

Mahavira and Gautama Buddha were not contemporaries as we thought:

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Abstract:

This paper discusses the short and long chronology issues of India that came to the light recently. There are more than almost a century old disputes among historians of all stripes and colors, on the date of Buddha Nirvana and Mahavira Nirvana. This paper only focuses on the real dates of Mahavira and Buddha Nirvanas. It also proves that earlier assumptions were established incorrectly based on Alexander's dates established by colonial historians.

The new science of Planetary and solarium computer software can forecast the accurate position of sun, moon, the position of Ursa major and minor (Sapta Rishis) and other celestial events that were recorded in ancient texts and inscriptions available at various places in India, that reference other related eras of India at the time of Nirvanas of Buddha and Mahavira.

Correcting Indian Chronology:

The inscriptions and Hindu Purana texts that recorded astrological events that only occurs at fixed interval give us the tool to rule out most improbable dates, while bringing in the most logical dates. This validates various genealogies recorded in various Hindu Puranas, Jaina and Buddhist Sutras. With the help of certain logical reasoning, the voids in the Indian chronology can be filled-up. It may not be 100 percent accurate but will be in the close vicinity and will add clarifications. Kalhana's Rajtarangni is a great testimonial to the chronologies after Mahabharata war and authenticating the event itself. Majority of the Indologist agree with Rajtarangini's genealogy; however the manuscript is limited to Kashmir and other nearby states and does not cover entire India. On some occasions, it adds value to peripheral discussion of the events happening elsewhere in India.

ISRO's attempt to land moon rover on difficult terrain of the pole of the moon proved that astrological science is real and predictable. In history, Indian astrology was renowned for recording celestial events at auspicious occasions, sometimes embedded in various stone and pillar inscriptions, found at various places in India. Ancient Kings did create some confusion in

the minds of transcribers by mixing up similar names of other namesake kings and adoption of their various titles. This added to the confusion in arriving at precise dates for earlier colonial historians. India in her history did not have the uniform codes for eras on a national basis. This presents the challenges as well as the opportunities for emerging Indologist to decode the history of India and its various regional ruling dynasties. It will be appropriate to raise several questions that remain ambiguous and unanswered:

1. What basis the colonial historians used to decide that Buddha and Mahavira were contemporary? What basis it was decided that Mahavira was senior to Buddha?
2. Does “Piyadassi Iaja Magadhe” or “Devanpriya” in several rock and pillar edicts really belong to the same kings or the different king? None of the edicts mentions either Ashoka or Maurya or king’s personal name. It is presently assumed that the epithets used in the inscriptions were Asoka Maurya, who is assumed to have erected all the edicts.
3. A decade old question, who was Sandracottus of Greek and Roman historians?
4. Examination of this topic will require a separate discussion.
5. Was King Samprati of Ujjain was related to Maurya family?
6. 5. Who was the real “Vikramaditya of history”, who established eras as his own, after the first defeat of saka satrap, who invaded Ujjain?
7. Kalashoka (Kakaverma) of Sisunaga dynasty of Magadha was also called Dharamasoka, why? Was he the one who attacked Kalinga state? He is known to have adopted Buddhism and organized second Buddhist council at Vaishali. Ashoka Maurya held third Buddhist council at Patliputra.

To find some of the answers, a book is coming out soon by my friend, Dr. Vedveer Arya.

Dr Veer Arya is a Sanskrit language expert, an astrologer and now working as a Finance officer of Government of India, who have studied various inscriptions of India and numerous Indian texts to present us real (probable) chronologies with proper identifications of kings, various eras that were used in the past and their interrelationships. Some great People of the history and religious teachers were referenced through various eras. I encourage my friends

to explore his work more in-depth in his books. His new narratives of chronologies will come out in four volumes and will be available in India as well as Amazon bookstore.

My effort here is limited to the Jainism, although Buddhism does go together with the Jainism, because it was stated by the colonial historian that these two prophets were contemporary to each other. This paper strictly determines the dates of Buddha and Mahavira and their dates of Nirvana. This author has also used other sources to reconfirm Dr. Arya's dates as most probable dates for their contemporary kings, who lived during their lives and patronized them. It is always a challenge to get a high degree of precision in the ancient history, when the rulers of kingdoms changed overnight, or kingdoms were annexed by neighboring kings. This alters the genealogy of kings that ruled the kingdom and scribes are often confused. This has often led to missing kings in genealogy recordings.

Why we have such differences of opinions?

India employed the oral tradition for recording the history for the kingdoms for a long time. The procedures often varied with each kingdom. The Royal bards (Brahmins), monks of Jainism and Buddhism also played a role in praising their patrons.

The Phoenicians were the first to develop the alphabets in the recorded history of mankind; they influenced the Greeks and others. Although, the Sanskrit was one of the oldest spoken languages in a poetic form, their speakers delegated the literary tasks to Brahmin class that ultimately became custodians and managers to maintain this knowledge. This knowledge was kept on a perpetual basis through generations by reciting and memorizing. This often resulted in exclusion of masses for participation except for the reorganization through coinage in circulation.

Prior to the Common Era and through contacts with other civilizations, they started formulating grammar and script. This became necessary with the time, when other civilizations were creating permanent records in scrolls written on clothes, etched out in clay tablets or wooden barks. The chronology gap that Indian history is experiencing is due to scattered knowledge that was probably caused by the migrations of Brahmin class due to various reasons and they were political as well as economic. This may have refocused Brahmin's engagements in maintaining the history related to the genealogy to their respective domiciles. The political upheavals in early history were confined to northern kingdoms and that led to migration to south. This is one of the reasons why we find Hindu Purana experts in South India. There are still hidden histories embedded in folk's tales of

tribal that remain un-extracted. The colonial historians never got the opportunities to tap our southern wisdom and knowledge. We hope the Government of India provides more funding for further research on many unanswered questions.

Interestingly, the early disciples of Jaina and Buddhists were disfranchised Brahmins. They became very helpful as they also kept parallel history related to their religious traditions as well as kings that patronized them and opined about competing sects. Although these efforts were parallel but contributed to fill the voids left out in the various Hindu texts. Various Jaina, Buddhists and Hindu texts emerged with different interpretations that need to be evaluated with inscriptions and astrological data embedded in the texts to distill a definitive chronology, that is more on scientific footings than previously stated. An expert committee should be designated to standardize the data to produce the concise history of India. The following example shows how some of the history was maintained.



Kalpasutra of Bhadrabahu

Jaina manuscript of unknown author

The early language and script formulation:

A system of graphic/sign marks represented the units of a specific language. They were assumed to be invented independently in early Egypt, Mesopotamia, Indus Valley, China and

Mesoamerica that the historians collectively called cuneiform symbols of writing. We believe at that time, some spoken languages (sound based) existed for the communication, otherwise how else we can build civilization such as what were seen in Egypt, Indus valley, Sumer and others. Who built great monuments such as Pyramids, Ziggurats and cities like Mohan-Je-Daro?

The spoken sounds must have influenced the formulation of the language and the signs/symbols helped developed the alphabets and finally the scripts emerged. How much the mechanism of prehistoric migrations and trades played any role in these exchanges is unknown, but we have records to prove that they traded with each other's and therefore it cannot take place without some sort of communication both oral and written forms.

The reason the modern humans prevailed over competing prehistoric species like Neanderthal, Denisovans and others was because of their superior ability to communicate with some forms of spoken words/language to establish the teamwork needed during hunter-gathering life. The invention of the alphabet ushered as the final step to writing words that expressed sounds and it took advantage of the fact that the sounds of any speech involved a set of 22-24 letters that can be represented in the alphabets, each alphabet standing for a single sound of voice, which can be combined in several permutation and combinations to create unprecedented flexibility for writing a speech that everyone can understand. The different ancient civilizations developed the writing systems independently that resulted into the formulation that formed the major language groups that exist today. All these took centuries of developments and inventions of grammars that followed to complete the tasks. Today we can equate them to the development of computer codes of various machine language systems- platforms like window, android, Linux etc.

Buddhist Texts describing other sects and the question of Nigantha Nataputta and Maskari Gosāliputra?

In **Sāmaññaphala** Sutta of Pali canon of Buddhism, King Ajatshatru of Magadha brought up a nagging question to Buddha. The King said he brought up the questions regarding life, death, rebirth and effects of "karma" (Deeds, Acts) to all those contemporary teachers, who lived during his time. He stated his dissatisfaction to Buddha by stating that the answers he received from them were both ambiguous and generally theoretical. He proceeded to name those teachers; that he had consulted prior to arranging a meeting with Buddha:

[Purana Kassapa,](#)

[Maskari Gosāliputra,](#) (Was not contemporary to Mahavira)

[Ajita Kesakambala,](#)

[Pakudha Kaccāyana,](#)

[Nigantha Nataputta](#) (Most likely early Ajivika leader mentioned in Buddhist text only)

[Sanjay Belatthiputta.](#)

The six heretics portrayed here have little individuality. **“Nigantha” in Pali cannon means “Free from all ties” not meaning “Naked” necessarily, although that was one of their traditions.** King Ajatshatru wanted to become a **good Shramana** after killing his father and that was his main purpose of visit to Buddha to investigate the right course for becoming a Shramana to alleviate his sins. After some philosophical discussion, Buddha advised him that he can still become a **“Pacceka Buddha” by following four noble truths and eightfold path.** Buddha was very careful of not encouraging him that he can become **“Arhant” or Buddha** like him, because he had committed patricide and invasion. Nevertheless, King Ajatshatru was satisfied with Buddha’s answer and became Buddha’s follower.

All these above listed teachers including Buddha were considered heretics by the Vedic Brahmins at that time. (Aññatitthiya, S.i.66). None of them adhered to Vedic Brahmanism.

The religious reformer rarely devises their own central tenets of their new faiths without using some foundations of older beliefs on which to build on either by reinstating, modifying or throwing a fresh light on the earlier preaching, and this religious reconstruct produces the force and novelty of the new revelations and draws disenchanted followers from the old movements to their folds. The central theme of those teachers was to find an answer for “rebirth belief” enshrined in the older religions, practiced by Brahminical religion that was exclusively reserved for those, who practiced Vedic belief of “twice born” theory. The heretics on the other hand were trying to prove that “karma” theory determines the future not based on once class or caste affiliation. This became the central tenets of heretics of rejecting Vedic belief in preference of their theories.

Who was Nigantha Nataputta (aka: Nathaputta)?

Sāmaññaphala Sutta (D.i.57; DA.i.166) further goes on describing the order of Nigantha (**Free from all ties- ascetics**). It says that “Nigantha” is described as one who followed fourfold restraint (**cātuyāma samvara**). This fourfold restraint is explained by Nigantha is the one, who is free from all bonds of life such as “Gatatta” (one whose heart has been in the attainment of his aim-**(self determination)**), “Yattala” (one whose heart is under command-**(self control)**) and “Thitatta” (**pursue the commitment**). This also accompanied by such practices such as

“shedding any garments on the body, owning nothing except alms and meditating under sun in a squatting position.”

This description Of Nigantha order here is rather vague but emphasizes **“free from all ties”** and can be easily understood in the context of monastic discipline taught in Mula sangha of Mahavira but codified in Uttara Dhyana and Daśavaikālika sutras that excludes the squatting position of meditation in a scorched sun.

Mahavira, a “Jnatiputra” or “Gnatiputta” preached **“five vows”**. In addition to these differences, there are no references in any Buddhist or Jaina texts that Mahavira or this individual Nigantha ever met Buddha personally on a one to one basis or in the company of any kings or in any general assembly of the people, who may have known both. So, this vagueness written in later age Buddhist Sutta raises questions with their description of other sects that may have existed in Buddha’s life, and their real identities. These teachers are described in Buddhist Sutta as contemporary to Buddha. The Buddhist texts and their interpretations come from Indian as well as non-Indian sources that were disparaging to other sects and their origin cannot be ascertained. Same observation is made about Gosala Ajivikas in early Jainism by later authors of Jainism.

Mahavira’s restraints were well organized for the society that existed during his time. Abstaining from water or fasting itself does do you no good, unless you first implement the five Vows (disciplines). So, from the surface, it appears that Nigantha’s preaching was most likely described as an early form of Ajivikaism that Mahavira may have practiced in the company of Gosala with emphasis on hard asceticism. Mahavira reorganized this concepts and doctrines of early Ajivikas. Mahavira emphasized the conducts (Karma) and asked his followers to practice them in the real life, prior to performing hard asceticism. The karma must be observed in the following ways:

1. Follow Non-violence (**Ahimsa**)
2. Always speak Truth (**Satya**)
3. Do not steal (**Achaurya or Asteya**)
4. Follow Celibacy/Chastity (**Brahmacharya**)
5. Follow Non-attachment/Non-possession (**Aparigraha**)

Ajivikas never practiced Brahmacharya or abstinence from the sex.

Ajivikas and early Jainism:

But the Ajivika doctrines are assumed to have been evolved from Proto-Shavism due to hard asceticism practiced by them. Gosala and his father practiced early form of Shavism called “Lingo”. This included occult, spell magic and tantric yoga, chants, song and dance. The dream interpretations, the magic and the work of yoga to unleash the subtle energies within the body to enhance spiritual growth and physical wellbeing supplemented by routine meditation for unleashing hidden energies. These unleashed energies will allow you to establish ultimate connection to this universe, to discover the purpose of life, senses and the connection to others that can be understood with a new dimension.

“Nyatti” philosophy was advocated by Gosala, Mahavira’s companion and that amounted to ultimate self-mortification and that made no sense, unless right karmas preceded. Undoubtedly, this philosophy had a non-Aryan belief. The rigid determinism is not natural to the thought of most Indian and other world religions. This Gosala was not contemporary to Buddha but was contemporary to Mahavira.

