

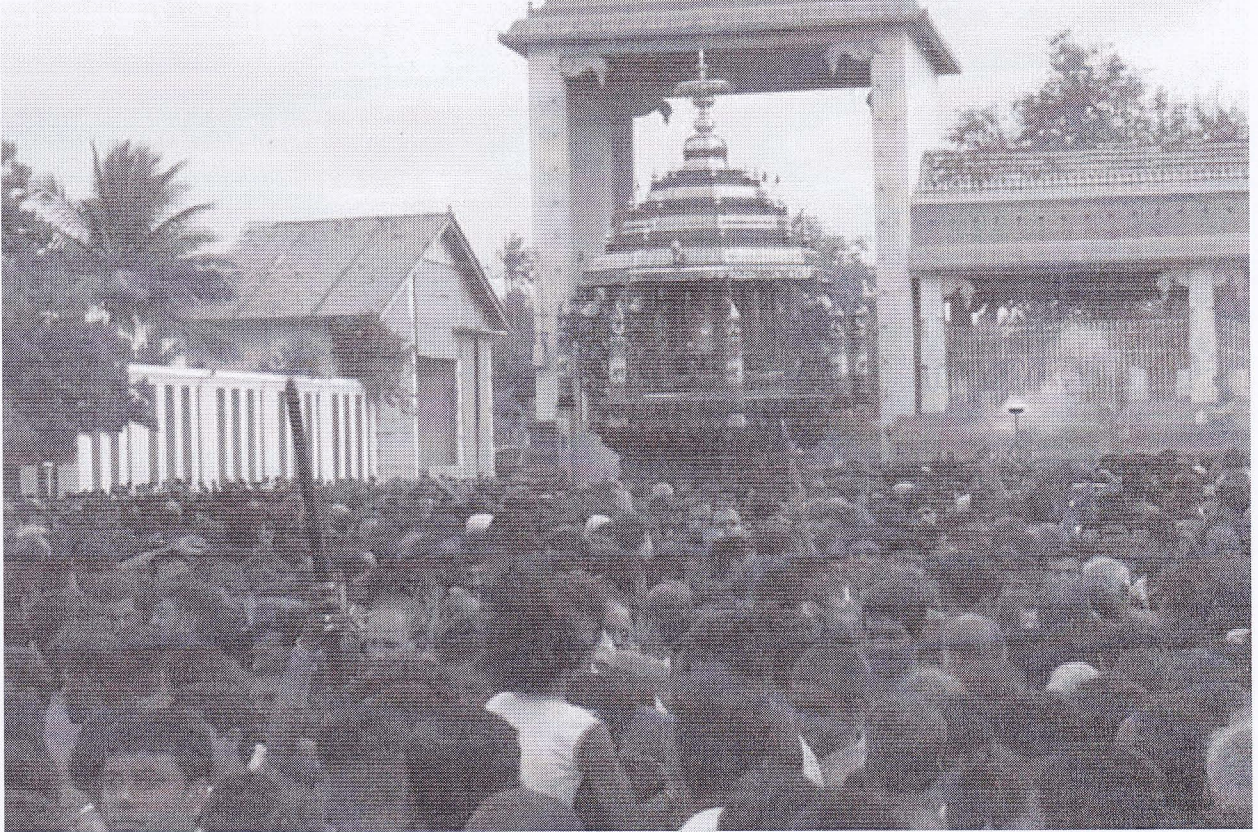
# Path to Dharma



News Letter

32

செய்திமடல்



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Author B.S.Sarma,  
Sri Sankar Publications

August

2010

ஆகஸ்ட் (ஆடி, ஆவணி)

# Path to Dharma



தர்ம நெறி



News Letter

32

செய்தி மடல்

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August

ॐ 2010 ॐ

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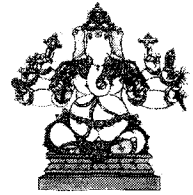
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### ***Editorial***

*'Path to Dharma', the periodical , published every month by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is providing the 32<sup>nd</sup> d issue this month.*

*I am very muchy sincere to the readers of 'Path to Dharma', magazine, who are concerned and offer advice in bringing out this periodical in this standard.*

*B.S.Sarma,  
Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.  
August.2010*

### **Suggestions and opinions from the readers**

Dear Mr.B.S.Sarma,

It is in fact a praiseworthy effort to publish the lofty morals of Hindu Dharma in a international perception. I am enormously delighted to state that the whole magazine has been compiled with topics interrelated to a range of features of Hinduism which every person would like to be familiar with.

I am thankful to you for sending me your monthly magazines regularly,which are read by a couple of my friends.

We all are confident that this monthly Magazine is very much accepted among those who are concerned to enhance their knowledge in Hinduism.

