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KING VIKRAMADITYA OF PRAMARA DYNASTY IS HISTORICAL PERSON
OF FIRST CENTURY B.C.E.

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Abstract – The various narrations and accounts pertaining to King Vikramaditya of Ujjain, found in the ancient texts of our Nation and the historical notes and writings of the foreign scholars and historians were analysed properly and thoroughly. This clearly and assertively proves that King Vikramaditya who came in the lineage of Agnikula of Pramara dynasty of Ujjain, is definitely a historical person and he ruled most of the parts of Bharat for 100 years, between 81 B.C.E. to 19 C.E. He started his Era in 57 B.C.E., when he conquered Nepal.

Key words – Vikramaditya, Pramara Dynasty, Agnikula, Mahabharata war, Sakakala, Saptarishi Mandalam and Magha Nakhsatra

INTRODUCTION

The narrations and accounts pertaining to King Vikramaditya of Ujjain, in the ancient texts of our Nation and the historical notes and writings of foreign scholars and historians were abundant. Before coming to any conclusion regarding the historicity and the period of reign of King Vikramaditya, one has to study these writings thoroughly and properly, without any prejudice and preformed ideas. In this paper, the writings of Varahamihira, Aryabhata, Kalidasa, Bhattotpala, Kalhana, Alberuni, Al-Fazel, Alexander Cunningham, John W.McCrindle, A.P.Sinnette and Sir. William Jones and Bhavishya Mahapurana were analysed.

1. BHAVISHYA MAHAPURANAM

Here the word 'Bhavishya' means Bhavishya Kala and thus, Bhavishya Purana describes the incidents of future period also i.e. after the period of writing this text. Thus, the date of Bhavishya Purana is ancient to these incidents. The 14 and 15 sloka of Pratisarga Parva, Prathama Khanda, 7th Adhyaya of this text (3-1-7-14 &15) mentioned the year of birth of Vikramaditya as,

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पूर्णे त्रिशंछते वर्षे कलौ प्राप्ते भयंकरे । शकानां च विनाशार्थं आर्यधर्मं विवृद्धये ॥

The meaning of these sloka and up to 24th sloka is, “In 3000 Kaliyuga (101 B.C.E.), due to attack of Saka people, there was terror. To destroy these Saka and to protect and enhance Dharma, by the orders of Siva, from Kailasa, he was born as the son of Gandarvasena, the King of Ujjaini. He was named as Vikramaditya by his father. At the age of 5, he went to forest to do Tapas. He returned Ambavati (Ujjain) at the age of 12. When he was about to ascend the Simhasana with 32 Idols, a Vetala came and guided him with Dharmic rules to be adopted by him on governing.” Then, Vikramaditya came to power in 3020 Kali (81 B.C.E.) and ruled for 100 years up to 3120 Kali (19 C.E.). This is mentioned in sloka 3-4-1-22 as,

शिवाज्ञाया च नृपतिर्विक्रमस्तनयस्ततः । शतवर्षं कृतं राज्यम् देवभक्तस्तताऽभवत् दशवर्षं

The boundaries of Vikramaditya Kingdom, as per 3-3-2-10 sloka was,

पश्चिमे सिन्धुनद्यन्ते सेतुबन्धे हि दक्षिणे । उत्तरे बदरीस्थाने पूर्वे च कपिलान्तिके ॥

Thus, the boundaries were on the west Sindhu River, on south Rameswaram, on north Badari (Himalayas) and on east Kapila (Assam). After Vikramaditya, the Kingdom was divided into 18 parts namely, Indraprastha, Pancala, Kurukshetra, Kapilam, Antharvedi, Vraja, Ajameram, Marudnva (Rajasthan), Gurjaram, Maharashtra, Dravidam, Kalinga, Avantiya, Udupam (Udupi), Vanga, Gauda, Maghada and Kausalyam. Thus, we can understand the vastness of his Empire.

