DHARMARATNAKARANḌAKA OF VARDHAMĀNA-SŪRI

Ed. by Municandravijaya-gaṇī 24 + 438.
24 cm. x 18 cm. Cloth Rs. 250/-
Published by Shradaben Chimanbhai Educational Research Centre, Ahmedabad, 1994.

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 Jugājjinīṇīda-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 Dharmaratnakaranaṇḍaka (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 Anuṣṭubh units. The commentary gives about 53 illustrative stories. DRK is in the long line of religious-didactic tracts, broadly describable as the Śrāvācāra, 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 Dharmaratnakaranaṇḍaka immediately reminds us of the Ratnakaranaṇḍaka, ascribed by Prabhācandra (c. A. D. 1025-1060) to Samantabhadra and his senior contemporary Vādirāja (A. D. 1025) to Yogindra. 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-kośa which was so far known from a single reference, of Sumati-gaṇi’s in his commentary on the Gaṇadharasārdhasatataka (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 Apabhraṃśa 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-कु-भक्तार-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 loose his sleep. The text in MK. reads as follows:

बस्ति तीए [सालाए] नानादेशागाय कप्पड्डिव-तलियाओ ।
जंपंति मिलिया रक्षणए-अघड़नण-छक्कर-सपाणिय य अणक्ख-वस-विकास-निद्रो ।
कयतेहि अणक्ख-बहुलो प्रिय-सिरे खलुकाहि ॥ (पु. 39)

The corresponding Sanskrit passage in DRK is as follows:

वस्ति तस्य [सालाय] नानादेशागायः कार्पर्दिकादः,
वद्वस्ति च रजन्यमपत्तात्कामि टक्कर-शतानि,
अणक्ख-वस-विगति-निद्रो रोपवशयपरिगत्यायागति
टक्करधिरशक्तिबहुलो निज-नस्तकम् ॥

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.

जने लोपहि दक्करविन्ताहि उपात्स परिविंताहि ।

"The deluded people at large, through their unbelievable miraculous accounts, have produced delusions." The Tippana on the word dhakkarivaiṇtaelhim is haṭhokti-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.
**asadāḥhala**

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

\[
उज्ज्वलं कम्यारंभतु नाहि किं करइ \\
घनइ पणु विनेवः असकृतु संभवइ \\
सूरह सति दुराम् गयपिण भर्मताहि \\
विभिन्न कोइहांदे पउ विवादिताहि \]

\(98\)

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

\[
उज्ज्वलं कम्यारंभतु अपुत्रहि किं करइ \\
घनइ पणु विनेवः न देनइ असकृतु संभवइ \\
सूरह सति दुरामि पणु (?) न भर्मताहि \\
लक्ष्मा कोइह गाइहां विन विवादिताहि \]

(Sanskrit chaṭāḥ)

Here *asadāḥhala sanīḥbhavai* means “extraordinary things materilize.”

At *Siddhāhema* 8. 4. 422(8) Ap. *asadāḥhala* is recorded with the meaning Sk. *asādhāraṇāḥ* and in the illustration cited there *asadāḥhala nehu = asādhāraṇāḥ snehāḥ*.

The *Pāṭya-sadda-mahāṅnavo* or the *Deśī-sabda-kośa* have not recorded *asadāḥhala*. No another occurrence of the word is so far known from Prakrit-Apabhramśa 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 *asadāḥhala* was completed, I came across another occurrence of that word in an Apabhramśa text. In the *Svayambhūcchandas* of Svayambhū (later half of the 9th century A.C.), the text of the verse illustrating the metre Chaḍānī (an Āntara catuṣpaṭi type having 12 + 9 Mātrās in both the halves), as given by the editor, H. D. Velankar with the Sanskrit Chāṭāḥ of the verse is as follows:
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:

लग्न ह(अ)पेश असतु, तुह चलणहि पणउ।
जिम जाणहि लिय पालहि, किरक अपणउ।

लग्न: अनेके श्रद्धालवेष तव चरणोऽप्रगता:
यथा जाणसि तथा पालय, किरकमू आतमनैव।

‘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 *asaddhata* = *asādharaṇa*. The form can be analysed as a+ *Sadhha + La*. But *Sadāhala* is unknown in the sense of *Sadāharaṇa*.

H. C. Bhayani