

PHILOLOGICAL REMARKS ON ŚĀKYAMATI'S PRAMĀNAVĀRTTIKĀTĪKĀ

I.

The literature of the Buddhist epistemological tradition in sheer volume consists mainly of direct or indirect commentaries on the different works of Dharmakīrti¹. As often observed in the philosophical literature of India, in this Buddhist tradition, too, the doctrinal developments take place for a great part within the frame-work of commentaries and sequences of commentaries. The historian's interest in these commentaries, therefore, is usually multiplex: On the one hand it is necessary to use those explanations which prove to be useful for an understanding of the basic text, and to distinguish these explanations according to their degree of authority. And on the other hand the extensions and digressions are to be examined with regard to their value as a testimony for a development of the doctrine. Finally, if such development is to be met with, we have to pay attention to what extent this development has influenced the plain explanatory parts of the comments, too.

The two oldest commentaries on the *Pramānavārttikam* (PV) have been written by a direct pupil of Dharmakīrti, Devendrabuddhi², and by a pupil of the latter, Śākyamati³. While Devendrabuddhi wrote his commentary on PV, chapters II–IV – in continuation of Dharmakīrti's own commentary (*svavṛttiḥ*) on chapter I –, Śākyamati composed his text as a sub-commentary on these earlier explanations, covering all four chapters of the PV. Both commentaries are essentially philological commentaries, that offer primarily explanations of the direct meaning of Dharmakīrti's words without commenting on the philosophical implications and structures of his system in the manner of the later ones⁴.

Such explanations looking beneath the surface and fully appreciating Dharmakīrti's thought, do not begin to appear before the second half of the eighth century, but culminate soon in the detailed and thorough productions of Dharmottara (ca. 750–810 A.D.) and Prajñākaragupta (ca. 800 A.D.), which bear witness to their authors comprehension of Dharmakīrti's teaching as well as to their independence as philosophers.

Tibetan tradition records, that Dharmakīrti had no great esteem for the commentary of his pupil Devendrabuddhi, for the very reason that he had concerned himself with the direct meaning only⁵. Nevertheless we have to consider his expla-

1 From among the twenty *tshad ma*-volumes of the Peking edition (Ce-Ye) the commentaries on Dharmakīrti's principal works occupy more than fourteen, over twelve volumes dealing with the PV and two with the PVin.

2 Frauwallner 1960, 119; 1961, 145 (ca. 630–690 A.D.)

3 Frauwallner 1933, 238 f.; 1961, 145 (ca. 660–720 A.D.)

4 Cf. Stcherbatsky 1932, I, 39 f.

5 Frauwallner 1960, 119; the disparaging judgement on Devendrabuddhi's accomplishments derives from the lineage of Prajñākaragupta (cf. Stcherbatsky 1932, I, 44).

nations as „authentic in accordance with Dharmakīrti“⁶. Yet it is strange, that neither within the literature of the school nor within that of its opponents does this oldest commentary seem to have been made particular use of, but rather that the commentary of Śākyamati has been considered to be of greater interest. Of course, Śākyamati's commentary has gained value by the fact that Dharmakīrti explained the first chapter of the PV himself, for with regard to this first chapter Śākyamati is the oldest commentator extant⁷. And this might have been the reason – because of this chapter's import for the doctrinal history of the school⁸ – for the fact that attention has also been paid later on to his sub-commentary on the chapters II–IV. The exceptional position of the first chapter with its commentary as a literary document⁹ has brought about the consequence, that commentaries have been composed solely for this chapter and others on chapters II–IV. Only of Śākyamati and the late Manorathanandin do we know for sure – since they are extant – that they have commented upon all four chapters. That this literary polarization is present within Śākyamati's work, too, can be seen from the relative proportion of volume: compared with the 487 folios on the first chapter we have only 251 folios on the rest. This, of course, is due to the fact, that in the case of the first chapter the commentary of Dharmakīrti, too, had to be explained in full, while in case of the other chapters what mattered were the basic verses, and Devendra-buddhi's commentary did not have to be explained in every detail.

That Śākyamati's explanation of the first chapter with its commentary is older than that of Karṇakagomin has finally been clarified¹⁰. And that his explanations have been used by other Buddhist and non-Buddhist authors when dealing with Dharmakīrti, has been shown by E. FRAUWALLNER even before a number of works of the school became available in the Sanskrit original through the rich manuscript finds by R. SĀṆKṚTYĀYANA¹¹. Only today, with the help of these newly found Sanskrit materials and the much more easily accessible Tibetan translations, it becomes evident, that FRAUWALLNER's findings were not accidental, but rather, due to the fact that the tradition of the school has indeed valued the commentary of Śākyamati as the authoritative philological explanation of the *Prāmāṇavārttikam*.

Just in what way the explanations of Śākyamati have been used, is most clearly exemplified in the case of Karṇakagomin's sub-commentary on the first chapter of

6 Frauwallner 1960, 120.

7 Regarding Karṇakagomin cf. below; as to the possibility of other old commentatorial traditions cf. note 16.

8 Cf. Frauwallner 1954, 152.

9 As Frauwallner 1954, 147 f. demonstrated, it was originally an independent treatise consisting of verses and a commentary which Frauwallner hypothetically calls the *Hetuprakaraṇam (152). My impression is, however, that we do not actually have a verse-text with a commentary before us, but rather a treatise that has been composed as a unity, and where the parts in prose have sometimes a commentatorial and sometimes a developing function.

