

## TARKARAHASYA AND VĀDARAHASYA

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Recently ACHARYA PARAMANANDAN SHASTRI has edited the Tarkarahasya<sup>1</sup>, a compendium of Buddhist logic, with the help of one manuscript<sup>2</sup> photographed by Rāhula Sāṅkrṭyāyana in Tibet, which is now preserved in the archives of the Bihar Research Society, Patna.

This text is available in film-negatives and some parts of it (fol. 41 a–52 b, 58) are also in glass-negative form, along with the titles “Vādarahasya”<sup>3</sup>, six folios of an unidentified Nyāyaṭīkā<sup>4</sup> and a collection of texts by Śāṅkaranandana<sup>5</sup>. The manuscript is written in Proto-Maithilī, and is quite legible, although some folios are slightly damaged.

There are five chapters, the last one being incomplete:

- (1) Svaparapramāṇasaṃkhyānyāyanirṇaya p. 1–32
- (2) Svaparapratyakṣalakṣaṇanyāyanirṇaya p. 33–44
- (3) Pratyakṣaprabhedasvaparanyāyanirṇaya p. 45–63
- (4) Viśayādinyāyanirṇaya p. 64–74
- (5) incomplete p. 75–111

As the colophon is missing, the author of the Tarkarahasya is not known to us. SHASTRI, judging by the many quotations from Śāntarakṣita's Tattvasaṃgraha, infers that its author is Śāntarakṣita's disciple Kamalaśīla (740–795, A. D.)<sup>6</sup>. An examination of these quotations, however, reveals that almost all of them are taken from non-Buddhist sources being quoted in *pūrvapakṣa*-parts of the Tattvasaṃgraha. Furthermore later authors like Dharmottara (c. 750–810 A. D.)<sup>7</sup> and

<sup>1</sup> Tarkarahasya, ed. by ACHARYA PARAMANANDAN SHASTRI. (= Tibetan Sanskrit Works Series XX). Patna 1979.

<sup>2</sup> Cf. JBORS 21/1 (1935) 42, No. XXXVII. 3. 170 and JBORS 23/1 (1937) 55, No. 26.

<sup>3</sup> Cf. JBORS 23/1 (1937) 56, No. 37.

<sup>4</sup> Cf. JBORS 23/1 (1937) 55, No. 28.

<sup>5</sup> Cf. G. BÜHNEMANN, Identifizierung von Sanskrittexten Śāṅkaranandanas. WZKS 24 (1980) 191–198.

<sup>6</sup> Cf. Introduction p. XXXIII.

<sup>7</sup> E. FRAUWALLNER (Landmarks in the History of Indian Logic. WZKS 5 [1961] 125–148, p. 147 = Kleine Schriften, hrsg. von G. OBERHAMMER und E. STEINKELLNER. [Glasenapp-Stiftung Bd. 22]. Wiesbaden 1982, p. 869) ob-

Prajñākaragupta (9th cent. A. D.)<sup>8</sup> are quoted.

Jñānaśrīmitra (first half of the 11th cent. A. D.), who is called Mitrapāda here, is quoted three times:

1) TR 47, 18–19: *mitrapādāś ca paravyāpāravāraṇam ity āhuḥ* / (This quotation is so far unidentified)

2) TR 60, 13–14: *mitrapādaiḥ svaprakāśam asāmānyam vijñānam itī sammatam* / = J 358, 15 (Advaitabinduprakaraṇa)

3) TR 95, 16–18: *mitramatam punaḥ anupala(bdha)tā svabhāvasyāparā* / *svabhāvānupalabdhir evāparasyāparā<sup>a</sup> bhavati kāraṇānupalabdhir vyāpakānupalabdhīś cetyādiprakārā* /

a) note that the manuscript reads: *evāparasya pratiśedhyasyāparā*

Cf. J 188, 12–14: *api ca anupalabdhīḥ svasyāparasyāparā kāraṇavyāpakayoḥ svabhāvānupalabdhir eva* / *aparasya kāryasya vyāpyasya vāparā kāraṇānupalabdhir vyāpakānupalabdhīś cocyate* / (Anupalabdhirahasya)

For these reasons it is not possible to accept Kamalaśīla's authorship for the Tarkarahasya.

