

CHAPTER : I
INTRODUCTION

Sanskrit literature belongs to India, the Bhāratvarṣa - since the ancient age. It was originated several thousand years ago parallel to the growth and development of the Āryan culture and civilization in India. Although invaders and migrants from outside India, i.e. from the central Asia, Āryans settled in India very fast and took it as their mother land. For early settlement they, however, fought with Dravidian people and hurled them to the southern parts of the Indian continent, the Bhāratvarṣ, they ceased to be mere wondering and invading tribes of gypsies and settled down as people with distinct culture and thinking on life. For physical compulsion of lack of water that compelled their migration from their land of origin they preferred places on banks of rivers or ponds or on the seashore for settlement. Equally for their aspiration of culture and high seriousness for life, they preferred to establish them in India under the guidance of sages and thinkers. Unusual to the tribes of their kinds, in Āryans case the might was ever subservient to the right and wisdom, knowledge and thinking were valued as supreme aspirations in life. Sages and men of letters were the most honored people of the society and even political superiors like kings and emperors bowed down to them and honored their

words. The result was that Sanskrit literature flourished with the time leaving behind a rich lineage of brilliant literature and creative writing, however, parallel to the traditions of literature in Prākṛit and of other kinds that remained close to the hearts of the common people.

The story of human civilization established one fact that development of any literature goes parallel to the development of civilization in terms of way of living and thinking. Literary development, thus, goes hand in hand with development of culture. It is also globally evident that, for establishment and growth of civilization, the factors that are vitally considered are the sites of settlement and the quality of living. Therefore, settlement has been preferred at a place that is in a close vicinity of water, viz. a river, a pond or the sea. Also the responsibility of growth and development of culture and civilization have been entrusted to men of letters who are capable of safeguarding and furthering cultured values through various means namely rituals, learning and literature. An overview at the growth and the development of the Āryan civilization mostly in India reflect this fact.

Āryans were migrants from the central Asia who much afflicted with severe shortage of water and fodder for their cattle spread in different directions in search of Narmadā places that ensure them good supply of water and fodder. With deep concern for cattle and their occupation of cattle rearing they preferred a site for their settlement in any part of the world on the bank of the river or a pond or at the sea-shore. Hence, coincidentally great cities of culture and civilization across the world are found to be on the bank of a river or a pond or at sea-shore. In India the places that are considered traditionally seats of knowledge are located so, viz. Vārāṇasī on the bank of Gangās, Mathurā on the bank of the Yamunā, Prabhās Pāṭṇa i.e. Somanātha on the sea cost of the Arabian sea, Kāncipuram on the river Godāwari, Ujjayini on the river Narmadā and so on. Bharūch too is located on the bank of the river Narmadā and it is in the close vicinity of the Arabian Sea. Can we apply the above formula and consider it as a site of culture and a seat of knowledge? An overview of mythological references and historical facts help a reply in affirmative that is, yes, we have to consider Bharūch and a region around it as a city of culture and

a seat of knowledge that can claim vital contribution to the development of the Sanskrit literature.

Looking at the present status of Bharūch and a region around it, one may not believe this or agree with it. The reason is one find no traces of evidence that may speak that Bharūch did something valuable for the development of the Sanskrit tradition. The present status of Bharūch and its surrounding region put forth evidence of such kind that lead one to hold aversion to any such claim. However, it cannot be ignored that Bharūch is a lost glory and crestfallen glory. In this light one may consider a Gujarātī saying that has been used traditionally for Bharūch, “Bhaṅgyu Bhaṅgyu Tōye Bharūch ”which means although battered and shattered at the tidal waves of time it is still the Bharūch . What is said of Bharūch traditionally over the time is very true. A cursory look at mythological references and historical narrative supports this view. Hence, the following lines attempt at presenting a clear view of the value of Bharūch and its surrounding region in the height of the mythological and historical references.

The Indian mythology provides a rich store of references that may help us to establish the value of the Bharūch region in

ple. name the source !

the development of Sanskrit literature. One reference gives the association of the region with the age-old river Narmadā that is said to have emerged from lord Shiva's perspiration. The river was so fast in running that none of the deities and the demons catches her to be won for marriage. Eventually all of them took

please, name the source ?

her as the mother goddess. Another reference relates Bharūch to Goddess Lakshmī after whom the place was earlier called "Śrinagara" the third reference relates the place with sage

Navanātha who was the incarnation of lord Śiva and did penance during the "Satyayuga", the age of truth. As a result of

his penance, Lord Shiva's nine self-emerged Lingams namely Kāmanātha, Bhūtanātha, Somanātha, Bhimanātha, Jwālānātha, Kaśivishvanatha, Siddhanātha, Pingalnātha and Gangnāth still exist at nine different places surrounding Bharūch on the banks

of the river Narmadā. There is also reference available that calls

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the region falling between the Narmadā and the Mahi rivers as the "Heḍambāvan", the forest in which the Mahābhārata fame demoness Heḍambā was staying since the ancient time with her two daughters Haṭikā and Taṭikā to whom respectively the eastern and the western parts of the forest were handed over.