Bhavishya Mahapuram also described his dynasty. He belongs to Pramara (Panwar) dynasty of Agnikula Vamsa. There are 4 Agni vamsa. 1.Pramara of Sama Veda in Ambavati (Ujjaini), 2. Capahani (Vayahani) of Yajur Veda in Ajameram, 3.Sukla (Calukya) of Rig Veda in Dvaraka and 4. Pariharaka of Atherva Veda in Kalinjarapuram (3-1-6-47 & 48 and 3-1-7-1 to 14 and 3-1-4-12 to 15). King Pramara started his dynasty in 2710 Kali (391 B.C.E.) as stated in 3-1-7-7 & 8 sloka as,

पूर्णे द्वे च सहस्रान्ते सूता वचनमब्रवीत् । सप्तविंशतिशते वर्षे दशाब्दे चाधिके कलौ ॥

प्रमरो नाम भूपालः कृतं राज्यं च षट्समाः ।

Bhavishya Mahapurānam also mentions that for 100 years after Vikramaditya, Nation was in peace. Then again, Saka marched from Himalaya and Sindhu marga and attacked. Then Salivahana, great grand son of Vikramaditya, defeated Saka, maintained Dharma and peace and ruled well for 60 years (3-3-2-9 to 33). Thus, Bhavishya Mahapurānam strongly confirms that King Vikramaditya of Pramara Dynasty is definitely a historical person of first century B.C.E.

2. JYOTIRVIDABHARANAM OF KALIDASA

Kalidasa mentioned the year of writing of this text in the 21st sloka of 22nd adhyaya as,

वर्षेः सिन्धुर दर्शनाम्बर गुणैर्याते कलौ सम्मिते
मासे माधव संज्ञिके च विहितो ग्रन्थ क्रियोप क्रमः ।

This means that the poet Kalidasa started writing this text in the month of Vaisakha (and ended in the Month Kartika:) in the year 3068 of Kaliyuga completed. Kali 3068 is 33 B.C.E. (3101 – 3068). So, Kalidasa lived in first century B.C.E. is the definite conclusion arrived from this sloka.

Besides, Kalidasa mentioned in sloka 20th of 22nd adhyaya, that he also wrote three Kavya with Raghu Vamsam as the foremost, a text on the rules of Vedic rituals and Jyotirvidabharanam, and in the previous sloka he mentioned that he was the best friend of King Vikramaditya. Hence, the author of Kavya like Raghuvamsam etc. and Jyotirvidabharanam was one and the same Kalidasa of Vikramaditya period. However, there was also another Kalidasa, who accompanied Bhoja Raja, 13th King after Vikramaditya, during Bhoja's expedition against Saka, beyond Sindhu River (3-3-3-1 to 4 of Bhavishya Mahapurānam). Sloka 8 to 11 and 19th details the names and numbers of scholars, poets, astronomers and Vedic scholars present in Vikramaditya's court. The 7th sloka tells that Vikramaditya was Malava Indra in Bharata Varsha. Vikramaditya's capital was Ujjaini, where the abode of Mahakala Mahesvar is present as per sloka 16 of 22. The 12th sloka details his army strength. 14th sloka mentioned that the King had won Dravida, Lata, Vanga, Gauda, Gurjara, Dhara and Kamboja. As per 46 sloka of 20th adhyaya, Kamboja, Gauda, Andharika, Malava, Surajya and Gaurjara were under his direct rule.

The 13th and 17th sloka of 22 adhyaya mention that Vikramaditya won Saka, the outcasted Kshatriya of Bharatian origin. He won the Saka King, 'Rukmadesatipati, Sakesvaran' who ruled

Rukma Desa (Rumma or Roomaka in north west Bharat). Thus, Vikramaditya was called as Sakaari or Saakakartruhaa, the destroyer of Saka, thereby became a Sakakaaraka, the creator of an Era. This is explained in sloka 109 of 10th adhyaya. The word Saka, 1. In Sakaari, means 'strength' denoting Saka people and 2. In Sakakaaraka, it means 'to know' i.e. Era, from which we know the number of years elapsed. In 110 and 111 sloka of 10th adhyaya, Kalidasa mentioned the number of years between Yudishthira and Vikramaditya Era as 3044. Bhavaratna wrote a commentary on Jyotirvidabharanam, by name Sukhabodhika and he detailed the above in the same way.

