

Contribution of Acharya Shrimad Buddhisagar Surishwarji Maharaj

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Abstract-

Acharya Shrimad Buddhisagar Surishwarji was raised in an ordinary peasant family in Vijapur in the Mehsana district. In childhood, his name was Bechardas. At the age of six, he was placed in the village school for the study where he studied till sixth grade. From childhood, Jain monks were disconnected from worldly life due to contact of saints and craving for spiritual enlightenment. He joined the village of Ajol as a religious teacher while giving religious education to others. From there he got religious education in the school of Mehsana with the help of Shri Venichandbhai. He studied Sanskrit and made full use of the rich library of the big city. Ever since the news of the death of the parents, the quit of worldly life was steadily increasing. Shri Ravisagarji's disciple Sukhsagar ji took the pilgrimage to Palanpur near the Maharaja. In addition to the sadhana, he performed the functions of service to religion and society. Subsequently, in the presence of Jain Sangh, the Acharya was offered at the Pethapur. The way in which a culture of knowledge and virtue is created in the society, in what ways can people develop confidence, why the spirit of love-service-intimacy for family-caste, society-religion-country, and humankind awakens, and how people live a life of heroic awareness. They were interested. He guided the society in many ways to achieve this goal. As a Triveni Sangam of the pursuit of science, yoga and spiritual literature, Buddhisagar Suriji was a great, universal, self-respecting of Gujarat. If he were to assimilate his lectures at present, all the problems of life would end.

Keyword: Acharya, Jainism, Literature, Society, Religious

Introduction

In the Vijapur of Kadi province of Vadodara state, the contemporary of Prajavatsal Raja Maharaja Sayajirao Gaikwad III, Jainacharya Shrimad buddhisagar Suishwarji was born in Kanbi (Kadva Patidar). His childhood name was Bechardas Patel. His father's name was Shivbhai and his mother's name was Ambaben. From childhood, brilliant and high-minded brahmacharya as became intellectuals through their deeds. The study could have been done only up to grade 5, but with unparalleled knowledge, he performed the unique Saraswati sadhana. At the age of fifteen, he began his journey through Narmad-Dalpat style poetry. At that time, an elderly friend named Dahyabhai met. The bridegroom had a stock of books. Saraswati's fans became lonesome in this repository.¹ He was a devout Acharya of Jainism. He was also a general thinker and reformer of society and culture along with Shri Dharma. He spent his entire life for religion and for the welfare of mankind. Made people aware of things like superstitions, ignorance, illusions, practices, education, etc. His thoughts were high-profile. He uncovered the concept of folk welfare without religious discrimination. Many of the institutions established by their actions and guidance, perform the functions of public welfare today. The useful works done by Shrimad Buddhisagar Maharaj and the work that was done under his guidance can really be called the High. He used the maximum time of his life to raising awareness of the people of the society. The impression of his revisionist ideas stems from the literature he created. He composed valuable texts such as history, philosophy, religion, hymns, comparative writings, biographies, prose and poems, papers,² etc. Here is a great talent for his contribution to society and the nation.

Contribution to the social sector-

Although Shrimad Buddhisagar Maharaj Jainacharya, he has the vision of a reformer saint. He can be called a social reformer because his remarks, works, and literature make an impression of a reformer. His literature focuses on how to remove and remove the prevailing barriers in society. The ghosts, ghosts, and ghosts, watching the masses drown in superstitions, delusions and ignorance, were getting louder. To rescue the people from such a situation, in the courtyard of Shri Padma Prabhuji's temple in Mahudi village, a unique worshiper of Shri Arinhat Parmatma, installed the effigy statue of Paramvir Ghantakarna Mahavir Dev. Here is the practice of having a happy place in Prasad. The euthanasia is famous and is performed here at the age of forty-four. Pooja is performed only once a year. People of all castes, religions come to visit. Today this place has become a tourist destination of Gujarat. The purpose of the establishment of this temple was to connect all the people and protect the people from the hypocrisy of religion. Such lectures belonged to Gurudev. He gave speeches to close the practice of selling girls in society and wrote the book Kanya vikray Nishedh' to stop this practice and to make people aware. General Chat Lounge He also called for people to release alcohol, etc. Maharaja shri in his book Vijapur vrutant also mentioned drinking alcohol. In which he said,

"As the nose on the nose is not as sweet as the mouth, the first liquor barrel arrives at Vijapur as it enters the station, so the beauty of Vijapur is reduced."³ In which he notes such things as child marriage, child labor, bride sale and the usefulness of education, which highlight his reformism. He mentions all the commotions in his book, and he talks about the good-natured things of the book. Which only a reformer can uncover.