In referring to the folios the editor did not make use of the numbers clearly written in the manuscript, but gave the number of the glass-plate and the number of the folio on it:

(P4B/2) = plate 4B, folio 2;

(P2A/ $\frac{4}{6}$ ) = plate 2A, folio 6, when counted from the bottom to the top (the folios on this plate have been arranged that way), folio 4, when counted from the top to the bottom.

While neglecting the original folio numbers it escaped his notice that they indicate a lacuna in the manuscript at two places:

1) (P5B/3) = (39 b) is followed on p. 83, 8 by (P5A/4) = (41 a), thus one folio is missing. The editor did not succeed in constituting a continuous text here:

84, 7: *tataḥ samānānām bhāvaḥ sāmānyam ity anyarūpavyāvṛttam eva* (P5A/4) (*vi?*) *parītādiśaṅkā na kāryā* / Read: *tataḥ samānānām bhāvaḥ sāmānyam ity anyarūpavyāvṛttam eva* (lacuna) (41 a) *parītānvayādiśaṅkā na kāryā* /

2) On p. 109, 12 fol. (P6B/7) = (52 b) is followed by (P6A/8) = (58 a), thus five folios are missing:

p. 109, 11: *na sāmānyākṣ(śr?) ayāviruddham tatsambaddham* (P6A/8) *na* /

Read: *na sāmānyākṣ(śr?) ayāviruddham tatsambaddham* (lacuna) (58 a) *na* /

serves that Dharmottara is not referred to by Śāntarakṣita and Kamalaśīla, and is therefore later than they.

<sup>8</sup> Cf. Tarkarahasya 57, 8 = PVBh 375 c etc.

At both places it is therefore impossible to have a continuous reading and sequence of arguments. Thus to avoid confusion, the present article includes an appendix, in which the original folio numbers are provided in correspondence to SHASTRI's glass-plate numbers.

Certain refinements are necessary in the critical apparatus of SHASTRI's edition. One example may be shown here: in the discussion of yogic perception (*yogipratyakṣa*) the proof of the omniscient being (*sarvajña*) is treated and the term *sarvasarvajña* / *sarvasarvavedin* / *sarvasarvavid* is mentioned p. 61, 6. 12; 63, 10 in contrast to *svalpavid*. In some texts of the later period of Buddhist logic, like Jñānaśrīmitra's *Yoginirṇayaprakaraṇa* and Ratnakīrti's *Sarvajñasiddhi*, the term *sarvasarvajña* ('the one who knows each and everything') is used to contrast with *upayuktasarvajña* ('one who knows what is appropriate for salvation')<sup>9</sup>. Unaware of the use of this technical term, SHASTRI has emended the text here to read simply *sarvajña*.

The Vādarahasya is an unedited manuscript of the same collection, consisting of 42 folios (7–10 lines each) written in Proto-Bengali style. It is available in film-negatives, while the folios 23–42 are also preserved in glass-negative form. The plates have been labelled by the photographer as:

1A, 1B (= 8 fol., no. 1–8)

2A, 2B (= 8 fol., no. 9–16)

3A, 3B (= 8 fol., no. 17–24)

4A, 4B (= 10 fol., no. 25–34)

5A, 5B (= 9 fol., no. 34–42; no. 34 has been photographed twice).

Compared to the Tarkarahasya the Vādarahasya is difficult to decipher, as the photographs are out of focus in many places.

The two texts were found in different locations: the Tarkarahasya at Žalu monastery and the Vādarahasya at Nor monastery in Tibet.

The Vādarahasya consists of three chapters, of which the third is incomplete.

The beginning of the text on fol. 1 b is out of focus; however, in the first line the name of the Nyāya teacher Udayana and in the second line the name of the Buddhist logician Jñānaśrīmitra can be deciphered. The end of the first chapter is found on fol. 13 b<sup>9</sup>, but not much can be read here because of the poor quality of the photograph:

<sup>9</sup> For the two kinds of omniscient beings cf. G. BÜHNEMANN, *Der allwissende Buddha. Ein Beweis und seine Probleme. Ratnakīrtis Sarvajñasiddhi kommentiert und übersetzt*. Wien 1980, p. IX.

