

Tanslation of the *Ṣaḍḍarśanasamuccaya*
with Guṇaratna's commentary
Tarkarahasyadīpikā (1)

Muneo Tokunaga

The following translation of 1st Chapter (*Prastāvanā*) and its annotation were first prepared by Muneo Tokunaga, and revised by himself through the cooperative on-line discussions with Harunaga Isaacson, Ashok Aklujkar, and Werner Knobl et al. Some notes were compiled from the discussions under the chairmanship of Akihiko Akamatsu.

[Technical Notes]

1. As the standard edition, we used the text edited by Mahendra Kumar Jain: *Ṣaḍḍarśanasamuccaya* of Haribhadra-Sūri, with Commentary *Tarka-rahasya-dīpikā* of Guṇaratna Sūri and *Laghuvṛtti* of Somatilaka Sūri and *Avacūrṇi*, edited by Dr. Mahendra Kumar Jain. *Jñānapīṭha Mūrtidevī Jaina Granthamālā*, No. 36. Calcutta: Bhāratīya Jñānapīṭha 1970: 1989 (3rd edition). [*abbr.* MKJ]
2. The indexes (1.0.a) etc. are corresponding with the number of section added by M.K. Jain.
3. We consulted, as required, another edition of Luigi Suali: *Shaddarśana-Samuchchaya* by Haribhadra with Guṇaratna's Commentary *Tarkarahasya-Dīpikā*, edited by Luigi Suali, Ph. D. of Bologna, Calcutta 1905. [*abbr.* LS]

[Text, Translation, Notes]

(1.0.a)

(text) jayati vijitarāgaḥ kevalālokaśālī surapatikṛtasevaḥ
zrīmahāvīradevaḥ / yadasamasamayābdheś cārugāmbhīryabhājaḥ
sakalanayasamūhā bindubhāvaṃ bhajante //1//

(transl) The venerable Mahāvīradeva wins, who has overcome
desires, shines with the Kevala [knowledge(?)], and is served by the
lord of gods (i.e., Indra). Heaps of all [other] views turn into water-
drops of the ocean of his unequalled instruction with a charming pro-
fundity.

(notes) cārugāmbhīryaṃ bhajate iti cārugāmbhīryabhāk [Isaacson]

(1.0.b)

(text) śrīvīraḥ sa jinaḥ śriye bhavatu yatsyādvādādvānāle
bhasmībhūtakutarka kāṣṭhanikare tṛṇyanti sarve 'py aho /
saṃśītivyavahāralubvyatikarāniṣṭhāvirodhapramābādḥāsambhava-
saṃkaraprabhṛtayo doṣāḥ parai ropitāḥ //2//

(transl) Let the Jina, the Śrīvīra, conduce to prosperity [for us]. In his
Syādvāda, [namely] the forest fire which burnt the heap of firewood
of bad arguments, yes!, all faults attributed to him by other people,
such as doubt, absence of daily usage, reciprocity, *regressus ad infini-
tum*, contradiction, obstruction of right knowledge, impossibility, and
confusion, have been reduced to [the state of] grass.

(1.0.c)

(text) vāg devī saṃvide naḥ syāt sadā yā sarvadehinām /
cintitārthān pipartīha kalpavallīva sevītā //3//

(transl) May the goddess Speech be in harmony with us, [the goddess] who always fulfills the longings of all people in this world, just like the wish-granting creeper, taken care of.

(notes) Isaacson translates “May the goddess of speech (or ‘the goddess Speech’) bring us knowledge (or ‘understanding’)...”

(1.0.d)

(text) natvā nijagurūn bhaktyā ṣaḍḍarśanasamuccaye /
īkām samkṣepataḥ kurve svānyopakṛtihetave //4//

(transl) Bowing to my teachers with devotion, I give a commentary [concisely] on the *Ṣaḍḍarśanasamuccaya* for the sake of our own [people] and others.

