

WIENER STUDIEN ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE  
HEFT 67

BIRGIT KELLNER

JÑĀNAŚRIMITRA'S  
ANUPALABDHIRAHASYA AND  
SARVAŚABDĀBHĀVACARCĀ

A CRITICAL EDITION  
WITH  
A SURVEY OF HIS ANUPALABDHI-THEORY



ARBEITSKREIS FÜR TIBETISCHE UND BUDDHISTISCHE STUDIEN UNIVERSITÄT WIEN  
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ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE**

**GEGRÜNDET VON  
ERNST STEINKELLNER**

**HERAUSGEGEBEN VON  
BIRGIT KELLNER, HELMUT KRASSER,  
HELMUT TAUSCHER**

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## PREFACE

The present volume contains, to the extent that available source-materials permit, a critical edition of Jñānaśrīmitra's (ca. 980-1030 CE)<sup>1</sup> *Anupalabdhirahasya* (AR) and *Sarvaśabdābhāvavacarcā* (SAC), together with an introduction and a survey of Jñānaśrīmitra's *anupalabdhi*-theory as it is presented in these two treatises. AR and SAC, probably composed in the first decades of the eleventh century, are the only known and preserved<sup>2</sup> independent treatises in Dharmakīrti's (ca. 600-660 CE)<sup>3</sup> tradition that deal specifically and exclusively with the essential characteristics of "non-cognition" (*anupalabdhi*), Dharmakīrti's third logical reason which alone is capable to establish negation and is therefore the core concept in Buddhist epistemological theories of negative knowledge, as well as in logical theories of negative inference and proof.

AR is built around the half-verse AR 2ab,<sup>4</sup> which is repeatedly used in the text as a kind of linguistic anchor for reflections on the topic at hand. For the reader's convenience, Appendix I lists all passages in AR that refer to AR 2ab, or emulate its characteristic structure. Appendix II lists all relationships of material from AR and SAC to works of other authors which are relevant to the constitution of the text, such as quotations in and from the two treatises, or cases where material from other works was tacitly incorporated into them. Appendix III lists the metres used in both works, which is of interest given that Jñānaśrīmitra is in all probability the author of a treatise on metrics called *Vṛttamālāstuti* that was edited by Michael Hahn in 1971. Indices of words and of designations for schools, persons, works,

<sup>1</sup> This is the date proposed in Kajiyama 1998:6-10; cf. Kyūma 2005:XLV, n.1 for a brief discussion of Jñānaśrīmitra's dates.

<sup>2</sup> One possible further text on *anupalabdhi* might be a work by Jitāri called "vyāpakānupalambha", listed in Bühnemann 1985:16. The bad state of the copies of the manuscript photograph in Vienna, however, prevents a clear determination of its subject matter.

<sup>3</sup> Unless otherwise noted, all life dates of Buddhist philosophers in this book are taken from Stein-kellner/Much 1995.

<sup>4</sup> The verse-numbering is editorial, cf. below p. 37.

genres and doctrines, are also appended. An English translation of both works will be published under separate cover.

## ACKNOWLEDGEMENTS

It was Ernst Steinkellner who first drew my attention to the *Anupalabdhirahasya*, and suggested that I make it the object of study for my PhD dissertation. His subsequent support more than makes up for the curse he placed upon me by entrusting me with this rather difficult text. Together with the other members and students of the Department for Indian Philosophy of the University of Hiroshima, Shōryū Katsura patiently and meticulously read both AR and SAC with me in 1994/5, and also supervised subsequent work on these and further materials which led to the submission of my PhD dissertation “Studies on non-cognition (*anupalabdhi*) in the logico-epistemological school of Buddhism” in Hiroshima in 1998. Katsura-sensei and many other Japanese colleagues also generously provided electronic versions of Sanskrit texts that proved to be of invaluable assistance in preparing this edition.

In early 1997, the Muni Jambūvijaya kindly spared some of his time and read the sole available Sanskrit manuscript of AR and SAC with me. The more perceptive conjectures in the edition are owed to his erudition and ingenuity.

The edition further benefited greatly from the fruitful environment for philologically sound research on the history of Indian philosophy offered by the University of Vienna and the Austrian Academy of Sciences. More specifically, I am grateful to Karin Preisendanz, head of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna, for inviting me to participate in her project aiming at a critical edition of Vātsyāyana’s *Nyāyabhāṣya*, which was carried out under her guidance and together with Sung-Yong Kang and Yasutaka Muroya from 2004 onward. The confrontation with a philological task of much larger proportions than the present one, and with a much more diversified manuscript transmission, helped me to shape my awareness of the peculiar methodology that is required to edit a text on the basis of one single manuscript.

The edition also profited from the weekly meetings of the Pramāṇasamuccaya-  
 tīkā editing team at the Institute for the Cultural and Intellectual History of Asia of  
 the Austrian Academy of Sciences, which I had the honour of attending from 1999  
 to autumn 2002, and again from autumn 2003 onwards. The discussions about  
 editorial methodology at these meetings with the core team, consisting of Ernst  
 Steinkellner, Helmut Krasser, and Horst Lasic, as well as with numerous associat-  
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 typeset with the font “Gandhari Unicode”, created and released into the public do-  
 main by Andrew Glass (Seattle, Washington).<sup>1</sup>

The original PhD dissertation, which contained an earlier version of this edi-  
 tion and English translations of both treatises together with further materials and a  
 study on the development of *anupalabdhi* in the Buddhist logico-epistemological  
 tradition after Dharmakīrti, was completed with funding from the Japanese  
 Monbu-Kagakushō (then Monbushō), the Ministry of Education, Culture, Sports,  
 Science and Technology. The revision was in various ways supported by the  
 Austrian Science Fund.

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<sup>1</sup> Cf. <http://depts.washington.edu/ebmp/software.php> (last visited April 12, 2006).

## BIBLIOGRAPHY AND GENERAL ABBREVIATIONS

### GENERAL ABBREVIATIONS

Symbols and abbreviations which are used in the critical text and apparatus are specified on p. 57.

- D sDe dge Tibetan Tripiṭaka, Bstan ḥgyur – preserved at the Faculty of Letters, University of Tokyo. Edited by J. Takasaki, Z. Yamaguchi, Y. Ejima. Tokyo 1977ff.
- P The Tibetan Tripiṭaka. Peking Edition. Reprinted under the Supervision of the Otani University, Kyoto. Edited by D.T. Suzuki. Tokyo – Kyoto 1966–1961.

### PRIMARY SOURCES

- AR Anupalabdhirahasya (Jñānaśrīmitra). Sanskrit text as edited in the present volume. [The edition is additionally paginated with numbers marked by an asterisk; references to the text refer to this pagination.]
- KĀ Kiraṇāvalī (Udayana). Jitendra S. Jetly: *Praśastapādabhāṣyam with the commentary Kiraṇāvalī of Udayanācārya*. Gaekwad's Oriental Series 154. Baroda 1971: Oriental Institute.
- J Anantalal Thakur: *Jñānaśrīmitranibandhāvaliḥ. Buddhist Philosophical Works of Jñānaśrīmitra*. Tibetan Sanskrit Works Series V. Patna 1987: Kashi Prasad Jayaswal Research Institute.
- J<sub>a</sub> Sanskrit manuscript of Jñānaśrīmitra's Kṣaṇabhaṅgādhyāya (cf. Bandurski 1994:57f., Much 1988:18); used in the form of a photocopy of photographs preserved in the manuscript collection of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna, shelfmark MS 24.
- J<sub>m</sub> Sanskrit manuscript of Jñānaśrīmitra's collected works. Two reproductions of this manuscript were used: (1) a photocopy of photographs preserved in the Sāṅkṛtyāyana collection of the *Niedersächsische Staats- und Universitätsbibliothek* in Göttingen; this photocopy is kept in the manuscript collection of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna (shelfmark MS 25); (2) scans from film negatives of one of Giuseppe

- Tucci's expeditions to Tibet; cf. the introduction for a more detailed description of these reproductions and of the manuscript itself.
- TS *Tattvasaṅgraha* (Śāntarakṣita). Dvarikadas Shastri: *Tattvasaṅgraha of Ācārya Śāntarakṣita with the Commentary 'Pañjikā' of Shri Kamalashīla*. 2 Vols. Bauddha Bharati Series 1, 2. Varanasi 1968, reprinted 1981.
- TSP *Tattvasaṅgrahapañjikā* (Kamalaśīla). See TS.
- TBh *Tarkabhāṣā* (Mokṣākaragupta). H.R. Rangaswami Iyengar: *Tarkabhāṣā and Vādasthāna of Mokṣākaragupta and Jitāripāda with a Foreword by Māmahopādhyāya Vidhuśekhara Bhattachārya*. Mysore 1952.
- TR Acharya Paramanandan Shastri: *Tarkarahasya*. Tibetan Sanskrit Works Series 20. Patna 1979: Kashi Prasad Jayaswal Research Institute.
- TR ms Sanskrit manuscript of the anonymous Tarkarahasya, found by Rāhula Sāṅkrtyāyana in Nör (Sāṅkrtyāyana 1935:42; cf. Bandurski 1994:21); available as a photocopy of photographic prints from the Sāṅkrtyāyana collection of the *Niedersächsische Staats- und Universitätsbibliothek* in Göttingen that is preserved in the manuscript collection of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna, shelfmark MS 15.
- NK Nyāyakaṇikā (Vācaspatiśīra). Mahāprabhu Lal Goswami: *Vidhiviveka of Śrī Maṇḍana Mīśra with the Commentary Nyāyakaṇikā of Vāchaspati Mīśra*. Prācyabhārati granthamālā 8. Varanasi 1978: Tārā Pablikeśans.
- DhP Dalsukhbai Malvania: *Paṇḍita Durveka Mīśra's Dharmottarapradīpa*. [Being a sub-commentary on Dharmottara's Nyāyabinduṭīkā, a commentary on Dharmakīrti's Nyāyabindu]. Tibetan Sanskrit Works Series 2. Patna 1971: Kashi Prasad Jayaswal Research Institute. Revised Second Edition.
- NB Nyāyabindu (Dharmakīrti). See DhP.
- NBT Nyāyabinduṭīkā (Dharmottara). See DhP.
- NVT Anantalal Thakur: *Nyāyavārttikatātparyāṭīkā of Vācaspatiśīra*. Nyāyacaturgranthikā vol. III. New Delhi 1996: Indian Council of Philosophical Research.
- PV 3 *Pramāṇavārttika* (Dharmakīrti), chapter on perception (*pratyakṣa*). See Miyasaka 1971/72.
- PV 4 *Pramāṇavārttika* (Dharmakīrti), chapter on inference for others (*parārthānumāna*). See Miyasaka 1971/72.
- PVABh *Pramāṇavārttikālaṅkārabhāṣya* (Prajñākaragupta). Rāhula Sāṅkrtyāyana: *Pramāṇavārtikabhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragupta (Being a commentary on Dharmakīrti's Pramāṇavārtika)*. Tibetan Sanskrit Works Series 1. Patna 1953: Kashi Prasad Jayaswal Research Institute.
- PVABh, ms. B: Manuscript B of Prajñākaragupta's *Pramāṇavārttikālaṅkārabhāṣya*. Shi-geaki Watanabe: *Sanskrit manuscripts of Prajñākaragupta's Pramāṇavārtikabhāṣyam*. Facsimile Edition. Patna/Narita 1998: Bihar Research Society and Naritasan Institute for Buddhist Studies.

- PVSV Pramāṇavārttikasvavṛtti (Dharmakīrti). Raniero Gnoli: *The Pramāṇavārttikam of Dharmakīrti, the first chapter with the auto-commentary*. Text and Critical Notes. Serie Orientale Roma XXIII. Roma 1960: Istituto Italiano per il Medio ed Estremo Oriente.
- PVin 1,2 Pramāṇaviniścaya (Dharmakīrti), chapters on perception (*pratyakṣa*) and inference for oneself (*svarthānumāna*). Ernst Steinkellner: *Dharmakīrti's Pramāṇaviniścaya. Chapters 1 and 2*. Sanskrit Texts from the Tibetan Autonomous Region 2. Beijing – Vienna 2007: China Tibetology Research Center/Austrian Academy of Sciences Press.
- PVin 3 Pramāṇaviniścaya (Dharmakīrti), chapter on inference for others (*parārthānumāna*). *Tshad ma rnam par ñes pa*, P 5710, Ce 285a7-329b1; D 4211, Ce 152b1-230a7.
- PVinT Pramāṇaviniścayaṭīkā (Dharmottara). *Tshad ma rnam par ñes pa'i 'grel bśad*. P 5727 Dze 1-We209b8; D 4229 (chapters 1 and 2), Dze 1-289a7; D 4227 (chapter 3), Tshe 1-178a3.
- MBh Mahābhāṣya (Patañjali). Franz Kielhorn: *The Vyākaraṇa-Mahābhāṣya of Patañjali*. Volume I. Poona 1962: Bhandarkar Oriental Institute. Third Edition.
- MBhP Mīmāṃsābhāṣyapariśiṣṭa (Śālikanātha). S.K. Ramanatha Sastri: *Bṛhaṭi of Prabhākara Miśra with the Bhāṣyapariśiṣṭa of Śālikanātha [Tarkapāda]*. Madras University Sanskrit Series No.3, Part II. Madras 1936: University of Madras.
- R Anantalal Thakur: *Ratnakīrti-Nibandhāvaliḥ. (Buddhist Nyāya Works of Ratnakīrti)*. Tibetan Sanskrit Works Series III. Patna 1975: Kashi Prasad Jayaswal Research Institute.
- VN Vādanyāya (Dharmakīrti). Michael Torsten Much: *Dharmakīrtis Vādanyāyaḥ. Teil I: Sanskrit-Text*. Veröffentlichungen der Kommission für Sprachen und Kulturen Südasien, Heft 25. Wien 1991: Verlag der Österreichischen Akademie der Wissenschaften.
- SAC Sarvaśabdābhāvavacarcā (Jñānaśrīmitra). Sanskrit text as edited in the present volume. [The edition is additionally paginated with numbers marked by an asterisk; references to the text refer to this pagination.]
- HB Hetubindu (Dharmakīrti). Ernst Steinkellner: *Dharmakīrti's Hetubinduḥ. Teil I, Tibetischer Text und rekonstruierter Sanskrit-Text*. Veröffentlichungen der Kommission für Sprachen und Kulturen Süd- und Ostasien, Heft 4. Wien 1967: Hermann Böhlau Nachf./Graz – Wien – Köln. [The Sanskrit text is additionally paginated with numbers marked by an asterisk; references to the text refer to this pagination.]
- HB ms Hetubindu, Sanskrit manuscript. Readings of this, the sole currently known Sanskrit manuscript of the Hetubindu were kindly provided by Helmut Krasser.

- HB† Hetubinduṭīkāloka (Arcāṭa). Sukhlalji Sanghavi and Shri Jinavijayaji: *Hetubinduṭīkā of Bhaṭṭa Arcāṭa with the Sub-commentary entitled Āloka of Durveka Miśra*. Gaekwad's Oriental Series 113. Baroda 1949: Oriental Institute.
- HB<sub>t</sub> Hetubindu (Dharmakīrti), Tibetan text. See HB.

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## INTRODUCTION

On September 26, 1934, Rāhula Sāṅkṛtyāyana first set eye on a complete manuscript of Jñānaśrīmitra's collected works in Zha lu ri phug, a retreat on the mountain behind Zha lu monastery.<sup>1</sup> Sāṅkṛtyāyana took photographs of some manuscripts, perhaps even of this one. However, he lacked experience, and there were no facilities to develop the films on the spot so as to verify their quality. Not surprisingly, when the films could finally be developed in Kathmandu later that year, the photographs turned out unusable.<sup>2</sup> During his fourth journey to Tibet from May to September 1938, the manuscript was properly photographed;<sup>3</sup> the film negatives are today preserved in the archives of the Bihar Research Society in Patna.<sup>4</sup> The original manuscript is thought to be presently located in the People's Republic of China.

In 1959, Anantalal Thakur edited Jñānaśrīmitra's collected works under the title "Jñānaśrīmitranibandhāvaliḥ". A revised edition – here referred to as "J" – was published in 1987. Thakur's edition relies on photographs of the manuscript discovered by Sāṅkṛtyāyana (short J<sub>m</sub>), which is the main and, in most cases, single textual witness.<sup>5</sup> With the exception of the Kāryakāraṇabhāvasiddhi, none of Jñānaśrīmitra's works are known to have been translated into Tibetan.

<sup>1</sup> Sāṅkṛtyāyana 1950:273f. I am indebted to Gautam Liu for translations of this and other passages from Sāṅkṛtyāyana's voluminous writings in Hindī. Note that this particular find is not reported in the English report of this trip, which is the second of Sāṅkṛtyāyana's altogether four travels to Tibet, cf. Sāṅkṛtyāyana 1935:25f. There Sāṅkṛtyāyana only reports having seen manuscripts in Zha lu (ri phug), but emphasises that the list he gives in the following pages is incomplete.

<sup>2</sup> Sāṅkṛtyāyana 1950:293.

<sup>3</sup> Sāṅkṛtyāyana 1938, Bandurski 1994:25. According to Bandurski, the manuscripts Sāṅkṛtyāyana discovered in Zha lu originally came from Sa skya, since the abbots of Sa skya allowed scholars of their school to take manuscripts to their own monasteries for study. Sāṅkṛtyāyana himself hypothesises that Bu ston – who founded Zha lu ri phug soon after 1320 (Steinkellner 2004:11) – brought the manuscript there from Sa skya (Sāṅkṛtyāyana 1950:274), but this remains speculative.

<sup>4</sup> See Much 1988, where AR and SAC are listed as entries nos. 02 and 44.

<sup>5</sup> For the Kṣaṇabhaṅgādhyāya there is a second manuscript (J<sub>a</sub>) which Sāṅkṛtyāyana also found in Zha lu, and which is also believed to be presently located in the People's Republic of China

No further manuscript material has turned up since Thakur completed his edition. A reedition of *Anupalabdhirahasya* and *Sarvaśabdābhāvacarcā* is nevertheless a worthwhile endeavour. Thakur's edition of Jñānaśrīmitra's collected works covers an enormous amount of text and would certainly not have been feasible if he had investigated every doubtful reading, or studied the content of all works in detail, attempting to identify quotations in them that Jñānaśrīmitra had taken from the vast body of Buddhist as well as non-Buddhist literature, or to trace even more subtle allusions to ideas of earlier philosophers. Such inquiries, facilitated by the progress that has been made in the study of Buddhist logic and epistemology since Thakur's pioneering work, help to improve the constitution of these works. Moreover, Thakur for the most part does not document marginal notes or other scribal interventions in the Sanskrit manuscript. In most cases the reader will not know that Thakur's text is the result of a selection from among various candidates for readings within the manuscript; they will not notice that the text as edited in J contains a number of tacit emendations, not all of which stand the test of scrutiny.

The present reedition therefore aims to critically constitute the oldest accessible form of *Anupalabdhirahasya* and *Sarvaśabdābhāvacarcā*; the documentation of Anantalal Thakur's editorial work on these treatises is a byproduct of it.

### SOURCES FOR THE PRESENT EDITION

Anantalal Thakur's edition is based on two photographic sources, namely on a print of Sāṅkṛtyāyana's film negatives preserved in the archives of the Bihar Research Society in Patna, and on a second print from the same negatives obtained some time after 1949 when he had prepared a "preliminary copy of the major portion of the work" from the first print (see the "preface to the first edition" in J, p. i.). While the two prints seem to have been of slightly different quality – for

(Bandurski 1994:57f.; No.12 in Much 1988:18). Thakur had access to photographs and a transcript prepared by Sāṅkṛtyāyana.

otherwise Thakur would perhaps not have mentioned both of them in his preface –, both are reproductions of one and the same film negative.

Over the years 1968 to 1971, the *Seminar für Indologie und Buddhismuskunde* in Göttingen managed to procure a collection of prints of Sāṅkṛtyāyana's original film negatives from the Kashi Prasad Jayaswal Research Institute in Patna, to which the negatives had been entrusted by the Bihar Research Society.<sup>6</sup> The present edition relies on a photocopy of the Göttingen print of J<sub>m</sub> that is kept at the Department of South Asian, Tibetan and Buddhist Studies in Vienna, provided to the department by Heinz Bechert in 1975. The original Göttingen print, which is preserved in the Sāṅkṛtyāyana collection of the *Niedersächsische Staats- und Universitätsbibliothek* in Göttingen, was also consulted. In addition, Giuseppe Tucci took a photograph of J<sub>m</sub> during one of his five scientific expeditions to Tibet between 1933 and 1949; Francesco Sferra kindly granted me access to a print of it.<sup>7</sup>

For scholars who rely on Sanskrit manuscripts from the Buddhist logico-epistemological tradition, being restricted to dealing with reproductions instead of original manuscripts is the norm rather than the exception. Past history and present politics render it unlikely that this situation will improve.

The photographic sources that were used for this edition are deficient in several respects, but since there are two of them – prints of Sāṅkṛtyāyana's and of

<sup>6</sup> Cf. Bandurski 1994:15. The creation of the Göttingen collection was due to the efforts of Gustav Roth, and actively supported by Syed Hasan Askari and Anantalal Thakur, the then directors of the Kashi Prasad Jayaswal Reserach Institute.

<sup>7</sup> For a preliminary report on the Tucci collection of Sanskrit manuscripts, negatives and photographs, cf. Sferra 2000. In May 2004, Sferra and I were able to determine that the twelve negatives from envelope 33/NN, negatives nos 3, 5, 6, 7, 8, 10 and 11 from envelope 34/PP, and both negatives from envelope 36/SS contain a complete set of photographs of J<sub>m</sub>, including, as the second folio from the bottom on negative no. 5 from 34/PP, folio 19a of the Kṣaṇabhaṅgādhyāya (*anvayādhikāra*) which had not been photographed by Sāṅkṛtyāyana, but whose text Thakur could provide on the basis of the second manuscript J<sub>a</sub> that is available for this work. In the provisional list in Sferra 2000:409, NN and SS are entered as “(Vinaya)”, while PP is entered as containing Bhavya's Tarkajvālā, which is correct for the remaining negatives from this group.

Tucci's photographs –, the defects of one are often mitigated by the other.<sup>8</sup> Sāṅkṛtyāyana's photographs are sufficiently well-exposed and for the most part in focus, but the arrangement of leaves compromises legibility in some areas. A label bearing the roman letter “S” that indicates the place of discovery Zha lu, the general title “Jñānaśrīnibandhaḥ”, and a consecutive numbering was attached to each set of eight or nine folios arranged for one shot.<sup>9</sup> These labels, as well as the tacks which were used to pin the folios to a wooden plank, sometimes reach into the body of writing and hide a number of *akṣaras*; they may also hide marginal notes. In addition, the folios occasionally overlap, which may likewise have led to the obscuration of marginal notes. On folio 3a, a triangular-shaped black spot obscures seven *akṣaras* in l.6 and ten in l.7. Thakur suggested reconstructions within square brackets at J 184,14 and 184,19f.

For Tucci's photographs, each folio was pinned to a wooden plank with only two tacks. The planks were then placed upright. Because the welled folios did not lie flat on the plank, and because the welling cast shadows, the writing is often out of focus or altogether illegible. However, the part of folio 3a that is blackened on Sāṅkṛtyāyana's photographs can easily be read here and the text could thus be restored.

Since all photographs were taken in black and white, it is impossible to determine whether different colours of ink might have been used by different hands, inasmuch as, for instance, corrections might have been written in red or brownish ink, or differently coloured “correction substances” might have been used to cover *akṣaras*.

As the prints used by Thakur were not available to me, I could not compare the Göttingen print with them. It therefore cannot be ruled out that some of my emendations which diverge from Thakur's readings might simply be due to the perhaps poorer quality of the prints he was able to use. Nor can I exclude that he

<sup>8</sup> The same situation is nicely described, in general terms as well as with specific reference to Vajragarbha's Hevajratantrapiṇḍārthaṭīkā, in Sferra 2000:401.

<sup>9</sup> This was on the whole Sāṅkṛtyāyana's general procedure, cf. Bandurski 1994:16. The folios for AR and SAC are contained on sheets 10A and 10B.

was able to see things on the Patna prints which I failed to see on the Göttingen print and on Tucci's photographs.

### THE MANUSCRIPT J<sub>m</sub>

For practical reasons, a full palaeographic description of the manuscript must be postponed for later studies that will cover a larger amount of text, for only then will it be possible to determine orthographic and paleographic peculiarities with certainty. The following account is therefore limited to general features and features that are considered noteworthy regarding this particular section of the manuscript.

The manuscript is extremely well preserved, without any damage by natural calamities like fire or the insatiable appetite of worms or various types of rodents. While the writing must have been clearly legible in the original, it is occasionally out of focus on the photographic reproductions by Sāṅkṛtyāyana and frequently quite heavily blurred on the ones by Tucci. Marginal notes are often difficult to decipher and appear to have been added either with great haste or in a generally less standardised running hand.

The script closely resembles that of the Bhikṣuṇīvinaya-manuscript examined by Gustav Roth (Roth 1970), which according to Roth represents the "Proto-Bengali-cum-Proto-Maithili type" used in the Pāla inscriptions of the ninth to twelfth century and in the Sena inscriptions of the twelfth century (*ibid.* p. XXI). Thakur calls it a "Maithila script of about the 12<sup>th</sup> century A.D."<sup>10</sup> In his list of manuscripts found in Zha lu ri phug, Sāṅkṛtyāyana terms the script "Māgadhi" (Sāṅkṛtyāyana 1938:143). On other occasions, he refers to the same script as "Proto-Bengali-cum-(Proto)-Maithili", "Proto-Maithili-cum-Bengali", or "Proto-Bengali".<sup>11</sup> As a generic term, "Proto-Bengali" seems most appropriate.<sup>12</sup> The manuscript is not dated. Without risking a paleographic dating, it seems

<sup>10</sup> Cf. the "preface to the first edition", J, p. i.

