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NOTES ON THE THIRD CHAPTER (ON JAINISM) OF THE SARVADARŚANASAMGRAHA

The Third Chapter (on Ārhatadarśana) of the Sarvadarśanasamgraha by Mādhava has been esteemed as a brief and good introduction to Jain philosophy and read by many students of Indian philosophy. It was translated into English by E. B. Cowell and A. E. Gough in The Sarva-darśana-samgraha or Review of the Different Systems of Hindu Philosophy (London, Kegan Paul, Trench, Trübner and Co. 4th ed., 1904), pp. 36-63, and by Paul Deussen in his Allgemeine Geschichte der Philosophie, I,3, Die Nachvedische Philosophie der Inder (Leipzig, F. A. Brockhaus, 1922), S. 231-258. As the work of translation was done by excellent scholars, the results are good. But, to our regret, they did not trace the citations to the originals. In the following we are going to trace the citations to the sources, and to give some critical comments. As the basis for the reference we shall use the edition by Vasudev Shastri Abhyankar (Government Oriental (Hindu) Series, No. 1. Published by the Bhandarkar Oriental Research Institute, Poona, 1924). The numbers of the lines refer to those in the third chapter of this edition.

1.9: pravāha = saṃtāna. Cf. Bodhic. 1. p. 255,1.8; p. 369, 1.3; MVr. p. 545, n. 6; AKV. p. 29,1.16; Triṃśikā, ed. by S. Lévi, p. 22,1.2.
1.10: yat sat tat kṣaṇikam... An argumentation for impermanence set forth by Dharmakīrtī. Cf. SDS. II,1.117.
1.28: utpādayaya... This is a citation from Umāsvāti’s Tattvārthādhitamasūtra V,29.
11.28-29: sāmarthaṁāsamartya... Cf. SDS. II,1.62f.
1.38: Siddhasena Divākara. He is by some scholars ascribed to the earlier centuries of the Christian era, and by others to a period as late as the 7th century (M. Winternitz: A History of Indian Literature, vol. II, p. 477). J. N. Farquhar (An Outline of the Religious Literature of India, p. 400) ascribes him to the 4th or 5th century. The verse cited here is Vitarāgastuti, v. 18 of Hemacandra.
1.41: upēksya = anādṛtya (Mallīśeṇa l.c.).
On mahāsāhasikā: mahāsāhasikāḥ sahasā avimarśāṭmakena balena vartate sāhasīkā bhāvinam anartham avibhāvyā yah pravartate sa evam ucyate. (Mallīśeṇa ad Vitāragastuti 18).

1.46: agrāhyasya. Read grāhyasya, following the correction by Cowell and Deussen, and adopting a v.l. in the ĀnSS edition. Cf. Abhyankar’s comment. Ālambana-pratyaya is one of the four pratyayas in Buddhist philosophy of Abhidharma.


1.54: bāhur. Read bahur.

11.71-72: sarvajño... This verse is Hemacandra’s Yogaśāstra II,4.

11.76-95: These ten verses are mentioned in Prabhācandra’s Prameya-Kamalamārtaṇḍa, and Pathak cited the original text of these verses (Transactions of International Congresses of Orientalists, IX, p. 189). Many verses among them are from Kumārila’s Ślokavārttika, and are also cited in Śāntirakṣita’s Tattvasaṃgraha.

1.76: ŚV. Codanāsūtra 117a.

11.76,77: TS.3186 (p. 830).

11.78,83: TS.3187 (p.831).

1.78: nityasarva = nityah sarva- (PK.)

1.79: tatrārtha- = mantrārtha- (PK.)

api kalpyate = avakalpate (PK.)

1.83: tv asatyena = ca satyena (TS.)

11.84,85: TS.3188 (p. 832).

sarvajño 'jñaiḥ = sarvajño 'nyaiḥ (SDS, BI; PK. TS.)
prakalpyeta = prakalpeta (PK.).

11.86,87: TS.3189 (p. 832).

siddhamūlāntarād = siddhan mūlāntara (TS).

11.88,89: TS.3190 (p. 832).

svavākyāt kim = tadvākyokam (SDS., BI).

11.92,93: TS.3217 (p. 838).

upadeśo 'pi Buddhaśya = upadeśo hi Buddhāder (PK.; TS).
sārvajñyam = sārvajñam (PK.)
sārvajñyaṃ yadi nābhatv = sarvajño yadi no bhavet (TS).

11.94,95: deest in BI. and PK.

1.105: Anvaya and vyatireka are implied here.

1.106f.: Cf. Śabaravāmin ad Mīmāṃsā-sūtra I,1,2.

1.123. Cf. ...ityādiṣuṣanagrahagraṣṭavat. (SDS. II, 1.133).

1.154. sāmyagdārṣana... iti. Tattvārthādhiṣṭhānasūtra I,1.