(notes) “in order to help myself and others” [Isaacson]

(1.1.a) = LS 1. 13

(text) iha hi jagati garīyaścittavatām mahatām
paropakārasampādanam eva sarvottamā svārthasampattir iti matvā

(transl) Considering that, in this world, for great men of profound intellect the highest achievement of their own purposes is only to bring about assistance for others,

(1.1.b)

(text) paropakāraikapravṛttisāraś caturdaśaśatasamkhyasāstra-
viracanājanitajagajantūpakāraḥ śrījinaśāsanaprabhāvanā-
prabhātāvīrbhāvanabhāskaro yākinīmahattarāvacanānavabodha-
labdhabodhibandhuro bhagavān śrīharibhadrasūriḥ

(transl) the venerable Śrī-bhadrasūri, the essence of whose activity is only assistance for others, who benefited the welfare of people by composing one thousand and four hundred treatises and is attractive with the enlightenment he obtained by not understanding the words of Yākinī Mahattarā (?), the sun which causes the day-break to appear through his promulgation of the Śrī--Jina's teaching,

(notes) 'caturdaśāśata' means 1,400. According to Jaina tradition, Haribhadra composed 1400 (in Abhayadeva's *Tīkā* on H.'s *Pancāśaka*; Municandra Sūri, etc.), 1440 (in Rājaśekhara Sūri), or even 1444 (in Ratnaśekhara Sūri) works (*prakaraṇa*). Cf. Hermann Jacobi, Haribhadra's *Samarāiccakahā* (BI 1908--1926), Introduction p. xi. [Akamatsu].

According to the legends about Haribhadra (studies for instance by Granoff in her article in *JIPh* 1989), the lady concerned was a Jain nun [Isaacson].

(1.1.c)

(text) ṣaḍdarśanīvācyasvarūpaṃ jijñāsūnāṃ tattadīyagrantha-
vistarāvadhāraṇaśaktivikalānāṃ sakalānāṃ vineyānāṃ anugraha-
vidhitsayā

(transl) out of the desire to help all students who are interested in the nature of the description in the [text] *Ṣaḍdarśanī* (=Ṣaḍdarśanasamuccaya) but are not able to understand the details of the works [treated in it],

(notes) The feminine ṣaḍdarśanī is a dvigu compound (cf., among others - the complete derivation of course involves more rules - Aṣṭādhyāyī 2.1.52, 4.1.21 [both with quite a bit of important anuvṛtti]). If the dvigu here expresses collectivity / a collection (cf. -samāhāre in Aṣṭādhyāyī 2.1.51), ṣaḍdarśanī would be not very different in sense

from *ṣaḍdarśanasamuccaya*; the use of a dvigu may, however, be justified merely on account of this being the prior member of a compound (cf. -uttarapada- in Aṣṭādhyāyī 2.1.51). [Isaacson]

(1.1.d) = LS 2. 2

(text) svalpagraṅthaṃ mahārthaṃ sadbhūtanāmānvayaṃ
ṣaḍdarśanasamuccayaṃ śāstraṃ prārabhamāṇaḥ śāstrārambhe
maṅgalābhidheyayoḥ sāksādabhidhānāya sambandhaprayojanayoś ca
saṃśūcanāya prathamam ślokaṃ enam āha.

(transl) undertaking the treatise with a concrete association of the name [with its meaning], [namely] “Collection of the Six Doctrines,” [the treatise] which is small in size but rich in contents, [Haribhadra] expresses, in the opening of his treatise, the following first verse in order to directly state a Maṅgala and the subject and to indicate the connection [between subject and purpose] and the purpose [of this work].