Kalidasa mentioned in 10th sloka of 22nd Adhyaya, the names of Navaratna including the famous Varahamihira and himself, in the court of King Vikramaditya.

धन्वन्तरिः क्षपणकामरसिंह शङ्कुर्वेतालभट्ट घटखर्पर कालिदासाः ।

ख्यातो वराहमिहिरो नृपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥

The 9th and 19th sloka of 22nd Adhyaya also mentioned that Varahamihira was a famous scholar and astronomer in the court of Vikramaditya. Besides, in 1st and 2nd sloka of Uttara Kalamrutam, an astrological text written by Kalidasa, he prayed Ganesa (Bhavani Suta:) and Maha Kali to protect Vikramaditya. Thus, Vikramaditya, Varahamihira and Kalidasa were contemporary and all the three lived in first century B.C.E. is the definite conclusion. However, as per the opinions of the so-called oriental experts, the period of Varahamihira was said to be 505 C.E. Because of this, much discrepancy i.e. a period of around 600 years, arises. Hence, it becomes necessary to clear this discrepancy before proceeding further.

3. VARAHAMIHIRA'S PANCA SIDDHANTIKA

Varahamihira mentioned his date in Panca Siddhantika, in 8th sloka of 1st adhyaya: as,

सप्ताश्वि वेद संख्यं शककालमपास्य चैत्र शुक्लादौ ।

अर्द्धास्तमिते भानौ यवनपुरे सौम्यदिवसाद्ये ॥

Saptāśvi Veda sankhyam Śakakālamapāsya Caitra Śuklādau ।

Arddhāstamite Bhānau Yavanapure Saumyadivasādye ॥

The meaning is, deduct the year 427 of Saka Kala elapsed (i.e. deduct 427 from the number of

years in Saka Era for which the ahargana is wanted), at the beginning of the bright half of Caitra lunar month, when the Sun has half set at Yavanapuri, at the beginning of Wednesday. This means that Varahamihira either compiled Panca Siddhantika or was born in 427 of Saka Kala.

4. VARAHAMIHIRA'S BRUHAT SAMHITA

To know the date of Varahamihira precisely, the starting year of this Saka Kala has to be found out and in 3rd sloka of 13th adhyaya: of Bruhat Samhita, Varahamihira mentioned it as,

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।

षट् द्विक पञ्च द्वियुतः शककालस्तस्य राज्ञश्च ॥

Āsan Maghāsu Munaya: Śāsati Pṛthvīm Yudhiṣṭhire nṛpatau ।

Ṣaṭ dvika pañca dviyuta: Śakakālastasya Rajñaśca ॥

“The Seven Rishies (Munaya: - Saptarishi Mandalam, The Great Bear) were stationed in the asterism Magha, when the King Yudhishtira was ruling. The commencement of Saka Kala took place 2526 years after the period of that Monarch (Yudhishtira)” is the meaning. Now, we have to ascertain the period of Yudhishtira of Panca Pandava, to derive the starting year of this Sakakala and thereby the date of Varahamihira. The following evidences will be much useful in this regard.

5. BATTOTPALA COMMENTARY

Baṭṭotpala in his commentary to Bruhat Samhita, explained the above sloka as follows,

तथा च वृद्धगर्गः :-

कलि द्वापर सन्धौ तु स्थितास्ते पितृदैवतम् । मुनयो धर्मनिरताः प्रजानां पालने रताः ॥

The meaning is, “Accordingly, Vruddha Garga mentioned that at the junction of Kali and Dvapara yuga, the Seven Rishies (Munayo - Saptarishi Mandalam) were stationed in the asterism Magha (Pitru Daivadam).” Here, by using the words, ‘tathā ca’ and quoting the concerned writing of Vruddha Garga exactly at this place, Battotpala clearly expressed that the period of King Yudhishtira and Kali Dvapara Junction (Sandhi) are one and the same, in terms of time.