10 Steinkellner 1979.

11 Kamalaśīla (Frauwallner 1933, 238 f.), and the Jainas Haribhadra (Frauwallner 1937, 65–74) and Kalyāṇacandra (Frauwallner 1933, 239 f.) have used the PVT.

the PV together with its commentary. GNOLI has already pointed out, that the word-explanations¹² of Karṇakagomin are identical with those of Śākyamati¹³. But his conclusion, that Śākyamati had taken these parts from Karṇakagomin's text, is wrong. The relationship of the two is just the reverse: Karṇakagomin has simply used Śākyamati's word-explanation for his own word-explanation, and has expanded these by smaller glosses, by paying attention to and introducing other word-explanations, but above all by adding large digressions, polemics and systematical explanations, the latter of which must be considered as Karṇakagomin's original contribution.

Another kind of utilization of the PVT is to be found in the textual material gathered in the appendix to the edition of Manorathanandin's PVV: a re-writing of word-explanations by using Śākyamati's commentary, thus creating a new commentary into which Śākyamati's words and often long passages have been incorporated. Instances of this kind of secondary utilization of the Śākyamati-text are naturally difficult to trace. I can offer only a few examples for the commentary on chapters II–IV of the PV, but I would expect that material of this kind can be enlarged in time.

There are two reasons that make it desirable to prepare a reconstruction of Śākyamati's commentary, which on the basis of the extant materials in Sanskrit would be possible for almost the whole of the first chapter and some interesting parts of the other chapters. In the first place an observation of his commentary's secondary utilization would allow for an easy delimitation of the creative sections in the new commentaries and, thus, the determination of the development of the Dharmakīrti-exegesis. And in the second place, by regaining the original this commentary which is still very near to Dharmakīrti would be re-established in its authoritative value with respect to the forms and peculiarities of its language, too, since the Tibetan translation in spite of its general accuracy often remains ambiguous as to details of expression.

Considering the fact, however, that many important texts of the school still remain untreated, it would not be expedient at this time to attempt a reconstruction of Śākyamati's commentary as a whole. Yet it seems appropriate to point to the fact, that we are already in possession – if only in crude form – of the original text of this authoritative explanation at least for the first chapter. And it is also evident, that on the other hand the Tibetan translation of the PVT provides us with an instance of control for large parts of Karṇakagomin's commentary which has not been translated into Tibetan itself, but stands in need of such control considering its occasional gross corruption. In the following I would like to show, using a few examples, the prospects for regaining this important commentary as they present themselves on the basis of the material known so far.

12 I use the term „word-explanation“ for such explanations that are concerned only with the direct meaning, grammatical analyses etc. of a text, as opposed to systematical explanations that are mainly concerned with the philosophical meaning.

13 Gnoli 1960, XXI.

II.

Pramāṇavārttikaṭīkā I (*svārthānumānam*):

Since Kaṇvakagomin incorporates the commentary of Śākyamati into his own with very few changes, and uses it there for that part of his own commentary that gives the word-explanation, his PVSVT must be considered as the main-source for the first chapter of Śākyamati's PVT. In this circumstance the original text of the PVT is preserved almost entirely. I have already presented some observations on the method of Kaṇvakagomin's utilization of the PVT¹⁴: it is evident, on closer inspection, that Kaṇvakagomin has not been copying these explanations mechanically, but with a critical consideration of their value, as on occasion he discards them in favour of other explanations.

The following synopsis for the beginning of the two texts serves as a good example for both the reconstructability of the PVT and the commentarial technique of the PVSVT. Identical texts (with only minor omissions or glosses) are printed in italics.

PV I, PVS	PVT	PVSVT
	1b1–2b2	1,6–18 ¹⁵
Maṅgala (v.1) and	2b2–4a2	1,19–3,14
Introduction (v.2)	0	3,15–16 (<i>anye</i> !)
	4a2–5	3,16–19
	0	3,19–20 (grammatical gloss)
	4a5–5b2	3,20–4,27 ¹⁶
introductory sentence (PVS 1,8–9)	5b2–7a1	4,28–6,5
	0	6,6–8,12 ¹⁷
	0	8,13–14
	7a2–3	8,14–16
	7a3–5	0
definition of <i>hetu</i> (v.3)	7a5–6	8,17–20
	0	8,20–23
	7a6–7b1	8,24–29
	0	9,1–12,15 ¹⁸

14 Steinkellner 1979, 149.

15 Different Maṅgala-verses and introductory words in both texts.

16 PVT 4a7–5b2 (= PVS 3,25–4,27) is also extant, although with gross corruptions and long omissions in PVV, Appendix I, 515,3–23. On this Appendix cf. below p. 288. This piece of text contains an alternative interpretation of Dharmakīrti's second introductory verse within the frame: *anye tv anyatha iti*; Śākyamati, therefore, has already been able to refer to another, possibly earlier, commentarial tradition on the first chapter.

17 Contains further discussion of various interpretations of PVS 1,8f.

18 Contains further discussion of the *hetu*-definition and polemics against Jaina- and Mīmāṃsā-positions.

The relationship of the two texts remains much the same to the end. There are, however, passages where Karṇakagomin does not take over Śākyamati's commentary but offers other explanations instead. These alternative word-explanations, too, are not his own, but are taken from commentaries on other works of Dharmakīrti. For Dharmakīrti has transferred shorter and longer texts from his PV and PVSV to two of his other works, to the Hetubinduḥ, and in particular to the Pramānaviniścayaḥ. The polemics against Īśvarasena e.g. from his commentary on PV I v. 1(= 3) (PVSV 1,12–2,10) is to be found again in HB 1*,6–2*,5, and the second chapter of the PVin abounds in such texts¹⁹. In these cases the Hetubinduḥkā of Arcaṭa²⁰ and the Pramānaviniścayaṭīkā of Dharmottara²¹ have been used by Karṇakagomin in addition to Śākyamati's Tīkā or instead of it. When these other explanations deviate from Śākyamati's commentary he often reports both explanations²². Karṇakagomin, of course, has probably been the first commentator of the tradition who was able to make such eclectic use of the whole commentatorial literature available to him²³.

