



HISTORICAL KRISHNA

PROVING THE HISTORICITY
OF KRISHNA



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Proving Historicity of Krishna

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CONTENTS

THE NEED TO ESTABLISH HISTORICITY OF KRISHNA	3
A POINT TO PONDER.....	4
FROM HISTORY TO MYTHOLOGY	4
INDIA'S RECORDING OF HISTORY.....	4
AN UNDERESTIMATION OF INDIAN TEXTS	6
MAHABHARATA - NOT PURANA BUT ITIHAASA	6
REASONS FOR TWISTING INDIAN HISTORY	7
HISTORY SHAPES HISTORIOGRAPHY	7
ESTABLISHING HISTORICITY OF KRISHNA	8
OUR INTERDISCIPLINARY APPROACH.....	11
SUMMARY OF FINDINGS - FROM ARCHAEOLOGY	12
SUMMARY OF FINDINGS - FROM LITERATURE	13
SUMMARY OF FINDINGS - FROM ARCHAEO-ASTRONOMY	13
SUMMARY OF FINDINGS – FROM GEOGRAPHY	18
TYING LOOSE ENDS.....	21
GOING ABOUT HISTORICITY OF KRISHNA	24

THE NEED TO ESTABLISH HISTORICITY OF KRISHNA

There have been many great men born in different parts of the world, in different civilizations, across ages. Of all these, the personage of Krishna is unique. He has not just been eulogized during His lifetime itself as a Divinity, but has also been an inspiration for a whole civilization across millennia, as a historical personage. Krishna is the central character of the *Mahabharata*.

But while people accept the divinity of Krishna, there are doubts surrounding the historicity of Krishna as the time period when He lived has been described astronomically by the texts, rather than dated using a Gregorian calendar. Citing this unavailability of a date, the way we are used to specifying dates today, for Krishna, He has been relegated to the realm of myths.

Hence, in establishing the historicity of Krishna, it has become paramount to first establish a date in the Gregorian calendar for His lifetime, which overlaps with many events of the Mahabharata period. At the same time, it is equally important to understand and demolish fallacies which stand in the way of accepting His historicity.

Significance of Historicity of Krishna

Establishing the historicity and timeline of Krishna, as well as of Rama, the other heroic cum Divine personage of India, are very significant for India. For, as the central characters of the 2 *Itihasa*, historical works - Ramayana and Mahabharata, Rama and Krishna, respectively, define the corner stones to pegging the timelines and history of this civilization, besides being the fulcrum of faith and devotion, *Bhakti* in India.

While Divinity is a matter of Faith, Historicity is a matter of Existence.



A POINT TO PONDER

The memories of Krishna are enshrined in commemorative temples in each of the places associated with Him.

- Mathura, the place where Krishna was born
- Vrindavan, by the banks of the Yamuna river, where He played pranks with His childhood friends and the *Gopi*
- Dwaraka, the place He made His capital
- Jyotisar in Kurukshetra, the place where Krishna gave *Bhagavad Gita*, His *Upadesha* on life and its purpose
- Mul Dwaraka near Somanath, the place where He decided to leave His mortal coils, are all real, historical places in the geography of India.

The geography of these respective places tallies with the legends too.

What is interesting to note is that, till about 200 years ago, no Indian doubted the historicity of Krishna.

Krishna had always been a Historical Hero of this land.

What then happened to make Krishna a mythological figure?

FROM HISTORY TO MYTHOLOGY

During the colonial period, some European historians, applying so called “scientific methods”, reduced the legends of India and heroes such as Krishna, Rama and other kings of those times to the status of a myth.

For, an antiquity of India that went beyond 5000 years prior to their times, was not acceptable to the European colonial historians. This was because during their times, the prevalent thought was that the world itself had been created only on 23rd October, 4004 BCE.

The European colonists were the political masters of India then.

If European history did not go back beyond 5000 years, then how could it be possible for Indian history to go back over 5000 years?

It was not acceptable to them that India could have a history, more glorious and more ancient than their own. Given this mindset of the colonial historians, it was but natural for them then, to reduce ancient Indian history to mythology.

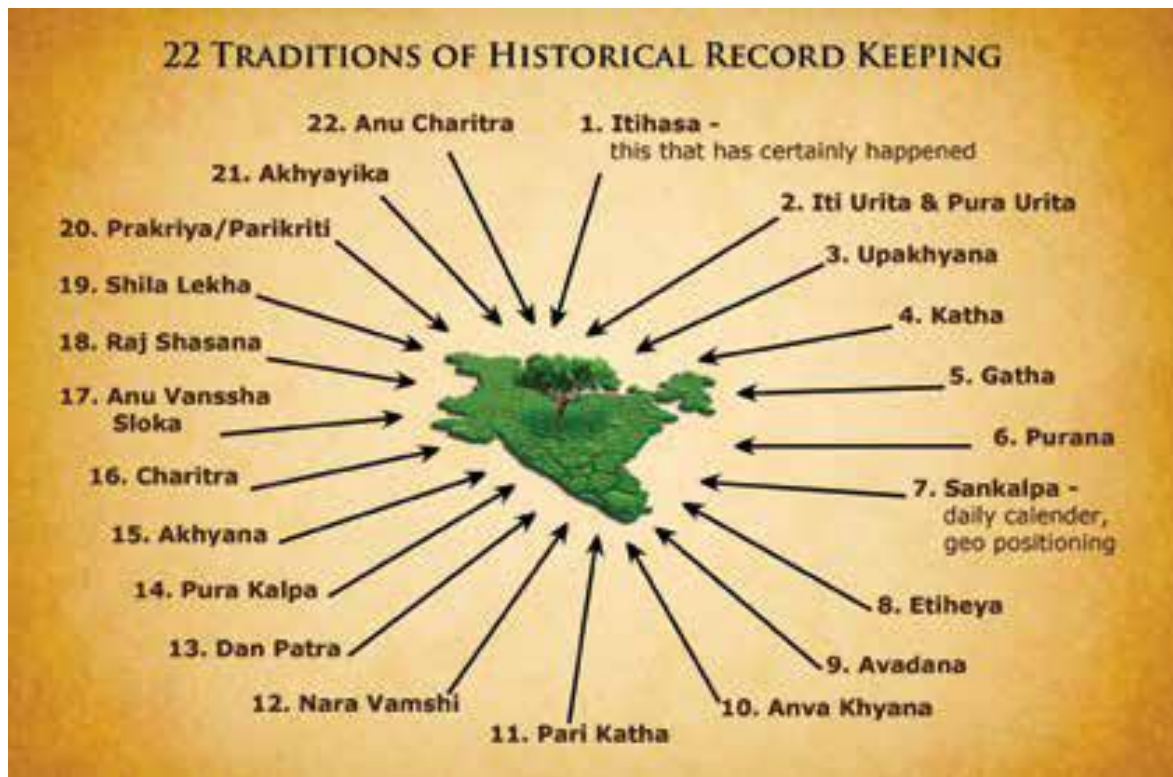
What then is the antiquity of India's history?