11.159-160: rucir... This verse is Hemacandra’s Yogaśāstra, I.17.
1.174: tattrādyam. Read tatrādyae, according to the ĀnSS edition. Cf. ādye parokṣam
    (Tattvārthādhiḥgamasūtra I,11); pratyakṣam anyat. (ib. I,12).
1.180: nivṛttiḥ. Read nivṛttiḥ according to the BI edition.
1.183: Yogaśāstra I,19 ab.
1.190: kṛtānumatakārita. Cf. kṛta-kārita-anumata. (Tattvārthādhiḥgamasūtra, VI,9).
    This threefold form can be traced in early Jain scriptures, and also in very early
    Buddhist scriptures. (Cf. Suttanipāta 394-397).
1.191: aṣṭādaśadāh. 2 × 3 × 3 = 18.
    divya kṛta manas
    audārika anumata vāc
    kārita kāya

11.190,191: Yogaśāstra I,23.
11.203: Padmanandin. He is the same as Kundakunda. (M. Winternitz: A History
    of Indian Literature, vol. II, pp. 476, n.; 582.)
    translated the term as “geistige Funktion”.
11.224,225: jñānād... Cf. Haribhadra’s Saṅdarśanaśāramuccaya, 48.
1.232. The term kāya is used in the same way as in Buddhist philosophy.
1.233: Verbatim the same as in the Tattvārthādhiḥgamasūtra, II,10. The use of the
    term bhava is almost the same as in Buddhist philosophy.
1.234: Verbatim the same as in the Tattvārthādhiḥgamasūtra, II,11.
1.235: Verbatim the same as in the Tattvārthādhiḥgamasūtra, Ibid. II,25.
1.244: Cf. Ibid. V,5.
1.252: Cf. V,27.
1.256: V,38. V,37 according to some editions.
1.256: V, 49. Read V, 40.
1.264: nirjara-. In the Tattvārthādhistamasūtra I, 4 the term is mentioned as nirjarā.
In all the passages of Vedantic works by Advaitins where Jainism is referred to
and is discussed, in so far as I know, the term is always mentioned as nirjarā.
11.272, 273: krodho māno māyā lobhaṣ ca. Ibid. VIII, 10. The set of the four can be
traced in early Jain scriptures. (E.g. Uttarajñhayana, XXVIII, 20; XXIX, 1, cf.
67f.; XXXIV, 29; Sūyagadāṃga, I, 1, 3, 7 etc.). These four are mentioned in the
Suttanipāta, 469. Cf. Ibid. 323; 631. But later Buddhist philosophy developed
different kinds of systems of virtues and vices.
333, n.
1.286: Vācakācārya. Umāsvāmin was called Vācakācārya (reciter). (Winternitz:
op. cit. vol. II, p. 578).
1.293: VIII, 3; VIII, 4, according to some editions.
1.296: Cf. Tattvārthādhistmasūtra, VIII, 9.
1.304: VIII, 4. VIII, 5 according to some editions.
1.306: VIII, 5, VIII, 6, according to some editions.
1.310: VIII, 14. VIII, 15, according to some editions.
11.331, 333: These two lines make up one verse and is cited in the Vedāntakalpataru-
parimala (VizSS.), p. 443.
11.342-344: Yogaśāstra, IV, 85-86.
11.372-378: These verses are cited also in the Nyāyānirṇaya, vol. I, p. 594 (ĀnSS.)
and the Vedāntakalpataru (VizSS.), p. 299.
11.381, 382: Vākyesi... This is Āptamīmāṃsa, v. 103 by Samantabhadra, and is cited
in the Bhāmati II, 2, 33.
11.387, 389: svādvāda... This is Āptamīmāṃsa, v. 104, and is cited in the Bhāmati
(I.c.) and the Sarvamasatasamgraha (p. 17).
11.415-438: These verses of Jinadattasūri were cited in R. G. Bhandarkar’s Report
on the Search for Sanskrit Manuscripts in the Bombay Presidency, 1884; 1887,
according to the information of the late Dr. Hakuju Ui, but now I have no means
for ascertaining them.
1.417: hiṃsā. āsā, according to R. G. Bhandarkar.
1.431: lokāgādha. Lokāgrasthitasya, according to R. G. Bhandarkar. Cf. Davva-
saṃgha, 14.
The sources which were identified and mentioned by the late Abhyankar, the editor, are not included in the list above. Many v.l. which are not very important have also been skipped here.

In the preface to the English translation of the *Sarvadarśanasamgraha* by Mādhava, E. B. Cowell said: "I can hardly imagine a better guide for the European reader who wishes to study any one of these Darśanas in its native authorities. In one or two cases (as notably in the Baudhā, and perhaps in the Jaina system) he could only draw his materials second-hand from the discussions in the works of Brahmanical controversialists; but in the great majority he quotes directly from the works of their founders or leading exponents, and he is continually following in their track even where he does not quote their exact words" (p. vii). When Cowell wrote these lines, Jain materials were not well known to the West. However, nowadays these materials are available, and in this short article the writer has traced unidentified quotations to the sources, and nearly all citations in the third chapter (Ārhatadarśana) have been identified. What the writer of this short article aims at is to make clear that even in the chapter on the Jain system, Mādhava based his description directly on authoritative and reliable sources, as in other chapters.

**Abbreviations:**

AKV. *Abhidharmakosāvuyākyā* by Yaśomitra. Edited by Unrai Wogihara (Tokyo, Taisho University, 1932f.).


PK. *Prāmeyakalamārtatādha* (Bombay, Nrnaya Sagara Press, 1912).

SDS. *Sarvadarśanasamgraha*.

ŚV. *Ślokavārttika*. Edited by S. K. Ramanatha Sastri (University of Madras, 1940).

TS. *Tattvasamgraaha of Śāntirakṣita with the Commentary of Kamalaśīla*. Edited by Embar Krishnamacharya, 2 vols. GOS. No. 30 (Baroda, 1926).

**Editions:**


Tattvārthādhigamasūtra. Herausgegeben von Hermann Jacobi, ZDMG. 60 (1906), S. 287-325; 512-551.

Uttarajjhayaṇa. The Uttarādhyayana sūtra. Edited by Jarl Charpentier (Uppsala, Appelsbergs Boktryckeri Aktiebolag, 1922).

Yogaśāstra. Herausgegeben von Ernst Windisch. ZDMG. 28 (1874), S. 185-262.

Editions of other texts are mentioned in the article.