Srimad Buddhisagar Maharaj did not believe in any kind of caste or religion. To him, believed dharma meant sovereignty, truthfulness and pure conduct, he visited the temple of Omkarnath Mahadev in Shukla Tirth and preached to the Brahmins there. Once on his way to Vijapur, he came to the famous place of Shri Boria Mahadev. Yogi Sadashiv Saraswati was a great practitioner of yogic science. The Maharaj accomplished with him the practice of pranayama, meditation, hatha yoga, hypnotism, mesmerism, etc. He started giving public speeches from the city of Surat. In which, a permanent fund of the renovation was raised by preaching to the people to preserve the ancient temples. Immediately after taking initiation, he started the mission of evangelism and protection. Many monk saints were coming to meet Maharajashri. Mahatma Sarjudasji and Swaminarayan's Balmukundji were the chiefs. Pagan discussions were also held with the scholars of the Arya Samaj. He used to cultivate intimacy with people of every sect and receive good things from them. The proportion of Maharaja Shri's religious goodwill was seen during his ascension. During his ascension, many people came to perform his final vision. In which people of Hindu, Muslim religion were also grieving. Which reflected the goodwill of their religion.

Thus, the Maharaja made efforts to raise the people of the society through his literature and lectures. Which his reformist imprint.

Literature -

Kanbi Patel of Vijapur became Muniraj Buddhisagar from Bechardas. After that, the Acharyas, called the Yognishth, began to the saints, mahants, kings, and devotees, but the worship of Saraswati never stopped coming.

At that time, the monk was involved in increasing the number of disciples. As the disciples became more important. The listeners see their number as more venerable and influential, the lesser the devotees worship the lesser. The love of making disciples grew. Eligibility is rarely seen, because of the number of oversight. Once upon a time, the status of Jain children was in danger. If the child does not appear for hours or two hours, the parents of the child will have to contribute. It was discovered in the resort, not in the cellar house. The monk's disguise was used to hide children. Buddhisagar Maharaj thinks what to do? There was the talk among the people that a monk had promised to make one hundred and eight disciples.⁴

The Buddhi Sagar Maharaj was saddened by such words, and he wondered how such unintelligent monks should behave. Whose welfare does this bring? A monk who understands harmony will be the star of many. At the end of such ideas, the Maharaja decided to make one hundred and eight hundred scripture disciples who remain immortal. Reaches every corner of society and the welfare of all.

Thus, Buddhisagar Surishwarji did important work in the field of literature. In his literature, he had a glimpse of a revolutionary thinker. He created three volumes. In a life span of 5 years, only nine years of rich material was produced in prose and verse as nineteen thousand pages. In his literature, there were six Sanskrit languages, 3 books in Prakrit, and one book was written in Hindi. He also composed many texts in the Gujarati language. As a prose writer, he covered many topics including history, philosophy, criticism, biography, letters, essays, metaphysics, dialogue, etc. In the literature, there were 3 hymns. Among them, 3 Viharman VCs, composed psalms and poems on prophecy and major subjects. Apart from Bhajans, poems were written on each of the letters of Gahuli, Vastu Puja, ablution speech, poems of cosmic beauty, alphabet. The letters he wrote aimed at his devotees were his style of preaching, which is stored in 'Letter Sadupadesh' and 'The Science of Pilgrimage.' Printed, in reply to which Maharaj Sahib wrote a book producing the answer in writing. Name Jaina held a (જૈન ધર્મની સંવાદ) Christian congregation⁵ was established Adhyatam Gyan Prasarakar Mandal he underwent a spiritual knowledge. There was help from Thakor Shree Takht Singhji Raol of the village. It was the purpose of the congregation that the books composed by Gurudev were always published by collecting funds from dignitaries.⁶

