A Report on the Study of Sanskrit Manuscript of the Pramāṇasamuccayatīkā Chapter 4: Recovering the Example Section of the Nyāyamukha

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1. The Present Situation of the Study of the Pramāṇasamuccayatīkā

More than ten years have passed since I started editing the Sanskrit manuscript of PST chapters 3, 4, and 6 and reconstructing the lost Sanskrit texts of the same chapters of PS and PSV. Meanwhile, chapters 1 and 2 of PST have been critically edited and published by a group of scholars at the Austrian Academy of Sciences headed by Prof. Ernst Steinkellner (Steinkellner 2005, Lasic 2013). I am happy to report that we have completed the preliminary work for editing PST chapters 3, 4, and 6 in Kyoto and Tsukuba and that the critical and diplomatic editions will appear in due course. The remaining fifth chapter will be worked out in Vienna.

I have published two papers that contain the reconstructed Sanskrit text of PS chapter 3 (Katsura 2009, 2011). In the Appendix of this paper I will present the remaining portion of PS chapter 3 and the whole PS chapter 4 in Sanskrit. Bold scripts are used for the words from pratikas in PST, normal scripts for those alluded to in PST and italics for those reconstructed from the two Tibetan translations of PS and PSV.

2. Sanskrit Fragments of the Example Section of the Nyāyamukha

As a result of my study of PSV chapter 4, I would like to present some Sanskrit fragments of the example section of NMū that is an early work of Dignāga available only in Chinese translation. As Tomabechi 2009 and Kanō 2012 reported, there exists a Sanskrit manuscript of NMū at Rwa sgren monastery but it is still not accessible to any student of Buddhist logic. I sincerely hope that it will become available to those who study Buddhist logic in India and China. Until that time comes it is probably meaningful
to collect as many Sanskrit fragments of NMu as possible.

2.1. The Structure of NMu in Comparison with PS and PSV

I. Proof, Pseudo-proof (Taisho, vol. 32, pp. 1a7–3b9).


I.2. Reason, Pseudo-reason (pp. 1b5–2c2). Cf. PS, PSV 3 (parāthānumāna).

I.3. Example, Pseudo-example (pp. 2c2–3b9). Cf. PS, PSV 4 (drṣṭānta).

II. Means of valid cognition (p. 3b10–c16).


II.2. Inference (p. 3c2–16). Cf. PS, PSV 2 (svārthānumāna), 5 (apoha).

III. Refutation, Pseudo-refutation (pp. 3c16–5c26). Cf. PS, PSV 6 (jāti).

IV. The Points of Defeat, Concluding Remarks (pp. 5c26–6a6). Cf. PSV 6 (jāti).

NMu is a manual of debate (vāda) in the tradition of *Upāyahṛdaya (Chi. Fangbian xin lun 方便心論), *Tarkaśāstra (Chi. Rushi lun 如實論), Vādavidhi (Chi. Lungui 論執), and Nyāyapravesa (Chi. Yimming ru zhengli lun 因明正理論), while PS and PSV make up a systematic treatise on epistemology and logic, i.e., pramāṇa tradition, which consists of the following six chapters: Chapter 1 Perception, Chapter 2 Inference-for-one'self, Chapter 3 Inference-for-others, Chapter 4 Example, Chapter 5 Apoha, and Chapter 6 False rejoinders. By introducing the new category of “inference-for-others,” Dignāga succeeded in integrating the vāda tradition into the pramāṇa tradition.

As he states at the very beginning of PSV Chapter 1, Dignāga reused the relevant portions of his early compositions such as NMu. Consequently, with the help of Jinendrabuddhi and others, we can restore or conjecture Sanskrit fragments of nearly 60% of the example section of NMu. Due to space limitations I shall only give some samples.

2.2. Some Sanskrit Fragments of Example Section of NMu

The four verses in this section of NMu are reused in PS 4 with some modifications.