(notes) ‘Sambandha’ here is one of the four anubandhas, the necessary elements for a literary work, namely 1 *viśaya* (subject), 2 *prayojana* (purpose), 3 *sambandha* or *saṃgati* (connection) and 4 *adhikāri* (person for whom the book is written). Cf. also *Tarkabhāṣā-Prakāśikā* (Commentary on the *Tarka-Bhāṣā*, Bombay Skt. and Pkt. Series LXXXIV), p.100; also *Śloka-vārttika*, 1(*Pratijñāsūtra*), 17-18. A *Maṅgalaśloka* and four *anubandhas* are indispensable for a treatise. *Adhikāri* is not found in our verse. It seems to be supplied by Guṇaratna in the preceding verse. [Akamatsu]

Regarding the note above mentioned, a reference to the four *anubandhas*, as if H or G was operating with this concept, is perhaps not all that appropriate. For, though that set is of course indeed fairly common/wide-spread, Haribhadra and Guṇaratna seem (like many other authors; indeed this is more common at least in the earlier

period, in my impression; though a lot still needs to be done, I think, on clarifying the history/development of these ideas/concepts) to have only three things in mind: *abhidheya*, *sambandha*, and *prayojana*. I see no mention of *adhikāri* here or in Haribhadra's *svopajñāvṛtti* on the *Anekāntajayapatākā*. (Nor do H or G use the expression *prayojanaprayojana*, which, when there are four things mentioned, is often the fourth, rather than *adhikāri*; though it is interesting that what is referred to as *parampara prayojana* below corresponds, really, to what many call *prayojanaprayojana*.) [Isaacson]

(1.1.e) = LS 2. 6

(text) saddarśanaṃ jinaṃ natvā vīraṃ syādvādadeśakam /
sarvadarśanavācya 'rthaḥ saṃkṣepeṇa nigadyate //1//

(transl) Bowing to the Jina, a *sadarśana*, to the hero and the instructor of the Syādvāda, the contents to be expressed of all doctrines will be concisely proclaimed [by me].

(notes) The first line expresses a '*Maṅgalā*'. 'Subject' is [the contents of] all philosophical doctrines. 'Purpose' is a description of the doctrines. Probably '*sambandha*' is expressed by the word 'concisely', which means that this treatise describes (purpose) [the contents of] the doctrines (subject) in a summary. [Tokunaga]

(1.2.a)

(text) sat śāsvadvidyamānaṃ chādmasthikajñānāpekṣayā praśastaṃ
vā darśanam upalabdhir jñānaṃ kevalākhyam yasya, sa saddarśanaḥ.

(transl) [Explanation of *saddarśana* (1a):] *Sat* [means] 'eternally existing' or 'excellent in contrast to the knowledge of deceivers'. *Darśana* [means] 'cognition' or 'knowledge', which we call *Kevala*. He

is *saddarśana* whose *darśana* is *sat* [in these meanings]

(notes) ‘*Chādmasthika*’ is the reading in Suali’s edition. Jain reads ‘*chadmasthika*’.

(1.2.b)

(text) athavā sat praśastam darśanam kevaladarśanam tadavyabhicāritvāt kevalajñānam ca yasya, sa saddarśanaḥ, sarvajñaḥ sarvadarśī cety arthaḥ, tam.

(transl) Or *sat* [means] ‘excellent’. *Darśana* [means] *Kevaladarśana* as well as *Kevalajñāna* because the latter is invariably concomitant with the former. He is *saddarśana* whose *darśana* is *sat* [in these meanings]. In other words, he is an omniscient and all-seeing one.

(notes) ‘Omniscience’ and ‘all-sightedness’ correspond to *Kevalajñāna* and *Kevaladarśana* respectively. --- I have ignored the acc. *tam* in my translation. [Tokunaga]

(1.2.c)

(text) anena viśeṣaṇena śrīvardhamānasya bhagavato jñānātīśayam āvirabībhavat.

(transl) By this adjective [Haribhadra] made clear the excellence in knowledge of the venerable Śrī-Vardhamāna.

(1.2.d)

(text) athavā sad arcitam sakalanarāsurāmarendrādibhir abhyarcitam darśanam mataṃ yasya, sa saddarśanas tam.

(transl) Or *sat* [means] ‘respected’, [that is,] ‘worshiped by [beings] such as the lords of all men, the Asuras and the gods. *Darśana* [means] ‘view’. He is *saddarśana* whose *darśana* is *sat* [in these meanings].