All these books can be very important historically. Apart from this, Maharajashree was also producing papers, a Gujarati Literature Conference was to be organized in Vadodara in which he wrote an essay on the subject of the life of Upadhyay Shri Yashovijay which was read by Mr. Tribhuvanbhai Dalpatbhai. The book he wrote is valuable to the practitioners of Jain metal iconography. The book was conveyed by Maharajshri to Professor KH Kamdar and said, "In the history of Gujarat, some of the Modh, Nagar and Veda merchant families were Jain Dharmi, who are now virtually missing Jain element." This kind of research needs a lot of research. You are Jain, Professor; You can do research with a neutral perspective."⁷ He also gave guidance and advice in regard to such historical matters, as if he himself was a lover of history, it would be understood from his historical texts. Thus, along with the literary creator, the image of a researcher was also visible in the Buddhi Sagar Maharaj. Mahakavi Nana Lal Dalpataram of Gujarat wrote a letter telling the Maharaja's death, in which he wrote a poem paying homage to the literary creator;

મળે જો જતિ સતિ રે કોઈ સાહેબને દરબાર

ધીંગાધોરી ભારખમાં

સદ્ધર્મ તણા શણગાર

પુન્ય પાપના પરખંદા

કાઈ બ્રહ્મ-

આંખલડી અનભોમાં રમતી

ઉછલે ઉરનાપુર

સતચિત આનંદે ખેલંદા

ધર્મ ધુરંધર શૂર

મળે જો જતિ સતિ રે

કોઈ આહલેકના દરબાર⁸

Contribution to education -

Shrimad was an Corroborative for intelligence. He emphasized the teaching of education in his lectures and the texts he wrote. His initiation was only four years old. During this time, he established high schools, schools, libraries, schools for Harijans, gurukuls, etc. in many places. Palitana's Yoshovijay Gurukul reprises. He was also the main inspiration for Ahmedabad's Seth Lalluraji Boarding. On his way to Mumbai Chaturmas, he en route to Valsad, Pardi, Vapi, Daman, Agashi and from Bhaikhala to Mumbai on Date-13/02/1911 auspicious. During his departure to Mumbai, every village on the way had established a library, a knowledge base for his constant remembrance.⁹ Thus the aspirant of the educated society was also giving the people education as well as education.

Conclusion -

Thus, Acharya Shrimad Buddhisagar Surishwarji was a great scholar and Yoginist acharya of Jainism. He was a poet, philosopher, speaker, writer, scholar, yogi, and avadhut. His life was eclectic and virtuous. He used to preach theology through his teaching and writing. He has written about two critical or edited prose and poetic as well as Sanskrit texts. Gandhiji's diplomatic ideas are reflected in his literature in social life.¹⁰ In Ahmedabad, he (1906) also used to work for the upliftment of the nation. The superpowers of that time gave Lalbhai, Manibhai, Jagatbhai, Hathisingh Shethani, Gangaban, etc. with revered scriptural guidance. Here he preached to Punjab Kesari Lala Lajpatray to do the deeds of the country. As well as the British government which was planning to open a slaughterhouse at the summit. He suggested that the Congress party protest loudly. Discussion with Dr. Anand Shankar Dhruv, Keshavlal Dhruv,

Mahakavi Nana Lal,¹¹ etc. Rare Wibhuti of Gujarati Literature. He performed works of yoga, literature and social service. Harijan children's schools were built in the province and Vijapur. The Buddhist temple of his family, Subodhsagar Surishwarji, built by his family in Vijapur, commemorate the memory of this great man.¹² In the Triveni Sangam of Gyanasadhana, Yogasadhana and Sahitya Sadhna, Buddhisagar Suriiji was a great, universal, self-sustaining practitioner of Gujarat. If he were to assimilate his lectures at present, all the problems of life would end.

Footnotes:

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