Some Less Known Verses of Siddhasena Divākara

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The illustrious Jaina epistemologist, dialectician and poet of the calibre of Kālidāsa, namely Siddhasena Divākara (c. late 4th-early 5th cent. A.D.), had produced more than what today is extant. Among his lost works was the treatise on Jaina logic, the Nayāvatāra¹; a sentence perhaps from this very work² is cited by Śinha Śūri kṣamaśramaṇa (c. A.D. 625-675) in his commentary³ on Mallavādī kṣamaśramaṇa's Dvādaśāra-
nayacakra (c. mid 6th cent. A.D.).⁴ And although his 20 dvātrīṃśikās in Sanskrit are available (from the alleged 32 ⁵), the existence of some of the unavailable can be inferred from the quotations therefrom by other writers.

The Siddhasena-carita inside the Prabhāvaka-carita (S. 1344/A.D. 1278) of Prabhacandrācārya of Rāja-gaccha⁶ gives a legendary account of Siddhasena, the account at best can boast to contain only a few fragmented facts that could be historical.⁷ Among the significant data preserved in this work are a few quotations whose utterance is ascribed to Siddhasena Divākara, though these are not traceable inside his currently known works.

Among such verses are the following which he is alleged to have composed in praise of, and recited before, king Vikramāditya (probably Candragupta II, A.D. 382-415):

मन्दिरं दुर्गुरुविक्षा भवता शिष्यता कृतः ।
मानं सौंच: समर्पये गुरु: भान्ति निःस्वतः ॥
श्रीमी पाणकर्कोट्स: सत्तावी ज्ञारास: ॥
यादमोराजहस्य पञ्चानं भवतः ॥
सर्वा सर्वोषद्रोही मित्रा संस्कृतयते ।
नात्रे लेखाते पुढी न वक्त: परस्योऽविषयः ॥

2. भक्ति-भक्ति-विद्वान-शब्द-दर्शन: सन्तानयतः: सलाहं: इद्भविशेषातःकल्कव निःस्वेत्रियः।
4. The style of the phrase under reference does remind of Siddhasenasārāya.
5. The medieval and later medieval prabandhas and caritas so ever. There are at present no means available to confirm or contradict their statement.
7. I am discussing this question at some length in my paper “Was Siddhasena Divākara Yāpaniya?”
These verses do not figure in Siddhasena’s *Gugavacana-dvātrīṃśikā* (*Dvā. 11*) which evidently is addressed to a king.\(^1\) The style of the aforesaid verses apparently is pre-medieval. They do possess wit, strength, kick and dynamism not unlike those that characterise stanzas in some of Siddhasena’s known *dvātrīṃśikās*. However, these verses are today not traceable in other known sources which otherwise show familiarity with one or the other of his works.\(^2\) Under the circumstances Siddhasena’s authorship of the verses can genuinely be doubted. Indeed, there were in the past several pre-medieval Sanskrit poets possessing considerable skill and virtuosity. And the medieval *prabandha, kathānaka* and *carita* writers possessed strong propensity for picking up quotable quotes from various sources and different authors and, regardless of the period, style and provenance, used them depending on what the situation demanded! The case of the above-cited verses must, therefore, be kept open, even when one may grant the possibility of their being the product of Siddhasena Divākara.

The *Prabhāvaka-carita*, at one other place, introduces four verses in the context of Siddhasena,\(^3\) which, judging by their style, cadence, content and colour can be unhesitatingly hailed as coming from the pen of none else but Divākara:

\[
\begin{align*}
\text{प्रकाशिं यथेकं तथा स्माय्रस्वरूपं} & \quad \text{I} \\
\text{सम्प्राप्ति नो नाम परतीविरिलस्य} & \quad \text{II} \\
\text{विवेदित्वं बा लोकं यथेकोपि निवासक} & \quad \text{I} \\
\text{समुद्रस: सम्प्राप्ति कि तथा तारकामण:} & \quad \text{II} \\
\text{वद्वृहयतोपि केषाभिभवबोध इति मेदानुसयं} & \quad \text{I} \\
\text{आनोरेचयं कस्य नाम नालोकवेदिः} & \quad \text{II} \\
\text{न व चादुर्मुन्तुमुप्रकरं श्रुत्वत्व विलासवेदिः} & \quad \text{I} \\
\text{रसन्धा ग्रावि समस्तेन मासन्ते भाष्वत: करा:} & \quad \text{II}
\end{align*}
\]

