NEW SANSKRIT-FRAGMENTS OF PRAMĀṆAVINIŚCAYĀH,
FIRST CHAPTER

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TILMANN VETTER has published in 1966 an edition of the Tibetan translation together with the known Sanskrit-fragments and a German translation of Dharmakīrti’s Pramāṇaviniścayāh, its first chapter on pratyaksam. Only two years later the long and somewhat mysteriously delayed edition of Bhāsarvajña’s Nyāyabhūṣaṇam has been welcomed.

We have known for a long time of the great importance of Bhāsarvajña’s own commentary for the history of the older Nyāya from his short Nyāyasāraḥ, from several later commentaries already published, from numerous references to and quotations from the Nyāyabhūṣaṇam in later Jjinistic, Nyāya-Vaiśeṣika and Vedāntic philosophical texts and above all from a considerable number of quotations in polemical passages of Jñānāsrimitra’s and Ratnakīrti’s works. But the Nyāyabhūṣaṇam deserves interest not only for the philosophical qualities of its author and the very personal and to some extent “heterodox” character of his Nyāya-Vaiśeṣika, it is also an inestimable mine of


I have used the abbreviations of VETTER’s edition. Tib. refers to the Tibetan translation.

2 Śrimādacārya-Bhāsarvajña-praṇītasya Nyāyasārasya svopajñam vyākhyaṇam Nyāyabhūṣaṇam. Śvāmī YOGINDRĀNANDAḥ ... samp., Saḍdarśanaprakāśanagranthamālā 1, Vārānasī 1968 (abbreviated NBḥūṣ).


5 Due to the fragmentary tradition we still do not know very much about the real width and possibilities of early Nyāya-thought. For practical
information for the earlier Nyāya and Vaiśeṣika as well as for rival philosophical schools. Future research will certainly profit a great deal by taking notice of the numerous and sometimes extensive quotations from a respectable host of sources, only a part of which has been preserved. The following materials are only a limited example of the historical value of this text.

Within the Buddhist tradition of epistemology and logic Bhāsārvajña’s main polemical targets are the theories of Dharmakīrti and Prajñākaragupta. He knows both philosophers especially well—he seems to have used even some other commentaries on Dharmakīrti’s works too—and throughout his work he refers to their teachings whenever possible. Amongst the works of Dharmakīrti Bhāsārvajña quotes copiously from the Pramāṇavārttikam and the Vādanyāyāḥ, a fact which has already been noted by the editor. A few sentences from the Hetubinduḥ may not necessarily have been taken directly as they do not go beyond some widely known statements. What has not been seen by the editor is that quite a few of the verses he traces back to the Pramāṇavārttikam have not been quoted from that work but from the Pramāṇaviniścayāḥ. This can easily be shown in most cases as Bhāsārvajña makes extensive use of the PVin quoting its verses as well as prose-passages. It will be seen from the following collection of fragments that the extent of the quotations surpasses any reasonable expectation and thereby contributes enormously to improving the textual tradition of the PVin. I shall, however, restrict myself to the quotations from the first chapter, as they form a valuable supplement to Vetter’s edition.

I refrain from taking up into this collection a quantitatively ever increasing group of quotations in various philosophical texts that have not been mentioned in Vetter’s edition because—as far as I can see—they do not bring any new Sanskrit text or variants. The fragments are given in their sequence within the PVin. Any wording that not only deviates from the Tibetan translation but must be considered as a product of Bhāsārvajña’s intervention is not printed in italics. Bhāsārvajña usually quotes literally but sometimes he is inclined to make small changes or even free transformations without, however, shifting the sense. Omissions are marked by dots.

purposes we may, however, call those teachings „orthodox“ which are in line with the extant commentaries.

6 Svāmi Yogindrānanda has given a first compilation of the sources referred to by Bhāsārvajña in his introduction pp. 7—20.