“Karma theory of India” dictates that a man's present state is determined by his past life’s conduct or the conduct committed during his present life. However, Mahavira’s addendum gave an enough measure of flexibility or free will to permit him to modify his future by choosing the right course of actions in the present life. Mahavira when inducted anyone into his Sangha (Congregation) for “shramanism”, gave everyone a clean slate and encouraged them to follow right paths to receive a full freedom of the rebirth which was the purpose of Indian shramanism.

Yet the climate and geography of India must be such during Gosala’s time, these heretics beliefs encouraged a more fatalist or self-mortification attitudes. It must have been their prevailing thoughts at that time arising from vanishing days of the Indus Valley age.

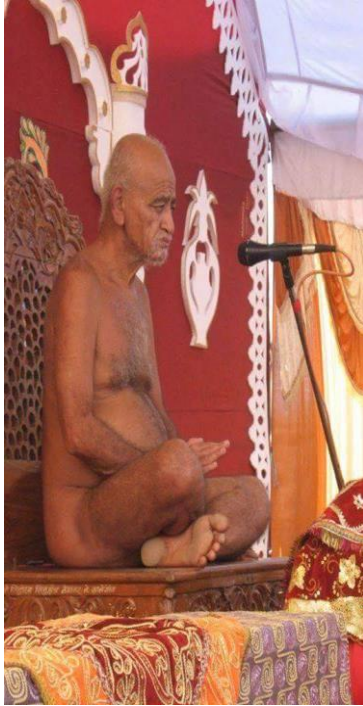
The phenomena of nature are impressive in their grandeur and regularity. Either it is an earth quack, hurricanes, tornadoes or climate change driven by natural catastrophes such as floods, droughts, and famines that occur from time to time on such a large scale. No human effort can prevent them or do more to mitigate their effects. Much of the information about these six preachers that is contained in the Buddhist texts, like the references to Gosala and Nigantha are to be treated very cautiously ; for it is evident that the writers of sutras had a limited knowledge of Buddha’s time and his teachings. Whatever knowledge they may have was warped by centuries of oral traditions, loss of memories, and third-party interpretations.

Nevertheless these Buddhist and Jaina texts are the only source of our knowledge today of the presence of heretic sects and particularly Ajivikas sect that survived until 11 the century AD and after that it merged with Digambara of Mula sangha during 11th century AD.

Here is passage from Kalpa Sutra that clearly suggests that Mahavira attained omniscient as a practitioner of Ajivikas tradition: “During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisakha (April), on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata (auspicious), in the Muhurta (time) called Vivaya, outside of the town Girambhika Grama (or Jarmabhikka Grama), on the bank of the river Rijupalika, (a tributaries of river Ganges near Vaishali-name has changed) not far from an old temple, in the field of the householder Samaga under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalguni (later part of March), (the Venerable One-Mahavira) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without food or drink, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevalagyani, which is infinite, supreme, unobstructed, unimpeded and complete. (Compare that with the picture of Ajivika in squatting position below) Modern Jaina does not meditate in squatting position. The picture of Mula sangha or Digambara Jains of modern time is shown below.

“Kalpasutra” by Bhadrabahu, the fifth “Sthavira” is very authentic and has all the knowledge that was orally transmitted by Mahavira himself and his life events.

KC. Jain acknowledges that Ajivikas had the canon of sacred texts but now is lost. Their doctrine was codified. It included eight “Mahanimittas” and “two margas.” Mahanimittas canons included Divyam, Autpatam, Antatiksham, Bhaumam, Angam, Svaram, Lakshanam, Vyanijanam. Jaina commentator list two margs (paths) as song and dance like Lingo in the picture below. Gosala in his early age and his father dressed like a Lingo and they made their living as mendicants, singing and dancing. Gosala was Mahavira’s contemporary. (P363 of Mahavira and his times by KC Jain). Lingo picture suggests that besides the Bamboo stick they carry musical instruments.



Mula Sangha-Digambara-naked



Ancient Ajivikas-naked

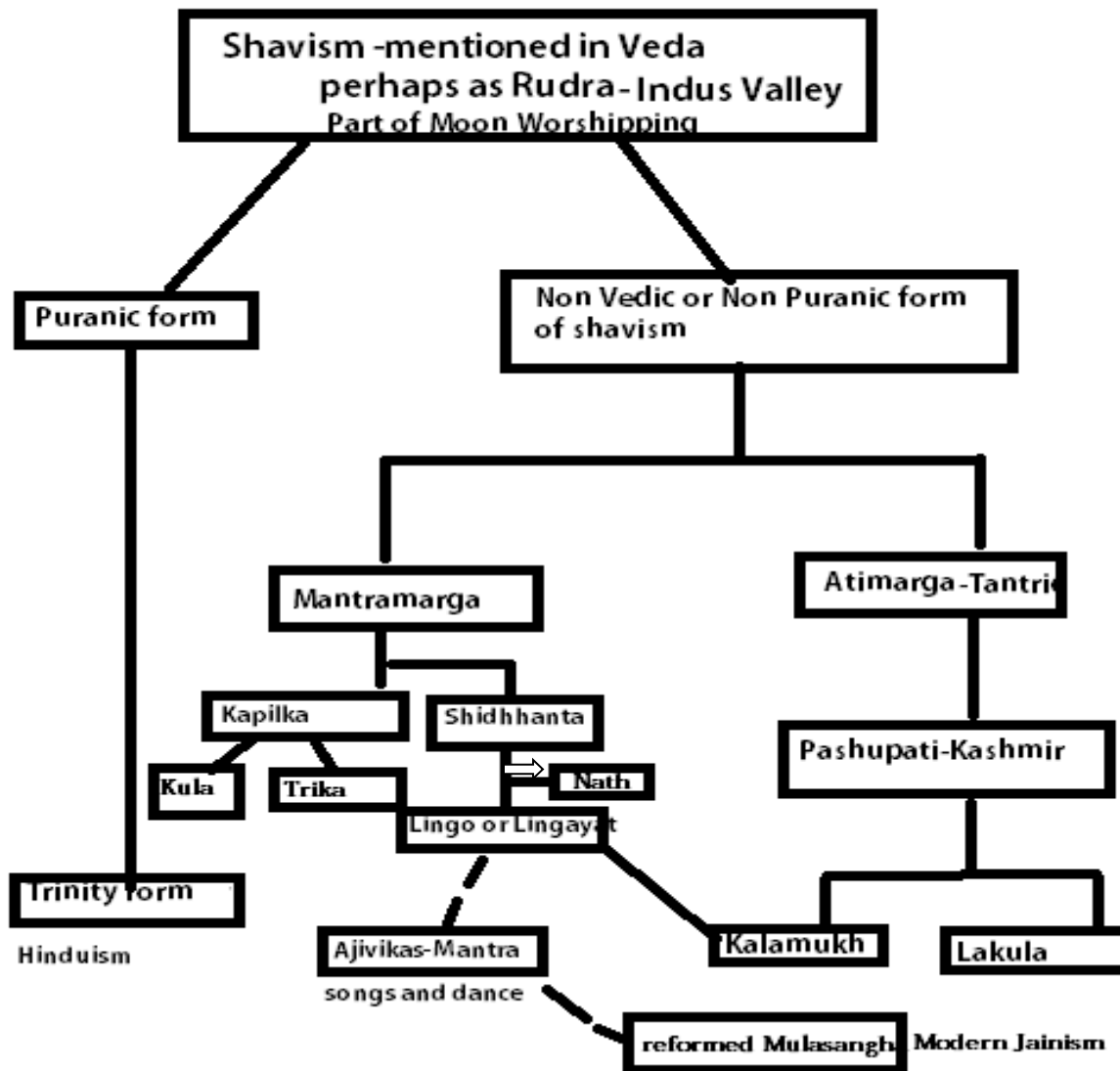


Kumbh Mela-Shiva ascetics-naked

Anyone who has studied Buddha's teaching would never believe that Buddha would have any problem accepting any of the restraints that Mahavira preached. Buddha's life story pretty much tells us that he followed nearly the same principles except, perhaps he did not believe in naked asceticism or hard monastic restrictions of severe type that other sects like Ajivikas, Mula Sangha followed in those earlier days. He felt hard asceticism was not required for perfection of soul, including practicing strict vegetarianism.

Michel Clasquin-Johnson, who is a professor of religious studies in South Africa, believes that Nigantha Nataputta of Pali cannon was not the same person as Mahavira. This author tends to agree with him. This author believes that he may be a follower of a strand of Shaivism sect of early "Nath" tradition that practiced nudity and followed hard austerities as practiced by naked ascetics of various sects.

Nigantha can be preaching early schism of "evolving Shaivism". In my earlier paper, I attested that all these traditions that practiced nudity and abstinence arose from early Shaivism. The author also believes that Jainism is medieval term applied to sect of Svetambra (White clothed), when it split from Mula Sangha of Mahavira, who were Naked ascetics. Mula sangha itself was split up from Ajivikas doctrines after Gosala died and Mahavira attained omniscient. Later, he devoted his time by reorganizing and emphasizing good conducts through five vows.



Proposed Chart of Linkage of ancient religious traditions Of India

Mahavira reorganized his church (sangha) and after this split he called his ministry “Mula Sangha” (Main Congregation). Further split after his death resulted into the formation of Svetambra and Digambara sects of Mula Sangha. Digambara migrated to south India and allowed them to be called “Digambara” sect (sky clad or naked). Prior to Mahavira life time, there were other Ajivikas leaders that led Ajivika sect and some known names were **Nanda Vaccha, Digha Tapassi and Kisa Sankicca**. (Basham on Ajivikas). No more information is available on these extinct religious philosophies after it merged into Digambara during 11th century AD. Their texts are now lost.

Dating of Buddha and Mahavira:

The dating issue of Buddha was initiated by a colonial historian named Rhys Davids. Rhys Davids was first English historian, who started getting Buddhist canonical texts translated from various sources in to English language, he got an early start and upper hand due to their availability from various sources outside of India, from places like Ceylon, Tibet, Burma and other south east Asian countries, where Buddhism is still being practiced. The laggard colonial Indologist like Jacobi and Buehler were just started scratching the surface on the Jainism. They were involved in parallel exercise of translating India's religious texts of the Jainism. The ultimate objective of all Indologist is to share their research with public and whenever possible, receive commercial royalty as a reward associated with the publications and associated public recognition, and perhaps university tenure. Rhys Davids must have felt some degree of urgency in fixing the date of Buddha, as he was the early researcher in eastern religion. Jacobi and other felt that Buddha's date cannot be fixed without resolving the issue of "Nigantha Nataputta" listed as contemporary in Buddhist text. None of the Jaina text ever mentioned the presence of Buddha or Buddhist sect. Jacobi was thoroughly convinced that Jainism was more antique as an India's native religion.

Unknown to all of us, they reached compromise and fixed the date of Mahavira as an elder of Buddha, without referring to India's history described in Kalhana's Rajtarangni, inscription recordings, astronomical events and chronologies supplied by Hindu puranas. Various Hindu puranas were scattered but preserved in south India. Due to gapping nature of chronologies, many Indian experts mix myths with the realities that deter western historians to take them seriously. This was the discovery time prior to Ariel Stein's discovery of the manuscript of Rajtarangni, a Kashmir chronicle of kings that goes back to Mahabharata war and before.

However, the astrological evidence and recording cannot be ignored, and they are as scientifically verifiable as the science of the Human genetics. There may be a complexity and familiarity issue involved in the minds of some of the historians. They may have thought that Roman civilization only started as far back as 6th century BC, when northern Europe had the presence of scattered barbarian tribes. Then how can a country like India will have the oldest history, where there are no archeological monuments like pyramids of Egypt as a proof? So, their reasoning took them in a different direction.

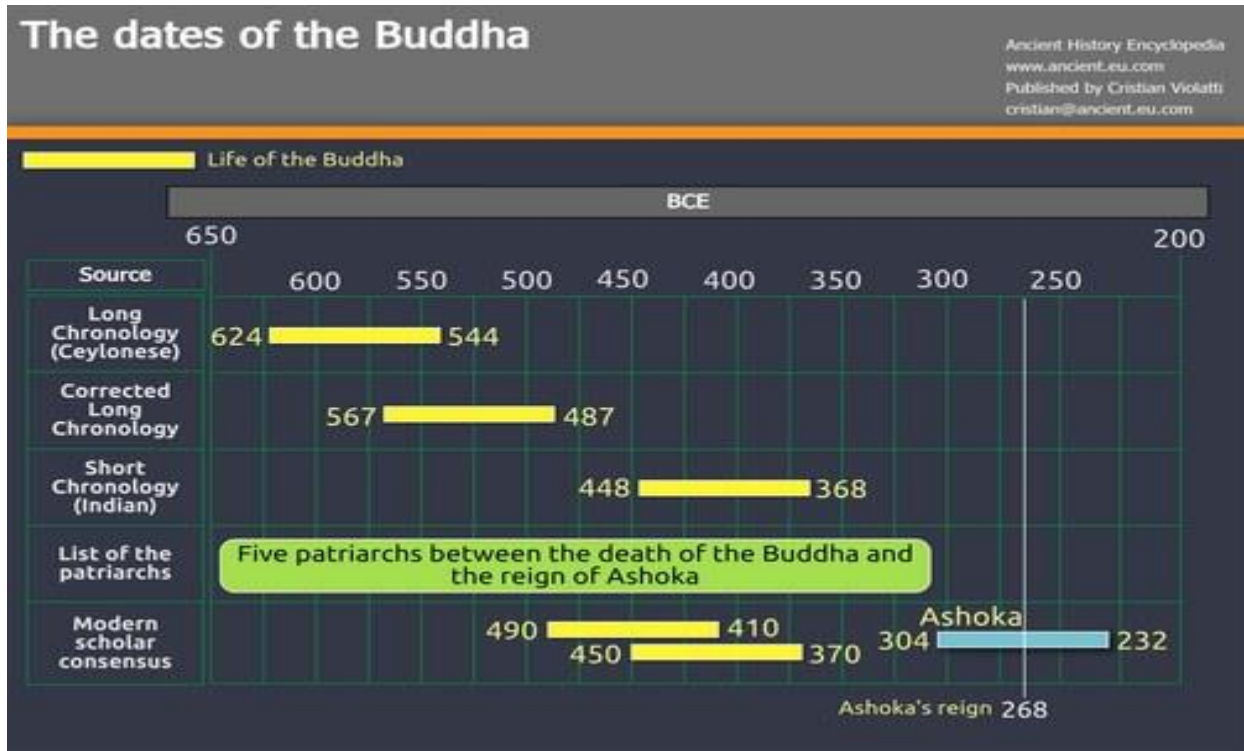


This is an intriguing sketch of a roaming ascetic who carried a stick, pair of small drums, dressed in animal skin garment like Shiva and worn a headdress like Indus Valley deity and called them Lingo-ascetic.

