NEW SANSKRIT-FRAGMENTS OF PRAMĀṆAVINIŚCAYAH,
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 Pramāṇaviniścayah, its first chapter on pratyakṣam. 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 Nyāyasāra, from several later commentaries already published, from numerous references to and quotations from the Nyāyabhūṣaṇam in later Jñānaśrīmitra’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 Śrīmadācārya-Bhāsarvajña-praṇītasya Nyāyasāra-ya svopajñānām vyākhyānaṁ Nyāyabhūṣaṇam. Svāmi Yogīndrānandaḥ ... samp., Śaḍḍharpanaprákāśanagranthamālā I, Vārāṇasi 1968 (abbreviated NBhūṣ).


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 Bhāsarvajña’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 Bhāsarvajña quotes copiously from the Pramāṇavārttikām and the Vādanyāyaḥ, 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 Pramāṇavārttikām have not been quoted from that work but from the Pramāṇaviniścayaḥ. This can easily be shown in most cases as Bhāsarvajña 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 Vētter’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 Vētter’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 Bhāsarvajña’s intervention is not printed in italics. Bhāsarvajña 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 Svāmī Yogīndrānanda has given a first compilation of the sources referred to by Bhāsarvajña 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:

dividha evārthāḥ pratyakṣāḥ parokṣāḥ ca. tatra yo jñānapratibhāsām
anvayavyatirekāv ātmano 'nukārayati, sa pratyakṣāḥ. tad asādhārānaṁ
vasturūpaṁ svalaksanaṁ, anyas tu . . . 9 sāksāt svabhāvopadānasām-
arthavahito 'yuktapratippattir eva. na cāyadhārāne 'nyakalpanā yukta,
atiprasaṅgāt. tasya nāntariyakatayā syāt. sa hi pratibaddhavabhāvo
yathāvidhasiddhas tathāvidhasaninidhānam sūcayati. sāmānyena ca sva-
sambandhino 'rthasya praptipattir anunānām iti dva eva pramāṇe, anyathā
pratipattayogāt.

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

pratyakṣam kalpanāpodbham abhrāntam (v. 4ab)
timirāsubhra mahāyānasamkhosbhādyanāhitavibhramam avikalpakaṁ
jñānam pratyakṣam.

PVin I 40, 6—8 = NBhūṣ 176, 19f.:

abhilāpinī | pratitiḥ kalpanā (v. 4bc)
abhilāpasamsargayogyapratibhāsā pratiiti kalpanā.

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

arthasya sāmartyena samudbhavat || (v. 4cd)
...9 arthasāmartyenotpadyamānaṁ tadrūpaṁ evānukuryat, na hy arthe
śabdāḥ santi tadātmano vā, yena tasmin pratibhāsāme . . .10 pratibhā-
seran. na cāyam arthāsanprasāṣi11 sanvedanadharmāḥ12, arthesu tanmoyo-
janāt, tato 'rthānām apratitiiprasaṅgāt. tasmād ayam upanipatya vijñānam
janayān ...13.

PVin I 40, 20—42, 30 = NBhūṣ 179, 2—17
nāpi tadbalenodiyamānaṁ vijñānam arthāntaram anusartum yuktam14,
rasādījñānavat. sato 'pi tadātmanā indriyāntarañānātattvāv asāmartyād
atiprasaṅgāc ca. vilāpakaṁ tu manovijñānam. artha15sannidhānā-
pekṣām vilāpavāsanotthāpitam aniyanendriyārthahṛṣikī kutacād anubhava-
sambandhāt saha prthag vā gṛhṇīyāt. api ca

arthopayoge 'pi punaḥ smārtaṁ śabdānuvijayanaṁ |
akṣadhīr yady apekṣeta so 'rtho vyavahito bhavet || (v. 5)