How was it recorded?

INDIA'S RECORDING OF HISTORY

India has had a very long recorded history for many thousands of years.

In fact, there are atleast 22 different ways of recording history and sharing that with the people for their collective good.



Of these, the better known records of ancient Indian history are the *Puranic* legends and the *Itihasa* epics. There are 2 *Itihasa*, 18 main *Purana* and many *Upa Purana*, ancilliary *Purana*.

Focus of *Purana* – Indian Ethos

Each *Purana* had a focus and highlighted different aspects of life or individuals. The *Bhagavata Purana* focused on highlighting the divinity in Krishna.

The ancient Indian historians had realized that the civilization had been existing for many tens of thousands of years and chronological dating of events had little meaning while talking of such long spans of history.

Instead, the recorders of the *Puranic* legends focused on recording history as stories to inculcate moral values in the people of the land.

Does this mean that Indian records do not have proper dates?

The *Itihasa*

The two *Itihasa*, great epics of India are the *Ramayana* and *Mahabharata*.

“*Epic*” is the English word for these long texts. In all Indian languages, they are still called *Itihasa*, meaning historical texts of the land.

These two texts alone, among all ancient texts in India, have been traditionally termed as *Itihasa*, meaning “it thus happened”, as these two *Itihasa* describe the unfolding of events in the lives and times of Rama and Krishna respectively, in a chronological order.

These texts contain records of the dates on which the events unfolded based on the season, moon phase, objects that could be seen in the sky that day – which were they, where were they located, how did they appear and so on. It was an astronomical way to describe the day rather than a calendrically counted day. A true and accurate calendar should reflect the skies after all.

AN UNDERESTIMATION OF INDIAN TEXTS

The *Itihasa* and *Purana*, were all written during different periods, by different authors, in different regions, with different focus. Yet they all conform to a similar framework. In spite of the vast expanse of subjects, the time span and geographies that they cover, the contradictions are relatively fewer. By and large, they are internally consistent in their genealogy, geography and record of achievements of the various individuals who have walked through this land across times.

These texts are structurally and ideologically very different from the other works of India which have recorded the sciences and technologies such as *Veda*, *Upanishad*, *Brahmana*, *Siddhanta* and other treatises.

This speaks volumes for the amount of organized writing and recording that has existed across India, across the times.

The fact that the *Purana* and *Itihasa* overlap in their characters and there are internal consistencies in the genealogies and records of deeds across the *Purana* and the *Itihasa*, also indicates that these were not written about some fictional characters.

Rather, they were records of real individuals and real events.

They were records of history, actually.

Hence, to say that India had no system of recording history or writing, defies logic. Such a viewpoint only reveals a deliberate and systematic prejudice.

MAHABHARATA - NOT PURANA BUT ITIHAASA

But India had been calling the Ramayana and the Mahabharata as *Itihaasa* and not *Purana*, even though they revolved around the 2 heroes of India – Rama and Krishna.

Why were these two works alone called Itihaasa texts?

The *Mahabharata* epic is an eye witness account of the events leading to this war and of the characters involved in it.

It is Veda Vyasa’s own account of his own family and thus a family history. It was not a history written by some chronicler few hundreds of years after the event, but chronicled by a person central

to the events, the biological grandfather of the protagonists and antagonists of the epic, during that period itself, as an eye witness report.

Similar is the case with the Ramayana too.

Yet the colonial historians twisted and contrived Indian history. Why did they do this?

REASONS FOR TWISTING INDIAN HISTORY

To understand the dating of events, we need to understand the psychology of peoples and their respective cultures.

In the Indian culture, more than the chronological dating of events to calculate the elapsed time, noting the day of occurrence in terms of the sky configuration that day, took primacy.

The objective was to recollect that day, every year in the Indian calendar in remembrance of the *Dharma*, the principles that the event stood for.

In stark contrast to this thought of India, the historiography methodology of the medieval historians of Europe was trained on the chronology of their kings and their wars.

We should understand this thought process from the situation the medieval European historians came from.

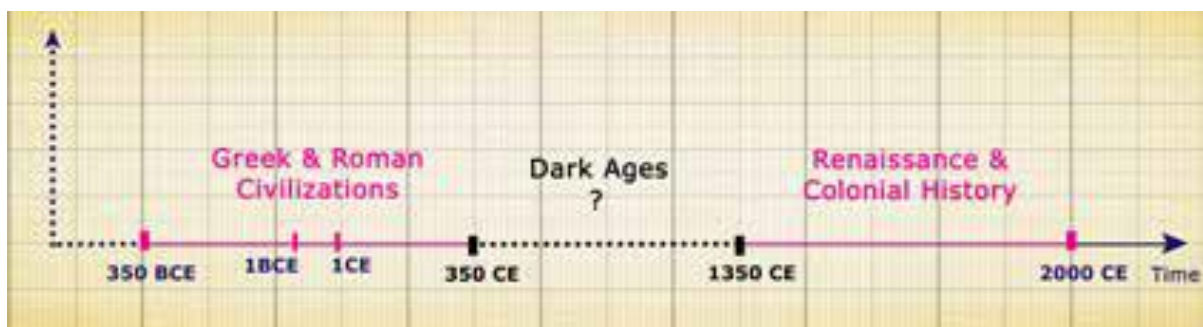
HISTORY SHAPES HISTORIOGRAPHY

European Dark Ages

Europe was just coming out of 1000 years of bloody, dark ages, where free thought was labelled Pagan and was crushed ruthlessly in the process of establishing Christianity in the European continent.

Between 400 CE and 1400 CE, the history of Europe is bloody and murky.

Given this background, the medieval European historians had to contend with chronicling shorter time intervals of history such as between 600 BCE to 400 CE and from 1400 CE onwards.



Focus of European History

Since the medieval European historians came with this baggage, their timeline of writing history was only a few hundred years wide, due to which, in their historical methodologies, their focus was more on the chronology of the kings and the wars they fought and won or lost.

In Europe, reading and understanding history was not viewed as a moral lesson, as it was in India. The teaching of morals was left to the Church.

This school of thought and flow of events determined the historiography methodologies of medieval Europe.

Short Span, Short Sight

When the medieval European historians looked for ancient history, their window for ancient history was very limited with mainly a 1000 year period of Greek and Roman history, spanning 600 BCE to 400 CE.