There were multiple issues that drove them to define a history of a foreign country that really ended up distorting the history of India, either intentionally or out of ignorance. India need to share blames as well. The Indians are more aware and sensitive about their history now, than our ancestors of 18th centuries during colonial rules. Although many dates have been proposed in the past for the death of the historical Buddha, **the two most accepted now is 544-454 BCE or 486-406 BCE. Similarly the Mahavira thought to have lived during 599-527 BCE.** The inconsistency among various sources on the dates of Buddha is eye watering. A symposium organized with many scholars ended up in the failure to arrive at consensus.

Christian Violatti has summarized them in a graphical representation and that is self-revealing. The good answer is that they don't know for sure. These dates can be questioned within the Puranic context and astrology based recorded events. India had a unique history of recording king's birth, death or progression of regnal years with reference to Great heroes

like Mahavira and Buddha. The kings who lived during the lives of these two giant figures are correctly recorded in the various texts. Those kings were early supporters of Mahavira and Buddha and interacted with them and both teachers enjoyed their royal patronage. The contradictions in dating of Buddha and explanation of Nigantha teachings should have raised some doubts among the experts but early warning was ignored. These misunderstandings must be corrected and brought to the light to correct chronological errors of the Indian history. Dr. Arya is an expert on chronology of Indian history, and he had provided me guidance regarding the chronology.



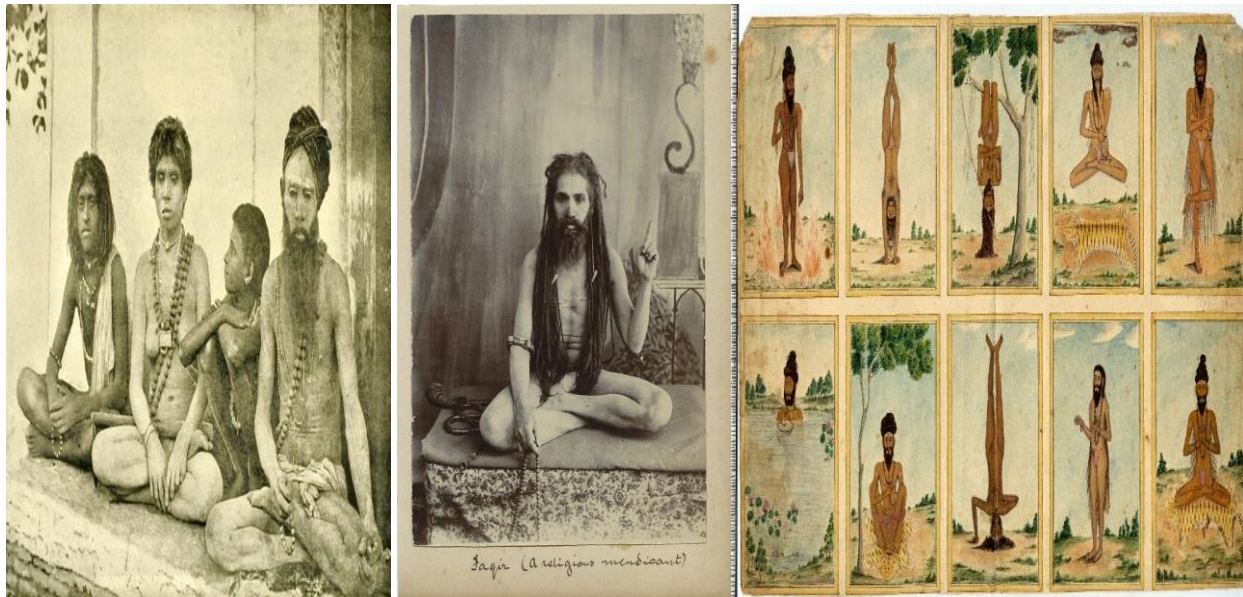
Nigantha (Naked ascetics) as a group contained various strands of theologies derived from proto-Shaivism of Indus valley, but they had one thing in common and that was “Naked asceticism-to show devoid of any attachments”. Nataputta in Pali may mean, the one who followed perhaps “Nath” tradition that involved naked asceticism but had ambiguous belief of non-attachments or self-mortification through starvation with no limit. It is also possible that Nath could be a personal or clan name. Putta in Pali means son or “putra”.

Mahavira would be usually referred as “Nigantha Jnatiputra” or Nigantha Gnatiputta”. He came from Janatri clan of Licchavi tribe. Nigantha simply means devoid of any attachments in the Pali language.

Alexander’s Soldiers were amazed when one of the Ajivika ascetic holding similar belief set himself on fire, while accompanying Alexander on his return to Babylon from India.

His name was Kalyana and Greek called him [Kalanos or calanus](#). (See reference from Plutarch, Arrian and other Greco-Roman historians).

In 1930, Jacobi argued correctly about the antiquity Of Jainism. He stated that Jainism or Ajivikaism goes back much further but he did not recognize that the Jainism was a medieval term and Jainism was more organized form of the ancient tradition of [Mula Sangha](#) with their roots in Ajivikaism that may have originated from early Proto-Shavism. Jacobi insisted that Mahavira may have outlived the Buddha by seven years, a view then roundly criticized by the other colonial historians but accepted by Rhys-Davids for the reasons cited above. In defense of Herman Jacobi, he could not prove his belief because Mohan-Je-Daro and related seals were not discovered as they are now.



Early pictures of Shivaite of India during colonial period Painting of Sage performing yoga-British Library
To Alexander historians they were gymno-sophists. They are philosophers and yogis as well.

Devadatta Sutta of Buddhism (MN101):

Again, Devadaha Sutta (Pali) does not confirm that Nigantha is Mahavira. One of the disciples of Buddha was involved in a discourse with this Nigantha Nataputta but not Buddha himself.

“Nigantha said to me, friend, the Nigantha Nataputta is all-knowing, all-seeing, and claims total knowledge and vision thus: Whether I am walking or standing, sleeping or awake, knowledge and visions are continuously established in me. Nigantha has told us," If there are evil actions that you have done in the past. Exhaust them with these painful austerities. When in the present you are restrained in body, restrained in speech, and restrained in mind that is the non-doing of evil action for the future. Thus, with the destruction of old actions

through asceticism and with the non-doing of new actions, there will be no flow into the future. With no flow into the future, there is the ending of action. With the ending of action comes the ending of stress. With the ending of stress comes the ending of feeling. With the ending of feeling comes all suffering & stress will be exhausted. We approve that understandings, prefer it, and are gratified by it.”

This is more suggestive that irrespective of karma or conduct, hard austerities will give you the freedom that agrees with the theory of “Nyatti” or fatalism and self –mortification by wasting away bodies by starvation.



Archeological reliefs showing Ajivikas: from left to right, Ajivikas from Gandhara, Buddha’s Parinirvana, and Kassappa was informed from Ajivika that Buddha had died, the naked one is Ajivika that is magnified to the left (Source-WIKI). Only Maha Kassapa was present at Parinirvana as per the relief.

When this was said, Buddha’s disciple responded to the Nigantha, 'Friend Nigantha, there are five things that can turn out in two ways in the here-and-now. Which five? Conviction, liking, unbroken tradition, reasoning by analogy, & an agreement through pondering views. These are the five things that can turn out in two ways in the here-&-now. That being the case, what kind of conviction do you have for your teacher regarding the past? What kind of liking? What kind of unbroken tradition? What kind of reasoning by analogy? What kind of agreement through pondering views?' But when I said this to Nigantha, I did not see that the Nigantha had any legitimate defense of their teaching.” (Perhaps Nigantha did not wish to argue with this disciple). Similar debates had taken place among various sects to no end and disciples often defected to various sides. The religious traditions that survive today that counts and that were Jainism and Buddhism.

After relating another story of Upali, who was said to be the main disciple of Buddha and his companion, the Sutta describes the discussion of ascetic named Tapassi (Perhaps this is Digha Tapassi, a disciple of Nigantha) and Buddha. Tapassi never got converted to Buddhism. **In MN 56 the Buddha was not talking directly with Nigantha Nataputta, so, we don't know which one of the sects, Buddha's disciple is talking to or talking about.** The Sutta ends like this:

“But when did you compose these praises of the ascetic Gautama's beautiful qualities, householder?” “Sir suppose there was a large heap of many different flowers. An expert garland-maker or their apprentice could tie them into a colorful garland. In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities. Who, sir, would not praise the praiseworthy? ” **Then, unable to bear this honor paid to the Buddha, Nigantha Nataputta spewed hot blood from his mouth there and then.**

Here we don't match description of Nigantha with that of Mahavira. This is where we sense the antagonism and competition among various sects. Anyone who has studied Jainism and Mahavira will tell you that, if this story is real as stated in this Buddhist Sutta (barring any translation error from Pali), it cannot be accurate as described and Nigantha mentioned cannot be Mahavira. **Mahavira is not going to puke hearing that Buddha got one more disciple or fame.** There were many who had left his order including his son-in-law and many others who had joined his order from the other sects. More importantly, Jainism still survives in India, but Buddhism has left India. Most of the Jaina and Buddhist Sutta (Sutras) were written long after the death of these two giants and those who wrote them either had different motives or wrong memories. The contemporary Jaina followers are more tolerant by nature than contemporary Buddhist from Buddhist countries of Sri-Lanka and Thailand. This is something Buddha would have never accepted or approved from their followers. We don't want to place too much weight on this.

Dr. Vedveer Arya wrote **“There is another story mentioned in Asokavadana (3), that clearly state that when a follower of Nigantha Nataputta depicted Buddha as prostrating at the feet of Nigantha, eighteen thousand Ajivika of Pundavarthan(place) were assassinated by King Ashoka in anger”.** This establishes the connection between Ajivikas and Nigantha. This passage does not refer to Jaina, but the term Jainism was not used during Asoka's time. Jainism records no such horrors from Ashoka or any of his edicts. What we can conclude from this Buddhist Sutta that Nigantha means “non-attachments” including clothes. Due to companionship with Gosala, Mahavira may have adopted naked asceticism and some of his practices.

It appears that Nigantha Nataputta was another preacher of Buddha's time who preached earlier Ajivika sect's teaching. Similar names appear in Jaina Sutra and Buddhist Sutta such as another leader named Makkhali and Gosala roamed during Buddha and Mahavira's time. There was another sect that can be confused with Ajivikas were called Acelakas (Artha –

Palaka), they wore one garment, a covering in front. But when praised for their modesty, they answered that their reason for wearing a garment was to prevent dust and dirt from falling into their alms dishes. For even dust and dirt are actual individuals and endowed with the principle of life (DhA.iii.489). The lay followers of the Nigantha wore white garments (M.ii.244), and that tradition continues in Jainism vs. saffron color of Buddhism. According to Buddhist text, the Buddha condemned the Nigantha as unworthy in ten respects:

“They were without faith, unrighteous, without fear and shame, they chose wicked men as friends, extolled themselves and disparaged others, were greedy of present gain, obstinate, untrustworthy, sinful in their thoughts, and held wrong views (A.v.150). Their fast resembled a herdsman looking after the kine by day, which was restored to their owners at eventide (Ibid. i.205f). The Niganthas were so called because they claimed to be free from all bonds (amhakam ganthanakilesa palibujjhanakilesa natthi, kilesaganthirahita mayan ti evam vaditaya laddhanamavasena Nigantho) (E.g., MA.i.423).” This is “Un-Buddha like conducts” when those disparaging views of non-Buddhist sects were written. Those text becomes unreliable in establishing dates.

Gosala Mankhaliputta vs. Makkhali Goshaliputta (Maskari Goshaliputta)

Gosala Mankhaliputta roamed with Mahavira for six years and was contemporary of his Ajivika friend Mahavira in his early life. Gosala developed differences with Mahavira and after their separation and Gosala’s death at Srivasti, Mahavira became the leader of Ajivikas. Mahavira reformed and organized Gosala’s movement using some of the monastic rule of Ajivikas but reformed the main church and renamed it “Mula Sangha”.

The Jain Bhagavati Sutra calls him Gosala Mankhaliputta ("son of Mankhali"). The text depicts Gosala as having been a disciple of Mahavira's for a period of six years, after which the two had a falling out and parted ways. According to the Bhagavati Sutra, Gosala Mankhaliputta met with Mahavira again later in life, but Gosala asserted to Mahavira that he was not the same person as he knew him, and he had already achieved “Arhanthood”. This was not accepted by Mahavira and their differences were widened and Gosala got sick and died. When Gosala developed a high fever (Malaria suspected), Mahavira’s followers attributed to Mahavira’s power but there were no miracles, Mahavira did not seek harm to anyone and break his vows. All his followers of Gosala at Srivasti became the followers of Mahavira. It appears that Gosala and Mahavira both joined Ajivikas sect that was preexisting for a long time and Mahavira organized them as Mula sangha with doctrines. It appears that Ajivikas once were loose gang of ascetics running around in pairs and experimenting with their own theories. Mahavira organized them, provided canonical base for further development, while advocating his five vows.

The contemporary of Buddha was **Makkhali Goshaliputta** (Maskari Goshaliputta) This Maskari Gosala was believed to be born in Tirupattur of Tiruchirappalli district in Tamil Nadu and was the son of Mankha, a professional mendicant. He may be shivaite or Lingayat

connected with Shavism and he was not an Ajivika leader but Nigantha Nataputta could be Ajivika leader of Buddha's history.

