, **Jammu and Kashmir. Sanskrit (Sarada), Kali 4530, Laukika year 4.** Sultan of Kashmir King Jayanolabadena Saha (Zain ul Abidin). Regnal period of Zain ul Abidin was 1418 to 1419 and 1420 to 1470. **This shows that the Kali yuga began in 3101 B.C.E.**

Laukika Abda Era started at 3076 B.C.E. Every 100 years Saptarishi stays in one Nakshatra. Hence next cycle started in 2976 B.C.E. and thus 32<sup>nd</sup> 100 years cycle started in 24 C.E. and thus 46<sup>th</sup> cycle started in 1424 C.E. and 4<sup>th</sup> year is 1428 to 1429 C.E.

### **Sl.No.63 Urakam Inscription, Kali 4552 & 1451 C.E.**

Place – Granite stone fixed into the western front of Srimulasthanam in the Temple Amma Tiruvadi at Urakam, Trichur Taluk, Trichur District, (Kerala State), Language Malayalam.

Date – **Kochchi 110, Kali day 16,62,542** (ravinaaraaciteyam), 16,62,542 divided by mean days of a year 365.256363004, it is 4551.712628157. Hence, it is **Kali yuga 4552.**

Kochchi 110 is 1451 C.E. as Kochi became a main port in the year 1341 C.E., when the Port of Muzris around Kodungallur (Cranganore) was destroyed by massive flooding of the river Periyar in 1341 C.E. Thus, Kali 4552 is also 1451 C.E. (4552 – 3101 = 1451). This shows that the Kali yuga began in 3101 B.C.E.

### **Sl.No. 281. Sankaranainarkoil Inscription**

On a slab lying in front of Gomathi Amman Shrine in Sankaralingasvamin Temple at Sankaranainarkoil, Tenkasi District, Tamilnadu State. **Kali yuga 4962, Saka 1783, Kollam 1036, Durmati. Telugu. Saka 1783 is 1861 (1783 + 78). Kollam 1036 is 1861 (1036 + 825). Then Kali 4962 is also 1861 C.E. (4962 – 3101 = 1861). Thus, it is confirmed both by Saka and Kollam eras assertively. This shows that Kali yuga began in 3101 B.C.E.**

### **Sl.No. 210. Nungambakkam Inscription**

On a granite pillar in the observatory in the village Nungambakkam, Madras District, Tamilnadu State. **Kali yuga 4893, Tamil, Telugu.** Records the construction of this Madras Observatory by

the (East India) Company under the supervision of Mikkil Tappin (Micheal Topping) to view the celestial objects, in 1792 C.E. Thus, Kali 4893 is 1792 C.E. (4893 – 3101 = 1792). This shows that Kaliyuga began in 3101 B.C.E.

### **Sl.No.238. Bhavani Inscription**

Goddess Vedanayaki Amman Shrine, Sangamesvara Temple, Bhavani, Erode District, Tamilnadu State. **Kali yuga 4904, Salivahana Saka 1725**, Rudhirodgarin, Arppasi 22. Tamil. States that the ivory swing cot of Goddess Vedanayaki Amman at Bhavani Kudal was the benefaction of Ulliyam Garo Durai. The signature of the donor is also engraved as: **W.Garrow XI January 1804**. Salivahana Saka 1725 is 1803 C.E. (1725 +78). Then Kali 4904 is also 1803 C.E. (4904 – 3101 = 1803). Refer “Record of Services of the Honourable East India Company’s servants in Madras Presidency from 1741 to 1858” at page 99, which mentions the period of service of William Garrow in our Nation. The inscription fits within the period of William Garrow’s service. Thus, it proves that Kaliyuga began in 3101 B.C.E.

### **Sl.No. 350 Omkaresvara Temple at Mercara**

**\* Salivahana Saka varsha 1739,**

**\* Kali dina 1796392 commenced** the erection of a beautiful new Omkaresvara Temple, Mercara, Karnataka State (**Kali year 4918**),

**\* Kali dina 1797421 ne completed (4921 is the Kali year),**

**\* Kali year 4922**, for the daily service, the offering of food, the perpetual lamp, the general service, five lunar observances, and the salaried servants, are granted 1,221 Kanthirayi varaha, Dynasty Coorg Kings and King Linga Rajendra Vadeyar II,

Kali year 4918 is 1817 C.E. (4918 – 3101). Salivahana 1739 is 1817 C.E.