To sum up: the first chapter of Śākyamati's PVT can be reconstructed more or less completely with the help of the material to be gained from Kamalaśīla's Tattvasaṅgrahapañjikā, Haribhadra's Anekāntajayapatākavyākhyā, Arcaṭa's Hetubinduḥkā and, above all, Karṇakagomin's Pramānavārttika(sva)vṛttiṭīkā, since these authors have used his word-explanations for composing their own commentarial texts. For the time being this oldest commentary on one of the most important texts of the whole tradition can be easily read in its original Sanskrit wording by looking up Karṇakagomin's comments and comparing them with the respective passages of the Tibetan translation of the PVT.

III.

With regard to Śākyamati's commentary on the chapters II–IV of the PV we have to be aware of the fact that he does not directly explain Dharmakīrti's verses, but the commentary of Devendrabuddhi²⁴. The following materials come from the

19 Cf. the „parallel texts“ in my edition of the PVin II.

20 E.g. PVSVT 13,19 ff., where he made use of HBT 12,26 ff., or PVSVT 27,6 ff. of HBT 150, 17 ff. There are identical pieces of the text in PVT, PVSVT and HBT; but a passage like PVT 8a7–8b4 has been substituted in PVSVT 13,22–14,7 with the explanation of HBT 13,2–17. Thus it is clear that Karṇakagomin has used the HBT, but that Arcaṭa, too, has made use of Śākyamati's PVT.

21 E.g. PVSVT 69,29 ff. uses PVinT 337a3 ff.; PVSVT 90,16–22 uses PVinT 319b7–320a3, and for the composition of PVSVT 374,25–376,29 cf. Steinkellner 1979, 142–147.

22 Cf. Steinkellner 1979, 143 f. and 145 f.

23 Cf. Steinkellner 1979, note 26.

24 A fact which is sometimes overlooked (e.g. Gnoli in his schema 1960, XXVII; R. Sāṅkṛtyāyana in his introduction to PYBh, tha). – Some pages of the original of this commentary have been found by G. Tucci in Nepal: „From Nepal I brought also a leaf only of the beginning of the Pramānavārttika of Dharmakīrti, containing the beginning of the first Pariccheda,

interesting Appendix I (515–531) in R. SĀṆKṚTYĀYĀNA's edition of Manoranandin's *Pramāṇavārttikavṛttiḥ*. This appendix contains shorter and longer unconnected pieces of texts of commentarial character. Vibhūticandra, the copyist of the manuscript²⁵, has not only added numerous footnotes to the manuscript²⁶, but also personal remarks²⁷ and scholarly notes at the end of the manuscript²⁸. I have not been able so far to find the original source for all of these texts. No. 1 (App 515) is a badly corrupted text from the beginning of Śākyamati's PVT²⁹. The other texts – on the whole of unidentified origin – have incorporated, however, some texts from Jinendrabuddhi's *Viśālāmalavati*³⁰ and a great number of texts from Śākyamati's PVT on the second, third and fourth chapter.

Pramāṇavārttikaṭikā II (*pramāṇasiddhiḥ*):

From the beginning of the second chapter which has a section of interest regarding the problem of the sequence of chapters in the PV (PVT 85b3–86b3), and corroborates, just by virtue of its giving an explanation, the sequence *svārthānumāna* as the first and *pramāṇasiddhi* as the second chapter, we find extracts in the texts no. 2 and 3 of the appendix. Because of the import of this text I present it as a whole and, since the text cannot be completely recovered from these fragments, I add the Tibetan translation in the version of Peking³¹ in order to fill the gaps. The *pratīkas* from Devendrabuddhi's commentary are identified. Words without correspondence in the Tibetan translation are not in italics and additional words in the translation are added in brackets.

[PVT 85b3 (C 71a7f.):] *rgol ba dan lan bstan pa'i zur gyis le'u dan po dan gn̄is pa'i 'brel pa bstan pa'i phyir* / [fragment 1: App 516,31–517,3 = PVT 85b3–5:] *āha: ācāryīyetyādi* (PVP 1b2). *iyañ cātrāsaṅkā: yady ācāryadharmakīrtinā* ('di bstan bcos) *pramāṇasamuccayo vyākhyātum prastutas, tadā sa eva vyākhyāyatām; kimity ādāv utkramyānumānalakṣaṇam*³² *vyākhyātavān iti. asya parihārah: ācāryīya* (tshad ma'i mtshan n̄id kyī bstan bcos bsad pa'i) *ityādi. acāryo 'tra dignāgaḥ* ('dod de).

and some pages of the commentary upon the same work by Devendrabuddhi . . .” (On some aspects of the doctrine of Maitreya[nātha] and Asaṅga. Calcutta 1930, 39). The chapter in question is probably the second (*pramāṇasiddhi*). Prof. Tucci has confirmed the existence of these pages, but due to a reorganisation of the ISMEO-library they are not available at the moment.

25 Cf. PVV 513,4.

26 Cf. R. Sāṅkṛtyāyana's preface to the PVV, I; E. Frauwallner has studied these notes and shown that many have been taken from Devendrabuddhi's commentary on the PV (1960, 119–123).

