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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.* t. 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 kṣaṇikaṃ*... An argumentation for impermanence set forth by Dharmakīrti. Cf. *SDS.* II, 1.117.
- 11.18-21: *yasminn eva*... This verse is cited from *Śloka-vārttika*, Nirāmbanavāda, v. 200. *Upasicyate* instead of *avasicyate*. Cf. *Bodhic.* t. ad IX, 73 (p. 306, 1.12).
- 1.22: *Kāśakuśāvalambana*. Cf. *SDS.* XIII, 1.169.
- 1.26: Cf. *arthakriyāsamarthaṃ paramārthasad ucyate*. *Nyāyabinduṭīkā* (ed. by Stcherbatsky) ad I, 15. p. 13, 1.19.
- 1.28: *utpādayaya*... This is a citation from Umāsvāti's *Tattvārthādhigamasūtra* V, 29.
- 11.28-29: *sāmarthyāsāmarthya*... 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 *Vītarāgastuti*, v. 18 of Hemacandra.

1.41: *upekṣya* = *anādṛtya* (Mallīṣeṇa l.c.).

On *mahāsāhasika*: *mahāsāhasikaḥ sahasā avimarśātmakena balena vartate sāhasiko bhāvinam anartham avibhāvya yaḥ pravartate sa evam ucyate*. (Mallīṣeṇa ad *Vitarāgastuti* 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.

1.49: *nirākārājñānavāda*. Cf. *nirākāravādin*, *nirākāravādi-Yogācāra*, mentioned in the *Tattvaratnāvalī* included in the *Advayavajrasamgraha* (GOS. vol. 40, Baroda: 1927).

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-Kamalamārtanḍa*, 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 *Śloka-vārttika*, and are also cited in Śāntirakṣita's *Tattvasamgraha*.

1.76: ŚV. Codanāsūtra 117a.

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

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

1.78: *nityasarva* = *nityaḥ sarva* (PK.)

1.79: *tatrārtha* = *mantrārtha* (PK.)

apī 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 = *siddhān mūlāntarād* (TS.)

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

svavākyāt kim = *tadvākyokam* (SDS., BI).

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

upadeśo 'pi Buddhasya = *upadeśo hi Buddhāder* (PK.; TS.)

sārvajñyam = *sārvajñam* (PK.)

sārvajñyam yadi nābhavat = *sarvajño yadi no bhavet* (TS.)

11.94,95: deest in BI. and PK.

1.105: *Anvaya* and *vyatireka* are implied here.

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

1.123. Cf. ...*ityādiduṣaṇagrahagrastatvāt*. (SDS. II, 1.133).

1.154. *samyagdarśana*... *iti*. *Tattvārthādhigamasūtra* I, 1.

11.157-158: The *Tattvārthādhigamasūtra* I, 2 runs: *Tattvārthasraddhāṇaṃ samyagjñānam*.

- 11.159-160: *rucir...* This verse is Hemacandra's *Yogaśāstra*, I, 17.
 1.168: *mati-... iti. Tattvārthādhigamasūtra* I, 9.
 1.174: *tatrādyam*. Read *tatrādye*, according to the ĀnSS edition. Cf. *ādye parokṣam* (*Tattvārthādhigamasūtra* I, 11); *pratyakṣam anyat*. (ib. I, 12).
 1.180: *nirvṛttiḥ*. Read *nirvṛttiḥ* according to the BI edition.
 11.181-182: Hemacandra's *Yogaśāstra* I, 18.
 1.183: *Yogaśāstra* I, 19 ab.
 11.184-185: *Ibid.* I, 20.
 11.186-187: *Ibid.* I, 21.
 11.188-189: *Ibid.* I, 22.
 1.190: *kṛtānumatakārita*. Cf. *kṛta-kārita-anumata*. (*Tattvārthādhigamasūtra*, VI, 9).
 This threefold form can be traced in early Jain scriptures, and also in very early Buddhist scriptures. (Cf. *Suttanipāta* 394-397).
 1.190: On *audārika*, cf. *Tattvārthādhigamasūtra* II, 37.
 1.191: *aṣṭādaśadhā*.
$$\begin{array}{ccccccc} 2 & \times & 3 & \times & 3 & = & 18. \\ \text{divya} & & \text{kṛta} & & \text{manas} & & \\ \text{audārika} & & \text{anumata} & & \text{vāc} & & \\ & & \text{kārita} & & \text{kāya} & & \end{array}$$