7 There are also quotations from the second chapter, which will be incorporated into an edition under preparation. There may be some from the third chapter too, but I have not yet traced any.
PVin I 32, 1—13 = NBhūṣ 381, 8—13:

dvividhā evārthāḥ pratyakṣāḥ parokṣāḥ ca. tatra yo jñānapratibhāsam anvayavyatirekānām ātmano 'nukārayati, sa pratyakṣāḥ. tad asādhāraṇam vastuśīrpaṃ svalakṣaṇaṃ. anyas tu ...⁸ sākṣāt svabhāvopadhānasāmartyāraḥkito 'yuṣkapratipattir eva. na caṇyaḍarśane 'vyakalpanā yuktā, atiprasyāt. tasya nāntariyakatayā syāt. sa hi pratiṣayāsvabhāvo yathāvidhisadhas tathāvidhasanidhānaṃ sūcyati. sāmānyena ca svasaṃbandhino 'rthasya pratipattir anumānanām iti dva eva pramāṇe, anyathā pratiṣayasyaṣaṃ.

PVin I 40, 2—5 = NBhūṣ 177, 4; 178, 3f.:

pratyakṣām kalpanāpoḍham abhrāntam (v. 4a b)
timirāśubhraṃanavāyānasamksobhādyanāhitavibhramam avikalpakoṃ jñānam pratyakṣām.

PVin I 40, 6—8 = NBhūṣ 176, 19f.:

abhilāpini | pratitiḥ kalpanā (v. 4b c)
abhilāpasamsargayogapratibhāsā pratitiḥ kalpanā.

PVin I 40, 10—18 = NBhūṣ 178, 19—179, 1:

arthasya sāmarthyena samudbhavāḥ || (v. 4c d)

...⁹ arthasaṃarthayenotpadayamānām tadrūpam evānukuryāt. na hy arthe sabdāh santī tadātmano vā, yena tasmin pratiṣayāsamāne ...¹⁰ pratiṣayāseran. na cāyam arthasaṃsparśaṃ⁰ⁱ samvedanadharmaḥ¹², artheṣu tanniyojanāt, tato 'ṛthānām apratiprasāngaṃ. tasmād ayam upanipatya vijñānam janayan ...¹³.

PVin I 40, 20—42, 30 = NBhūṣ 179, 2—17

nāpi tadālalodivamānāṃ vijñānam arthāntaram anusārtaṃ yuktam¹⁴, rasādijñānavat. sabā 'pi tadātmana indriyāntarajñānotpaṭāv asāmarthyād atiprasyāt. yātikapam tu manoviṃjñānam. artha¹⁵samnedhānaṃpekoṃ vikalpaṃvāsanotthāpiyam aniyatendriyārthagrāhi kutaścid anubhavaṃsambhāte saha prātigāqāyānāmanāty. api ca
arthopayoge 'pi punaḥ smārtam sabdānuyojanam |
aksadhir yady apekṣeta so 'rtho vyavahito bhavet || (v. 5)

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⁸ buddhau NVTT, Tib.
⁹ tad dhy SVT.
¹⁰ te 'pi SVT.
¹¹ sparśa- NBhūṣ.
¹² -dharma- NBhūṣ.
¹³ Bhāsarvajñā concludes the sentence in his own words.
¹⁴ Tib. rjes su 'braṇi ba ma yin te.
¹⁵ Tib. dön gyi nus pa would be *arthobala-.
na hi samketakālabhāvinam abhilāpasāmānyam asmaratas tadyojanā sambhavati, sādāntaravat. na cārthāhhipātakre 'satyā āntare vikāre sādavīśese smṛtir yuktā, tasyātātkrtāve tannāmāgraṇaṇaṃ pāriṣaṇgāt. tat smṛtyā vyavahārānāṁ nārthopayoṣya 'nantaravāyāpāraphalaḥ syāt. tataḥ ca yaḥ prūg ajanako buddhar upayogāvīśeṣataḥ |

so paścād api syāt. āmābhedenā sāmarthyāvīśeṣaḥ naikasyaikatra kriyākriye sambhavataḥ.  
tenā syād arthāpāye 'pi netradhiḥ || (v. 6) arthasya sākṣād buddhāv anupayogat smṛtiprabodhē copayuktatvān nāsyānupakārīno buddhir bhāvam apekṣeta. arthāhhipātakre ca buddhi-janmany abhilāpasmrtyantarābhāvāt.