27 Cf. R. Sāṅkṛtyāyana, Sanskrit Palm-Leaf MSS. in Tibet. JBORS 21, 1935, 11–13.

28 Cf. PVV, Appendix, 515, note 1: *pustakānte kargadapatreṣu vibhūticandreṇaiva likhitam*.

29 Cf. note 16.

30 Cf. my paper: Some Sanskrit-fragments of Jinendrabuddhi's *Viśālāmalavati* (to appear in the felicitation-volume for Prof. Gaurināth Śāstri).

31 Compared with the version of Cone, where our text is found in Vol. Ne, 71a6 ff.

32 *ādāv utkramya* („neglecting the first [chapter]“) has been misunderstood and translated by *dan por rañ dbaṅ gis* („at first on his own account“).

[PVT 85b6–86a1 (C 71b1–4):]³³ *de'i bstan bcos bsad par 'gyur ba ñid yin pa'i phyir ro // de'i 'di ni slob dpon gyi'o // bstan bcos gañ gis mñon sum dañ rjes su dpag pa'i tshad ma mtshon par byed pa de ni / tshad ma'i mtshan ñid kyi bstan bcos te / tshad ma kun las btus pa zes bya ba'o // mu stegs kyi dgra 'chos siñ mi ses pa las skyob pa'i phyir ñes pa'i tshig gi tshul gyis bstan bcos so // slob dpon gyi yañ de yin la tshad ma'i mtshan ñid kyi bstan bcos kyañ yin pas zes bya ba ni khyad par gyi bsdu ba'o // slob dpon gyi 'dul ba'i ñikā³⁴ la sogs pa yod mod kyi / tshad ma'i mtshan ñid kyi bstan bcos ma yin no // de las gzan pas byas pa'i tshad ma'i mtshan ñid kyi bstan bcos yod mod kyi / slob dpon gyi ma yin no // de bas na gñi ga smos so // [fragment 2: App 517,5–6 = PVT 86a1–2:] (de'i) pūrvaṭikākārāsadvākhyā³⁵ tīrthikavimatiñ cāpaṇiya yathāvasthita³⁶-vyākhyānaṃ vyākhyā. tasyā ni-bandhanam anumānam. [PVT 86a2–6 (C 71b4–7):] *de ltar na don dañ don ma yin par rnam par 'byed pa'i mtshan ñid can ni bsad pa yin no // de'i yon rjes su dpag pa rten yin te rnam par rtog pa dañ bcas (: bcos C) pa ñid kyi phyir ro // de bas na thabs su gyur ba ñid kyi phyir de ñid dañ por rnam par bžag pa yin no // gal te slob dpon phyogs kyi glañ pos rjes su dpag pa'i mtshan ñid mdzad pa de lta na yañ rgyas par rnam par dkrugs nas rnam par bžag pa de lta na skyon yod pa ma yin no //**

*tshad ma rnam 'grel gyi le'u dañ por tshad ma kun las btus pa'i rañ gi don gyi rjes su dpag pa'i le'u rtsod ñan lan btab pa'i sgo nas don gyis (: gyi P) rnam par bsad nas / de la ci'i phyir rim pa las brgal (: rgal C) nas mdzad ces bya ba'i rtsod pa 'di la / de'i phyir slob dpon gyi (PVP 1b2) zes bya ba la sogs pa smos te / [fragment 3: App 517,29–518,2 = PVT 86a6–7:] lakṣyante skandhadhātuvāyatanāni yena sāstreṇa tal lakṣaṇasāstraṃ tripiṭakam. pramāṇaṃ ca tad, avisaṃvāditvāt, lakṣaṇasāstraṃ ceti pramāṇalakṣaṇasāstraṃ bhagavatpravacanam ... iti bhāvaḥ. [PVT 86a7–86b3 (C 72a1–3):] *de'i bsad pa'i rgyu ni tshad ma'i mtshan ñid kyi (: phyir C) bstan bcos bsad pa'i rgyu'o // slob dpon gyi yañ de yin la (: pa P) tshad ma'i mtshan ñid kyi bstan bcos bsad pa'i rgyu yañ de yin pas na zes bya ba ni las 'dzin pa'o // de gañ ze na / rjes su dpag pa ste / rjes su dpag pa ston pa'i phyir tshad ma kun las btus pa'i rañ gi don gyi rjes su dpag pa'i le'u ni rjes su dpag pa'o // de skad du gañ gi phyir rjes su dpag pa la brten nas bcom ldan 'das kyi bka' rigs pa dañ ldan pa yin gyi / gzan mu stegs pa dag gi ni ma yin no zes bstan par 'gyur ro // de skad du bsad pa ni rnam pa gzan yin no // rjes su dpag pa de yañ rañ gi don gyi rjes su dpag pa'i le'ur rnam par phye (: bye C) ba de bas na tshad ma kun las btus pa'i rañ gi don gyi rjes su dpag pa'i le'u de ñid rtsod ñan lan btab pa'i sgo nas śnar rnam par bsad pa ñid yin no //**

After these introductory remarks Śākyamati comments upon Devendrabuddhi's

33 This explanation of the compound *ācāryiṃyapraṇītapramāṇalakṣaṇasāstra-* has been stripped of its grammatical character and reformulated in the appendix in the following way: *tena praṇītaṃ yat pramāṇalakṣaṇasāstraṃ pratyakṣānumanasvarūpaprakāśakam pramāṇasamuc-cayākhyam tannīter evodyotayitum prastutatvāt tasya vividhaprakāram viśeṣeṇa ca vārttika-rūpeṇa ...* (App 517,3–5).