<sup>11</sup> Cf. Bandurski 1994:19.

<sup>12</sup> For a detailed account of the various uses of the term "Proto-Bengali", see Dimitrov 2002:29ff.

reasonable to cautiously date it some time between Jñānaśrīmitra's lifetime at the beginning of the eleventh century, and the middle or end of the thirteenth century, assuming that due to the demise of Buddhism in the Pāla kingdom there would have been neither interest nor resources left for copying such works, and that such manuscripts would have been taken to Tibet around that time or slightly earlier.

In the part of the manuscript that is covered by AR and SAC, *m* is preserved internally before *y*, *v* and labials. Externally, *anusvāra* occurs before initial *y* and *r*. In the first line of a folio, as well as before a *daṇḍa*, *anusvāra* often takes on the form of a circle rather than a mere dot. Before nasals and consonants, *m* tends to be replaced by the homorganic nasal, both internally and externally (e.g. *kiñca*, *kin tu*, *saṅgraha*). Before consonants, this is irregular in external *sandhi*, though regular internally. Before *k*, we consistently find *anusvāra* internally and externally (with the single exception of *saṅkalayya* AR 14,12). Before *daṇḍas*, final *t* is mostly written with a special character resembling the number 7 in Devanāgarī script. Gemination of *t*, *ṇ* and *g* is regular after *r*, and gemination of *m* usual.<sup>13</sup> The semi-vowel *v*, geminated after *r* in the Bhikṣuṇīvinaya manuscript, is only rarely geminated in J<sub>m</sub>, and without a recognisable pattern. As in the Bhikṣuṇīvinaya manuscript, *y* is usually not geminated after *r*. Degemination of consonants can in this section of J<sub>m</sub> only apply to °*ttva*°, where only three (3b2, 5b1, 7a2) of eight cases undergo degemination.<sup>14</sup>

Pre-consonantic *r* is written as a superscript hook in most cases, but as a horizontal, curved line resembling a head-stroke before *gg* and *ṇṇ*. The ligatures °*rs*° and °*rth*° also have special forms that can be explained as amalgamates of this horizontal, curved *r* and the usual form of the consonant.

<sup>13</sup> Of the four occurrences, only °*dharmamātrasya*° in 7a1 has no gemination.

<sup>14</sup> All degeminated cases occur in °*sattva*°, but °*sattve*° 6b1 is written in geminated form. The remaining four occurrences of °*ttva*° with gemination are all instances of °*tattva*°.



Medial *e* is mostly written in *prṣṭhamātra* form, and only occasionally as a diagonal stroke above the head-stroke; this form occurs mostly in the first line of a folio. Medial *i* is mostly written as a curved line above the head-stroke. Before *dh*, which lacks a head-stroke, it is written with a vertical stroke before the *akṣara* that extends into a curve above the letter. Medial *o* consists of two vertical strokes, placed before and after an *akṣara*. Placement of *avagraha* and *virāma* is not systematic, nor is placement of *daṇḍas*. The meeting of word-final *ā* and word-initial *a* is sometimes, though not consistently, disambiguated through placement of *avagraha* (e.g. *śabdopalabdhyā 'pi*).<sup>15</sup>

In line 6'b3<sup>16</sup> before the right string hole, and at the end of the line 6b6, two dots or short vertical strokes, the one placed on top of the other, are used as place-fillers.

Sāṅkṛtyāyana records one folio's measurements as 22 x 2 inches (Sāṅkṛtyāyana 1938:143). Each folio contains seven lines of approximately 150 *akṣaras* length.<sup>17</sup> From lines 3 to 5, the scribe left blank two squares of approximately seven *akṣaras* in width around the string holes at approximately forty-two *akṣaras* distance from either margin, thus separating these lines into three blocks of almost equal width. The folios bear two different figure-numberings, an Indian numbering written on the reverse side, and a Tibetan numbering written on the obverse. Within the entire manuscript, the Indian numbering begins anew two times, once with the *Vyāptīcarcā* (J pp. 161-178), and then again with the *Bhedābhedaparīkṣā* (J pp. 179-182). In the introduction to his edition of the *Vyāptīcarcā*, Horst Lasic further notes that out of all the works contained in the manuscript, only *Kṣaṇabhaṅgādhyāya*, *Vyāptīcarcā*, and *Bhedābhedaparīkṣā* are introduced with a salutation (Lasic 2001:21). According to Lasic, together with

<sup>15</sup> Cf. Kyūma 2005:LIV-LVI for further peculiarities of the script on the basis of the *pakṣadhar-matādhikāra* of the *Kṣaṇabhaṅgasiddhi*.

<sup>16</sup> For this inserted folio, cf. below p. 25.

<sup>17</sup> In the "preface to the first edition" in J, p. i., Thakur counts about 130 syllables per line.

the numbering this suggests that there were at some point three independent transmission units, namely Kṣaṇabhaṅgādhyāya (J pp. 1-159), Vyāpticarcā, and the remaining works beginning with the Bhedābhedaparīkṣā, after which immediately follow AR and SAC, which in the Indian numbering range from line 2b7 to line 8a6 of the third unit and thus cover a little more than five folios.

Although the division of the manuscript into these three units is not fully confirmed by the various colophons of the individual works, it is also not necessarily inconsistent with them. All works in J<sub>m</sub> end in colophons stating that the work called such-and-such is completed, in constructions of the type ... *iti samāptam/samāptā/samāptaḥ* or ... *nāma prakaraṇaṃ samāptam*. Colophons mentioning the author's name are given at the end only of Vyāpticarcā, Sākārasiddhiśāstra, and Sākārasaṅgrahasūtra. In the case of Vyāpticarcā and Sākārasaṅgrahasūtra, these colophons simply state that this (*iyam*) is a composition of the great paṇḍita Jñānaśrīmitra: *kṛtir iyaṃ mahāpaṇḍitajñānaśrīmitrapādānām* (J 178,5), and *kṛtir iyaṃ mahāpaṇḍitācāryajñānaśrīmitrapādānām* (J 578,16f.).

The colophon of the Sākārasiddhiśāstra combines both types of colophons into one sentence: *samāptam cedam balābalaparīkṣāmukhenārabdham sākārasiddhiśāstraṃ kṛtir mahāpaṇḍitajñānaśrīmitrapādānām iti*, “completed, now, is this *sākārasiddhiśāstra*, which was undertaken by means of an investigation of strengths and weaknesses (?) [and which] is a composition of the great scholar Jñānaśrīmitra”. Either the pronoun *iyam* has fallen out after *kṛti* or the colophon of the Sākārasiddhiśāstra is explicitly meant to conclude only this work.

The colophons at the end of Vyāpticarcā and Sākārasaṅgrahasūtra could have been placed at the end of a larger group of texts to, in a manner of speaking, seal it off as a composition by Jñānaśrīmitra before it entered wider circulation; in this case the pronoun *iyam* would refer not to the work immediately preceding the colophon, but to a larger extent of text. However, since these colophons might have been added at a stage when only some of the texts had been written, or when the works had not yet received their present sequence in the manuscript, the actual scope covered by them must remain uncertain. That the colophons

which state the author's name do not coincide with the three transmission units suggested by folio numbering and salutations might therefore be due to their composition prior to the assemblage of these units.

Together with the Tibetan folio numbering, the addition of Tibetan translations of titles added in the margins on folios where certain works end suggest that the manuscript had been used in Tibet, or at least inventarised.<sup>18</sup> A canonical translation exists only of the *Kāryakāraṇabhāvasiddhi* (D 4258, P 5763); it was prepared by Kumārakalaśa and ('Bros seṅ dkar) Śākya 'od in the middle of the eleventh century and later revised by the latter in collaboration with Anantaśrī. It is not known, and may well be impossible to determine, whether this translation is based on *J<sub>m</sub>* or on a manuscript related to it.

Near the beginning of the *Sarvaśabdābhāvārcā* the scribe forgot to copy the folio of the exemplar which would have continued from what is now 6a2. He later copied the missing folio on a separate leaf, indicating the point of insertion and the relevant text with an x-shaped sign at the beginning of 6a3 and in the upper left margin of the inserted leaf 6'a. Thakur numbers this inserted folio as "6<sup>1</sup>a" (J 191,9); the number of the verso side is wanting in J; it should be given in J 192,15 = SAC 3,10.

The folio pages 6'b and 6b are numbered twice, and in different Indian scripts: once as 6 and •6, and once as <sup>6</sup>/<sub>1</sub> and <sup>6</sup>/<sub>2</sub>. The right bottom margin of 6'b, the left top margin of 6'a and the left margin before the beginning of 6a3 contain indecipherable Indic writing which must be an indication of the scribal lapse. In the right bottom margin of 6'b, the number '3' has been added, informing that the text continues in line 3 of folio 6a.

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<sup>18</sup> Kyūma points out that such Tibetan work titles, usually equivalent to the Sanskrit colophons, can be found in several manuscripts of the *Sāṅkṛtyāyana* collection in Göttingen (Kyūma 2005:LIII).

Different hands modified the manuscript text by way of deletion of letters, or by way of adding writing in the top or bottom margins. One wrote in the same script as the manuscript; this may have been the scribe himself.<sup>19</sup> Another wrote in a looser hand in what appears to be the same script. The line-numbers that were added to some of these marginal additions also evidence different numbering styles, which additionally confirms that different hands were at work. Some of these additions consist of two, some of only one *akṣara*; as it is consequently extremely difficult to identify and differentiate the styles, it is not impossible that more than two hands were involved.

Of particular interest is AR 12,2 (J<sub>m</sub> 5a3), which demonstrates multiple stages of scribal correction. By conjecture, the text reads *atrāpy anupalabdhīḥ svasyā-parasyāparā* ||. The phrase *anupalabdhīḥ svasyāparasyāparā* repeats a short programmatic statement made earlier in AR 11,6f. (J<sub>m</sub> 5a1), where the manuscript reads *anulapala(bh/t)ā svasyāparasyāparā*. For the passage AR 12,2, the manuscript originally read *atrāpyanulapala(bh/t)āvasvasyāparasyāparā*, curiously evidencing the same scribal lapse of a mistakenly inserted °la° in °anulapa°, as well as the uncertain reading °(bh/t)ā°. The *akṣara* °va° was first deleted by a corrector. At a later stage, the entire phrase was deleted through placement of double deletion strokes above both °pya° and the concluding double *daṇḍa*, most likely because the repetition was considered a mistake, even though, upon closer inspection of the work, it makes perfect sense in context.

The point of reference for marginal writing in the text itself is often indicated with a *kākapāda* above the head-stroke within the line in question, and sometimes with a short vertical stroke. Deletion is sometimes carried out through placement of small single vertical strokes above the *akṣaras* intended as deleted; double strokes are used in the aforementioned deletion of a phrase in J<sub>m</sub> 5a3. Deletion has also been effected by the painting over or erasure of *akṣaras*, but it

<sup>19</sup> The male form is used merely because we currently have no knowledge about women scribes in ancient India. The same applies when correctors or traditional readers are referred to in the following.

is difficult to distinguish which method has been used on the basis of the available photographic reproductions. In some cases the deleted *akṣaras* are still decipherable, thus giving clues as to what motivated their removal.

On the whole, this part of the manuscript seems to have been used by different persons who were accustomed to reading and writing in Indian scripts. Modifications of the manuscript text were carried out in an *ad-hoc* fashion by individual readers. Whether any of them relied on the exemplar, or on an independent manuscript of Jñānaśrīmitra's works, cannot be ascertained.

### EDITORIAL POLICY AND NOTATION

Neither of the two works is known to have been extensively used by later generations of traditional Indian scholars, Buddhist or otherwise. In this respect, AR and SAC differ from other works of Jñānaśrīmitra, such as the *Kṣaṇabhāṅgādhyāya*, the *Apoḥaprakaraṇa*, the *Advaitabinduprakaraṇa*, and at least portions of the extensive *Sākārasiddhiśāstra*, which were not only taken up by Jñānaśrīmitra's student Ratnakīrti (ca. 990–1050 CE), but also by later representatives of non-Buddhist traditions.<sup>20</sup> Only two passages in the anonymous *Tarkarahasya* indicate any reception at all of AR. In addition, they evidence an interesting scribal peculiarity which shows that the scribe of the *Tarkarahasya* manuscript (or one of its ancestors) used *J<sub>m</sub>* or a manuscript related to it.<sup>21</sup>

Editions may aim at the constitution of different forms of texts, for instance, of the original work as it left the author's hands and entered some sort of public circulation, or of the work as it was known in a particular period or region, in short, at a stage in its transmission which need not be identical with its oldest, original form. In a case like the present, with practically no reception attested and a sole manuscript in hands, the only realistic possibility is to aim at the oldest historical form of AR and SAC that can be accessed on the basis of *J<sub>m</sub>*, the only

<sup>20</sup> Cf. the list of references collected by Thakur in introduction, to J, pp. 32ff.; further historical relationships emerge from Lasic 2001 and Kyūma 2005.

<sup>21</sup> Cf. below, p. 99.

accessible manuscript, which is separated from the lifetime of the author by three hundred years at most. This oldest historical form is as close as we can get to the original verbal form of Jñānaśrīmitra's works, by which is meant the written form in which they entered circulation among students, fellow Buddhist scholars or Brahmanical opponents – regardless of whether they were committed to writing by the author himself or by a scribe to whom they might have been dictated.

The critical text is first and foremost the result of attempts to eliminate such transmission errors as are recognisable upon closer inspection of  $J_m$  and an inquiry into the language and content of AR and SAC. Obvious orthographic mistakes are also corrected; in this respect the primary objective of the edition is compromised for the sake of producing a text that is readable by current standards of Sanskrit orthography, for it can of course not be excluded that the original form of these works already contained some of these errors.

The critical apparatus documents the editorial process, by listing all available witnesses for a given passage, and by further informing about Anantalal Thakur's text as it is evidenced in J. Thakur's edition is treated, and highly respected, as the expression of an informed scholarly opinion on the text's constitution that needs to be critically considered when reexamining the manuscript.

As far as it can be determined, the visual shape of modifications made to the manuscript text – marginal additions with or without insertion-marks in the main body of writing, deletion by painting over or erasure of *akṣaras*, or by deletion-strokes – is also documented in the individual readings given in the critical apparatus:

- The presence of a supralinear insertion mark for marginal notes is indicated with a superscript “v” before the syllable above which it is placed (v) that visually emulates the *kākapāda*.

- The position of marginal notes is indicated in brackets after the respective reading: “TM” means top margin, “BM” means bottom margin. Numbers are added after these markers if the marginal additions are accompanied by line-numbers.
- In the individual readings, material that was added in margins is contained within *guillemets* « ... », while deleted material is enclosed in braces { ... }.
- A deletion stroke is indicated with the sign “‡” before the deleted (part of an) *akṣara* or *daṇḍa*. When deleted *akṣaras* are illegible, their probable number is given inside the braces. When vowel signs (or parts thereof) were deleted, the vowel that is left after deletion – which may be an inherent *a* – is written before the braces, and the deleted vowel inside the braces. Deletions which are not carried out by deletion stroke are usually performed by erasure, or by painting over of *akṣaras*; these two methods cannot be clearly distinguished on the available photographic reproductions.
- When a reading between two alternatives is uncertain, both are written inside brackets, separated by a diagonal. For instance, *a«bhyās(a/ā)»bhāvavato* indicates that someone added °*bhyās(a/ā)*° in the margin, without there being an insertion mark in the line in question, and that it is not certain whether the marginal note ends in inherent °*a*° or in °*ā*°.

A critical note that provides variants begins either with an emendation or conjecture,<sup>22</sup> or with the attested reading that supports the one which has been adopted for the critical text. Rejected readings follow, separated by colons. If one of them was adopted by Thakur, this is indicated with “Th”, enclosed in round brackets. If Thakur’s reading differs from all readings attested in witnesses, but these readings differ in themselves, “See <Thakur’s reading> Th” will appear after all the other readings. If all the witnesses agree, and their reading is determined as correct, and if only Thakur has a different reading, this divergence is noted as “For <correct reading> see <Thakur’s reading> Th”. These typographic conventions serve to emphasise that Thakur’s reading is not in itself a reading from a witness, but a scholarly assessment.

<sup>22</sup> Cf. below, p. 35, for the distinction between conjecture and emendation.

Readings prior and subsequent to a scribal correction are marked with  $J_m^{AC}$  (for *ante correctionem*) and  $J_m^{PC}$  (for *post correctionem*) respectively. The term “scribal correction” here refers strictly speaking to modifications which were carried out by a traditional reader – that is, not a modern reader like Thakur or myself –, which were *intended* to correct the text, and which are, from the viewpoint of their scribe, indeed corrections.<sup>23</sup> However, the sense in which a traditional corrector considered the new text as more “correct” than the old one is often not easy to determine and may at any rate differ from the “correctness” pertinent to modern critical editions. The initial position of the  $J_m^{PC}$ -reading in a critical note, which means that it has been adopted for the critical text, indicates that a scribal correction is indeed considered a correction from an editorial viewpoint, and that it is complete. The latter needs to be emphasised because scribal corrections are in  $J_m$  occasionally carried out only in part, such as when *ghaṭasya* is meant to be corrected to *ghaṭasyāpi*, but only the *akṣara °pi°* is added in the margin, and the required lengthening of the vowel *a* is wanting (AR 8,13). It is of course possible that the scribe in this and other cases assumed that readers would automatically supply the remaining corrections, but errors cannot be entirely excluded.

When material is added in the margin, it is particularly difficult to figure out what its scribe thought he was doing, especially given that we have no independent information regarding the level of erudition of the involved individuals – whether they were employed scribes, well-trained students, or full-fledged scholars. Did a specific scribe aim to provide a gloss that explains a word or a phrase? Did he aim to correct the text by adding words that he was convinced the scribe had forgotten, relying on his own memory and knowledge or on another manuscript? Did he provide supplementary information that he deemed helpful

<sup>23</sup> The adjective “scribal” is thus in the following to be understood in a loose sense and refers to any traditional user of the manuscript who left visible traces on it, not only to the scribe of the main body of writing.



for the understanding of the text, such as missing parts of lists or set patterns, without necessarily intending these words to be a part of the text?

In the following three cases, such considerations have led me to conclude that writing which was added in the margin is not a successful transmission correction, but most probably an insertion of material that had not been part of the text in an earlier and more likely original form. In two cases, the marginal writing might not even have been intended as a correction, but rather as a supplement for the purpose of completion of a set pattern, or for the sake of clarification; for this reason, it is more appropriate to refer to the readings before and after the scribal intervention with the abbreviations  $J_m^{AI}$  (*ante interventionem*) and  $J_m^{PI}$  (*post interventionem*) respectively in the critical apparatus. The term “intervention” is here a blanket term for those visible interventions in the manuscript text on the part of a traditional reader which more likely are not corrections from an editorial viewpoint, and which might not even have been intended as corrections.

1) AR 12,9f.: *uktam atra pratiyogyupalabdhir evā«nyā»nupalabdhīḥ*, i.e. °nyā° was added in the top margin.

A potential omission of °nyā° from the manuscript text cannot be easily explained through eyeskip, unless one assumes eyeskip from the vowel stroke of °(v)ā° to °(ny)ā°.

With *anya* the statement is odd in context. The immediately preceding objection asks why the *viruddhopalabdhi* and other such types of reasons are called *anupalabdhi*, implying that this is incongruent with the expression *upalabdhi* in their names. The reply harks back to AR 2,5f.: *anupalabdher iti pratiyogina upalabdher ity arthaḥ*, where the technical term *anupalabdhi* was explained as the “perception of the (actually existing) counter-correlate” (*pratiyogina upalabdhiḥ*).

The expression *anya* is absent in AR 2,5f., and the compound *anyānupalabdhiḥ* is nowhere used in the immediate context of AR 12,9f., where the “otherness” is not at issue. Instead, in the reply to the objection, the thematic focus is on *anupalabdhi*: it is because *anupalabdhi* is the *upalabdhi* of a “counter-correlate”

(*pratiyogin*) that the *viruddhopalabdhi* and other such types of reasons can be justifiedly called *anupalabdhi*.

An insertion of *anya* by a later hand may have taken place for a number of reasons. A reader may not have understood the focus on *anupalabdhi* as explanandum, may have missed out on the reference to AR 2,6, or may simply have had a very similar utterance including *anya* in mind, for instance PVSV 5,14-17 which is partly cited in AR 2,2f. (see below p. 97).

In sum, the comparably low likelihood of an omission of the letters supplied in the margin through mechanical errors, a comparably high contextual awkwardness of the text with the marginal note over the text without it, and the existence of plausible reasons for a subsequent insertion make this more likely a later supplement than a successful transmission correction, one that may have been intended as an additional clarification or as a correction and therefore deserves to be generally labeled as an intervention.

2) AR 13,15f.: *naivam, jale gandhasyānale rasasyāpi* «*vāyau rūpasyāpi*» *śeṣamātropalabdhau vā 'bhāvavyavahāramātradarśanāt*. To the enumeration of two cases where the absence of a sensory object (smell, taste) in an element (water, fire) is observed, that of colour in wind was added in the margin.

A passage in Udayana's Kiraṇāvalī indicates that the three cases were a set pattern, cf. KĀ 41,6f.: ... *anyathā nirgandhasya jalāder nīrasasyānalāder nīrūpasya*<sup>24</sup> *ca pavanasyānupalambhaprasaṅgāḥ*.

Eyeskip may have led a scribe to jump from the first °*syāpi*° to the second °*syāpi*° and thus to an omission of *vāyau rūpasyāpi* from the manuscript text. However, this possibility of a mechanical error is outweighed by considerations of context. Jñānaśrīmitra here refutes an objection against the claim that the non-perception of one object is the perception of another. In doing so, he appeals to cases where even the opponent thinks so, namely, first of all, when the absence of smell in water is determined, and secondly, also (*api*) when the absence of

<sup>24</sup> read *jalāder nīrasasyānalāder nīrūpasya* for *jalādenīrasasyānalādenīrūpasya* KĀ.

taste in fire is determined. The choice of *api* instead of the weaker enumerative *ca* for the second item suggests that this item is highlighted: “... because a treatment as absent in general is observed of smell in water, also/further of taste in fire ...”. If the author had wanted to list all three members of a set pattern, it seems unlikely that he would have done so with *api* for both the second and the third item. On the other hand, if someone were to supply a third item to an enumeration that he considers incomplete, he might just as well mechanically follow an already given syntactic pattern. The presence of *api* after *rūpasya* thus points to a later supplement. Furthermore, an incomplete enumeration on an occasion where the context does not require a complete one represents a *lectio difficilior* that is likely to be smoothened by later readers.

Whether the writer of this supplement intended it to be a complementary note or a true modification of the text remains uncertain; again, this supplement deserves to range as an intervention in general.

3) SAC 7,13-16: *tatra svātmā tāvat pratyakṣībhāve योग्यतāmātram apekṣate, śabdagandharasasparśatamistrālokās tu manaskārātiriktam indriya«mātra»m, ghaṭādisanniveśinas tu rūpaviśeṣāḥ prakāśam api prāyaśaḥ.*

An erroneous omission of *mātra* on the part of a scribe cannot easily be explained on mechanical or psychological grounds. Conversely, a reader may have felt prompted to supply *mātra* to the accusative object of the implicit verb *apekṣate*, since the object of *apekṣate* in the previous clause is also followed by *mātra*.

The statement provides a list of causal factors on which three distinct types of entities depend for being perceived: cognition itself – referred to with the expression *svātman* –, sensory objects like sound, smell, taste, touch, darkness and light, and specific instances of colour-form, composed into macroscopic entities such as jars. In terms of content, the list can be understood as cumulative: cognition, which according to Buddhist epistemologists is self-cognising, depends

only on its own capacity for being perceived, sound, etc. additionally depend on a sense-faculty, and jars and so forth normally<sup>25</sup> also depend on light.

The cumulative character of the list is indicated by *mātra*, “only”, in the first clause and *api*, “also”, in the third, which leaves us with the structure “for being perceived, *a* depends only on *g*, ...; *c*, on the other hand (*tu*) normally depends also on *j*”. Filling in the second clause with or without *mātra* leads to the following alternatives:

- a. with *mātra*: “*a* depends only on *g*, *b* depends, in addition to *h*, only<sup>26</sup> on *i*, and *c* depends also on *j*”.
- b. without *mātra*: “*a* depends only on *g*, *b* depends, in addition to *h*, on *i*, and *c* depends also on *j*”.

The second alternative fits better into the overall structure of a cumulative list: each type of entity depends on a specific set of factors *in addition to* the factors relied on by the previous type. This is certainly the most straightforward interpretation given the wording of the entire statement as three consecutive clauses with a uniform construction.

Conversely, the first alternative has a problematic implicature which the author cannot have intended and is unlikely to have overlooked. A reader will naturally apply the exclusive force of “only” in the second clause to both the first and the third: *b* depends on *h* and *i*, but not on *g*, and not on *j*. In other words, sound, etc. depend, in addition to attention, only on a sense-faculty, *but not on their own capacity, and not on light*. The implicature that sensory objects do not depend on their own capacity for being perceived contradicts the general account of

<sup>25</sup> The qualifier “normally” (*prāyaśaḥ*) is best read on the background of the assumption that certain beings are capable of seeing instances of colour-form without light, appearing in the context of the *sahopalambhaniyama*-discussion and invoked in AR 10,3.