PVin I 44, 2—46, 20 = NBhūṣ 179, 19—180, 14:

viśeṣanāṃ viśeṣyaṃ ca sambandham laukikīṃ sthitim |
grhitvā sānkalayaitat tathā pratyeti nānyathā || (v. 7) 

kincīt kena Plastic gṛhyamānaṃ viśeṣanāviviseṣyatatsambandhalokavasthāpratitau tatasānkalanena gṛhyate dandīyaṇādīvaṃ. nānyathā, arthasambandhābhidhānanyavasthāparijñāne bhāvāt. jātīguncakriyāvatām etan na sambhavate, rūpavivekasambandhau apratibhāsanena ghaṭanāyogat, kaśyadakavad atadvedini. yatpī vivekapratipattir asti, tasyāpi grahaṇam.

sāṅketasmaraṇopāyam drsṭasāṅkalanātmakam |
pūrṇaparāpararāṣṭṛṇye tac cākṣuse katham || (v. 8) 

na hidam iyato vyāpārāt kartum samarthaṃ, sāṃnihitaviṣayaḥ bale-notpanne 'vicārakatvāt, vicārakatve cendriyamanojñānayor abhedaprasaṅgāt. abhede cātitānāgatavastuprabhedasagrahaṇāgraṇaḥkāruḥ ārthabha-vāpekṣānapeksādiprasaṅgā. manavijñānābhiseṃskram indriyajanām pratyetiti cet, na, yathoktāgraḥiṇas tathāpravṛttiḥ ayogat. aviṣaye 'pravṛttih, jātyādisambandhitāsabdaayavahāradānām indriyajñānāviṣayatvāt. tasmān nendriyajñānam arthasānyojanām kalpanām āviṣati. 

vikalpotthāpitaḥ sa ca niśvarteṣcchāya matih |
nārthasāṃśidhim ikṣeta. (v. 9a—c) 

api ceyām viśeṣanādivikalpotthāpitaḥ sati pravṛttāpi samagrasāmagri kasya punar ṣaṃcchāya nivarteta tadanyavikalpavat. sākyante hi kalpanāḥ

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16 -nāma- NBhūṣ.
17 dandā- NBhūṣ.
18 The variant of the pratiṣka yul ne bong (Dh 65b.6) thus is to be preferred to Tib. yul gyi don ne bong.
19 Tib. riogs pa wrongly translates -pratipatti-.
20 -jñāna- NBhūṣ.
21 na NBhūṣ.
22 kasya punar has no equivalent in Tib.
pratisaṅkhyaṇena23 nivārayitum, nendriyabuddhayaḥ. sāmagrisākalye vinivartya gobuddhim aśvam api kalpayato godarśanāt. nāpiyam artha-
saṁnīdhim ikṣeta, na hi gavādivikalpo ’rthasaṁnīdhāv eva bhavati.

PVin I 60, 1—4: The definition of the mānasam pratyakṣam is freely rendered in NBhus 101, 6f.: svavisayānantara visayasyahakāriṇendriyajñānena . . . janitam jñānam mānasam . . . pratyakṣam.

PVin I 62, 7—10 = NBhus 101, 7—102, 3: sukhādīnaṁ svasaṁvedanam || (v. 19d) . . . sukhādigrahānam spaṣṭasaṁvedanapradarśanārtham. sarvajñānānām api svasaṁvedanam.