(notes) Cf. 1.12.d. --- I have ignored the acc. tam in my translation. [Tokunaga]

As for *sakalanarāsurāmarendrādibhiḥ*, Tokunaga’s translation followed Jain’s interpretation. Jain interprets the compound, taking *indra* with all three (*nara*, *asura* and *amara*): see on p. 2 his *samasta narendra, asurendra* aur *devendra ādise*. [Isaacson]

(1.2.e)

(text) anena ca tadīyadarśanasya tribhuvanapūjyatām abhidadhānaḥ śrīvardhamānasya tribhuvanavibhoḥ sutarām tribhuvanapūjyatām vyanaktīti pūjātīśayaṃ prācīkaṭat.

(transl) And expressing by this [adjective] that his view is an object of worship in the three worlds, the author made clear his excellence in worship with the idea that the Śrī-varḍhamāna, who prevails in the three worlds, is all the more an object of worship in the three worlds.

(1.3.a)

(text) tathā jayati rāgadveśādiśatrūn iti jinas tam. anenāpāyāpagamātīśayaṃ udabībhavat.

(transl) [Explanation of *jina* (1a):] Again, he is [called] Jina, for he conquers enemies such as desire and aversion. By this [word] Haribhadra proclaimed [the Jina’s] excellence in the absence of evils.

(notes) I have ignored the acc. *tam*. [Tokunaga]

udabībhavat: The reduplicating aorist has, as commonly, causative sense, and *udbhāvayati* is much more normally used in the sense of 'proclaim'. [Isaacson]

(1.4.a) = LS 2. 18

(text) tathā syāt kathaṃcit sarvadarśanasammatasadbhūta-
vastvaṃśānām mithaḥsāpekṣatayā vadanam syādvādaḥ.
sadasannityānitya-sāmānyaviśeṣa- abhilāpyānabhilāpya-
ubhayātmānekānta ity arthaḥ.

(transl) [Explanation of *syādvāda* (1b):] Again, 'syāt' [means] 'in some way or other'. 'Syādvāda' is a statement ('vadana') in relation to each other of the [respective] aspects of the reality approved [to be true] in all doctrines. That means, [the statement is] of a dual nature, both 'existent' and 'non-existent', 'eternal' and 'non-eternal', 'common' and 'individual', 'expressible' and 'inexpressible', [in a word,] 'indeterminate' [in nature].

(notes) Guṇaratna interprets *syāt* as the adverb. Cf. also PW ad *syaat*. [Tokunaga]

(1.4.b)

(text) nanu kathaṃ. sarvadarśanānām parasparaviruddhabhāṣiṇām
abhīṣṭā vastvaṃśāḥ ke sadbhūtāḥ sambhaveyuh, yeṣāṃ
mithaḥsāpekṣatayā syādvādaḥ satpravādaḥ syāt iti cet ---

(transl) [Objection:] Why? What aspects of reality, which are favorable for all doctrines [respectively], can be true if they are objecting to each other -- [aspects of reality] as to which the relative discussion in relation to each other may be a true discussion [in your view]?

(notes) Suali reads without *ke*. I treated *katham* as one sentence, retaining *ke* in the text. --- This passage is hard to translate for me.[Tokunaga]

(1.4.c)

(text) ucyate. yady api darśanāni nijanijamatabhedena parasparam virodham bhajante, tathāpi tair ucyamānāḥ santi te 'pi vastvaṃśā ye mithaḥsāpekṣāḥ santaḥ samīcīnatām añcanti.

(transl) [Answer] Even if doctrines contradict each other from their respective view[point]s, such aspects of reality, being discussed by them, also exist as obtain appropriateness depending upon each other.

(1.4.d)

(text) tathā hi, saugatair anityatvam. sām̐khyair nityatvam. naiyāyikair vaiśeṣikaiś ca parasparavivikte nityānityatve sadasattve sāmānyaviśeṣau ca.