K.S.Kanthan.,France,  
25<sup>th</sup> July, 2010

Dear Sarma,  
'Path to Dharma"

We appreciate your effort towards our society, answering and explaining to the questions put forward in a logical manner with suitable quotations, substantiating the concept and quoting with the relevant facts.

Your endeavour is really commendable. I am thankful to you for sending me the "path to Dharma" periodical every month via e-mail.  
May Almighty bless you.

N.Jayapalan, U.K  
19<sup>th</sup> July, 2010

## Quotations

The Lord dwells in the hearts of all beings, Oh Arjuna,  
causing all beings, by His illusive power (Maya), to  
revolve as if mounted on a machine.

-Bhagavad Gita Ch.18, verse 61

He who knows Me as the enjoyer of sacrifices and  
austerities, the great Lord of all the worlds and the  
friend of all beings, attains to peace.

-Bhagavad Gita, Ch.5, Verse 29:

Even if the most sinful worships Me, with devotion to non else,  
he too should indeed be regarded as righteous,  
for he has rightly (firmly) resolved.

-The Bhagavad Gita-Ch. 9- Verse 30

*"Of all possible sexual perversions, religion is the only one to have  
ever been scientifically systematized."*

- Louis Aragon

*"The true meaning of religion is thus, not simply morality  
, but morality touched by emotion."*

- Matthew Arnold

*"The first revolt is against the supreme tyranny of theology, of the phantom of God.  
As long as we have a master in heaven, we will be slaves on earth."*

- Mikhail Bakunin

*"Religion. A daughter of Hope and Fear, explaining to  
Ignorance the nature of the Unknowable."*

- Ambrose Bierce

*"And lips say God be pitiful, who never said, God be praised."*

- Elizabeth Barrett Browning

*"Nothing is so fatal to religion as indifference which is, at least, half infidelity."*

- Edmund Burke



**1. What was the name of Ravan's father**

The name of Ravan's father was Vishrva muni

**2. What was the name of the son of Muni Vyas**

Vyas Muni's son name was Sukhdev Muni.

**3. What are the five bilvas (Leaves) laid down for the pooja of Lord Siva?**

- |              |              |
|--------------|--------------|
| i. Mullai    | iv. Hilvam   |
| ii. Kiluvai  | v. Vilaththi |
| iii. Nochchi |              |

**4. What is the food that is not spoilt for a long duration of time?**

Honey is the only food item, that does not get spoiled. Honey found in the tombs of Egyptian pharaohs has been tasted by archaeologists and tested by food scientists and found edible and safe for consumption.

**5. What are the Sixteen honours (ShoDasha upacaAras) in a pooja ritual, in order?**

The Sixteen honours (ShoDasha upacaAras) in a pooja ritual, in order is as follows;

- |                                    |                                     |
|------------------------------------|-------------------------------------|
| i. Dhoopam (scented smoke)         | ix. Pancha deepam with two lights   |
| ii. Deepam (lamp/light)            | x. Pancha deepam with three lights  |
| iii. Maha deepam                   | xi. Pancha deepam with four lights  |
| iv. Naga deepam                    | xii. Pancha deepam with five lights |
| v. Vrishabha deepam                | xiii. Naxatra deepam                |
| vi. Purusha deepam                 | xiv. Meru deepam                    |
| vii. Purna kumbam deepam           | xv. Karppuram (Camphor)             |
| viii. Pancha deepam with one light | xvi. Mahaniranjana deepam           |

Maha deepam could have 15,13,11, 9, 7, 5, 3, 1 light plates in the layered form

**6. What are the ten great unequivocal Activities of Lord Siva**

There are several mentions to the ten deeds by the devotees of Lord Siva. Saint Thirunavukkarasar refers to the ten distinctive deeds of the followers of the Lord Siva. ('*paththu kolam adiyar cheykai thane*') and. Saint Manikkavashakar also reveals to these ten great deeds in 'Thiruvempavai. ('*paththudaiyeer!*' '*Ichan pazavadiyeer*').

*Skandha puranam*, one of the eighteen puranas enlightens about the ten explicit activities, 3 implicit activities of the devotees and also tells the 10 marks of the devotees.

**10 Explicit (unequivocal Activities);**

- i. Being adorned with Holy Ash and *rudraksha*
- ii. Adoring the guide (*guru*)
- iii. Praising and saluting the Lord Who holds the river *ganga*
- iv. Chanting the names of Lord Siva
- v. Worship of Siva

- vi. Pilgrimage to abodes of Lord Siva
- vii. Listening to the glories of Lord Siva (*Siva puranas*)
- viii. Venerating the devotees of Lord Siva
- ix. Eating in the homes of the devotees of Lord Siva
- x. Donating to the guru who is a devotee of Lord Siva

### **3 Implicit Activities understood Activities**

- i. *japam* (chanting - internal)
- ii. Worshiping the God in the mind
- iii. Realising and rejoicing the experience of God

