

DHARMARATNAKARAᅇᅇKA OF VARDHAMĀNA-SŪRI

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Vardhamāna-sūri, who was the chief disciple of Abhayadeva-sūri, the famous commentator of the Jaina āgamas, carried out his literary activity in Gujarat round about A. D. 1100. Of his three known works, the *Manoramā-kahā* (MK) edited by Rupendrakumar Pagaria, was published in 1983 and the *Jugāijiᅇimda-cariya*, also edited by Pagaria, had appeared in print in 1987. The present work is the third by the same author. As against the former two which are in Prakrit, the *Dharmaratnakaraᅇᅇka* (DRK) is in Sanskrit. It has 376 verses distributed over 20 chapters. It is commented upon by the author himself. The commentary is mostly in verse and the total extent of the work is about 10,000 Anuᅇᅇubh units. The commentary gives about 53 illustrative stories. DRK. is in the long line of religious-didactic tracts, broadly describable as the Śrāvākacāra, the discipline in the form of injunctions and prohibitions relating to the conduct of the pious Jaina lay man. The code was periodically revised and restated with varying degree of emphasis on its different aspects, but there was a common core of topics treated. The instruction was accompanied by numerous illustrative stories, many of which formed a common pool of repertoire upon which a particular writer drew as required. The later writers freely took over such stories from the earlier ones, rendered Prakrit stories in Sanskrit or *vice versa*, or retold, abridged, or expanded them to suit their purpose. The same story was also at times used by the writer in his different works. The title *Dharmaratnakaraᅇᅇka* immediately reminds us of the *Ratnakaraᅇᅇka*, ascribed by Prabhācandra (c. A. D. 1025-1060) to Samantabhadra and his senior contemporary Vādirāja (A. D. 1025) to Yogīndra. The editor of DRK. has identified and indicated in numerous cases the original sources on which Vardhamāna-sūri has depended and has also pointed out where the latter has utilized portions from his own two earlier works. The Introduction gives the necessary information about the Mss. used, the method followed in setting up the text, and brief observations on the special features of the content and the comparative and folkloristic aspects of some illustrative stories. Interestingly, we find a reference (on p. 266) to Haribhadra-sūri's *Kathānaka-koᅇa* which was so far known from a single reference, of Sumati-gaᅇi's in his commentary on the *Gaᅇadharaśārᅇhaᅇataka* (H. R. Kapadia, *Śrī Haribhadrasūri*, 1963, p. 85).

The Sanskrit language of DRK. possesses many features of what is known as popular or hybrid Jaina Sanskrit (Sanskritized colloquial expressions forms like *takat* for *tat*, *tvayakā* for *tvayā*, etc. to meet the exigencies of the metre, rare grammatical

forms, etc.). Once in a while, we find therein an Anuṣṭubh-pāda of nine syllables, (p. 74, v.285, p. 76, v. 338).

The stylistic variation ranges from simple, racy, colloquial, to ornately descriptive. The author is well adept in handling the traditional narrative and descriptive traditions, and has freely exploited the treasures of the available *subhāṣitas*.

As to the Apabhraṁśa passages of DRK. it is necessary to deal with them separately. Here I shall point out the lexicographical importance of two specific words occurring in DRK.

dhakkari

In the illustrative tale of 'A rankle-prone potter' (अणक्ख-बहुल-कुं भकार-कथा; MK, pp. 39 ff. DRK, pp. 382 ff.) it is said that, in the big hall of his house, beggars and wanderers from various places used to lodge and at night they would tell lots of absurd yarns which would cause rankling to the potter and he would lose his sleep. The text in MK. reads as follows :

वसन्ति तीरे [सालाए] नाणादेशागया कप्पडिय-तडियाओ ।
जंपन्ति मिलिया रयणीए-
अघडमाण-ठक्कर-सयाणि य अणक्ख-वस-विगय-णिदो ।
कयत्थेइ अणक्ख-बहुलो णिय-सिरं खलुंकार्हि ॥ (पृ. ३९)

The corresponding Sanskrit passage in DRK is as follows :

वसन्ति तस्यां [शालायां] नानादेशागताः कार्पटिकादयः,
वदन्ति च रजन्यामघटमानकानि टक्कर-शतानि,
अनक्ष-वश-विगत-निद्रो रोषवशयपरिगतक्षूर्णयति
टक्कराभिरनक्षबहुलो निज-मस्तकम् ।

Here *thikkara*- in the Pk. passage and टक्कर in the Sk. passage are corrupt readings. The real word is *dhakkari*, 'unbelievably marvelous.'