The Egyptian civilization, which was nearby at hand, although its history went upto 3000 BCE and was far more ancient than that of Europe, was not considered in the main stream of European history then, for it had been annihilated.

This mindset of medieval Europe, well explains the school of thought of the colonial British and other historians in writing the history of India and other parts of Asia which they colonized one after the other.

Connecting India and Europe Historically

In order to bring Indian history on the same timeline as that of Europe, early colonial historians such as Elphinstone and others were looking for a common bridge between European and Indian historical personages. The one obvious link that they could establish between Europe and India from ancient history was Alexander, who had come upto the borders of India.

They therefore came up with three base points revolving around Alexander for setting the dates of Indian history.

1. *Alexander's invasion had to form the sheet anchor for Indian history.*
2. *No event in India prior to visit of Alexander in 327 BCE, could be considered historical as dates could not be fixed.*
3. *Only after Alexander's visit did culture flow into India and until that time, the Indians were barbarians.*

Thus anything in India that went way before 325 BCE became a mythology.

And to date, we are still left doubting and debating about our own history.

ESTABLISHING HISTORICITY OF KRISHNA

In the effort of re-establishing the historicity of Krishna, we will have to use similar scientific reasoning, as was applied by the colonial historians, but with current scientific techniques, data and applications, to look at Krishna's historicity afresh.

Before embarking on this process, let us look at a similar parallel from Europe.

A Biblical Parallel

The places mentioned in the Bible were all thought to be mythical as the medieval European scholars could not pin it down to present day geography and the places known today by their present day names.

When Ur, in present day Iraq, was identified with the place Ur mentioned in the Bible, in what was known as Mesopotamia in those days, it opened up the floodgates for Biblical history.

They discovered that if interdisciplinary research were conducted, connecting the fields of sciences, literature, history and geography, many of the legendary places in the Bible could be identified with present day locations in the world.

Thereafter many places mentioned in the Bible were carefully and successfully identified with various archaeological sites across West Asia.



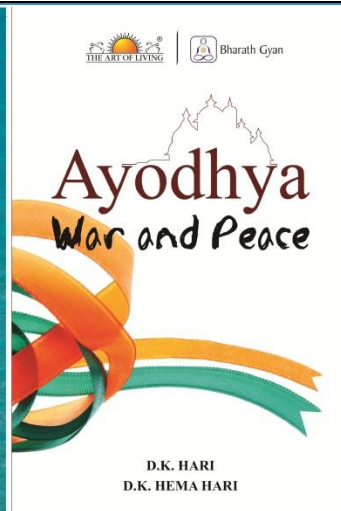
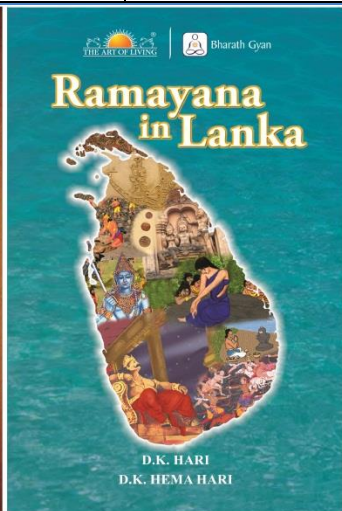
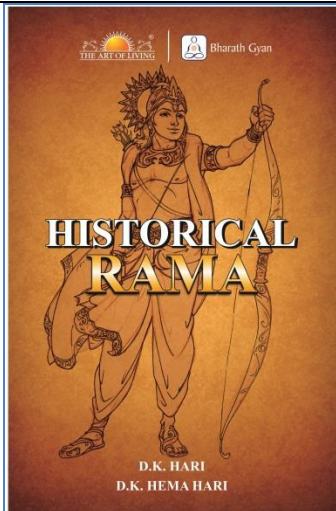
Here, we find the European scholars using modern scientific techniques and an interdisciplinary approach to establish the historicity and authenticity of the places and events mentioned in the Bible.

When such a process has yielded results for the Europeans with respect to the Bible, why will not a similar effort yield results for the Indians with regards to their legends?

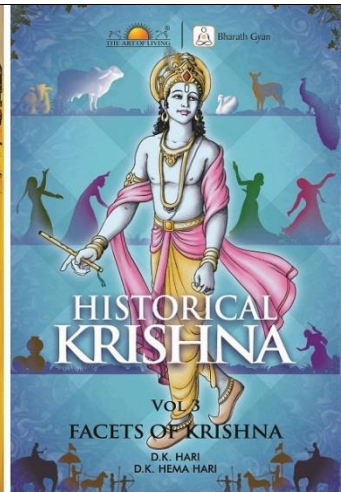
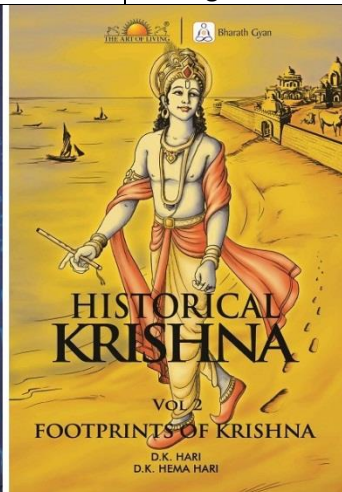
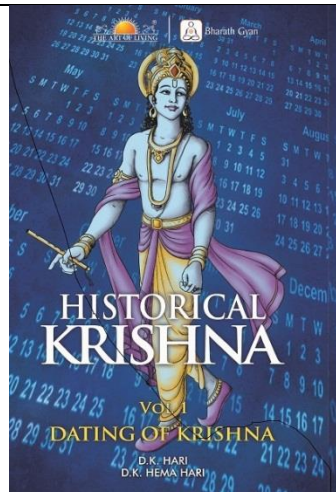
Our Effort

We have carried out a similar exercise with regards to the historicity of Rama and Krishna, the legendary heroes of India, who have been named in the *itihasa*, the traditional historic texts of this land. It is available through our 2 sets of trilogies, one on Rama and the other on Krishna in the Bharath Gyan Series where we examine the following aspects of the Historicity of Rama and Krishna.