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8 buddhau NVTT, Tib.
9 tad dhy SWT.
10 te 'pi SWT.
11 -prasā- NBhūṣ.
12 -dharma NBhūṣ.
13 Bhāsarvajña concludes the sentence in his own words.
14 Tib. rjes su böran ba ma yin te.
15 Tib. don gyi nus pa would be *arthabala..
na hi samketakālabhāvinam abhīpasūmānyam asmaratas tadyojaṇā
sambhavati, sābdāntaravat. na cārthābhipātakrte 'saty āntare vikāre
sādbāvīsēse smṛtvī yuktā, tasyātakrtatvā tannāmā16 grahanaprāsanāgat. tat
smṛtyā vyavadhānān nārthopayogoy 'nantaravayāpārāphalah syāt. tataś ca
yāḥ prāg ajanakho buddhier upayogyāvīśēsataḥ |
sa paścād api
syāt. ātmābhedena sāmarthgrāvīśēsān naikasyaikatra kriyākriyey sambhavataḥ.
tena syād aṭhāpāye 'pi netradhi || (v. 6)
arthasya sākṣād buddhāv anupayogat smṛtiprābodhe copayuktatvaṃ
dāsyānupakārito ‘nā bhāvam apekṣeta. arthābhipātakrte ca buddhi-
janmany abhīpasmrtyantarābhāvāt.

PVin I 44, 2—46, 20 = NBhūṣ 179, 19—180, 14:
viśeṣaṇam viśeṣyaṃ ca sambandham laukikim sthitim |
grhātva sankalayaatat tathā pragyeti nānyathā || (v. 7)
kincit kenaṣem viṣṭam gṛhyamāṇam viśeṣaṇaviśeṣyatatsambandhaloka-
vyaavasthāpritaiva tatsuṣākalanena gṛhyate danḍyā17 divat. nānyathā,
arthaśambandhābhidhānayavasthāprajñāne bhāvāt. jātiyuṇakriyāvatām
etan na sambhavaty eva, rūpavivekasambandhayor apratibhāsanena
ghaṭanayogat, kṣirodakavad atadvedini. yatāpi vivekapratipattir asti,
tasyāpi grahanam.

sāṅketasmarṇopāyaṃ drṛṣṭasankalanātmaṃ |
pūrṇa parāparāmarśasāṇyate tac cākṣusā kathāṃ || (v. 8)
na hidam iyato vyāpārāt kartum samarthaṃ, samnāhitavisayo18 bale-
notpaṇne 'vicāraṅkatvāt, vicārakate cendriyamanojñānayaḥ abhedaprā-
saṅgat. abhede catitānāgataavastuprabhedagrahanāgraṇoḥanukārthabhā-
vāpeksānapeksādiprasaṅgat. manovijñānābhisamskrtaṃ indriyajñānena
pratyetiti cet, na, yathōktrākṣinos tathāpravṛtyāyogat, avisaye
pravṛttre, jātyāsambandhāḥitiṣaśadbāvavahārādīnāṃ indriyajñānāṃ20
vīṣayatvāt. tasmān nendriyajñānena arthasamyojanāṃ kalpanāṃ āvisati.

vikalpothāpīta sā ca ni21 vartetechayā matik |
nārthasamnīdinām ikṣeta. (v. 9a—c)
api ceyam viśeṣanudivikalpothāpīta sati pravṛttāpi samagrasāmagnī
dasya punar22 ichayā nivarteta tadanyavikalpata. sākyante hi kalpānāḥ

16 -nāma- NBhūṣ.
17 daṇḍā- NBhūṣ.
18 The variant of the pratika yul ne boṭi (Dh 65b6) thus is to be pre-
ferred to Tib. yul gyi don ne boṭi.
19 Tib. rtags pa wrongly translates -pratipatti-.
20 -jnāna- NBhūṣ.
21 na NBhūṣ.
22 dasya punar has no equivalent in Tib.
pratisaṅkhyañena\textsuperscript{23} nivārayitum, nendriyabuddhayāḥ. sāmagrisākalye
vinivartya gobuddhim aśam api kalpayato godarṣanāt. nāpiyam artha-
saṃnidhim ikṣeta, na hi gavādivikalpo 'rthasaṃnidhāv eva bhavati.

