

CHAPTER : IX

CONCLUSION

Bharūch - as has been rightly attributed as well as truly illustrated in the sublime Narmdāṣṭak by Saṃkrācārya that illustrious sages such as Sanatkumār, Nāciketa, Kasapa, Atri, Vaśiṣṭha, Pippalada, etc have afforded sanctity has contributed invaluable in terms of numerous compositions in Sanskrit literature .

Looking in terms of Vedic hymns many verses of Bhṛigu Angiras have been quite significant for scholarly study. Jamdagni is said to have composed several hymns of R̥gved and Sunah Śepa in Aitariya Brāhamāṇa prayed to Varuṇ and absolved Hariśacandra of sin. Similarly looking from Purāṇic angle we can see that Bhārgav Śukrācārya discovered sanjīvani and once defeated even Gods. Parsurām conquered a world and donated it afterwards. Aurva freed the world from the infidels. Markandeya established Arya traditions in the western region of Aryāvarta. Numerous sages and seers in ancient times intonated the entire atmosphere with Vedic citations. Lord Viṣṇu appeared in his divine diminutive form at the time of King Bali's Ashavameghyajña and conquered all three worlds. Having such glorious heritage Bharūch continuously endeavoured to preserve the glorious grandeur of Sanskrit literature.

Rétrospectively Bharūch had its heyday as flourishing center of commerce and trade, shipping and navigation equivalent to the present status of Mumbai. There is no gain saying the fact that Bharūch was once the real gateway of India in respect of inland as well as international trade. Huge merchandise ships from Greece and Egypt anchored at Bharūch.

The nomenclature of Bharūch is interestingly variegated, beginning with Bhrūkaccha, then Borokaccha and Broach and finally - its current description i.e. Bharūch.

Once upon a time Sindhiyās ruled the roost in Bharūch. For decades and decades Bharūch witnessed Navābī rule, Similarly Bharūch also experienced the taste of British rule. I have in my study tried, as much as I can, to trace the Sanskrit writings over the years; I have found the rich and remarkable contribution made by scholarly and dedicated writers.

The oldest literary reference available goes back to Buddha's Vinaypitak, Similarly Bharūch has been repeatedly mentioned in Buddha's Jātakas and in such works as Śri Lankā's Divyavadān.

The contribution of Bharūch in Sanskrit literature in Vedic times is of great significance. Nirukta śāstra has been rightly called a Vedaṅg of Śaḍvedāṅgs. Yaskācārya is the author of Nirukta, the most authentic commentary on Nirukta is by Durgasiṃha in whose Rjvarth-vṛtti we find accurately preserved in original form of Nirukta. It has been acknowledged by one and all that Durgasiṃha, alias Ācārya Bhagavad Durg composed his Rjvarth commentary at some place in present Jambusar Tālukā of district Bharūch. Interestingly the manuscripts of Rjvarth-vṛtti by Durgasiṃha have been found from Bharūch itself, Besides, it is possible that Yāskācārya's name must have been the Gotra name which is suggestive of his particular ancestor's name. Bharūch has been the acknowledged abode of Bhārgavas ; the descendants of sage Bhṛgu. The Bhārgavas belonged to different Gotras and so Yāska had been one such Gotra from which the name Yāskācārya might have descended. In other words it can also be said that Yāskācārya must be a Bhārgav Brāhmaṇa. However, this needs to be further researched in order to ensure the truth of available findings.

Along with Durgasiṃha another name also deserves due mention, but with difference. The name of Paṇḍit Bhūdeva Śukla, a man of letters, from Jambusar is irrevocably linked with the composition of wide ranging Sanskrit works in the fifteenth century. Paṇḍit Bhūdeva Śukla is said to have produced Alankar books, dramas, and miscellaneous Sanskrit verses. His book Rasavilāsa is a monumental contribution in the field of Alankara writings. It covers subjects like Rasaviveka, critique of Navrasa , Bhāva , Guṇa, Doṣa (fallacy) and its remedy, and poetic feature as well as three types of word power described as Abhidhā, Lakṣaṇā, Vyañjana. Paṇḍit Bhūdeva Śukla has also commented upon Jagannātha. Paṇḍit Bhūdeva Śukla seems to have supported the views of Mammaṭa and Jagannātha. Paṇḍit Bhūdeva Śukla in his Rasavilās has used his own compositions Rukmaṇivilāsa and Rāmcarit as proper illustrations for his commentary. Paṇḍit Bhūdeva Śukla has also to his credit such works as Ātmatatvapradīpa , Īśvaravilāsa Dipikā, Rukmaṇi Vilās, Rām carit, Manjarimakaranda and other miscellaneous verses. This shows how immensely Paṇḍit Bhūdeva Śukla contributed a lot of important works that have enriched the Sanskrit literature to a great extent

In addition to Pandit Bhūdeva Śukla, a scholar from Āmod, a small town between Bharūch and Jambusar, named Vajjnatha Bhaṭṭ also contributed in the field of Nyāya logic. He was awarded the title Naiyāik. His Sanskrit works are Jñāndipnibandha, Niścyabdhi, Satsangvijaya, out of which only Jñāndipnibandha is available. We may hope that, may be, in future, the two missing works might be found.

Bhadraśankara Jāni of Kāvi a famous pilgrim place of today, wrote a book entitled Kapil Kṣetramahātmya which is of the much significance for Puraṇik Scholars.

Āsādhār Bhaṭṭ supposed to be the protege of Lallubhāi Divān of Navāb of Bharūch, wrote books on Alankarāśāstra, chief of them is Rasikānand, which he composed in Bharūch. The works of Āsādhār Bhaṭṭ are of great literary importance. He also contributed to the grammarian tradition. It has been noticed that before Nāgeśa it was Āsādhār Bhaṭṭ, who endorsed and commented on the source of Dhvanivāda which centers on Vynajanā. In the history of Sanskrit poetics the works of Āsādhār Bhaṭṭ occupy very important place.