Historicity of Rama	
Historical Rama	To prove the historicity of King Rama and the timelines for the rule of Rama and the building of the Nala Setu / Rama Setu, the bridge between India & Sri Lanka using a rational and interdisciplinary approach spanning Literature, Geography, Archaeology and Archaeo-Astronomy.
Ramayana In Lanka	To ratify the historicity of Ravana and the incidents of Ramayana and thus Rama too, from a Lankan perspective
Ayodhya – War and Peace	To trace the history of Ayodhya, the capital city of Rama’s kingdom as well as the lineage of Rama from after His times to present day



Historicity of Krishna	
Historical Krishna – Dating of Krishna	To ratify the historicity of Krishna and set the timelines for the time when Krishna walked the earth and took part in the Mahabharata war.
Historical Krishna – Footprints of Krishna	To ratify the historicity of Krishna using the geographies that Krishna walked through.
Historical Krishna – Facets of Krishna	To ratify the historicity of Krishna from the larger than life legends and image that Krishna has lived through in our memories.



It is also important to understand their historicity not in isolation but wholistically with respect to each other as well as a host of other historical personages of India such as Buddha, Mahaveera, Adi Shankara and others, which is what has been done in our integrated, interdisciplinary work.

OUR INTERDISCIPLINARY APPROACH

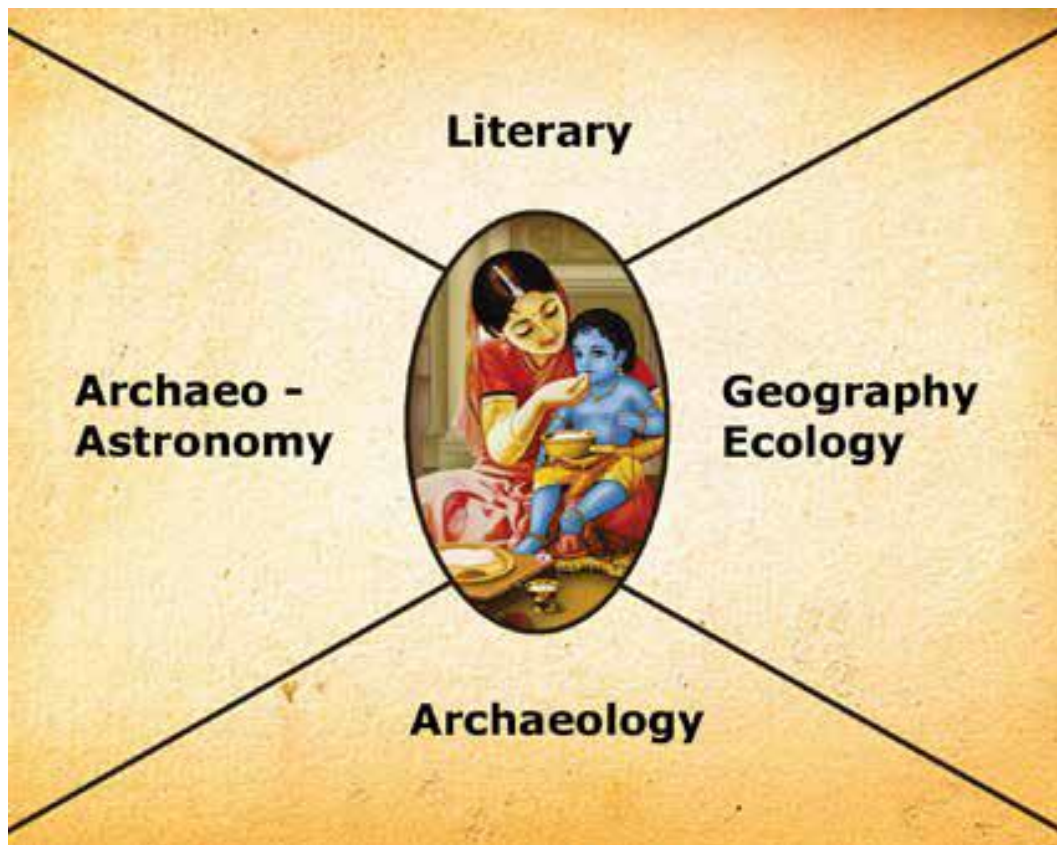
In connection with Krishna, we have examined the historicity of Krishna from four distinct perspectives:

- I. Literary
- II. Geography, ecology
- III. Archaeology
- IV. Archaeo-Astronomy

Relevant data from the vast amount of research done in these independent fields were examined to see if they provide a converging picture for the historicity of Krishna.

Only a convergence of all these findings can be called a historical fact. For, all these findings will converge only if it is the Truth / Real.

Conversely, if we are examining a True or Real event / personage, then data from all disciplines must converge.



SUMMARY OF FINDINGS - FROM ARCHAEOLOGY

To summarize the findings:

1. From inscriptions at Aihole, Meguti Jain temple, dated to 634 CE, it can be gathered that Kali Yuga, the time connected with the end of Krishna's lifetime, started in 3102 BCE.
2. Marine Archaeology throws up some conclusive finds with regards to the
 - existence of a city where Dwaraka was meant to be located (under the sea),
 - the way it was described in the texts to have been designed (with 6 sectors),
 - in roughly the time period when it was supposed to have existed (with excavations revealing layers going back to atleast 2500 BCE which is close to Kali Yuga in 3102 BCE),
 - with the kind of artefacts as mentioned in the texts (such as the 3 headed animal *Mudra*, seal described by the text as Identity seals given to the citizens of Dwaraka).
3. Traditional Archaeological excavations at Hastinapura, Kausambi, Indraprastha (Purana Khila), Panchala and many other places connected with the Mahabharata as well as Thermoluminescence techniques at nearby Lal Quila have thrown up finds that peg existence of civilization there all through the period from around 800 BCE back to 2500 BCE, which is again close to Kali Yuga in 3102 BCE.
4. Finds attributable to foreigners such as the Heliodorus Sthamba, Bactrian coins also show Krishna held in high esteem as a historical hero.
5. Data from inscriptions in India such as Mora inscriptions, Nidhanpur Copper plates, Palitana plates, Manimangalam temple inscriptions and many more all put together confirm
 - a. Krishna's historicity
 - b. Krishna's lineage
 - c. Mahabharata war having taken place before 2760 BCE
 - d. Krishna's descendants having migrated down south.



SUMMARY OF FINDINGS - FROM LITERATURE

Various literature of India right from *Purana* to other texts, including chronicles of foreign travellers to India, have discussed about Krishna as a real person and not a fictitious character. These include:

Bhagavata Purana	which not only is based on the life and deeds of Krishna as both human and divine but also gives the lineage of Krishna, many generations before and a few after, with legends that cross link into other Purana and other dynasties as per their chronology, indicating the veracity of the historicity of Krishna's dynasty.
Nilmath Purana of Kashmir	which discusses about the involvement of Krishna in the history of Kashmir
Different Buddhist texts	which deride Krishna as His philosophy of action and duty was in direct contrast with the Buddhist philosophy of renunciation.
Jataka Tales	which use the Pandava princes as historic examples in its legends
Tamil Sangam texts	which speak of Dwaraka and people from Dwaraka settling down in the South as part of the Chera lineage
Persian Texts of Al-Biruni	which refer to various geographies of India as the land where Krishna lived, implying that Krishna was held historical all along till 1030 CE, which when Al-Biruni wrote his work on India.