PV In I 60, 1—4: The definition of the mānasāṃ pratyakṣam is freely
rendered in NBhūṣ 101, 6f.:
svavisayānantaravisayasyahakāriṇendriyajiñānena ... janitaṃ jñānam
mānasāṃ ... pratyakṣam.

PV In I 62, 7—10 = NBhūṣ 101, 7—102, 3:
sukhādīnaṃ svasaṃvedanam || (v. 19d)
... sukhādīgrahaṃ spaṭhasaṃvedanaṃ pradarṣanārtham. sarvajñānānāṃ
api svasaṃvedanam.

PV In I 72, 26—74, 4 = NBhūṣ 171, 12—16:
bhāvanābalataḥ\textsuperscript{24} spaṭam bhayādāv iva bhāsate |
yaj jñānam avisaṃvādi tat pramāṇam\textsuperscript{25} akalpakam || (v. 28)
yoginām api prāsrutamayena jñānenārtanāṃ gṛhitā yukticintāmayena
vyavasthāpya bhāvyayatām tannispattau yat spaṭāvabhāsi jñānam tat
pratyakṣam. tac cāvisamvādītvāt pramāṇam, spaṭābhavādvād avikalpakam,
bhayādāv iva\textsuperscript{26}.

PV In I 74, 24f. (v. 32 a b) = NBhūṣ 178, 6\textsuperscript{27}.

PV In I 76, 26—78, 9 = NBhūṣ 177, 5f.; 8—11; 12; 13:
naiva dvicandrādibhrāntir indriyajā ity eke. tan na, indriya\textsuperscript{28}bhāvabhāvā-
nurodhaya tatvasprajātyakatvā tasyeḥāpi tulyatvāt; indriyavikāre ca
vikārāt, tannibandhanatvāc cāśrayasthiteh; sarpādibhrāntivā
mamo-
bhrānte aksavikrtāv api nivṛttiprasyaṅgāt, tathākṣavikārānivṛttāv apy

\textsuperscript{23} so sor brtags pas Tib. and NVV: prasaṅkhyañena NBhūṣ.
\textsuperscript{24} -valata- NBhūṣ.
\textsuperscript{25} Tib. mion 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.
\textsuperscript{26} The Tibetan translation differs from yat spaṭāvabhāsi in construc-
tion, although not in content. I cannot decide whether Bhāsarvajña’s or
the translation’s construction should be preferred. The more lucid unfolding
of the thought in Bhāsarvajña’s version may be a reason for considering
it as being closer to the original.
\textsuperscript{27} The verse has been quoted from PV In, for Bhāsarvajña continues
with the words tathānyatāpy uktam and then starts quoting from the
Pramāṇavārttikam.
\textsuperscript{28} indriya- may be preferred to Tib. dban po las byun ba la.
\textsuperscript{29} Tib. has a paraphrased translation.
anivṛtti-prasaṅgāt. tasmād indriyajam apy etad bhrānter apratyaṅkṣam. 
aṭa eva . . . vikalpavargāt pṛthakā timiropalakṣītam viplavam pratyakṣā-
bhāsam āha.

PVIn I 78, 16—80, 17 = NBhūṣ 46, 15—47, 12:


arthena ghaṭayaty enām na hi muktvartharūpatām |
tasmāt prameyādhithe pramāṇam meyarūpata || (v. 34)

