JNĀNAŚRĪMĪTRA AND HIS WORKS

By

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In the history of Indian thought the Buddhist and Brāhmanical systems of Logic present a unique picture of parallel development. There is, however, a fundamental difference in their outlook: that between idealism and realism. This led to mutual refutation which continued in an unbroken line for generations of scholars resulting in the growth of a rich and vigorous literature. The Buddhist philosophers had bitter rivalry with other schools of thought also. But nowhere else it is so systematic and of such a long duration as in the case of the Nyāyaśāstra. Each logician tried to uphold the position of his predecessor in the same school by refuting the views of the opponent of the latter in the opposite camp. This rivalry became more and more marked with the progress of time. And it became highly difficult to study the works of one author when those of his immediate predecessors in both the schools were not available. Let us take one example: Vācaspatimiśra I wrote his Nyāyavārtikaśāpadhyāya in order to vindicate the position of Uddyotakara as given in his Nyāyavārtika. Naturally he criticised the Buddhist philosopher Dharmakirti who in his Pramāṇavārtika had refuted Uddyotakara. Thus Logic was a living science and anything introduced in either of these schools is the result of historical necessity.

In the continuous development of these two schools there was so long a big gap between Vācaspatimiśra I and Udayanācārya and we had no works of any outstanding Buddhist philosopher whose criticism provoked Udayana to vindicate the position of Vācaspati. That there was no such Buddhist work seemed to be impossible, for the Buddhist views criticised in Udayana’s works are not found in pre-Vācaspati Buddhist philosophy. Again, those were the heydays of Buddhist philosophers at Nālandā
and Vikramaśilā under the patronage of the Pāla rulers of Gauḍa and Magadha.

References, however, show that Jñānaśrimitra was an important figure before Udayana. But we were in the dark about his contributions. Tibetan sources, however, inform us that this Jñānaśrimitra hailed from Gauḍa, had a high place of honour among the scholars in Vikramaśilā and was appointed the second Mahāstambha (great pillar) among the gate-keeping scholars of the Vikramaśilā mahāvihāra. The great Atiśa is said to have sought Jñānaśri’s advice on esoteric matters before his departure for Tibet. Again, Jñānaśrī is said to have received special recognition from Naropant at the time of the latter’s visit to Vikramaśilā. We further learn that one of the works of this Jñānaśrimitra called the Kāryakāraṇabhāvasiddhi is preserved in Tibetan translation. He is again said to have been a disciple of Ācārya Dharmapāla of Suvarṇadvīpa.

References to and quotations from his works are found in many philosophical works in Sanskrit also. And we find Vādi Devasūri attributing one Apohaprakaraṇa to him. All these go to show the important place he occupied and the recognition his works received till their disappearance from India, after the fifteenth century A.D. When Saṅkaramiśra is found to quote him extensively.

The pilgrimages of Mahāpaṇḍita Rāhula Sānkṛityāyana to Tibet have brought within our easy reach a number of works of this Jñānaśrimitra along with other valuable works in original Sanskrit and we are now in a position to see how Vācaspatimāśra was criticised by him and what provoked Udayana to write his Nyāyaavārtitikāparyaparipāyasuddhi and Baudhādhikāra.

The photoprints of palm-leaf manuscripts brought by the Mahāpaṇḍita and preserved in the Bihar Research Society, Patna, show that one bundle of 208 palm-leaves is entirely dedicated to Jñānaśrī’s works. It is written in legible Maithil script

2. 2500 Years of Buddhism p. 290.
of circa 12th century A.D. It consists of the following works:
1. Kṣaṇabhaṅgādhyāya¹ (1b—62a),
2. vyāpticarca (1b—9a),
3. Bhedābhedaparīkṣā (1b—2b),
4. Anupalabdhirahasya (2b—62 b),
5. Sarvāsabdābhāvacarca (6a b—8a),
6. Apohapракarana (8a—20b),
7. Iśvaravāda (20b—54b, consting of three sections)
   (i) Pūrvapakṣa,
   (ii) Iśvaraduṣṭa, and
   (iii) Vārtikasaptāślokovākhyāna,
8. Kāryakāraṇabhāvasiddhi (446—56a),
9. Yoginirnayapراكarana (56a—65b),
10. Advaitabinduprappedrana (65b—72a),
11. Sākārasidhiśāstra (72a—122b), and

Among these Nos. 1, 2, 11 and 12 have been specifically attributed to Jñānaśrīmitra. No. 6 has been quoted and ascribed to our author by Vādi Devasūri. The author also mentions it as his own composition in his Vyāpticarca (4a. 4). The Tibetan translation of No. 8 mentions Jñānaśrīmitra as its author. Nos 7 and 10 also have been referred to by the author as his own works (766 and 96b). That No. 9 is also a work of Jñānaśrī seems to be certain as it refers to the Sarvaśāsidhi (58a) which is elsewhere mentioned as another work of this author (656 and 114b). The contents of this work (No. 9) seem to show that Ratnakriti, Jñānaśrī's disciple, utilised it in his Sarvāśāsidhi. The rest are small tracts and betray no clue as regards their authorship. The learned discoverer, however, accepts all these twelve works as Jñānaśrī's contributions and he designates the entire bundle of MSS. under consideration as Jñānaśrīnibandhah.