34 Has Dignāga's *Guṇāparyantastotraṭikā* (P 2045) been referred to as **Vinayaṭikā*?

35 The *pūrvaṭikākāra* must be Īśvarasena.

36 Tib.: *khyad par du*.

explanation of Dharmakīrti's *pramāṇa*-definition (PV II v. 1a: *pramāṇam avisamvādi jñānam*). The later part of text no. 3 of the appendix contains a number of passages from this commentary.

fragment 4 (App 521, 26–27 = PVT 86b4–5): *tad atra vṛttikārah³⁷ ślokapātānikāṃ* (f'grel pa) *kurvan pramāṇabhūṭāyety* (PS I 1a) *etat svayaṃ vyācāṣṭe. pramāṇam jāta iti* (PVP 2a1) *bhūtaśabdaḥ prādurbhāvārthaḥ³⁸.*

fragment 5 (App 522,1–5 = PVT 86b6–87a2): *nanu bhāvanābalaniṣpanna-nirmalāvikalpābhrānta³⁹-jñānātmakatvād bhagavataḥ pratyakṣapramāṇasvabhāvatā sāḥśād asty eva kim upacārāśrayeṇeti cet, adoṣo 'yam, savikalpajñānāvasthāśrayeṇābhīdhanād ity eke. idaṃ tv atra yuktam⁴⁰; yady api yathoktapramāṇātmakaḥ sadā bhagavān, tathāpy asaṃvyavahāriko 'sau 'vasthābhedaḥ. tataḥ sāṃvyavahārika-pramāṇenopamiyate (zes bya ba).*

fragment 6 (App 522,9–10 = PVT 87a2): *pramāṇam avisamvādi jñānam iti* (PV II 1a) *avisamvāditvaṃ jñānatvañ ca (mtshan gzi) anūdyā prāmāṇyaṃ vidhiyate⁴¹.*

fragment 7 (App 522,23–26 = PVT 87a4–5): *tad evaṃ viśayadharmasyāpi saṃvādasya sambhavāj jñānagrahaṇaṃ kṛtam ity etat kathayan āha: sa punar artham paricchedyetyādi* (PVP 2a5f.)⁴². *sa punas saṃvādo viśayadharma ity* (PVP 2b1) *anena sambandhaḥ. kadā punar asau bhavatīty āha: arthasya vicchidya pravṛttāṃ iti* (PVP 2a6).

fragment 8 (App 522,27–30 = PVT 87a6–8): *pratyakṣāvikalpakatvān na niścayaḥ, kintu tadābhāsoṭpattīmatram⁴³. anumāne tu niścaya eva. yady evaṃ, pratyakṣeṇāvikalpena (satyamithyājālādīnām)⁴⁴ vivekasya kartum⁴⁵ asākyatvāt katham tato 'rtham paricchidya pravṛttir iti cet, ucyate: dvidhā pratyakṣāśrayā pravṛttir ādyābhyāsavati ca.*

fragment 9 (App 523,6–14 = PVT 87b4–88a1): *katham tarhi paricchedyety⁴⁶ vacanam etanmatena (?)⁴⁷ iti cet, uktam atra tadākārotpattīmatreṇa tathā vyapadeśa iti. saṃśayena pravartamānaḥ katham prekṣāpūrvakārīti cet, ko virodho 'tra, na hi ya eva niścayena pravartate, sa eva prekṣāpūrvakārī. tathā hi pravṛttau hetudvayam arthasaṃśayo 'rthaniścayaś ca. nivṛttāṃ api dvayam evānarthaniścayo 'narthasaṃśayaś ca. tatrādyena hetudvayena yaḥ pravartate nivartate ca paścād*

37 I.e. Devendrabuddhi.

38 The following sentence has a parallel in fragment 1 of the Viśālāmalavati which comes from App 519,3 f.: *pramāṇaḥ cāsau bhūtaś ceti pramāṇabhūtaḥ*. Cf. my above-mentioned paper (note 30).

39 According to Tib. *gruh pa dri ma med pa rnam par mi rtog pa 'khrul pa med pa'i*: -niṣpanna-niṣkalpāvikalpāvikalpābhrānta- App.

40 *rigs pa ma yin no C 72b1*.

41 Tib.: *mtshan ſid brjod pa'o*.

42 According to Tib. *mi bslu ba de yah yoḥs su bcad nas 'jug pa the pratika* here would be **sa punaḥ paricchedya saṃvādaḥ pravṛttau*; *artham* is, however, confirmed by PVP 2a5 (*don yoḥs su bcad nas*).

43 According to Tib. *skyes pa tsam yin no*: -utpatteḥ App.

44 According to Tib. *chu la sogs pa bden pa daḥ rdzun pa*: *mithyāphalavādinām* App.

45 Tib. *rnam par 'byed par* must be corrected to *rnam par 'byed pa byed par*.

46 Tib.: *don yoḥs su bcad nas*.

47 Tib. has only: *tshig ji ltar ruñ*.

yena⁴⁸, sa prekṣāpūrvakāri bhāṇyate loke. yadi ca niścayenaiva pravṛttili⁴⁹, tadā kṛṣivalādinām kṛṣyādiṣv apravṛttili. na hi teṣām anāgataśasyādiniṣpattau niścāyakam pramāṇam asti.

kimrūpo 'sau viśayadharmah saṁvāda ity āha: yathā samīhitetyādi (PVP 2a6)⁵⁰. yathā yena rūpeṇa sā . . .⁵¹.