(1) NMu v. 11: 説因宗所随 宗無因不有 此二名譬喻 餘皆此相似
Cf. PS 4.2: sādhyānāgamo hetoh sādhyābhāve ca nāstītā |
   khyāyate yatra drṣṭāntah sa sādharmanyetaro dvidhā ||

NMu v. 11ab is reused as PS 4.2ab by changing the term pakṣa (zung 宗) to sādhyā, which, I believe, indicates that the former term belongs to the vāda tradition and the latter to the pramāṇa tradition. Both terms in this context refer to a property to be
proven (sādhya-dharma). PS 4.2d differs from NMu v. 11d because PS treats pseudo-example separately from example proper.

(2) NMu v. 12: 應以非作證其常 或以無常為所作 若爾應成非所說 不遍非樂等合離
= PS 4.4: nityatā’kṛtakatvena nāsītvād vātra kāryatā
syād anuktā kṛtā’vyāpī anyiṣṭaṃ ca same ‘nvaye ||

*dengheli* 等合離 in NMu v. 12d appears to translate “same ’nvaya-vyatireke,” not “same ’nvaye” of PS 4.4d. Xuanzang’s understanding of the text, however, is correct because Jinendrabuddhi comments as follows: same ’nvaya iti tulye sādharmyavaidharmayor anugame satity arthāḥ. In other words, “anvaya” in PS 4.4d is interpreted as “anugama” (following or accompanying) that includes both anvaya (the affirmative concomitance) in the similar example and vyatireka (the negative concomitance) in the dissimilar example.

(3) NMu v. 13: 如自決定已 憢他決定生 説宗法相應 所立餘遠離
= PS 4.6: svāniścayavad anyeṣām niścayotpādenecchayā |
pakṣadharmaṭvasambandhasādhvyoter anyavarjanam ||

(4) NMu v. 14: 若因唯所立 或差別相類 譬喻應無窮 及遮遣異品
= PS 4.10cd–11ab: sahetoh sādhyamātrasya tadviseṣasya vā mitau ||[10]||
nidarśanānavasthā syād vyāvṛttiṣ ca vipakṣataḥ || (11ab)

*xianglei* 相類 or lei 類 alone in NMu v. 14b corresponds to “mīti” in PS 4.10c, which is interpreted by Jinendrabuddhi as “upamā” (analogy). Consequently, 類/相類 in NMu should mean “(making an) analogy” (leitui 類推).

NMu v. 14d exactly corresponds with PS 4.11b quoted in PST (Ms 191a6–7) and its Tibetan translation (Derge 237b2 / Peking 268b4–5). However, the two Tibetan translations of PS 4.10cd–11ab differ considerably from NMu v. 14. Kanakavarman translates it: gtan tshigs bcas pa’am bsgrub bya tsam || de khyad par gyi dpe yin na || dpe ni thug pa med pa dang || mi mthun phyogs las ldog med ’gyur ||, which seems to suggest the reading of pāda d as “vyāvṛttīna or avyāvṛttīn vipakṣataḥ” and which makes a better sense. Vasudhararakṣita’s translation neither corresponds with NMu v. 14 nor does it make good sense but it appears to contain a sentence like “vyāvṛttī vācyā” which is a paraphrase given by Jinendrabuddhi in PST (Ms 181b1). NMu v. 14d and PS 4.11b make better sense with a negative particle of Kanakavarman’s translation or with the word...
“vācyā” of Vasudhararaksita. However, for the time being, I would like to take pāda b "vyāvṛttiś ca vipaksataḥ” as a kind of rhetorical question or as a sentence in which we should read in the word “syāt” from pāda a. In any case Jinendrabuddhi supports our understanding.

(5) NMu, p. 2c5–8: 喻有二種。同法異法。
Cf. Vibhūticandra’s note on PV ad PV 3.16 (p. 292): nyāyamukha ācāryenoktaṁ sādharmyaṁ vaidharmyaṁ cobbhayaṁ.
同法者謂「立論無常。勤勇無間 所發性故。以諸勤勇 無間所發 皆見無常。猶如瓶等」。異法者謂「諸有常住 見非勤勇 無間所發。如虛空等」。
= PSV ad PS 4.2: sādharmyena tāvat — anityah sābdah prayatnānantariyakatvāt, yad dhi prayatnāna
ntariyakam tad anityam drṣṭam, yathā ghaṭa iti. vaidharmyena tu — nityam aprayatnān
ntariyakam drṣṭam, yathākāśam iti.

