



Pride of Gujarat Seen in Siddhraj Jaysinh and Hemchandracharya

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As per Prabhavak-Charit first meeting of Hemchandracharya with Siddhraj Jaysinh took place on a very narrow road of Anhilpur. On account of this the elephant of Siddhraj Jaysinh faced difficulty in passing from there. It stopped at one place and then Shri Hemchandracharya standing beside told, "Hey Siddhraj! Let your elephant king to go ahead. Let the elephants holding the globe be disturbed because, now the entire globe is held by you. So, there is no worry if the elephants move away." Hearing this verse Jaysinh became glad and invited the Acharya in his court. Munindra's calm posture impressed the king.

When Acharya entered the council of State of Siddhraj Jaysinh then fame of the king was widespread. Heroism was extraordinary. The ambition was to establish an empire. Hence, his eyes were playing on Vikramaraja's Malava land. He wanted to achieve a glory of Vikram. He was unable to bear inferiority of Gujarat. He had eagerness to see the soldiers, brave warriors, monks, sons of goddess Saraswati and women of Gujarat to be great. For him the sentence "This thing is not in Gujarat" was like taking aim with arrow. On reading the saga of Chaul-Vansh he was in need of the same Raghuvanshkaar Kalidas. As the reading of the Raghuvansh saga awakens the national spirit, he longed any such immortal creation so that Gujarati may not think himself small.

At that time Patan was hub of all the three activities of education, politics and religion. But, the residents of Malva used to joke about the glory of dexterity of Gujarat. Counsellors of king Bhoj knew as to what Gujaratis may know about their literature? Who is poet there? Who cares for purity of language? Jewellery of the neck of mother Saraswati can be created here only. They were having such pride and egotism.

The story is of the period of Vikram Era 1192. Siddhraj Jaysinh defeated Yashovarma, the king of Malva and entered Anhilpur Patan. He did not wish to take over area of Malva only, but, he wanted to have all the symbols and resources of culture, literature and art of Malva settled in Gujarat. He wanted to give to the Gurjar State the glory of the empire and discretion of Jupiter. He wanted to prove his sovereign power and wanted to make Patan human sea.

After town entry, Scholars of all the cults started to go in council of State to give him blessings. Shri Hemchandracharya also went to council of State and blessed the king in simple style, "Hey Cow of plenty (Kamdhenu)! You may irrigate the land with your dung juice; Hey Sea, you may fill Swastik of pearls, Hey Moon, you become full Moon, Hey elephants, you may by straightening your trunk, prepare arches taking the leaves of Kalpvriksh. In fact Siddhraj has come here after winning the globe."

By this beautiful verse Siddhraj was much pleased. His love for Hemchandracharya rose but other poets were ashamed and told that his wisdom is due to our grammar-book. There only a beautiful occasion occurred. Siddhraj Jaysinh, after destruction of Dhara-nagari brought its book depot to Patan.

From the same the grammar-book named “Saraswati Kanthabhranam” written by King Bhoj was found. Siddhraj thought why my country, my public may live on others’ Scriptures? He must have his own literature and grammar. If it is not there, then it is shameful for the cultured country. So, he requested Acharya before the council of State, “Hey Munishvar, create new grammar. From it I may get glory and you may get limelight and will get holy fruit of benevolence.” Acharya Shri accepted challenge. Siddhraj provided him pious inspiration. On account of the same Gujarat got its own grammar. Immortalizing names of Siddhraj and Hemchandracharya, this grammar hand book was named “Siddh-Hem-Shabdanu-Shasan”.

Acharya called eight grammar books from Kashmir. After studying them, he created a new grammar with his talent. As per say of creator of Prabhandh-Chintamani, Hemchandracharya wrote one and quarter Lakh verses of grammar proof within one year. There are eight chapters in this book, in the last chapter of the same discussion has been made of Prakrit and corrupt grammar.

On preparing this great book of grammar, the Gurjar king Siddhraj Jaysinh took out a procession on avenue road of Patan by placing it on golden howdah on his favourite Shrikar elephant. In which, Siddhraj Jaysinh also walked on foot with Acharya on front side. Siddhraj was academician king. This is its evidence. No any case of such literature-procession for honouring the book in such a way has been noted in the history of world. It has not been found that any literature work has been honoured in such a way.

Twelfth century of Vikram Era was like a golden age of cultural life of Gujarat. Gujarat has conquered summits of achievement maximum on its own brightness, morale and by virtue of internal reality in political, religious, social, academic and other fields in this century. The leaders of this achievement are Siddhraj Jaysinh and his inspirational Acharya Hemchandra Suri to whom the art and culture were beloved,. Both these leaders show how was the influence of religion policy on political policy, despite being from different religions. By this the Tri-confluence of sweetness of human life, cleanliness of the monk’s life and elevation of religious life can be seen. It is not that Gujarat is famous in the field of business and commerce only but, many great personalities have provided specific bestowal. Today also only on just remembrance of it, we can feel that grandeur vividly. Such memorable, historical characters have not given finger pointing only but, are becoming its torch-bearers also.

Reference

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