No other MSS. of any of the works mentioned above except No. 1,¹ has been traced.

¹. Noticed in JBRŚ, XXXVI, pp. 67—69.
². Rahulji himself discovered a second Ms. of the Kṣaṇabhaṅgādhyāya which has been of immense help in filling up the missing portions in the photoprints.
Over and above these, our author refers to a few other works or sections there of as his own of which the Vyāptigrahassamarthanaprastāva the Apohaprabstāva and the Trikaṇapancakacinta seem to be identical with Nos. 2, and 8 of our above list respectively. The Sthānanirūpana and the Tattvacinta could not be identified. The Sarvajnasiddhi as mentioned before, was another work of this author.

The titles of the works give an idea of the vast field traversed by our author. Kṣaṇabhaṅga, Sākāravāda and Īśvaravāda were the burning topics during those days and he has naturally devoted considerable space to them. Writing on the abstruse philosophical topics, he has never become tiresome. On the other hand, his sense of humour and mastery over the language have made the works attractive. The Sākārasaṁgrahasūtra is written entirely in verse. Other works are also interspersed with beautiful verses in a number of metres skilfully used. The initial verse of the Sākarasamgrahasūtra reminds us of the nāndi-īṭoka of the Veṇī saṁhāra of Bhāṭṭanārāyaṇa. It is at the same time a fine instance of double entendre.¹

To a student of the History of Philosophy these works are a veritable mine of information. Jñānāsṛi gives us an idea about the richness of the Vikramaśīla monastery in the Śaśtric side. That all the important works of Mahāyāna Buddhism were studied there is proved by the numerous quotations from and references to authors like Maitreyanāthapāda, Nāgārjuna, Asaṅga, Vasubandhu, Sthiramati, Dignāga, Dharmākirti, Āryasvāmin, Pranākaragupta, Dharmottara, Subhagupta, Śāntideva Arcaṇa etc. etc.

1. Pṛṇa येन छलोकुतांक्षरविद्यार्थी नः प्रेयसी सतस्रुप स्मृति स्मिरनेतुपुलस्त्रावतरकांतिष्ठितयः।
क्रृत्यायमलो निरंजांक्तिनियोऽंपुराणः सांप्रेक्षे
सौ मद्धु जपस्वर्जयित्वा निरसितं सन्त्वयते कार्यम् ॥ ॥

¹ The following are the important Buddhist texts cited: Hetubindu, Praṃṇapārīti, Apohasiddhi of Dharmottara, Madhyāntavibhāga-āsttra, Abhisamayālāṅkāra, Mahāyānottaraṇa, Sūtrālāṅkāra, Sūtrālāṅkārabhāṣya, Sandhinirmocana sūtra, Piṇḍārtha of Dignāga, Candrapradīpa and Pajñāpāramitā,
Some of the works quoted here have not as yet been found in original Sanskrit while others are extremely rare. One particular author on whose view Jñānaśrī has devoted considerable space in both the Sākārasiddhi and the Sākārasamgrahasūtra deserves our special attention. He is Kumāranātha or Yuvarāja. Jñānaśrī gives him a place of eminence by counting him among the great Ācāryas of the Vijñānavāda School as an associate of Dignāga. Dignāga, as we hear, received much help from Āryamaṇjuśrīkumārabhūta, who was so long supposed to be a semi-mythological being. But the quotations and references here seem to bring him down to the concrete land of history.¹

The references decide Jñānaśrīmitra's affiliation also. He belongs to the school of Āryamaitreyanāthapāda which was successively strengthened by Vasubandhu, Dignāga and Dharmakirti. It is well known that Dhramakirti's Pramāṇavārttika was the basis of three different schools among which Jñānaśrī belonged to the religious school started by Prajñākaragupta, the author of the Pramāṇavārttikabhāṣya.²

2. He is variously hinted at, cf. Yuvarājaś: (72a & 130a)

Physicakarajā: (94a), Yuvarājaś: (113b, 121a), Yuvarājaś: (113b & 121a)

Yuvarājaś: (118b, 132b) and Yuvarājaś: (128a). One chapter in the Sākārasamgrahasūtra has been devoted to the exposition of the views of Asanga and Yuvarāja.

cf. इति वर्णायां कायत्रक्रियात्त ययहर्मचन्द्रकविततितिर्मयो मयःसच्चिद्युवाराजोक्तितितिर्मयो हित्तियोः। (128b). This Yuvarāja seems to be identical with Rājaku-lapāda mentioned by Ratnakirti.