<sup>26</sup> Theoretically, *mātra* in the second clause might also function like an indefinite pronoun, “... depends on some sense-faculty”. But I can see no reason why Jñānaśrīmitra would have added an indefinite qualifier; if he had had an important reason, he would most likely have chosen a less misleading form of expression.

perception to which the author is committed. Unless Jñānaśrīmitra experienced a temporary lapse of attention, he would not have added the misleading *mātra* to the second clause. In view of the higher probability of scribal supplementation rather than omission, the reading without *mātra* is therefore more likely the original one; the insertion of *mātra* was most likely intended as a correction.

Granted, these are comparably minor cases, but it is nevertheless worthwhile justifying my conclusions in detail, if only to demonstrate the type of reasoning that is applied in such cases.

In addition, a marginal note on the top margin of folio 6'a is also more likely a supplement than a transmission correction. It is illegible on the available manuscript photographs by Sāṅkṛtyāyana and Tucci; on Sāṅkṛtyāyana's photographs it is partly covered by the previous folio 5a. The note is placed right above SAC 1,16f. *vadhirasyāpi prasaṅgāt*, and there is an insertion mark before *prasaṅgāt*. Without the note, the entire sentence reads *na tāvat dhvanir ity eva śravaṇam, vadhirasyāpi prasaṅgāt*. Thakur reads the note as *śravaṇa°*, and his edition therefore prints *na tāvat dhvanir ity eva śravaṇam, vadhirasyāpi śravaṇaprasaṅgāt*. Even if this reading is correct, an omission of *śravaṇa°* from the original text cannot be explained through a mechanical scribal error such as eyeskip. On the other hand, it is likely that someone would have supplied *śravaṇa°* as the implied subject from the main clause, thus smoothening the text. Whether this person intended *śravaṇa°* to become part of the main text, or merely aimed to supply additional information for the sake of clarification, cannot be determined with sufficient certainty – both seem equally possible; hence, the phenomenon is considered an intervention, without further specification.

Editorial corrections are carried out on the basis of witnesses, and based on considerations of language and content. Such corrections are proposed with two degrees of certainty. Conjectures, indicated with “conj.” at the beginning of a note in the critical apparatus, are proposed corrections; emendations, indicated with

“em.”, are proposed corrections with a higher degree of certainty. A higher degree of certainty goes hand in hand with a greater need for editorial intervention. Corrections of obvious orthographical errors in the manuscripts, for instance, are always emendations because constraints of Sanskrit orthography as it is currently standard demand intervention. In the case of conjectures, the necessity of editorial intervention may be debatable, and the verbal form of the proposed critical text is less certain.

Furthermore, some emendations are of questionable necessity because indecipherable marginal notes may already contain the proposed reading, because the place of insertion of a nearly illegible marginal note is uncertain, or because the manuscript reading is ambiguous, as for instance in cases where no *avagraha* occurs. In these questionable cases the indicator “em.” in the critical apparatus is *followed* by a question mark. In two cases (AR 10,8, SAC 9,4f.), no satisfactory reading of the text could be determined. In these cases the note in the critical apparatus is *preceded* by a question mark.

In the edited text, *sandhi* was standardised. Nasals before consonants are homorganic internally, whereas externally *anusvāra* is used (e.g. *kiṃ ca* where  $J_m$  has *kiñ ca*). Gemination of consonants after semi-vowels and degemination before are not reported. Word-final *t* is assimilated to the consonants which follow.

The critical apparatus preserves the *sandhi* from the respective source, be it the manuscript or  $J$ . For easier readability, words in manuscript readings are separated with spaces, but spaces are left out when their general absence in the manuscript assists in understanding the character of misreadings.

For the sake of clarity, the juncture of °ā a° is written as °ā plus *avagraha*, e.g. *śabdopalabdhyā 'pi*, a procedure that is also sometimes, though not consistently, used in  $J_m$ .

Placement of *avagraha* in the manuscript is only noted in the critical apparatus when the presence or absence of this marker affects the constitution of the

text. For typographic reasons, vowel *sandhi* at word junctures is occasionally dissolved when a footnote is inserted after the first word.

Interpunction in the edition is strictly editorial, aiming to facilitate comprehension of the occasionally complicated syntactic structure. Interpunction signs utilised in prose include full stops, question marks, colons, commas, and exclamation marks. Full stops, question marks and exclamation marks indicate the end of a sentence as well as its type. Colons are used after sentences which announce or introduce the subsequent statement(s). Commas are used to separate subordinate clauses, which may in Sanskrit also be represented as nominal constructions. Commas are inserted to assist in the disambiguation of syntactic structure, but are omitted in simpler cases, to avoid overburdening the text with excessive visual information. Absolute *sandhi* is applied before all punctuation marks.

Both AR and SAC contain verses. For easier reference, the verses in each work have been consecutively numbered. This numbering is editorial and is not contained in the manuscript. In the edition, single and double *daṇḍas* mark the end of half- and full verses respectively; no other interpunction is used in verses.

Proper names and other designations for persons, schools, genres or doctrines, such as demonstrative pronouns, are underlined.

Finally, variations in the visibility of writing on the Tucci and Sāṅkṛtyāyana photographs are not reported.

## THE REFERENCE APPARATUS

The edited text is accompanied by a reference apparatus which lists passages, in the same work or in other works, which are relevant to its constitution. This includes cases where material from other sources has been incorporated into the text, unmarked or declared as quotations, as well as cases where other works incorporate material from AR or SAC. Repetitions of and references to earlier passages within AR and SAC are also recorded in the reference apparatus, a procedure that may seem a little excessive: when Jñānaśrīmitra cites an expres-

sion he himself used a few pages earlier, this is also marked as a parallel text (**P**) or a parallel text with variation (**Pv**). This procedure has not been followed if the reference target is in immediate vicinity and the reference is therefore obvious, as for instance in AR 11,8-10.

Relationships between textual materials are classified according to a system of abbreviations that was proposed by Ernst Steinkellner (Steinkellner 1988). In this system textual sources are classified based on their relationship to material contained in “textus” (**T**), as the presently edited work is termed. The system is geared towards an assessment of the reliability of other sources for the constitution of the edited text, and its use is thus motivated by considerations of editorial philology. The present edition makes use of the following such abbreviations:

- (1) Relationships to other works by another author or by Jñānaśrīmitra himself
- |             |   |
|-------------|---|
| <b>Ce</b>   | <i>citatum ex alio</i> , a passage that is quoted in <b>T</b> from another work, with or without express identification of the source.                                |
| <b>Cee</b>  | <i>citatum ex alio modo edendi</i> , like <b>Ce</b> , but with redactional changes to the quoted text, e.g. omissions, insertions, syntactical or lexical variations. |
| <b>Ce'</b>  | <i>citatum ex alio usus secundarii</i> , a passage from another work that is not marked as a quotation in <b>T</b> , but has been incorporated into it.               |
| <b>Ce'e</b> | <i>citatum ex alio usus secundarii modo edendi</i> , like <b>Ce'</b> , but with redactional changes to the incorporated text.   |
| <b>Ci</b>   | <i>citatum in alio</i> , a passage that is quoted from <b>T</b> in another work, with or without identification of the source.  |
| <b>Cie</b>  | <i>citatum in alio modo edendi</i> , like <b>Ci</b> , but with redactional changes to the quoted text.  |
| <b>Ci'</b>  | <i>citatum in alio usus secundarii</i> , a passage from <b>T</b> that is not marked as a quotation in another work, but has been incorporated into it.                |



**Ci'e** *citatum in alio usus secundarii modo edendi*, like **Ci'**, but with redactional changes to the incorporated text.

(2) Relationships to other passages in the works of Jñānaśrīmitra or even in the same work

**P** *textus parallelus*, a passage that is of the same verbal form as one in **T** and occurs in another work of the author of **T** written either prior or posterior to **T**, or even in the same work.

Note: **P** is isomorph, of the same verbal form, to the corresponding text in **T** in the lax sense of allowing minor differences, such as (a) a different word-order, while preserving the same syntax and word-material, (b) separation of compounds, (c) slight variations in case-endings, as e.g. *niyamena* for *niyamataḥ*.

This category here also covers cases where the author deliberately takes up earlier expressions of his own text for the sake of explanation, in the style of *pratīkas*. In this case, both the earlier and the later expressions are classified as **P**-passages.

**Pv** *textus parallelus variatus*, a passage that has the same meaning as in **T**, but with more or less marked variations in its verbal form, and occurs in another place in **T** or in another work of the author of **T**, written either prior or posterior to **T**.

This category here also covers cases where the author takes up earlier expressions of his text for the sake of explanation, but with variations. As with **P**, both expressions involved are classified as **P**-texts.

**Pr** *textus parallelus modo referendi*, a passage which occurs in another work of the author of **T**, or even in the same work, and partly takes up a passage of **T** by way of reference, yet with significant differences in meaning.

This abbreviation is newly introduced for characterising the peculiar relationship of AR 2ab to the passages in AR 13,9ff. which are modelled after it (see also Appendix I).

To save space in the edition, the reference apparatus gives only the location of the passage in question, but not the actual text. If the passage comes from a work other than AR and SAC, the actual text is, in its original context, given in Appendix II, where possible implications for the critical constitution of that text are also discussed.

### ASSESSMENT OF ANANTALAL THAKUR'S EDITION

Like his other editions, Anantalal Thakur's work on the texts of Jñānaśrīmitra on the whole is outstanding considering the enormous extent of the edited works, the difficulty of Jñānaśrīmitra's style, and the paucity of witnesses. Both editions, the one from 1959 and J, the revised edition from 1987, contain indices of terms and half-verses, and an appendix with the title *saṃśodhanam saṃyojanam ca* on p. 643f. that contains additional corrections (*saṃśodhana*) and further identifications of references to other works (*saṃyojana*).<sup>27</sup>

With two exceptions, the text of AR and SAC in the two editions is identical. A spelling mistake in the first edition (*na hmatra* for *na hy atra* AR 10,18 = p. 188,7) was noted in the appendix to the first edition and appears corrected in the text of J. The appendix of the first edition also corrects SAC 3,18 = p. 192,21 °*rajanīsuptaprabuddhā*° to °*rajanīsuptapratibuddhā*°. However, the text in J reads °*rajanīsuptaprabuddhā*° and thus leaves °*pra*° – which is confirmed by the manuscript – instead of °*prati*°, as had been proposed. Three further corrections listed in the appendix to the first edition also occur in the appendix of J, but were not incorporated into the text therein; only one of them was adopted for our criti-

<sup>27</sup> The pagination for AR and SAC is identical in both editions, but due to occasional differences in hyphenation, line breaks and therefore also line numbers sometimes diverge slightly.

cal text. All this suggests that at least some of the “corrections” in Thakur’s appendix amount to conjectures.

In nine places, Thakur inserts syllables into the printed text within square brackets. While not explained as such, these editorial interventions are clearly emendations of the manuscript text based on the editor’s judgement; two of them are reconstructions of the material that was lost in lines 6 and 7 of folio 3a, due to obscuration by a triangular-shaped black spot on Sāṅkṛtyāyana’s photographs. Tacit, unmarked emendations in Thakur’s texts are far more numerous. In 66 cases, Thakur’s text differs, without there being a note in his edition to this effect, from all readings that are, based on my assessment, attested in the manuscript, prior or posterior to scribal interventions;<sup>28</sup> once, an entire phrase from the manuscript is omitted, for no apparent reason (AR 14,13f.). In 13 of these cases, Thakur’s silent emendations were adopted for the critical text, as corrections of obvious scribal errors. In the remaining 53 instances, I have decided in favour of one of the determined manuscript readings. Where the manuscript evidences scribal interventions, Thakur shows a clear preference for the reading subsequent to an intervention. On the whole, therefore, he treats interventions as intended and successful corrections. In the three cases where his reading agrees with one prior to an intervention, the intervention is consequently likely to have escaped his attention, or to not have been clearly discernible on his manuscript photographs. Again, the very existence of these scribal interventions remains unreported in J.

Out of 28 emendations in this edition, nine differ from Thakur’s text, as do three of the five emendations of questionable necessity, and two of the three conjectures. As stated above, it cannot be ruled out that divergences between Thakur’s and my edition are at least partly caused by the different quality of the respective manuscript photographs he and I were able to use. Be that as it may, the large number of undocumented scribal and editorial interventions in J should

<sup>28</sup> Thakur’s marked emendations, as well as doubtful cases where the coincidence between his text and manuscript readings could not be clearly determined, are not included in this count.

suffice, in addition to these divergences, to convince of the importance of reediting these two works.

### AUTHORSHIP AND CHARACTER OF THE TWO WORKS

The final colophons of AR and SAC contain the work titles *anupalabdhiraḥasya* and *sarvaśabdābhāvacarā*. Like most colophons of Jñānaśrīmitra's works, they make no mention of the author.<sup>29</sup> At present, there are no concrete reasons to doubt Jñānaśrīmitra's authorship.

For AR, his authorship is further corroborated by evidence from his own Kṣaṇabhaṅgādhyāya and from the anonymous Tarkarahasya. Two passages in the *vyatirekādhikāra* of the Kṣaṇabhaṅgādhyāya refer to a work under the descriptive title *anupalabdhiṣṭhā*, in support of ideas which are for the most part peculiar to AR.<sup>30</sup>

J 79,14-16 = J<sub>m</sub> 32a7:<sup>31</sup> *anupalambho 'pi pratiyogivastūpalambhasvabhāvatayā 'dhyakṣarūpa eva. anvayaḥ<sup>32</sup> punar anupalabdhiṣṭhāyām<sup>33</sup> vihita iti tatraivāvadhāryaḥ. anvayavyatireka-grāhakapratyakṣānupalambhanītir<sup>34</sup> api trikapañcakacintāyām<sup>35</sup> darśitety āstām tāvat.*

"Non-perception, for its part, has the form of perception alone, because it is of the nature of the perception of the real entity that is the counter-correlate. [Its?] positive concomitance, again, was laid down in the *anupalabdhiṣṭhā* and is therefore to be determined in that very [work]. The method of perception and non-perception, which grasp the positive and the negative concomitance, was for its part shown in the *trikapañcakacintā*; leave therefore (*iti*) [this topic] aside for now."

<sup>29</sup> Only the colophons of Vyāptīcarā, Sākārasiddhiśāstra, and Sākārasaṅgrahasūtra mention the author's name.

<sup>30</sup> Both passages are missing from the copy of J<sub>a</sub> that is preserved in Vienna. Variant readings from J<sub>a</sub> are therefore taken over from Thakur's annotation and remain unconfirmed.

<sup>31</sup> The Kṣaṇabhaṅgādhyāya is located in the first of the three units of J<sub>m</sub>; cf. the discussion of the folio-numbering on p. 23.

<sup>32</sup> The *visarga* is added in the bottom margin of J<sub>m</sub>.

<sup>33</sup> *anupalabdhiṣṭhāyām* J<sub>a</sub> : *anupala«mbha»dhiniṣṭhāyām* J<sub>m</sub>.

<sup>34</sup> °nīti° J<sub>m</sub> : °rīti° J<sub>a</sub>.

<sup>35</sup> *trikapañcakacintāyām* J<sub>a</sub> : *trikañcakacintāyām* J<sub>m</sub>.

J 153,16f. = J<sub>m</sub> 60a4: *anupalabdhiṣṭhāyāṃ tu*<sup>36</sup> *jñānākāre 'pi pratiyoginy abhāvasiddhir darśitā. na ca kaścid doṣa ity āstāṃ tāvat. tasmān nābhāvo nāma kiñcid yatra kāraṇavyāpāra iti sthitam.*

“In the *anupalabdhiṣṭhā*, however, it was demonstrated that an absence is established with reference to a[n existing] counter-correlate, even if [the latter] is an image in cognition, and there is no flaw [in this]; leave therefore (*iti*) [this topic] aside for now. It is consequently established that there is no so-called absence for which a cause would be active.”

In both passages, which serve to close discussions with the Naiyāyika Śaṅkarasvāmin, the reader is referred to another work for a more detailed and substantial presentation of a particular subject-matter. From the *anvayādhikāra* of the Kṣaṇabhaṅgādhyaḥ, the expression *trikapañcakacintā* is known as a descriptive title for Jñānaśrīmitra's Kāryakāraṇabhāvasiddhi (cf. J 12,25). The introductory verse of AR for its part mentions the purpose of the work as the “foundation of the [essential] character of non-perception” (*anupalambhasya ... rūpaniṣṭhā*). The claim that non-perception (*anupalabdhi*) has the form of perception (*adhyakṣarūpa*), in that it is identified with the perception (*upalambha*) of an existing counter-correlate of the absentee, is central to both AR and SAC.<sup>37</sup> That this counter-correlate can also consist in an image in cognition is, with special reference to conceptual cognition, emphatically defended in AR 3,8ff.<sup>38</sup> The positive concomitance (*anvaya*), however, is not expressly addressed in these two works – not with specific reference to non-perception as a logical reason, and not with respect to any other logical context; the precise meaning of

<sup>36</sup> °*niṣṭhāyāṃ tu* J<sub>m</sub> : °*niṣṭhāyāḥ* J<sub>a</sub>.

<sup>37</sup> This is reflected throughout the beginning portion of AR, cf. AR 1,1-4,20. The claim is also implicit in the specification of the “counter-correlate” (*pratiyogin*) and the “counter-correlation” (*pratiyoga*) in SAC 9,1-18. That non-perception is more specifically nothing but perception can also be taken as a reformulation of Jñānaśrīmitra's claim that the cognitive process leading to negative ascertainment can in some cases indeed consist in perception alone, emphatically argued in AR 5,1-9,1.

<sup>38</sup> For the claim that the existing counter-correlate can also be an image in a conceptual cognition, cf. AR 3,8ff., especially 3,10, 3,16, 4,19, 5,3f., 9,3, as well as SAC 9,13-15, 10,1f. and 11,3-15 (esp. 11,12).

this reference remains therefore unclear. On the whole, this evidence suggests that *anupalabdhiṇiṣṭhā* was used as a descriptive title for a work by Jñānaśrīmitra; that the positive concomitance is not, as one would expect, treated in AR may well indicate that this work was meant to be a more comprehensive composition on *anupalabdhi* that was to incorporate or rely on AR and perhaps also on SAC, but is lost or was never completed.

By implication, AR and SAC could thus very well be unfinished works, as preparatory compositions. This hypothesis, though speculative, might serve to explain a number of features of the two works and their history: the centrepiece of AR is a half-verse (AR 2ab) that finds no completion throughout the remainder of the work. In terms of content, the two works overlap to a considerable degree, to the extent that one wonders why they were not combined to form one uniform treatise. Their style also often reminds one of concise notes taken during the preparation for the composition of a treatise. The presentation of opposing views not in the form of quotations or paraphrases, which is known from other works of Jñānaśrīmitra, but through condensed summaries with occasional, unmarked incorporation of material from earlier works, might also reflect a preparatory stage in the composition of a work. Furthermore, if AR and SAC had at some point been known as draft compositions, and were thus not circulated among a wider audience, this could also explain why we find no reference to them or to their distinctive ideas in Buddhist and non-Buddhist works that were composed shortly afterwards, such as, for instance, in the works of the Naiyāyika Udayana and Jñānaśrīmitra's own disciple Ratnakīrti.<sup>39</sup>

The sole unmistakable references in later works point to AR, and they can be found in the anonymous Tarkarahasya; these also support Jñānaśrīmitra's authorship at least of this work. The passage TR 91,22-92,1 heavily relies on AR, but without mentioning the name of a work or a person. The passage TR

<sup>39</sup> It goes without saying that the absence of reception itself might also be due to, or additionally caused by, other factors: the concentration of AR/SAC on largely Buddhist affairs might also have led Brahmanical thinkers to ignore it.

95,17-29 incorporates, with slight variations, AR 11,6-9, introduced with the words *mitramataṃ punaḥ*. Both passages are given in Appendix II. Two other quotations from Jñānaśrīmitra's Advaitabinduprakaraṇa in TR are ascribed to *mitra*, using the honorific term of reference *mitrapādāḥ*.<sup>40</sup>

There is no direct evidence for Jñānaśrīmitra's authorship of SAC, but its close relationship to AR in terms of both content and style renders his authorship highly probable, at least in the (current) absence of any evidence whatsoever to the contrary.

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<sup>40</sup> See Bühnemann 1983:186. TR 47,18f.: *mitrapādāś ca paravyāparavāraṇam ity āhuḥ*. The point of reference is not identified by Bühnemann, but the words can only be taken from J 358,24: *paravyāpāravāraṇāt*. TR 60,13f.: *mitrapādaiḥ svaprakāśam asāmānyaṃ vijñānam iti saṃmatam* = J 358,15.





# JÑĀNAŚRĪMITRA'S *ANUPALABDHI*-THEORY AS PRESENTED IN *ANUPALABDHIRAHASYA* AND *SARVAŚABDĀBHĀVACARCĀ*<sup>41</sup>

The following summary of the most salient features of the *anupalabdhi*-theory as presented in AR and SAC is meant as a general introduction to the most peculiar positions advanced in these works. More detailed analyses will be offered together with the English translation, to be published under separate cover.

Non-cognition is the third of three logical reasons (*hetu*) devised by Dharmakīrti (approx. 600-660 CE).<sup>42</sup> In its specific form as a “non-perception of a perceptible” (*dr̥śyānupalabdhi*) it serves to establish that an object which would be necessarily perceived in a situation if it were present there is absent. The notion of “non-perception”, as we shall subsequently call the concept *dr̥śyānupalabdhi*, is therefore the starting point for any inquiry into the approach taken by Dharmakīrti and his various followers to the problem of negative knowledge, of knowing, and of being able to prove, that something is absent.

Non-perception, being the most basic and most important form of non-cognition, has three main features which are respectively identified as its result (*phala*), its qualifier (*viśeṣaṇa*) and its nature (*svabhāva*):<sup>43</sup> first, it results in establishing *abhāvavyavahāra*, the threefold treatment as absent. This comprises primarily the ascertainment that an entity is absent (*abhāvaniścaya*), and secondarily also verbal and physical behaviour to that effect.

Second, perceptibility is its qualifier in that non-perception is limited to perceptible entities, to entities which, if they were present in a situation, would inevitably be perceived. Perceptibility requires (a) that these entities can in prin-

<sup>41</sup> This section was first presented as a paper at the XIIIth conference of the International Association of Buddhist Studies, Bangkok, December 8-13, 2002.

<sup>42</sup> Unless otherwise noted, all life dates of Buddhist philosophers are taken from Steinkellner/Much 1995.

<sup>43</sup> For the stipulation of these three features, cf. SAC 1,4-11.

ciple produce a perception and (b) that all additional causes required for their perception are instantiated in the situation in question, for it must be ruled out that a pot is not seen because it is too dark or because the cognising person is blind. Third, the nature of non-perception is to be another perception (*anyopalabdhīḥ*, i.e. *anyā upalabdhīḥ*), by which is meant the perception of a specific other entity. Not perceiving a pot is said to be the same as perceiving only the spot on the ground. Paradigms of non-perception therefore always involve two entities, one which is actually present and perceived and the other which is ascertained as absent. This will subsequently be called the basic structure of the *dṛśyānupalabdhi*.

AR claims as its purpose to present the essential foundation (*rūpaniṣṭhā*) of non-perception as it is dispersed in the Buddhist<sup>44</sup> *siddhānta* (AR verse 1). On the presently known historical background, this most likely refers to the situation that various examples for negative knowledge had been explained individually and in various places, mainly in treatises authored by Śāntarakṣita (ca. 725–788 CE), Dharmottara (ca. 740–800 CE), and Kamalaśīla (ca. 740–795 CE). For Jñānaśrīmitra, these accounts rely on a false, overly narrow interpretation of the basic structure against which he proposes his own. One of these various examples, the absence of sound in a particular place, serves as the starting point of SAC.<sup>45</sup>

Both treatises discuss negative knowledge only within the framework of non-perception outlined by Dharmakīrti. Views of non-Buddhist traditions about absence and its knowledge are not expressly discussed. They are only rarely, and for the most part obliquely, invoked, for instance, when it is argued that Dharmakīrti's rejection of the perceptibility of an absence in the *Pramāṇaviniścaya* was aimed at the *Cārvāka*'s advocacy of absence as a separate – perceptible – entity;

<sup>44</sup> The intended *siddhānta* may also be that of a sub-group within Buddhism.

<sup>45</sup> AR discusses two main further topics which I can here only mention in passing: the process of negative knowledge for different types of persons (AR 5,1-9,1; cf. Kellner 1997b for further discussion), and the various sub-types of *anupalabdhi*, especially their inclusion in the most basic type called *svabhāvānupalabdhi*, cf. especially AR 11,4ff.

Dharmakīrti did not mean to deprive perception of all functions in the cognitive process which results in the ascertainment of an absence (AR 8,1-7).

The only identifiable citations in AR and SAC come from the works of Dharmakīrti.<sup>46</sup> The views which Jñānaśrī criticises, and which can be traced to the works of Śāntarakṣita, Dharmottara, and Kamalaśīla, are not given in quotations or paraphrases from other texts, but are summarily presented in Jñānaśrīmitra's own words, with only occasional incorporation of material from other works on a comparably small scale.