The regnal period of Coorg King Linga Raja II was 1809 to 1820 C.E. It is within this regnal period and shows Kaliyuga began in 3101 B.C.E.

## **Foreign Evidence**

### **Sl.No. 436, Vat Hua Vieng in Jaiya in Malay Peninsula (Southern Thailand) Inscription**

Candrabhanu of Sri Dharmaraja is the King of Tambralinga. He is like Dharmasoka. He has powerful arms and with his power and he is good to all like the Sun and Moon. Dated in **Kali yuga Varsha 4332 (in letters, “Kali yugabarshani Dvatrincadhikas Trini Satadhika Catvara Sahasrany atikrante”**, barsani is for varshani).

The inscription is in **Sanskrit Language**.

Javaka king Candrabhanu who twice raided Ceylon in the reign of Parakramabahu II. The date of the accession of Parakramabahu II is 1234 A.D. (Ceylon Antiquary and Literary Register, volume I, page 98) and thus, Parakramabahu II and Candrabhanu of Jaiya inscription were contemporaries.

In his book, “History of Sri Vijaya” Sri.K.A.Nilakanta Sastri, M.A., has given a brief description about King Candrabhanu, his inscription and his Sri Lankan expedition quoting Mahavamsa and Culavamsa at pages 92 to 95.

Published in the journal “Bulletin de l’Ecole française d’Extreme Orient tome XVIII” Ancient Tambours De Bronze, Article No. 6, “Le Royaume De Crivijaya” (by George Coedes, 1 to 36 pages) at pages 16, 17, 32 & 33, published in 1918.

Kali 4332 is 1231 C.E. (4332 – 3101). Since the regnal period of Candrabhanu of Tambralinga was around 1230 C.E., it shows that Kali yuga began around 3101 B.C.E.

### The Analysis

**The analysis is carried out under the following headings,**

- 1. Inscriptions mentioning any other eras along with Kali yuga,
- 2. Inscriptions mentioning the names of the Dynasties and Kings or other subordinates or heads of Math or other details indicating the date of the inscription,
- 3. Language of the Inscriptions,
- 4. Place of the Inscriptions,
- 5. The period of the Inscriptions

Out of 436 inscriptions listed, a total of 306 (70%) inscriptions mention any one or two other eras along with Kali era. Hence, they are cross verifiable through the years mentioned in other Eras. Further, the analysis shows that **the rulers of almost all the dynasties of our Nation had inscribed their donations, etc. in Kaliyuga date.**

Thus, out of 436 inscriptions dated in Kali yuga, a total of 227 inscriptions mention the respective rulers, Kings, Queens, sub-ordinates to the Kings, Acharya of Matha etc. Out of the remaining 209 inscriptions, most of them (140) are dated not only in Kali yuga but also with other eras. Hence, out of these 436 inscriptions, **the date of 367 (84%) inscriptions can be verified** through various data and sources other than the Kali date mentioned in the inscriptions. Thus, they can be cross checked.

It shows that the derivation of the beginning of Kali yuga as 3101 B.C.E., through these inscriptions is absolute, perfect and correct.

Besides, the analysis shows that the inscriptions that were dated in Kaliyuga were issued in almost all the languages of our Nation. This shows its wide practice by the people throughout the Nation.

Further, the use of Kali yuga date is prevalent and a common practice in all the parts of our Nation, i.e. from Jammu and Kashmir in the north to Tamilnadu and Kerala states in down south and also from Gujarat in the west to Sylhet of Bengal and Assam in the east.

Thus, it shows the extensive prevalence of the practice of expressing their period of time in the years of Kali yuga throughout the length and breadth of the Nation and even in the adjacent countries.

The period of these inscriptions varies from 6<sup>th</sup> century C.E. to 19<sup>th</sup> century C.E. i.e. for more than 1300 years of continuous and uninterrupted usage. The prevalence of usage in the society for more than 1300 years proves that it is deep rooted in the minds of the people and it is a common and essential routine in our Nation. **Thus, it proves that a uniform, single Era was followed through out our Nation. So we are one Nation.**

These 436 inscriptions that were dated in Kaliyuga years and are distributed throughout our Nation and in adjacent countries, absolutely and precisely prove that the Kaliyuga began in 3101 B.C.E. Thus, the date of Kaliyuga beginning at 3101 B.C.E. is the correct sheet anchor of historical chronology of our Nation.