Indicate the source!

The most distinct reference however is that of the sage Bhr̥gu to which the very name Bharūch is linked up. An anecdote says that the demoness Haṭikā requested the sage to set up a city on the banks of the river Narmadā. Hence, the sage with his eighteen thousand disciples set up a city and inhabited it. A reference from the Bhāgvatpurāṇa supports this anecdote by narrating that the Bhr̥gus performed the Aśvamedhayajña in “Bhar̥gukaccha” on the north bank of the river Narmadā for the king Bali ¹. The Skandapurāṇa too narrates in its section called Revākhaṇḍa that sage Bhr̥gu set up a city on the north bank of the river Narmadā. The descendants of the sage are eventually called “the Bhar̥gus” or the Bhārgavas ².

Ample anecdotes are recorded that say that the “Bhr̥gus” worked as priests of the Heiheya race that ruled over the southern bank of the Narmadā. Later on, there were said to have conflicts between the two races. The Ṛigveda describes the Bhr̥gus as worshippers of the element of fire. The Āryas said its have inherited from them the worship of the element of fire. Even the creation of the Atharvaveda has been related to the Bhr̥gus.

One anecdote even establishes that Bhṛugu was one among eight sons of lord Brahmā. He had two sons namely Uśanasa and Cyavana. Both were efficient priests. Cyavana married Sukanyā, a daughter of King Shāryati of the Shāryata dynasty and set up his ashram at a place where Narmadā meet (opens into) the sea. The couple gave the birth to two brilliant sons namely Āatnavāna and Dadhici of whom Dadhici is said to have sacrificed his life by offering his bones to Indra, the king of deities, for the purpose of killing the demon Vrutrāsura. There were born in the lineage of the Āatnavāna the son Rucika and the grandson Jamadagni and the great grandson Parasurāma.

There prevail disputes too as to where from sage Bhṛugu came to Bhṛugukaccha from the north or the south, because both the ways there were highways leading to the place. However, evidences are available to establish that the sage might have come from the north. The most distinct of them is the Bhṛugu Āshrama with the Kāmnātha temple situated on the bank of the river Noli in the periphery of the Mangrola region. There is another story too that gives an interesting incident about a big quarrel between sage Bhṛugu and Lord Vishṇu and goddess Lakshmī over the claim of a hillock that was in goddess

Lakshmi's possess. The sage demanded the hillock from the goddess for a specific time limit. When the limit was over the Lord and goddess demanded it back and the sage refused. This aroused a big quarrel between the sage and the Lord and out of outrage and annoyance the sage hit a kick in Lord Vishnu's chest. This kick is popularly known as the "Bhṛugu lañchana", a taint on Bhṛugu's reputation. The Lord did not loose temper and forgave the sage. He instead pressed the sage's feet out of humility and apologized. This kind of unexpected reaction melted the sage's anger and sage repented for his rudeness to the lord. Pleased with the sage's repentance the lord blessed him with prōsperity of his people and gifted back the hillock to him.

It may be because of such references, anecdotes and stories popular among people over the centuries the name of place is distinctly related to sage. It may also be found that the very genealogy of the name "Bharūch" relates back to the significance of the sage in the history of the place. With specific reference from the Sanskrit literature of the ancient time the genealogy of the name may be drawn as under.

The word “Bhṛugu kacch” is derived from the root “bhṛig” which means a flame of fire with puffing sound “ सह ज्वाला भिरुत्पन्नैः ”³ sage Bhṛugu was the cheef of Bhārgava lineage. Who set up a city on the bank of the river Narmadā and settled down there with his eighteen thousand disciples and there families after performing the worship of the divine architect Viśvakarmā on the back of a tortoise on the northern bank of the river Narmadā on the fifth day of the Māgha month of the Nandana year when the moon of the Uttra Bhādrapada Nakṣatra and the sun of the Kumbha rāśi⁴. Several references relate the sage to the form of Angirā,⁵ as ‘Vasani’^{6 and 7}. The sage wrote the book “Bhṛugu saṃhitā” which is considered an authentic book on the science of astrology.

The Bhāragava lineage offered number of brilliant and powerful personalities that are valued for their unmatched contribution. For instance, sage Śukrācārya invented the life giving element called the *sanjīvanī* and put deities to shame number of times. Jamadagni was a creator of several ṛicās of the R̥gveda. Śunahṣepa prayed to the deity of water, the Varuṇa and saved his people’s lives. The great Parśurāma captured the earth and offered it. Mārkaṇḍeya set up the Āryan conventions

in the western regions of the Āryavarta, the Āryan empire. In this way the name “Bhṛugukaccha” is related to the original Sanskrit form of the word and also to the brilliant tradition of the ancient Sanskrit literature.