The essential foundation of non-perception is articulated in the half-verse AR 2ab:

*vedye yatra hi yanmatir niyamataḥ syād vā na vā tasya dhīr iṣṭā no  
'nupalabdhir anyavirahajñānasthiter āśrayaḥ |*

“That is to say, when a certain [object *a*] is cognised [through perception and] a certain [other object *b*] would [either] necessarily be cognised [through perception] or would [necessarily] not be [perceived], [then] we assume the [perceptual] cognition of this [object *a*] to be non-perception, the basis for the firm establishment (*sthiti*) of the [determinative] cognition of the absence of the other [object *b*].”

The main clause restates two of the three key features of non-perception mentioned above: the identification of non-perception with the perception of another entity and the fact that it establishes *abhāvavyavahāra*. Of interest is the association of *abhāvavyavahāra* with a certain stability or firmness (*sthiti*, *sthairya*) – it is not only an ascertainment of absence, but a stable or firm ascertainment.<sup>47</sup>

The relative clause imposes restrictions on the pairs of entities to which non-perception applies. While the text uses general terms for cognition and the factors

<sup>46</sup> Cf. Appendix II for a list of textual materials related to AR and SAC.

<sup>47</sup> See also AR 9,5f.

involved in it, such as *vedye*, *mati*, *dhī*, and *upalabdhi*, it is clear from the context that the author specifically has perception in mind. The two alternatives expressed in the relative clause can thus be paraphrased as follows:

- one object is actually perceived [in the situation in question] and another would necessarily be perceived [if it existed]
- one object is actually perceived [in the situation] and another is necessarily *not* perceived

The second, negative alternative accounts for the so-called *viruddhopalabdhi*-subtypes of non-perception. If two entities such as hot and cold temperature are incompatible, they cannot be co-instantiated. If therefore the one is actually perceived, the other is necessarily not perceived, i.e. it cannot be perceived (AR 9,7-19).

The first, affirmative alternative accounts for the *drśyānupalabdhi* as the most basic type of non-perception, commonly exemplified with the non-perception of a jar on a spot of ground. It is in its exposition that we encounter the distinctive features of Jñānaśrīmitra's theory of and approach to negative knowledge.

The principle that, when one entity is perceived, the other would necessarily be perceived, is a more explicit articulation of the restriction of non-perception to perceptibles – more explicit because it mentions the second, actually existing entity. Indeed, Jñānaśrī says that the expression *niyamataḥ syāt* rests on the notion of perceptibility (AR 1,12-15). Later in AR and SAC, this restriction is complemented by a further principle: if both entities are present, no perception arises which is limited to the form of one, for this is impossible.<sup>48</sup> In SAC 9,1ff., this principle is used to define a relationship called *pratiyoga*, “counter-correlation”, obtaining between two entities called *pratiyogin*. For

<sup>48</sup> AR 2,14; SAC 9,3ff.

two such counter-correlates, the perception of the one does not deviate from that of the other (*anyonyapratyakṣāvyabhicāra*, SAC 10,4).

The stipulation of a relationship called *pratiyoga*, as well as the use of the term *pratiyogin* for the actually existing and perceived entity, is highly unusual and not attested outside Jñānaśrīmitra's works. In Navya-Nyāya literature on negation, as well as in grammatical literature and even in the works of Dharmakīrti, the use of *pratiyogin* for the absentee is well attested, but not its use also for the entity that actually exists in a situation where the absentee is determined as absent and that restricts the determination of the latter's absence.<sup>49</sup>

Aside from this terminological idiosyncrasy, both principles are taken over from Dharmakīrti's Hetubindu,<sup>50</sup> where they are put forward in connection with the concept *ekajñānasamsarga*, the mixing, or joining, of two entities in one perceptual cognition on the basis of their identical capacity to produce a perception. This notion is always understood to entail that both entities are objects of the same type of sensory perception, usually visual perception, and that they are consequently grasped through the same sense-faculty – in short, that they are same-sense objects.

Before Jñānaśrīmitra, it was assumed at least implicitly that the *drśyānupalabdhi* is limited to pairs of same-sense objects, exclusively discussed in connection with visual perception. In Dharmottara's works, this is made explicit because the other perception is assigned a specific role: it ascertains the completeness of the additional causes for the perception of the absent entity. When

<sup>49</sup> See Ingalls 1951, Matilal 1968:52-61, HB 22,9, 24,20, and PV 4.193.

<sup>50</sup> HB 22,2-7, corrected according to HB ms: *yatra yasminn upalabhyamāne niyamena yadupalabdhir bhavati, yogyatāyā aviśeṣāt, sa tatsamsrṣṭaḥ, ekajñānasamsargāt. tayoh sator naikarūpaniyatā pratipattiḥ, asambhavāt. tasmād aviśiṣṭayogyatārūpayor ekajñānasamsargiṇoḥ parasparāpekṣam evānyatvam iḥbhipretam, pratyāsatter āśrayaṇāt*. The first underlined sentence is the model for the phrase *vedye yatra hi yanmatir niyamataḥ syāt* in AR 2a. For *yadupalabdhir* HB ms 17a3, Steinkellner reconstructed *yasyopalabdhir*.

the absence of a visible object is to be determined, the healthy state of my faculty of vision can be proven only when another object is actually seen.<sup>51</sup>

However, cases were also discussed where the limitation of non-perception to same-sense objects does not hold, but where an explanation through non-perception was nevertheless called for. Two such cases are mentioned in Śāntarakṣita's *Tattvasaṅgraha*. The first is the absence of the moon in the sky, which is also briefly mentioned in AR 2,10f. as the absence of some – visible – object in the sky. Here the problem is that the ether is, by Buddhist standards, not an existing and perceptible entity. In the *Tattvasaṅgraha* and in Kamalaśīla's *Tattvasaṅgrahapañjikā*, it is therefore suggested that the sky is a mass of light and darkness, an interpretation which the late tenth/early eleventh century commentator Durvekamiśra attributes to Sautrāntikas (DhP 127,19).<sup>52</sup> Conceived in this way, the sky can be considered as something real and as an object of vision. It can consequently be mixed in one perception with the moon, or with some other visual object, which is why the restriction of non-perception to same-sense objects is not violated. This account has also been incorporated into AR (2,11) and SAC (11,3).

The second case is the absence of sound in a certain place, which serves as the starting point of SAC. Here the problem is that sound is audible and the place is visible.

Śāntarakṣita and Kamalaśīla rely for their explanation on the causal relationship between sound and the auditory perception that it generates. If an auditory perception is not “perceived”, i.e. is not brought to awareness through self-awareness (*svasaṃvedana*) which is an aspect of each mental event, then first the auditory perception is known to be absent; from this it is further inferred that its cause, sound, is also absent. This argument essentially relies on a “non-perception of an effect” (*kāryānupalabdhi*) as the reason, namely on the

<sup>51</sup> See Kellner 1999 for further details.

<sup>52</sup> See Kellner 1997a:113ff. for Śāntarakṣita's and Kamalaśīla's treatment of these problems in TS 1686-1688 with TSP 585,23-587,12.

fact that there is no self-awareness of the auditory perception, i.e. the effect of sound. The argument is further made to accord with the basic structure of non-perception, i.e. the claim that non-perception is another perception: the non-awareness of the auditory perception is the awareness of the visual perception of the place. The basic structure is thus “internalised”; it is relocated from the realm of external objects of sensory perception to mental events as objects of *svasaṃvedana*. Kamalaśīla claims that this analysis as a *kāryānupalabdhi* in fact underlies every instance of a *drśyānupalabdhi*, implying that all paradigms of non-perception should be viewed in this manner.<sup>53</sup>

Though this is not expressly discussed in the *Tattvasaṅgraha* or the *Tattvasaṅgrahapañjikā*, it further implies that the concept of *ekajñānasamśarga* is also, in a manner of speaking, internalised – the two entities involved are instances of perception, and these would have to be mixed in one perception, meaning *svasaṃvedana*. Such an internalised concept of *ekajñānasamśarga* is expressly involved in Dharmottara's account of the statement *pratyakṣaṃ kalpanāpodham*, “perception is devoid of conceptualisation”, a part of Dharmakīrti's definition of perception. Dharmottara interprets this as an example of non-perception.<sup>54</sup> He also subscribes to the *kāryānupalabdhi*-account of the absence of sound, though he does not provide any detailed explanations.<sup>55</sup>

In SAC, Jñānaśrīmitra rejects both the internalisation of *ekajñānasamśarga* and the analysis of non-perception by way of a *kāryānupalabdhi*. The internalisation of *ekajñānasamśarga* is rejected – if I understand his arguments correctly – largely because it has damaging consequences for the very concept of *svasaṃvedana* itself.<sup>56</sup> The *kāryānupalabdhi*-account is rejected mainly because it

<sup>53</sup> Cf. TSP 587,11f.

<sup>54</sup> See his commentary on PVin 1 52,5-8 (for which AR and SAC provide Sanskrit fragments, cf. Appendix II) in PVinṬ D Dze 67a1-68a3 = P Dze 79a2-80b1, especially D Dze 67b2-4 = P Dze 79b6-80a1.

<sup>55</sup> PVinṬ D Tshe 121b5 = P We 142b6f. on PVin 3.67: 'dis ni 'bras bu ma dmigs pa las sgra med par nes pa yañ bśad pa yin no ||

<sup>56</sup> See SAC 8,6ff.

is inconclusive (*anaikāntikī*, SAC 3,2, cf. also 4,3 and 8,16): its proponents fail to show how in this case the soundness of the auditory sense is established. Not experiencing an auditory perception might be due to a bad sense of hearing just as it might be due to the absence of sound.

It is a peculiarity of the *kāryānupalabdhi* that it establishes the absence of a causal complex in its final phase, or, in other words, the absence of a capable cause. This is emphasised by Kamalaśīla in TSP 586,19-23. But stipulating the absence of capable sound as the object of proof, according to Jñānaśrīmitra, resembles the behaviour of a quack who, having found a presumed cure for an ailment ineffective, declares the sickness itself to be incurable instead of looking for another medicine (SAC 2,6ff.). What must be accounted for is the absence of sound per se. The word *sarva* in the title *Sarvaśabdābhāvācārcā* is thus emphatic: “investigation of the absence of sound [in a particular place and at a particular time] in all respects [and not just in terms of its capability to produce an auditory perception]”.<sup>57</sup>

The question is therefore how in this case the auditory sense can be ascertained. Jñānaśrīmitra turns this into a general discussion of how to establish the completeness of the additional causal factors and advances a comprehensive typology (SAC 7,12ff.). The absent entity can in principle be an object of sensory perception or a mental event. In the case of a mental event, there are no additional causes to be established, as mental events are self-establishing. In the case of a sensory perception, Jñānaśrī differentiates two cases.

First, if the absent object consists in particular instances of colour-form, composed to macroscopic entities such as jars (cf. *ghaṭḍisanniveśinas tu rūpaviśeṣāḥ*, SAC 7,15f.),<sup>58</sup> the perception relies on “attention” (*manaskāra*), i.e. a pre-

<sup>57</sup> Cf. SAC 2,9f.: *sarvathā 'bhāva eva hi jijñāsite* ... The example at issue had also been described as *sarvaśabdaviveka* by Śāntarakṣita and Kamalaśīla (TS 1688 and TSP thereon), and Jñānaśrīmitra's emphasis may well be an ironic twist on their terminology.

<sup>58</sup> For SAC 7,13-16 there is a philologically problematic marginal note, most likely a later supplement. See above p. 33 for a detailed discussion that also takes the meaning of this passage into account.



ceding mental event, on the faculty of vision, and on light. Light has the peculiarity of increasing and decreasing in dependence on external causes that are easy to grasp (*bahiḥsulabhakāraṇādhiṇopajanāpajanadharmaka*, SAC 5,8f.). In order to know that there is enough light for me to see a jar I have to actually see some other object. When light is involved, therefore, the other perception must indeed be one of a same-sense object. This other perception has the additional benefit of ensuring that the sense of vision is intact (cf. *indriyasādguṇyajñāne 'pi saḥyibhaviṣyati*, SAC 5,10f.), but it is not essentially needed for this purpose in all cases of non-perception. According to Jñānaśrīmitra, the notion of *ekajñānasam-sarga* has been introduced in the Hetubindu because Dharmakīrti there discusses the example of the absent jar, but it is not meant as a general limitation of the basic structure of the *drśyānupalabdhi*.

For other types of sensory perception, i.e. the perception of sound, smell, taste, touch, darkness and light (*śabdagandharasasparśatamīsrālokāḥ*, SAC 7,14f.), a sense-faculty is required in addition to the mind. However, here, in contradistinction to jars, no light or otherwise purely externally conditioned factor is required as additional cause. It deserves to be noted that Jñānaśrīmitra draws a distinction between the visual perception of light and darkness, which apparently do not involve light as an additional cause, and the visual perception of macroscopic entities like jars, where light normally serves as an additional cause.

For these types of sensory objects, instances of sound, etc., the following conditions must be fulfilled (SAC 3,4-22): (a) the sense-faculty in question must have been operative in the past, (b) it still has the same state (*tādavasthya*) now, meaning that its continuum (*santāna*) was not transformed by damaging states or events, such as an agitation of the bodily humours or a violent blow, and (c) the person is aware that the sense-faculty is in the same state as on earlier occasions of its activity. Causes for damage to the senses are either well-known (*prasiddha*) or easy to notice through secondary indicators (*upalakṣaṇa*). Either a change of the sense-faculty can be ruled out because well-known causes for it are absent or

the determination of such a change can be ruled out because no secondary indicators for these causes can be found. If it is argued that the senses might be damaged by such subtle causes as a bewitching on the part of powerful beings, then one might just as well distrust all sensory perceptions, for who is to say that these are not manipulated by evil spirits?

To sum up, the theoretical core of the *drśyānupalabdhi* according to Jñānaśrīmitra consists in the basic structure plus a more explicit version of the restriction to perceptibility: if both entities are present, it is impossible that only one is perceived. In addition, it is required that the completeness of the additional causes must be ascertained. Jñānaśrī rejects that the other perception provides for this ascertainment, and instead proposes individual methods depending on the type of causes involved. This allows him to apply the *drśyānupalabdhi* to a broad variety of cases, and, in a move perhaps unexpected in connection with negative knowledge, to go beyond the dominance of visual perception which so often characterises epistemological theories of sensory experience, not only in ancient India.

Viewed in historical context, Jñānaśrī's theory of non-perception as articulated in AR and SAC can be described as clarifying the explanatory function of key components in Dharmakīrti's outline: the other perception does not universally function to ascertain the sense-faculty, but rather serves as a cause for generating the ascertainment of absence. Earlier proposals to address certain problems are judged as *ad hoc* solutions with unfortunate consequences, and they come to be replaced by what from Jñānaśrī's viewpoint is a comprehensive epistemological account of negative knowledge.

## SYMBOLS AND ABBREVIATIONS USED IN THE CRITICAL TEXT AND APPARATUS

More detailed explanations can be found in the introduction. The abbreviations for characterising textual relationships, which are used in the reference apparatus, are detailed on p. 38.

- [ ] in the critical apparatus: contain emendations added by Anantlal Thakur in J
- (x/y) in the critical apparatus: a reading of the manuscript is uncertain and may be either “x” or “y”.
- { } contain deleted *akṣaras* or parts thereof. When the deleted *akṣaras* are no longer decipherable, their most likely number is added inside the braces. In case of deletion of an *akṣara*’s vowel-sign or a part thereof, the vowel after deletion, which might also be an inherent *a*, is printed before the braces, and the vowel before deletion inside the braces. Example: “*vya{ā}paka*” means that the vertical stroke indicating “*ā*” was deleted. Deletions which are not carried out by deletion stroke and marked accordingly are usually performed by erasure, or by painting over of *akṣaras*. Deletions are for technical reasons marked in readings prior to correction ( $J_m^{AC}$ ) or intervention ( $J_m^{AI}$ ).
- ‡ deletion stroke placed above the following *akṣara* or *daṇḍa*, e.g. *pra‡{vr}tti* means that the *akṣara* °vr° was deleted. Deletions are for technical reasons marked in readings prior to correction ( $J_m^{AC}$ ) or intervention ( $J_m^{AI}$ ).
- « » contain text added in the margin. Additions are marked in readings subsequent to correction ( $J_m^{PC}$ ) or intervention ( $J_m^{PI}$ ).
- ⁺ in the critical text: beginning of a new page in J, shifted to the preceding word break if occurring within a word. The corresponding page number is printed in the outer margin.
- \* in the critical text: beginning of a new folio in  $J_m$ , shifted to the preceding word break if occurring within a word. The corresponding folio number is printed in the outer margin.
- ˘ supralinear insertion mark for a marginal note

⊖	string hole in the manuscript, only indicated in the critical apparatus
¶	line break in the manuscript, only indicated in the critical apparatus
·	two dots or short vertical strokes, one placed on top of the other, used as a place-filler before a string hole or at the end of a line in the manuscript
?	at the beginning of a note in the critical apparatus: the reading and/or conjecture is uncertain, and no definite conclusion could be reached.
BM	bottom margin
TM	top margin
cf.	confer
conj.	conjecture, i.e. proposed correction
em.	emendation, i.e. proposed correction with a higher degree of certainty than a conjecture
em. (?)	emendation of questionable necessity. The manuscript may possibly contain the reading presented as emendation, prior or subsequent to a scribal correction, but no conclusion can be reached owing to uncertainties in the manuscript reading, e.g. illegibility of <i>akṣaras</i> or parts thereof, uncertainties regarding the scope of a deletion, or uncertainty as to whether an <i>avagraha</i> was not written or omitted.
ms	a manuscript
J <sub>m</sub>	reading according to the manuscript of the Jñānaśrīmitranibandhāvaliḥ, or the manuscript itself
J <sub>m</sub> <sup>AC</sup>	reading of J <sub>m</sub> prior to a scribal correction ( <i>ante correctionem</i> )
J <sub>m</sub> <sup>PC</sup>	reading of J <sub>m</sub> subsequent to a scribal correction ( <i>post correctionem</i> )
J <sub>m</sub> <sup>AI</sup>	reading of J <sub>m</sub> prior to a scribal intervention ( <i>ante interventionem</i> ); see above p. 31.
J <sub>m</sub> <sup>PI</sup>	reading of J <sub>m</sub> subsequent to a scribal intervention ( <i>post interventionem</i> ); see above p. 31.
om.	omitted
Th	text of AR and SAC according to Anantalal Thakur's edition in J

## **ANUPALABDHIRAHASYA**



siddhānte viprakīṛṇasyānupalambhasya yādṛśī | 183  
rūpaṇiṣṭheha tādṛśyāḥ saṅgrahaḥ kriyate sphuṭaḥ || 1 ||

pratiṣedhe sādhye 'nupalabdhis tṛtīyaṃ līṅgam. \* tac ca yady upalab- 2b7  
dhivirahamātram, tat <sup>a</sup>kathaṃ kasyacit pratipattiḥ pratipattihetur vā, ta-  
5 syāpi vā kathaṃ pratipattiḥ? <sup>a</sup> <sup>b</sup>tasmād abhakṣyādivat paryudāsavṛtṭyā  
'nyopalabdhir evānupalabdhiḥ. <sup>b</sup>

tatrāpi yady anyamātrasya, tadaikasya kasyacid upalabdhou sarva-  
sya niṣedhaprasaṅgaḥ. iṣyata eva tādātmyaniṣedhaḥ sarvasyeti cet,  
taddeśaniṣedho 'py anivāryaḥ. tad ayaṃ viśeṣaḥ:

10 <sup>cd</sup>vedye yatra hi yanmatir niyamataḥ \* syād<sup>d</sup> vā na vā tasya 3a1  
dhīr iṣṭā no 'nupalabdhir anyavirahajñānasthiter āśrayaḥ |<sup>c</sup> 2ab

'yatra<sup>1</sup> vedyamāne yasya matiḥ syād<sup>e</sup> iti deśakālasvabhāvaviprakar-  
ṣiṇām<sup>2</sup> niṣedhaḥ, 'nyamena<sup>e</sup> iti upalambhakāraṇāntaravaikalyasya. <sup>3</sup>  
etena dṛṣyaviśeṣaṇaprāptasyābhāvajñānasthitir<sup>4</sup> iti darśitam. ato na  
15 sarvasya niṣedhaprasaṅgaḥ.

'yatra ca vedyamāne yanmatir niyamena syāt, tasyaiva dhīr iṣṭā  
'nyasya dvitīyasyābhāvaniścayaprabandhākṣepāya<sup>5</sup> kṣamā<sup>e</sup> iti.

<sup>a</sup> Ce'e HB 25,12-14 (cf. J 102,14f., HBT 176,16f., R 28,25f., R 105,8f, TBh 11,5f.)

<sup>b</sup> Ce'e HB 21,21f. <sup>c</sup> See Appendix I. <sup>d</sup> Ce'e HB 22,2 <sup>e</sup> Pv AR 2ab

<sup>1</sup> For yatra J<sub>m</sub> see [yatra] Th.

<sup>2</sup> For °viprakarṣiṇām J<sub>m</sub> see °viprakarṣaṇām Th.

<sup>3</sup> em. °kāraṇāntaravaikalyasya (cf. VN 5,1f.) : °kāraṇāntaravaikalyasya J<sub>m</sub>. See kāra[kā]n-  
taravaikalyasya Th.

<sup>4</sup> em. abhāvajñānasthitir (cf. °virahajñānasthiter AR 2ab) : bhāvajñānasthitir J<sub>m</sub> (Th).

<sup>5</sup> em. prabandhākṣepāya (Th) : prabandhāpekṣepāya J<sub>m</sub>. Did the scribe conflate °ākṣepā-  
ya with °apekṣayā?

3a2 etena<sup>1</sup> na \*virahamātram, paryudāsavṛtṭyā tv anyaviśeṣabuddhir ity uktam, atra ca tasyaivaikākina iti sāmārthyāt, <sup>a</sup>anyathetarasyāniṣiddhopalabdher abhāvāsiddheḥ.<sup>a</sup> tad yathā: neha ghaṭa upalabhyasyā-nupalabdheḥ, yathā kvacit kiñcid iti. tatra dṛśyasya iti svabhāvaviśeṣa upalambhapratyayāntarasākalyaṃ cokaṃ draṣṭavyam. anupalabdher 5  
iti <sup>b</sup>pratiyogina upalabdher<sup>b</sup> ity arthaḥ.

tac ca pratiyogīhety ādhāratāprāptam<sup>2</sup> bhūtaḥ, anyad vaikendri-  
3a3 yajñānasamṣargi,<sup>\*</sup> tadanyo vā, ‘yasmin vedyamāne niṣedhya upalabhyam eva<sup>c</sup> iti sāmānyokteḥ. tatra, yadi bhūbhāga upalabhya eva kumbhasambhavaḥ sādhyah, tadā sa eva pratiyogī. kim anyāpekṣayā? yadā 10  
tu nabhasi, tadā ’pi tad evālokasañjñitam. anyo vā ghaṭādir anyata-  
184 sthitiḥ. spṛśyāniṣedhe tv ayam eva.<sup>+</sup> etenaikajñānasamṣargī pratiyogī vyākhyātaḥ, kvacit punar anyathā ’pi, yathā pradīpaṃ kavalayitur<sup>3</sup> neha  
3a4 \* raso dṛśyānupalabdher iti sparśa eva pratiyogī. <sup>d</sup>tayor hi sator naikarūpaniyatā pratipattiḥ,<sup>d4</sup> pānakavat. dūrād rūpadarśane ’pi tarhi katham 15  
rasaniṣedho na bhavati? deśaviprakaṣiṇa upalambhayogyatāyā abhāvāt, prāpyakāritvād ghrāṇarasanasparśanānām. uktam ca: ‘yasmin vedyamāne yad avaśyaṃ vedyata eva<sup>c</sup> iti. nāpi rasānubhave rūpaniṣedhaḥ, tadā ’pi tallakṣaṇāyogāt.

<sup>a</sup> Ce’e PVSV 5,16f.

<sup>b</sup> Pv AR 12,10

<sup>c</sup> Pv AR 2ab

<sup>d</sup> Ce’e HB 22,4f., P AR 10,5, SAC 9,3f.

<sup>1</sup> ete«na»¶ na J<sub>m</sub><sup>PC</sup> (Th) : ete¶na J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For pratiyogīhety ādhāratāprāptam J<sub>m</sub> see pratiyogī hetvādhāraprāptam Th.

<sup>3</sup> em. kavalayitur (Th, corrigenda p. 643) : kavalayatur J<sub>m</sub>.

<sup>4</sup> em. pratipattiḥ (cf. HB 22,5) : pratisattiḥ J<sub>m</sub>. See pratyāsattiḥ Th.