... *udaya* <sup>9</sup> *nanirākarāṇe vādarahasye ... nyāyanirṇayaḥ* // 206 (?) // *prathamah* /

Then follows the second chapter, beginning with *vyatireka* ... It ends on fol. 26 b<sup>1</sup>: *⟨it⟩i udayananirākarāṇe vādarahasye vyatirekārthatā- (°āditā?) vāḍinyāyanirṇayo dvitīyah* // 406 //

The third chapter begins on fol. 27 a<sup>1</sup>: *ihāpohe pratyūhavyūho vyudasyate* /

The end of this chapter and the colophon of this work are missing. Neither the original number of chapters in this text nor the identity of its author is clearly indicated within the body of the text. But from the legible passages we come to know that this prose text deals with *jāti* ('false objection to an argument') and *nigrahassthāna* ('wrong understanding or non understanding of the object under discussion'), a topic, which Udayana has treated in his *Nyāyapariśiṣṭa*, and refutes Udayana's attacks.

It seems to be the only currently extant Buddhist reply to Udayana's arguments.

Both texts were written in the final stages of Indian Buddhism: the *Tarkarahasya* quotes *Jñānaśrīmitra*, who we know was attacked by Udayana<sup>10</sup>, and who might have been Udayana's elder contemporary, but it does not seem to quote Udayana.

The *Vādarahasya* criticizes Udayana and might therefore have been written later than the *Tarkarahasya*. Both works show a similarity in their titles and division into chapters which are called *nyāyanirṇaya*. A closer study of both works will show whether they can be attributed to the same author, or whether one of them has been written as an imitation of the other.

Unfortunately, the poor condition of the negatives of the *Vādarahasya* would make a good critical edition of the text impossible. One can only hope that more complete manuscripts or at least helpful fragments will be discovered elsewhere.

<sup>10</sup> The date of Udayana is a matter of controversy. Cf. G. CHEMPARATHY, *An Indian Rational Theology. Introduction to Udayana's Nyāyakusumāñjali*. Vienna 1972, pp. 19–21. Note that Udayana criticizes *Jñānaśrīmitra* in his *Ātmatattvaviveka* and *Nyāyavārtikatātparyapariśuddhi* (cf. A. THAKUR, *Jñānaśrīmitranibandhāvalī*. Patna 1959, pp. 32ff.), and further note that he uses allusions to Ratnakīrti's *Citrādvaitaparakāśavāda* (cf. D. C. BHATTACHARYA, *History of Navya-Nyāya in Mithila*. Darbhanga 1958, p. 18).