### **10 Marks of devotees mentioned in *Skandha puranam*;**

- i. Variations in the fervent voice
- ii. Twitching of tongue
- iii. Twitching of lips
- iv. Body shivering
- v. Hair raising excitement
- vi. Sweating
- vii. Staggered walk
- viii. Pour forth tears
- ix. Weep
- x. Loosing self in the Supreme conscience

#### **a. What are the Seven Islands (sapta dweepa) according to the ancient scriptures, and the nine divisions of Jambu dweepa (Asia)?**

The ancient scriptures say the earth has seven islands (sapta dvipa) These major islands separated by ocean and are like the petals of a lotus flower round Mount Meru according to the scriptures. These seven islands are:

- |              |              |
|--------------|--------------|
| i. plaxa     | v. shaka     |
| ii. shalmal  | vi. pushkara |
| iii. kusha   | vii. jambu   |
| iv. krauncha |              |

The Jambu dweepa (Asia) which refers to the Asian Continent was divided into nine parts according to the scriptures as follows:

- i. Ilavrita (Himalayan, Tibet regions)
- ii. Bhadrashva (Region East of Himalayas) East
- iii. Hari (Arabia) South
- iv. Ketumalam (Iran, Turkey) West
- v. Ramyaka (Russia, Siberia) North
- vi. Hiranmaya (Manchuria) North
- vii. Kuru (Mongolia) North
- viii. Kimpurusha / kiMnara (Lower bounds of Himalayas) South
- ix. Bharata (Indian subcontinent)

#### **7.. What is the prescribed order of Anointment (ritualistic holy abhisheka) of a deity in a Hindu temple?**

Pure water from any sacred river or spring well is good for the holy anointment of the idol of any Hindu temple. The fragrant flowers are put in this water for anointment.

*Sakalagama sangraham* which deals with religious ceremonies in a temple stipulates the following order of Anointment (ritualistic holy abhisheka) for a deity ,

- |                  |                                  |
|------------------|----------------------------------|
| i. Oil           | ix. Ghee                         |
| ii. panchagavya  | x. Honey                         |
| iii. Flour       | xi. Sugarcane Juice              |
| iv. nellimulli   | xii. Fruit juice                 |
| v. Turmeric      | xiii. Tender coconut             |
| vi. panchamritha | xiv. Cooked rice                 |
| vii. Milk        | xv. Sandal                       |
| viii. Curd       | xvi. snapana niir (Kumbha water) |

panchagavya

The mixture of the cow's milk, curd, ghee, water and cow dung.

panchamritha

rasapanchamritha

- i. A mixture of cow's milk, curd, ghee (boiled butter), sugar and honey. (spices could also be added.)

- ii. pazapanchamritha

With the above items, the fruits like mango, jack and banana are added.

The following order of Anointment (ritualistic holy abhisheka) of a deity in a temple are mentioned in some puranic scripts.

- |                         |                             |
|-------------------------|-----------------------------|
| i. Gingily oil          | xi. Fruits                  |
| ii. Flour (rice flour)  | xii. Tender coconut         |
| iii. Nellimulli         | xiii. Sandal                |
| iv. <i>Panchagavyam</i> | xiv. <i>Shri nga niir</i>   |
| v. <i>Panchamrihtam</i> | xv. <i>Dhara niir</i>       |
| vi. Milk                | xvi. <i>Snapana niir</i>    |
| vii. Curd               | xvii. <i>Shankabhisheka</i> |
| viii. Ghee              | xviii. Holy ash             |
| ix. Honey               | xix. Cooked rice            |
| x. Sugarcane juice      | xx. <i>Kumba niir</i>       |

The benefits of performing of Anointment (ritualistic holy abhisheka) of a deity in a temple are also mentioned in some puranic scripts.

It is said that,

- |                     |                                |
|---------------------|--------------------------------|
| 1. Pure Water       | fulfils all reasonable desires |
| 2. Perfumed oil     | gives good comfort             |
| 3. Milk             | provides long life             |
| 4. Ghee             | offers liberated state         |
| 5. Curd             | bestow good children           |
| 6. Honey            | furnish melodious voice        |
| 7. Rice powder      | frees from debts               |
| 8. Sugar cane juice | grants good health             |
| 9. PanchAmritha     | awards body strength           |
| 10. Panchagavya     | drives off all sins            |

11. Lemon	removes fear of death
12. Sugar	removes enmity
13. Tender coconut	confers enjoyment
14. Cooked Rice(Annam)	approves majestic life
15. Sandal	sanctions grace of Goddess Lakshmi
16. Nellimulli	cures diseases
17. Shankhabhisheka	endorses good-deedful life
18. Offering	affords land lordship
19. Thamboolam	awards all comforts
20. <i>Kumba niir</i>	awards wealth

**8. What is the foremost difference between the thoughts of Dwaitha Saiva Siddhanta school and the Advaita Vedanta school in brief?**

Dwaitha Saiva Siddhanta school differentiates between the soul, god and actions or Karma as opposed to the unity of the soul and god as expounded by the Advaita Vedanta school. Advaita Vedanta philosophy says that, The soul, Atman, is one with Brahman, who is both the cause and the substance of the universe.