- evam \* śabdopalabdhyā<sup>1</sup> 'pi na rūpaniṣedhaḥ, samandhakāre hi sato 3a5  
 'pi rūpasya jñānāvyabhicāriṇī na śabdavittih. āloke tu na tāvad dṛśya-  
 mānasyaiva niṣedhaḥ. adṛṣṭasya tu yogyasya niṣedhe 'pi na doṣaḥ, tal-  
 lakṣaṇātyāgāt. etena devakulādau paridṛśyamāne taddeśabheryādiravā-  
 5 bhāvasiddhir<sup>2</sup> nāvaśyam śabdāntarapratītisāpekṣeti<sup>3</sup> darśitam. na tayoh  
 sahapratītiniyama iti cet,<sup>4</sup> \* bhūbhāgakumbhayor api naivam. ubhayos 3a6  
 tu sator ekarūpapatītiniyamavirahaḥ pratyakṣasya tatrāpi samānaḥ.  
 ekajñānam anyagrahāvinābhūtaṁ vā 'nyagrāhijñānāntarāvinābhūtaṁ  
 veti na viśeṣaḥ, evam ekendriyajam<sup>5</sup> anyad vā. santamase 'vavarake 'pi  
 10 dīpābhāvas tadākāravirahiṇo jñānāntarād antato vikalpād api, yadi  
 parasamayasyānuvartanam.<sup>6</sup> vastutas tu vastusann evāndhakāra eka-  
 jñānasamṣargī pradīpasya \* sambhavaṭīti kim anyena? 3a7
- nanu svabhāvaviśeṣe 'pi pratyayāntarasannidhir upalabdhivyogyaṭā.  
 sa ca bhinnendriyajñānanimittaṁ bhavann api bhinnendriyajñānapra-  
 15 tyayaniścaye 'nupayuktaḥ. tataś<sup>7</sup> cānyasya pratyayāntarasannidhisam-  
 śaye niṣedhaḥ kriyamāṇo 'ntato vikalpād api niyatākārāt. kathaṁ dṛś-  
 yasya kṛtaḥ syāt?
- ucyate: na khalu<sup>8</sup> pratyayāntarasannidhisiddhinibandhanam samā-  
 nendriyajñānam<sup>9</sup> eva, kiṁ tu \* pañcaskandhalakṣaṇasyātmabhāvasyā- 3b1

<sup>1</sup> For śabdopalabdhyā J<sub>m</sub> see śabdopalabdhyā Th.

<sup>2</sup> °bheryādira«vā»bhāvasiddhir J<sub>m</sub><sup>PC</sup> (TM) (cf. SAC 2,14; 11,4) : °bheryādirabhāva-  
 siddhir J<sub>m</sub><sup>AC</sup>. See °bheryāder evābhāvasiddhiḥ Th.

<sup>3</sup> em. śabdāntarapratītisāpekṣeti (Th) : śabdāntarasapratītisāpekṣeti J<sub>m</sub>.

<sup>4</sup> em. cet : ceti J<sub>m</sub> (Th).

<sup>5</sup> em. ekendriyajam (Th) : ekandriyajam J<sub>m</sub>.

<sup>6</sup> For yadi parasamayasyānuvartanam J<sub>m</sub> see yadi param[astu samānam] Th (cf. p. 20).

<sup>7</sup> em. tataś (Th) : tasyataś J<sub>m</sub>.

<sup>8</sup> For kathaṁ dṛśyasya kṛtaḥ syāt | ucyate | na khalu J<sub>m</sub> see kathaṁ dṛśyasya ...? [na hi  
 bhavati] Th (cf. p. 20).

<sup>9</sup> em. (?) °nibandhanam samāne° (Th) : °nibandhanasamāne° J<sub>m</sub>. A very faint shadow  
 above °na° could be a trace of an anusvāra.

vasthāviśeṣaṣaṃvedanam api, yadā nendriyasvabhāvaviśeṣābhyām  
aparaḥ prakāśako 'pekṣyate, yathā śabdapradīpāḍau.

tatra hi kiñcit śrutadṛṣṭapūrvīṇas tadavasthendriyapraṇidhividuṣo<sup>1</sup> ya-  
taḥ kutaścīt tattadākāravirahiṇo<sup>2</sup> jñānāt tadabhāvasiddhiḥ kena vāryate?

kas tarhi jñānāntaraparigrahasyopayogaḥ,<sup>3</sup> taddaśāsaṃvido jñānā- 5  
nutpādād eva tadabhāvasiddheḥ? katham vā bhinnaviśayendriyajñānād

3b2 \* anyaniśedha iti?

uktam atra: <sup>a</sup>nābhāvasya kvacit sāmāthyam<sup>a</sup> ityādi. tato na jñānā-  
185 ntaram indriyasādguṇyāniścayāya samāśrīyate, kiṃ tu <sup>+</sup> pratiyogivira-  
havikalpajananāya. tatra yathā samānendriyasamsargijñānam anyā- 10  
bhāvāniścayasamartham, tathā 'nyad api sati sattve 'vyabhicaritavyā-  
rthāntarajñānākāravirahīti<sup>4</sup> na kaścīd viśeṣaḥ.

3b3 katham iti cet, nātreccchānicchayoḥ sāmāthyam. yasya tu <sup>\*</sup> yadan-  
vayavyatirekānukāraḥ, tayor hetuphalabhāvābhyupagamaḥ. <sup>5</sup> yathā  
bhūtalaiakākāranīyamāt tajjñānam<sup>6</sup> anyaniśedhavikalpenānukṛtānvaya- 15  
vyatirekam, tathā pradīpam ānane kṣipataḥ sparśākāramātraniyamād  
rasābhāvajñānena tajjñānam. na hy anayor utpattau vyavadhānāvyava-  
dhānavibhāgaḥ. tathā 'nupādhike payasi praṇihitagrāṇasyāsparśana-  
3b4 darśanasya<sup>7</sup>pi <sup>\*</sup> vikalpa eva gandhāntaram<sup>7</sup> ananubhavato 'pi gandhā-  
bhāvajñānena<sup>8</sup> tadākāraśūnyaḥ. 20

<sup>a</sup> Ce ?

<sup>1</sup> em. (?) °praṇidhividuṣo : praṇidh(a/i)viduṣo J<sub>m</sub><sup>PC</sup> : praṇidha{ī}viduṣo J<sub>m</sub><sup>AC</sup> (Th), but  
perhaps deletion of only the vowel length.

<sup>2</sup> For kutaścīt tattadākāravirahiṇo J<sub>m</sub> see kutaścīt tu tadākāravirahiṇo Th.

<sup>3</sup> em. (?) °parigrahasyopayogaḥ (Th) : parigrahasyopagaḥ J<sub>m</sub>. The tack right above  
°syo° might hide a correction.

<sup>4</sup> 'vyabhicaritavyārthāntarajñānākāravirahi J<sub>m</sub><sup>PC</sup> : 'vyabhicarita{ā}vyārthāntarajñānā-  
kāravirahi J<sub>m</sub><sup>AC</sup>. See avyabhicaritavyo 'rthāntarajñānākāravirahi Th.

<sup>5</sup> For hetuphalabhāvābhyupagamaḥ J<sub>m</sub> see hetuphalabhāvādyupagamaḥ Th.

<sup>6</sup> For tajjñānam J<sub>m</sub> see tu jñānam Th.

<sup>7</sup> eva gandhāntaram J<sub>m</sub><sup>PC</sup> (Th) : eva{āndha}gandhāntaram J<sub>m</sub><sup>AC</sup>.

laiṅgikaṃ tad iti cet, na, vyavadhānābhāvād abhyāsadaśāvataḥ.  
yatpratipattāv eva hi yanniścayaḥ, na sa laiṅgikaḥ, pratyakṣasiddho vā,  
yathā nīlaṃ na pītam<sup>1</sup> iti. asti ca sannihite<sup>2</sup> payasi ghrāṇapraṇidhā-  
namātrākāravikalpavato nāsti gandha iti niścayaḥ. tatra \* gandhajñānā- 3b5  
5 bhāvamātrasyāsādhanaṭve yadi niyatākāravikalpānubhavo na hetuḥ,  
pītābhāvajñānasyāpi mā bhūn nīlānubhavaḥ.

atra vā pratyakṣapauruṣam āmanato duṣpariharam paratrāpi. tad eva  
ca pratyakṣam ekasya niṣedhyāpekṣayā 'nupalabdhir ucyate, yathā  
tathoktam. tac ca mūḍhaṃ pratipattāram adhikṛtya pūrvasamayānusā-  
10 reṇa dharmiviśeṣe 'bhāvaṃ \* niścāyayaḥ liṅgam. amūḍhasya punar 3b6  
abhyāsābhāvavato<sup>3</sup> 'nantarasamśayavinākṛtaḥ sthira evāsau niścaya iti  
pratyakṣappravartita ucyate.

nanu na pratyakṣakṛtaḥ kaścid abhāvavyavahāraḥ. nāpi pratyakṣam  
arthābhāvaniścayena phalavad uktam, kiṃ tu jñānābhāvaniścayenaiva.  
15 taddvāreṇaiva tv arthābhāvaniścayam antarbhāvayatīti pratyakṣakṛtaḥ  
sa ucyate. sa ca tatsāmarmhyaḥ jñānā 'py anantaram samśayena bhavatā \*  
paribhūyamāno mūḍhaṃ prati laiṅgikaḥ. na hi jñānasyeva prakā- 3b7  
śarūpaniyamo 'rthasyety adṛṣṭasyāpi sthiter avirodhāt, dṛṣṭyānupa-  
labdhiḥ śaraṇam. amūḍhasya tu vyāpakānupalabdhiḥ,<sup>4</sup> a dṛṣṭyasattāyā<sup>5</sup>  
20 darśanaṭvīṣayatvena vyāpteh.<sup>a</sup> etadvivecanāsāmarmhyāt tu prācya mūḍha  
ity eke.

<sup>a</sup> Ce'/Ce'e P Vin T D Dze 24b5f.=P Dze 27b5

<sup>1</sup> em. pītam (Th) : pītim J<sub>m</sub>.

<sup>2</sup> em. sannihite (Th) : sinnihite J<sub>m</sub>.

<sup>3</sup> em. (?) abhyāsābhāvavato : a«bhyās(a/ā)»bhāvavato J<sub>m</sub><sup>PC</sup> (TM) : abhāvavato J<sub>m</sub><sup>AC</sup> (Th).

<sup>4</sup> vyāpakānupalabdhiḥ J<sub>m</sub><sup>PC</sup> (Th) : vyāpa{ā}kānupalabdhiḥ J<sub>m</sub><sup>AC</sup>.

<sup>5</sup> For dṛṣṭyasattāyā J<sub>m</sub> see dṛṣṭyasattāyām Th.

tad ayuktam. yathā hi jñānam aprakāśam anavasthāyi, tathā 'dṛśyam

4a1 bahir apīti tadvad eva \* pratyakṣeṇānivāryavirahavyavahāram.

kevalam jātyaiva jñānam dṛśyam, bahis tu kiñcit kathañcit kadācit.  
tatrābhyāsavišeṣavataḥ pratipattur jñānāntarasāmānya<sup>1</sup> iva bāhyaviśeṣe  
'pi pratyakṣamātrād eva jhag iti niṣedhasiddhir asakṛd anubhūyamānā 5  
katham apahnotuṃ śakyā?

186 \*tattvato 'numānasambhavād iti cet, abhimatayogyatāniścayo 'pi na  
pratyakṣakṛtaḥ<sup>2</sup> syād iti yat kiñcid etat.

4a2 na ca yathoktaḥ saṃśayo bahiradhikāreṇaiva. \*tad ayam asaṃsrṣṭa-  
vikalpo vā pratyakṣo darśanātmā,<sup>3</sup> dṛśyātmano vā vikalpasya darśane 10  
'dṛṣṭir vikalpakalpanām indriyajñāne pratihanti<sup>a</sup> ityāder avācyatāpra-  
saṅgāt. tasmāj jñāne 'pi kadācid anyajñānasya vimarśaḥ. arthe 'py anul-  
likhitāntarāsaṃśayo niścaya iti daśā vibhāgena pratyakṣasyetarasya vā  
sāmarthyasthitiḥ, na tu jātivibhāgena.

nanv <sup>b</sup>ekopalambhānubhavād<sup>b</sup> ityādinā jñānāntaraniṣedha eva sām- 15

4a3 arthyam uktam. anubhavaś caivam \* eveti cet, na, yathā hi

<sup>a</sup> Ce P Vin 1 14,11-13; P (partly) SAC 6,25-7,1 <sup>b</sup> Ce PV 4.270a or P Vin 3.45a

<sup>1</sup> jñānāntarasāmānya J<sub>m</sub><sup>PC</sup> (Th) : jñānāntara{ṭvi}sāmānya J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For na pratyakṣakṛtaḥ J<sub>m</sub> see pratyakṣakṛtaḥ Th.

<sup>3</sup> em. pratyakṣo darśanātmā (cf. P Vin 1 mss A, B, C, P Vin<sub>i</sub> mñon sum yin pa) : darśanāt-  
mā J<sub>m</sub> (Th).

<sup>a</sup>idaṃ nopalabha<sup>a</sup> iti pratyakṣād anubhūyate, tathedaṃ nāstīty api jhaḡ  
ity evābhyāsavataḥ. anabhyāsavatas tu<sup>1</sup> jñānābhāva eva niścayaḥ. tad-  
dvāreṇa tv arthābhāva iti tadapekṣayā śāstre tathābhīdhānam. evam  
ekajñānasamargiyatnādayo 'pi vācyaḥ.

5 ata eva<sup>b</sup> vyavasyantīkṣaṇād eva sarvākārān mahādhiya<sup>b</sup> ity uktam.  
mr̥duprajñādhikāreṇa<sup>\*</sup> ca sthānasthāneṣu yatnaḥ. tasmāt paṭudhiyaḥ pra- 4a4  
tyakṣād eva maṇirūpyādivivekavat tanniṣedhavyavahāro 'pi durnivāraḥ.

<sup>c</sup>na cābhāvo nāma vigrahavān, yenānyavyatirekiṇā<sup>2</sup> rūpeṇa sākṣāt-  
kartavyaḥ, kiṃ tu vyavahartavyaḥ.<sup>c</sup> sa caikākāraniyamāt paṭunā vyava-  
10 hartum adhyakṣeṇa śakya eva. yaḥ punar apaṭur āpātataḥ pravṛtte 'py  
abhāvanīscaye samśete,<sup>\*</sup> sa dṛśyasya<sup>3</sup> anupalambhamātram anusṛtya 4a5  
tadvyavahāraṃ pravartayati. yas tu tato 'py apaṭuḥ sa dṛśyasyānupa-  
lambhe<sup>4</sup> 'pi sandihāno vyāpakānupalambhena pravartate. na punar  
avyāmūḍhasyānena pravṛttiḥ. pratyakṣāpāṭava eva hy anumānaṃ prā-  
15 rthyate. tatpāṭavaṃ ca vikalpajananenāvasthāpyate, paṭutaratvaṃ ca,  
tatra vimarśābhāvāt.

<sup>a</sup> Ce PV 4.270b or PVin 3.45b <sup>b</sup> Ce PV 3.107cd, quoted also in J 336,14, R 12,23.

<sup>c</sup> Ce'e? MBhP 31,4-6, NVTT 514,8f., NKaṇ 51,30; Ci'e? R 89,12f., 91,18f.; Pv SAC 10,6f.

<sup>1</sup> anabhyāsavatas tu J<sub>m</sub><sup>PC</sup> (Th) : anabhyāsava{stu}tastu J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For anyavyatirekiṇā J<sub>m</sub> see anvayavyatirekiṇā Th. An emendation to anvaya<sup>o</sup> is possible in terms of content, but anya<sup>o</sup> represents a lectio difficilior, and a scribal lapse from °nvaya<sup>o</sup> to °nya<sup>o</sup> cannot be easily explained.

<sup>3</sup> em. sa dṛśyasya : sadṛśasya J<sub>m</sub>. See sādṛśyam asya Th.

<sup>4</sup> For sa dṛśyasyānupalambhe J<sub>m</sub> see sa dṛśyānupalambhe Th.

4a6 cārvākaṃ tu pṛthagabhāvam \* anumanyamānam eva<sup>1</sup> prati praty-  
akṣasya niṣedhe<sup>2</sup> 'vyāpāro darśitaḥ, <sup>a</sup>arthasāmārthyāpekṣādyukteḥ.<sup>a3</sup> na  
cānumānasyeva pratyakṣasyāpi niścayavaśād grahaṇavyavasthā, kiṃ tu  
pratibhāśavaśāt. niyatākārataiva ca tasya tadanyābhāvabhāsanam. tas-  
187 mād + duṣpariharaḥ pratyakṣasyābhāvavyavahāraśaktisambhavaḥ. 5  
<sup>b</sup>pratiśedhas tu sarvatrānupalambhād<sup>b</sup> iti tu na pratyakṣapratikṣepaḥ,  
4a7 kiṃ tu \* līṅāntarasya, <sup>c</sup>dvāv eva vidhisāadhanāv<sup>c</sup> iti yathā.

tad ayam ambhasi gandhaniṣedhaḥ pratyakṣakṛta evāvyavadher<sup>4</sup> na  
laiṅgikāḥ.

kiṃ cātra līṅgaṃ gandhābhāvāvyabhicāri?<sup>5</sup> jñānakāryānupalabdhir 10  
iti cet, yadā svagrāhijñānaṃ kāryahetuḥ, tadedam yuktam api. yadā tu  
pratyakṣam eva tat, tadā pratyakṣayogyasya tannivṛttiḥ. yadi na, dṛṣ-  
yānupalabdhir ghaṭasyāpi<sup>6</sup> mā bhūt. tad idaṃ pratiyogijñānarūpatālo-  
4b1 canavañcanāphalam \* eva. ayam ca vādī yaḍīndriyasādguṇyam anīś-  
cinvann etad āha, tadā sann api gandhādir nopalabhyata ity āyātam. 15  
atha niścinvann alaṃ kāryānupalabdhyeti draṣṭavyam. parokṣasambhā-  
vite ca kāraṇādaḥ kāryādyanupalabdhiṃ yatnena yojayati. samprati ca

<sup>a</sup> Ce/Cee PVin 1 5,6. <sup>b</sup> Cee PV 3.85ab <sup>c</sup> Cee PVSV 2,19, PVin 2 56,9, NB 2.18;  
Pv AR 11,5

<sup>1</sup> For cārvākaṃ tu ... anumanyamānam eva J<sub>m</sub><sup>AC</sup> see cārvākeṇa tu ... anumanyamānena Th. There is an illegible remark in the right top margin, and very faint insertion marks are visible above °rvākantu°. A marginal note below °mānameva° in the left bottom margin reads 'nena 6, suggesting an intended correction of anumanyamānam eva to anumanyamānena, perhaps in combination with a change of cārvākaṃ tu to cārvākeṇa tu. However, the text after modification is both syntactically impossible and semantically inappropriate (cf. the notes in the translation).

<sup>2</sup> For pratyakṣasya niṣedhe J<sub>m</sub> see pratyakṣaniṣedhe Th.

<sup>3</sup> °pekṣā° J<sub>m</sub> (Th) : °pekṣaṇā° PVin mss A, B, C. Scribal error/transmission variant?

<sup>4</sup> For avyavadher J<sub>m</sub> see avyavadhair Th.

<sup>5</sup> gandhābhāvāvyabhicāri J<sub>m</sub><sup>PC</sup> (Th) : gandhābhāvavya{ṭva}bhicāri J<sub>m</sub><sup>AC</sup>.

<sup>6</sup> em. ghaṭasyāpi (Th) : ghaṭasya«pi» J<sub>m</sub><sup>PC</sup> (BM 7) : ghaṭasya J<sub>m</sub><sup>AC</sup>.

doṣaleśabhayāt pratyakṣasambhāvite 'pi saṃśeta ity<sup>1</sup> asambaddham.

tasmāt sthitam etat: <sup>ab</sup> yasmin vedyamāne yad avaśyaṃ vedyata eva, tasyābhinnendriyagrāhyasyānyasya vā 'nindriyagrāhyasya \* vā buddhir 4b2  
anupalabdhīḥ. <sup>ab</sup> sā ca vyavahāram eva sādhayati, anyathā pratyakṣa-  
5 siddheḥ. tadarthaṃ ca 'virahajñānasya sthiteḥ<sup>c</sup> sthairyasya 'āśraya<sup>c</sup> ity  
uktam, na tu virahaniścayasyeti.

yathā ca niyatasahopalambhayor ekajñānam anyaniṣedhāya, tathā  
niyatāsahopalambhayor apīty<sup>2</sup> āha 'na vā<sup>c</sup> iti. <sup>a</sup>vedye yatra hi yanmatir  
niyamato na syād<sup>a</sup> ity arthaḥ, yathā nīlam idam anīlaṃ na bhavatīti.  
10 atrāpi vyavahāra \* eva sādhyāḥ. etena parasparaparihārasthitilakṣaṇo 4b3  
virodho vyākhyātaḥ.

nanu <sup>a</sup> yasmin vedyamāne<sup>3</sup> yanmatir niyamena bhavituṃ sambhāvy-  
ata<sup>a</sup> ity anenaiva gatam etat. adṛśyo 'pi hi tādātmyena niṣedhyamāno  
dṛśyatayā sambhāvita eva niṣidhyate. anyathā dṛśyādṛśyatayā svayam  
15 eva bhedābhyupagamād iti kim anena pṛthagvacaneneti cet, evaṃ tarhi  
'na vā \* syād<sup>c</sup> ity ayam abhāvaḥ pradhvaṃsalakṣaṇo vyākhyāyate. pra- 4b4  
vṛttā 'pi <sup>a</sup> yanmatir yatra vedye sati niyamena nivartata<sup>a</sup> ity arthaḥ.  
'niyamaś<sup>c</sup> ca sattābādhane 'bhāva eva yuktaḥ, yathā neha śītam agner  
iti. etena sahānavasthānalakṣaṇo virodho vyākhyātaḥ.

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<sup>a</sup> Pv AR 2ab   <sup>b</sup> Ci'e TR 91,22-92,1   <sup>c</sup> P AR 2ab

<sup>1</sup> saṃśeta ity J<sub>m</sub><sup>PC</sup> (TM 1) (Th) : saṃśayatīti J<sub>m</sub><sup>AC</sup>. *The scribe wrongly associated* yojayati *in the preceding sentence whose construction is very similar:* parokṣasambhāvite ... yojayati ... pratyakṣasambhāvite 'pi saṃśayati.

<sup>2</sup> For apīty J<sub>m</sub> see ity Th.

<sup>3</sup> For yasmin vedyamāne J<sub>m</sub> see yasminn avedyamāne Th.

nanv andhakāre niyamenānupalambha iti nāvaśyaṃ viruddhapari- 1  
 4b5 graha iti cet, naikapratipattrapekṣaṃ lakṣaṇam \* etat, kiṃ tu sāmānye-  
 na. asti ca nirālokaśyāpi rūpasya darśanaṃ kaiścit. tenāpi vā sambhāv-  
 yam añjanaviśeṣādineti sattocchede tu niyama evety adōṣaḥ.

nanv atrāpi śītaṃ yadi syāt, <sup>a</sup>nāgner ekarūpaniyatā pratipattir<sup>a</sup> iti 5  
 kathaṃ pūrvato viśeṣaḥ? naivam, sparśanāgamye niṣedhasyābhimata-  
 tvāt. tarhi pravṛttā 'pi<sup>1</sup> śītasya buddhir <sup>b</sup>agnau vedye sati niyamān  
 4b6 nivṛttā<sup>b</sup> iti \* pratyetum aśakyam. na,<sup>2</sup> anyadaitatpratīter<sup>+</sup> vivakṣitatvāt.  
 188 tarhi prāggṛhītavirodhasmarāṇavyavahitavyāpāratvān na pratyakṣa-  
 sya pravṛttito 'bhāvaniścayaḥ syāt. 10

mā bhūt! kevalaṃ vyavadhāne 'pi tathāviruddhabuddhir<sup>3</sup> evābhā-  
 vaniścayaṅgaṃ nānyamātrasyety anupalabdhivyavasthānibandhanasya  
 na kṣatiḥ.

na ca vyavahāramātrasāadhanam atrāpi saṃmatam ity āha <sup>c</sup>sāpekṣā tu  
 4b7 parā smṛtāv ata ihābhāvo 'pi \* sādhyah.<sup>c</sup> tatsiddhau ca tanniścayasthiti- 15  
 lakṣaṇo<sup>4</sup> vyavahāro 'pi na punas tanmātram ity arthaḥ. tathā <sup>c</sup>hetuvyā-  
 pakanihnave<sup>c</sup> 'bhāvo 'pi sādhyā iti vartate. yathā neha dhūmo 'gner  
 abhāvāt. neha śiṃśapā vṛkṣābhāvāt. na hy atrāgnivṛkṣayoḥ pratiyogipra-

<sup>a</sup> Ce'e HB 22,4f.; Pv AR 2,14f., SAC 9,3f.

<sup>b</sup> Pv AR 2ab

<sup>c</sup> Ce' ?

<sup>1</sup> For pravṛttāpi J<sub>m</sub> (cf. pravṛttā 'pi above AR 9,17) see pravṛttāv api Th.

<sup>2</sup> ? aśakyanna | J<sub>m</sub>, aśakyam na [viruddham] Th. No insertion-marks are visible. A remark that may read viruddha(ṃ?) 6 is written approx. one centimetre to the right of aśakyanna in the bottom margin. However, this would more likely be a gloss on etat in etatpratīter, for there is a faint insertion-mark on top of °ta°.

<sup>3</sup> conj. viruddhabuddhir (vi[ruddha]buddhir Th) : vibuddhir J<sub>m</sub>. A possible correction in the lower margin may be covered by the adjacent folio.