6. ARYABHATTIYAM

Aryabhata, in 5th sloka of 1st Adhyaya (Dasagitikapada) of Aryabhattyam mentioned,

काहो मनवो ढ मनुयुगाः शख गतास्ते च मनु यगाः छ्ना च ।
कल्पादेर्युगपादा ग च गुरुदिवसाच्च भारतात पूर्वम ॥

This means that before Mahabharata war (Bharatata Poorvam), 6 manvantra, 27 mahayuga and three parts of this mahayuga (Satya [Kruta], Treta and Dvapara) were gone. Thus, Aryabhatta clearly shown that Mahabharata war took place at the end of Dvapara yuga. If the war had happened a few hundred years after the beginning of Kaliyuga, he would have also added the number of years in Kaliyuga, that would have passed before Mahabharata war, to this list of manvantara and yuga. However, he stopped exactly at Dvapara yuga itself. This clearly shows that the Mahabharata war and hence the period of Yudhshthira, was at the junction of Dvapara and Kaliyuga only.

Besides, Aryabhatta was actually born in 337 Kali (2774 B.C.E.), as per 3-10 sloka of Aryabhattiyam. Here the word in the first sentence of this sloka, Shadbi: was altered into Shashti: so as to bring his date after Ptolemy et al to the 5th century C.E. Nevertheless, shadbhi: is proved to be correct, based on grammatical and other strong evidences found in our Nation's ancient astronomical texts. These things are well explained in the book, "Actual date of Aryabhatta."

7. ABUL FAZEL AND ALEXANDER CUNNINGHAM

Abul Fazel (Abul Fazl) wrote Ain-i-Akbari (Ayeen Akbary), the text on Akbar and he was contemporary to Akbar. Ain-i-Akbari was rendered English by Francis Gladwin from the original Persian sources. In Ain-i-Akbari (printed by G.Auld, Greville Street, London in 1800), in the page 263 of 1st volume 3rd part, Abul Fazel wrote as,

"In the beginning of the fourth or present jowg (yuga), Raja Joodhister (Yudhishtira) was the universal monarch, and the commencement of his reign became an epocha of an era of which to this time, being the fortieth year of the reign, there have elapsed 4696 years." The 40th year of Akbar was 1595 C.E. and 4696 years before 1595 C.E. is 3101 B.C.E. which was the period of Yudhshithira as per Abul Fazel' statement (4696 –1595 = 3101).

Alexander Cunningham the British Engineer, who was the director of Archeological Survey of Bharat in 1890s, wrote "Book on Indian Eras" (Indological Book House, Varanasi). In the page 7 of this book, he gave exactly the above writings of Abul Fazel and added the following,

“Now the fortieth year of Akbar was A.D. 1595, which deducted from 4696, gives B.C. 3101 as the period of Yudhishtira as well as of the Kaliyuga.”

Therefore, the correct dates are, Yudhishtira won Mahabharata war in 3138 B.C.E., went to Vanavasa in 3101 B.C.E. and then to Heaven in 3076 B.C.E. The Saptarishi Mandalam was in Magha Star till 3076 B.C.E., as per astronomical data. Then, 2526 years after 3076 B.C.E. is 550 B.C.E., at which Saka Kala started, as per Varahamihira. This is the Era of Saka King Cyrus II of Parasikam. (Refer ‘Indian Eras’ by Kota Venkatachalam, for full details). Thus, 427 Sakakalam of Varahamihira is 123 B.C.E. (550 – 427) at which year Varahamihira either compiled Panca Siddhantika or he was born in. Thus, Varahamihira lived in first century B.C.E. is the conclusion. Varahamihira was one of the Navaratna in the court of King Vikramaditya, there by proving that King Vikramaditya also lived in first century of B.C.E. and thus there is no discrepancy at all.