All ascetic of India carried bamboo stick. The word "Maskara" means Bamboo stick. Gosala means cowshed where Buddha's contemporary was probably raised. Jaina sources mentions that his father was a religious singer and follower of Shavism sect as depicted in the sketch above drawn up with the help of a friend. The tribal may refer them as "Lingo".

Early scholarly differences among religious scholars of India and lost knowledge:

Early Jaina scholars who were ordained as Jaina monks always referred to the historical events using Mahavira Nirvana Eras or "Vir Samvat". They had special group of monks, who were trained to keep oral tradition of Jaina, strong and intact. The knowledge of Sutta (Sutra) can be passed on to the younger disciples, possessing high memory skills. There was a daily recitation of Sutra among monks. This method continued both in Jainism and more likely in Buddhism, due to the oral tradition of India. Over the years, we sure some portion of that knowledge was lost for number of reasons. The last Jaina council held at Vallabhi in Saurashtra canonized the preserved memories in writing. Jaina acknowledges that one of the earlier teachings of Mahavira was lost due to migration and famines, when many Jaina monks died.

Buddhism saw large scale destruction of their scrolls at Nalanda by Islamic iconoclast and with the spread of their religion outside of India, more knowledge was lost or distorted during translation in foreign languages by the foreign origin monks. The division of sects and their understandings also contributed to the loss. The Buddhist monks from India now rely more on Buddhist scriptures transmitted to other countries in earlier ages like Tibet, Nepal, Sri-Lanka, China and Thailand. These countries seem to possess various Buddhist religious texts.

Jainism migrated to hinterlands during the great famines of Bhadrabahu's time and moved south. Various schools of thoughts within each religious movement arose with different recollections.

However, there are key issues that remain, and it convinces us that Buddha and Mahavira were not contemporary as the early historians had framed. Dr. Arya's work on revised chronology and inscription analysis based on certain celestial events like eclipses proves that trying to use Greek sources on Alexander's arrival in India as a sheet anchor is riddled with

errors in reconciling dates of puranas and Rajtarangni. The names of the kings mentioned through Greek sources cannot be matched with wrong pronunciations. Quite frankly, from Alexander's own accounts, repeated by their own historians that he was never able to cross Sindhu (Indus) river. He had skirmishes with Porus (Puruvas) King of Punjab, who he gave back his kingdom (or he never was able to subdue him completely).

Absence of Buddha in Jaina canons and lack of interest in history:

The Buddha was never mentioned in any of the main Jaina sutras or Paurvas. This is very strange because Buddha came from a royal family and even though his popularity may or may not be very strong at Mahavira's time but Jaina historians would not miss it, if they were contemporary. It may appear that Rhys-Davids may have convinced the reluctant Herman Jacobi and Buehler that they were contemporary by equating Nigantha Nataputta as Mahavira. Had they asked the question, why Jaina did not mention Gautama Buddha or why there are different names of the kings they interacted with, they may produce different answers. Compounding this difficulty is India's own lack of interest in their pre-history and sometimes profound disagreements. **The famous Al-Biruni made the same observation on Hindu's lack of interest on their history.** The Brahmins class who were responsible for keeping India's history got diversified into various classes and disciplines and managed to keep the history in their private domain. As Royal patronages declined, they had to take up other professions for making a living. There were no organized efforts to write the concise history of the subcontinent that had continuity. We are not aware that who were the Sanskrit scholars who assisted the foreigners who were trying to write India's history.

India in earlier ages was divided among small kingdoms and each of them maintained their own royal genealogy. The work done through Veda in Sanskrit never made to public domain and with various migrations of tribes further weakened it. The local languages took over. On the upside, the organized efforts that western historians mounted created awareness and interest and convinced Indians to pay more attention to India's own history.

Confusing eras and calendars:

India have also used and developed various eras and calendars. Sometimes during middle ages, the confusion arose when various benchmark eras were changed to new eras by the kings and their supporters. This will create doubts among Indians as well as foreign historians. Many learned Brahmins had migrated to south with their knowledge that remains untouched by the Islamic destruction. The recent efforts to reconcile this data gathered from

inscriptions require hard work and certain depth of the knowledge of Sanskrit (lost Language) that most of us are lacking. **Dr. Arya deserves huge credit for assembling, sorting and organizing this valuable data and put them to gather in a very convincing manner to make a case.**

Dundas had flagged that the ongoing revision of the Buddha's chronology will necessitate a reconsideration of when Mahavira lived. Sinha argued to exercise caution, perhaps he knew that the Hindu purana was creating a different version. For purpose of establishing chronology, they all fell into Rhys Davids' argument, while acknowledging that the Jain community "has not so far proved susceptible to such arguments' (Dundas 2002:24)."

The author notes that It is remarkable that Lord Buddha was never ever mentioned in the entire Jaina Agamic literature (Swetambra and Digambara), even though the early Buddhist records at several places mention, Nigantha Nataputta but not Mahavira in any form, who may not be same person as Mahavira. If they would have mentioned him as "Nigantha Jnatiputra" then it would be more likely Mahavira. Buddha certainly would have known Mahavira as they both came from ancient Vaisali regions. It appears from the texts that acrimony existed among Ajivikas and Buddhism in early ages. Hemachandra did not catch this error in chronology, so we assume that he did not have access to proper data, or he was not aware that sometimes in the earlier history the epoch of Vikramaditya and saka eras were changed and escaped his notice.

The fact that Nigantha Nataputta was mentioned in Buddhist literature and it was erroneously concluded that it was Mahavira. To that matter, all naked ascetics practicing Shavism or Hinduism of different philosophies (strands) were eliminated as a possibility in hasty manner to draw a conclusion from single sentence that Mahavira was senior to Buddha. A.L. Basham mentions various names of Ajivikas leaders that preceded Gosala and Mahavira.

The issue of character of real Mahavira vs. Nigantha Nataputta:

Akaranga-sutra of Jaina text dwells into Mahavira' asceticism and his character:

"For a year and a month he did not leave off his robe. Since that time the Venerable One, (Mahavira) giving up his robe, was a naked, world-relinquishing, houseless (sage). For some it is not easy (to do what he did), not to answer those who salute; he was beaten with sticks and struck by sinful people. The venerable one still practiced the sinless abstinence from

killing, he did not act (Ahimsa), neither himself, nor with the assistance of others. Ceasing to use the stick (i.e. cruelty) against living beings, abandoning the care of the body, the houseless (Mahavira) the Venerable One endures the scorns of the villagers (The abusive language of the peasants), (him being perfectly enlightened). When he once (sat) without moving his body, they cut his flesh, tore his hair under pains, or covered him with dust. Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore pain, free from desire.” This should give the general picture of Mahavira as a saintly, endlessly patient and forbearing teacher”. This does not strike me as the one who puked the blood in Buddhist Sutta out of jealousy or bitterness.

The issue of names in pre-history:

Mahavira (Great hero) is a title, not a name. His name was Varthman. Buddha is also a title, but his name was Siddhartha. The individual we know as Mahavira was also known by other titles such as Arhant, Arhant Deva, Vira, Viraprabhu, Jina(Conqueror), Jnatiputra and Gnatiputta in various local dialogues.

During 10th century onwards Mula sangha of Ajivikas was started referring themselves to Jainism. Ajivikas moved to south India and mixed with original Mula sangha or Digambara sect.

Roman history teaches us that an individual known as “Gaius Octavius Thurinus” was the same person as “Gaius Julius Caesar Augustus” or famously the Emperor Augustus. The name Nigantha Nataputta in Pali language without proper clarity cannot be equated with founder of modern Jainism based on other names or titles listed for Mahavira. The discourse in Devadaha Sutta (MN101) does not make a case for Mahavira and on that basis the dates cannot be assigned using Buddhist Sutta as Rhys-Davids did.

Buddha enjoyed at least ten (10) titles known to us: Tathagatta, Arhant, samyak-sambuddha, Vidya charana sampanna, sugata, Lokavid, Annuttara, Buddha-Bhagavat, Shasta-Deva-Manusynam, and Pushya-damyas-rathi.

The Issue of proper chronology:

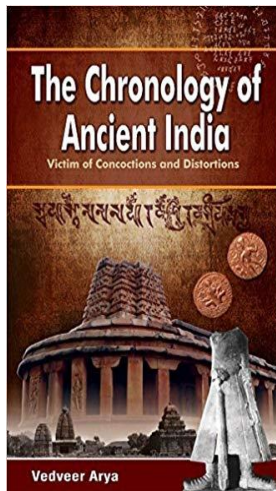
Dr.Vedveer Arya is now an expert on the Indian chronology, Hindu astronomy, Sanskrit, Hindu Vedas and Purana. He has studied numerous inscriptions and analyzed the various eras

of India and their interdependent relationship to each other. His research is well documented in his publication: “The chronology of Ancient India: Victim of Concoctions and Distortions”, from Amazon.

<https://www.amazon.in/Chronology-Ancient-India-Concoctions-Distortions/dp/B014HDHOCM>,

A new revision is coming out in October 19, 2019 in four volumes. I encourage my followers to get them. His book clarifies the errors in chronologies, confusions and misleading conclusion of important historical dates and person. His knowledge of the Indian astronomy (Jyotisha), Sanskrit language and proper interpretation of various inscriptions that recorded the reference era provides clarifications. He has derived a corrected chronology of India from various purana texts and reconciled them and rearranged it in two sections pre-Mahabharata period or After Mahabharata war. The chronology after Mahabharata period is more relevant to our subject at hand for our review and understanding. Rajtarangni although valuable text only deals with Kashmir, but nevertheless provide peripheral data and clues to the ancient chronologies of India.

First version on Amazon as published.....



The issue of contemporary Kings, People and places:

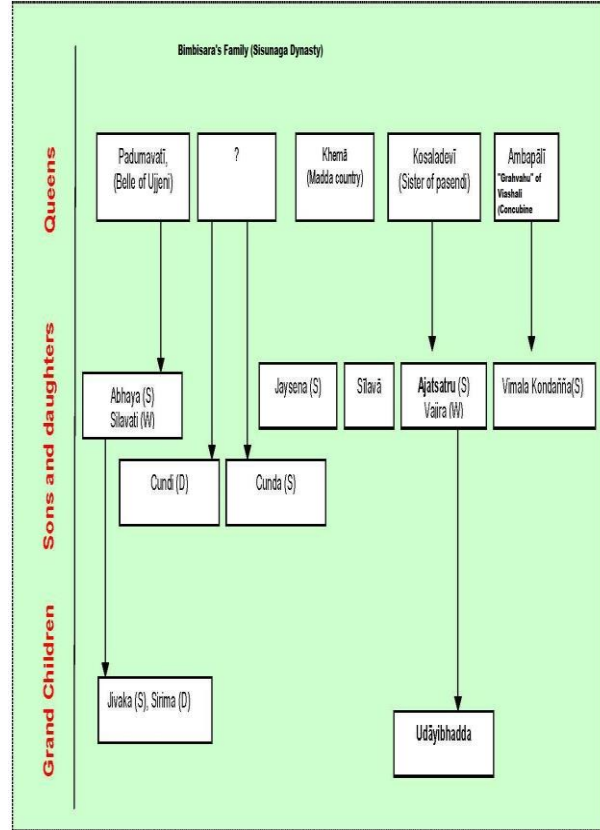
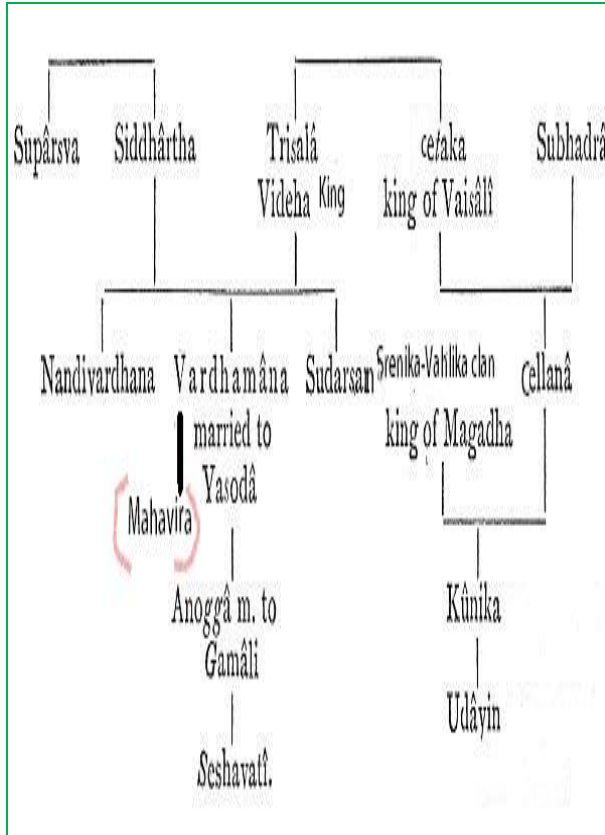
Mahavira:

Niryavalika sutra and other Jaina sources correctly state that King Srenika also called “Bhambhasara” in few texts (1250-1212 BCE) was a king of Magadha at Rajgriha. During his

rule he interacted with Mahavira. King Srenika or (Seniya in Pali) married Chellana, the daughter of King Chetaka of Vaisali. Vaisali at that time have changed from the time the Buddha lived. Vaisali was still the capital of King Chetaka, heading the clans of Licchavi, Vrijji and other clans. Chetaka had defeated Brahmadatta and annexed the kingdom of Anga. The old kingdoms were reconstituting after the fall of Mauryan Empires. The Cities were becoming larger and more sophisticated, and people were leaving their villages and farms and flocking to Kosambi, Savatthi, Rajagriha and other urban centers. 16 Mahajanapada were expanded into 26 to 28 during Mahavira's time in Northern and middle India not counting south India.

