

CHAPTER : II

VEDIC TRADITIONS

Since the antiquity of the Indian civilization and the Vedic tradition, Bharūch has been recognised as one of the few cites in India where the genesis of the Sanskrit literature took its shape. The determining factor for its recognition is that sage Bharūch made the place his residence and the city of work that carved a channel for the Aryan culture and civilization. The chapter one focuses on mythological references that reveal the story of Bharūch association with the sage. In order to move further on that line the chapter dwells on the facts that are stated in Sanskrit literature and other wordings that support the claim that Bharūch has remained significant in the development of the Sanskrit literature.

The Ṛigveda states that the Bhṛigu were the worshippers of the element of the Fire, one of the Five elements of life and were the first propagators of the worship of Fire. The Aryans received the heritage of the worship from the Bhṛigu. Further, the creation of the Athrvaveda has been related to the Bhṛigu'.

The Bhṛigu tradition was originated since the beginning of the time from Sage Bhṛigu, who is believed to be among Lord Brahmā's four sons who were born of his mind, namely Bhṛigu, Angirā, Marici and Atri. In Bhṛigu's line of descent,

each person was recognized as a 'ṛiṣi', a sage, as they were the seers of a sacred word, mantra and the makers of a descent. Then after their sons were known by that descent of the Bhṛigu. The Bhṛigu's disciples were called "Bhārgavas" who eventually formed one of the eminent Brāhmaṇ communities in India. Partiger states about the Bhṛigu tradition of Brāhmaṇs: the Bhārgavas claimed descent from the primæred ṛishi Bhṛigu in discriminately, thus Cyavana is called Bhṛigu², and Bhṛigu's son³. His descendant Recika is equally called Bhṛigu⁴, and Bhṛigu's son and Recika's grandson, Rāma Jamadagni is also called Bhṛigu and Bhṛigu's Son⁵. This general use of the name Bhṛigu produces great confusion, if it is taken to denote one and the same ṛishi. But when applied to a ṛishi, it means simply a Bhṛigu, a Bhārgava⁶.

Thus, it can be established that Bharūch has been related to an eminent and reputed Vedic descent and eminent divinely personalities who were born in the descent and were instrumental in creating quality Sanskrit Literature. These personalities certainly include sage Bhṛigu whom even Lord Kṛishṇa describes in the Bhagavadgītā as one of this manifestations, "Maharṣiṇām Bhṛiguraham. Others include sage

Cyavana, an innovator on the Āyurveda, Dadhichī who donated his own bones to make Indra's weapon, 'Vajra' to kill the most ferocious demon Vṛtrāsura and sacrificed his life to help gods (deities); Ātmavāna the father of Aurva; his son Ruchika, his grandson Jamadagni and his great grandson Parshurāma. All these were efficient priests with whom the Bhārgava descent brāhmaṇas got initiated. It is again an established fact through the Hindu scriptures that all these persons contributed significantly to the making of Hindu culture and religion to which the development of Sanskrit Literature is closely related.

As stated earlier, besides the Bhārgavas, other communities of brāhmaṇas like the Kapila, the Māṇḍavya and the Śāṇḍilyas, etc-too were related to the place by their places of origin like Kāvī, Ankleśvara, and Jambusara respectively in the vicinity of Bharūch. This establishes a line of that comes down to the Bharūch region since the antiquity. However, mythological references and anecdotal evidences may not sound that much and adequate to support the claim of the contribution of the Bharūch region in the development of Sanskrit literature. Therefore, it would be necessary to look for

literary evidences that would go in extending concrete support to the claim. Durgasinh's commentary on

Yāskācārya's book Nirukta, titled Rjvartha vṛtti would serve sufficiently strong evidence for the purpose.

The author of the book Nirukta Yāskācārya is belived to be belonging to the Bharūch region. A probable assumption about it may be formed on the ground that the Bhṛigu family line includes four kinds of brāhmaṇs like Yāska, Mitrāyava, Vena, and Śaunaka,

यस्कतथामित्रयवाभिधाना वैनस्तथा ये शुनकाभिधाः स्युः ।

चत्वार एते भृग्वंश्चशुद्धाः कुर्वन्तु पाणिग्रहणं मिथस्ते ॥⁸

Like wise, Durgasinh, who wrote a commentary on Yāska's book Nirukta, too is supposed to have hailed from Jambusar a place near Bharūch

इति ऋज्वर्थायां निरुक्तवृत्तौ जम्बुमार्गाश्रमवासिनः आचार्यं भगवत् दुर्गसिंहस्य कृतौ.....।⁹

Dr. Lakśamaṇa saroop too takes a support of these citing and states in his book The nighantū and the Nirukta :

As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communication, the migration of the manuscript of his

commentary to Bhṛigukṣetra presupposes the lapse of half a century at least in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhṛigukṣetra. It will not be far from the truth, therefore, to place Durga about the beginning of the fourteenth century A.D. ¹⁰

Dr. Saroop's statement, however, hints at the controversy that prevail in view of Durgasinh's words relating to where he stayed and wrote his commentary, " जम्बुमार्गाश्रमवासिनः ". Dr. Saroop and others believed that Durgasinh belonged to Jammu, a place in Kāśmir near the Himālayās. But he seems to be confused how the manuscript of the commentary reached Bhṛigukṣetra. His statement above reflects at his confusion when he seems to grapple with the time of the writer. It is an undeniable fact that Rodolf Roy found the manuscript in a place called Bhṛiguṣetra, i.e. Bharūch.