Besides, AbulFazel in his Ain-i-Akbari wrote in this same page as, “Bickermajet (Vikramaditya) reckoned from his own accession to throne, and reigned for 135 years. Of this era, there have elapsed 1652 years.” Thus, AbulFazel clearly shown that the date of Vikramaditya as 57 B.C.E. (1652 – 1595 = 57).

8. KALHANA’S RAJATARANGINI

This text describes the rulers of Kashmir in chronological order from Mahabharata war up to the time of its author Kalhana (520/1148 C.E.). The 125th sloka of 3rd Taranga mentioned as,

“तत्रानेहस्युज्जयिन्यां श्रीमान्हर्षापरभिधः । एकच्छत्रश्चक्रवर्ती विक्रमादित्य इत्यभूत् ॥”

The meaning is Vikramaditya, who had the title (para abhidha:) as Sri Harsha, ruled under one Umbrella at Ujjaini, as a Great Cakravarti. Destruction of Saka people by Vikramaditya is mentioned by Raja Tarangini in 128th Sloka of 3rd Taranga as, “By destroying the Saka, Vikramaditya made the task light for Siva who is to descend to the Earth for extermination of Mleccha.” King Vikramaditya sent Matrigupta from Ujjain to rule Kashmir, as there was no ruler after the sudden demise of Hiranya and Toramana. As Vikramaditya was the Chakravarti of whole Bharat, he was duty-bound to take care of Kashmir and thus sent Matrigupta. This history of Matrigupta was given in detail in 129 to 290 sloka of 3rd Taranga.

Further, in 5th and 6th sloka of 2nd Taranga, the text mentioned as, “Then they brought Pratapadityaya, a relative of King Vikramaditya and inaugurated him as King of Kashmir,” and these sloka cautioned that this Vikramaditya should not be confused with another Vikramaditya who was Sakaari, the destroyer of Saka.

9. ALBERUNI

These two Vikramadityas and their period were clearly distinguished by Alberuni (Abu Raihan), the Persian traveller, in the page 7 of 2nd Volume of Tahqiq ma lil-Hind written in 1030 C.E., (Alberuni’s India – translated into English by Edward C.Sachau – Munshiram Manoharlal), as, “Now the year 400 of Yazdajird, the gauge year corresponds to the following years of Indian Eras.

1. To the year 1488 of the era of Sri Harsha, 2. To the year 1088 of the era of Vikramaditya.

This 400th year of Yazdazird (Yazdegerd III or Yazdgerd III or Yazdeger III) is 1031-32 C.E.. Thus, 1488 years before 1031 C.E. is 457 B.C.E. at which Sri Harsha era started and 1088 years before 1031 C.E. is 57 B.C.E. at which the era of Vikramaditya started. This Sri Harsha, ruled Ujjaini 400 years before Vikramaditya. He is the son of Chandra Sarma, who latter took up Sanyasam with the name Sri Govinda Bhagavat Pada, the Guru of Srimad Adisankara of 509 - 477 B.C.E. Thus, Sri Harsha who ruled Ujjaini in 457 B.C.E. had the title as Vikramaditya and King Vikramaditya of 57 B.C.E. had the birth name Vikramaditya and the title name as Sri Harsha.

In page 6 of 2nd volume of this text, Alberuni detailed the victory of Vikramaditya over Saka King as, “The here mentioned Saka tyrannized over their country between the river Sindh and the ocean, after he had made Aryavarta in the midst of this realm his dwelling place. The Hindus had much to suffer from him, till at last they received help from the east, when Vikramaditya marched against him, put him to fight and killed him in the region of Karur, between Multan and the castle of Luni. Now this date become famous, as people rejoiced in the news of the death of the tyrant, and was used as the epoch of an era, especially by the astronomers. They honour the conqueror by adding Sri to his name, so as to say Sri Vikramaditya.”