Dignāga insisted on formulating an example-statement in a proper way; namely, in the similar example, hetu = sādhanadharma is followed by pakṣa = sādhyadharma, and in the dissimilar example, the negation of pakṣa = sādhyadharma is followed by the negation of hetu = sādhanadharma. He seems to be aware of the law of contraposition. The “universality” of an example-statement is expressed by the “yat . . . tat . . .” construction. The presence of the word “drṣṭam” seems to suggest that the universality of the example is limited to the world that has been observed, in other words, the “known” world (vidita). Thus, the word “drṣṭānta” seems to mean “the essence (anta) of [our] observation/experience.”

(6) NMu, p. 2c8–11: 前是遮訶。後唯止預。
Cf. PS 4.3c: paryudāso nisedhaś ca | PSV ad PS 4.3c: pūrvatra paryudāsaḥ, aparatra tu
prasajyapratisedha ity uktam.
由合及離 比度義故。
= PST ad PSV 4.3cd: anavyavyatirekabhyaṁ arthaṇumāṇāt.
由是雖對 不立實有 太虛空等 而得顯示 無有宗處 無因義成。
Cf. PSV ad PS 4.3cd: evaṁ ca nityānabhyupagame 'pi vaidharmyadrṣṭāntaḥ siddhāḥ.

The negative particle NAṆ of the term “a-ṇityam” in the above-quoted similar example (yad dhi prayatnānantariyakam tad anityam drṣṭam, yathā ghaṭaḥ) is used in the sense of paryudāsa (implicative negation / negation of a noun phrase), in other words, the negation of nitya does imply the existence of anitya things. The term “ṇityam” in the
dissimilar example (\textit{nityam} \textit{aprayatnānānāntarīyakaṃ} \textit{dṛṣṭam}, \textit{yahākāśam}) is equivalent to
"\textit{na anityam}" and the negative particle there is used in the sense of \textit{prasajya-pratiśedha}
(non-implicative negation or mere negation / negation of a verb/sentence), in other
words, the negation of \textit{anitya} does not imply the existence of \textit{nitya} things.

(7) \textit{NM}u, p. 2c11–14: 復以何緣 第一說「因宗所隨逐」. 第二說「宗無因不有」. 不說「因無宗
不有」耶. 由如是說. 能顯示「因同品定有. 異品遍無」非顛倒說.
\[= \text{PSV ad PS 4.3:} \text{kim punah kāraṇam --- ekatra hetoh sādhyenānugama uktah, dvitiye tu}
sādhyābhāve hetor abhāvah, na tu hetvabhāve sādhyasyābhāva iti. evam hi hetoh sapakṣa eva
sattvam, sādhyābhāve cāsattvam eva sākṣaṃ darśayitum, na viparyayāt. \]

(8) \textit{NM}u, p. 2c17–20: 「餘此相似」. 是似喻義. 何謂「此餘」. 論於是處 (I) 所立能立 (II) 及不
同品・[不成不遣] (III) 雖有合離 預顛倒說. (IV) 或於處 不作合離. 唯現所立 能立俱有.
異品俱無.
Cf. PS 4.13: (I) \textit{hetusādhyadvayāyuktaḥ} (II) \textit{tadvipakṣam} vinā kṛtaḥ |
(III) \textit{viparitānvyayo} dvedhā tadābhaśa 'py (IV) \textit{anavayaḥ} ||
\[\text{PSV ad PS 4.13:} \text{\textit{viparitānvyayo} ca --- (III.1) yad anityam tat prayaṭnānāntarīyakaṃ,}
ghaṭavadd iti sādharmyeṇa. (III.2) yad aprayaṭnāntarīyakaṃ tan nityam dṛṣṭam, ākāśavadd īty etad vaiddarmyeṇa.
(IV) anavayaḥ ca --- yatra hetusādhyārthayos tadvipakṣayoṣ ca kevalaḥ sahābhāvah pradarśyate, yathā
prayaṭnāntarīyakaṃ anityam, nityam aprayaṭnāntarīyakaṃ ghāṭakāśavadd iti. \]