There is another derivation of the name “Bharūch ” that relates it to the Buddha tradition. The Buddha Tripitak gives another name “Bharukaccha”⁸. The epic Mahābhārata too refers to a place called “Bharukaccha” where one of the Pāṇḍava’s, Sahadeva stayed during his tour to the southern regions of India for victory⁹. In the same chapter, the Sabhāparva, there is a reference to the people of Bharukaccha at the end of narration of the Rājasūya Yajña¹⁰. The Matsyapurāṇa too refers to the region having the name Bharukaccha¹¹. The Jain literature refers this region as Bhṛgukaccha. The place is referred to as a city Bhṛgukaccha in the indicated references of Sangamasimh’s Dāṇśāsana of 540-541 B. C. The Dāṇśāsana of Govinda of the Rāṣṭrakūṭa dynasty written in 827 B.C. too refers to the place as a city called Bharukaccha.¹² The book Kathāsaritsāgara written in the tenth century on the basis of the book Brihatkathā of the first century too bears a reference of a city called Bharukaccha¹³ Besides,

the references to the city are found in the Matsyapurāṇa, canto 14 , Mīlindapañho (Vādekar R.D. (ed), Milindapañho, Bombay,1972, p.274) and other Buddha writings. Further writings on copperplates and on stones by the Gurjara Kings of the region during the years 550 and 808 and by Plumāvi of Junāgadha of Rudradāman in the second century and the stone writings found in the Nāsika region, Mannāra and the Ajantā caves refer to the place Bharukaccha ¹⁴.

Still according to a few more references in the Mahābhārata the city of Bharukaccha was inhabited by a non Āryan race even prior to the Mahābhārata times. Another reference in a book in Pālī language, Divyāvadān informs in the chapter Rudrāyaṇāvadāna that in the ancient time the king Rudrāyaṇa had a minister called Bharukeṇa in his kingdom Suvira having a capital city Roruka. The city was destroyed with natural calamity and so the minister Bharukeṇa took the people of Roruka in a ship and brought them to a sea coast where he set up a city called Bharukccha. He then ruled over the city and the surrounding regions. The people that inhabited the city might be originally the Somāite people from Babīloniā. The Sumerian language of Babīloniā gives a word “*bar*” or “*bahar*” that

referred to the sea. The Arabi language still has this word in current use such as “*bahar—ul—Arab*”. Thus a relation may be established between the non Āryan people of Bharūch or Bharukaccha and the Somāite people of Babīloniā.

Bharūch thus held glory on one hand with its significant references in the Hindu mythology and the ancient Sanskrit literature of vedic time and on other hand as a sea port and entry point to the India that was connected with all different parts of the land through highways. Its glory because of its good business prospects and material prosperity attracted attention of different foreign tribes and as a result it fell victim to constant invasions and damages caused them. For centuries, it set up business relations of India with ancient empires of Misara, Babīloniā, Arab, Greece, Roma, etc. Up to the Mahāabhārata times Bharūch served the best point of business and the biggest port of sea transportation until its port was blocked to close it down.

The faint picture of India prior to the Buddha period that the Jātakas present provide ample details about Bharukacch, as the chief sea-port for business through sea transportation.

The “Bharu” Jātakakathā gives detail of business with Babīloniā that was carried out from Bharukaccha.

The practical Sanskrit English Dictionary explains the word “Bharu” as marshy land, shallow land¹⁵. Hence, the name “Bharukaccha” might have been assigned to this place located on the opening of the Narmadā in to the sea. It also called the “Droṇamukha” region which means that the place is reachable by both the water -way and the road. Some scholars use a Prākṛit word “Paruṇa” or “Pattan” for Bharukaccha as it bears the similar sense.

Much after the details of the Jātakakathās, say after seven to eight hundred years, the Rudradāman writing refers to the name Bharukaccha as among the region over which Rudradāman got victory.

There is yet another reference that can be obtained from the Pāli grantha of Cylona namely Dīpvanśa and Mahāvanśa that gives a memorable anecdote in the history of Gujarāt before the nirvana of Buddha. The anecdote formed a back ground to a popular Gujarātī proverb, “*Lankā Ni Lāḍī Ne Ghoghā No Varā*”, that is a bride from Lankā and a bridegroom from

Ghoghā. The anecdote goes like this. King Siṃhbāhu ruled over Siṃhpura , the capital city of Lāṭa region. The king banished his own son Prince Vijaya from his kingdom as punishment for harassing the people of the kingdom. The Prince came down to Bharukaccha and formed a big army. He took thousands of people to the Siṃhal Island, Siṃhaldvipa and stayed there. He became the king of the island¹⁶. After this incident, the “Bharujātak No.213” informs, the Bharukaccha city of the non-Āryan people might have gone to destruction. The three hundred miles of the region of the Bharurāshtra was swept away by the sea waters .Thus, during the Buddha period, several parts of the region sank down the—ocean waters because of upsurge in the sea, and the original city of Bharukaccha inhabited by non-Āryan people was destroyed.