10. ALEXANDER CUNNINGHAM

Vikramaditya’s victory over Saka people was also mentioned by A.Cunningham in

his “Book on Indian Eras” in the page 52, quoting Abu-Rihan (Alberuni), as, “Saka was the name of the King who reigned over the country situated between the Indus and the sea; Vikramaditya marched against him and killed him in a battle fought near Korur, between Multan and the fort of Luni.” Further, Cunningham wrote in the 49th page of this book, “The era of Vikrama also said to have been established by Vikramarka Raja 470 years after Mahavira or in 527 -470 =57 B.C.” He also wrote “Satrunjaya Mahatmya professes to have been written 477 years after Vikrama or in A.D. 420,” i.e. 57 B.C. (477 -420) as the date of Vikaramaditya.

11 .JOHN W. McCRINDLE

John W.McCrimdle, the western scholar, who authored many books and translations of Greek classical Literatures, especially on Alexander, mentioned in “Ancient India as described by Ptolemy” edited in 1885 at Edinburgh (Munsiram Manoharlal) in pages 154 and 155 as, “Ozene - This is the translation of Ujjayani, the Sanskrit name of the old and famous city Avanti, still called Ujjain. It was the capital of celebrated Vikramaditya, who having expelled the Skythians and there after established his power over the greater part of India, restored the Hindu monarchy to its ancient splendour.the date of the expulsion of Skythians by Vikramaditya which forms the era in Indian Chronology called Samvat (57 B.C.).... about a century and a half after Vikramaditya era, Ujjain was still a flourishing city.”

12. A.P.SINNETT

A.P.Sinnett, the western scholar who was also President, the Simla Electric Theosophical Society wrote in his book, “Esoteric Buddhism” (Indological Book House, Varanasi) in the page 151 as, “The party of primitive Buddhism was entirely worsted, and the Brahman ascendancy completely re-established in the time of Vikramaditya about 80 B.C.”

13. SIR WILLIAM JONES

He was an English judicial officer in East India Company. He was the founder and first president of Asiatic Society, Calcutta. In his presidential address as the 10th anniversary discourse at Asiatic Society on 28th February 1793, he mentioned “two certain epochs between Rama who conquered Silan a few centuries after the flood, and Vicramaditya, who died in Ujjayini fifty seven years before beginning of our era.” [1. The Asiatic Researches, 4th volume page xiv, published

1798 C.E. London and 2. The Works of Sir William Jones, volume 3, page 220, published in 1807 C.E. London]. Thus, William Jones not only accepted Rama and Vikramaditya as historical persons but also the period of Vikramaditya as 1st century B.C.E.

In his work, “On the chronology of the Hindus” which he wrote as a President of Asiatic Society in January 1788, which was published in ‘The Works of Sir William Jones’ in volume 4, year 1807, London, he mentioned in page 40, “After the death of Chandrabija, which happened, according to Hindus, 396 years before Vicramaditya, or 452 B.C., we hear no more of Magadha as an independent kingdom.” Thus, he mentioned the period of Vikramaditya as 56 B.C.E. (452 – 396). In the page 43 he added, “We may arrange the corrected Hindu chronology, according to the following table, supplying the word about or nearly, (since perfect accuracy can not be attained and ought not to be required), before every date. Vicramaditya - 56 Y.B.C.” (Y.B.C. - Years Before Christ). Thus, in his chronological table, given next page of 46, he mentioned Vicramaditya lived 1844 years before William Jones’ time (1788 C.E.), i.e. 56 B.C.E. (1844 –1788).

In page 44, he wrote, “As to Raja Nanda, if he really sat on the throne a whole century, we must bring down the Andhra dynasty to the age of Vicramaditya, who with his feudatories had probably obtained so much power.” This statement clearly shows that William Jones totally accepted that Vikramaditya as a historical personality. Besides, it also shows that these scholars’ readiness to alter the facts of history according to their level of understanding, will and wish and reluctance to work hard to find facts. Their wrong mentality and their reluctance and reservations in accepting the great antiquity of Bharat can be shown by citing his introductory remark in this work, as found in page 1 of this text. “The great antiquity of Hindus is believed so firmly by themselves, and has been the subject of so much conversations among Europeans.” Thus, we firmly and assertively knew the great antiquity of our Motherland Bharat, in 1790s itself. Nevertheless, this created much disturbances in the minds of Europeans and they couldn’t accept our Nation’s great antiquity, due to the following two reasons. 1. The first reason is their greedy ambition to rule and loot our Nation, forever. Therefore, they wanted to reduce our great antiquity, in order to seed inferiority complex in our people’s mind. Thus, they couldn’t digest the ever victorious history of mighty and powerful