Pramānavārttikatīkā III (pratyakṣam):

A long fragment from Śākyamati's commentary on PVP on PV III 57 is contained in text no. 11 of the appendix. This verse offers the example of the shine of a lamp or a jewel in order to show that the validity of cognition results from practical efficiency.

fragment 1 (App 528,17–529,14 = PVT 205b7–207a3): tadā⁵² pratyakṣānumānavyatiriktam tṛtīyam idaṁ pramāṇam āpatitam. tathā hi maṇiprabhāyām maṇibuddher na pratyakṣam, bhrāntatvāt savikalpakatvāc ca. pratyakṣatvam tv etadviparītam⁵³. nāpy anumānam, alīṅgajtvāt. na cāpramāṇam⁵⁴, vastusaṁvādlāt (ze na). atrocyate: anumānam evaitat⁵⁵. tathā hy anumānasya sāmānyalakṣaṇam⁵⁶ ananta-ram sthāpayiṣyate: parokṣārthasya anyasambandhāt pratipattir anumānam iti⁵⁷ iha ca maṇau maṇiprabhāsambandhāt⁵⁸ tatkāryatvāt tasyām (maṇi)prabhāyām⁵⁹ maṇibhrāntir utpadyate. tataḥ kāryalīṅgajtvād anumānam eva. tathā hi maṇiprabhāyām ādāv abhrāntam eva cakṣurvijñānam upajāyate; tena ca kāryalīṅgasvarūpam adhigatam, yataḥ svalakṣaṇam eva līṅgam. . . .⁶⁰ na ca kalpitarūpasyānyatvam tādātmyatadutpattī vā staḥ⁶¹.

katham svalakṣaṇanānvaya iti cet, na brūmas tenaiveti, kin tu tājītiyena svalakṣaṇāntareṇa. tathā cōktam: tājītiyo 'pi hi nāmābhedaavivakṣāyām sa eveti⁶².

48 Tib. adds: *bśad pa gñis kyls*.

49 Tib. adds: *ño mtshar*.

50 Tib. gives the full *pratīka*: *ji ltar 'dod pa'i don de lta bu'i ño bo'i*.

51 Tib.: *ji ltar ño bo gañ gis don du gñer ba'i me la sogs pa ni ji ltar 'dod pa ste*.

52 According to Tib. the objection starts here: *gal te de lta na ni . . .*

53 Tib. adds a third reason: . . . *dañ . . . bzlog pa ñid yin pa'i phyir ro*.

54 Tib. *tshad ma ñid ma yin pa*.

55 Tib.: *tshad ma gzan du thal ba ma yin te / rjes su dpag pa ñid kyi nañ du 'du ba'i phyir ro //*

56 According to Tib. *rjes su (dpag) pa'i spyi'i mtshan ñid: sāmānyam anumānasya lakṣaṇam* App.

57 According to Tib.: *lkog tu gyur pa'i don gzan 'brel pa las rtogs pa ni rjes su dpag pa yin no zes* (PVT 206a3). The text of the appendix is badly corrupted: *parokṣasyāpy anyataḥ sambandhāpratipattir anumānam iti*.

58 Tib. *'brel pa (?)*

59 According to Tib. *nor bu'i 'od de la: tasyāś ca prabhāyām* App.

60 The following reference has been dropped: *ji skad du don gyis don rtogs pa'i phyir ro // phyogs dañ gtan tshigs brjod pa'i nus pa don ma yin no zes gsuñs blta bu'o // de ltar na . . .* (PVT 206a5f.)

61 This sentence is corrupted. Tib. has: *gnas kyi kun tu btags pa'i rtags de'i bdag ñid dañ de las 'byuñ ba'i don ñid du 'gyur ba ma yin no*. The original ran perhaps: **na ca sthitakalpita-līṅgam tādātmyatadutpattivastāvam*.

62 Source unknown; Tib. differs in the beginning: *de'i rigs can zes bya ba yañ khyad par du . . .*

tasmāt samānajatīyasvalakṣaṇāṇy eva vijātiyavyāvṛtyupādhikāni sākalyenāpekṣitāni sāmānyam ity ucyante. yatrāpi kṛtakatvādayo (ldog pas tha dad pas) vyavasthāpyante, tatrāpi mūdhapratipādanopāyavidhānārtho dharmadharmivibhāgaḥ. gamakan tu liṅga⁶³-svalakṣaṇam eva. tathā cāha: dharmadharmitayā bhedo buddhyākārakṛto⁶⁴ nārtho 'piti'⁶⁵. dhūmāl liṅgāl liṅgini jñānam utpadyamānaṃ na dhūma eva (mer) adhyāropeṇa pravartate, kin tv⁶⁶ anyatra pradeśe. maṇibhrāntis tu maṇiprabhākhyā eva liṅge (na)⁶⁷ liṅginam āropayantīti cet, tataḥ kim. na hiyatā⁶⁸ sambandhād utpannatvaṃ hiyate, deśabhrāntir atrādhikety etāvat tu brūmaḥ. tattraiva deśe maṇiprāpakatve(na)⁶⁹ mā bhūt prāmānyam, maṇimātraprāpaṇe tu kenānumānatvaṃ vāryate. sarvaṇ cānumānaṃ bhrāntam iṣyate eva. maṇibhrāntāv anwayavyatirekasmarāṇaṃ nāstīti cet, yadi nāsti, na tāvatānumānatvābhāvaḥ. yo hy anwayavyatirekāv asmṛtvā drāg eva⁷⁰ dhūmād vahninaṃ⁷¹ pratyeti, tādā kim tajjñānam anumāna(jñānaṃ)⁷² nesyate. trirūpāt tu liṅgāt tad utpadyata ity etāvatānumānam iti brūmaḥ. yady anumānam eva maṇiprabhāyāṃ maṇibhrāntiḥ, (ji ltar rjes su dpag pa tshad ma ñid du 'jog pa na / nor bu sgron ma'i 'od dag la [: las]⁷³ zes bya ba la sogs pas)⁷⁴ drṣṭāntikriyate. na hy anumānasya sāmānyenāvisaṃvāde sādhye 'numānasyaiva drṣṭāntatvaṃ yuktam ayam apy adosaḥ, yato maṇibhrānt(au)⁷⁵ bhrāntatve 'pi (dños po la)⁷⁶ visamvādamātraṃ icchati. (asya)⁷⁷ tu dhūmādiliṅga ṣānumānasya⁷⁸ abhrāntatvaṃ vastupratibhāsitvaṃ ca. anyathā hy avisaṃvāditvaṃ na syād ity ato maṇibhrāntir drṣṭāntatvenopādiyate⁷⁹.