 11.190,191: *Yogaśāstra* I, 23.
 11.192,193: *Yogaśāstra* I, 24.
 11.194,195: *Ibid.* I, 25.
 11.197,198: *Ibid.* I, 27.
 11.203: Padmanandin. He is the same as Kundakunda. (M. Winternitz: *A History of Indian Literature*, vol. II, pp. 476, n.; 582.)
 1.208: *upayoga*. Cf. *Tattvārthādhigamasūtra* II, 8: *upayogo lakṣaṇam*. H. Jacobi translated the term as "geistige Funktion".
 1.208: *jñānadarśane*. Cf. *Davvasaṃgaha*, XX, 4.
 11.208,209: *parasparapradeśānām*. Read *parasparam pradeśānām*.
 11.224,225: *jñānād...* Cf. Haribhadra's *Śaḍdarśanasamuccaya*, 48.
 1.232. The term *kāya* is used in the same way as in Buddhist philosophy.
 1.233: Verbatim the same as in the *Tattvārthādhigamasūtra*, II, 10. The use of the term *bhava* is almost the same as in Buddhist philosophy.
 1.234: Verbatim the same as in the *Tattvārthādhigamasūtra*, II, 11.
 1.235: Verbatim the same as in the *Tattvārthādhigamasūtra*, *Ibid.* II, 25.
 1.237: Cf. *Ibid.* II, 24.
 1.244: Cf. *Ibid.* V, 5.
 1.255: Cf. *Ibid.* V, 6.
 1.246: Cf. *Ibid.* V, 13.
 1.247: Cf. *Ibid.* V, 17.
 11.250,251: Cf. *Ibid.* V, 25.
 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 *Tattvārthādhigamasūtra* I, 4 the term is mentioned as *nirjarā*.

In all the passages of Vedāntic works by Advaitins where Jainism is referred to and is discussed, in so far as I know, the term is always mentioned as *nirjara*.

1.265: *audārika* = *sthūla*. Cf. *Tattvārthādhigamasūtra*, II, 37.

11.272, 273: *krodho māno māyā lobhaś ca*. *Ibid.* VIII, 10. This set of the four can be traced in early Jain scriptures. (E.g. *Uttarajjhayaṇa*, XXVIII, 20; XXIX, 1, cf. 67f.; XXXIV, 29; *Sūyagaḍaṃga*, I, 1, 3, 7 etc.). These four are mentioned in the *Suttanipāṭa*, 469. Cf. *Ibid.* 323; 631. But later Buddhist philosophy developed different kinds of systems of virtues and vices.

1.275: Cf. *Davvasaṃgaha*, 49-54. S. Radhakrishnan: *Indian Philosophy*, vol. I, p. 333, n.

1.286: *Vācakācārya*. Umāsvāmin was called Vācakācārya (reciter). (Winternitz: *op. cit.* vol. II, p. 578).

1.293: *anubhava*. Read *anubhāva* as in the BI edition.

1.293: VIII, 3. VIII, 4, according to some editions.

1.296: Cf. *Tattvārthādhigamasūtra*, 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.

1.314: *pradeśa*. Cf. *Tattvārthādhigamasūtra*, VIII, 4; V, 9; VIII, 25.

1.315: *saṃvara*. Cf. *Ibid.* IX, 1.

1.317: *gupti*. Cf. *Ibid.* IX, 4.

1.318: *saṃiti*. Cf. *Ibid.* IX, 9.

11.320-329: *Yogaśāstra* I, 35-39.

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.

11.347-348: *Tattvārthādhigamasūtra*, X, 2-3.

11.372-378: These verses are cited also in the *Nyāyanirṇaya*, vol. I, p. 594 (ĀnSS.) and the *Vedāntakalpataru* (VizSS.), p. 299.

11.381, 382: *Vākyeṣv...* This is *Āptamīmāṃsā*, v. 103 by Samantabhadra, and is cited in the *Bhāmatī* II, 2, 33.

11.387, 389: *syādvādaḥ...* This is *Āptamīmāṃsā*, v. 104, and is cited in the *Bhāmatī* (l.c.) and the *Sarvamatasamgraha* (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: *himsā. hāso*, according to R. G. Bhandarkar.

1.431: *lokāgūḍha. Lokāgrasthitasya*, according to R. G. Bhandarkar. Cf. *Davvasaṃgaha*, 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 Bauddha, 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.

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Abbreviations:

- AKV. *Abhidharmakośavyākhyā* by Yaśomitra. Edited by Unrai Wogihara (Tokyo, Taisho University, 1932f.).
- Bodhic. Louis de La Vallée Poussin: *Bouddhisme, Études et matériaux, Ādikarma-pradīpa, Bodhicaryāvatāraṭikā*, couronné par la classe des lettres dans la séance du 11 mai 1896, tome LV (London, 1898).
- MVṛ. *Madhyamaka-Vṛtti. Mūlamadhyamaka-kārikās de Nāgārjuna avec la Commentaire de Candrakīrti*, publiée par L. de La Vallée Poussin (St.-Petersbourg, 1913).
- PK. *Prameyakamalamārtanḍa* (Bombay, Nirnaya Sagara Press, 1912).
- SDS. *Sarvadarśanasamgraha*.
- ŚV. *Ślokavārttika*. Edited by S. K. Ramanatha Sastri (University of Madras, 1940).
- TS. *Tattvasamgraha of Śāntirakṣita with the Commentary of Kamalaśīla*. Edited by Embar Krishnamacharya, 2 vols. GOS. No. 30 (Baroda, 1926).

Editions:

- Āptamīmāṃsā*. Sanātana-Jaina-Grantha-Mālā 7, published by Pandit Pannalal Jain Bakaliwal (Benares, 1914).
- Āyāraṅga. Ācārāṅga-sūtra, erster Śrutaskandha*. Herausgegeben von Walther Schubring (Leipzig, F. A. Brockhaus, 1910).

- Davvasaṃgaha*. Edited by Sarat Chandra Ghoshal. Sacred Books of the Jains, 1 (Arrah, Central Jaina Publishing House, 1917).
- 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.