SUMMARY OF FINDINGS - FROM ARCHAEO-ASTRONOMY

While Archaeological excavations help peg the time period approximately, by using a combination of mapping textual descriptions of the skies as seen during the Mahabharata and described by the text with the backward movement of the planets, Sun and Moon, we can arrive at the dates when that kind of a sky could have been observed. Such a technique of tracing the dates in the past using past positions of planets, Sun and Moon, is called Archaeo-astronomy.

The Challenge

Such a tracing of the date can be done, both, manually as well as using computers. The date arrived at using such an approach can be fairly close to the actual date, only when it is backed by

- the correct interpretation of the verse in text
- the understanding level of Astronomy that the researcher possesses
- the comprehensiveness of the size of the set of the events picked up for tracing
- the patience of the researcher to go through many combinations and finally sift out based on internal consistencies within the set of events
- the correctness of the tool / manual lookup tables itself
- the not too remoteness of the event in the past, since star based references themselves are prone to change over large timespans
- the absence of discrepancies in the history of the Gregorian calendar itself which is used as the basis for expressing the date, but which we know is not possible since this Calendar suffers from accounted for and unaccounted for lapses in days.

Many researchers, in the last 100 years, have been working on establishing the historicity of Krishna by trying to date the time period of His life and Mahabharata. This effort has gained more momentum in the last couple of decades with the availability of more tools and data.

But the dates being arrived at, are disparate.

With many dates, spanning from 9000 BCE to 1400 BCE, our heads were spinning. We had to take our own steps to ascertain for ourselves the most probable set of dates.

A Multi-Step, Multi-Stage Effort

We look at the whole effort of arriving at the time period of Krishna as a multistep effort.

Step 1 – Bringing Krishna from the realm of mythology to historicity

Step 2 – Pegging the actual date when Krishna walked this earth.

Coming to pegging the actual date we can categorize the efforts so far into 3 generations.

<i>Gen 1</i>	Scholars who proposed dates for the Mahabharata using manual calculations to trace the planetary configurations.
<i>Gen 2</i>	Researchers who have and continue to independently date Mahabharata <ul style="list-style-type: none"> • by interpreting the text and using modern Planetarium software tools to trace dates based on these textual interpretations • by excavating and examining archaeological artefacts and using various techniques to date them
<i>Gen 3</i>	Research collators, such as ourselves, who have analysed these various dates proposed, vis-à-vis published data from researches in other disciplines, from across the globe, to look for a convergence, which then points to the most probable timeline as well as explanation for certain events.

After going through the work of these eminent research scholars, we finally zeroed in on the proposed dates of 3067 BCE for the war, as worked out in detail by Prof. Narahari Achar and independently by a few others, as the most probable one. Some of the reasons why we found these dates acceptable include:

- internal consistency of dates arrived with one another and elapsed time between events
- taking all parameters of the verses into account
- the dates tallying with other evidences in geography, literature, astronomy, rest of history, legends etc.
- dates being scientifically verifiable by any researcher using the planetarium software
- approach used to zero in on the set of years around 3067 BCE, for the sequence of events of the *Mahabharata*.



Internally Consistent Dates of Krishna's Lifetime

In this set of dates, we see that the sequence of events and their dates are in the right order and the elapse time between them is also as mentioned in the text.

Even if one of these dates is out of place, then the entire set of dates becomes questionable. This internal consistency of dates is of high importance while dating the events.

It lends credibility to

- the process of research
- the planetarium software
- the field of Archaeo-Astronomy and above all,
- the text.

It is a combination of all these factors collectively, that make for the amazing internal consistency that we see here in this chart.

Such an internal consistency confirms that the events mentioned in the text and their sequence of occurrence along with the elapsed time are not figments of imagination of the author of Mahabharata, but actual occurrences recorded for posterity.

Veracity From Stringent Events

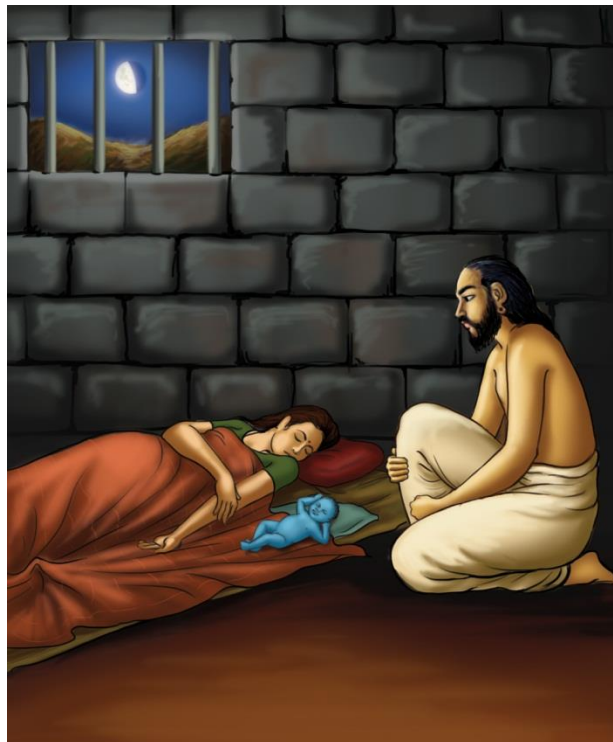
Some of the events have stringent conditions imposed on them based on the textual description. These conditions have to be met by each event, not just in isolation of that event, but in conjunction with the other events and their dates as well.