In the cultural history of Bharūch, scholars from different sects also contributed to both Sanskrit language and literature. Bharūch has been the old pilgrimage place for the Jains. The princess of Śri Lankā named Sudarśanā having experienced her prebirth life, came to Bharūch where she built Samaḍi Vihār . This has been a matter of great pride and prestige for Svetāmber Jains. There has been a long tradition of Svetāmber monks to spend their Cāturnmās (monsoon period) in Bharūch. Even today this tradition is thoroughly followed. This has also helped in the enrichment of Sanskrit literature .

Ācārya Devsūri was given Dikśā in Bharūch in samvat 1814. He was a scholar of Nyāya system.

Vāgabhaṭṭ (1) also stands as a precious contributor in respect of Sanskrit poetics. He was the son of Soma and belonged to Bharūch. During the regime of King Jaysvāla (1094-1143 A.D), Vāgbhaṭṭ enjoyed minister- ship. His famous work namely Vāagbhaṭṭālankar is supposed to be an excellent work of poetics. It contains 260 verses which deal with different aspects of poetry such as its objective, its kinds, meanings and its fallacies , ten qualities of poetry and 63 figures of speech. It

also discusses Rasa and various principles of characterization of hero and heroine.

In the tenth century Ācārya Vijayasimha sūri of Jain temple in Bharūch wrote Nemi stotra. Sangamsimhsūri of Bharūch Jain temple composed Caityaparipātistava. In continuation with this unique Jain tradition in the twelfth century Ācārya Jaysimhsūri of Bharūch Jain temple wrote a play Hammirmadmardan which depicts a contemporary socio-political conditions from a historical perspective. He also wrote eulogy of Vastupāl's brother Tejṇāla. In the seventeenth century Ācārya Rangvijay of Bharūch wrote Gurjardeśbhuāvali. This book is very useful as it gives detailed information about historical facts and different dynasties. At that time Bharūch and Śuklatirth were famous places as scholastic centers for writing in Sanskrit on different subject. These places provided a good infrastructure for the composition of manuscripts. It is on record that the manuscripts of Paumcariya, Sangrahaṇi vritti, pramālakṣaṇa, Kāvyaikalpalattāvivēka, were prepared in Bharūch and Śuklatirth.

Digambar sects of Jain religion also contributed several memorable books. Their Śhrutagrāṇth Ṣaṭkhaṇḍāgam, one of

the most important Digambar Jain's scriptures was first scripted in Ankelaśver on palm, leaves. Ācārya Pushpadant and Bhūtabali during their monsoon stay at Ankleśver scripted many Śhruta books. The most cherished and repeatedly chanted Navkāra mantra was also first scripted in Ankleśver.

In the field of astrological studies in Sanskrit also, the contribution of scholar of Bharūch is most remarkable. As regards the writings of Sanskrit there had been a continuous family tradition in Bharūch from one generation to another generation this tradition continued unabated adding one after another monumental works. Mānsāgari supposed to be the milestone in Indian astrology was written by a renowned astrologers Harji in 15th century, His two sons Balbhadra and Puruṣottama were also famous astrologers of the day. Balabhadra had a son Yājñikanāthaa who is said to have contributed a great astrological work entitled Jātakacandrikā. Similarly Viśrāmaa son of Puruṣottama also composed such astrological works as Jātakapaddhati, Yantraśiromaṇi, Grahaṇgranth and Kuṇḍśiromaṇi. Viśram's son Śivrām Śukla wrote a book on Gobhilguhayasūtra. He also wrote seven other Sanskrit books. Thus very truly, the family

tradition of writing in Sanskrit on astrology has given to Bharūch district a place of prominence in the history of Sanskrit language and literature.

Jain Ācārya Mahendrasūri wrote rare astrological book entitled Yantrarāja in Bharūch, which contains 14 rare astrological Yantras. These Yantras offer wide scope for further intense scholastic research. Malayendusūri, Mahendrasūri's disciple wrote an astrological commentary entitled Yantrarājāgama on Yantrarāj. Besides Sākarlāl Śambhulāl Desai of Bharūch wrote excellent books of astrology namely Jātaka Jyotiṣ phal Darpaṇa and Tājaka Jyotiṣ.

Shri Dinānātha Bhaṭṭ a devout follower of Svāminārāyaṇa sect, composed several litanies in Sanskrit. Sixteen additional Sanskrit works of Dinānātha Bhaṭṭ have been recorded by scholars. He also wrote a commentary Vaiṣṇava Vallābha ṭikā on Vasudev Mahātmaya.

In the present times Vainkuthabhai Bhagat a devout Vaiṣṇavite, has to his credit three Sanskrit works and several Sanskrit hymns. The three Sanskrit works of Śrī Bhagat are namely Śrī Gokulnāthvāryastavanam , Harirāyavāryalīlastavanam, Vallabhvāryalīlastavanam. Śrī Maganlāl Śāstri a devotee of

Vallabha's Puṣṭimārga wrote 150 books some of which are in Sanskrit where the rest are translations. Śrī Mulcand Telivālā also wrote 50 books some of which are translated from Sanskrit. Besides, Sunderlal Vakilnā and Mulsankar Śāstri also contributed through the translations based on Vallabha Vedānt. Apart from Bharūch, places like Kāvi, Gandhār, Jaghadiyā, Jambusar, are also famous places where scholars in ancient past at different times contributed not only through the language but also through inscriptions and copper inscriptions in the history of Sanskrit literature.