**9. What is the Atma?**

The atma is the soul and it is eternal. Atma is the individual self, the conscious spirit, the knower, the enjoyer and the doer of actions. There are incalculable atmas, fundamentally the same, however each distinct entities. Atma was never created and will never perish. Each atma pervades the whole organism, and is different from the three bodies – gross (sthoola shareera – physical body), subtle (sukshma shareera – mental body), and causal (total sum of impressions from past karmas). Nevertheless, it is bound by worldly desires that are formed according to its karma. Hinduism shows that all living entities have a soul, or atma. The atma is considered as unchanging truth, consciousness and bliss (Satchithanandha). Hinduism explains the law of karma, cause and effect, wherein the fruits on an individual's thoughts, words, and deeds are given by God. The law of karma teaches that the atma casts off old bodies and is given new ones based on its karmas. In this way the atma passes through infinite cycles of birth and death (reincarnation) until it realizes God and attains moksha (liberation).

**10. What is the speciality in Indian -Hindu Calendar?**

The present western calendar is based on the movement of the planet earth round the sun in which a year (365 days, 5 hours, 48 minutes, and 46 seconds) is the time required for the earth to complete one orbit around the sun. This solar year is composed of 12 arbitrarily assigned months which have either 30 or 31 days, with the exception of February.

The Hindu calendar is based on both the sun and the moon. The calendar uses the solar year but divides it into 12 lunar months. They are listed in order from beginning to end: Kārtik, Māghshar, Posh, Māgh (Mahā), Fālgun, Chaitra, Vaishāk, Jeth, Ashādh, Shrāvan, Bhādarvo, and Āso. A lunar month is the time required for the moon to orbit once around the earth and pass through its complete cycle of phases. These months are formulated not randomly, but in accordance with the successive entrances of the sun into the 12 rāshis, the 12 constellations of the zodiac marking the path of the sun.



A lunar month is accurately 29 days, 12 hours, 44 minutes, and 3 seconds long. Twelve such months make up a lunar year of (29 days, 12 hours, 44 minutes, and 3 seconds X 12 months). 354 days, 8 hours, 48 minutes, and 36 seconds. To ensure that the corresponding seasons according to the lunar months coincide with those of the solar year, an extra month is inserted every 30 months (approximately every 2½ years) because 62 lunar months are equal to 60 solar months.

Each lunar month is divided into two pakshas (two parts) – the shukla paksha (the bright half of the month when the moon waxes from a new moon to a full moon) and the krishna paksha (the dark half of the month when the moon wanes from a full moon to a new moon). Each paksha is divided into 15 tithis (lunar days) which follow the names of Sanskrit numerical system.

The angular distance (measured anticlockwise) between the sun and moon as measured from the earth can vary between 0° and 360°. This is divided into 30 parts. Each part ends at 12°, 24° etc. The circle ends at 360°. The time spent by the moon in each of these parts (i.e. the time taken for the angular distance to change by 12°) is called one *tithi*.

One month has two *pakshas* or fortnights.

1. The first 15 *tithi*-s constitute the bright fortnight or *shukla paksha*.
2. The next 15 *tithi*-s constitute the dark fortnight or *krishna paksha*. *tithi*-s are indicated by The 15th *tithi* of the bright fortnight (full moon) is called *pūrṇimā* and the 15th *tithi* of the dark fortnight (new moon) is called *amāvāsyā*. The *tithi* in which the moon is at the time of sunrise of a day is taken to be the *tithi* for the day.

## 11. What is Karma?

Karma is the law of cause and effect (action and reaction) applied to life. The *atma* reaps fruits, good or bad, according to its past and present actions.

There are three types of *karmas* namely;

- i. Sanchit *karmas* – the stock of *karmas*, or accumulation of past good and bad actions.
- ii. Prarabdha *karmas* – are the portion of sanchit *karmas* used up to create the present physical body and the experiences we are to encounter in this life.
- iii. Kriyaman *karmas* – the new actions we perform each day which shape our future experiences of pain and joy.

Karma helps explain the discrepancies that occur in the human societies such as, prosperity or poverty, happiness or misery, good health, illness, or disability. Behind every individual's existence there partly lies his own past deeds, which are directly responsible for many of the events during his lifespan, be it painful or pleasant. We are what we are because of our deeds and actions.

## 12. What is Ahimsa or Ahinsā?

Ahimsa or Ahinsā means high esteem respect and selflessness consideration for life and peaceful, mutual harmonious living with nature.