Xuanzang seems to be missing a few characters in the above passage of \textit{NM}u, for
otherwise it does not make sense. We must insert \textit{bucheng buqian} 不成不遣 after \textit{ji}
\textit{butongpin} 及不同品. In this context it is to be noted that \textit{yipin} 異品/\textit{butongpin} 不同品
for \textit{vipakṣa}/\textit{asapakṣa} in his translation of \textit{NM}u stands for two things, viz., “the dissimilar
domain” (against \textit{sapakṣa} [\textit{tongpin} 同品]) and “the opposite side” (i.e., the negation/
absence).

(9) \textit{NM}u, p. 2c20–25: 如是二法 或有隨一 不成不遣. 或有二俱 不成不遣.
如立「聲常 無觸對故」. 同法喻言「諸無觸對 見彼皆常. 如業. 如極微. 如瓶等」.
異法喻言「諸無常 見有觸對. 如極微. 如業. 如虛空等」.
Cf. PSV ad PS 4.13: \textit{tatra} (1.1) \textit{hetvayuktaḥ} — \textit{nityaḥ} \textit{sabdaḥ}, \textit{asparśatvāt}, \textit{paramānuvad} iti. (1.2)
sādhyāyuktaḥ — \textit{karmavat} iti. (1.3) \textit{dvayāyuktaḥ} — \textit{ghaṭavadd} iti.
vaiddharryadrśṭante 'pi --- yad anityam tat sparśavad dṛṣṭam, (1.1) \textit{karmavat} (1.2) \textit{paramānuvad} (1.3)
ākāśavac ceti.
(10) \textit{NM}u, p. 2c25–26: 由此已說 同法喻中 有法不成. 講對不許 常虛空等.
Cf. PSV ad PS 4.13: \textit{anena} sādharmyopanitenākāśādi \textit{nityam} \textit{anabhyupagacchato} dharmy-
asiddhyabhidhānam pariḥṛtam. (Incomplete)
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In this paper I could not present all the Sanskrit fragments of the example portion of NMu that I could recover from Jinendrabuddhi’s PST. In the future I shall publish a new English translation of NMu together with all the currently available Sanskrit fragments.

Appendix

Pramāṇasamuccaya Chapter 3 (continued from Katsura 2011)

(4) Śāmkhya theory 1) of reason criticized

pramāṇaviśayājñānāt sādhyadharmaś ca sādhanam ||43cd||
na vistaravaco noktaṃ pradhānena hi nānvyayah |
vākṣy 'py upanayo 'yuktāḥ pratijñārtho virudhyate ||44||
anyatāpy ekakāryatvam upādānasya tadbhāvih |
bahir nabhayathādōṣād abhyupetya viruddhatā ||45||
anekāntaś ca dṛṣṭāntaḥ sādhyahinah sa nāsti ca |
nāsti siddhir viśiṣṭāḥ ca na niśdho dvihetukaḥ ||46||
prayogo 'pi dvihāyuktāḥ pariśeṣo viparyaye |
ekāpohe na yuktō 'sau na pañcaṭvāṃ ca vītavat ||47||
ekavādiniśedhena pariśeṣo yadisyate |
pratyupāyam anantatvam āvitānāṃ prasajyate ||48|| anatarasāloka

(5) Vādaavidhi theory 2) of pseudo-reason criticized

asiddhabheda nākhyātaḥ na cāpi vyabhicārīnaḥ 3) |
viruddha ekaḥ sāmāṇyo 'siddho 'sādhrāno 'parah ||49||
viparyayanimittam ca noktaṃ cēṣṭavighātakṛt |50ab|