PVin I 72, 26—74, 4 = NBhus 171, 12—16: bhāvanābalaṅgaḥ24 spaṣṭaṁ bhavādāv iva bhāsate |
yaj jñānam avisamvādi tat pramāṇam25 akalpakam || (v. 28) yoginām api prāsrutamayena jñānenārthāṃ grhiṅā vyuhtintaṁayena vyavasthāpya bhāvayaṁ tannispaṭau yat spaṣṭāvabhāṣi jñānam tat pratyakṣam. tac cāvisamvāditvā pramāṇam, spaṣṭābhavād avikalpakam, bhavādāv iva26.

PVin I 74, 24f. (v. 32a b) = NBhus 178, 627.

PVin I 76, 26—78, 9 = NBhus 177, 5f.; 8—11; 12; 13: naiva dvicandradibhṛāntir indriyajā ity eke. tan na, indriya28 bhāvābhāvā-
nurodhasya tattvaaprayojakatvā29 tasyehāpi tulyatvā: indriyavikāre ca vikārāt, tannibandhanatvāc cācārayasthīteḥ; sarpādibhṛāntivā mano-
brānter akṣavikṛtāv api nirvṛttiprasaṅgāt, tathākṣavikāranirvṛttāv apy

23 so sor brtags pas Tib. and NVV: prasankhyānena NBhus.
24 -valata-NBhus.
25 Tib. mtron sum would be *pratyakṣam, but the explanatory prose would suggest pramāṇam too. Moreover the attribute akalpakam would make sense with pramāṇam but be tautological with pratyakṣam.
26 The Tibetan translation differs from yat spaṣṭāvabhāṣi in construction, although not in content. I cannot decide whether Bhāsarvajñā's or the translation's construction should be preferred. The more lucid unfolding of the thought in Bhāsarvajñā's version may be a reason for considering it as being closer to the original.
27 The verse has been quoted from PVin, for Bhāsarvajñā continues with the words tathānyatrapīy utkam and then starts quoting from the Pramāṇavārttikam.
28 indriya- may be preferred to Tib. dban po las byun ba la.
29 Tib. has a paraphrased translation.
anivṛtti-prasāṅgāt. tasmād indriyajam apy etad bhṛnter 30 apratyakṣam. ata eva ... vikalpa-vargaḥ prthak 31 timiropalaksitām viplavan pratyakṣābhāsam āha.

PVIn I 78, 16—80, 17 = NBhūṣ 46, 15—47, 12:
arthena ghaṭayaty enām na hi muktvārtharūpatām |
tasmāt prameyādhigatēḥ pramāṇam meyarūpatā || (v. 34)
na hi kriyāyāḥ sādhanam ity eva sarvam sarvasyāḥ sādhanam, kin tu yā yataḥ prasiddhim upayāti. tatrānubhavamātreṇa saḍṛṣātmano jñānasya sarvatra karmany tenātmanā bhavilavyam, yenāyedam iti pratikarma vibhajyate. anātmabhūtaś cāsyendriyārthaṃ saṃsiddhiṣu, hetuṣu vidya-māno 'pi bhedo bhinne karmany abhinātmano na 32 bhedaṇa niyāmakāḥ, kriyānibandhavat karana-vāsya, tadaviśeṣa tasyā api viśeṣāsiddheḥ 33 sato 'pi vā viśeṣāsya 34 tadanāṅgatāyākāraṇatvāḥ 35. tasmād yato 'syātmabhedād asyeyam adhigatir ity ayam asyāḥ karmani niyamak, tat sādhanam. na cejya arthāghaṭanā arthaśārūpyād anyato jñānasya sambhavati. na hi paṭumandatādibhiḥ 36 svabhedaṃ bhedaṃ amapindriyādy arthenaṁ 37 ghaṭayati, tatra pratyāsattinibandhanābhāvāt. asty anubhavaviveṣo 'rthaṃko yata ivaṇa pratitir na sārūpyād 38 iti cet, atha kim idānīṃ sato 'pi rūpam na nirdeṣyate. nedam idantaye śakyaṃ vyāpadesṣūn. anirāpitenāyam ātmanā bhāvan vyavasthāpayatidam asyedam neti svyavasthitā bhāvāḥ 39.

tasmāt prameyādhigatēḥ sādhanam meyarūpatā || (v. 35a b)

PVIn I 80, 18—27 (vv. 35cd—37) = NBhūṣ 49, 15—19 40.