Pramānavārttikaṭikā IV (parārthānumānam):

Text no. 9 of the appendix contains two fragments of Śākyamati's commentary on PVP 329a2ff., commenting on PV IV 34ff., where Dharmakīrti refutes a *sadvitīyaprayoga* of the Cārvākas. That *prayoga* is quoted in PVP 329a3f. and extant in one of its forms in the original due to quotations in PVV 427,7 and PVBh 496, 31f.: *abhiviyaktacaitanyaśarīralakṣaṇapurusaḥgaṭānyatareṇa sadvītiyo ghaṭaḥ, anut-*

63 Tib. *rtags kyi: liṅgaṃ* App.

64 Tib. *blo'i rna:n pas byas pa*, PVSV -*krto:-kalpito* App.

65 PVSV 3,1f. (*bhedo dharmadharmitayā . . .*)

66 *kin tu* App: Tib. *'o na ci yin ze na*.

67 Tib.: *sgro 'dogs par byed pa ma yin*.

68 Tib. *'di tsam gyis: iyaṭām* App.

69 Tib. *phrad par byed pa ñid kyis: prāpakatve* App.

70 According to Tib. *dran ba ñid med par mod la*, *eva* seems to go with *asmṛtvā*.

71 *vahinaṃ* App.

72 Tib. *rjes su dpag pa'i ses pa: anumānaṃ* App.

73 *maṇipradīpaprabhayoh* (PV III 57a).

74 *kimartham tarhi sā* App.

75 *-bhrānte* App.

76 *paro vaktr-* App.

77 *anyasya* App.

78 According to Tib. *rtags las skyes pa'i rjes su dpag pa 'di: liṅgasya* App.

79 The text has an *iti* placed at its end, and the anonymous author of text no. 11, not agreeing with Śākyamati's explanation, offers his own interpretation of the example 529,17ff.

palatvāt, kuḍyavat. The following fragment is interesting for it begins with a reference to a Cārvāka-explanation of this *prayoga*¹⁰¹.

fragment 1 (App 526,10–20 = PVT 316a5–316b5): *mahābhūtānām evābhi-vyaktivīṣeṣo madaśaktivac caitanyam iti. abhivyaktaṃ caitanyaṃ yasmin dehe*⁸⁰ *sa (mñon par bsal ba sems yod pa can ñid do // de dag kyañ de yin la lus can yin pas na zes bya ba las 'dzin par bya'o //) tathābhūto dehaḥ svabhāvo yasya puruṣasya sa tathā. paścād*⁸¹ *ghaṭaśabdena dvandvaḥ. nirdhāraṇe ṣaṣṭhyāḥ saptamā vā dvivaca-nam etad avayavāvayavisambandhe vā ṣaṣṭhi. tayor anyatareṇa ghaṭena puruṣeṇa vā saha dvitīyena vartata iti ca dvitīyāḥ*⁸². *asti hi dṛṣṭānte 'nutpalātmakasya*⁸³ *kuḍya-syānyatareṇa ghaṭena sadvītyatvam; ekenāpi sadvītyatve*⁸⁴ *'nyatareṇa sadvītya-tvam sāmānyena siddham iti na sādhyena (niranvayatā)*⁸⁵. *tathā ghaṭasyāpi sādhyadharmino 'śeṣaghaṭapakṣikaraṇe tenaiva sadvītyatvam ayuktam iti sāmānyenāpi sādhanē tathābhūtena puruṣeṇa sadvītyatvam pāriṣeṣyāt sādhyatīti (anyo)*⁸⁶ *manyate. atretyādi (PVP 329a4)*⁸⁷ *('gog par byed do). tādrśasya puruṣasya (gñis pa dañ bcas pa) anukṭāv api icchāvīyāptasya sādhyatvāt tasya cāsiddhatvād dṛṣṭānte 'nanvayadoṣaḥ.*

fragment 2 (App 527,2–13 = PVT 317a2–317b1): . . . (*bum pa tha dad par rtog pa ni*) *ghaṭānityatvam*⁸⁸ *śabdāṃ pratijñāyate tadabhyupetavirodhāḥ. śabde gha-ṭānityatvasyānabhyupagamāt. ādiśabdād (PVP 329b5) anumānavirodho 'pi (gzun ste). anyadharmasyānyatra sādhyā*⁸⁹ *–mānatvāt. śabdabhedena ca kalpane sādhyavikalatādoṣo dṛṣṭānte*⁹⁰. *siddhena*⁹¹ *vināśeneti (PV IV 36c) dharmivīṣeṣāparigraheṇa vināśasāmānyasya*⁹² *siddhatvāt. tadvata iti vināśavataḥ. anyenaiva prakāreṇa sadvītyatvaprayoge 'nvayavaikalyādikam asmābhir uktam, tvayā*⁹³ *tv anyathaiva parikal-pya tulyadoṣatāpādanam*⁹⁴ *kṛtam ity etat kathayitum āha: na hītyādi (PVP 329b 7).*⁹⁵ *anyatarārthāntaratvam sāmānyam*⁹⁶ *ghaṭe sādhyadharmini kuḍye ca dṛṣṭāntadharmini upanītam iti pratikṣiptam sādhyam iṣṭam parasya (so sor gñas pa ma yin pa ñe bar 'god pa) sādhyadharmitaṃ vānyatarārthāntaratvam sādhyam, dṛṣṭāntadharmitaṃ veti yāvat. na hy atrānyatarārthāntaratvam kuḍyadharma ghaṭe 'sti*

80 Tib.: *gah la yod pa*.

81 Tib.: *de nas*.

82 App inserts: *vyājena ca mahābhūtāvyatiriktaṃ caitanyaṃ prayogeṇa sādhayati*.

83 *'nutpatyātmakasya* App.