The Purana chronology scheme as configured by Dr. Vedveer Arya attests that King Srenika of Mahavira was not the king Bimbisara of Haryanka dynasty that ruled Magadha during Buddha's time. The author believes the geography of Magadha had constantly changed, sometimes absorbing other kingdom or losing some kingdoms. The geographical location has also changed from extreme northwest to northeast section of Ganges Doab. Accordingly, the dynasty and kings have changed over a long period of time.

King Srenika had three sons from Chellana. They were named Kunika, Halla and Vihalla. Srenika placed his son Kunika as a governor of Anga at the city of Champa after conquest of Anga kingdom. During King Srenika's rule of Rajgriha, King Chetaka was ruling chief of Vaisali Kingdom with capital at Vaisali. Brahmadatta was ruling the Anga Kingdom. Chanda Pradyota was the King of Avanti (Ujjain) Kingdom and Udayana was the king of Vatsa Kingdom. Chanda Pradyota died at the same night when Mahavira passed away on **21st/22nd October 1189 BCE (See Dr. Vedveer book)**. Since Srenika's also was known as Bhambhasara, it may have confused the writers with the name Bimbisara of Buddha's time who ruled Magadha Janapada.



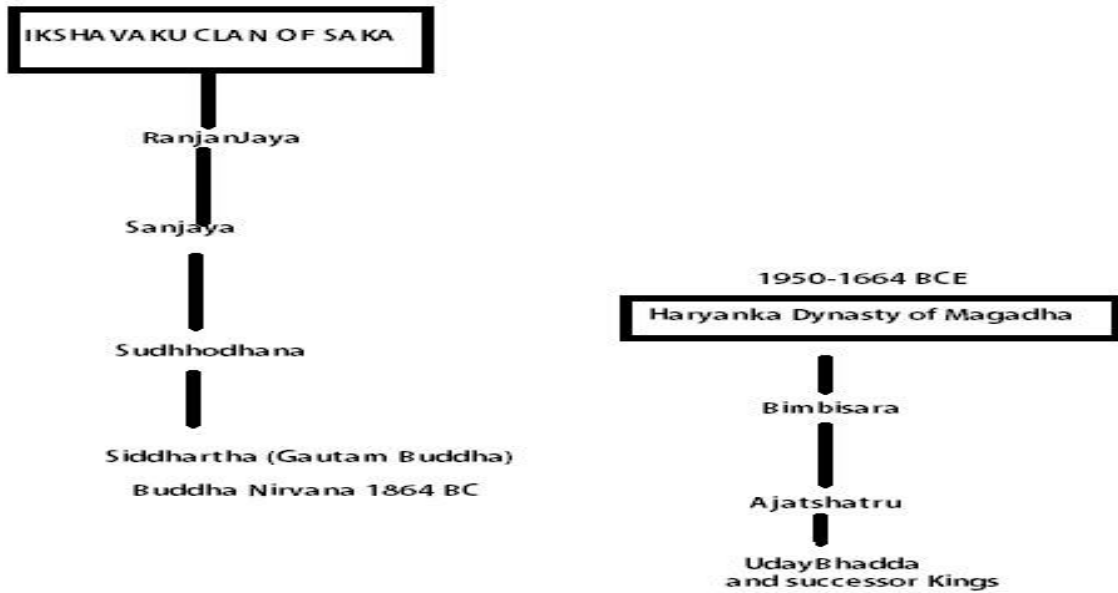
Mahavira's family related with Srenika through Chellana

Haryanka Dynasty-Bimbisara Family (father's name Bhattiya)

Buddha:

Sāmaññaphala Sutta of Digha Nikkaya mentions the king Bimbisara (Vibhisara) of Haryanka dynasty and his son Ajatshatru. Bimbisara was different ruler than Srenika of Mahavira, although both ruled Magadha at different time. Bimbisara was contemporary to Gautama Buddha. Bimbisara was married to Kosaladevi, daughter of Mahakosala, the king of Kosala Janapada that was also referred to as Videha country. Kosaladevi was the sister of king Presenjit (Presenti-Pali), son of Mahakosala. Bimbisara's son through Kosaladevi was Ajatshatru. At that time, Mahakosala had conquered Videha Janapada and made Videha as a part of Kosala Janapada. The historians had mixed up the identity of these kings and their chronology. Mahavira was not born then. Dr. Arya has provided valuable information on chronology and names of various kings that will correct errors and confusions. This author has used his information and corroborated with other sources for this article that are listed in reference section. Mahavira's contemporary king was called Bhambhasara. Bhambhasara and Bimbisara names so similar that may have contributed the confusion along with patricidal tendencies of their sons. However, further verification put those kings in different time zones.

Sidharth Buddha-Bimbisara & Ajatshatru



All Buddhist sources tell us that Ajatsutra killed his father Bimbisara. Jaina sources inform us that Srenika favored his younger son against his eldest son Kunika. Kunika felt that he may be denied kingship, so Kunika imprisoned his father Srenika. Jaina sources further adds that Srenika was afraid of the possibility of patricide by Kunika, so he denied him any opportunity to commit this sin by committing the suicide himself by drinking **poison from his ring (considered pill Box ring)**. While Buddhist sources inform us that Ajatshatru killed his father Bimbisara. Ajatshatru also attacked Vaisali. In Later history, Ajatshatru became Buddha's follower and Patron after Bimbisara death. Ajatshatru initiated the move of his capital from Girivraja to Rajgriha near Patliputra and Udaybhadda completed the task.

Jaina sources tell us that Kunika followed his father Srenika and became the follower of Jainism. Mahavira died when Kunika was the ruler of Magadha. Kunika's son Udayin transferred the capital of Rajgriha to Patliputra. During this transition, Kunika ruled his empire from Champa, capital of Anga. Ajatshatru himself was assassinated by his son Udayi. (Sources: Dr. Arya, and other corroborative resources such as Kota venkata chelam blog on ancient Indian history). All these astounding similarities can confuse anyone with the names, event of death of kings. It appears that during early ages of Buddha and Mahavira, all these small kingdoms (Gana) often quarreled with each other for supremacy, committed patricide and fought on some trivial matters like elephant, Necklaces or God's statues and attacked each other but after conquest they cannot physically control the territory. To maintain sway over conquered kingdoms, they established matrimonial alliances to build vassalage relationship. Later they had seen that some of their own vassalage settled their old score and deposed them.

The mistakes of equating the kings as one person compounded the errors in the chronology as Bimbisara of Magadha was not the same person as Srenika and Ajatshatru was not the same person as Kunika. After recognizing that error, Mahavira and Buddha are proven not to be contemporary of each other.

In order to establish the proper dates, we need to discard Alexander dates as sheet anchor of Indian chronology and then establish the date of Mahabharata War as stated in Rajataragini and reestablish old Vikram era date as 719 BCE and Old Saka era date as 583 BCE as new sheet anchors. After establishing those dates, you can start working with data extracted from various inscriptions.

The Date Mahabharata War:

Several authors have written about the proximate date of Mahabharata war among prominent Arya tribes of North India. However, solid evidence exists in Aihole inscription of south India that makes a reference to that in years. Aihole is a stone carved inscription found at Aihole in Karnataka State of India at a Jain temple. Ravikirti was a court poet of Chalukya king Pulakeshi II, who ruled from 610 to 642 C.E. Pulakeshi II was early Chalukya ruler and he followed the Jainism. In praise of his king, he inscribed this inscription at Meguti Jain temple during 634 CE (inauguration). The inscription is in Sanskrit language that used old Kannada script. One important thing to note is that this may be the oldest inscription of India that gives the date of Mahabharata war. What is relevant here is the date of Mahabharata war as inscribed and Saka era mentioned in verses V: 33 to V:37. Both eras referred here are old eras that are not currently in use. The entire inscription is attached in appendix. 1-3.

The full transcription transcribed in English can be read here:

Aihole inscription has the following important lines related to MH war. It is dated to Saka in Saka 556 elapsed (27-26 BCE).

“Trinshatsu Trisahasreshu Bhaaratdahavaditaha | Sahbada Shata yukteshu Gateshwabdeshu Panchasu | Panchashatasu Kalaukale Shatasu Panchashatsu cha | Samatsu Samatitasu Shakaanamapi Bhoobhujaam | |”



Meguti Jain temple built by Chalukya



Aihole inscription of Pulakeshi Chalukya

During colonial time Prinsep, Fleet and Cunningham with his Sanskrit aids read word “Sahabada” as “Saptabada” in the inscription and calculated that date of Kaliyuga (Kali Era) as 3102 BCE. Some scholar took that and added 36 years as the start of Mahabharata wars and that gave us a date at 3138 BCE on the assumption that Kaliyuga era began after 36 years has elapsed after the war.

Both words Saptabada and Sahbada will give you two different dates. So, if we use Saptabada, the correct calculation should be 3142. Then add the year mentioned as saka year in long chronology of Saka year of 563 when adjusted will produce 3162 BCE and that is the date for MH war. Sometimes, it is very hard to read the etched stone inscription, unless they are properly cleaned. Dr. Arya’s has established the MH date as 3162 BCE.

The rest of the inscription comes with dedication notes. **“When this stone mansion of Jinendra (Jainism), a mansion of every kind of greatness, has been caused to be built by the wise Ravikirti, who has obtained the highest favor of that Satyashraya(King), whose rule is bounded by the three oceans.”**

Bhisma Purva also mentions two rare eclipses within thirteen days just prior to Great War and that narrows down the dates through astrology calculator.

The detailed explanation is given by Dr. Arya in his book the epoch of Mahabharata war, original Saka era that was established after original vikram era (Mala or Karttikadi era) sakanta era and again new Vikram era (Shalivahana) era in his four volume books. The calendars were changed, and a chronology gap was created by 660 years. We don’t know how this error occurred, but it happened after Common Era. What India need to do is discard all eras by law but keep official calendars of Common Era and old Vikram era. Saka era calendar is not needed. The communities can still maintain their own religious calendars.

In order to implement that, a committee should be established to review the data and implement above suggestions to reestablish the correct chronologies . My recommendation is there should be one calendar and one era for the entire country. The Common Era is useful for the world community as everybody use it. However, Indian history tax books must be changed.

Rajtarangni by Kalhana:

India had a system of counting years in hundred as explained in Rajtarangni, a chronicle of Kashmir by Kalhana. Ancient Indian astrology and astrologers had advanced knowledge of main planets (7) within the solar systems, the Great bear’s cluster of stars and small bear cluster of stars. They manually took the observation and meticulously recorded it. They set up the first calendar of 270 years based on “sapta Rishis” or Great bear cycle.

Rajtarangni is a masterpiece study by itself and very authentic history of the Kings of Kashmir from ancient times to Kalhana's time's in its original form (Kalhana's time approximately 1150 AD). He used source material from Nilmata Purana that go back to perhaps Mahabharata war and beyond and now a lost knowledge. **Kaliyuga era started after Mahabharata war.** Kalhana's Narration of reign of the Kashmiri Kings in first part begins with Kaliyuga or Laukika era. He gives total duration of initial Kings mentioned in Taranga 1 to 2268 years in Kaliyuga (Laukika). Verse 51 Taranga 1 mentions that "when 653 years of Kaliyuga had passed away, the Kurus and Pandavas lived on this earth." (They were participants of Mahabharata war). The year of starting Rajtarangni is in Laukika and Saka Era and Saka era is repeated in Verse 56 "When King Yudishtitra ruled the earth, the Munis (the Great Bear or Ursa Major) (Sapatrishi's) stood in the Nakshatra Maghah. The date of his reign was 2526 years {before} the Saka Era". Thus three era's; Kali era, Laukika Era (Sapatrishi era) and Saka Era, have been used, though Laukika Era has been frequently quoted. Aryabhatta, India's great astronomer (476-550 BCE) calculated that Mahabharata war took place in 3137 BCE, vs. Dr. Arya' date is 3162 BC and Kota Venkatachalan's calculation based on Hindu Puranas at 3138 BCE. K. Sadananda, based on translation work, states that the Mahabharata War started on 22 November 3067 BCE. B. N. Achar used planetarium software to argue that the Mahabharata War took place in 3067 BCE. This is close enough to say that range is 3137-3169 BCE. Most of the dates of other scholars fall in this range.

Planetary software:

ISRO will land the moon orbiter in one piece at difficult landing spot on the moon pole. Last exploration was resulted in a crash due to fast descent. This was made possible with the knowledge of astronomy of solar system and planetary software called [Stellarium](#) that tracks the movements of our solar systems, planets and moons within the solar system. This made that enterprise possible. Manual calculations were done by ancient astronomers are now replaced by the computer. The short error is possible based on where the observation taken and recorded.

In earlier ages this calculations were done manually by Indian astrologers ([Jyotisha](#)) to develop calendars ([Panchangs](#)), that predict solstice and eclipses. As I mentioned earlier, ancient astrologers recorded this event for all auspicious occasions. The certain events were recorded to have occurred during the regnal year of the ruling king. This allows us to fix the date. If you have basic knowledge of astronomy, you can use planetary software that are available on the market that can simulate the events of the past and present for planetary motion and other objects within solar system and their relative positions in predefined ([Nakshatra](#)) or region in the sky horizon. With the help of computer software aided by recorded inscription, the dating of certain events can be specified.

In Sashty and Kalyanasundram's words: **"The astronomical approach to dating a historical event begins with the data that is embedded in the inscription texts related to the event inscribed. Since the ancient times, astronomy in India, including aspects of making calendars,**

recording eclipses, equinoxes and lunar phases along with developing cosmogonies, was extensively practiced to a good degree of accuracy. The authors' approach to using astronomical techniques to study the year of Parinirvana (death) is set in three major stages.