(transl) For example, [a reality is] non-eternal according to the Saugatas, but eternal according to the Sām̐khyas. The Naiyāyikas and the Vaiśeṣikas [recognize in a reality] two opposing natures, [i.e.,] eternity and non-eternity, existence and non-existence, and universality and individuality.

(1.4.e)

(text) mīmāṃsakaiḥ syācchabdavarjaṃ bhinnābhinne nityānityatve sadasadaṃśau sāmānyaviśeṣau śabdasya nityatvaṃ ca. kaiścit kālasvabhāvanīyatikarmapuruṣādīni jagatkāraṇāni.

(transl) The Mīmāṃsakas contend, without [using] the word *syāt*, that, [a reality] is both distinct and non-distinct, eternal and non-eternal, a part of existing thing and a part of non-existing thing, and universality and individuality, while Śabda [alone] is eternal. According to some people, the [efficient] causes of the world are Time, Nature, Necessity, Action, the [highest] Puruṣa, etc.

(notes) Instead of *nityānityatve*, *nityānitye* may a better reading.[Tokunaga]

(1.4.f)

(text) śabdabrahmajñānādvaitavādibhiś ca
śabdabrahmajñānādvaitāni cetyādayo ye ye vastvaṃśāḥ parair
aṅgīkriyante, te sarve 'pi sāpekśāḥ santaḥ paramārthasatyatām prati-
padyante, nirapekśās tv anyonyena nirasyamānā nabhonalināyanta
ity alaṃ vistareṇa.

(transl) Non-dualists of Śabda, Brahman, Knowledge, etc., [advance] non-dualisms of Śabda, Brahman, Knowledge, etc. Aspects of reality, in this way recognized by others respectively, all become absolutely true as long as they depend upon each other. On the other hand, if they are independent, [these aspects of reality] are just like sky-flowers, canceling each other. So it is not necessary to enter into the details [in regard to this matter].

(1.4.g) = LS 3. 13

(text) syādvādasya deśakaḥ samyagvaktā syādvādadeśakas tam.
anena ca vacanātiśayam acakathat.

(transl) *Syādvādadeśaka* (1b) is an instructor, [i.e.,] a correct speak-

er, of the Syādvāda. By this word Haribhadra mentioned [the Jina's] excellence in teaching.

(notes) I have ignored the acc. *tam* in my translation. [Tokunaga]

(1.5.a)

(text) tad evaṃ catvāro 'trāṭisayāḥ śāstrakṛtā sākṣād ācacaḥṣire. teṣāṃ hetuhetumadbhāva evaṃ bhāvyaḥ. yata eva niḥśeṣadoṣaśatrujetā, tata eva sarvajñaḥ. yata eva sarvajñas tata eva sadbhūtārthavādī. yata eva sadbhūtārthavādī, tata eva tribhuvanābhycarya iti.

(transl) Thus the author of this treatise directly expressed [the Jina's] four excellences in this verse. Now, one should understand, in this way, the relation of cause and result between these [four excellences] --- exactly because he is a conqueror of all enemies, i.e., defects, he is omniscient. Exactly because he is omniscient, he is a speaker of truth. Exactly because he is a speaker of truth, he is an object of respect in the three worlds.

(1.6.a)

(text) evaṃ atiśayacatuṣṭayīpravaraṃ vīraṃ mahāvīraṃ vartamānatīrthādhīpatiṃ śrīvardhamānāparābhīdhānaṃ natvā manasā tadatiśayacintanena vācā taduccāraṇena kāyena bhūmau śīrolaganena ca prañidhāyety arthaḥ.

(transl) *Natvā* (1a), i.e., bowing to the Mahāvīra, *alias* the Śrī-Vardhamāna, the present master of the Tīrtha (?) and eminent hero with the four excellences mentally, [i.e.,] thinking his [four] excellences, orally, [i.e.,] uttering [the four excellences], and physically, [i.e.,] putting the head on the ground.