<sup>4</sup> em. °sthitilakṣaṇo (cf. AR 2ab ... anyavirahajñānasthiter ..., AR 9,5 ... virahajñānasya sthiteḥ ...) (Th) : °sthitilakṣaṇo J<sub>m</sub>.



tyakṣamātraṃ pūrvapravṛttatādātmyatadutpattisambandhabodhasmarā-  
ṇanirapekṣaṃ dhūmaśiṃśapayor abhāvaniścayaṃ prasavati. tato 'trā-  
py<sup>1</sup> abhāvasāadhanavyavahārasiddhiḥ. \*

5a1

ta etarhi niṣedhaetavaḥ. svabhāvānupalabdhiḥ kāraṇānupalabdhir  
5 vyāpakānupalabdhiś ceti. tathā <sup>a</sup>vidhisāadhanau dvāv<sup>a</sup> iti pañcahetavaḥ  
prasaktāḥ. na, anupalabdhisāmānyāśrayād ekatvāt. api ca <sup>b</sup>cānupalab-  
dhiḥ<sup>2</sup> svasyāparasyāparā.<sup>c</sup> kāraṇavyāpakayoḥ svabhāvānupalabdhir evā-  
parasya kāryasya vyāpyasya vā 'parā kāraṇānupalabdhir vyāpakānu-  
palabdhiś cocyate.<sup>b</sup>

10 yathā hy \* anyapratyakṣam evānyasyānupalabdhiḥ, tathā kasyacit 5a2  
svabhāvānupalabdhir eva kāryavyāpyāpekṣayā kāraṇavyāpakānupa-  
labdhir ucyata iti na vyapadeśabhedād vastubhedāḥ. tasmāt svabhāvā-  
nupalabdher eva niṣedhaḥ sarvasyeti trayam eva liṅgam.

etena kāryasya svabhāvānupalabdhir eva samarthakāraṇasya kāryā-  
15 nupalabdhir upalakṣitā draṣṭavyā. <sup>d</sup>hetu<sup>d</sup>śabdasya vā<sup>3</sup> liṅgārthasya vyā-  
khyānāt, yathā \* <sup>e</sup>nehāpratibaddhasāmārthyāni dhūmakāraṇāni santi 5a3  
dhūmābhāvād<sup>e</sup> iti.

<sup>a</sup> Cee PVS 2,19, PVin 2 56,9, NB 2.18; P<sub>v</sub> AR 8,7 <sup>b</sup> Ci<sup>e</sup> TR 95,17-19

<sup>c</sup> P AR 12,2 <sup>d</sup> P AR 10,16 <sup>e</sup> Ce NB 2.32

<sup>1</sup> For tato 'trāpy J<sub>m</sub> see tatrāpy Th.

<sup>2</sup> conj. anupalabdhiḥ (Th) : anulapala(bh/t)ā J<sub>m</sub> (for °(bh/t)ā° cf. also AR 12,2 and TR!).  
The nonsensical insertion of °la° after °anu° must be the result of eyeskip. Thakur's  
conjecture to anupalabdhiḥ, which is also suggested in Yaita 1993:87 for TR, is the best  
guess considering that a feminine noun is syntactically required. The suggestion  
anupalabdhatā by Acharya Paramanandan Shastri, the editor of TR (reproduced in  
Bühnemann 1983:186), introduces an abstract suffix that is out of place in context. The  
assumed change of anupalabdhiḥ to anupalabhā, however, cannot be easily explained.

In J<sub>m</sub>, the phrase anulapala(bh/t)ā svasyāparasyāparā is enclosed by short daṇḍas.

<sup>3</sup> For vā J<sub>m</sub> see ca Th.

katham tarhi nātra tuṣārasparśo 'gner iti vyāpakaviruddhopalabdhisaṅgrahaḥ? atrāpy <sup>a</sup>anupalabdhīḥ svasyāparasyāparā.<sup>a1</sup> vyāpakasya hi śītasya viruddhadahanopalabdhirūpā yā svabhāvānupalabdhīḥ, sā vyāpyasya tuṣārasparśasya vyāpakaviruddhopalabdhir ucyata iti na  
 5a4 doṣaḥ. yady api ca vyāpakānupalabdhir api \* sā vaktuṃ śakyā, tathā 'pi 5  
 viruddhapratīyogipratītirūpatāpratipādanārthaṃ tathāvyapadeśaḥ. evaṃ  
 kāraṇaviruddhopalabdhīyādayo<sup>2</sup> vyākhyeyāḥ. sarvatrābhāva eva sādhyo  
 'dhyakṣeṇāsiddheḥ, taddvārakas tu vyavahāra iti.

nanu viruddhopalabdhīyātau katham anupalabdhivyavahāraḥ? uk-  
 tam atra <sup>b</sup>pratyogyupalabdhir evānupalabdhīḥ.<sup>b3</sup> pratyogī ca dvividha 10  
 5a5 eva. tatra yadā viruddhaḥ \* pratyogī, tadā viruddhaśabdaprayoga upalab-  
 189 dhiśabdam eva prayojyam upapādayati. śeṣe tu pratyogini <sup>+</sup> gamyamā-  
 ne svabhāvaśabdo dr̥śyaśabdo vā prayujyamānaḥ pratiśedhyāpekṣayā  
 'nupalabdhīśabdena vyapadeśayati. tad ekatropalabdhītvam gamyam  
 anyatrānupalabdhītvam. tattvam tv ekam eveti na doṣaḥ. 15  
 5a6 yadā ca viruddhaḥ pratyogī dvitīyasya ca \* parokṣasyaiva niṣedhaḥ,  
 tadā tasyāpi nāvaśyam pratyakṣam evānupalabdhīḥ, kiṃ tv anumānam  
 api.

<sup>a</sup> P AR 11,6f.

<sup>b</sup> Pv AR 2,6

<sup>1</sup> conj. atrāpy anupalabdhīḥ svasyāparasyāparā : atrā††py{anulapala(bh/t)ā{va}sva-  
 syāparasyāparā} ††| J<sub>m</sub><sup>AC</sup> : atrāpy J<sub>m</sub><sup>PC</sup> (Th). It seems that a reader interpreted this as a  
 mistaken repetition of AR 11,6f. (cf. also the note thereon). However, a repetition ma-  
 kes perfect sense in context, while omission of the phrase would lead to the incongruous  
 phrase atrāvyāpakasya hi, which remains awkward even when corrected to atra  
 vyāpakasya hi.

<sup>2</sup> kā<sup>v</sup>ra«ṇaviru»ddhopalabdhīyādayo J<sub>m</sub><sup>PC</sup> (TM 4) (Th) : kāradhopalabdhīyādayo J<sub>m</sub><sup>AC</sup>.

<sup>3</sup> evānupalabdhīḥ J<sub>m</sub><sup>AI</sup> : evā«nyā»nupalabdhīḥ J<sub>m</sub><sup>PI</sup> (TM 4) (Th). Supplementation. See  
 above p. 31.

viruddho hi svasattayā parasattām apanayan pratiyogī mataḥ. na ca  
 parokṣo 'pi tathābhavan kena vāryate? niyatasahopalambhe tu pratiyo-  
 gini pratyakṣayogyasyaiva niṣedha iti tasyāvaśyaṃ pratyakṣāpekṣā. na  
 hy anumīyamāne pradeśe ghaṭo yadi bhaved upalabhyetaiveti sām-  
 5 arthyam pratyakṣāyogād \* anumānasya cārambhaniyamābhāvād iti ka- 5a7  
 tham niṣedhaḥ?

yady evam, vikalpamātrād apratiṣedha iti cet, na, tatrāpi 'vikal-  
 pākāre vedyamāne bahir apy abhimatadeśam indriyasāmarthyānapāye  
 'nubhūyeta<sup>a</sup> ity ucyate. na tu 'vikalpanīye bāhye vikalpyamāne dvitī-  
 10 yam api vedyeta<sup>a</sup> iti śakyam. 'vikalpanīye 'pi bāhye vikalpyamāne tad-  
 deśam aparam upalabhyetaiva<sup>a</sup> iti kiṃ na syāt? na hi \* pratiyogijñānam 5b1  
 anyasya dr̥ṣyatāropanibandhanam, api tv abhāvaniścayotpādanimittam,  
 sattvavastutvāt. tac ca vikalpasyāpīti ko viśeṣaḥ?

atha pratipattranurodhaḥ, ekajñānasam̐sargiṇo 'py anurodhaḥ sā-  
 15 dhur iti. naivam, jale gandhasyānale rasasyāpi<sup>1</sup> śeṣamātropalabdhou vā  
 'bhāvavyavahāramātradarśanāt. tatra vā jñānakāryānupalambhavāde 'n-  
 yatrāpi<sup>2</sup> sa eveti kim ekajñānasam̐sargiṇā?

kāryānupalabdhyā samarthasyaiva \* niṣedha iti cet, gandhādis tarhi 5b2  
 sann api nīrādāv indriyavaiguṇyān nopalambhya iti mahad eva śāstra-  
 20 pariśramaphalam. sa hi vaiguṇyasya kāraṇānupalambhe 'pi yogyādi-  
 bhir abhibhavaṃ sambhāvayan sam̐sete. bhūtale tu tatkr̥tābhūtadarśa-  
 nam indriyapāṭave 'pi sambhāvayan kiṃ na sam̐sete? tasmād abhyāsa-  
 daśāyāṃ tādavasthyasthityaiva vyavahāraḥ.

<sup>a</sup> Pr AR 2ab

<sup>1</sup> rasasyāpi J<sub>m</sub><sup>AI</sup> : rasasyāpi<sup>v</sup> «vāyau rūpasyāpi» J<sub>m</sub><sup>PI</sup> (Th) (TM 1). *Supplementation. See above p. 32.*

<sup>2</sup> For jñānakāryānupalambhavāde 'nyatrāpi J<sub>m</sub> see jñānakāryānupalambhavad anyatrāpi Th.

5b3 nyāyanāthasya tu na vyavahāram anuvṛttya \* paryanuyogo visargo  
vā, kiṃ tv etāvatyām api gatau nāsmallakṣaṇakṣatir iti darśayitum  
prauḍhivaśāt, yathā <sup>a</sup>sarvacittāsarvabodhaniścaye 'pi<sup>1</sup> sa eva sarvajña<sup>a</sup>  
iti. vyavahāre ca yathaikajñānasamṣargiṇaṃ paśyatas tathā 'nyam api  
pratiyoginam abhāvaniścayo dṛṣṭaḥ sādharmaṇo 'visaṃvādī<sup>2</sup> ceti naika- 5  
5b4 jñānasamṣargigrahaḥ. vikalpaśaraṇāvasthāyām ca \* tadākārasamveda-  
190 nam evānyaniṣedhasāadhanam yuktam, tathaivābhyāsenā + pratyakṣa-  
sāmarthyadarśanāt.

tad evaṃ viruddhasya parokṣasyāpy upalabdhir anumānātmikā  
'bhāvam itarasya sādhayati, yathā neha śītaṃ dhūmād ity evaṃ vyāpa- 10  
kaviruddhakāryopalabdhir draṣṭavyā, yathā neha tuṣāraṃ dhūmāt. etac  
5b5 ca saṅkalayya prayogakāle vyākhyānam. vastutas tu \* na śītaṃ agner ity  
ekaḥ prayogaḥ. <sup>3</sup>tadasiddhiparihārāya tv asti cāgnir atra dhūmād ity  
aparaḥ.<sup>3</sup> tathā<sup>4</sup> na tuṣāraṃ agneḥ. vyāpakasya hi viruddho viruddha eva,  
agnis ca dhūmād iti. śeṣam apy evaṃ ūhyam. 15

yadi kāraṇādeḥ svabhāvānupalabdhir anyasya kāraṇādyanupalab-  
dhiḥ paryudāsarūpā, katham tarhi nirupākhyeṣu, yathā<sup>5</sup> na vaktā ban-  
5b6 dhyāsutaś \* caitanyābhāvād iti. tatrāpi buddhipratibhāsasyaiva<sup>6</sup> caitan-  
yaviyuktatvena saṃvedanaṃ vyāpakānupalabdhiparyudāsaḥ. vaktṛtva-  
vyavacchedena ca saṃvedanaṃ vyāpyābhāvaḥ. 20

<sup>a</sup> Ce? Cf. PVABh 235,6-8. Or a reference to Jñānaśrīmitra's lost Sarvajñasiddhi?

<sup>1</sup> For sarvacitāsarvabodhaniścayepi J<sub>m</sub> see sarvacitā sarvabodhaniścaye Th.

<sup>2</sup> For avisaṃvādī J<sub>m</sub> see avisaṃvādī Th.

<sup>3</sup> For tadasiddhi° ... paraḥ J<sub>m</sub> see om. Th.

<sup>4</sup> For tathā J<sub>m</sub> see yathā Th.

<sup>5</sup> For yathā J<sub>m</sub> see tathā Th.

<sup>6</sup> «buddhi»<sup>v</sup>pratibhāsasyaiva J<sub>m</sub><sup>PC</sup> (TM 6) (Th) : pratibhāsasyaiva J<sub>m</sub><sup>AC</sup>.

svabhāvahetuparyavasitāś ca sarvānupalabdhayo niṣedhasāadhanā-  
dhyavasāyāc ca bhedenā nirdeśa iti na doṣaḥ.

tathā 'py uktena krameṇa sāksād eva svabhāvānupalabdhir niṣedha<sup>1</sup>  
5b7 iti katham ācāryapādaiḥ \* paramparayā 'bhidhānād aupacārikaḥ kṛta iti  
cet, niṣedhyasyaiva yadi dṛśyānupalabdhir niṣeddhrā vivakṣitā tad- 5  
aupacārikaḥ. yadi tu parasyāpi, tadā mukhya iti ko virodha<sup>2</sup> iti. kevalam  
aupacārikakathane kiṃ prayojanam iti syāt. tatrāpi dṛśyasyaiva niṣedho  
yathā śakyaḥ syāt, nānyasya sarvajñavītarāgādeḥ<sup>3</sup> pradhānapuru-  
ṣārthasyeti<sup>4</sup> kāryatas tatrāntarbhāvaḥ.

6a1 tattvatas tu tasya \* tadanyasya vā yathoktasyānupalabdhiḥ sādhiḥketi 10  
anupalabdhirahasyaṃ samāptam.

<sup>1</sup> niṣedha J<sub>m</sub><sup>PC</sup> (Th) : niṣedha{eva} J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> virodha J<sub>m</sub><sup>PC</sup> (Th) : vi{ro}rodha J<sub>m</sub><sup>AC</sup>. *The deleted syllable shows only the first stroke of the vowel °o°. The dittography therefore must have been noted already in the process of writing.*

<sup>3</sup> *em.* °vītarāgādeḥ (Th) : °vītarādeḥ J<sub>m</sub>.

<sup>4</sup> °puruṣa«rtha»<sup>v</sup>syeti J<sub>m</sub><sup>PC</sup> (BM 7) (Th) : °puruṣasyeti J<sub>m</sub><sup>AC</sup>.



# SARVAŚABDĀBHĀVACARCĀ





<sup>+</sup> iha sarvaśabdābhāvasādhane<sup>1</sup> jñānakāryānupalabdhim eke pramā- 191  
ṇayanti.

ekajñānasamṣargivirahāt kila neha svabhāvānupalabdher avasaraḥ.  
tathā hi trayam avaśyam asyām<sup>2</sup> abhidheyam ghaṭādīmatpratikṣeṇa,<sup>3</sup>  
viśeṣaṇam svabhāvaḥ phalaṁ ceti. tatra dṛśyaviśaya viśeṣaṇavaśāt pi- 5  
6a2 śācāder \* apratiśedhaḥ, ekajñānasamṣargivedanasvabhāvatvena<sup>4</sup> rūpa-  
jñānād rasasya. nāpy abhāvapakṣadoṣānuṣaṅgaḥ. vyavahāraphalatayā  
ca pratyakṣasiddhir upasaṁhitā. sā ca pratiyogijñānāśraye saty upa-  
padyate. tad eva hi pratiyogyantarābhāvanāntarīyakatayā tadabhāvavi-  
kalpajananasāmarthyāt tatsādhanaṁ<sup>5</sup> bhavet. tato mūḍhaṁ prati tadāt- 10  
6'a1 mikā 'nupalabdhir abhāvavyavahārasādhanīti<sup>6</sup> \* yuktam.

na ca sarvaśabdābhāve sādhye kaścīd ekajñānasamṣargī labhyata iti  
nātrāvakāśas tasyāḥ. sa tu śabdarāśir abhimatapradeśe vidyamānas tadā  
jñānakāryam anārabhyāsituṁ na samartha iti kāryapratīśedhe 'pi nir-  
viśeṣaṇaiva<sup>7</sup> sattā pratiśiddhā bhavatīti bhāvaḥ. 15

atra cintyate: na tāvat dhvanir ity eva śravaṇam, vadhīrasyāpi pra-  
6'a2 saṅgāt.<sup>8</sup> tasmād indriyapāṭavasahakṛtasyaiva śabdasya \* śravaṇajñāna-  
janakatvam. tac ca śravaṇapāṭavam ekajñānasamṣargivirahe durava-  
dhāram. ata eva pradeśapratyakṣāpekṣayā<sup>9</sup> ghaṭaṇīśedhaḥ. tato hīndri-  
yagaṇam gaṇayan ghaṭāparādhām evānupalabdher avadhārayati. 20

<sup>1</sup> *em.* sarva° (Th) : śarva° J<sub>m</sub>.

<sup>2</sup> avaśyam asyam J<sub>m</sub><sup>PC</sup> (Th) : avaśyama{ṭva}syām J<sub>m</sub><sup>AC</sup>.

<sup>3</sup> ghaṭa° J<sub>m</sub><sup>PC</sup> (TM) (Th) : (bh/t)ṭa° J<sub>m</sub><sup>AC</sup>

<sup>4</sup> *On p. 643 of J, Thakur suggests correcting ekajñānasam° to ekajñānāsam°, which is not plausible from the content.*

<sup>5</sup> *em.* °arthyāt tatsādhanaṁ : °arthyātatsādhanaṁ° J<sub>m</sub>. See °arthyāt sādhanam Th.

<sup>6</sup> °vyavahārasādhanī J<sub>m</sub><sup>PC</sup> (Th) : °vyavahāra{sādha}¶sādhanī J<sub>m</sub><sup>AC</sup>.

<sup>7</sup> nirviśeṣaṇaiva J<sub>m</sub><sup>PC</sup> (Th) : nirviśeṣeṇaiva J<sub>m</sub><sup>AC</sup>.

<sup>8</sup> prasaṅgāt J<sub>m</sub><sup>AI</sup> : °prasaṅgāt J<sub>m</sub><sup>PI</sup>. See [śravaṇa]prasaṅgāt Th; see above p. 35.

<sup>9</sup> °apekṣayā J<sub>m</sub><sup>PC</sup> (Th) : °apekṣa{ā}yā J<sub>m</sub><sup>AC</sup>.

na ca manaskāravat svasaṃvedanasiddhiḥ, indriyasya jaḍatvāt. nāpī-  
ndriyāntaragamyatvam, atīndriyatvāt. kāryaṃ punar upalabdhir evāśya.  
tatsiddhau ca kāryānupalabdher \* evāsiddhiḥ. asiddhau siddham anai- 6'a3  
kāntikatvam. na hi viṣaye saty apīndriyadoṣāt sambhāvyamāno 'nupa-  
5 lambhas tadabhāvaniyato nāma.

nābhāva eva śabdasya tajjñānajananyogyas tu nāstīti brūma iti cet,  
seyaṃ kuvaidyavṛttir āyātā, prathamam prāgalbhyagarbham abhima-  
tapratikaraṇam abhyupagamyopāyabuddhyopanyastasyānupāyasya pa-  
reṇa \* tattvapratipādane kṛte paścād asādhyatvaghoṣaṇāt. sarvathā 'bhā - 6'a4  
10 va eva hi jijñāsīte kāryānupalabdhir iyaṃ sādhanam uktā.<sup>1</sup> na tu jñāna-  
jananyogyatāviraḥajijñāsāyām. tad yadi pramāṇabhraṃśa eva kathaṇ-  
cij jñātaḥ, prameyabhraṃśas tu kimaṅgāṅgikriyate? + varaṃ ca pramā- 192  
ñāntaram eva mṛgyatām. asādhyataiva tu kasmād avaghuṣyate?

na hi śakyam avadhirasyāśṛṇvataḥ \* sannihitabheryādiravābhāvaḥ<sup>2</sup> 6'a5  
15 pratikṣeptum, vadhīrāvadhīrayor aviśeṣaprasaṅgāt.

sati śrutikṛto 'sti viśeṣaḥ prāk paścād<sup>3</sup> iti cet, naivam. yadi hi prāg-  
avasthātaḥ śravaṇaśaktyā nirviśeṣa eṣaḥ,<sup>4</sup> katham aśrutiḥ sati śabde?  
anyathā prāg api na syāt. atha visadrśāvastho 'pi sambhāvyate. śrutāv  
api na śraddhātavyam, asya viplavasya \* sambhāvyamānatvāt. tatrāśra- 6'a6  
20 vaṇam abhūtaśravaṇam veti na viśeṣaḥ. ante kutaḥ śaktiviparyaya iti  
cet, madhye kutas tadabhāva iti samānam.

<sup>1</sup> uktāΘ J<sub>m</sub><sup>PC</sup> (Th) : uktaṃΘ J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> conj. sannihitabheryādiravābhāvaḥ (cf. AR 3,4f.; SAC 11,4) : sannihitabherīravādy-  
abhāvaṃ J<sub>m</sub>. See sannihitabherīravādyabhāvaḥ Th. A dot appears at the bottom of °va°. *An interlinear correction of anusvāra to visarga?*

<sup>3</sup> On p. 643 of J, Thakur suggests correcting prāk paścād to prāk na paścād, but this is unnecessary and not plausible in terms of content.

<sup>4</sup> eṣa{h |} J<sub>m</sub><sup>AC</sup> : eṣa J<sub>m</sub><sup>PC</sup> (Th). The purpose of this deletion is unclear.

tasmād apakṣa evāyaṃ sann api śabdas tadā na śruta iti. kevalaṃ  
kim atra pramāṇaṃ astv iti cintāyāṃ kāryānupalabdhir anaikāntikīty uk-  
tam eva, śravaṇapāṭavasya duravadhāratvād iti.

nanu katham etad<sup>1</sup> duravadhāraṃ<sup>2</sup> dṛṣṭaśravaṇapāṭavasmarāṇabala-  
6'a7 vataḥ \* śrotaṃ pravṛttasya, kṣaṇikatve 'pi hi visadṛśasahakāripratyayān- 5  
taravirahe visadṛśadaśāsambhavābhāvāt? indriyavikārakāriṇo hi pra-  
tyayā dhātukṣobhaphrahārādayo nirmītaśaktayaḥ svasantāne santānavyā-  
kulībhāvahetavaḥ sūpalakṣā eva. anupalakṣitās tu svaprabhavabheda-  
śaṅkāṃ<sup>3</sup> katham iva kṣamante? sūkṣmaṃ tu prabhāvavato 'dhiṣṭhā nā-  
6'b1 divikārakāraṇaṃ \* śaṅkamānasya śravaṇe 'pi ka āśvāsaḥ? tasmād anu- 10  
palakṣyakāraṇārabdhaadinmohalakṣaṇendriyabhṛāntidarśane 'pi prasid-  
dhakāraṇānupalakṣaṇān nendriyāṇāṃ atādavasthyavyavasthā. yathā 'n-  
yathā tatpratyayānāṃ bhramatvaprasaṅgāt, tathā 'dyāpi kiṃ na gaṇyate?  
mā bhūt sarvasaṃvṛtivilopaḥ.

abhyāsadaśāsattisamāśrayas tu samānaḥ. na hi vadhiraavarasyābhiro- 15  
6'b2 pārūḍhaśravaṇabalasyāpy aśravaṇe 'bhāvaniścayaṃ \* brūmaḥ, balaniśca-  
yasyaivābhāvāt. tadvad anyasyāpy akalitabalasya. atyantābhyāse hi sa-  
kalarajanīsuptaprabuddhānām<sup>4</sup> adarśane 'pi tadavasthāsaṃvedināṃ avi-  
parītavavyavahāravṛttidarśanāt kaḥ prastāvo jāgrataḥ svātmany anyathātva-  
śaṅkāyāḥ? 20

tasmād atādavasthyasya tadvyavasthāyā vā niṣedhaḥ, prasiddhakā-  
raṇābhāvāt tadupalakṣaṇābhāvād vā.

6'b3 yadi \* darśanaśravaṇādāv abhyāsadaśāpekṣayā 'dhyakṣatvaniban-  
dhanam tādavasthyam icchatā, saṃvṛtivyavasthitenendriyatādavasth-

<sup>1</sup> *em.* etad dur° (Th) : etatadur° J<sub>m</sub>.

<sup>2</sup> *For* °avadhāraṃ J<sub>m</sub> (*cf.* SAC 1,18f.; 3,3) *see* °avadhāraṇam Th.

<sup>3</sup> *For* °śaṅkāṃ J<sub>m</sub> *see* °śaṅkā Th.

<sup>4</sup> *Cf. above p. 40.*

yaṃ sāmāgrīpratibaddhabuddhitādavasthyaṃ vā sādharmaśaktyapekṣa-  
yā svasaṃvedanam<sup>1</sup> eva vā śaraṇam āsthīyate. tad evāśravaṇadaśāyāṃ  
apīti katham anekāntaḥ śabdābhāve?

nanu jñānātmany eva svasaṃvedanam \* iti cet, na.

6'b4

5 + ekādhimokṣaṣaṣayeṣv ekakāryopayogiṣu |

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ekadhīḥ sarvaviṣayaḥ sthitā nirbhāgavartiṣu || 1 ||

pañcaskandheṣv apy aham ity eko 'dhimokṣaḥ. bhāṣaṇādāv eka-  
sminn arthe parasparopādeye copayogaḥ. ghaṭādisañjñake tu rūparaśā-  
dau prasiddho 'yaṃ nyāyaḥ, anyathā vyavahārayogāt.