1. सामसत्यततु कुमारामान्तिकहि मन्नत्त्वतव शास्त्रिर प्रायोमुद्धिकेव पवयैः प्रत्य शास्त्रीयानकारोऽपि यत्त। अस्तेन स्तन्त्रस्तु शास्त्रीयानीदेशीयं शास्त्रीयानस्ततोप्योत परमात्माैः कवयितवः। (122b)

2. अयायामयुक्तमुज्जयवहतो यद्यपूतांसिद्धान्तादे वा दिवसार्कविततिर्मयो विनन्दत्त्व वृत्तिनानाकृतिविष्कृतसाधारणाविष्कृतसाधारणाविष्कृतु स्तितिसंवृतितिविष्कृतसाधारणाविष्कृतु मयःसच्चिद्युवाराजोक्तितितिर्मयो हित्तियोः। (119b)
As a logician Jñānaśrī had to face eminent Nyāya scholars like Śaṅkara, the author of the Sthirasiddhi; Bhāsarvajña, the author of the Nyāyabhūṣaṇa, Trilocana, the author of the Nyāyamanjari\(^1\) and Vācaspatimiśra I who is called sarvatrantrasvatatrantra, an independent thinker in all the systems of Brahmanical philosophy. Jñānaśrī regards these as the four pillars of the edifice of the Varṇāśrama culture and spares no pains to refute them. Vittoka and Śatānanda are two more important figures whose views have been criticised in connection with the refutation of the theory of God. We may point out in this connection that these quotations and references are of immense value to a student of logic, since most of the works are lost.

Among the Mīmāṁsakas, Kumārila, Kāśikākara (Sucārita-miśra) and Mahodadhi (author of the Mīmāṁsāmahodadhī) have been mentioned and the Brāhāṭikā (of Kumārila), the Vidyaveka (of Maṇḍanamiśra) and the Nyāyakanikā (of Vācaspati) have been quoted.

We miss here any reference to the Jaina philosophers for want of his contemplated Anekāntacintā in refutation of the Jaina theory of non-absolutism. Nothing shows that he actually wrote it.

The influence of Jñānaśrī has been left in all the three branches of Indian Logic—Brahmanical, Buddhist and Jaina. In the Brāhmanical side we find Udayana’s Baudhāṇḍhikkāra other-\(\)wise called the Atmatattaviveka devoted mainly to the refutation of the views of Jñānaśrī as found in the Kṣaṇabhāṅgādhyāya and the Sākārasiddhiśāstra. His Nyāyavārttikatātparyaśāraśuddhi also criticises Jñānaśrī. The Kiraniṇvali gives a summary of his views on momentariness. Gangeśa quotes a verse from the Kṣaṇabhāṅgādhyāya in the Tattvacintamaṇi. Śaṅkaramiśra was conversant with the works of our author. He mentions Jñānaśrīmitra as an authority on Buddhist philosophy along with Dignāga, Dharma-

\(\text{1. Nyāyamanjari of Guru Trilocana JBRŚ. Vol. XII}\)

\(\text{2. Cf. \text{"यज्ञविवेच्यत प्रतिसंवादवाच्यतः प्रस्तोत्स्यतेऽनकात्तिवत्तयाम् \}}\)

\(\text{कणमज्ञान्यिये 4b.6)}\)
kīrti and Prajñākara. Šaṅkara's Ātmataśvavivekakalpalatā extensively quotes passages from the Kaśabhaṅgādhyāya and the Sākārasiddhi. The Kaśabhaṅgādhyāya has been utilised by Mādhavācārya in the Sarvadārśanasanātaka.

Among the Buddhists, Ratnakīrti has summarised the Kaśabhaṅgādhyāya, Vṛpdicārā, Apohaprakaraṇa and Īśvaravāda respectively in his Kaśabhaṅgasiddhis (I and II), Vṛpdinirṇaya, Apohasiddhi and Īśvara sādhanadūṣāṇa. Again Ratnakīrti's Sarvajñāsiddhi seems to be based on the Toginirṇaya and the Sarva-jñāsiddhi of Jñānasrī. His Citrādvaitaprakāśavāda presupposes the Sākārasiddhi of Jñānasrimitra. Mokṣākara of Jagaddalavihāra also quotes Jñānasrimitra as an authority in his Tarkabhāṣā.

The Jaina logician Vādi Deva quotes our author several times and as we have seen before refers to the Apohaprakaraṇa by name in his Syādvādaratnākara. Devabhadra quotes him.

It may be noted in this connection that our author is to be distinguished from Jñānasribhadra of Kāśmīra, who wrote the Pramāṇaviniścayafikā now preserved in Tibetan translation. Whether our author wrote any commentary on any of the works of Dharmaṅkīrti is not known. But his elaborate exposition on the seven verses of the Pramāṇavārtika dealing with the refutation of God and his upholding the views of Dharmaṅkīrti and Prajñākara justify his claim that he has made the position of both free from undeserved attacks नातिकभाष्यकार कृतिनोर्त्थानवध्य स्थिति।