84 Tib.: *gñis pa yin na*.

85 According to Tib. *rjes su 'gro ba med pa ñid: -anvitam nidarsanam* App.

86 According to Tib. *gzan dag: mano* App.

87 Tib.: *'di la rjes su 'gro ba zes bya ba la sog pas . . .*

88 Tib.: *bum pa la yod pa 'i ml rtag pa ñid*.

89 *bādhyā* App.

90 Tib.: *ston pa yin no*.

91 *asiddhena* App.

92 correct *phyi* for *ci* P.

93 *tayā* App.

94 Tib.: *ston par*.

95 I have difficulty interpreting the following sentence; except for the words without correspondence in Tib. the word-order, too, is different in the beginning.

96 Tib.: *de spyi'i*.

sādhyam nāpi ghaṭadharmāḥ kuḍye sadhyam iṣṭam anvetīti⁹⁷ *sādhyavaikalyādi-*
*kaṁ*⁹⁸ *brūmaḥ*, yena⁹⁹ *tulyadoṣatā syāt*⁹⁹. *sādhyadharmā eva tādrśa iti* (PVP 329b
 8) *yathoktapuruṣaghaṭāpekṣānyatarārthāntarabhāvalakṣaṇaḥ (śhar bśad pa'i tshul*
gyis) nirūpyamāno na siddho 'sti.

fragment 3 (App 527,30 = PVT 317b1f.): *tadvān kumbha*¹⁰⁰ *ity* (PV IV 37b)
asya vivaraṇam anyatarasadvitīyaghaṭa iti (PVP 330a2), ...

ABBREVIATIONS AND LITERATURE

- App PVV, Appendix I, 515–531.
 C Cone-edition
 P Peking-edition. Tokyo-Kyoto 1955–1961.
 PV Pramāṇavārttikam: Pramāṇavārttika-Kārikā (Sanskrit and Tibetan). Ed. Yūsho Miyasaka. Acta Indologica 2, 1971–72, 1–206. (Chapters I, II, III of my sequence correspond to chapters III, I, II with Miyasaka)
 PVin Pramāṇaviniścayaḥ
 PVin II E. Steinkellner, Dharmakīrti's Pramāṇaviniścayaḥ, 2. Kapitel: Svārthānumānam. Wien 1973.
 PVinT Pramāṇaviniścayaṭīkā: P 5727 (Dse, 1–347a8; We, 1–209b5)
 PVT Pramāṇavārttikaṭīkā: P 5718 (Je, 1–402a8; Ne, 1–348a8)
 PVP Pramāṇavārttikapañjikā: P 5717(b) (Che, 1–390a8)
 PVBh Pramāṇavārttikabhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragupta. Ed. R. Sāṅkṛtyāyana. Patna 1953.
 PVV Pramāṇavārttikavṛttiḥ: Dharmakīrti's Pramāṇavārttika with a commentary by Manoranandin. Ed. R. Sāṅkṛtyāyana. Patna 1938–40.
 PVSU Pramāṇavārttika(sva)vṛttiḥ: G. Gnoli, The Pramāṇavārttikam of Dharmakīrti, the first chapter with the autocommentary. Roma 1960.
 PVSU Pramāṇavārttika(sva)vṛttiṭīkā: Dharmakīrteḥ Pramāṇavārttikam (svārthānumānaparicchedaḥ) svopajñavṛtīyā Karmakagomi-viracitayā taṭṭikayā ca sahitam. Ed. R. Sāṅkṛtyāyana. Allahabad 1943.
 PSI Pramāṇasamuccayaḥ: M. Hattori, Dignāga, On Perception, being the Pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya from the Sanskrit fragments and the Tibetan versions. Cambridge, Mass., 1968.
 HB Hetubinduḥ: E. Steinkellner, Dharmakīrti's Hetubinduḥ. Teil I. Wien 1967.
 HBT Hetubinduṭīkā of Bhaṭṭa Arcata with the Sub-Commentary entitled Āloka of Durveka Miśra. Ed. S. Sanghavi, Muni Jinavijayaji. Baroda 1949.

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97 Tib. differs considerably: *de yañ ji skad du bśad pa'i chos can tha dad pas ñe bar bkod pa gañ yañ ruñ ba-sna tshogs pa'i rgyu ñid kyis brgyud pas rjes su 'gro ba med pa'i phyir kho bo cag* ... (PVT 317a7f.)

98 Tib.: *ston pa la sogs pa yin par*.

99 Tib.: *de skad du brjod na skyon mtshuñs par bstan par 'gyur ro*.

100 Tib.: *de ldan pa yañ*.

101 It has recently been studied by Watanabe Shigeaki: *Sadvitīyaprayogaḥ – Indo ronrigaku no ichi dammen*. Mikkyōgaku 13–14 (= Takai Ryūshū kanreki kinengō), 1977, 194–209.

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