Ahimsa is not just non-violence it is actually the attempts of sensation to reduce harm to all living creatures in the environment. The perception of Ahimsa is adopted by:

- i. not having feelings of enmity towards others
- ii. not using speech to insult others
- iii. not performing aggressive physical actions

The Padma Purana (1.31.27), The Mahabharata (3-207-7), and, the Vasudev Mahatmya (20/21), mention Ahimsa as the highest virtue of life.

Bhagwan Swaminarayan has stressed the need to carry out of Ahimsa all through His Shikshapatri as follows:

- i. “All scriptures advocate Ahimsa as the highest dharma.” (Verse 12)

- ii. “My devotees should not harm any living being. They should not intentionally harm even small insects.” (Verse 11)
- iii. “Even for performing yagnas (ceremonial and divine sacrifices) to please deities or ancestors, no harm should be inflicted on any living being.” (Verse 12)
- iv. “Even for acquiring women, wealth or a kingdom, one should never, in any way, harm or kill any person.” (Verse 155)

### 13. How many warriors died in this great battle on Pandava’s side according to the epic Mahabharatha?

Mahabharata war is considered by several scholars to be a historical event. The number of warriors died in this great battle on Pandava’s side according to the epic Mahabharatha

On Pandava’s side,	
Bhishma killed nearly 1.27 Akshouhinis	= 100,00,00,000
Drona killed nearly 1.00 Akshouhinis	= 78,76,26,180
Karna killed nearly 2.37 Akshouhinis	= 186,28,78,540
Salya killed nearly 0.29 Akshouhinis	= 22,60,46,000
Ashwathama killed nearly 0.09 Akshouhinis	= 7,20,24,400
Rest of the warriors 1.98 Akshouhinis	= 156,48,08,140
Total 7.00 Akshouhinis	= <b>551,33,83,260</b>

- i. No of warriors killed on Pandava’s Armies 7 Akshouhinis = 551,33,83,260
- ii. No of warriors killed on Kaurava’s Armies 11 Akshouhinis = 866,38,87,960
- Total 18 Akshouhinis = **1417,72,71,240**

### 14. When was great Mahabharatha war took place?

Mahabharatha war is regarded as to be a chronological event. The epic Mahabharatha enlightens that an exceptionally ill-omened pair of eclipses occurred in “Thirteen days” a short time prior to the war. By means of up to date astronomical software, a number of “Thirteen day” eclipse pairs were visible in Kurukshethra could be predicted.

A prominent astronomer **Aryabhata** (476-550 AD) estimated the velocity of revolution of moon around the earth and the time taken by both around the sun accurately, and deduced that Kaliyuga started 3600 years before, when he was 23 years old, making the start as 3102 BC (Aryabhateeya ref-1). According to his research the date of Mahabharata war is interpolated to be around circa 3130-3140 BCJ.

**Surya Siddhantha**, declares that sun was 54 degrees away from vernal equinox when Kaliyuga started on a new moon day, corresponding to February 17/18, 3102 BCJ, at Ujjain (75deg47minE 23deg 15min N).

Another eminent astronomer **Varaha Mihira** (circa 560 AD), assured that 2526 years before start of Saka count (either Shalivahana saka starting in 79 AD or Vikrama Saka starting in 57 BC).

The followers of Sanatana Dharma tradition believe that Kaliyuga started at 3102 BCJ, when Sri Krishna passed away, and that Mahabharata war occurred in 3138 BCJ.

**Most likely the great epic Mahabharata may have been written and rewritten many times as the mode of transference was only by verbal traditions. The oldest version identified has nearly 90,000 to 100,000 poems dominantly with 32 syllables Anushtup chandas, in eighteen Parvas (chapters).**

**Two chapters (Parvas) of Mahabharata namely, the Bhishma Parva and Udyoga Parva endows with substantial astrological and astronomical informations and omens as the great war of Mahabharata was drawing near.**

Mahabharata war took place at Kurukshethra (Location where, north of New Delhi, Longitude 76 deg 49 min East, Latitude 29 deg 59 Min North).

It describes about a pair of eclipses occurring on 13th day Fourteenth day, Fifteenth day and in past sixteenth day. This orientation to “Thirteen day” eclipse pair emerges to be a distinctive astronomical observation. Mahabharata text also refers to retrospective (retrograde) movements of planets preceding to war and provides their location with indication to 27/28 Vedic star locations.

The chapter, Drona Parva of Mahabharata also proclaims to the killing of Jayadratha during a dark episode on 13<sup>th</sup> day of the war, which some scholars regard as another solar eclipse for a short period of time.