(notes) What is *vartamānatīrthādhīpati*? ---

Cf. Pāiasaddamahaṅṅavo on *laggana* [lagana], saṅga, sambandha. [Tokunaga]

(1.7.a)

(text) etenādimaṃ maṅgalaṃ abhidadhau. madhyamaṅgalaṃ tu “jinendro devatā tatra rāgadveṣavivarjitaḥ” ityādinā jinamata-kīrtanena kīrtayiṣyati. antyamaṅgalaṃ punar “abhidheyatātparyārthaḥ paryālocaḥ subuddhibhir” ity atra subuddhiśabda- saṃśabdanena vakṣyati.

(transl) He expressed the first Maṅgala in this [verse]. He will express the middle one when he praises the Jina’s doctrine with the words “*jinendro devatā tatra rāgadveṣavivarjitaḥ*” (Śloka 45ab, p.162) Further, he will express the last one, which concerns verbal authority of the prudent people, with the words “*abhidheyatātparyārthaḥ paryālocaḥ subuddhibhir*” (Śloka 87cd, p.460).

(1.8.a)

(text) tasya trividhasyāpi phalam idam. taṃ maṅgalaṃ āē majjhe pajjantae ya satthassa, paḍhamaṃ satthassāvighghapāragamaṅṅe niddiṭṭhaṃ //1// (Viśeṣā-, Gaa-, 13)

(transl) Three Maṅgalas have the following results. Maṅgala [occurs] in the beginning, in the middle and at the end of a treatise. The first one is expressed in the hope of successful composition.

(notes) Text in Sanskrit: taṃ maṅgalaṃ ādike madhye paryantake ca śāstrasya, prathamaṃ śāstrasyāvighghapāragamanāya nirdiṣṭam.

(1.8.b)

(text) tasevāvighatthaṃ majjhimayaṃ antimayaṃ ca tasseva,
avvocchittinimittaṃ sissapasisāvaṃsassa //2// (V.G., 14)

(transl) The middle one intends to avoid troubles. And the last one is in the hope of not interrupting the lineage beginning with disciples and grand-disciples.

(notes) Text in Sanskrit: tasyaivāvighnārthaṃ madhyamakam anti-
maṃ ca tasyaiva, avyucchittinimittaṃ śiṣyapraśiṣyādivaṃśasya.

(1.9.a)

(text) vīraṃ natvety uktaṃ, tatra ktvāpratyayasyottarakriyā-
sāpekṣatvān nigadyata iti kriyāpadam atra sambandhaniyam. ko
nigadyate. sarvadarśanavācyo 'rthaḥ.

(transl). It has been said “bowing to the hero (1ab).” Since the suffix
tvā there requires a succeeding action, the verb *nigadyate* (‘be pro-
claimed’) is to be connected in this [sentence]. What is proclaimed?
[That is] ‘the contents to be expressed of all doctrines (1c)’.

(1.9.b)

(text) sarvāṇi mūlabhedāpekṣayā samastāni yāni darśanāni
bauddhādīni, tais teṣāṃ vā vācyo 'bhidheyo 'rtho
devatattvapramāṇādilakṣaṇaḥ, saṃkṣepeṇa samāseṇa, nigadyate
'bhidhīyate, mayety anuktam apy atra arthād gamyate.

(transl) [Explanation of the verse 1cd:] Sarva-, i.e., all [doctrines that
can be distinguished from each other] in so far as fundamental differ-
ences are concerned such as the Bauddhas and others. *Vācyaḥ*, ‘the
contents to be expressed’ by them or of them are the god (or deity), its

reality, the means of knowing it, etc. [in each school]. *Samkṣepeṇa*, 'concisely'. *Nigadyate*, 'is proclaimed'. 'By me' is not explicitly stated but is understood by implication.

(notes) Sual's reading 'arthād eva tattvapramāṇādilakṣaṇaḥ' is certainly wrong. [Isaacson]

(To be continued)

(訳 : 徳永 宗雄)