The first consists of identifying and defining the astronomical events which serve as the defining constraints and markers to look for, while trying to identify the year of the death of Buddha or Mahavira. The second consists of creating master data sets of all the years considered as that of the parinirvāṇa in two ways - firstly by searching for the years that match the constraints defined in the previous stage using Stellarium software and secondly, compiling years believed to be that of the parinirvāṇa from across a range of various traditions and sources including the puranic, Colonial historians, Jaina, Sinhalese, Chinese, Tibetan, and Japanese texts, where applicable. The third stage consists of using NASA's five millennium solar and lunar eclipse catalogues as well as Stellarium to apply the constraints from the first stage to the master data sets to narrow down the most viable data points that satisfy the conditions set up."(6)

According to these two authors, using software, the year which satisfies most accurately (based on the constraints imposed on it) produce the year of 1807 BCE as most likely year for Buddha's passing away or Parinirvana. Dr. Arya's work has fixed the date as 1864 BCE.

Since Mahavira and Buddha both worked for their missions in the same geographical areas of Magadha Janapada and Videha, we can establish the relative dates for both, by constructing timelines from Dr. Arya's work from his book. Considering the time and switching between various eras and calendars, the small degree of errors may creep in.

We will use Dr. Arya's date as 3162 BCE to establish the chronology of Magadha after Mahabharata war, considering a small chronology error that can creep in the far away history arising from oral tradition. However, the Janapada defined by Buddhist texts may be in flux with boundary changing periodically due to petty quarrels and fights among the kings. The maps of Janpadas may be approximate geographical boundary based on what writers of the Sutta either knew or remembered from the history.



Great bear and little bear -sapta Rishis or Ursa Major-minor constellation solar eclipse

Jaina Historians-Monks:

Since Jainism never left India, the monks also became the historians and they kept track of those kings who patronized Jainism. They paid lesser attention to the historicity of the other kings. Hemachandra was a Jain scholar, poet, and Sanskrit scholar, who composed Gujarati grammar, philosophy and became a Jaina historian. He gained the title “**kalikālasarvajña**”, "the knower of all knowledge in his times". Jainism had many scholars like Hemachandra in the history of Jainism. Bhadrabahu composed Kalpasutra. Umaswami wrote the Jain text, Tattvarthsutra. Mantunga composed Bhaktamara Stotra. Hemachandra in his *Pariśiṣṭaparvan* mentioned that Chandra Gupta Maurya ascended to the throne 155 years after Mahavira Nirvana (Death). However, Greek historians with their questionable pronunciation misled modern historians to make Chandra Gupta contemporary to Alexander. Megasthenes never mentioned anything about any Buddhist stupa or monuments, that is very surprising. Unfortunately Megasthenes or Erasthenes work did not survive to divulge this mystery. According to work composed by Dr. Arya, the era mix-up may have escaped Hemachandra's attention and sharp mind.

The Determination of Real dates Of Mahavira and Buddha:

We will review various data that can be cross referenced with each other to arrive at certain proximate dates. First refer to my original article written three years ago, where I used short chronology of Vikram era of 57 BC but the details regarding the events were basically correct.

https://www.academia.edu/4058428/Vikramaditya_and_kalkachuri_Acharya.

The chronology missed the **original forgotten vikram era of 719 BCE that was same as Mala or Karttikadi era. When people switched to short chronology of 57 BC, when Shalivahana king**

Gomtiputra defeated king of chastana dynasty of Ujjain (Saka king) of Western India and named his victory as Shalivahana era that somehow became synonymous with his assumed title of Vikrama Ditya. Vikram in Sanskrit means valorous and Savant means era.

The first time Saka king were defeated and driven out from Ujjayini was after Gardhbhilla's (Gandharva Sen-King of Malla republic) fall and his son's reconquest of Ujjain in 718 BC. This date was same as Malwa era or Karttikadi era. After he drove out Saka back to Bactria in central Asia, he assumed the title of Vikramaditya. His name can be either Bhanu Mitra or Baladitya, who had ruled Bhrighukaccha (Bharoach) as a prince and after Gardhbhilla's fall, he came back and reconquered Ujjain. He was also nephew of Jaina Acharya kalakacharya Suri. All Jaina and Buddhist text referred the chronology sequences referring to Karttikadi or Mala era as the reference and that was 718-719 BC. Therefore, when we refer to text that Chandra Gupta ascended to the throne after Mahavira Nirvana, the text refers to 719-719 BCE as a sheet anchor and not what Alexander did in Persia or Afghanistan. We know that Kalakacharya played a leading role in switching the Indian calendar from Lunar to suni-Lunar calendar. We don't know, what impact that will have on era, if any. We synchronized Lunar calendar to solar calendar by adding an extra month every four years.

The use of 57 BC as the date of vikram era may be an accidental error as explained earlier. We developed the error of 660 years both in Vikram and 583 years in saka era that the historians utilized to place both Buddha and Mahavira in 6th Century BC along with wrong identification of kings. Similarly original saka era commenced on 583 BC when Saka kings returned and recaptured Ujjain that will suggest the victory of Saka was similarly adjusted and modern calendars still carries those errors and assumed that saka era began at 78 AD. We need to use the long chronology to arrive at our prehistory prior to Vikramaditya and Kalkacharya's time.

Bhavishya Purana states that:

“After the completion of three thousand years in Kaliyuga, for the destruction of the Sakas and the propagation of the Aryan Dharma, by the command of Shiva, from the abode of the Guhyakas in Kailasa, a personage will be born (to Gandharva Sena, the king of Ujjain-Gardhbhilla). The father gave the child the name of Vikramaditya and rejoiced. Even as an infant he was very wise and gladdened the hearts of the parents. At an early age of five years. He retired to a forest to do penance. Having spent twelve years in meditation, he achieved spiritual eminence and returned to his city called “Ambavati” or “Avanti” or Ujjain. On the eve of his ascending the throne adorned with thirty-two golden statues, came a learned Brahmin and he delayed the coronation ceremony with a purpose to teach the king a history consisting of several episodes, wherein the rights and duties of a monarch are enumerated. Then the Brahmin taught the prince all the rights and responsibilities he owed to himself and to his subjects and gave him a befitting and an efficient training worthy of an adventurous Sovereign. Afterwards, in Kali 3020-year Vikramaditya was crowned king. Then he expelled the Sakas and drove them as far as Bactria, conquered the whole of Bharata country from Setu to the Himalayas, and received tribute from the feudatory kings”

This is yet another example. India was as a fragmented country with various kingdoms in ancient history without any standardization of a system that maintained continuity of uniform era or a calendar. Ancient Jain sutras and agamas referred to Mahavira Nirvana era and Karttikadi vikram era of 719-718 BCE for recording the events of the early history. Jaina historians came to rescue in all this confusion. However, they only maintained the chronology where they were domiciled. During King Samparati's time, Mula sangha left Patliputra and moved to Ujjain. That event was necessitated by great upheavals after the breakup of Mauryan Empire.

The idiocy of creating multiple eras combined with a strong desire to acquire an epithet of Vikramaditya became a norm among Kshatriya kings and that process continued through middle ages. Indian history is loaded with many Vikramaditya, the real and fake ones. Any powerful king can pounce on a weaker neighboring kingdom, claimed the title of Vikramaditya, overstrike the vanquished kingdom's coins with his own names, marry his daughter and claimed to be valorous and magnanimous.

A table below should clarify that Buddha was senior to Mahavira and their dates of Nirvana goes beyond 1000 BC. The part of the chronological error due to 660 years contributed by Vikram era change and the rest belonged to mismatching the kings. The longer chronology will support the wider spread of Buddhism throughout Asia and the efforts required by missionary monks to accomplish that.

Dr. Arya's chronology	Short chronology	Long Chronology	Difference in Years
Mahavira	529 BCE	1189 BCE	660
Buddha	487 BCE	1864 BCE approx.	1377

The difference in Mahavira is exactly the era difference of vikram. Buddha's difference is explained above. The Buddhist texts have been distributed, translated in many languages and contaminated with varied interpretations. The chronology of Buddha's nirvana must be synchronized with Purana.

The Original Location of Girivraja (Rajgriha) at the time of Mahabharata:

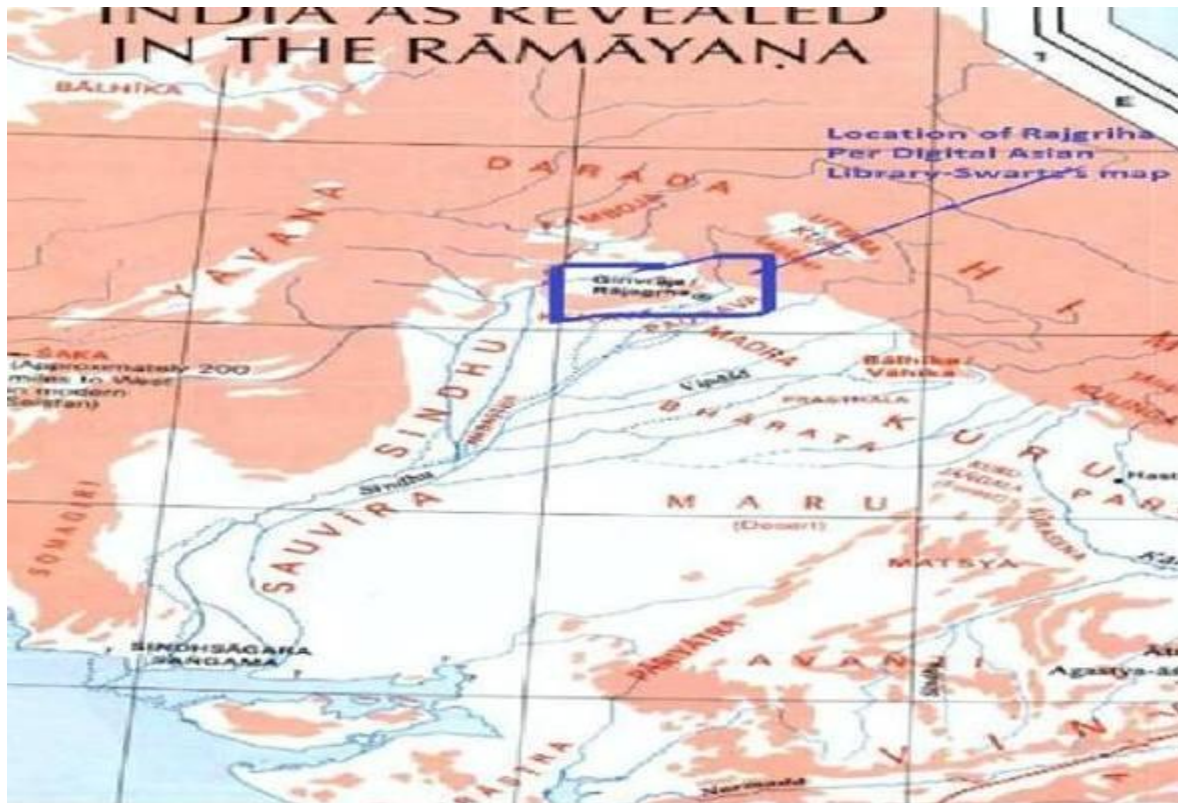
The earlier research places the first location of Girivraja or Rajgriha at the time of Mahabharata through the time of Buddha at the junction of Swat River near city of Mingora, Pakistan. Mingora was mentioned as Minnagara in Periplus of Erythrean Sea.

Jarashangh's Girivraja or Rajgriha was a Mud brick reinforced stone fort according to Jaina text. He was a powerful king of Magadha kingdom, south of Gandhara in the swat valley of present Pakistan. After Krishna had killed Mathura's King Kansa, who was the son-in-law of Jarasangha, Jarasangha mounted the series of military campaign against Yadavas. Gonanda-I, who was ruling king of Kashmir and a relative of Jarasangha, was killed by Balabhadra

(Krishna's brother) in one of the encounters. Gnanada's son Damodara-1 was killed in Mahabharata war by Krishna. Damodara-I was burning with a desire to avenge his father's death by Yadu clans. Rajtarangni inform us that Krishna and other Yadu scions were heading to Gandhara for attending a "syamvara" (matrimonial selection ceremony) to which they were all invited. At this point, Krishna wielding "Sudarashan Chakra" killed Damodara-1 and installed his pregnant wife Yashomati to the throne of Kashmir. Their male child was named Gnanada-II, and he was too young to participate in Mahabharata war, so he could skip. As the MH story goes, Bhima killed Jarasandha in a wrestling match prior to Mahabharata war.

As per Dr. Arya, the following chronology can be reconstructed replacing the short chronology:

1. Brhadhratha Dynasty ruled 3162 -2162 BCE at the same place at original location of Girivraja. They had 20 kings that ruled approximately 1,000 years. During earlier years, Magadha had conquered Avanti-Ujjain replacing Yadu clan Haihayas. Rupinjiya was the last king of Magadha empire, until Pulaka, his minister dethroned him and placed his son Pradyota as a king of Magadha. That ushered the rule of Pradyota who also controlled Avanti (Ujjain). He was also known as Pradyota Mahasena. His title suggests that he oversaw defense under king.
2. Pradyota king may have captured Vatsa kingdom and married the daughter of that king. All together there were five kings that ruled for 138 years from 2162-2024 BCE. The last king Nandivardhan was defeated by King of Kashi (Banaras) Sisunaga.
3. Sisunaga dynasty followed Pradyota dynasty that ruled 360 years from 2024-1664 BCE.
4. A king of Sisunaga dynasty was overthrown by Haryanka dynasty that briefly interrupted rule by four kings of Haryanka dynasty ,who were offshoot of Ikshvaku clan through marriage alliance.



Ancient Rajgriha of Jarasangh to Ajatshatru (Per Asian Digital Library of Chicago)

The oldest Buddhist manuscript was found in western Pakistan- Gandhara region called "Gandhari manuscript" very close to the site of Uddiyana. It was buried in a jar in an abandoned and destroyed monastery. It is dated to somewhere between 1st to 3rd century BCE. It is inscribed in Gandhari (Prakrit) and early Indic language developed from Sanskrit. The scroll is now stored in British museum. However, Richard G. Salomon, a professor of Asian languages and Sanskrit in Washington University and the director of the British Library are involved in deciphering the entire early Buddhist manuscripts project. The presence of Bamiyan Buddha and Buddhist artifacts all the way to Khorasan suggest that in ancient time Bihar and Northeast India was once south of Aryavarta or Bharat varsh.