10 nanu na \* śarīrapratyakṣaṃ buddhim anveti. evam etat prāṭisvikarū- 6'b5

pāpekṣayā rūparaśādivad eva. sāmānyena tu grhītvaikadhīviṣayatvam<sup>2</sup>  
ucyate, yāvan na nirbandho vivecane. vivecane tu pṛthakpramāṇam  
uktam. tena pratyakṣaś caitro na ca buddhir adhyakṣeti dvitayam avi-  
ruddham. ata eva tadavastho 'ham iti vikalpo 'pi \* saṃvedanānusārī sar-

6'b6

15 vaviṣaya eva.

bhrāntir iyaṃ iti cet, na, <sup>a</sup>bādhakābhāvād bhrāntyasiddheḥ.<sup>a</sup> tasmāt  
pūrvapratītaśrotraśaktes tadavasthāniścayasambhavād aśrutiḥ śabda-  
syaivāparādhād iti jñānābhāvenāpi tadabhāvasiddhir aikāntikīti na pra-  
kṛtavayāghātaḥ. iyaty eva tarhi svabhāvānupalabdher lakṣaṇasāmāgrīti \*  
20 kāryānupalabdhisañjñākarāṇe ko 'rthaḥ, pratyayāntarasākalyaṃ sva-  
bhāvaviśeṣaṃ cāpannasyaiva śabdasyānupalabdhyā niṣedhāt?

6'b7

<sup>a</sup> Ce' PVS 16,4f.

<sup>1</sup> For svasaṃvedanam J<sub>m</sub> see saṃvedanam Th.

<sup>2</sup> grhī° | ⊖ J<sub>m</sub>.

tathā 'py anyasañjñāyām ghaṭaniṣedhe 'pi ko niṣeddhā? kevalam ghaṭavat śabdasyāpi dṛśyānupalabdhyā 'pi niṣedhaḥ sādhyo jāta ity ucyate.

tatraikajñānasamṣargisambhavād yuktas tayā niṣedha iti cet, tatraiva  
6a3 tāvad \* ekajñānasamṣargiṇaḥ kim apekṣayā? rūpadarśane hi rasasya vi- 5  
prakṛṣṭadeśatayā 'nupalabdhilakṣaṇaprāptatvād evāpratiṣedhaḥ, prāpya-  
kāritvād ghrāṇarasanasparśanānām.

naivam, indriyātiriktasyālokasya tatrāpekṣyatvāt. sa hi bahiḥsula-  
6a4 bhakāraṇādhīnopajanāpajanadharmako na svātmatādavasthyasādhyā \*  
iti tadartham ekajñānasamṣargo 'pekṣyamāṇa indriyasādguṇyajñāne 10  
'pi sahāyībhaviṣyati.

evam yatrālokanirapekṣaiva<sup>1</sup> grahaṇaśaktiḥ, tatra na kiñcid ekajñā-  
nasamṣargyapekṣayeti siddham. tac ca nāma kvacit sādhanē 'pekṣyate,  
yadantareṇa virodhāsiddhisandeheṣv anyatamadoṣāsattiḥ.<sup>2</sup> na ca dvi-  
6a5 vidhopalabdhivyogayatāpannasya kvacid \* anupalabdhyā niṣedhe sā 'sti, 15  
yena samṣargī niyatam apekṣyeta. yatrāpy ayam apekṣyate, tatrāpy  
ālokāpekṣapratipattino vastunaḥ pratiṣedhe viśeṣaṇāsiddhiparihārār-  
194 tham<sup>3</sup> eva. na caitāvatā + sarvatra tadapekṣā. na hi vināśam praty ana-  
pekṣā vyāptisāadhanī sarvatra kṣaṇabhaṅgasādhane 'pi svabhāvahetāv  
apekṣyate. 20

6a6 yadi cāyam apekṣya eva kimaṅga dṛśyaviśeṣaṇena, \* kenacid eka-  
jñānasamṣargino dṛśyatvāvyabhicārāt? na hi piśācasya kenacid eka-  
jñānasamṣargaḥ.

eka evārtha ubhayathāpīti naikaprayoge 'nyaprayojanacarceti cet,  
na, sāmānyaviśeṣabhāvena bhedasyāvyaktatvāt. samṣargo hi na viśe- 25

<sup>1</sup> evam yatrālo° J<sub>m</sub><sup>PC</sup> (Th) : evam {ya}Θ{trālo}yatrālo° J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For anyatamadoṣāsattiḥ J<sub>m</sub> see anyam adoṣāsattiḥ Th.

<sup>3</sup> pratiṣedhe J<sub>m</sub><sup>AC</sup> (Th) : pratiṣe°dhe«na» J<sub>m</sub><sup>PC</sup> (TM).

ṣaṇaṃ vyabhicarati. viśeṣaṇamātram tu taṃ vyabhicaraty eva. ata eva  
viśeṣaṇasiddhaye saṃsarga upanīyate. na tu viśeṣaṇaṃ saṃsargākṛṣṭaye

\* prabhavati, śabde 'pi prasaṅgāt. tathā ca pakṣakṣaya iti kaḥ śrama-  
syārthaḥ? tasmād ekajñānasamsargo nāma prakṛtodāharaṇāpekṣayai-

6a7

5 vodghuṣyate, na svabhāvānupalabdhou sarvatrāpekṣyatvena.

prastute hi kalasapraṭiṣedhe sā dig astu saviśeṣaṇasiddhyai. no-  
palabdham upalabhyam itīyallakṣaṇaṃ khalu nijānupalabdheḥ.<sup>1</sup> tathā  
ca lakṣaṇe prayoge copalabdhilakṣaṇaprāptānupalabdhimātropanyā-  
sah. \* śāstre viparyayaabādhopadarśane ca pratyayāntarasannidhau sva-

6b1

10 bhāvaviśeṣavataḥ sattve 'nupalabdher asambhavaḥ khyāpyate. anyathā  
prayojakam aṃśaṃ saṃsargam eva sarvatra darśayet, viśeṣaṇavat.

tādātmyaṃ tu dṛśyatvam abhyupagamyaiḥ niṣidhyata iti viśeṣaṇa-  
syānuktimātram, na punar aprayojakatvaṃ vyāpter iva viduṣi, anva-

yoktiviśeṣe vā vyatirekasya. tasmān nyāyanāthasyāpi nāvaśyam \* eka-

6b2

15 jñānasamsargivyapekṣābhiprāyaḥ svabhāvānupalabdhou.

api caivaṃ kāryānupalabdhyā eva sarvasaṅgraham ācakṣīta, svabhā-  
vānupalabdher api tadekadeśatvāt. sarvapramāṇasaṅgrahavyavasthām<sup>2</sup>  
ca kāryānumāne kuryāt, svasaṃvedanād anyatra.

tasmād indriyajñānaviṣaye na kāryānumānavyavasthā yathā tathā

20 tadagr̥hīta ity eva kutaḥ kāryānupalabdhyavyavasthā 'pi śāstrakārasya?

yathā hi pratyakṣavyavasthāvilopabhayam<sup>3</sup> \* ekatra, tathā 'nyatra sva-  
bhāvānupalambhasya. yathā vā 'pratyakṣe kāryaṃ liṅgam, tathā 'pra-  
tyakṣayogya eva tadanupalabdhir iti samānam.

6b3

yathā vā 'yam<sup>4</sup> eva bhagavān jñāne<sup>5</sup> jñānāntarābhāvam api dṛśyā-

25 nupalabdhyā vyavahārayati. yadāha <sup>a</sup>dṛśyātmano vā vikalpasya darśa-

<sup>1</sup> nijānupalabdheḥ J<sub>m</sub><sup>PC</sup> (Th) : nijā{1}nupalabdheḥ J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For sarvapramāṇasaṅgrahavyavasthān J<sub>m</sub> see sarvapramāṇavyavasthām Th.

<sup>3</sup> em. °vyavasthā° (Th) : °vyavaṇṇavasthā° J<sub>m</sub>.

<sup>4</sup> For yathā vāyam J<sub>m</sub> see yathā cāyam Th.

<sup>5</sup> em. bhagavān jñāne : bhagavānajñāne J<sub>m</sub> (bhagavān ajñāne Th).

ne 'dr̥ṣṭir vikalpakaḥ paṇām indriyajñāne pratihanti<sup>a</sup> iti, tadā ka ekajñāna-  
 6b4 saṃsargī? kiṃ \* caivamaḥyupagame kāryānupalabdher apy asiddhir iti  
 prakṛtamatahānir<sup>1</sup> eva. na hi jñānakāryasyābhāvaḥ kāryānupalabdher eva  
 boddhavyo 'navasthāprasaṅgāt.

svasaṃvedanaṃ caikākāranīyatam anyābhāvānīśayam ākṣipaty eva. 5  
 195 kevalaṃ vimataṃ prati yadi syāj + jñānāntaram, anubhūyeteti dr̥ṣyā-  
 nupalabdhir eva śaraṇam, vyavahāre bāhyavat.

6b5 viśeṣaṇānuccāraṇaṃ<sup>2</sup> tu syāt. \* na tv anyā gatiḥ. saṃsargāpekṣāyāṃ  
 ca sā 'pi nāstīti sandigdhasiddho hetuḥ. tasmād anupalabdher ekajñā-  
 nasamsargāpekṣānīyamam anulāṅghya vartitum aśakyam. 10

bahirapekṣayā<sup>3</sup> niyama eveti<sup>4</sup> cet, na, tatrāpi nibandhanābhāvāt. yad  
 dhi sāmāthyam antas tadatikrame, tasya bahir api lābhasambhave kiṃ  
 6b6 na sadṛśī sthitiḥ? vicitro hi viśayasvabhāvaḥ. tatra svātmā<sup>5</sup> \* tāvat  
 pratyakṣībhāve yogyatāmātram apekṣate, śabdagandharasasparśatami-  
 srālokās<sup>6</sup> tu manaskārātiriktam indriyam,<sup>7</sup> ghaṭādisanniveśinas tu rūpa- 15  
 viśeṣāḥ prakāśam api prāyaśaḥ. tathaiśaṃ vidhāv upalabdhir iva sva-  
 bhāvasyānupalabdhir api niṣedhe kiṃ na bhinnām eva sāmāgrīm  
 apekṣeta?<sup>8</sup>

tatrādye yathā nendriyatādavasthyenopayogaḥ, tathā madhyamīyeṣv  
 6b7 api naikajñānasamsargiṇā. \* anyātiriktāpekṣiṇas<sup>9</sup> tadapekṣā yuyjante 20

<sup>a</sup> Ce P Vin 1 14,12f.; P AR 6,9-11.

<sup>1</sup> prakṛtamata<sup>o</sup> J<sub>m</sub><sup>PC</sup> (Th) : prakṛ{ma}tamata<sup>o</sup> J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> viśeṣa«ṇā»<sup>y</sup>nuccāraṇaṃ J<sub>m</sub><sup>PC</sup> (TM4) (cf. SAC 6,12f.) (Th) : viśeṣa{ā}nuccāraṇaṃ J<sub>m</sub><sup>AC</sup>.

<sup>3</sup> bahirapekṣayā J<sub>m</sub><sup>PC</sup> (Th) : bahirapekṣa{ā}yā J<sub>m</sub><sup>AC</sup>.

<sup>4</sup> For niyama eveti J<sub>m</sub> see niyama iti Th.

<sup>5</sup> svātmā | ¶J<sub>m</sub>.

<sup>6</sup> °rasasparśatamisrālokās J<sub>m</sub><sup>PC</sup> (Th) : °rasa{ṣṭaṣṭa}ma}sparśatamisrālokās J<sub>m</sub><sup>AC</sup>.

<sup>7</sup> °atiriktam indriyaṃ J<sub>m</sub><sup>AC</sup> : °atiriktam indriyam«ātram» J<sub>m</sub><sup>PC</sup>. *Supplementation.*  
 See °atiriktamātram Th. See above p. 33.

<sup>8</sup> em. sāmāgrīm apekṣeta : sāmāgrīm apekṣet J<sub>m</sub>. See samāgrīpekṣeta Th.

'pi.<sup>1</sup> tato yathā yadi buddhiḥ syād, upalabhyetaiva kim indriyatādava-  
sthyāpekṣayeti sāmārthyam, tathā yadi syād rasādiḥ, tadavasthendri-  
yeṇa mayopalabhyetaiva kim ekajñānasamṣarginēti śakyam eva. tas-  
mād bahir api niyamasambhāvanā 'tidūraiva. abhyupagame vā jñāne  
5 'py apekṣeta.

tatrāpi samṣvedanaikapratyakṣāpekṣaikajñānasamṣargo 'stīti \* cet,<sup>2</sup> 7a1  
nanu na<sup>3</sup> samṣvedanaṃ nāmaikaṃ pratyakṣam asti, dharmamātrasya  
tasya pratisvaṃ bhedaḥ. sāmānyam āśrityaikajñānasāññayā tu parituṣ-  
ṭau bhinnendriyagrāhyayor api svasamṣvedanendriyajñānaviṣayayor api  
10 vā prasaṅgaḥ.

yayoḥ sator anyonyapratyakṣāvyabhicāraḥ, tatreyam vyavastheti cet,  
rūpayor api nāyam niyamaḥ, pradeśapīśācayor adarśanāt. viśiṣṭayor asty  
eva. na ca sāmānyāparādhō \* viśeṣam āskandatīti cet, evam api śabdā- 7a2  
kāśayoḥ śabdamanaskārayor vā prasaṅgaḥ. na hy ākāśapratyakṣam  
15 manaskārasamṣvedanapratyakṣam vā sattve śabdasya pratyakṣam vya-  
bhicarati. vyabhicāre punaḥ kāryānupalabdher anekāntaprasaṅgaḥ. ta-  
smād avyāpakam ekajñānāpekṣaṇam. anyasyāpi ca sulabham ity alaṃ  
vimatyā.

api cāyam cittayor ekajñānasamṣargo 'pūrva eva, mukhyasyābhā-  
20 vāt, gaṇasya \* caikāyatanaśaṅgrahābhāvāt. 7a3

upalakṣaṇam ekāyatanaśaṅgraha iti cet, ekajñānasamṣarga<sup>4</sup> eva kim  
nopalakṣaṇam ākhyāyate? prakṛtaghaṭodāharaṇāpekṣayā tu dvayam  
apy etad<sup>5</sup> uktam ity anabhiniveśaḥ. + yathā hy ekāyatanaśaṅgrahaṇa<sup>6</sup> 196  
anyonyapratyakṣāvyabhicāra upalakṣyate, tathaikajñānasamṣargenāpi  
25 pratiyogimātrāpekṣaiveti yujyate.

<sup>1</sup> For yujyantepi J<sub>m</sub> see yujyate 'pi Th.

<sup>2</sup> em. astīti cet (Th) : astīti cet J<sub>m</sub>.

<sup>3</sup> For na J<sub>m</sub> cf. [na] Th.

<sup>4</sup> eka<jñāna>samṣarga J<sub>m</sub><sup>PC</sup> (TM 3) (Th) : ekasamṣarga J<sub>m</sub><sup>AC</sup>.

<sup>5</sup> apy<sup>v</sup>etad J<sub>m</sub><sup>PC</sup> (TM 3) (Th) : avyetad J<sub>m</sub><sup>AC</sup>.

<sup>6</sup> ekāyatanaśaṅgrahaṇa J<sub>m</sub><sup>PC</sup> (Th) : ekā{ta}yatanaśaṅgrahaṇa J<sub>m</sub><sup>AC</sup>.



- 7a4 kaś ca kasya \* pratiyogī? yayor ekākāranīyatam pratyakṣam itarābhā-  
vaniścayam upapādayitum śaknotīti.<sup>1</sup> kayoś caivamanupalabdhiḥ? ya-  
yor ekapratyakṣam aparapratyakṣāvyabhicāri. \*tayor hi sator naikarū-  
paniyatā pratipattiḥ, asambhavāt.<sup>a</sup> tatas tāv aviśiṣṭakāladeśadaśāsantā-  
7a5 nāpekṣayā<sup>2</sup> 'nyonyasya pratiyoginau vyavasthāpyete. sadṛśaḥ \* samvit- 5  
tilābhalakṣaṇo 'yogas<sup>3</sup> tayor iti kṛtvā. ata eva tayor ekākāranīyatam  
vedanam anyasya pratiśedhavikalpam upapādayitum śaknotīti tādṛśam  
abhāvaḥ pratyakṣasiddho 'bhidhīyate. tam eva niścayam mūḍham prati  
pratiyogyupalambhasvabhāvānupalabdhir upalabdhīyogyatā yugayo-  
ginaḥ santanvantī<sup>4</sup> vyāhārvyavahārāv<sup>5</sup> api sādhatīti tāvataivetara- 10  
7a6 matapratikṣeṇa \* svabhāvaphalayor api pariniṣṭhāsiddhau kim eken-  
driyagrāhyatāpekṣopagraheṇa?<sup>6</sup>

ayaṃ hi pratiyoga ekenānekena vendriyeṇa grāhyayor arthayor jñā-  
nayor jñānārthayor vā sādharāṇo 'bhāvasādhane ca nirapavāda iti kas  
tadanurodhaḥ? yathā hi bhūtalakalasayor jñānayor vaikarūpavedanam 15  
7a7 anyapratyakṣāvyabhicāritayā tadabhāvaniścayotpādane paryāptam, \*  
tathā pānakapānakarmaṇi dvayam upalabdhavatas tādavasthyasaṃve-  
dinaḥ pradīpakavalane sparśamātropalabdhī rasābhāvaniścayajanane.

<sup>a</sup> Ce'e HB 22,4f.; P (partly) AR 2,14f.; Pv AR 10,5

<sup>1</sup> śaknotīti J<sub>m</sub><sup>PC</sup> (Th) : śaknotīti{ta} J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> ? conj. tāv aviśiṣṭa° : tāvaΘty(o/au)viśiṣṭa° J<sub>m</sub><sup>PC</sup> : tāvaΘ{tye}viśiṣṭa° J<sub>m</sub><sup>AC</sup>. See tāvat  
yo viśiṣṭa° Th.

<sup>3</sup> em. (?) lakṣaṇo 'yogas : 'lakṣaṇoyogas J<sub>m</sub> (omitted avagraha?). See 'lakṣaṇe 'yogas Th.

<sup>4</sup> For santanvantī J<sub>m</sub> see sambhavantī Th.

<sup>5</sup> For vyāhārvyavahārāv J<sub>m</sub> see vyavahārvyāhārāv Th.

<sup>6</sup> em. ekendriyagrāhyatāpekṣopagraheṇa (Th) : ekendriyagrāhyatāpekṣāpagraheṇa J<sub>m</sub><sup>PC</sup> :  
ekendriyagrāhya{e}tāpekṣāpagraheṇa J<sub>m</sub><sup>AC</sup>.

svavikalpākāramātrasaṃvedanaṃ vā sannihitasparśābhāvāvasāya-  
sādhane śaknoty eva. na hi tadvikalpavedanaṃ tadā sataḥ sparśasya  
pratyakṣaṃ vyabhicarati.<sup>1</sup>

na cānyonyapratyakṣāvyabhicārād anyad anyatrāpi \* dviṭīyābhāva- 7b1  
5 niścayotpādanasāmarthyam nāma. nāpy abhāvaniścayotpādanasāmar-  
thyād arthāntaram abhāvapratyakṣīkaraṇam nāma. <sup>a</sup>na hy asau vigra-  
havān, yataḥ sākṣātkartavyaḥ.<sup>a</sup>

yadā ca paryudāsena pratiyogy evābhāvaḥ, tadā tv asya mukhyaiva  
pratyakṣasiddhir iti yuktaṃ sarvatra vyavahārāphalatvam. na cāyam  
10 pratiyogaḥ svabhāvādiviprakaśiṇām kenacid asti, yena kasyacit praty-  
akṣaṃ tadabhāvavibhāvanāya prabhavet. na caivaṃ nivṛttimātram \* 7b2  
anupalabdhir uktā bhavati.

bhāṭṭas tu paryudāsapakṣe 'pi yathoktaṃ pratiyoginam anapekṣ-  
yānyamātrasyopalabdhim anupalabdhim pramāṇayatīti tanmate yuktaḥ  
15 piśācādipratikṣepaḥ. rūpadarśinas tu rasas taddeśaviprakṛṣṭa eva. na  
tena pratiyogaṃ yathoktaṃ āvahati. rasanāgrasaṅgī tu nābhāvam anu-  
palabdham vyabhicaratīti <sup>+</sup> na doṣaḥ kaścit. ata eva kāryānupalabdhy- 197  
ādīnām sākṣād \* akṣamaḥ svabhāvānupalabdhāv antarbhāvaḥ param- 7b3  
paryeṇocyate, tādṛśasya pratiyogasyābhāvat.

20 tasmād upalambhayogyatāprāptasyānupalambha ity eva dṛṣyānupa-  
labdher lakṣaṇam. sā ca yathoktapratiyogyupalambharūpatayā<sup>2</sup> siddha-  
syābhāvasya vyavahārikasyaivāvatīṣṭhata<sup>3</sup> iti na nyāyaśāstrayor uparo-

<sup>a</sup> Ce'e? MBhP 31,4-6, NVTṬ 514,8f., NKaṇ 51,30; Ci'e? R 89,12f., 91,18f.; Pv AR 7,8f.

<sup>1</sup> vyabhicarati J<sub>m</sub><sup>PC</sup> (BM) (Th): vyavacarati J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> em. yathoktapratiyogyupalambharūpatayā : yathoktapra†{vṛ}ttiogyupalambharūpa-  
tayā J<sub>m</sub><sup>AC</sup> : yathoktapra«tipa»ttiogyupalambharūpatayā J<sub>m</sub><sup>PC</sup> (TM 3).

See yathoktapratipattiyogyupalambha patayā Th. *The emendation is based on AR 2,5f. ... anupalabdher iti pratiyogina upalabdher ity arthaḥ, and AR 12,10 ... pratiyogyupalabdhīḥ ...*

<sup>3</sup> em. vyavahārikasyaivāvatīṣṭhata (Th) : vyavahārikasyaiva kaivāvatīṣṭhata J<sub>m</sub>.

7b4 dhaḥ. ekendriyagrāhyopanyāsas tu \* ghaṭādyudāharaṇāpekṣa eva man-  
tava itī sthitam.

tatra, yadā tāvat timirālokasañjñite ākāśapradeśe dṛśyamāne deva-  
kulādau vā bheryādiravābhāvaṃ<sup>1</sup> pratipadyate, tadā<sup>2</sup> tad eva tadekāka-  
roparaktajñānaviśayībhavajñānaṃ<sup>3</sup> vā tādr̥śaṃ niyataprāptikapraty- 5  
akṣodayasya niśedhyasya tajjñānasya vā paryudāso 'nupalabdhīḥ.  
7b5 avyāpṛtacakṣus tu rasādis tajjñānaṃ vā 'ntato \* manaskārākāro jñeya-  
paryudāsaḥ. tatsaṃvedanaṃ ca paryudāsaḥ.<sup>4</sup>

na hi tad api śabdapratyakṣodayavinākr̥tam upapadyate paṭuśrava-  
ṇasya. nirvikalpakasya tu na niśedhe 'dhikāraḥ. kevalaṃ yāvaddeśa- 10  
sambaddhasya dhvaner adhyakṣaṃ na vyabhicarati rasādiratyakṣaṃ  
vikalpākārasaṃvedanaṃ vā tāvaddeśaśabdāpekṣa eva paryudāso vak-  
7b6 tavyaḥ, \* anyam prati pratiyogasyānyonyapratyakṣāvvyabhicāralakṣaṇa-  
sya vaktum aśakyatvāt. tataś ca pūrvavat pratyakṣasiddhir abhāvasya.  
vyavahāraś ca phalaṃ dṛśyānupalabdher eva śabde 'pīti siddham. 15

ekadhīvirahe 'py asyā vyāpārānuparodhataḥ |

anākṛṣṭer aniṣṭasya pratiyogisamāśrayāt || 2 ||

iti.

ālokādisamagratādhigataye<sup>5</sup> janmādhikavyaṇjakāpekṣe sūcita eka-  
7b7 dhīparicayo 'śabdapradīpādiṣu.<sup>6</sup> \* kiñcit tu śrutadr̥ṣṭapūrvimanasas tā- 20  
dṛgdaśāsaṃvido<sup>7</sup> 'nyeṣu svānupalabdhir eva hi ravādyākāraśūnyānya-  
dhīḥ.

<sup>1</sup> bheryādira«vā»bhāvaṃ J<sub>m</sub><sup>PC</sup> (cf. AR 3,5; SAC 2,14) (TM 4) : bheryādirabhāvaṃ J<sub>m</sub><sup>AC</sup>.  
See bheryāder evābhāvaṃ Th.

<sup>2</sup> em. tadā (Th) : tado J<sub>m</sub>.

<sup>3</sup> For tadekākāroparaktajñānaviśayībhavaj J<sub>m</sub> see tadekākāropakāroparaktajñānaviśayī-  
bhavat Th.

<sup>4</sup> em. paryudāsaḥ (Th) : paryudaparyudāsaḥ J<sub>m</sub>.

<sup>5</sup> For °samagratādhigataye J<sub>m</sub> see °samagrādhigataye Th.

<sup>6</sup> For ekadhīparicayo 'śabda° J<sub>m</sub> see ekadhī[vacana]yoḥ śabda° Th.