**Lunar eclipse** takes place when the shadow of the Earth falls on the surface of the Moon. Lunar eclipses can occur only at full moon, and can be either total or partial. Further they can be umbral and or penumbral. Approximately 150 lunar eclipses occur in a century. The duration of a total lunar eclipses can last up to 2 hours, while partial lunar eclipses can last up to 4 hours. During the time period 3500BC to 700 BC, virtually 4350 lunar eclipses would have probably taken place. At Kurukshethra a considerable number of lunar eclipses would have been seen.

**Solar Eclipse** occurs when the shadow of the Moon falls on the surface of the earth. The shadow of moon has a limited size of few thousand miles falling on nearly 8000-mile diameter earth and therefore, solar eclipses can be seen only in a limited range of longitude-latitude where the shadow falls and in other places, even though sun is visible, eclipse will not be seen. Approximately 240 solar eclipses occur in a century. During the period of 3500BC to 700 BC, practically 6960 solar eclipses would have probably taken place. Solar eclipse can take place only on new moon days. Solar eclipses can be either total solar eclipse or annular solar eclipse. Total solar eclipses can last up to about 8 minutes, and partial solar eclipses can last up to 115 minutes.

### **Eclipses at Kurukshethra**

With the help of high accuracy computer models and software which have developed at present day it is possible to find out the numbers of lunar eclipses and solar eclipses occurred throughout the period of 3500BC to 700 BC. During this period of time, almost 4350 lunar eclipses and 6960 solar eclipses would have been seen on earth. Of these 4350 lunar eclipses and 6960 solar eclipses just about 673 solar and lunar eclipses occurred in pairs of time gap of about nominal 15 days corresponding to around half lunar month.

Six eclipse pairs from 3129 BCJ, 2599 BCJ, 2056 BCJ, 1853 BCJ, 1708 BCJ and 1397 BCJ were selected by scholars for analysis of all the eclipses for the year of Mahabharata war of “thirteen day” eclipse pairs view point.

One significant eclipse pair of the six shown above using Lodestar Pro views of the relevant sunset/sunrise periods. The light/day transition is clearly shown in all the eclipse, which would form the only method of determining that the eclipses occurred in less than fourteen days, which has to be called thirteen-day eclipses. Planets Sani (Saturn) and Brihaspathi (Jupiter), Shukra (Venus) in retrograde motion are illustrated for period around the eclipse pairs.

The figures above show the pictures of day/night sky for a pair of Solar-Lunar eclipses, end of lunar eclipse being only 13 days and 20 hours before start of a solar eclipse. On Julian calendar August 11 afternoon, a solar eclipse begins 20 minutes before sunset and it is still on going at sunset. Fourteen days later (On Julian August 25) in the evening at sunset a lunar eclipse is already occurring. It clearly suggests that eclipse started on the 13th day after the previous eclipse. Obviously the end of lunar and start of solar eclipses were less than 14 days period, or occurred in 13 days.

The dates of this eclipse pair are Julian 3129 and Julian month of August. In ancient India, since the full moon occurred on Proshthapada, the month would be considered as Bhādrapada (September/October). Normally, this is the monsoon rainy season in North India. However, there are many occasions when monsoon fails. The epic Mahabharata states that draught like conditions existed. Even during normal monsoon the sky is occasionally clear for the eclipses to have been witnessed.

The two planets Jupiter, and Saturn are in motion (vakra) and these do occur during 3129 JBC as illustrated below. Motion of Angaraka (Mars) is normal.

Six pairs amongst these, found to be good candidates for Mahabharata war, have been illustrated, showing how any observer could conclude that the eclipse pairs occurred in less than 14 days or in “thirteen days”. The locations of Jupiter, Saturn, Mars, Venus, Sun and Moon, during the eclipses were identified with reference to 27 star locations {Ashvinī ( $\beta$  and  $\gamma$  Arietis), Bharanī (35, 39, and 41 Arietis), Krittikā (Pleiades), Rohinī (Aldebaran), Mrighashīrsha ( $\lambda$ ,  $\phi$  Orionis), Ārdrā (Betelgeuse), Punarvasu (Castor and Pollux), Pushya ( $\gamma$ ,  $\delta$  and  $\theta$  Cancri), Āshleshā ( $\delta$ ,  $\epsilon$ ,  $\eta$ ,  $\rho$ , and  $\sigma$  Hydrae), Maghā (Regulus), Pūrva Phalgunī ( $\delta$  and  $\theta$  Leonis), Uttara Phalgunī (Denebola), Hasta ( $\alpha$  to  $\epsilon$  Corvi), Chitrā (Spica), Svātī (Arcturus), Vishākhā ( $\alpha$ ,  $\beta$ ,  $\gamma$  and  $\iota$  Librae), Anūrādhā ( $\beta$ ,  $\delta$  and  $\pi$  Scorpionis), Jyeshtha ( $\alpha$ ,  $\sigma$ , and  $\tau$  Scorpionis), Mūla ( $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$  and  $\nu$  Scorpionis), Pūrva Ashādhā ( $\delta$  and  $\epsilon$  Sagittarii), Uttara Ashādhā ( $\zeta$  and  $\sigma$  Sagittarii), Shrivana ( $\alpha$ ,  $\beta$  and  $\gamma$  Aquilae), Shrivishthā ( $\alpha$  to  $\delta$  Delphinis), Shatabhishaj ( $\gamma$  Aquarii), Pūrva Bhādrapada ( $\alpha$  and  $\beta$  Pegasi), Uttara Bhādrapada ( $\gamma$  Pegasi and  $\alpha$  Andromedae), Revatī ( $\zeta$  Piscium)}.. The positions of all these planets during the eclipse pair do not totally agree with Mahabharata text, but some do agree.