Here are a few facts extracted from the chapters, "Puṣpikā" of Rjvarthavṛtti" that would help to ascertain that the author lived in the Bharūch region:

1. The real name of Durgācārya was Ācārya Bhagavad Durgasinh.

2. He resided in a āśrama (hermitage) located on the road to Jambū, and not Jammu, Jambū refers to the town Jambusar of today.
3. He has named his commentary on the book, Nirukta as Rjvartha vṛtti which means a tendency that reveals delicate meaning.

We may have a few more details that may help our presupposition about Durgasinh's origin at Bharūch :

1. The gazetteer of the Bombay state records that Durga vṛtti, that is Durgasinh's manuscript was found in the region called Bhṛigukṣetra that wad affiliated to the Bombay State. Rodolf Roy obtained the manuscript. At that time, there prevailed Durgasinh's rule in Bharūch.
2. the "Jambumārg" that Durgasinh mentions in his "Puṣpikā" (stanza) would certainly be Jambusar, as the name of the place is derived from the huge population of "Jambū" brāhmaṇs, Sanskrit books and the Purāṇas too mention Jambusar as an ancient town around which hermitages (ashrams) of sage Kaṇva, Sage Agastya are located. The Skandapurāṇa too mentions the place in its chapter, " Avāntarkhanda."

3. The book Nirukta is one among six Vedangas recognised in Sanskrit literature. Yāska offers a meaning on one stanza, Richa in the Ṛigveda and Durgasinh shows his disagreement in his commentary over Yāska's explanation. Durgasinh's disagreement explains that his family line was Vasishtha and he was an authority of the Kapilshtha Samhita. This indicates that he was Kapila kind of a brāhmaṇ who belonged to a place called Kāpi of Kāpikā, today's Kāvi that is situated on the way to Jambusara in the Bharūch region. Recognized carvings on bronze plates since the ninth century too support this lineage."
4. References obtained from Sanskrit Literature produced in the Gujarāt region too indicate that Durgasinh belonged to Gujarāt and not Kāshmira for intense, some where refers to Durgasinh's Vṛtti, commentary in his poetry Surthotsav.¹² In the sixth and seventh century of the Vikrama Calander, Udyotanasūri mentions about Durgasinh in his poem, " Kuvalayamālā" as a teacher who was born in his family line at the end of the ninth century.

Another book called Kātantravṛtti ascribed to Durgasinh is found to be in circulation in the regions of Gujarāt and Mārvāḍa, Children at School in Mārvāḍa were taught the grammar from this book, Kātantra: A carring on bronze plate obtained from the Hānsota town of the Bharūch district confirms that Nāgabhaṭṭa's rule was extended from Mārvāḍa in the north upto Bharūch in the South.¹³ This establishes that Durgasinh wrote two books, Nirukta vṛtti and Kātantravṛtti.

Durgasinh's commentary titled Rjvarthavṛtti is significant by the very fact of its relation to Yāska's Nirukta that is recognised as one among six Vedāngas. Another reason for its significance is that the entire text of Yāska's Nirukta can be obtained from Durgasinh's book. The third reason is that Durgasinh's commentary determines the author's caliber and capability to comment on a celebrated book. The commentary retains the original sense of Yāska's Nirukta and supplements it with smooth (delicate) explanation. It speaks of Durgasinh's capability to explain a hard subject in a lucid way.

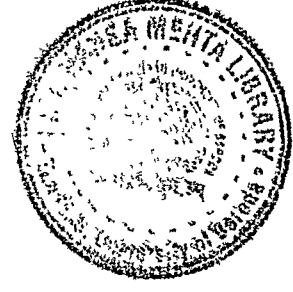
Another book that is ascribed to Durgasinh is the grammar book titled Kātantravṛtti. Jain literature recognized it an authentic commentary on the Kātantra of Śarva varmā that was written in the first century. It is supposed to be the oldest commentary on Kātantra that was in circulation in Jain literature prior to Hemachandra's grammar book.

Dr. Lakṣmaṇa Saroop's remark further states " A manuscript of his commentary in the Bodelian Library is dated 1387 Ad ... the manuscript was copied at Bhrigukshetra in the reign of Mahārāṇā Durgasinh Vijaya".¹⁴ Thus, it is an established fact that Durgasinh happens to be the earliest writer who draws our attention with his significant writing in Sanskrit, a commentary and a book of grammar. The type and quality of writing together with the recognition both his books have earned with the passage of time reveal the extent of brilliance and critical insight that the writer possessed. He born sometime towards the end of the first centenary, Durgasinh, thus may serve a vital between the ancient and

the modern in terms of the development of Sanskrit literature in the region of Bharūch.

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References



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3. Id. Iii, 122, 10316.
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5. Sor Ensen's Index, "Rama"
6. Pertiger, Vol; 65, 93, 33.
7. Bhagavadgītā, 10- 25.
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