Some of such stringent event that we have examined critically to assess the veracity of the dates included

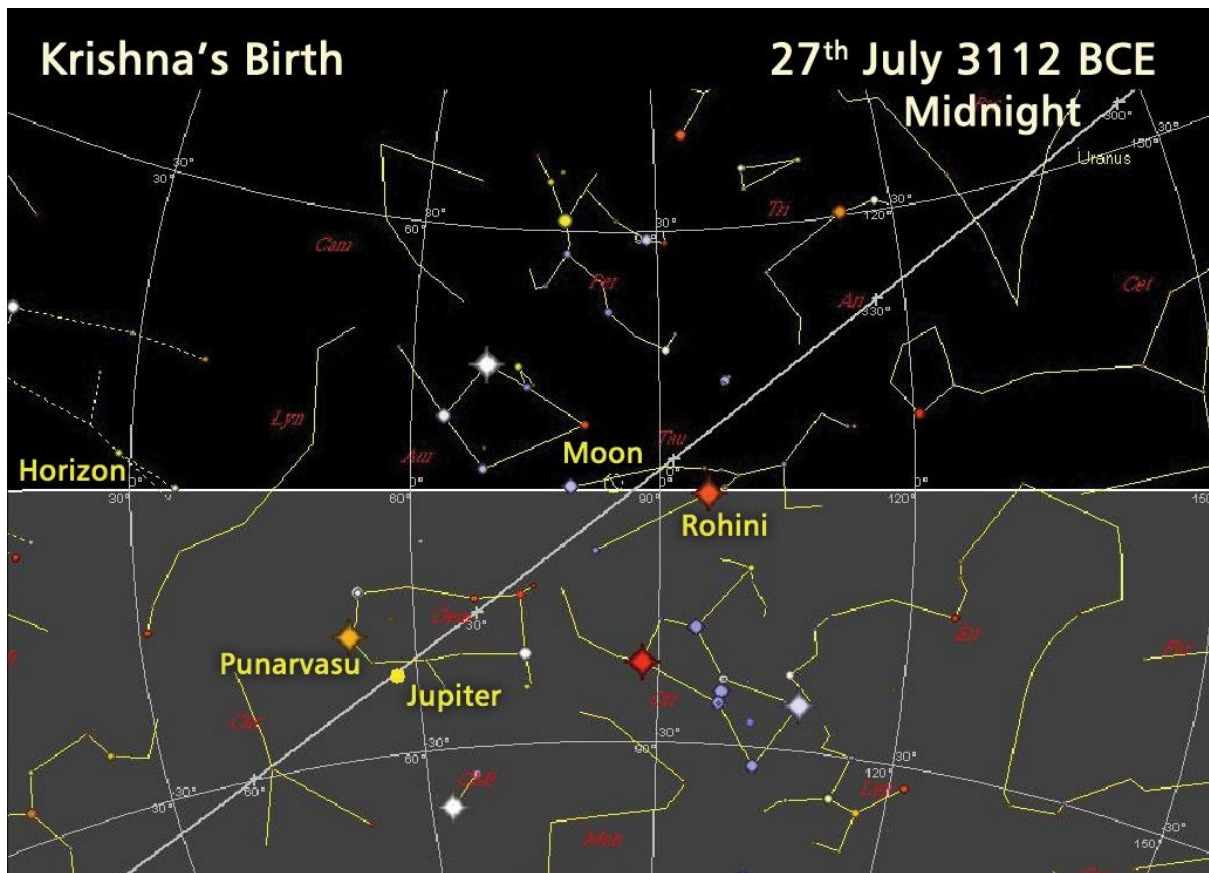
- The day of the start of the war
- The evening that Jayadrata was killed by Arjuna
- The day when the war continued into the night and Ghatotkacha died in war
- The day that Balarama arrived at Kurukshetra after his pilgrimage
- The number of days that Bheeshma actually lay on the bed of arrows
- The link between the exact day of Kali Yuga and the day Krishna departed from Earth
- The series of 3 eclipses that occurred back to back during that period, with a 13 day gap for one of them

A detailed analysis of the different dates proposed, with respect to these events, from many logical angles, as described in our book, brought us to a considered opinion that these dates around 3067 BCE for the Mahabharata war, could in all probability, be the closest to the lifetimes of Krishna and the Mahabharata War, until such time that more concrete evidences to the contrary, present themselves.

Krishna's Birth



When it comes to arriving at the date for Krishna's birth, the Mahabharata text does not describe this event with astronomical details. It is by culling out the descriptions given in the *Bhagavata Purana* instead, that we can arrive at the date of birth of Krishna as 27th July, 3112 BCE.



Skychart for Krishna's birth

Our approach to determining this date was as follows.

By synchronizing the

- the basis for the concept of the 60 year cycle and
- the astronomical parameters derivable from the *Bhagavata Purana*

the possible dates for Krishna's birth, across various 60 year cycles around Kaliyuga, were identified. The exact year could then be further zeroed upon as July 27th, 3112 BCE, based on

- the dates arrived at for Mahabharata events
- the relative ages of the characters in the Mahabharata
- flow of events described in the Mahabharata text.

We have seen that the date for the Mahabharata war is 3067 BCE. This automatically implies that the year when Dwaraka went under sea and Krishna departed from the Earth was 3031 BCE i.e 36 years later.

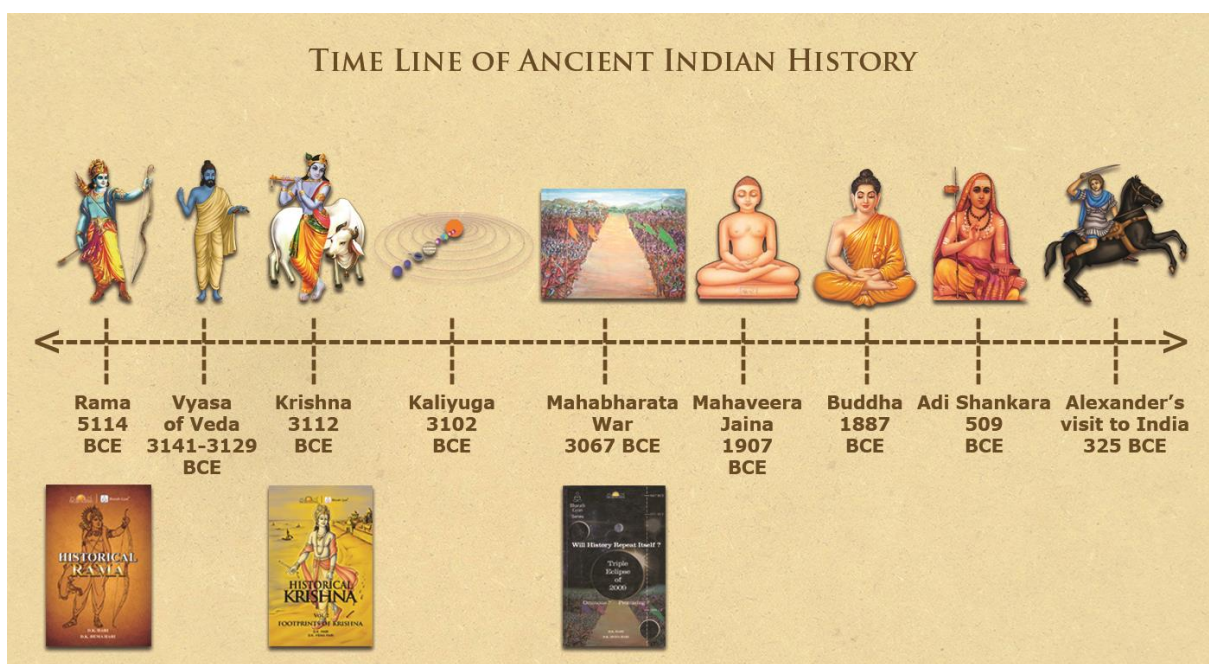
This further implies that Krishna, having been born in 3112 BCE, was 81 years old when He left the Earth.