Finally, it is found that two dates suggested by Indian astronomers Aryabhata, Varaha Mihira are credible dates for Mahabharata war. It would appear that 3129 BCJ is a first candidate for Mahabharata war followed by 2559 BCJ. Four other dates viz., 2056 BCJ, 1853 BCJ, 1708 BCJ and 1397 BCJ are other candidates which qualify as “Thirteen day” eclipse pairs.

In conclusion, this article has tried to address the basic issue, whether “Thirteen day” eclipse pairs are astronomically possible. The conclusion is that such eclipse pairs have occurred and observers could easily identify the duration using sunset/sunrise transitions. 3129 BCJ and 2559 BCJ dates appear to be very viable dates for Mahabharata war as are a few others. This study provides modern scientific support one critical astronomical statement made in Mahabharata Bhishma Parva that “Thirteen day” eclipse pair occurred in Kurukshethra before the Mahabharata war.

Ashvinī ( $\beta$  and  $\gamma$  Arietis), Bharanī (35, 39, and 41 Arietis), Krittikā (Pleiades), Rohinī (Aldebaran), Mrighashīrsha ( $\lambda$ ,  $\phi$  Orionis), Ārdrā (Betelgeuse), Punarvasu (Castor and Pollux), Pushya ( $\gamma$ ,  $\delta$  and  $\theta$  Cancri), Āshleshā ( $\delta$ ,  $\epsilon$ ,  $\eta$ ,  $\rho$ , and  $\sigma$  Hydrae), Maghā (Regulus), Pūrva Phalgunī ( $\delta$  and  $\theta$  Leonis), Uttara Phalgunī (Denebola), Hasta ( $\alpha$  to  $\epsilon$  Corvi), Chitrā (Spica), Svātī (Arcturus), Vishākhā ( $\alpha$ ,  $\beta$ ,  $\gamma$

and ι Librae), Anūrādhā (β, δ and π Scorpionis), Jyeshtha (α, σ, and τ Scorpionis), Mūla ( ε, ζ, η, θ, ι, κ, λ, μ and ν Scorpionis), Pūrva Ashādhā (δ and ε Sagittarii), Uttara Ashādhā (ζ and σ Sagittarii), Shrivana (α, β and γ Aquilae), Shrivishthā (α to δ Delphinis), Shatabhishaj (γ Aquarii), Pūrva Bhādrapada (α and β Pegasi), Uttara Bhādrapada (γ Pegasi and α Andromedae), Revatī (ζ Piscium).

It was found that the positions of the locations of the planets Jupiter, Saturn, Mars, Venus, Sun and Moon, with reference to 27 star locations during the eclipse pair do not totally agree with Mahabharata text, but some do agree.

“Thirteen day” eclipse pairs have occurred and observers could easily identify the duration using sunset/sunrise transitions. **3129 BCJ** and **2559 BCJ** dates appear to be very viable dates for Mahabharata war is in support one critical astronomical statement made in Mahabharata Bhishma Parva that “Thirteen day” eclipse pair occurred in Kurukshethra before the Mahabharata war.

It is found that two dates suggested by Indian astronomers Aryabhata, Varaha Mihira are plausible dates for Mahabharata war.

## 15. what are the 108 Shiva temples of Kerala Worshipped by Parasurama

### 108 Shiva temples of Kerala Worshipped by Parasurama

	Names of temples	District
1)	Cherthalai (Vellorevattam)	Alappuzha
2)	Chittukkulam (Thrichattukulam)	Alappuzha
3)	Pattinikkad (Pattanakkad)	Alappuzha
4)	Kumbhasambhavamandiram (Chenganur)	Alappuzha
5)	Kandiyoor	Alappuzha
6)	Cherthala (Nalpathenneeshwaram)	Alappuzha
7)	Gokaranam (Karnataka State)	Dakshin Karnataka
8)	Chowwara	Ernakulam
9)	Thrikkariyur	Ernakulam
10)	Ernakulam	Ernakulam
11)	Parivaloor (Pazhoor Perunthirukkoil)	Ernakulam
12)	Vyttila (Nettur)	Ernakulam
13)	Vaikkam	Ernakulam
14)	Aluva	Ernakulam
15)	Adampalli (Chakkamkulangara)	Ernakulam
16)	Cheranalloor	Ernakulam
17)	Thashtam (Uliyanoor)	Ernakulam
18)	Chenthamangalam Thiruvaloor	Ernakulam
19)	Chirakkal	Ernakulam
20)	Karikkodu (Kanchiramattam)	Idukki
21)	Thrikkapaleswaram	Kannur
22)	Kottiyoor	Kannur
23)	Puthur	Kannur