Dr. Arya's chronology:

Magadha Dynasty	Years Ruled	Dates Ruled	Notes and Remarks
Bhadratha Dynasty	1000	3162-2162 BCE	According to Vayu Purana
Pradyota Dynasty	138	2162-2024 BCE	
Sisunaga Dynasty	360	2024-1664 BCE	
Mahapadma	25	1950-1925 BCE	He was assumed to be offspring of Sudra wife

Bimbisara	52	1925-1872 BCE	Buddha lived during his time and his son
Ajatshatru	32	1872-1840 BCE	Buddha Nirvana in king's 8th regnal year 1864 BCE, Grivraja's Fortification began for defense.
Udayin	16	1840-1824 BCE	He began construction of Rajgriha in Bihar, Udayin kills his father.
Annuratha	8	1824-1816 BCE	
Nagadasaka	24	1864-1792 BCE	
Susanaga	28	1792-1765 BCE	
Kalashoka or Dharamashoka	26	1765-1737 BCE	The second Buddhist council was held. Theravada Buddhism began 1765 BCE.
Kalashoka's(10) sons	22	1737-1715 BCE	Tak-saka kings of Rajtarangni Hushka, Jushka and Kanishka ruled Kashmir & Afghanistan in 1714 BCE(Turusaka)
Nanda Dynasty	100?	1664-1596 BCE	In Patliputra, Bihar
Chandra Gupta	24	1596-1572 BCE	Maurya Dynasty ruled in total 137 years
Bindusara	25	1572-1547 BCE	He contributed to death of Chanakya
Asoka	36	1547-1511 BCE	Third Buddhist council held at 18 th regnal year in Patliputra
Dashrath & others	52	1511-1459 BCE	Empire started breaking apart
Sunga dynasty	112	1459-1346 BCE	Control of north and south was lost Sunga were Brahmkshatri averse to Buddhism
Kanva Dynasty	45	1346-1301 BCE	At the end the decline set in with weak
Decline of Empire		1301- 826 BCE	Rulers and various invasion
Magadha Kingdom			Magadha became a small kingdom from Empire
Srenika, Seniya or Bhambhasara	38	1250-1212 BCE	Contemporarily to Mahavira, Mahavira Nirvana-1189 BCE
Kunika	40	1212-1172 BCE	
Udayi	43	1172-1129 BCE	
Nandraja		1129 BCE	

After Asoka Mauryan's death, the great Mauryan empires disintegrated into pieces like a wrecked puzzle and reverted to pre-Magadha formulation of original kingdoms. King

Samprati who ruled from Ujjain was not the grandson of Ashoka Maurya. We will not dwell on this subject too much, but it requires separate discussion.

Janpadas and their capital cities as per Jaina sources:

Janapada & Mahajanapada	Capital	Location
Anga	Champa	Modern districts of Monger and Bhagalpur in Bihar.
Magadha	Earlier Rajgriha, later Patliputra	Covered the modern districts of Patna, Gaya, and parts of Shahabad.
Malla	Capitals at Kusinara and Pawa	Covered the modern districts of Deoria, Basti, Gorakhpur and Siddarthnagar in eastern UP.
Vajji/Videha/Licchavi	Vaisali	Situated north of the river Ganga in Bihar.
Kosala	Srivasti	Covered modern day districts of Faziabad, Gonda, and Bahraich of eastern Uttar Pradesh.
Kashi	Varanasi	Located in the region around Varanasi (modern Banaras).
Chedi	Shuktimati	Covered present day Bundelkhand region.
Kuru	Indraprasatha	Covered modern Haryana and Delhi.
Vatsa	Kaushambi	Covered modern districts Allahabad, Mirzapur.
Panchala	Ahichchhatra(Uttara Panchala) and Kampilya(Dakshina Panchala)	Covered the area of present western UP up to the east of river Yamuna up to Kosala Janapada.
Matsya	Viratanagara	Covered the areas of Alwar, Bhartpur and Jaipur in Rajasthan.
Sursena	Mathura	Covered the area around Mathura.
Avanti	Ujjain and Mahishmati	Western India (modern Malwa).

Ashmaka	Potana	Situated in the southern part of the India between the rivers Narmada and Godavari.
Kamboja	Capital at Rajapura in modern-day Kashmir	Covered the area of Hindukush (modern Hazara districts of Pakistan)
Gandhara	Taxilla/Kapisa	Covered the western part of Pakistan and eastern Afghanistan.
Kalinga	Kanchanpur	
Saurashtra (Yadu)	Dvaravati	Northern Saurashtra coastline
Videha	Mithala	Janakpur
Sursena	Mathura	
Assaka	Potana	Nizambad and Karim Nagar area
Mulaka	Paithan	Maharashtra region
Lata	Anant Nagar or vadnagaer	Southern Gujarat
Kamboja	Kapisa	Kabul -Afghanistan
Sindhu-savira	Vrsadarbhpura, and Tulsianis	Later changed to Sindhu entire Sindh and kwacha
Jangladesh	shekhar	Bikaner, Jhunjhunu, Sikar, Churu, Ganganagar and Hanumangarh

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Appendix-1 Aihole Inscription

Part 1 and 2 of entire inscription at Aihole in Karnataka in Sanskrit using Karnataka Lipi

जयति भगवाञ्जिनेन्द्रो ज रक्षणजन्मनो यस्य ।
 ज्ञानसमुद्रान्तर्गतमखिलं जगदन्तरीपमिव ॥
 तदनु चिरमपरिचेयश्चलुक्यकुलविपुलजलनिधिर्जयति ।
 पृथिवीमौलिललामो यः प्रभवः पुरुषरत्नानाम् ॥
 शूरे विदुषि च विमज्जन्दानं मानं च युगपदेकत्र ।
 अविहितयाथातथ्यो जयति च सत्याश्रयः सुचिरम् ॥
 पृथिवीवल्लभशब्दो येषामन्वर्थतां चिरं जातः ।
 तद्वंशेषु जिगीषुषु तेषु बहुष्वप्यतीतेषु ॥
 नानाहेतिशताभिघातपतितभ्रान्ताश्वपत्तिद्विपे
 नृत्पद्मीकबन्धखड्गकिरणज्वालासहस्रे रणे ।

लक्ष्मीर्भावितचापलादिव कृता शौर्येण येनात्मसा-
 द्राजासीज्जयसिंहवल्लभ इति ख्यातश्चलुक्यान्वयः ॥
 तदात्मजोऽभूद्रणरागनामा दिव्यानुभावो जगदेकनाथः ।
 अमानुषत्वं किल यस्य लोकः सुप्तस्य जानाति वपुःप्रकर्षात् ॥
 तस्याभवत्तनुजः पुलकेशी यः श्रितेन्दुकान्तिरपि ।
 श्रीवल्लभोऽप्ययासीद्वातापिपुरीवध्रुवरताम् ॥
 यन्निवर्गपदवीमलं क्षितौ नानुगन्तुमधुनापि राजकम् ।
 भूश्च येन हयमेधयाजिना प्रापितावभृथमज्जना बभौ ॥
 नलमौर्यकदम्बकालरात्रिस्तनयस्तस्य बभूव कीर्तिवर्मा ।
 परदारविवृत्तचित्तवृत्तेरपि धीर्यस्य रिपुश्रियानुकृष्टा ॥
 रणपराक्रमलब्धजयश्रिया सपदि येन विरुग्णमशेषतः ।
 नृपतिगन्धगजेन महौजसा प्रयुक्तदम्बकदम्बकदम्बकम् ॥
 तस्मिन्सुरेश्वरविभूतिगताभिलाषे
 राजाभवत्तदनुजः किल मङ्गलीशः ।
 यः पूर्वपश्चिमसमुद्रतटोषिताश्वः
 सेनारजःपटविनिर्मितदिग्वितानः ॥
 स्फुरन्मयूखैरसिदीपिकाशतैर्व्युदस्य मातङ्गतमित्तसंचयम् ।
 अवाप्तवान्यो रणरङ्गमन्दिरे कलञ्चुरिश्रीललनापरिग्रहम् ॥
 पुनरपि च जिघृक्षोः सैन्यमाक्रान्तसालं
 रुचिरबहुपताकं रेवतीद्वीपमाशु ।
 सपदि महदुदन्वत्तोयसंक्रान्तविम्बं
 वरुणबलमिवाभूदागतं यस्य वाचा ॥
 तस्याग्रजस्य तनये नहुषानुभावे
 लक्ष्म्या किलाभिलषिते पुलकेशिनाम्नि ।
 सामूयमात्मनि भवन्तमतः पितृव्यं
 ज्ञात्वापरुद्धचरितव्यवसायबुद्धौ ॥

स यदुपचितमन्त्रोत्साहशक्तिप्रयोग-
 क्षपितबलविशेषो मङ्गलेशः समन्तात् ।
 स्वतनयगतराज्यारम्भयत्नेन सार्धं
 निजमतनु च राज्यं जीवितं चोज्जति स्म ॥
 तावत्तच्छत्रमङ्गे जगदखिलमरात्यन्धकारोपरुद्धं
 यस्यासह्यप्रतापद्युतिततिभिरिवाक्रान्तमासिप्रभातम् ।
 नृत्याद्विद्युत्पताकैः प्रजविनि मरुति क्षुण्णपर्यन्तभागै-
 र्गर्जद्विर्वारिवाहैरलिकुलमलिनं व्योम या(जा)तं कदा वा ॥
 लब्ध्वा कालं भुवमुपगतं जेतुमाप्यायिकारुये
 गोविन्दे च द्विरदनिकरैरुत्तराम्भोधिरथ्याः ।
 यस्यानीकैर्युधि भयरसज्ञत्वमेकः प्रयात-
 स्तत्रावाप्तं फलमुपकृतस्यापरेणापि सद्यः ॥
 वरदातुङ्गतरङ्गरङ्गविलसदंसानदीमेखलां
 वनवासीमवमृद्रतः सुरपुरप्रस्थार्थिनीं संपदा ।
 महता यस्य बलाण्येन परितः संछादितोर्वीतलं
 स्थलदुर्गं जलदुर्गतामिव गतं तत्तत्क्षणे पश्यताम् ॥
 गङ्गाम्बु पीत्वा व्यसनानि सप्त हिवा पुरोपाजितसंपदोऽपि ।
 यस्यानुभावोपनताः सदासन्नासन्नसेवामृतपानशौण्डाः ॥
 कोङ्कणेषु यदादिष्टचण्डदण्डाम्बुवीचिभिः ।
 उदस्तास्तरसा मौर्यपल्वलाम्बुसमृद्धयः ॥
 अपरजलधेर्लक्ष्मीं यस्मिन्पुरीं पुरभित्प्रमे
 मदगजवटाकारैर्नीवां शतैरवमृद्रति ।
 जलदपटलानीकाकीर्णं नवोत्पलमेचकं
 जलनिधिरिव व्योम व्योम्रः समोऽभवदम्बुधिः ॥
 प्रतापोपनता यस्य लाटमालवगूर्जराः ।
 दण्डोपनतसामन्तचर्या वर्या इवाभवन् ॥

अपरिनिताविश्रुतिस्फीतसामन्तसेना-
 मुकुटमणिमयूलाक्रान्तपादारविन्दः ।
 युधि पतितगजेन्द्रानीकवीभस्सभूतो
 भयविगलितहर्षो येन चाकारि हर्षः ॥
 भुवमुरुभिरनीकैः शासतो यस्य रेवा
 विधिवपुलिनशोभावन्व्यविन्धोपकण्ठा ।
 अधिकतरमराजत्सेन तेजोमहिम्ना
 शिखरिभिरिभयज्यां वर्भणां स्वर्धयेव ॥
 विधिवदुपचिताभिः शक्तिभिः शक्रकल्प-
 स्तिसुभिरपि गुणैः स्वैश्च माहाकुलाद्यैः ।
 अनमदधिपतित्वं यो महाराष्ट्रकाणां
 नवनवतिसहस्रग्राममाजां त्रयाणाम् ॥
 गृहिणां स्वगुणैस्त्रिवर्गतुङ्गा विहितान्यसिधितपालमानभङ्गाः ।
 अभवन्नुपजातभीतिलिङ्गा यदनीकेन सकोसलाः कलिङ्गाः ॥
 पिष्टं पिष्टपुरं येन जातं दुर्गमदुर्गमम् ।
 चित्रं यस्य कलेष्टं जातं दुर्गमदुर्गमम् ॥
 संनद्धवारणधटास्थगितान्तरालं
 नानायुधक्षतनरक्षतजाङ्गरागम् ।
 आसीत्कलं यदवमार्दितमभ्रगर्भा-
 केंगालमन्वरिमिबोजितसांध्यरामम् ॥
 उद्धूतामलचामरध्वजशतच्छत्रान्धकारैर्वैलैः
 शौयोत्साहरोद्धतारिमयनैर्मौलादिभिः षड्विधैः ।
 आक्रान्तात्मबलोद्भ्रान्तं बलरजःसंछन्नकाशीपुरः
 प्राकारान्तरितप्रतापमकरोद्यः पञ्चवानां पतिम् ॥
 कावेरी द्रुतशफरीविशोलनेत्रां चोलानां सपादि जयोद्यतस्य यस्य ।
 प्रश्रयोतन्मदगजसेतुरुद्धनीरा संस्पर्शं परिहरति स्म रत्नराशेः ॥

चोष्करलपाग्वानां योऽभूत्तत्र महद्वैद्ये ।
 पञ्चवानिकनीहारतुहिनैतरदीधितिः ॥
 उत्साहप्रभुमन्त्रशक्तिसहिते यस्मिन्समन्तादिशो
 जित्वा भूमिपीत्विचुञ्च महितानाराच्य देवाद्वैजान् ।
 वातापीं नमरां प्रविश्य नगरमेकामिषोर्वाभिमां
 चक्षुश्रीधिनीरनीलपरिखां सत्वाश्रये शासति ॥
 त्रिशत्सु त्रिसहस्रेषु भारतादाहवादिः ।
 सहाब्दशतयुक्तेषु श(ग)त्रैष्वेकेषु पश्यम् (३७३९) ॥
 पद्मशतसु कलौ काले षट्सु पद्मशतसु च (१९६) ।
 समासु समतीतासु शकालामपि भूभुजां ॥
 तस्यान्धुधिव्रथनिवारितशासनस्य
 सत्वाश्रयस्य परमातवता प्रसादम् ।
 शैलं जिनैन्द्रभवनं भयनं महिम्नां
 निर्मापितं मतिमता रविकीर्तिनेदम् ॥
 प्रशस्तैस्तेश्रवास्या जिनस्य त्रिजगद्गुरोः ।
 कर्ता कारयिता चापि रविकीर्तिः कृता स्वयम् ।
 येनायोनि नवेऽप्यमस्तिरसर्धकियौ विवेकिना जिनवैश्व ।
 स विनयतां रविकीर्तिः कविताश्रितकालिदासभारविकीर्तिः ॥

NOTES ON VIKRAM ERA AND ITS USE:

A NUMBER OF ANCIENT AND MEDIEVAL INSCRIPTIONS USED THE **VIKRAM SAMVAT**. ALTHOUGH IT WAS REPORTEDLY NAMED AFTER THE LEGENDARY KING **VIKRAMADITYA**, THE TERM "**VIKRAMA SAMVAT**" DOES NOT APPEAR IN THE HISTORICAL RECORD BEFORE THE 9TH CENTURY AD; THE SAME CALENDAR SYSTEM IS FOUND WITH OTHER NAMES, SUCH AS **KRITA** AND **MALAVA ERA**. DURING COLONIAL PERIOD, THE ERA WAS BELIEVED TO BE BASED ON THE COMMEMORATION OF KING **VIKRAMADITYA** EXPELLING THE **SAKAS** FROM **UJJAIN**.