Ancient reference up to the sixth century B.C. Cite the region by the name of Bharukaccha. The earliest of them is of the second century B. C. when the writer of Periplus refers to this region as business centre where the coins of Mināndera and Apollo Dots were in currency. They were the kings of North-Western region of India. Minānder adopted the Buddhism and become a hermit Milinda. This incident is narrated in a Pali

grantha namely Milindpañhon which refers to Bharukaccha as the chief Sea-port. Then after, the reputation of Bharukaccha as a prosperous sea-port has been recorded by Periplus and other Greek travelers. In the year 640 the famous Chinese traveler Yu-an-chwang came down to Bharūch and refers to it as Po-lu-ka-tchh-po which is a Chinese pronunciation of the name Bharukaccha¹⁷

Rājaśekhara's Kāvya-mīmāṃsā notes a word Bharugukaccha and calls the region as a town.¹⁸ Several other purāṇas describes the significance of the place as Brūgutīrtha, a place of pilgrimage.¹⁹ The Jain Literature where as refers to the region as Brūgukṣetra in which the Jainism was Preached on very large Scale. The Prabhāvakacarita refers to the region in a voyages of Khaputācārya and Vijayasimhsūri who were connected with Bharūch. Several other Jain hermits like Kālaksūri, Pādaliptācārya, Vijayasimhsūri, Vruddhavādisūri, Mahendrasūri, Vādidevasūri, Hemacandrasūri were said to be connected with the region Bhṛugukaccha during their lives.²⁰

The Bhṛugukaccha region has been discussed in reference to the Śakunikāvihāra in the Pratiṣṭānpattankalpa, Sangrahkalpa namely Caturvīṃśati Mahātīrtha and Bheyadevakalpa of

Kundageśvara.²¹ In the Purāṭan Prabandha Sangraha, the Devācārya Prabandha notes details about Vīrnāg Sheṭh's visit to Bhṛugukaccha. Where as the "Kumārpālikāritāmāri Prabandh" refers to Bhṛugukaccha in reference of the minister Vāgbhaṭṭa. The "Vastupāl Tejpāl Prabandha" too discusses the place Bhṛgukaccha in the incident of Bālhansasūri who established the hermit Suvratnāth.²² Further, the Jain literature also refers to the place Bhṛugupur in reference to Ārya Khaputācārya, Pādaliptācārya, Mallavādi, etc. who were connected with the place.²³

Several diaries written by foreign travelers to India at different times give different names for the place. A few of them give Bargosā (by Sirebo), Barusa (by Arab travelers), Barusa, Barusi and Biharoja (by Albaruni). All these names seem to be derivations or rather distortions of the name Bharukaccha. Even in geography book prepared by the writer of a Periplus and Tolomi records the region as Bārigāza.²⁴

The Bharūch region does not necessarily refer to the Bharūch city in particular, but also includes the surrounding Place like Jambusara, Kāvi, Ankaleśvara and Dumkhala that bear significant lineage of the ancient times. Jambusara located at a

distance of 47km. is referred to in the Purāṇas as an ancient city. Since ancient times brāhmaṇa of the Jambū lineage in huge number inhabited it and hence it bears the name Jambusara. The Dānśāśana written in the year 639-640 by Dhruvasena the second of the Maitrak dynasty records about the brāhmaṇas from Jambusara who had arrived to receive charity.²⁵ In the vicinity of Jambusara there existed ancient places of pilgrimage such as Kaṇvāśrama, the Agatsya lake, the Carma river and Dharmāranya. All these places are impossible to indicate on the map, because of vast changes occurred in the geography in the course of time. Bhagavata Durgasimha refers to the “Jambusara” in his Nirukṭatikā. The “Avantīkhaṇḍa” of the Skandapurāṇa too has a reference to Jambusara.

In the north of Jambusara there existed reputed ancient place of pilgrimage called Bhānuksheṭra where sage Yājñavalkya performed worship to the sun. For this reason, the name Bharukṣetra has been ascribed to the place. The Kalikākhanda describes Jambusara and also the importance of Bhanuksheṭra.