24)	Chellur - Perinchellur (Thalipparambu)	Kannur
25)	Kottur (Karivellur)	Kannur
26)	Ramashwaram	Kollam
27)	Pancharrkulam (Padanayarkulangara)	Kollam
28)	Kollam (Anandavalleeswaram)	Kollam
29)	Puduppalli (Changangulakkara)	Kollam
30)	Kottarakkara	Kollam
31)	Vellur (Perunthatta)	Kottayam
32)	Parippu	Kottayam
33)	Ettumanoor	Kottayam
34)	Thaliyil	Kottayam
35)	Kaduthuruthi	Kottayam
36)	Thirunakkara	Kottayam
37)	Edakkulam (Kanchilachery)	Kozhikode
38)	Thrikkapaleeswaram	Kozhikode
39)	Thali	Kozhikode
40)	Mannur	Kozhikode
41)	Mathur	Malappuram
42)	Thriprangodu	Malappuram
43)	Sreemandhankunnu	Malappuram
44)	Porandekkad (Puramundekkad)	Malappuram
45)	Paraparambu (Perumparambu)	Malappuram
46)	Maniyoar	Malappuram
47)	Thirunavaya	Malappuram
48)	Thirukkandiyur	Malappuram
49)	Sucheendram (Tamilnadu State)	Nargarcoil
50)	Peroor (Kaipayil)	Palakkad
51)	Panaiyoar (Paloar)	Palakkad
52)	Thirumittakkodu	Palakkad
53)	Alathur (Pokkunni)	Palakkad
54)	Thrippalur	Palakkad
55)	Thrithala	Palakkad
56)	Mangalam (Anchumoorthy)	Palakkad
57)	Kodumboor (Kodumbu)	Palakkad
58)	Killikurishimangalam	Palakkad
59)	Thrikkapaleswaram	Pathanamthitta
60)	Perumala (Panaiyannarkavu)	Pathanamthitta
61)	Thiruvalla (Thiruvatta)	Pathanamthitta
62)	Vazhappalli	Pathanamthitta
63)	Kunnappuram (Kunnam)	Thiruvananthapuram
64)	Chathamangalam	Thiruvananthapuram
65)	Rameshwaram	Thiruvananthapuram
66)	Vanchiyoar (Srikanteshwaram)	Thiruvananthapuram
67)	Vadakkunathar	Thrissur
68)	Raveeswarapuram	Thrissur
69)	Mathur	Thrissur



70)	Mundaiyur	Thrissur
71)	Chowwallur	Thrissur
72)	Pananchery (Mudikkoda)	Thrissur
73)	Koratty (Annamanada)	Thrissur
74)	Avungannur (Avanur Sreekanteshwaram)	Thrissur
75)	Thirumangalam	Thrissur
76)	Ashtamangalam	Thrissur
77)	Airanikkulam	Thrissur
78)	Kainoor	Thrissur
79)	Adattu	Thrissur
80)	Thrikkur	Thrissur
81)	Chemmanthitta	Thrissur
82)	Kallattuppuzha	Thrissur
83)	Thrikkunnu	Thrissur
84)	Cheruvathur	Thrissur
85)	Ponganam (Pungunnam)	Thrissur
86)	Avittathur	Thrissur
87)	Kattakammpala	Thrissur
88)	Pazhayannur (Kondhazhi Thruthanthali)	Thrissur
89)	Perakam	Thrissur
90)	Ambalikkadu	Thrissur
91)	Nediyathali	Thrissur
92)	Kodungallur	Thrissur
93)	Vanchuleswaram (Thiruvanchikulam)	Thrissur
94)	Perunthatta	Thrissur
95)	Ashtamichira	Thrissur
96)	Someswaram	Thrissur
97)	Venganellur	Thrissur
98)	Palaiyoor	Thrissur
99)	Nedumpura (Kulasekharanallur)	Thrissur
100)	Sringapuram	Thrissur
101)	Mammiyur	Thrissur
102)	Parampanthali	Thrissur
103)	Kottappuram	Thrissur
104)	Muthuvara	Thrissur
105)	Velappaya	Thrissur
106)	Peruvanam	Thrissur
107)	Kollur (Karnataka State)	Uduppi
108)	Thrichaliyoor (Thrissileri)	Wayanad