HOWEVER, LATER EPIGRAPHICAL EVIDENCE AND SCHOLARSHIP SUGGEST THAT THIS THEORY HAS NO HISTORICAL BASIS. DURING THE 9TH CENTURY, EPIGRAPHICAL ARTWORK BEGAN USING **VIKRAM SAMVAT** (SUGGESTING THAT THE **HINDU** CALENDAR ERA IN USE BECAME POPULAR AS **VIKRAM SAMVAT**, HOWEVER; **BUDDHIST** AND **JAIN** EPIGRAPHY CONTINUED TO USE AN ERA BASED ON THE **BUDDHA** OR THE **MAHAVIRA**.

THE YEAR **718 BC** WAS A YEAR TO REMEMBER IN **ROMAN HISTORY**. INTERESTINGLY, IN THE **ROMAN EMPIRE**, IT WAS KNOWN AS YEAR **36 "AB URBE CONDITA**. THE DENOMINATION **718 BC** FOR THIS YEAR HAS BEEN USED SINCE THE EARLY MEDIEVAL PERIOD, WHEN THE **ANNO DOMINI** CALENDAR ERA BECAME THE PREVALENT METHOD IN **EUROPE** FOR NAMING YEARS. IF THERE IS ANY RELATIONSHIP TO ORIGINAL **VIKRAM ERA** IS UNKNOWN.

NOTES ON PURANA CHRONOLOGY:

THE **PURANAS** ALSO PROVIDE DATA ON THE NUMBER OF **KINGS** IN AND **REIGN-LENGTHS** OF **DYNASTIES** AFTER THE **GREAT WAR**. IN **MAGADHA**, WHERE WE ARE FOCUSED, THE **PURANAS** STATES THAT:

- 22 **BRHADRATHA** KINGS WILL REIGN FOR **1000** YEARS AFTER THE BIRTH OF **PAIKSHIT**, GRANDSON OF **ARJUNA**
- 5 **PRADYOTA** KINGS WILL REIGN FOR **138** YEARS AFTER THE LAST OF THE **BARHADRATHAS**
- 10 **SISUNAGA** KINGS WILL REIGN FOR **362** YEARS AFTER THE LAST OF THE **PRADYOTAS**
- 9 **NANDA** KINGS WILL REIGN FOR **100** YEARS AFTER THE LAST OF THE **SISUNAGAS**
- 10 **MAURYA** KINGS WILL REIGN FOR **137** YEARS AFTER THE LAST OF THE **NANDAS**
- 10 **SUNGA** KINGS WILL REIGN FOR **112** YEARS AFTER THE LAST OF THE **MAURYS**
- 4 **KANVA** KINGS WILL REIGN FOR **45** YEARS AFTER THE LAST OF THE **SUNGAS**
- 30 **ANDHRABHRTYA (SATVAHANA)** KINGS WILL REIGN FOR **435-460** YEARS AFTER THE LAST OF THE **KANVAS**

THE **ANDHRAS** HAVING PASSED AWAY, THERE SHALL BE SEVEN CONTEMPORARY RACES [**ABHIRAS**, **GARDHABAS**, **SAKAS**, **YAVANAS**, **TUSARAS**, **MUNDAS** AND **MAUNAS**]; AS, TEN **ABHIRAS**. THE **MATSYA PURANA** INCLUDES A SATELLITE DYNASTY OF **ANDHRA** THE **CHRONOLOGY** IN THE **VAYU PURANA** GIVES **67** YEARS TO THE **ABHIRAS**.

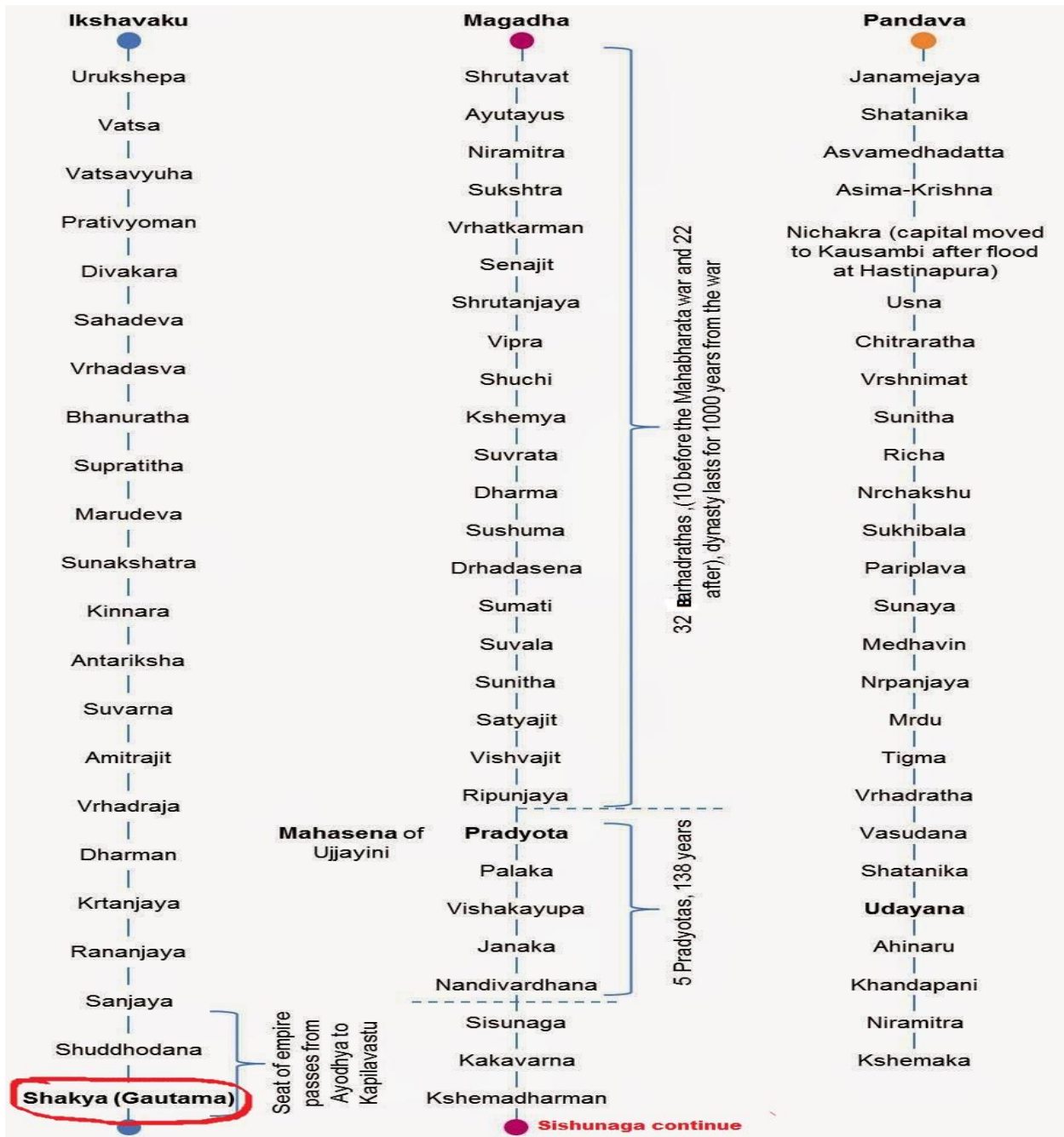
AND THEN 11 PAURAS WILL BE KINGS FOR 300 YEARS,

ONCE THESE ARE DESTROYED, THE KAILAKILA YAVANAS WILL BE KINGS; THE CHIEF OF WHOM WILL BE VINDHYASHAKTI. THESE WILL RULE FOR A 106 YEARS.

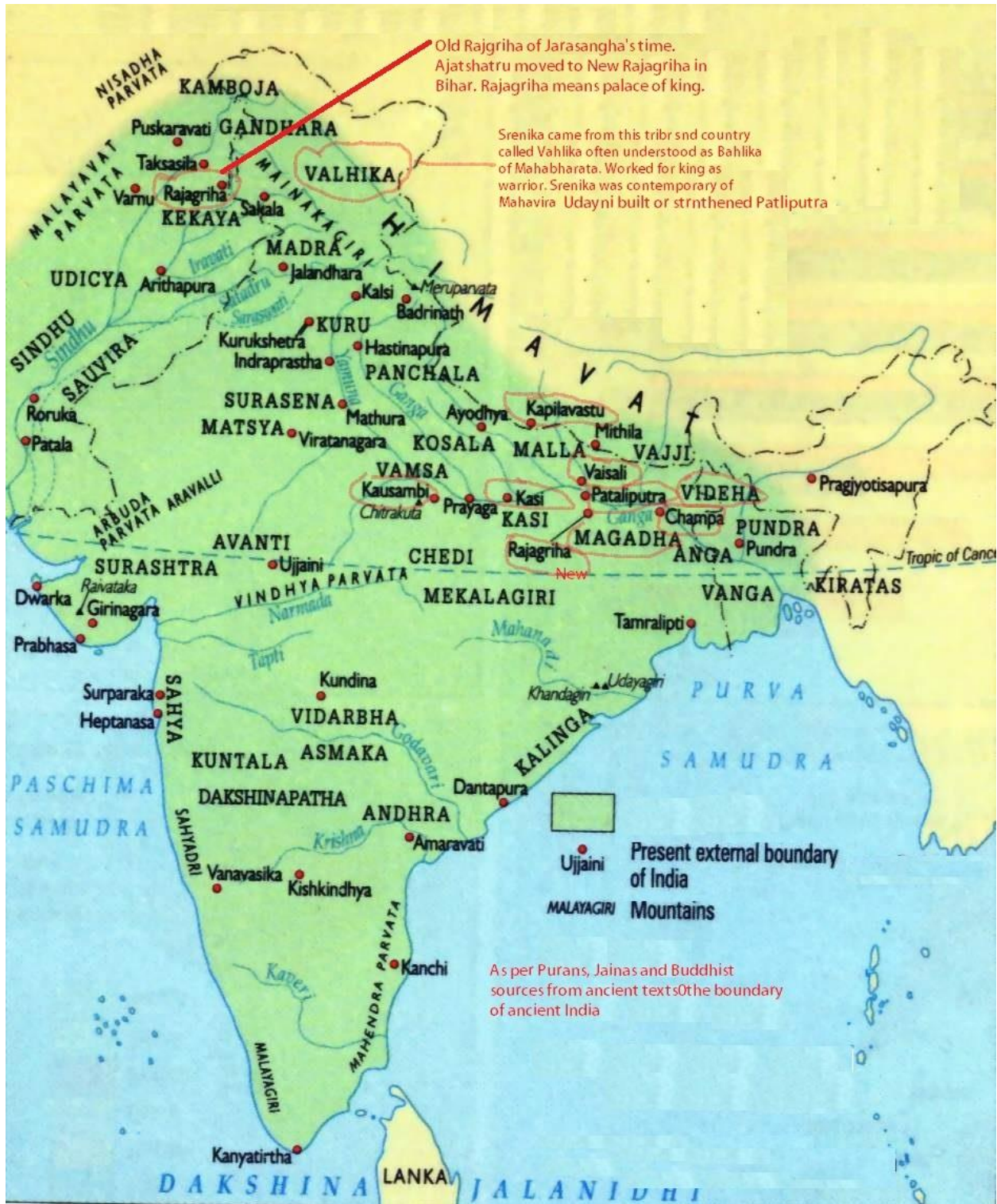
THE KATHASARITSAGARA BY SOMADEVA MAKES CHANDA PRADYOTA AND CHANDA MAHASENA AS THE SAME PERSON, WITH PRADYOTA RULING FROM MAGADHA AND MAHASENA RULING FROM UJJAIN. NAME CONFUSION.

It appears that the writer knew the history as to what happened; he is simply describing the present or past as future events of Kaliyuga. Nevertheless they provide useful information.

APPENDIX-3 (PURANA CHART)



Appendix-4



Ancient India developing through ages of Janapada and Mahajampada