Kāvi is another place of signification from the ancient time. A Town situated at a distance of 26 km. from Jambusara

and 76 km. from Bharūch is a place of significance in the Bharūch district. It's ancient name was "Kāpi" or "Kāpikā" and it was inhabited by Kapil Brāhmaṇas in huge number. Even today Kapil Brāhmaṇas from a major part of the Population of the town. The caste has a direct lineage from a great sage Kapilamuni. The "Kapilkshetra Mahātmaya" written on the basis of the Skandapurāṇa mentions:

यत्र स्थानं तदाश्रित्य कपिलश्च महामुनिः ।

ब्राह्मणानां हितार्थाय पुरी चक्रे तु कपिलाम् ॥

Mean, it is a place where a great sage Kapila lived and set up a city called "Kapila" for the welfare of the Brāhmaṇas. This establishes a direct lineage of Kāvi with the sage Kapil and the Kapila caste of Brāhmaṇas. This establishes a direct lineage of Kāvi with the sage Kapil and the Kapil caste of brāhmaṇas.

Ankaleśvara situated next to Bharūch too is an ancient city with an original name "Akrureśvara" that is available for it. With this city, several anecdotes of sage Aṇimāndavya and sage Śāṇḍilya are related. There stay in this place Brāhmaṇas of the Śāṇḍilya lineage.

There is yet another place near Bharūch called "Dumakhala", that bears importance as an ancient place. As it is

popular among local people, the king Duma ruled the place and the place were surrounded with natural mountains that had a shape of a “Khala”. This brought the name ‘Dumakhala’ to the place. The place is remarkable for several monuments that were erected during king Duma’s regime and earned reputation for its architecture. They include three stone temples viz. The Śiva temple, The Maḥiṣāsuramardinī temple and a sculpture of the Jain Tīrthankara Pārśvanāth. All the Three idols are huge in size. Several other structures for water storage (Vāva) are visible in a place. These structures have beautiful and minute design work on stones. There are also several stone monuments in memory of martyrs (Pāliā) that bear writing of old time. Besides, there are excellent decorative and artistic pillars (Khāmbhī) in memory of kings and queens. All these add to the saga of the glorious past of the Bharūch region.

Like death is inevitable for a man irrespective of his brilliant and glorious living, fall or decline is inevitable for a place, culture or community irrespective of however brilliant and glorious history it takes at its back. The tidal wave of time brings about upheavals and upsurge in the present state of existence to wash away all brilliance and glory and leave behind

silence of the dead for the survivors. It happened in the Mahābhārata with the glorious Hastināpur empire of the Kauravās or the great Yādava dynasty headed by super human personalities like Kṛishṇa and Balabhadra. So it happened in the case of the Bharūch region that once held glorious past of brilliance and prosperity that is evident through ample references from the Hindu mythology, anecdotes, Sanskrit literature of the Vedic period and from diary noting by various foreign travelers to India on different purposes. Against this glorious saga, the history presents a pathetic story of the decline that the Bharūch region was destined to in the course of history.

The brilliance and prosperity that erected the glorious saga of the Bharūch region in the ancient time became the very cause of others envy and greed. The result was that the region was constantly under attacks, invasions, looting and robbing by foreign tribes and also kings and rulers of adjoining states in India since the first century A. D. the history of India witnessed such invasions and attacks on the Bharūch region damaging and dismantling its glory to the crestfallen stage. The following part, ~~Therefore~~, attempts to present an overview of the history of Bharūch since the first century.

Tolomi's reference dated back to 150 A.D. points at a region called "Lāṭa" country. A famous Sanskrit writer Vātsāyana's Kāmasūtram written in the third century describes special features of the women belonging to the Lāṭa region. One Bhāṇa writing namely Pādatādīlak of the fifth century describes the people of the Lāṭa region as mischievous and problem-mongers. Varāhamihira's Br̥hadsaṃhitā and Brahmagupta's Āryasiddhānta too talk about an astrologer called Lāṭa. Varāhamihira also refers to "Lāṭa" separately as a country. There is again a reference of the "Lār" region in Dīpavaṇśa of the fourth century and Mahāvaṇśa of the sixth century. In the time of Kumāragupta and Bandhuvarmā the official writing of the year 436 informs about sculptors that hailed from the Lāṭa region. Bharūch was the capital city of the Lāṭa region.

The time between 535 B.C and 485 A.D recorded the history of preachings and spread of Buddhism that Buddhist hermit undertook over the region. The history of the Jainism records disputes between Buddhas and Jains in the Bharūch region²⁶. Following the Buddha period, Kings of the Kshatrapa dynasty held control over the region, Therefore, the beginning of the Christians era is known as the Kshatrapa period and

Bharūch remained the capital city of the king Nahapāna.²⁷ The king ruled over forty years. Numerous coins and several writing on walls of caves that Kshatrapa kings prepared and retained during their rule make it evident about a parallel tradition of two languages namely Sanskrit and Prākrit. Sanskrit was in use as language of elites and cultured people while Prākrit was a language of common people that developed under the impact of the Sanskrit language and literature.