Siddhahema 8-4-422 has recorded *dhakkari* in the sense of Sk. *adbhuta* and illustrated it (*dhakkari-sāra*, 'of unbelievably wondrous strength'). In *Svayambhū's Paumacariya* we have.

जगे लोएहि ढक्करिखंतएहि उप्पाइउ भंतिउ भंतएहि ।

"The deluded people at large, through their unbelievable miraculous accounts, have produced delusions." The Tippana on the word *dhakkarivaimtaehim* is *hathokti-yuktaiḥ*. But here also *dhakkari* does not mean "a dogmatic statement, but rather a tall wonderous statement." The poet means to say that people have been spinning long yarns with respect to the narrative of Rāma.

asaddhala

Among the several gnomic verses cited on MK. p. 369 to support the observation that for one devoid of religious merits (*niṣpunya*), all efforts and industry become fruitless, the following Apabhraṁśa verse occurs:

उज्जमु कज्जरंभियउनहि किं करइ
धन्नउ पगु विनवेइ असङ्गुलु संभवइ ।
सूरह सत्त तुरंग गयणि भमंताह
विब्भह कोडिगइंदह पउ वियदिताह ॥ (९८)

The text seemingly is defective. The following tentative restoration is suggested :

उज्जमु कज्जारंभि अपुत्रह किं करइ
धन्नउ पगु वि न देइ असङ्गुलु संभवइ ।
सूरह सत्त तुरंगहि पणु (?) न भमंताहि
लब्भइ कोडि गइंदहि पउ वि ण दिताहि ॥

(Sanskrit chāyā:)

उद्यमः कार्याम्भे अपुण्यस्य किं करोति
धन्यः पदम् अपि न ददाति असामान्यम् संभवति ।
सूर्यस्य सत्त तुरंगैः पणः न भ्रमद्भिः
लभ्यते कोटिः गजैर्द्रैः पदम् अपि न ददद्भिः ॥

Here *asaddhalu sambhavai* means "extraordinary things materilize."

At *Siddhahema* 8. 4. 422(8) Ap. *assaddhalu* is recorded with the meaning Sk. *asādhāraṇa* and in the illustration cited there *asaddhalu nehu* = *asādhāraṇaḥ snehaḥ*.

The *Pāṭya-sadda-mahāṅṅavo* or the *Deśi-śabda-kośa* have not recorded *asaddhala*. No another occurrence of the word is so far known from Prakrit-Apabhraṁśa literature.

Panyāsa Muni Chandravijaya and the Sharadaben Chimanbhai Educational Research Centre deserve credit for bringing out this work which, from the production point of view, too, is excellent.

Postscript

Sometime after the note on *asaddhala* was completed, I came across another occurrence of that word in an Apabhraṁśa text. In the *Svayambhūcchandas* of Svayambhū (later half of the 9th century A.C.), the text of the verse illustrating the metre *Chaddaniā* (an *Āntara catuṣpadī* type having 12 + 9 Mātrās in both the halves), as given by the editor, H. D. Velankar with the Sanskrit Chāyā of the verse is as follows :

लग्ग ह(अ)णेअ असङ्गु, तुह चलणेहि पणउ ।
जिम जाणहि तिम पालहि, किंकर अप्पणउ ॥

लग्नाः अनेके श्रद्धालवः तव चरणयोः प्रणताः ।
यथा जानासि तथा पालय, किंकरम् आत्मनैव ॥

According to me, the text of the verse is somewhat corrupt and the meaning of the verse is also different. I give below the emended text and its translation :

लग्गअ - णेह - असङ्गु, तुह चलणेहि पणउ ।
जिवं जाणहि तियं पालहि, किंकरु अप्पणउ ॥

'This person to whom has adhered extraordinary (devotional) love (for you) and who has bowed down to your feet — protect this servant of thine, as thou deem it proper'. Here also *asaddhala* = *asādhāraṇa*. The form can be analysed as a+ *Saddha* + *La*. But *Saddhala* is unknown in the sense of *Sādhāraṇa*.

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