Regarding the possibility, veracity as well as logicity of these dates for Krishna can be found in detail in our work Historical Krishna - Dating of Krishna.

Veracity from Timeline

These dates for Krishna and Mahabharata also fit in with the time period for other prominent personages of India, about whom, similar data can be found across literature, inscriptions, archaeological finds, legends and such other sources, to date using an interdisciplinary approach, including Archaeo-astronomy. The time intervals between them according to these dates, also tally with the time interval / overlaps as mentioned in the literature. These prominent personages include

- Rama
- Mahavira Jaina
- Gautama Buddha
- Adi Shankara.



We have therefore ventured to present these dates and our additional corroborations, in our books and use them as a basis for our understanding of the history of those times.

SUMMARY OF FINDINGS – FROM GEOGRAPHY

In today's frame of mind, history is regarded as an account of the sequence of events from the recollectable past, committed to some form of concrete evidence either as texts, inscriptions or archaeological remains. Any event prior to such forms of evidence, are considered to be pre-historic.

History is commonly restricted to events surrounding people.

Both geography and geology affect the way men live on the earth, i.e . the way history evolves.

So, both geography and geology, intrinsically affect history.

Along with man's actions, they also shape the ecological conditions of the geography, which in turn further affects the history.

Thus the various geological and ecological factors at play in different geographical locations, have in turn, given a twist to the history in every part of the world, be it in India, in Europe or elsewhere.

This is a point many do not take into cognizance. We do not realize that geography, geology and ecology play an important role in determining the history of a land, of a civilization.

Many of the events in Krishna's life, some of which were wrought about by Nature, took place at the transition period to *Kali Yuga*, which as we have seen occurred in 3012 BCE. Most of these have been dismissed as myths.

With our present day knowledge of various branches of science, if we are able to find a link between

- the events that unfolded during Krishna's lifetime,
- the geographical locations as mentioned in the legends
- the geological conditions then and
- natural events as recorded by the scientific community to have occurred around 3102 BCE,

then it can further prove that Krishna and His people had indeed lived on this earth and it was during the times and in the geographical locations mentioned.

Many scholars have categorically mentioned that the geography mentioned in the *Mahabharata* text then, tallies with the present day geography of the land.

The geographical descriptions are not limited to just Dwaraka, the city built by Krishna, but also cover,

- Mathura and Vrindavan - Braj Bhumi, where Krishna was born and lived during His childhood,
- The River Yamuna, whose banks, forests and groves provided Krishna and His cowherd friends with a large grazing field and playground
- Hastinapura, the capital city of the Kaurava,
- Indraprastha the city built by Pandava,
- Kurukshetra, the battlefield between the Sarasvati and the Drishadvati rivers covering the seven forest groves,
- Prabhas Patan by the sea in Saurashtra now known as Somnath,
- Gandhara in present day Afghanistan, now called the region of Khandahar,
- the dry bed of the Sarasvati River and
- many more.




Prominent Geographical Regions Connected With Legends of Krishna

A detailed look at these prominent places associated with Krishna's life, as described in our book, "Footprints of Krishna" reveals how the descriptions of these in the texts, local legends and customs and traditions tally well with the present day places by the same name and ground realities and features.

However, while Mohenjodaro and Harappa are accepted as Indus Valley civilization sites and this civilization is dated to go back to 3000 BCE and beyond, it still is not widely accepted that this civilization was also connected with the *Vedic* civilization, which flourished on the banks of the Sindhu - Sarasvati Rivers and produced the *Vedic* literature around the same period.

As an extension of this, there prevails a reservation in accepting that the Indus Valley civilization could have been connected with the people of the *Mahabharata* period too, who were connected with the *Vedic* civilization by virtue of Veda Vyasa the compiler of the *Veda* also being the composer of *Mahabharata* and who was contemporaneous to the *Mahabharata* events.

The script of the Indus Valley civilization being more glyph like and un-interpreted for long, till this decade, it reinforced the belief of sceptics that this civilization could not have had any connection with the *Vedic* culture which had produced the *Vedic* literature. This further reduced the *Vedic* and *Puranic* civilization to a state of myth without an anchor to ground them in reality.



Veda, Purana, Itihasa, Upanishad

**3000 BCE
Sindhu-Sarasvati
Civilization**

**Geographically
where did these Rishi live
compile
compose these texts ?**

TYING LOOSE ENDS

A Clinching Piece

A clinching evidence to bust these misconceptions and myths, is an Indus Valley steatite whose theme matches the story of Krishna as Damodara tearing apart 2 trees from which emerge 2 human forms.



Steatite from Mohenjodaro, dated to around 2600 BCE

Source : Mackay's report, Part I, pp-344-45, Part 2, plate no. 90, object no. D.K. 10237

This single piece of evidence from around 2600 BCE, tears asunder the following false impressions:

1. Indus Valley Civilization and the Mahabharata period do not coincide
2. Indus Valley and the Mahabharata regions were not contiguous or related

The Indus Valley Civilization and Mahabharata period people had nothing to do with each other.

The picturization in this steatite from Mohenjodaro, dovetailing with the story of Damodara Krishna, is a decisive clincher for the argument that the Indus Valley culture was not disconnected from the Vedic and Mahabharata culture, for,

1. This tablet with the story of Krishna, shows the connect between the Indus Valley civilization artefacts and the events of the Mahabharata, which many have been seeking.
2. It also shows that this story must have been popular enough even before 2600 BCE, for it to have been engraved on a steatite.
3. Archaeologically, it therefore places Krishna before 2600 BCE.
4. This steatite gives the archaeological evidence for the prevalence of the Purana, tying the Purana archaeologically to a time period of 2600 BCE and before, which is beyond the presently believed period of 1500 BCE by over 1100 years.

By tying the pieces of archaeological evidences together with what literature has to say and with the geographies, we find disconnects and the myths vanishing.

Two Connecting Links

Amongst the many archaeological artefacts discovered, the following two finds, placed alongside literary texts, tangibly bridge the historically and archaeologically accepted Indus Valley civilization with the reduced to myth *Vedic*, *Puranic* and *Itihaasic* culture of the Mahabharata period.