The Chinese reference of the sixth century states that a Buddhist preacher namely Dharmagupta from the Lāṭa region visited China. Under the patronage of the Chinese emperor he translated number of Buddhist scriptures into the Chinese language. Dharmagupta died in 619 B.C. in China itself. Then Chinese travelers like Hue-en-tsang (641 B.C.) and Itsing (671-695 B.C.) note about the Lāṭa region in their travellogues. Hue-en-tsang describes the Bharūch region as separate from the Gurjar region. Arab historians too indicate “Barus” (Bharūch) as separate from “Jurza” (Gurjara). Another stone carving of 634 A.D. records the Chāulukya King Pulkeshī the second noting that he curbed the Lāṭas, the Mālavāsa and the Gurjaras.

The Lāṭ region was known by special features of its people and women. But more was it reputed for its language and one style and one kind of vocabulary employed in the Kāvyaśāstra. The region had a unique language called the Lāṭi language. This language is employed (used) in number of Sanskrit writing of the time, viz. Uddhyotansūri's Kuvalayamālā (678-79 A.D.), Rudrata's Kavyalankāra (800-850 A.D. approximately), in the Agnipurāṇa, Dhara's Bhojadeva's Sarasvati Kanṭhābharaṇam (11th Cent), Vagabhaṭṭa's Vāgbhaṭṭāṅkārā (12th cent), Viśvanātha's Sāhityadarpaṇa (14th Century). An Arab traveler namely Albaruni too notes in his travel notings a dialect called "Lāṭiyā". Arab travelers called the Arabian Sea as the "Lar" sea. The name might be ascribed to the sea for the simple reason that the Lāṭa region was located on its shores. Thus, all these references establish the fact that during the year 150 A.D. and 943A.D. The Lāṭa region existed as region of reputation and great historical significance.

Bhṛugukaccha earned great reputation as a centre of political as well as cultural activities under the regime of Pradhoyta, the king of Ujjayinī was died in 528 B.C. Thus, from

the Maurya period to the Gupta period it enjoyed supremacy. Like wise, Bhṛugukaccha prospered as an important sea-port of Gujarāt since the Kśātrapa king Nahpāna's rule in 150 A.D. The last of the Gupta emperors Buddhagupta who followed the famous Skandagupta in 476 to 595 had his rule extended in the south up to the Lāṭa region.

The writer of Periplus also notes that Bharūch which had the name "Bārīgāzā" in the first century had a circulation of the "Dināra" coins that the Greek rulers Apollodotusa and Mināndera did during their rule following the great Greek emperor Sikandara and Damma.

Following the Gupta period was the regime of Traikūṭakas. Then after followed the "Kalachuri" or Kaṭachchuri rule. "Kaṭachchuri" is a non-Āryan word that has its origin in the high officials in the Turkey army. Along with them the Gurjars came down to Gujarat from the central Asia in the 5th century. In the later part of the 6th century a small Gurjar dynasty set their rule in Bharūch. That continued up to the beginning of the 8th century. The Gurjar king of Bharūch enjoyed good term with the Gurjara kings of Vallabhī. The Dānaśāśana of 629 AD. refers to this part of the history.²⁸ One

who ruled Bharūch in the year 756 was Chāhamāna Bhartruv̐ruaddha the second who was an army general prior to Nāgabhaṭṭa.²⁹ Thus during the 8th century many Gurjar kings ruled over Bharūch they are said to have been destroyed during either the Arab invasions or attacks of king like Nāgabhaṭṭa or Dantidurga who ruled its adjoining region.³⁰ Later on Bharūch was merged with the Karṇāṭaka empire. Then after in the year 1213 Arjunvarmā held the title of Trivīdhvir and pushed army in the bottom of the mountain the famous Siddhārāja Jayasimh, “Gujarāt no nātha”.³¹

From the eighth century onwards the Arabs cultivated business relations with Indian merchants and carried on business by sea through prospective sea-port of Gujarat. These ports, the chief among them was Bharūch, became a target of the Arabs' envy and looting and robbery were carried on a wide scale in these places. In the year 636, an army general of the Khalīphā Ommār Phārukh (634-644) attacked Bharūch. The second Arab invasion was in 717. In the year 725, General Junaid, an army general of the ruler of Sindh, Khalīphā Hasam, looted Bharūch. Thus Bharūch became a target of continuous attacks by Arabs.

chiefly, Even during the regime of the kings of the Rāṣṭrakūṭa dynasty, the Arabs looted Bharūch three times.

Bharūch had a little peace under the rule of Maitrakas of Valabhī (470-786). In 677, the Gurjar king of Nāndipur, Dadda Bahusahāya got victory over the region. The king shifted his capital city from Nandipura to Bharūch .