From these evidence given by 436 Inscriptions that were dated in Kaliyuga, the year of Mahabharata war can be fixed. This can be further corroborated from the internal and external textual references.

### Evidence showing Mahabharata War was fought at the tag end part of Dvapara Yuga

#### Internal Evidence in Mahabharata of Veda Vyasa

1. Adiparva 2: 13 अंतरे चैव संप्राप्ते कलि द्वापरयोरभूत् । समंतपंचके युद्धं कुरु पांडव सेनयोः ॥
2. Vanaparva 149: 39 एतत् कलियुगं नाम अचिराद् यत् प्रवर्तते
3. Sabha Parva 49/50/68: 52<sup>nd</sup> Sloka कलि द्वारं उपस्थितम् Kaliyuga is at the doorsteps,
4. Bhishma Parva 10:6 द्वापरे सांप्रतम् 10:15 संक्षेपो वर्तते राजन् द्वापरे अस्मिन्  
Present Yuga is Dvapara and only a very little of Dvapara Yuga remains
5. Salya Parva 60:25 प्राप्तं कलियुगम्
6. Mahaprasthanika Parva 1:20 प्राप्तं कलियुगम् Kumbakonam and Southern Recension Editions,
7. Santi Parva 332/339/340:89, Sree Krishna Avatar at Dvapara Kali Yuga Junction

#### Beginning of Kaliyuga Puranic Evidence

Kali yuga began immediately after Sree Krishna had left the Earth

- 1.Sreemad Bhagavatam in the 6<sup>th</sup> sloka of 18<sup>th</sup> Adhyaya of 1<sup>st</sup> Skanda,
- 2.Vishnu Purana in the 8<sup>th</sup> sloka of 38<sup>th</sup> Adhyaya of 5<sup>th</sup> Chapter,
- 3.Brahma Purana in the 8<sup>th</sup> sloka of 103<sup>rd</sup> Adhyaya,
- 4.Brahmanada Purana Madya Bhagam Adhyaya 74 and sloka 241 & 242,
- 5.Matsya Purana Adhyaya 274, Sloka 48 & 49,
- 6.Vayu Purana Uttarardha, Adhyaya 37 (99) Sloka 422 & 423

**Vishnu Purana authored by Parasara father of Vyasa, Other 5 Purana by Vyasa himself.**

#### Evidence from other Texts

- 1.“Aryabhattyam” 1: 5 भारतात् पूर्वम् ॥ Bharataat Poorvam. This means that Satya (Kruta), and Treta and Dvapara yuga were gone before Mahabharata War. If Mahabharata war was fought in Kaliyuga, then Aryabhatta would have mentioned the number of years elapsed in Kaliyuga before Mahabharata War. Since Aryabhatta stopped with Dvapara Yuga, we can conclude that Mahabharata War was fought at the tag end of Dvapara Yuga.

2. Vriddha Garga कलिद्वापर सन्धौ तु स्थितास्ते पितृदैवतम् । मुनयो

Varahamihira, “Brihat Samhita” 13: 3 आसन् मगासु मुनयः शासति पृथ्वी युधिष्ठिरे नृपतौ

Thus, at Dvapara Kali Junction, Yudhishtira was King. It shows that the Mahabharata War was

fought at the tag end of Dvapara Yuga.

3. Abul Fazl ibn Mubarak, in “Ayeen Akabari”, at 1<sup>st</sup> Volume, 3<sup>rd</sup> part, 263<sup>rd</sup> page mentions that, 4696<sup>th</sup> year of Yudhishtira Saka is equal to 40<sup>th</sup> regnal year Akbar (Akbar came to power in 1556 C.E. and his 40<sup>th</sup> regnal year was 1595 C.E. (4696 – 1595 = 3101). Thus at 3101 B.C.E., Yudhishtira was the King. Then it means Mahabharata War was fought before that, as Yudhishtira won the war and became King.
4. Sir. Alexander Cunningham page 7, “Book of Indian Eras” 1883, endorsed this.
5. Henry Thomas Colebrooke, 1817, in his book, “Algebra with Arithmetic and Mensuration of Brahmegupta and Bhascara” at the Chapter “Age of Aryabhata” mentioned that period of Yudhishtira, year of Mahabharata war and Kaliyuga beginning were almost contemporary. This shows that Mahabharata war was fought at the tag end of Dvapara Yuga.