na hi kriyāḥ sādhanam ity eva sarvam sarvasyāḥ sādhanam, 
kī tu yā 
yataḥ prasiddhim upayāti. tatrānubhavamātreṇa sāḍṛṣātmano jñānasya 
sarvatra karmāni tenātmanā bhavitavyam, yenāsyedam iti pratikarma 
vibhajyate. anātmabhūtaś cāsyendriyārthasaṁnikarṣadīsu hetuṣu vidya-
māno 'pi bhedo bhinne karmāni abhinātmano na bhedena niyāmakaḥ, 
kriyānibhandhatvāt karaṇatvasya, tadavivaśe tasyā api viśeṣāsiddheḥ 
sato 'pi vā viśeṣasya tadanāṅgatayaś karāṇatvāt. tasmād yato 'syatma-
bhedād asyeyam adhigatir ity ayam asyāḥ karmāni niyamaḥ, tāt sādhanam, 
na ceyam arthaghaṇāna arthasārūpyād anyato jñānasya sambhavati. na hi 
pāṭumandatādibhiḥ svabheda bhedakam apindriyādy arthenaitad 
ghaṭayati, tatra pratyāsattinibandhanābhāvāt. asty anubhavaviśeṣo 'ṛth-
kṛto yata iyaṁ pratitir na sārūpyād iti cet, attha kim i dhāmiṇi 
sato 'pi rūpaṁ na nirdīṣyate. nedam idantaya śakyam vyapadeśīm. anirūpi-
tenāyam ātmanā bhāvān vyavasthāpayatidam asyedam neti suvyavasthītā 
bhāvāḥ.

tasmāt prameyādhithe sādhanam meyarūpata || (v. 35a b)

PVIn I 80, 18—27 (vv. 35cd—37) = NBhūṣ 49, 15—1940.

PVIn I 84, 18—86, 9 = NBhūṣ 104, 8—1641.

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30 Tib. o'khru l pa o'di ni ḍbaṅ po las skyes kyaṅ would be equivalent to *indriyajāpy sā bhrāntir . . . , but NBhūṣ has the lectio difficilior.
31 Tib. rnam par bcad has no equivalent in Sanskrit.
32 No equivalent for Tib. sēs pa.
33 -siddhe NBhūṣ, but cf. 48, 19.
34 viśeṣasya has no equivalent in Tib. and is very probably a gloss.
35 Tib. de'ci byed pa ma yin po'ci phyir.
36 paṭumandākṣādibhiḥ NBhūṣ 47, 8; but cf. 48, 26 and Tib.
37 Tib. de lahr would be *evam.
38 Tib. don daṅ o'dra ba las would be *arthasārūpyāt.
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 GROHEMA 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
tathā sati tasya
pāṇyādi kampe sarvakampapūptah, akampe vā calācalyāḥ pṛthaksiddhipraśaṅgāt, vastrodakavat,
ekṣaṇa cāvaraṇe sarvasyāvaranapravasāṅgāt, abhedāt. na vā kasyacid āvaraṇam ity avikalaṁ dṛṣṭya. avayavasyāvaranam nāvayavina iti cet
dardhāvaraṇe 'py anāśvatvāt prāg ivāṣya darśanapravasāṅgāḥ. avayavadarśanadvāraṇa taddarśanād adṛṣṭāvayavasya tasyāḥpratipattir iti cet, na,
sarvathāpratipattiprasaṅgāt sarvāvayavānāṁ draṣṭum aśakyavat,
.. katipayāvayavadarśane tu avayavānam aśakya
vayavadarśane 'pi sthūlopalambhapaśaṅgāḥ rakte caikasminn avayave

tātparyatikā (Calcutta Sanskrit Series XVIII, Calcutta 1936. Abbreviated NVTT). These parallel passages of the NVTT are interwoven in a pūrvapakṣaḥ (NVTT 473, 23–474, 21), that sets out with a formal proof against NVTT). These parallel passages of the NVTT are interwoven in a pūrvapakṣaḥ (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 Dharmakīrti as given in the PVin. It would be natural to think of Dharmottara’s Tīkā as the source of this pūrvapakṣaḥ, but the relevant passage (Peking edition, Tahad-ma, Dse, f. 167a2ff.) shows a different text. Vācaspati 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 Bhāsarvajña.