Further in the tenth century Chāmundarāja (997-1010), the son of Mūlarāja, the first king of the Solanki dynasty attacked the Lāṭa region and captured it after killing Barupa. A series of attacks and anti-attacks went on between the Solanki dynasty and Barup's descendants. Bhojraj of the Parmār dynasty too set up his sovereignty on the Lāṭa region for a short time this period. The Dānapatra of 1051 records this period. What followed this period was a rule of the famous Siddharāja Jayasimha (1094-1143) over the region. The famous Kumarpāla (1143-1172) inherited the throne from his father Siddhrāj Jaysimh. Kumarpāl's minister Āmrabhaṭṭa said to have renovated the Śakunikāvihār of Suvrata Svāmi at Bharūch to pay homage to his departed father.

The twelfth and the thirteenth century witnessed a peaceful rule in Bharūch of Bhīmdeva the second (1178-1249).

Lāṭa on, siṃh of the *Chauhan* dynasty captured the region from Bhīmdev. His nephew Shaṅkha came to the rule. He was defeated by the famous minister Vastupāla. Then after Jayasiṃh a brother of Vikramāditya the sixth of the Cālukya dynasty in the south India captured this region. Then followed the rule of the Vāghelā dynasty (1244-1304) and the first king Visāladev had his rule over the Lāṭa region, the stone writing by his son Arjunadev dated between 1262 and 1275 records this fact.

In the year 1304 Gujarāt fell under the Muslim rule, *Bahadur* Shah, the eleventh descendant of the *Muslim* king *Ahmeda* Shah, who made the city of Ahmedābād, renovated the Fort of Bharūch in the year 1527. Bharūch went under the *Delhi* rule of the *Moghuls* when the *Moghul* emperor *Humayun* captured Gujarāt in 1536. Again in 1573 the *Moghul* emperor *Akbar* captured Bharūch from the Muslim king of Gujarāt and gifted it to his general *Kutubuddin*.

At that time, Bharūch was the biggest and the most prosperous sea-port of Gujarat. Its prosperity and reputation allured even Europeans like the Portuguese who robbed the city continuously for three times, in the years 1536, 1547 and 1614. At the second robbery general D. Menegese of the Portuguese

army caused such an utter destruction in the city that he earned the title “Menegese Bharūch i” in the *Portuguese* history.

The British set up their first head quarter in India in 1616 when Sir Thomas Row obtained from the *Moughul* emperor *Aurangzeb* a permission to do business in Bharūch . Then after the French too set up their head quarter in Bharūch in 1618. During *Aurangzeb*’s regine, *Chhatrapati Śivājī* of the Maratha dynasty too looted Bharūch two times. Towards the decline of the *Moghul* Empire there arose condition of water chaos and disorder. This further diminished the glory of Bharūch .

In the year 1722, Bharūch was given as a “Jāgira” a gift by *Mohamedshah*, the *Moghul* emperor of Delhi to *Nizamulmulk* when he gave up the minister ship. The *Nizam* handed over the region to his commander and the nafter his descendants ruled over the region until *Mirza Bag*’s time when *Dāmāji Gāyakvād* invaded Bharūch in 1761 and asked for a share in the *Furja* octroi tax. In the same time, the *Britishers* too asked for thir right and share in the *Furja* octroi tax. There broke quarrel between the *Muslim* kings and the *Britishers* when the kings stopped giving them the share. In the first war of the *Britishers* against the *Muslim* kings, the *Britishers* lost the war

for the first time. The *Britishers* then destroyed the pull-up bridge in the west towards *Furja* on a ditch full of water. At last in 1772, the *Britishers* got the victory and set up their rule over Bharūch after a 468- long rule of the *Muslim* kings. The *Britisher* rule sustained over Bharūch up to the year 1783. In that year the *Britishers* gifted the city to the Scindias for the compassion they showed to them. But it fell again into the *British* hands in 1802 when Bajirāva Peshwa, on arising disputes with the Scindias, requested for the *Britisher's* help. Under the British command, Bharūch saw its development. The first Gujarati school was established in Bharūch in the year 1826. Gradually the impact of the persiana and English language too was visible in routine communication. Despite the spread and impact of these two languages, Sanskrit nonetheless retained its superior status as a language of scholarship and literature.

The Sanskrit literature that was granted a subsequent status by common people during the *Moghel* period got a new turn in its development during the British period. Consequently, towards the later part of the 19th century the Sanskrit language saw its one more revival. Translation was carried on from

Sanskrit language to the mother tongue, the national language and a language of the common use on a very large scale. Through such literary exercise the loftiest intelligence and spirituality that stays at the root of the Sanskrit language descended to a common mass and for common use. The translation works were under taken on large scale specifically in the areas of the sect writings of the Puṣṭi sect and astrology. Thus, Bharūch has been a sole witness of the revival and new developments in the Sanskrit language and literature that occurred in the modern times, that the nineteenth and twentieth centuries.