### **36 + years of interval from the year of Mahabharata War to Kali yuga Epoch**

1. Stree Parva 22: 44, Gandhari's 36 years curse

त्वमप्युर्गस्थते वर्षषट् त्रिंशे मधुसूदन ।

2. Mausala Parva at 1: 1, Yudhishtira had seen bad signs at 36 years, Sloka 1:3 mentions that when 36 years reached, a great calamity overtook Vrishni (Yadava),

Sri Krishna mentioned at 36<sup>th</sup> year “as happened during war, Amavasya coincided with 13<sup>th</sup> Lunation, 14<sup>th</sup> Lunation made as 15<sup>th</sup> by Rahu” Mausala Parva 2: 18 to 21.

Mausala Parva, 1: 7 mentions that Yadava fought among themselves **after a period of time, further after this 36 years duration.**

कस्यचित् त्वथ कालस्य कुरुराजो युधिष्ठिरः ।

शश्रुवृष्णि चक्रस्य मौसल कदनं कृतम् ॥

कस्यचित् त्वथ कालस्य means after a period of time

**Mausala Parva 2: 24 & 3: 7 mentions that Yadava went on to pilgrimage to seashore holy places and stayed at Prabhasa Pattanam.**

Thus, there was an interval of **36 + years from** Mahabharata war to Kaliyuga Epoch **3101 B.C.E.**

### **CONCLUSION**

1. Based on all these Inscriptional Evidence, it is strongly and assertively concluded that Kaliyuga began in 3101 B.C.E.
2. Based on the evidence found in the text of Mahabharata of Veda Vyasa, six Purana, Ancient Astronomical Texts of our Nation and Texts written by foreign scholars, it is concluded that Mahabharata War was fought 36 + years before the beginning of Kaliyuga in 3101 B.C.E.

As per Mausala Parva 1:7, 2:24 and 3:7, the interval was a few years more than 36 years and it can only be at the maximum of ten years beyond 36 years. Hence it was only 36 to 46 years (36 +10) before Kaliyuga Epoch.



**Hence it is concluded that Mahabharata War was fought in the years from 3147 to 3137 B.C.E. (3101 + 46/36).**

This can be further narrowed down precisely through astronomical evidence described within the text of Mahabharata of Veda Vyasa.

It is based on the astronomical events i.e. the positions of Nava Graha and the occurrence of Lunar Eclipse followed by Solar Eclipse at 13 days interval within the same month of Karthika, as per Amanta Chandramana Calculations.

The astronomical and trigonometric mathematical (sine  $\theta$  and cos  $\theta$ ) calculations and astronomical statistical data were detailed in the ancient astronomical texts of our Nation, i.e. Surya Siddhanta, Aryabhattiyam, Sishyadhi Vriddhita Tantra of Lallacarya, Laghu Bhaskariyam, Vatesvara Siddhanta and Grahalaghavam of Ganesa Daivajna.

The data is analysed for 2301 years i.e. 1200 years before and 1101 years after the Kaliyuga Epoch in 3101 B.C.E. and at least 18 major astronomical events that were described in the text of Mahabharata of Veda Vyasa are analysed.

Based on these Astronomical Evidence, it is concluded that Mahabharata War was fought 42 years before Kali yuga Epoch 3101 B.C.E. i.e. in 3143 B.C.E. It is coherent with inscriptional evidence dealt so far, literary evidence that are also dealt so far, the post Mahabharata war chronology of Pandava, Ikshvaku and Magadha dynasties and Saptarishi (Laukikabda), Vikrama, Salivahana, Kollam, Kochi and Common Eras.

The astronomical events described in the text of Mahabharata of Veda Vyasa, Astronomical statistics and calculations and the mathematical trigonometric calculations are detailed elaborately in my book, "Astronomical Evidence of the Date of Mahabharata War".

**Based on these 1. Inscriptional, 2. Literary and 3. Astronomical Evidence, it is strongly and precisely concluded that Mahabharata War was fought 42 years before Kaliyuga beginning (3143 B.C.E.).**

### **References**

All references are detailed in my books,

1. **"Astronomical Evidence of the Date of Mahabharata War"**  
available as Kindle Edition from amazon.in
  2. **"KALI YUGA Inscriptional Evidence"**  
Hard copy available from Bluerose Publishers  
([www.bluerosepublishers.com](http://www.bluerosepublishers.com)), flipkart and amazon.in
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