42 Tib. yul rags pa would be *sthūlaviṣayam and there is no Sanskrit equivalent for Tib. snaṅ ba yan.
43 No Tib. equivalent for tathā sati tasya. The whole introductory part seems to be slightly changed by Bhāsarvajña.
44 No Sanskrit equivalent for Tib. geig (*eka-).
45 iti cet NVTT 474, 12 und Tib. (če na): ity abhyupagame ‘pi NBhūṣ.
46 avayavadarśanadvārenāvayavidarśanāṁ ity asminn api pakṣe sarva-
thāvayavino 'pratipattiprasaṅgāḥ NBhūṣ. Here Bhāsarvajña seems to have made some transformations. The original sentence can be reconstructed with the help of NVTT 474, 15f. (avayavadarśanadvārenāvayavidarśanād adṛṣṭāvayavasyāvayavino 'pratipattir iti cet, na.) and Tib. (Tib. would be equivalent to *avayavadarśena in the beginning and gives as a reason for the answer additionally tha đad pa med pas).
47 No Sanskrit equivalent for Tib. kyan and ciq 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 ishe ‘di mi mthon bar thal lo) would be without any equivalent in the NBhūṣ.
49 Tib. mthon ḫa na yān (Ergänzung nach Dh 168b1), -darśane tu
NVTT 474, 19: -darśanād NBhūṣ.
50 No Tib. equivalent for avayavi-.
51 Tib. de bzin du: yadvad NBhūṣ.
52 Tib. cuṅ zad gcig, alpa- NVTT 474, 19: atra- NBhūṣ.
53 Tib. rags pa mthon bar gyur ro, sthūlopalambhapaśaṅgāḥ NVTT 474, 19: tathābhūtasyaiva darśanapravasāṅgāḥ NBhūṣ.
yady avayavi raktaḥ, tadānyāvayavastho 'pi rakta eva dṛṣyeta. no cet, tadā sarvāvayavarāge 'py avayavy arakta evapalabhyaeta.

PVin I 94, 17—25 = NBhūṣ 107, 7—108, 3

api ca
sahopalambhaniyamād abheda nilataddhiyoḥ | (v. 55 a b)
nā hi bhinnāvabhabāsitve 'py arthāntaram eva
rūpaṁ nilasyānubhavāt, tayoḥ sahopalambhātmā, dvicandrādivat. na hy anayor ekānupalambhe
'nyopalambho 'sti na caitat svabhāvabhede yuktam, pratibandhakāraṁbHAVAT.

PVin I 96, 10—17 = NBhūṣ 108, 5—9

apratyaksopalambhasya nārthadṛśīṁ prasidyati || (v. 55 c d)
nā hi viṣayasattayā viṣayopalambhaḥ. kim tarhi
sā cāprāmāṇikī na sattānibandhanāṁs tad vyavahārān anurūnaddhi.
tadaprasiddhau viṣayasyāpy aprasiddhir iti sadvyavahāro cchedaḥ syāt.
na hi sad apy anupalabhyānam sad iti vyavahartuṁ sakyate.

PVin I 96, 23—98, 5 = NBhūṣ 108, 10—14

atha arthasaṁvedanam anyena saṁvedanena saṁvedyate, tad api
saṁvedanam asiddhasattakam asatkalpaṁ katham anyasya sādhakam syāt. tatrāpi saṁvedanāntarānveṣāne 'navasthā syāt. tathā ca na
kasyacid arthasya siddhir iti andhamūkaṁ jagat syāt. kvacīni niṣṭhā
bhuyapagame ca sayaṁ ātmānaṁ viṣayākāraṁ yugapad upalabhata iti
tadanye 'pi tathā bhavantu, viṣeṣahetvabhaṁvāt. tat siddhaḥ sahopalambhaḥ.

54 The last sentence has been rewritten by Bhāsarvajña.
55 Cf. TBV 364, 13: evam NBhūṣ.
56 Tib. has ... gyi / con kyaṅ ... .
57 No Tib. equivalent for tad..
58 Tib. has only thams cad.
59 Tib. tha snaṅ mi dmigs 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.