However, the *Prabhāvaka-carita* is a work of a date late in the medieval period; for permitting an indubitable conclusion, a definite evidence for the indicated attribution from an earlier and a more reliable source is needed. For the first two verses the evidence comes from the *Dharmopadesamālā-vivaraṇa* (S. 905/A.D. 859) of Jayasimha Sūri.\(^4\) The author quotes these verses as of Siddhasena Divākara’s by an unambiguous qualifying statement to the effect:

\[\text{For detailed discussion, see Charlotte Krause, “Siddhasena Divākara and Vikramāditya,” } \text{*Vikrama Volume*, Ujjain, 1948, pp. 213-280. Pt. Hirālal Jān wrote a paper in Hindi in which he places Siddhasena Divākara exclusively in Candragupta II’s time instead of his predecessor Samudragupta as well as Candragupta II as was done by Krause:} \]
\[\text{Cf. “A contemporary Ode to Chandragupta Vikramāditya”, } \text{*Madhya Bhārati*, No. 1, Jabalpur University, Jabalpur, 1962.} \]
\[\text{2. Perhaps the nature and content of these stanzas are such that the Jaina writers hardly had use of them in their commentatorial writings.} \]
\[\text{3. Jinaīvijaya Muni, p. 59.} \]
\[\text{4. } \text{Ed. Pt. L.B. Gandhi, } \text{*Singhi Jaina Series*, No. 28, Bombay, 1949.} \]
Jayasimha Sūri—disciple of Kṛṣṇa—was a pre-medieval writer who wrote his *vivaraṇa* some 419 years before Prabhācandrācārya. There can, then, be absolutely no doubt that what he quotes is genuine Siddhasena.

The authenticity of the next two verses is upheld by an authority no less than Yākinīśūnu Haribhadra Sūri (active c. A.D. 745-785). In his *Āṣayaka-vṛttī* (C c. A.D. 750) he cites those very verses as from Vādimukhyā. By ‘Vādimukhyā’, at two other occasions, he also had meant Mallavādi Sūri and Samantabhūda, the former a Śvetāmbara logician and dialectician (earlier referred to) and the latter his counterpart of the Digambara sect. However, in these latter two cases he specifically alludes to their names as well. In the case of the third “Vādimukhyā”, referred to in the above context, Haribhadra offers no such nomenclature clarification, and, in this case, by *reductio ad absurdum*, the “Vādimukhyā” has to be a third person, very plausibly Siddhasena Divākara. That it must be so is supported by another reference, in Haribhadra Sūri’s *Prajñāpanā-zūtra-tikā* (Pradeśāyākhyā), where he quotes a verse by “Vādimukhyā,” which is verse 13 in Siddhasena’s *Dvātinīśikā*. That Siddhasena Divākara was the author of these aforesaid four exquisite verses cited in the *Prabhāvaka-carita*, is thus beyond doubt established.

The Dharmapadeśamālī—vivaraṇa, after the first two verses, quotes the following one and not those two quoted in the *Prabhāvaka-carita*:

> त्वभानेत्ववाचानां सब्देकृतवाचविवासम्।
> प्राप्ताभिमानवाचानां प्रक्षेपयेत्तेत्र हेतु भवन्ते॥

The style of this stanza surely is in agreement with that of other verses of Siddhasena. The question arises whether all the 4+1=5 verses discussed in the foregoing originate from the same *Dvātinīśikā*, separate *Dvātinīśikās*. This problem cannot at present be resolved. Hopefully, some day the lost ones will come to light from some uncombed area when we possibly can identify the original lodgment of the verses under reference in Divākara’s productions. Till then we may at least cherish these verses as a precious small addition to our Siddhasena possessions.

**SUPPLEMENTUM**

As an after thought, and indeed with some hesitance, I would suggest that, if the verses beginning from *Aprīreyāni dhanurvidyā* could be by Siddhasena Divākara, as they do not seem unlikely, they may have formed the part of the *Guhvacanadvātinīśikā* which today contains 28 verses, falling short by 4 more for making it a complete *dvātinīśikā*. How far the former verses fit in the *Guhvacana*, and, if they do, where exactly their position could be is a point that can be settled by experts on Sanskrit poetics.

While searching for more verses by Siddhasena, I came across one more; it is possibly from one of his hit herto unknown *dvātinīśikās*. The verse graphically describes, as it seems, the condition of a bad

speaker in the assembly of erudites:

तथा जाह: धीरिधेशनिवासकरणादाहः
स्वेष समुद्रहति जूत्तमभागतानौति
निन्दायते किंभी ज्ययति बलरुपृयम्
धार्मा विशङ्कयति सं चुनरेशा शान्तोः
मुरलाम्ब्रुत इव दुर्ज्वमः समयाम्।

Since this verse does not figure inside his known dvātrinśikā, it may have belong to a dvātrinśikā treating the theme of sabhā and sabhāsada.

This verse has been quoted by Jina prabha sūri of Kharatara-gaccha in his Kātantra-Vibhrana-tikā (S. 1352/A.D. 1296), as of Siddhasena Divākara. The style, tone, proclivity, cadence and cunning doubtless are of Siddhasena Divākara. A diligent search inside the Jaina literature, particularly inside the āgamic cūṇīs, vṛttīs, tikās, and of course kathānakas, caritas, Prabandhas as well as subhāṣita-anthologies and works on poetics is likely to reward with the discovery of some more such stanzas. For Siddhasena’s compositions glitter like jewel in any corner they lie hidden or undetected. They cannot be missed, nor can they be mistaken as anybody else’s, by a perceptive eye.