1. The find of the three headed seal undersea at Dwaraka.



The 3 headed animal seal found in Dwaraka

This seal matching with

- a. the description of the three headed seal given to the people of Dwaraka in the Mahabharata text

and

- b. the other seals of the Indus Valley in design and form,

speaks of a contemporary connect between the historically accepted Indus Valley civilization and the people of Dwaraka or the Mahabharata civilization.

2. The other, the find of the steatite dated around 2600 BCE from Mohenjodaro, depicting a young boy uprooting two trees and human figures emerging from them, matching with the story of Damodara Krishna as retold in the *Purana* on Krishna, speaks of a contemporary connect between the historically accepted Indus Valley civilization and the stories of Krishna known to the *Mahabharata* civilization.

These link together

- I. the historically and archaeologically accepted Indus Valley civilization,
- II. the reduced to myth *Vedic* civilization and
- III. the *Puranic* and *Itihaasic* literature of the *Mahabharata* civilization.

Not only do these bring history and literature together, they anchor them firmly to the ground with geography and archaeology too!

We see that both the archaeological remains and the Vedic literary remains belong to the same period and the same civilization.

The *Veda* were composed on the various archaeological sites along the banks of the Sarasvati. They were subsequently compiled by Veda Vyasa who was also the author of the Mahabharata. This highlights the geographical spread and link between

- a. the *Vedic*,
- b. the *Mahabharata* and
- c. the Sindhu - Sarasvati or Indus Valley civilizations.

It was a contiguous, contemporaneous civilization.

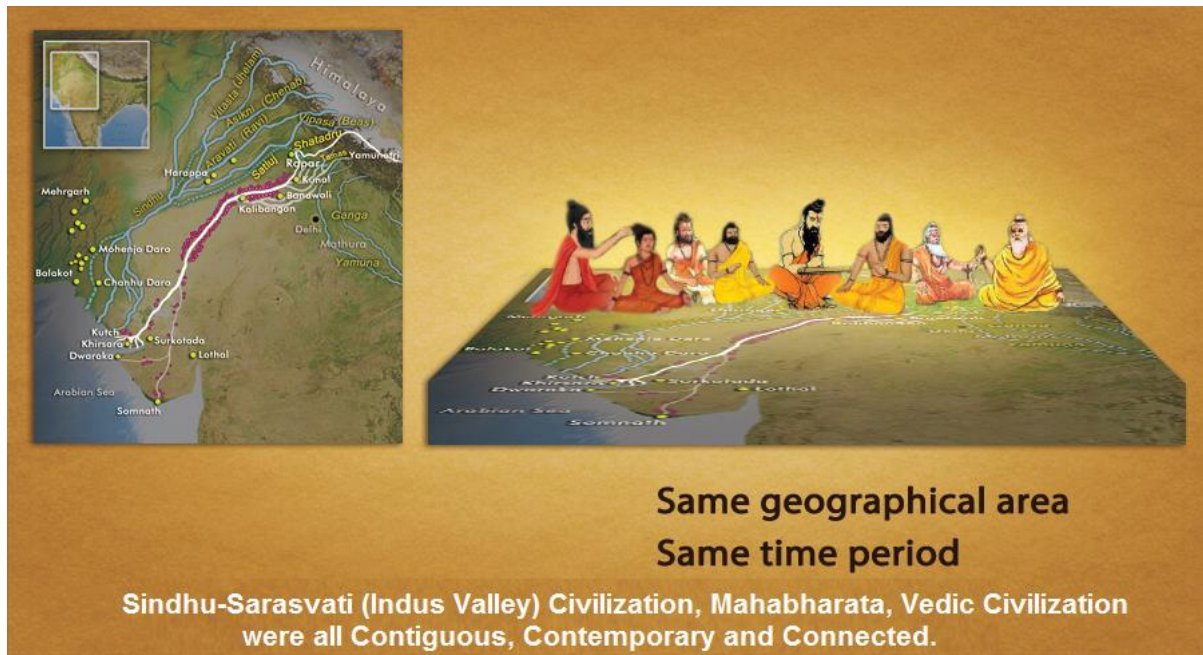
The land was contiguous – same geography.

The story and events were common – same history.

Time was contemporaneous – same period in history.

Hence they belonged to one and the same civilization.

Krishna was historically part of this civilization.



GOING ABOUT HISTORICITY OF KRISHNA

Up until now, dating in history meant finding the time period using only archaeology or information from excavation sites.

New vistas are now being opened up as the dating of the past events, history, can now be done using archaeo-astronomy, undersea exploration, oceanography - sea level rise, information on precession - axial tilt, spin of earth and so on.

To a historian of the earlier epoch, with a set mind on how to go about history, it is all quite a spin.

But to a new age student,

- who is comfortable with technology,
- who wants to verify, cross verify everything with current technology,
- one who understands interdisciplinary approach,
- who wants to know the truth,
- one who wants to look beyond pre-set ideologies,

these new vistas give a new meaning to history.

History no longer is a dull and drab subject but is something that is

- full of life,
- full of sciences,
- full of technologies,
- full of adventure,
- full of wholistic knowledge,
- full of tradition,
- full of humanity.

To such an inquiring mind, separate and disparate pieces of information such as

- the archaeological evidences at Dwaraka,
- the geographical evidences from Braj Bhumi region,
- the natural melting of ice caps and sea level rise,
- the depth at which lay the underwater ruins at Dwaraka,
- the ecological factors seen in the geographical arc from Indian Ocean to Central Asia,
- the drying up of the Sarasvati River due to tectonic movements and
- the fact that the Archaeo-Astronomy dates tally with all the above,

seem like individual pearls falling into place and stringing themselves up as a *mala*, necklace, garland.

They form a *Mukunda Mala*. Mukunda is another name by which Krishna is known.



History is a mind bender.

A historian decides how the world perceives the past and thus shapes the thoughts, ideas and actions of the man of tomorrow.

From the historicity of Krishna, we get a new and true perspective on the history of India.

We see that it is not only Krishna who is historical.

- Vrindavan is historical.
- Mathura is historical.
- Dwaraka is historical.
- Govardhan Giri hills are historical.
- Kurukshetra is historical.
- River Sarasvati is historical.
- Balarama is historical.
- Pandava Princes are historical.
- Veda Vyasa is historical.

The historicity of Krishna also establishes and brings forth the historicity of the times, the land and its people. So every Janmashtami we can proudly celebrate the birth anniversary of Krishna as an over 5100 years, historical, legendary and Divine hero of an ancient, continuous, living civilization.

When History meets Tradition and

Tradition meets Science and

Science meets Nature,

Can we advance as a truly mature people.