Vikramaditya and Salivahana, which will definitely bring much ancestral pride to our people. 2. They strongly believed that the world was created on 23-10-4004 B.C.E. After this, 1500 to 2000 years were gone in Ice Age and the Age of Great deluge. Thus, according to their fundamental belief, the human history could not be extended before 2000 to 2500 B.C.E.

Thus, they tried their level best to reduce our Nation's great antiquity, by any means. This was actually started by Sir William Jones himself in his 10th discourse at Asiatic Society on 28th February 1793. In that speech, he made an inexcusable remark that Sandrokottus found in Greek classical literature may be Chandragupta of Maurya dynasty. Thus, in a hasty manner, without considering there were two more Chandraguptas in Gupta dynasty, they concluded that Chandragupta Maurya was cotemporary to Alexander of Greek. Thus, they fixed Maurya dynasty from 327 B.C.E. and Gupta dynasty from 3rd Century C.E. Therefore, they have to fix 1207 years of reign of Maurya, Sunga, Kanva and Andhra Satavahana into a mere 650 years. In between, the reign of Vikramaditya and Salivahana, as they were rulers of whole Nation, was also to be included. Thus, they had only two options, one, either they had to accept Vikramaditya and Salivahana as historical persons and to give up their wrong chronology once for all or they had to proclaim that Vikramaditya and Salivahana were mythical, so that they can persuade their false theory and carry out their hidden greedy ambitions. They preferred the second, which is totally against the truth, though they themselves initially wrote strongly, that Vikramaditya was a powerful ruler in first century B.C.E., based on strong evidences found in our Nation's ancient texts and foreign historians. However, when they came to know, it is totally jeopardizing their greedy dream, they did a worst somersault.

Thus, they told that Bhavishya Mahapurana is not reliable, since it mentions recent incidents. Nevertheless, these narrations of recent incidents were interpolated during British rule, with the intension of reducing the reliability of this Purana. Because, it is a fact, that our Purana never talk about foreign incidents. Then, even if it is there, it will not reduce the text's reliability. For example, we are not thinking low of history books or brand them as unreliable, just because they describe recent things. Besides, the narrations of recent things will not reduce the authenticity of ancient incidents described in the text.

Next, they told that Kalidasa's Jyotirvidabharanam is not acceptable without even bothered to give reasons. This is because, Jyotirvidabharanam gives exact date of Kalidasa and full details of King Vikramaditya. Thus, they rejected data and truth, which are contrary to their theories, assumptions and false postulations. Hence, we should not bother about their recognitions, acceptance and certificates. It is our own humble and compulsory duty to rewrite our Nation's true history, based purely upon evidences and researches, without any prejudice, will and wish, like and dislike. This alone will set all things in right course.

14. TRADITIONS AND ALMANACS

Since more than thousand years till date, common people and almanacs of our Nation traditionally use the Vikrama Samvat of King Vikramaditya and our Government is following this Vikrama Era of 57 B.C.E. in its routine. This itself will be sufficient to prove that King Vikramaditya is a historical person and he started his era at 57 B.C.E.

I thank sincerely to Kota Venkatachalamkaru of Vijayavada, the great historian of Bharat, from whose books I got the correct and authentic guidance in preparing this paper.

CONCLUSION

Thus, this paper concludes strongly that King Vikramaditya, who came in the lineage of Agnikula of Pramara dynasty of Ujjain is definitely a historical person and he ruled most of the parts of Bharat for 100 years, between 81 B.C.E. to 19 C.E. (3020 to 3120 Kaliyuga). He started his Era in 57 B.C.E., when he conquered Nepal and this Vikrama Samvat is still traditionally used by common people, our government and all almanacs our Great Nation Bharat.