LIST OF FOLIO NUMBERS IN THE MANUSCRIPT OF THE TARKARAHASYA AS  
CORRESPONDING TO THE NUMBERS GIVEN IN SHASTRI'S EDITION

p. 1	P/B/1	= 1 b	p. 36	P2A/1/9	= 18 a
	P/A/1	= 2 a	p. 37	P2B/1/9	= 18 b
p. 2	P/B/2	= 2 b	p. 38	P3A/1	= 19 a
p. 3	PA/2	= 3 a	p. 39	P3/B/1	= 19 b
p. 4	PB/3	= 3 b	p. 40	P3A/2	= 20 a
p. 6	P/A/3	= 4 a	p. 41	P3B/2	= 20 b
p. 7	P/B/4	= 4 b	p. 42	P3A/3	= 21 a
p. 8	P/A/4	= 5 a	p. 44	P3B/3	= 21 b
p. 9	P/B/5	= 5 b	p. 45	P3A/4	= 22 a
p. 11	P/A/5	= 6 a	p. 46	P3B/4	= 22 b
p. 12	P/B/6	= 6 b	p. 47	P3A/5	= 23 a
p. 13	P/B/6	= 7 a	p. 48	P3B/5	= 23 b
	(for P/A/6)		p. 49	P3A/6	= 24 a
p. 15	P/B/7	= 7 b	p. 50	P3B/6	= 24 b
p. 16	P/A/7	= 8 a	p. 51	P3A/7	= 25 a
p. 17	P/B/8	= 8 b	p. 52	P3B/7	= 25 b
p. 18	P/A/8	= 9 a	p. 53	P3A/8	= 26 a
p. 19	P/B/9	= 9 b	p. 54	P3B/1	= 26 b
p. 20	P2A/9	= 10 a *		(for P3B/8)	
p. 21	P2B/1/9	= 10 b	p. 55	P3A/9	= 27 a
p. 22	P2A/2/8	= 11 a	p. 56	P3B/9	= 27 b
p. 23	P2B/2/8	= 11 b	p. 57	P4A/1	= 28 a
p. 24	P2A/3/7	= 12 a	p. 58	P4B/1	= 28 b
p. 25	P2B/3/7	= 12 b	p. 59	P4A/2	= 29 a
p. 26	P2A/ $\frac{4}{6}$	= 13 a	p. 60	P4B/2	= 29 b
p. 27	P2B4/6	= 13 b	p. 62	P4A/3	= 30 a
p. 28	P2A5/5	= 14 a	p. 63	P4B/3	= 30 b
p. 29	P2B5/5	= 14 b	p. 64	P4A/4	= without number, 31 a? **
	P2A/ $\frac{4}{6}$	= 15 a			
p. 30	P2B/ $\frac{4}{6}$	= 15 b	p. 65	P4B/4	= without number, 31 b?
p. 32	P2A/ $\frac{3}{7}$	= 16 a			
p. 34	P2B/ $\frac{3}{7}$	= 16 b	p. 66	P4A/5/5	= 33 a!
	P2A/2/8	= 17 a			
p. 35	P2B/2/8	= 17 b			

\* On plate 2 the folios have been arranged from bottom to top.

\*\* These folios are not in proper order and might have been confused because they do not have numbers. They have been rearranged by SHASTRI.

p. 67	P4B/5/6	= 33 b!	p. 88	P5A/6	= 43 a
p. 68	P4A/6/7	= 34 a	p. 89	P5B/6	= 43 b
p. 69	P4B/6/8	= without number, 32 a?	p. 90	P5A/7	= 44 a
p. 70	P4A/6/5	= without number, 32 b?	p. 91	P5B/7	= 44 b
p. 71	P4B/7	= 34 b	p. 92	P5A/8	= 45 a
p. 72	P4A/8	= 35 a	p. 93	P7B/8	= 45 b
p. 73	P4B/8	= 35 b		(for P5B/8)	
p. 74	P4A/9	= 36 a	p. 94	P6A/1	= 46 a
p. 76	P4B/9	= 36 b	p. 95	P6B/1	= 46 b
p. 77	P5A/1	= 37 a	p. 96	P6A/2	= 47 a
p. 78	P5B/1	= 37 b	p. 97	P6B/2	= 47 b
p. 79	P5A/2	= 38 a	p. 98	P6A/3	= 48 a
p. 80	P5B/2	= 38 b	p. 99	P6B/3	= 48 b
p. 82	P5A/3	= 39 a	p. 100	P6A/4	= 49 a
p. 83	P5B/3	= 39 b	p. 101	P6B/4	= 49 b
p. 84	P5A/4	= 41 a	p. 103	P6A/5	= 50 a
p. 85	P5B/4	= 41 b	p. 104	P6B/5	= 50 b
p. 86	P5A/5	= 42 a	p. 105	P6A/6	= 51 a
p. 87	P5B/5	= 42 b	p. 106	P6B/6	= 51 b
			p. 107	P6A/7	= 52 a
			p. 108	P6B/7	= 52 b
			p. 109	P6A/8	= 58 a
			p. 110	P6B/8	= 58 b

## Abbreviations

J	Jñānaśrīmitranibandhāvali, ed. A. THAKUR. Patna 1959
JBORS	Journal of the Bihar and Orissa Research Society, Patna
PVBh	Pramāṇavārtikabhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragup- ta. Being a commentary on Dharmakīrti's Pramāṇavārtikam, ed. R. SĀṆKṚTYĀYANA. Patna 1953
TR	Tarkarahasya
WZKS	Wiener Zeitschrift für die Kunde Südasiens, Wien