PVIn I 84, 18—86, 9 = NBhūṣ 104, 8—16 41.

30 Tib. khrul pa cdi ni dbañ po las skyes kyan would be equivalent to *indriyajāpya sā bhṛnti ... , but NBhūṣ has the lectio difficilior.
31 Tib. rmān par bcad has no equivalent in Sanskrit.
32 No equivalent for Tib. ses pa.
33 -siddhe NBhūṣ, but cf. 48, 19.
34 viśeṣāsya has no equivalent in Tib. and is very probably a gloss.
35 Tib. deci byed pa ma yin pa ci phyir.
36 paṭumandakṣādibhiḥ NBhūṣ 47, 8; but cf. 48, 26 and Tib.
37 Tib. de lar would be *evam.
38 Tib. don dañ cdra ba las would be *arthaśārūpyāt.
39 bhāvāḥ without equivalent in Tib., where the sentence is a bit shortened.
40 These verses too are apparently quoted from PVIn, not from PV, for they are the immediate continuation of the quotation above.
41 For the discovery of this fragment I am much obliged to Dr. Otto Grohma who thereby aroused my curiosity to search for other fragments. He has also called my attention to the parallel passages of the Nyāyavārtika.
na tāvad eko 'vayavi 42, tathā sati tasya 43 pāṇyādi 44 kāmpe sarvakampapraśṭē, akampe vā calacalayoh prthaksiddhiprasaṅgāt, vastrodakavat. ekasya cāvarane sarvasyāvaranapravaṇaṅgāt, abhedāt. na vā kasyacid āvaranaṃ ity avikalām drṣṭya. avayavasyāvaranam naśayavina iti ceta 45, ardhāvarane 'py anāvṛtāt vṛta prag ivāṣya darśanaprasaṅgah. avayavadarśanadvāreṇa taddarśanād adṛśāvayavasya tasyādhipatīt iti ceta, na, sarvathādhipatītprapaṇaṅgāt 46, sarvāvayavānām 47 draṣṭum āsakyaśvut, . . . 48. katipayāvayavadarśane tu 49 avayavi 50 darśane taddvad 51 alpa 52 - vayavadarśane 'pi sthūlopalambhaprasaṅgah 53. rakte caikasminn avayave
tātparyaśīkā (Calcutta Sanskrit Series XVIII, Calcutta 1936. Abbreviated NVTT). These parallel passages of the NVTT are interwoven in a pārvapakṣaḥ (NVTT 473, 23–474, 21), that sets out with a formal proof against NVTT. These parallel passages of the NVTT are interwoven in a pārvapakṣaḥ (NVTT 473, 23–474, 21), that sets out with a formal proof against the existence of complex reals and in developing the argument uses the three reasons of Dharmakirti as given in the PVin. It would be natural to think of Dharmottara's Tika as the source of this pārvapakṣaḥ, but the relevant passage (Peking edition, Tahad-ma, Dse, f. 167a.2ff.) shows a different text. Vācaspāti may, however, have changed and shortened the text to give just the gist of the argument. I cannot decide this question, but the few sentences and words from the PVin interspersed in this text are of great help in correcting the fragment as presented by Bāṣarvajña.

