

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 *Nayāvatāra*¹; a sentence perhaps from this very work² is cited by Simha Sūri kṣamāśramaṇa (c. A.D. 625-675) in his commentary³ on Mallavādī kṣamāśramaṇa's *Dvādaśāra-nayacakra* (c. mid 6th cent. A.D.).⁴ And although his 20 *dvātrīṃśikās* in Sanskrit are available (from the alleged 32⁵), 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 Prabhācandrācārya 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) :

अपूर्वेयं धनुर्विद्या भवता शिक्षिता कुतः ।
मार्गणोषः समभ्येति गुणो याति दिगन्तरम् ॥
अमी पानकरंकाभाः सप्तापि जलराशयः ।
यद्यशोराजहंसस्य पञ्जरं भुवनत्रयम् ॥
सर्वदा सर्वदोऽस्तीति मिथ्या संस्तुयसे बुधैः ।
नारयो लेभिरे पृष्ठं न वक्षः परयोषितः ॥

1. Cf. Muni Jambuvijaya (editor), *Dvādaśāraṇ-nayacakram*, pt. 1, Bhavanagar, 1966, Preface (Sanskrit) p. 10 and Introduction (Gujarātī) p. 48.
2. अस्ति-भवति-विद्यति-पद्यति-वर्ततयः सन्निपातषष्ठाः सत्तार्थाः इत्यविशेषणोक्तत्वात् सिद्धसेनसूरिणा ।
3. Jambuvijaya : *Dvādaśāraṇ-nayacakram*, p. 324.
4. The style of the phrase under reference does remind of Siddhasenācārya.
5. The medieval and later medieval *prabandhas* and *caritas* so ever. There are at present no means available to confirm or contradict their statement.
6. Ed. Jinavijaya Muni, Singhi Jaina Series, No. 13, Ahmedabad-Calcutta, 1931.
7. I am discussing this question at some length in my paper "Was Siddhasena Divākara Yāpanīya ?"

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भयमेकमनेकेभ्यः शत्रुभ्यो विधिवत्सदा ।
ददासि तच्च ते नास्ति राजन् चित्रमिदं महत् ॥

These verses do not figure in Siddhasena's *Guṇavacana-dvātriṃśikā* (Dvā. 11) which evidently is addressed to a king.¹ The style of the aforementioned 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 *dvātriṃśikās*. 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 :

प्रकाशितं यथैकेन त्वया सम्यग्जगत्त्रयम् ।
समग्रैरपि नो नाथ परतीर्थाधिपैस्तथा ॥
विद्योतयति वा लोकं यथैकोऽपि निशाकरः ।
समुदगतः समग्रोऽपि किं तथा तारकागणः ॥
त्वद्वाक्यतोऽपि केषाञ्चिदबोध इति मेऽद्भुतम् ।
भानोर्मरीचयः कस्य, नाम नालोकहेतवः ॥
न चाद्भुतमुलूकस्य, प्रकृत्या क्लिष्टचेतसः ।
स्वच्छा अपि तमस्त्वेन भासन्ते भास्वतः कराः ॥

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 *Dharmopadeśamālā-vivaraṇa* (S. 905/A.D. 859) of Jayasīṃha Sūri.⁴ The author quotes these verses as of Siddhasena Divākara's by an unambiguous qualificatory statement to the effect :

1. For detailed discussion, see Charlotte Krause, "Siddhasena Divākara and Vikramāditya," *Vikrama Volume*, Ujjain, 1948, pp. 213-280. Pt. Hiralal Jain 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 :
Cf. "A contemporary Ode to Chandragupta Vikramāditya", *Madhya Bhārati*, No. 1, Jabalpur University, Jabalpur, 1962.
2. Perhaps the nature and content of these stanzas are such that the Jaina writers hardly had use of them in their commentatorial writings.
3. Jinavijaya Muni, p. 59.
4. Ed. Pt. L.B. Gandhi, *Singhi Jaina Series*, No. 28, Bombay, 1949.

Jayasimha Sūri—disciple of Kṛṣṇarṣi—is a pre-medieval writer who wrote his *vivarāṇa* 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 Yākinisūnu Haribhadra Sūri (active c. A.D. 745-785). In his *Āvaśyaka-vṛtti* (C c. A.D. 750) he cites those very verses as from *Vādimukhya*.¹ By 'Vādimukhya', at two other occasions, he also had meant Mallavādi Sūri and Samantabhadra,² 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 "Vādimukhya", referred to in the above context, Haribhadra offers no such nomenclature clarification, and, in this case, by *reductio ad absurdum*, the "Vādimukhya" 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-sūtra-tīkā* (*Pradeśavyākhyā*), where he quotes a verse by "Vādimukhya,"³ which is verse 13 in Siddhasena's *Dvātrimśikā* 2. That Siddhasena Divākara was the author of these aforementioned four exquisite verses cited in the *Prabhāvaka-carita*, is thus beyond doubt established.

The *Dharmopadeśamālā-vivarāṇa*, after the first two verses, quotes the following one and not those two quoted in the *Prabhāvaka-carita*:⁴

त्वन्मतामृतबाह्यानां सर्वथेकान्तवादिनाम् ।
आप्ताभिमानदग्धानां प्रे(स्वे)ष्टं हृष्टेन बाध्यते ॥

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 *Dvātrimśikā*, separate *Dvātrimśikās*. 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 *Apūrveyaṁ dhanurvidyā* could be by Siddhasena Divākara, as they do not seem unlikely, they may have formed the part of the *Guṇavacanadvātrimśikā* which today contains 28 verses, falling short by 4 more for making it a complete *dvātrimśikā*. How far the former verses fit in the *Guṇavacana*, 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 *dvātrimśikās*. The verse graphically describes, as it seems, the condition of a bad

1. Cf. Mohanlal Mehta, *Jaina Sāhitya kā Bṛhad Itihāsa*, pt. 3 (Hindi), Parshwanath Vidyashram Series, No. 11, Varanasi, 1967, p. 375, for quotation.
2. Cf. H.R. Kapadia (ed.), *Anekāntajayapatākā*, Vol. II, Gaekwad's Oriental Series, No. CV, Baroda, 1947, Introduction, pp. LC, LCVI and LCVII.
3. Mehta, *Jaina Sāhitya*, p. 370.
4. Gandhi, p. 37.

speaker in the assembly of erudites :¹

तथा चाहुः श्रीसिद्धसेनदिवकरपादाः

स्वेदं समुद्रहति जृम्भणातनोति
निद्रायते किमपि जल्पति वस्तुशून्यम् ।
आशा बिलोकयति खं पुनरेव घात्रीं
भूताभिभूत इव दुर्वदकः सभायाम् ॥

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

This verse has been quoted by Jinaprabha sūri of Kharatara-gaccha in his *Kātantra-Vibhrama-tīkā* (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 *cūrṇīs*, *vṛttis*, *tīkās*, 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.

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1. Comp. Muni Shri Punyavijayji, *Catalogue of Sanskrit and Prakrit Manuscripts Jesalmer Collection*, L.D. Series, 36, Ahmedabad, 1972, p. 207