(6) Nyāya theory 3) of pseudo-reason criticized

na viśeṣitam anyo 'pi nānyad eva tad anyatā ||50cd||
anekāntād asiddho na nyānān na sāḍhya-sādhanāt/-siddhitah |51ab|

(7) Vaiśeṣika theory 5) of pseudo-reason criticized

abhāvo vā prasiddhatvāt viparyāso/viparīto 'lpat ucyate ||51cd||

Pramāṇasamuccaya Chapter 4

(1) Example
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tirūpo hetur ity uktaḥ paksiḍharme tu sāṁsthitah
rūḍhe ruṣpadvayam śeṣam drṣṭāntena pradarsyate
śādhyānunagamo hetoḥ sādhyābhāve ca nāstītā
khyāpyate yatra drṣṭāntah sa sādharmanyetaro dvidhā
idhīnā sādhane sādhyaṁ khyāpyam sādhye 'sati tv asat
paryudāso niṣedhaṁ ca tathā satī vilakṣaṇe
nityatāḥ kṛtakatvena nāśītvād vātra kāryatā
syād anuṅkā kṛtā'vyāpyī aniṣṭaṁ ca same 'nvaye
śādharānaviśīṣṭatvam viruddhatvam ca sādhane
syād ekaikadvayānuktād udāhāryam ato dvayam
svaniścayavad anyeṣaṁ niścayotpādanecchayā
pakṣadharmaṁvasambhandasādhyokter anyavarjanam
hetor yady api drṣṭānto na pṛthagtvena varṇyate
nopanayanavad vyartho 'nuktaḥetvarthadarśanāt
hetoḥ sambandhasiddhyartham ced udāharaṇadvayam
prthag evāstū drṣṭāntaḥ na prthag lokasāmyataḥ
udāharaṇasādharanyaṁ tair hi kevalam ucyate
śādhyāsādhanatā nōktā tathā caupamycamātrakam
na vaidharmyeṇa tatrāpi sāhacaryam vipakṣayoh
sahetoḥ śādhyamātrasya tadviśeṣasya vā mitau
nidārśanānavasthā sāyād vyārτtīś ca vipakṣataḥ
yadi hetuḥ pakṣadharmanāmaṁ ca syād vyabhicāry api
na bhaved ubhayoktau cet sambhavo navasu dvayoh

(2) Pseudo-example
hetuśādhyadvayāyuktaḥ tadvipakṣām vinā kṛtaḥ
viparītadvayo dvedhā tadbhāsaḥ ṣpy ananvayaḥ
ahetvādir adṛṣṭānto viparītadvayādikah
upasamāhāraviśiṣṭaḥ sambhandhayaḥpradarśanāt

(3) Vādavidhi theory of example and pseudo-example criticized

tayor iti na vaktavyaṁ mā bhūd anyonyasādhyatā
na ca sādharmanyamātreṇa sāhacaryam nīḍarṣyate
ārthaḥpattyāṇayad uktam cet tana vacyaṁ vipakṣayoh
na sādhyānugrahaḥ kaścit anenāṇyaḥ dhi śādhyate
vidhinā copaḍṛṣṭaṁ cen nityaṁ nṛṣṭaṁ prasajyate
anyonyam avinābhāvaś cāprayatnotthanityaḥ
prasakto nāvinābhāvasambhandhas tadvipakṣayoh
na caika eva drṣṭāntaṁ sa ity upadarsitaṁ

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(4) Nyāya theory\(^{12}\) of example and pseudo-example criticized

\[
\begin{align*}
\text{naivam sa gamako drṣṭa ubhayotkīr maṇḍārthika} & \quad ||18cd|| \\
paryāyad anyataḥ siddheḥ sādharmyaḥ ca na yuyate & \\
sāmānyaḥ hetunaivoktam viśeṣaḥ svāśrayānuṣaḥ & \quad ||19|| \\
pratipakṣasya cāyogō viśiṣṭenāpi tadgatiḥ & \quad ||20ab||
\end{align*}
\]