The historical survey establishes one fact about Bharūch that throughout the historical time since the ancient and Vedic period right up to the modern age, Bharūch has enjoyed a locational advantage by its location on the map of the Indian landscape. Located on the western seacoast of the continent it opens on to the Arabian Sea that has remained the all time popular and convenient sea route for the purpose of business and travel. Hence, the value and significance that Mumbai enjoys today as the economic capital of India and as the gateway

into the land with tremendous international value Bharūch seemed to be enjoying throughout up to the close of the nineteenth century by its convenient location offering ample prospects for business and prosperity. It would have been perhaps the richest region in the country. This very fact made it a target of invasions, robbery and destruction inflicted by foreign tribes as well as by indigenous rulers of the adjoining regions.

There are even a few illustrations recorded in the history over the time that speak of the value that Bharūch enjoyed. It enjoys twin reputation: as a sacred land and as a significant sea port for good business. Lord Viṣṇu in a miniature form, Vāmana is said to have demanded as charity the three universe, the earth, the heaven and the hell from the demon king Bali at the conclusion of the Aśvamedhayajña and the king offered devotionally to the lord every thing of his person. The place of this incident was the land of Daśaśvamedha on the bank of river Narmadā.

Bharūch also served as the supreme court for any dispute related to the scriptures, dharma (religion) and culture. Scholars from Banārasa and Ujjaina, the most reputed places of all times

for the scholarship, even sought refuge in the sage Bhṛugu's āshram and took the sage's word in the disputed matter as the final judgment as binding on all.

The Jātakakathā written during the Buddha period gives a story of a blind sailor who sailed a ship full of 700 business men from Bharūch to the golden land of Barmā.

The *Greek* historian *Nicholas Demescanose* born in the first century B.C. records that a king namely *Poras* ruled over Bharūch independently. He gifted the Roman emperor Augustus Caesar number of precious articles with a writing on lather piece and sent the gifts with eight persons who visited Rome from Bharūch . One of them, *Zarmanochegos* came in to the city of Athensa and ablaze him with fire out of frustration in life. His monument (epitaph) in Athensa bears writing “here lies *Zarmanochegos*, an Indian, a native of Bargosā, having immortalized himself according to the custom of his country³² .

The Bharūch sea port was a highly developed point of business by sea route during the fifth and eight century. Dr.Buhlara states it clearly on the grounds of the Buddhist scriptures. Through this sea port huge number of things from

jewels to tiniest of plants, etc. were exported and imported to and from various other parts of India from countries like *China*, *Afghanistan*, Iran, etc. During the British period too Bharūch was a leading center of business and industry. The region was highly developed in the areas of oil and cotton production. This may be the reason that the British rulers selected Bharūch for holding the third international trade exhibition in 1868 following the first one in the England by Prince consort in 1851 and the second one in Paris by *Nepoleon* the third in 1867. The eminent cotton trader and industrialist of Bharūch . Mr. *Greaves* and a social reformer Karsandās Mūlaji visited the second exhibition in Paris. The Bharūch exhibition was the out come of the efforts of both these entrepreneurs Number of kings of states in India who attend the exhibition included Khanderao Gāyakvād of Vadodra, kings of Kāthiyāvād states, Sir *Simore Eitzrald*, the governor of the Mumbai state, King *Gambhirsinh* of Rājpiplā and Navābs of Mumbai, Madrasa, Bengāla, Punjāba, the Junāgadha Navāba Mahobatkhana, the *Khambhata* Navāba, King *Sursangji* of Palitāṇā state etc. Various articles were displayed at the exhibition. The Sujani of Bharūch became world famous and today even its exports has been carried on by

that very name. However the close vicinity of the Bharūch city from the sea became the cause of its decline. As reported by a number of boatman fishing in the river Narmadā and the near by sea, every year since the third day of the Aṣāḍha month (Akhātrija) two or four huge waves from the sea used to rise high of ten twenty feet. The people called these waves “*Ghōdas*” or “*Bor*” by foreign traders the last such waves were seen in 1865, then after possibly by changes in the sea or the landscape brought about a close of the water passage from Bharūch to the sea. Thus a three thousand year old sea port of Bharūch diminished gradually with decreasing business prospects. Alternate to Bharūch sea port the *Khambhat* sea-port of the Vallabhī state got the advantage of the development.

Since the present research work aims at reviewing the contribution of the Bharūch region in the development of the Sanskrit literature the above facts and details about the region obtained from various sources would help building the image of the Bharūch region. It would speak of its worth value to become one among the contributors to the development of the Sanskrit literature. The chapters that follows shall therefore, under taken the task of exploring the literary works in and around the

Bharūch city. It also attempts to carry out critical appreciation of the works and their authors and relate them to the development of the Sanskrit literature in the light of their significance and contribution of new trends and insight into literary creation.

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