42 Tib. yul rags pa would be *sthūlaviśayam and there is no Sanskrit equivalent for Tib. snaṅ ba yaṅ.
43 No Tib. equivalent for tathā sati tasya. The whole introductory part seems to be slightly changed by Bāṣarvajña.
44 No Sanskrit equivalent for Tib. gcig (*-eka-).
45 iti ceta NVTT 474, 12 und Tib. (че na): ity abhyupagame 'pi NBhūṣ.
46 avayavadarśanadvāreṇa avayavadirśanām ity asmin api pakṣe sarvathāvayavino 'pratipādiprasaṅgah NBhūṣ. Here Bāṣarvajña seems to have made some transformations. The original sentence can be reconstructed with the help of NVTT 474, 15f. (avayavadarśanadvāreṇa avayavadirśanād adṛśāvayavasyāpiavino 'pratipādipāt iti ceta, na.) and Tib. (Tib. would be equivalent to *avayavādavārena in the beginning and gives as a reason for the answer additionally tā dhat pa med pa). 47 No Sanskrit equivalent for Tib. kyaṅ and cīg car.
48 In the NBhūṣ this sentence is a reason for the preceding one. According to Tib. it is part of a new argument, whose main part (thams cad kyi tse 'di mi mthoṅ bar thal lo) would be without any equivalent in the NBhūṣ.
49 Tib. mthoṅ ba na yaṅ (Ergänzung nach Dh 168b1), -darśane tu NVTT 474, 19: -darśanād NBhūṣ.
50 No Tib. equivalent for avayavī.
51 Tib. de bzin du: yadav NBhūṣ.
52 Tib. cuṅ zad gcig, alpa- NVTT 474, 19: atra- NBhūṣ.
53 Tib. rags pa mthoṅ bar *gyur ro, sthūlopalambhaprasaṅgah NVTT 474, 19: tathābhūtasyaiva darśanaprasaṅgah NBhūṣ.
yady avayavi raktah, tadanyāvayavastho 'pi rakta eva drṣyeta. no cet, tadā sarvāvayavarāge 'py avayavy arakta evopalabhyaeta.₅⁴

PVin I 94, 17—25 = NBhūṣ 107, 7—108, 3
api ca
saḥopalambhāniyaṃ ābheda nilataddhiyoḥ || (v. 55a b)
na hi bhinnāvabhāsitve 'py arthāntaram eva rūpam nilasyānubhavat, tayoḥ saḥopalambhāniyaṃ, dvicandrādi. na hy anayor ekāṇupalambhe 'nyopalambho 'sti na ca itat svabhāvabhṛde yuktam, pratibandhāraṇābhāvāt.

PVin I 96, 10—17 = NBhūṣ 108, 5—9
aprtyakṣopalambhāsya nārthadṛśtiḥ prasidhyati || (v. 55c d)
na hi viṣayasaṭṭayā viṣayopalambaḥ. kiṃ tarhi.₅⁵ tadupalambhāsattayā, sā cāprāṃanikī na sattānibandhanāṃs tad vyavahārāṃ anurupaddhi. tadaprasiddhau viṣayasyāpy aprasiddhir iti sadvyavahāro cchedāḥ syāt. na hi saḥ apy anupalabhyamānam sad iti vyavahartuṃ sakyate.₅⁹

PVin I 96, 23—98, 5 = NBhūṣ 108, 10—14
atha arthaṃ sanvadanam anyena sanvedanena sanvedyate, tad api sanvedanam asiddhasattākam asatkalpam katham anyasya sādhakam syāt. tatrāpi sanvedanāntarāṇvesāne 'navasthā syāt. tathā ca na kasyacid arthasya siddhir itī₅⁰ andhamākaṃ jagat syāt. kvacin niṣṭhābhvyapagame ca savyam ātmānam viṣayākāram yugapada upalabhata iti tadanaye 'pi tathā bhavantu, viṣeṣāhetaṃvabhāvāt. tat siddhaḥ saḥopalambḥaḥ.

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₅⁴ The last sentence has been rewritten by Bhāsarvajña.
₅⁵ Cf. TBV 364, 13: evam NBhūṣ.
₅⁶ Tib. has... gyi/on kyaḥ....
₅⁷ No Tib. equivalent for tar-.
₅₈ Tib. has only thams cad.
₅₉ Tib. tha sḥad mi dṃigs pa'i phyir.
₆₀ Bhāsarvajña has rewritten the first part of the fragment and even made some glosses in the first sentence with a view to making it more lucid.