(5) Vaiśeṣika theory\(^{13}\) of example and pseudo-example criticized

\[
\begin{align*}
\text{khaḍṛṣṭāntaprasaṅga vā na vā vākyāikadesatā} & \quad ||20cd|| \\
\text{anvayānabhidhānāc ca dṛṣṭāntaparāśirūpakāḥ} & \\
\text{sādhanaṇtapamārthau ca svātantrye saty anarthakau} & \quad ||21|| \quad \text{(The end of chapter 4)}
\end{align*}
\]

Notes

1) Fragments from PST Ms.: (1) parapratīpyāyānārtham anumāṇasya viṭāvitabhedād dvaividhyam, tatra viṭāsya vākyabhāvāḥ pañcapiṇḍadāsenaḥ pratijñādibhīdād iti. (2) yad etat sāmānyatodṛṣṭam anumāṇam ṃesavat, eśa hetu atindriyāṇām bhāvānām samadhigame. tasya pravṛtyocarpāvīṭeśeśaḥ dvaividhyam — viṭa āvita iti. (3) asti cāyam ādhyātmikāṃ bāḥyaṃcāṃ bhedānām ekajāthisamanvayāḥ. (4) asti pradhānām, bhedānām anvayaśarāṃ. ādhyātmikāṃ bhedānām kāryakāraṇabhūtanām ekajāthisamanvayō dṛṣṭaḥ . . . sābdaśarāśaśrāparasagandhāḥ paṃca trayāṇām sukhuḍhakhamohānāṃ sanniveśavīṭeśaḥ, āsmaṭ, paṃcanāṃ paṃcānām ekakāravabhāvāt. (5) sādhanaṇamāsāvanānāṃ hetuḥ. (6) sāmānyapūrvvākānām loke bhedānām ekajāthisamanvayō dṛṣṭaḥ. (7) sādhyaḍṛṣṭāntayor ekikriyā. (8) sādhyaḍādāraṇāṃ pratiṣṭhā. (9) evam eḥiḥ paṃcābhīr viṭāiḥ pradhānāsaṇyā parigrahaṃ kṛtvā punar āvītaḥ kariśyāmaḥ.

2) Fragment from PST Ms.: asiddhānāikāntikaviruddhāḍārtha eva hetudosāḥ/hetvabhāsāḥ.

3) Or: nāpy ukto vyābhcāriṇaḥ.

4) Nyāyasūtra 1.2.4–8 are quoted.

5) Fragments from PST Ms.: (1) aprasiddhaḥ 'napadesaḥ, asan sandidgāh ca; cf. Vaiśeṣikasūtra 3.1.10–11. (2) viśeṣa ubhayatāḥ dārsanādā uḍbhratadāvitaṃ sāmānyam eva.

6) NMū v. 11: 説因所對 宗無因不有 此二名譬喻 餘皆此相似。

7) NMū v. 12: 應以非作其常 或以無常成所作 若爾應成所說 遠非不等合離。

8) NMū v. 13: 如自決定已 悉他決定生 説宗法相應 所立餘遠離。

9) NMū v. 14: 若因唯所立 或差別相類 譬喻應無窮 及遠異品。

10) Or: paksadharmatvamātrasya hetutve vyabhcāry api / paksadharmatvatvamātrasya ced dhetuḥ syād vyābhicāry api.

11) Fragments from PST Ms.: (1) tayoḥ sambandhanidarśanam drṣṭāntaḥ, yad idam abhidhānām — yathā ghaṭa iti, yena vā sambandho nidāryate — yat pratyaṇānantarīyaśaḥ tad anityam iti. (2) asiddhārthaḥ drṣṭāntadosaḥ, yathā buddhivad ghaṭavaca.

12) Nyāyasūtra 1.1.36–38 are quoted.

13) Fragment from PST Ms.: prasiddhobhayaḥ drṣṭāntaḥ.

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Abbreviations

PSP Pramânasamuccaya of Dignāga.
PST Pramânasamuccayaṭīkā of Jinendrabuddhi.
PSV Pramânasamuccayavṛtti of Dignāga.
PV Pramânavārttika of Dharmakirti.

Bibliography


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