<sup>7</sup> For tādr̥gdaśāsaṃvido J<sub>m</sub> (cf. AR 4,5) see tādr̥gdṛśaḥ saṃvido Th.

nākṣasya siddhaṃ yadi tādavasthyaṃ śaktir

na kāryānupalambhanasya |<sup>1</sup>

akṣasya siddhaṃ yadi tādavasthyaṃ phalaṃ

na kāryānupalambhanasya || 3 || \*

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5 avaśyāpekṣaṇīyatve svabhāvānupalabdhiṣu |  
saṃsargasya kathaṃ siddhir jñānakāryādr̥ṣo<sup>2</sup> 'pi vaḥ || 4 ||

bāhya evaiṣa niyamo \* yadi tatrāpi kiṃ kṛtaḥ |  
pradeśamātrayogyatvāc citrā hi viṣayasthitiḥ || 5 ||

8a1

10 anālokasya dhīr yadvad bādhā nānuktabhedikā |  
saṃsargiṇaṃ anādr̥tya tathā bādhāt tu kutrācit || 6 ||

tasyās tu rūpaṃ pratiyogivastuvijñānam eveti  
na bhaṭṭabhittiḥ |<sup>3</sup>

tathā hi so 'pi pratiyogibhāvo mithaḥ  
samakṣāvyabhicāra eva || 7 ||

15 tata evaikavijñānam anyābhāvavikalpakṛt |  
nābhāvabodho<sup>4</sup> 'dhyakṣeṇa tatkr̥tān niścayāt paraḥ || 8 ||

yathoktapratiyogitve \* saty eva kṣamam akṣajam |  
tadabhāvāvasāyāyetūdr̥ṣī vastunaḥ sthitiḥ || 9 ||

8a2

20 nanu pratiyogy evaikajñānasamṣargī, sākṣād ekajñānasamṣarga-  
syābhimatatvāt, mukhyatayā sākārasvīkārāt. tataḥ sāmārthyād ekaśab-  
do 'vyabhicāramātropalakṣaṇatayā 'vatiṣṭhate.

<sup>1</sup> kāryānupalambhanasya J<sub>m</sub><sup>PC</sup> (Th) : kāryānupalambha{ṭma}nasya J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For jñānakāryādr̥ṣo J<sub>m</sub> see jñānakāryādr̥ṣo Th.

<sup>3</sup> For bhaṭṭabhittiḥ J<sub>m</sub> see bhaṭṭabhītiḥ Th.

<sup>4</sup> For abhāvabodho J<sub>m</sub> see abhāvabodhyo Th.

pratyakṣaikaajātyapekṣayā caikavṛttir eva. na caivaṃ sañjñāmātram,  
 tathārūḍhadarśanāt, yathā <sup>a</sup>eko vrīhiḥ sampannaḥ subhikṣaṃ karoti<sup>a</sup> iti.  
 8a3 \* tena yatrāpy <sup>b</sup>ekajñānasamṣargiṇi dṛśyamāna<sup>b</sup> iti ucyate, tatrāpy<sup>1</sup> an-  
 yonyapratyakṣāvyabhicāriṇīty ayam evārthaḥ. ekāyatanabhāva eva  
 tūpalakṣaṇatayā prakṛtāpekṣatayā vyākhyeyaḥ, yathā pradeśas tajjñā- 5  
 naṃ cānupalabdhir iti. tataś ca svabhāvānupalabdhou pratiyogisamā-  
 8a4 śraya ity ekajñānasamṣargasamāśraya evokto bhavatīti katham \* avyā-  
 pakam ekajñānasamṣargitvaṃ nāma? satyam evam.

pratiyugavasitaikadhīsthitir<sup>2</sup> yadi bhavate pratibhāti

kā kṣatiḥ |

10

nanu sakalakalāpasamḥṛtaṃ svayam adṛśo 'stu

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niṣedhanaṃ dhvaneḥ || 10 ||<sup>+</sup>

anyonyapratyakṣāvyabhicāryasya kenāpi dhvanāv api sambhavāt, ita-  
 rasya tu pratiyogino 'yogāt. pratiyogaparyavasitam ekajñānasamṣargaṃ  
 8a5 manyamānasya \* svānupalabdhitā<sup>3</sup> prakṛtanīṣedhe kā 'parāpekṣā? tas- 15  
 mān na yogyadeśāśeṣaśabdābhāvasādhane jñānakāryānupalambhaḥ śa-  
 raṇīkaraṇīyaḥ, svabhāvānupalabdhyaiva siddher iti. timirālokaḥ tu pa-  
 rasparadeśaparihāreṇa sthitayor abhinnendriyakṛta evaikaajñānasamṣar-  
 gaḥ sulabha iti tadabhāvasāadhanādhikāre dūrataiva<sup>4</sup> svabhāvānupalam-  
 8a6 bhād \* anyasāadhanacinteti sarvaśabdābhāvacarcā samāptā. 20

<sup>a</sup> Ce MBh I 230,4 on vt.4, Pāṇini 1.2.59    <sup>b</sup> Ce NBT 102,1

<sup>1</sup> tatrāpy J<sub>m</sub><sup>PC</sup> (TM 3) (Th) : yatrāpy J<sub>m</sub><sup>AC</sup>.

<sup>2</sup> For °vasita° J<sub>m</sub> see °sita° Th.

<sup>3</sup> For svānupalabdhitā J<sub>m</sub> see svānupalabdhīḥ Th.

<sup>4</sup> For dūrataiva J<sub>m</sub> see dūrasthitaiva Th.



## APPENDIX I

### INTERNAL REFERENCES TO ANUPALABDHIRAHASYA VERSE 2AB

The Anupalabdhirahasya is built around a single half-verse in Śārdulavikrīḍita, the most frequent metre in Jñānaśrīmitra's works:<sup>1</sup>

*vedye yatra hi yanmatir niyamataḥ syād vā na vā tasya dhīr  
iṣṭā no 'nupalabdhir anyavirahajñānasthiter āśrayaḥ |*

This half-verse is repeatedly taken up throughout the text, in different forms and for various explanatory purposes. For the sake of convenience these are listed in the following table.

No.	AR	Text
1	1,12f.	<i>yatra vedyamāne yasya matiḥ syād iti ... niyameneti ...</i>
2	1,16f.	<i>yatra ca vedyamāne yanmatir niyamena syāt, tasyaiva dhīr iṣṭā 'nyasya dvitīyasyābhāvaniścayaprabandhākṣepāya kṣameti.</i>
3	2,8f.	<i>yasmin vedyamāne niṣedhya upalabhyam eveti sāmānyokteḥ.</i>
4	2,17f.	<i>uktaṃ ca: yasmin vedyamāne yad avaśyaṃ vedyata eveti.</i>
5	9,2-6	<i>yasmin vedyamāne yad avaśyaṃ vedyata eva, tasyābhinnendriyagrāh- yasyānyasya vā 'nindriyagrāhyasya vā buddhir anupalabdhīḥ ... tadarthaṃ ca virahajñānasya sthiteḥ sthairyasyāśraya ity uktaṃ, na tu virahaniścayasyeti.</i>
6	9,8f.	<i>... ity āha na veti. vedye yatra hi yanmatir niyamato na syād ity arthaḥ ...</i>
7	9,12f.	<i>nanu yasmin vedyamāne yanmatir niyamena bhavitum sambhāvyata iti ...</i>

<sup>1</sup> Note that Thakur printed the text as a verse in J, whereas Hahn did not include it in his list of metres used in J in Hahn 1971:66.

No	AR	Text
8	9,16-18	... evaṃ tarhi na vā syād ity ayam abhāvaḥ pradhvaṃsalakṣaṇo vyākhyāyate pravṛttā 'pi yanmatir yatra vedye sati niyamena nivartata ity arthaḥ. niyamaś ca sattābādhane 'bhāva eva yuktaḥ ...
9	13,7-11	tatrāpi vikalpākāre vedyamāne bahir apy abhimatadeśam indriyasām-arthyānapāye 'nubhūyeta ity ucyate. na tu vikalpanīye bāhye vikalpyamāne dvitīyam api vedyeta iti śakyam. vikalpanīye 'pi bāhye vikalpyamāne taddeśam aparam upalabhyetaiva iti kiṃ na syāt?



## APPENDIX II

### TEXTUAL RELATIONSHIPS TO OTHER WORKS

The following list contains all materials from works other than Anupalabdhirahasya and Sarvaśabdābhāvacarcā which are relevant to the constitution of these two treatises and which have therefore been noted in the reference apparatus of the critical text. It comprises both cases where Jñānaśrīmitra incorporates or references material from other works, such as the Hetubindu, and where other works, such as the anonymous Tarkarahasya, incorporate or reference material from AR/SAC.

These cases are presented in a special appendix for two reasons. First, the list given below will facilitate an overview of the textual environment in which these two works are couched. Secondly, in some cases the discovery of a work's relationship to a passage in AR/SAC also allows for a new assessment of that work's philological constitution, or at least raises questions in this regard. Since these issues are not relevant to the constitution of AR/SAC itself, they are not discussed in the critical apparatus to the edition, but are instead presented in this appendix.

When only a part of a sentence has a relationship to text in AR/SAC, the relevant part is underlined. The Sanskrit from AR/SAC, as critically constituted in this edition, is cited only when it differs from the other passage; if it is identical, only the location in AR/SAC is given.

Textual relationships are indicated by the abbreviations outlined above on p. 38.

## REFERENCES IN AR/SAC TO OTHER TEXTS

Note that **T**, the point of reference for the abbreviation that indicates the textual relationship in question, is here the *other* work, and not AR or SAC.

NB 2.32: *kāryānupalabdhir yathā nehāpratibaddhasāmarthyāni dhūmakāraṇāni santi dhūmābhāvād iti.*

Ci AR 11,16f.

NBT 102,1-3: *tasmād ekajñānasamsargiṇi dṛśyamāne saty ekasminn itarat sam-  
agradarśanasāmagrikam yadi bhaved dṛśyam eva bhaved iti sambhāvitam dṛś-  
yatvam<sup>1</sup> āropyate.*

Ci SAC 13,3.

<sup>1</sup> *dṛśyatvam* : *dṛśyam* ms A. According to the notes in DhP, the reading *dṛśyam* has been adopted in the editions P (Peterson, Calcutta 1889), H (Chandra Shekhar Shastri, Banaras 1924), E (Stcherbatsky, Petrograd 1918), and N (P.I. Tarkas, Akola 1952).

For further information about the relationship between these editions, see Malvania's introduction to DhP.

PV 3.85ab: *pratiṣedhas tu sarvatra sādhyate 'nupalambhataḥ* ||

Cie AR 8,6: *pratiṣedhas tu sarvatrānupalambhād iti* ... This may be a transmission variant of PV 3.85ab.

PV 3.107cd: *vyavasyantikṣaṇād eva sarvākārān mahādhiyaḥ* |

Ci AR 7,5.

PV 4.270: *ekopalambhānubhavād idaṃ nopalabhe iti* | *buddher upalabhe veti kal-  
pikāyāḥ samudbhavaḥ* || = PVin 3.45: | *gcig dmigs ṅams su myoṅ ba las* || *'di ni  
dmigs so ṅes bya 'am* || *mi dmigs so ṅes rtog can gyi* || *blo ni skye bar 'gyur ba yin* |  
(45b: *'am* D: *ba 'am* P; 45c: *rtog* D : *rtogs* P; *can* D: *cig* P).

Ci AR 6,15 and 7,1.

In Miyasaka 1971/72:202, the quotation in AR is misprinted as *ekopalambhānubhāvādy-  
ādinā*.

PVSV 2,19: *tatra dvāv vastusādhanāv ekah pratiṣedhahetuḥ*, also in PVin 2 56,9, NB 2.18 (both with *atra* instead of *tatra*).

Ci'e AR 8,7: *dvāv eva vidhisādhanāv iti yathā*.

Ci'e AR 11,5: *vidhisādhanāv dvāv iti*.

PVSV 5,14-17: *anyonyopalabdhiparihārasthitalakṣaṇatā vā virodho nityānitya-tvavat. tatrāpy ekopalabdhya 'nyānupalabdhir evocyate, anyathā 'niṣiddhopa-labdher abhāvāsiddheḥ*.

Ci'e AR 2,2f.

PVSV 16,1-5: *naivam vākyāni drśyaviśeṣatvāt, adrśyatve 'py adrṣṭaviśeṣāṇām vi-jāṭiyatvopagamavirodhāt, tadviśeṣāṇām anyatrāpi śakyakriyatvāt, pratyakṣāṇām śabdānām apratyakṣasvabhāvābhāvāt, bhrāntinimittābhāvāt, bādhakābhāvād bhrāntyasiddheḥ*.

Ci' SAC 4,16.

PVin 1 5,5f.: *pratiṣedham cāyam kvacit kurvāṇo na pratyakṣeṇa kartum arhatīti, tasyābhāvaviśayatvavirodhāt, arthasāmarthyāpekṣaṇāt*.

Ci/Ci'e AR 8,2: *arthasāmarthyāpekṣādyukteḥ*. Jñānaśrīmītra may have known the text as *arthasāmarthyāpekṣāt*, citing only °*apekṣa*°, and not °*apekṣaṇa*°, but a corruption of J<sub>m</sub> cannot be excluded.

PVin 1 14,11-13: *tad ayam asaṃsrṣṭavikalpo vā pratyakṣo darśanātmā, drśyāt-mano vā vikalpasya darśane 'drṣṭir vikalpakalpanām indriyajñāne pratihanti*.

Ci AR 6,9-11. J<sub>m</sub> lacks *pratyakṣaḥ*, which was emended on the basis of PVin 1.

Ci SAC 6,25-7,1: *drśyātmano vā vikalpasya darśane 'drṣṭir vikalpakalpanām indriyajñāne pra-tihanti*.

PVinT D Dze 24b5f. = P Dze 27b5: *śnaṇ ba yod pa ni ... śes pa'i yul gyi ṇo bo ṇid kyis khyab pa yin la* |

Ci'/Ci'e AR 5,19f.: *drśyasattāyā darśanaviśayatvena vyāpteḥ*. The Sanskrit original may have read *jñānaviśayatvena* – in which case this would be a Ci'e-passage –, or *śes pa* may be an interpretive translation on the part of rNog lo tsā ba, in which case this could also be a Ci'-passage.

MBh I 230,4 on vt.4, Pāṇini 1.2.59: *eko vrīhiḥ sampannah subhikṣaṃ karoti.*

Ci SAC 13,2.

HB 21,21f.: *tasmād anyopalabdhir anupalabdhīḥ, vivakṣitopalabdher anyatvāt, abhakṣyāsparśanīyavat paryudāsavṛtṭyā.*

Ci'e AR 1,5f.: *tasmād abhakṣyādivat paryudāsavṛtṭyā* 'nyopalabdhir evānupalabdhīḥ.

HB 22,2-4: *yatra yasminn upalabhyamāne niyamena yadupalabdhir<sup>1</sup> bhavati, yogyatāyā aviśeṣāt, sa tatsaṃsrṣṭaḥ, ekajñānasamṣargāt.*

<sup>1</sup> For *yad°* HB ms 17a3, Steinkellner reconstructed *yasya*.

Ci' e AR 2a: *vedye yatra hi yanmatir niyamataḥ syāt ...*

HB 22,4f.: *tayoḥ sator naikarūpaniyatā pratipattiḥ, asambhavāt.*

Ci'e AR 2,14f.: *tayor hi sator naikarūpaniyatā pratipattiḥ*, with *pratipattiḥ* emended against *pratisattiḥ* J<sub>m</sub> (*pratyāsattiḥ* Th).

Ci'e AR 10,5: ... *nāgner ekarūpaniyatā pratipattiḥ.*

Ci'e SAC 9,3f.: *tayor hi sator naikarūpaniyatā pratipattiḥ, asambhavāt.*

HB 25,12-14: *sa katham abhāvaḥ<sup>1</sup> kasyacit pratipattiḥ pratipattihetur vā? tasyāpi vā<sup>2</sup> katham pratipattiḥ?*

Ci'e AR 1,4f.: ... *tat katham kasyacit pratipattiḥ pratipattihetur vā, tasyāpi vā katham pratipattiḥ?*

<sup>1</sup> For *sa katham abhāvaḥ* in HB ms 19a3 and the Ci-passage J 102,14f. Steinkellner reconstructed *katham so 'bhāvaḥ* HB.

<sup>2</sup> *vā* HB ms, AR, R 28,25, J 102,14 : *om.* R 105,8f., TBh 11,5f., HBT 176,16f. See *de yañ* HB<sub>t</sub> 78,18.

## REFERENCES TO AR/SAC IN OTHER TEXTS

The location in AR/SAC is given first, followed by the other texts which refer to its text. Note that the point of reference T for the sigla indicating the textual relationship is AR or SAC.

AR 9,3-5: *yasmin vedyamāne yad avaśyaṃ vedyata eva, tasyābhinnendriyagrāh-yasyānyasya vā 'nindriyagrāhyasya vā buddhir anupalabdhiḥ.*

Ci'e TR 91,22-92,1 = TR ms 44b5f.: *yasmin vedyamāne yan<sup>1</sup> niyamena vedyate, tat tasya pratiyogī. tad ekendriyajñānagrāhyaṃ, yathā bhūtalaghaṭarūpayoḥ, bhinnendriyagrāhyaṃ vā, yathā devakulabherīśabdayoḥ, vikalpajñānāndhakāraṣṭhapraṭiṣedhyadīpayor<sup>2</sup> vā.*

<sup>1</sup> *yan em.* : *yasmin* TR ms. This emendation was already suggested by the editor of TR. The correct text can easily be obtained through deletion of °smi°. The scribe probably wrongly associated the preceding *yasmin* when he read the syllable °ya° in his exemplar.

<sup>2</sup> For °*andhakāraṣṭha*° TR ms cf. °*andhakārasya*° TR edition. Cf. also Yaita 1993:81, n.6. The manuscript also reads °*pratiṣedhya{prata}dīpayor*, suggesting that an eyeskip to °*prati* was corrected by the scribe himself in the process of writing. He might however have gone too far in the correction process, for perhaps the exemplar contained *pradīpa* as suggested by AR 3,10-20, where the negation of light in darkness as based on the conceptual cognition of darkness is mentioned.

The passage in TR also mentions other topics discussed in AR and SAC, but without closely relying on either text. In addition to the negation of light in darkness in AR 3,9ff., the example of *devakula* and *bherīśabda* also occurs in AR 3,4f. and SAC 11,3f.

AR 11,6-9: ... *anupalabdhiḥ svasyāparasyāparā. kāraṇavyāpakayoḥ svabhāvā-nupalabdhir evāparasya kāryasya vyāpyasya vā 'parā kāraṇānupalabdhir vyāpakānupalabdhiś cocyate.*

Ci'e TR 95,17-19 = TR ms 46b2f.: *mitramataṃ punaḥ: anupalabdhiḥ<sup>1</sup> svasyāparasyāparā.<sup>2</sup> svabhāvānupalabdhir evāparasya pratiṣedhyasyāparā<sup>3</sup> bhavati, kāraṇānupalabdhir vyāpakānupalabdhiś cetyādiṣṭakārā.*

<sup>1</sup> *em.* *anupalabdhiḥ* (following the suggestion in Yaita 1993:87, n.2) : *anupala(bh/t)ā* TR ms; see *anupala<bdha>tā* TR edition, also reproduced in Bühnemann 1983:186. The occurrence of *anulapala(bh/t)ā* in J<sub>m</sub> for the conjectured *anupalabdhiḥ* in both AR 11,6 and the P-passage AR 12,2 shows that the scribe of TR ms (or one of its ancestors) used J<sub>m</sub> or one of its ancestors; he would either have tacitly corrected the mistaken °*lapa*° to °*la*° or relied on an exemplar that did not yet, or no longer, contain this scribal error. Note that the script of TR ms, referred to as

“proto-Maithilī” in Bühnemann 1983:185, is very similar to the script of J<sub>m</sub>; the two manuscripts cannot be that much removed from each other in time.

<sup>2</sup> *em. svasyāparasya* (cf. AR) : *svabhāvasya* TR ms.

The author of TR closely follows Jñānaśrīmitra’s syntax, where the programmatic statement *anupalabdhiḥ svasyāparasyāparā* is followed by an explanation of each *svasya*, *aparasya*, and *aparā*. The expression *svasya* is paraphrased with *svabhāva*°, *aparasya* is glossed as *kāryasya vyāpyasya vā*, and *aparā* as *kāraṇānupalabdhir vyāpakānupalabdhiś ca*. In this explanation, TR differs from AR in wording, but these differences merely amount to reformulations which can be attributed to the author of TR and are hardly transmission variants.

The situation differs with regard to the programmatic statement itself. The subsequent gloss on *aparasya* only makes sense if *aparasya* indeed occurs in the first sentence. Replacing *svasya* with *svabhāvasya* cannot be taken as a stylistic choice on the part of the author, because then the expression *svabhāvānupalabdhiḥ* loses its explanandum in the programmatic statement.

With the current state of knowledge, it seems most likely that *svasyāparasyāparā* in the original text of TR became corrupted to *svabhāvasyāparā*. This may have occurred in several stages. Perhaps the first °syā° was hastily judged a dittography and deleted, and the resulting string *svaparasyāparā* was then, by another hand, changed into *svabhāvasyāparā* on the basis of the occurrence of *svabhāvānupalabdhiḥ* in the next sentence.

Alternatively, °bhā° might have crept into the TR ms because the scribe somehow tried to make sense of the corruption of the phrase to *anulapala(bh/ī)āvasvasyāparasyāparā* in J<sub>m</sub> for AR 12,2, for which, following Thakur, we conjectured *anupalabdhiḥ svasyāparasyāparā*. In this case the scribe of TR ms (or one of its ancestors) would have used J<sub>m</sub> prior to its correction, or one of its ancestors that had already contained the corruption.

<sup>3</sup> For *pratiṣedhyasyāparā* TR ms see *aparā* TR edition. Cf. Bühnemann 1983:186.

## DOUBTFUL TEXTUAL RELATIONSHIPS

The following passages in AR and SAC may have a relationship to other works, but this is either uncertain or the target of a reference is unidentified; as a result, the type of relationship cannot be determined with certainty and is merely indicated by way of suggestion.

AR 7,8f.: *na cābhāvo nāma vigrahavān, yenānyavyatirekiṇā rūpeṇa sākṣātkartavyaḥ, kiṃ tu vyavahartavyaḥ.*

SAC 10,6f.: *na hy asau vigrahavān, yataḥ sākṣātkartavyaḥ.*

Ce'e?

MBhP 31,4-6: *tad idam uktam abhiyuktaiḥ: na hy abhāvo nāma vigrahavān yaḥ sākṣātkartavyaḥ, api tu vyavahartavya iti.*

NVTṬ 514,8f.: *na tv abhāvo nāma kaścīd vigrahavān asti yaḥ pratipattigocaraḥ syāt, api tu vyavahartavyaḥ param.*

NKaṇ 51,30: *nanv abhāvo nāma vigrahavān na kaścīd anubhūyata ity uktam ...*<sup>1</sup>

Ci'e?

R 89,12f.: *na hy abhāvaḥ kaścīd vigrahavān yaḥ sākṣātkartavyaḥ, api tu vyavahartavyaḥ.*

R 91,18f.: *na hy abhāvaḥ kaścīd vigrahavān yaḥ sākṣātkartavyaḥ, api tu vikalpād eva vyavahartavyaḥ.*

Śālikanātha is so far the oldest witness for this claim, which he apparently took from another treatise that might also be Jñānaśrīmitra's source.

Considering that all parallels read *yaḥ*, one could feel tempted to emend *yataḥ* in SAC to *yaḥ*, but the use of the functional equivalent *yena* in the parallel in AR makes it more likely that the author chose this expression deliberately.

AR 4,8: *uktam atra: nābhāvasya kvacit sāmārthyam ityādi.*

Ce'?

This may but need not be a quotation, since the claim that absence lacks causal capacity is very common in Buddhist *pramāṇa* treatises.

<sup>1</sup> Elliot Stern kindly checked the two available manuscripts, both of which confirm this reading.

AR 10,14f.: sāpekṣā tu parā smṛtāv ata ihābhāvo 'pi sādhyah.

Ce'?

AR 10,16f.: hetuvyāpakanihnave abhāvo 'pi sādhyā iti vartate.

Ce'?

That both these segments come from another work and may have been a verse in Anuṣṭubh metre was kindly suggested to me by Helmut Krasser. In the first passage, either *ataḥ* or *iha* must have been added by Jñānaśrīmitra, for otherwise there would be too many syllables for a *śloka*.

That the expression *hetuvyāpakanihnave* it is taken from a work other than AR is suggested by its being made the target of a remark in commentarial style (... *iti vartate*), and of a subsequent explanation in AR 11,15: ... *hetuśabdasya vā liṅgārthasya vyākhyānāt*. This material may come from the same work, perhaps even from the same verse.

AR 14,3: ... *sarvacittāsarvabodhaniścaye 'pi sa eva sarvajña iti.*

Ce'?

The phrase *sa eva sarvajña* also occurs in a similar context in PVABh 235,6-8 = PVABh ms B 117a4: *yasya hi darśanam jñeyasattām vyāpnoti saivam bruvāṇaḥ śobheta. tadā 'pi sa eva sarvajña ity apratikṣepaḥ sarvavidāḥ nāpi paralokādeḥ, sarvadarśinā nopalabhyata ity atra pramāṇābhāvāt*. (The edition prints *darśa(na)m*, but °na° can be read in ms B.) However, judging from the content, this might also be a reference to Jñānaśrīmitra's lost Sarvajñasiddhi.



### APPENDIX III

#### METRES USED IN ANUPALABDHIRAHASYA AND SARVAŚABDĀBHĀVACARCĀ

Metre	Verse
Aparavaktra	SAC 10
Śloka	AR 1, SAC 1, SAC 2, SAC 4, SAC 5, SAC 6, SAC 8, SAC 9
Śārḍūlavikrīḍita	AR 2ab
Upajāti	SAC 3, 7

Upajāti is a combination of Indravajrā (I) and Upendravajrā (U). SAC 3 is designed as IIUU; in *pādas* 2 and 4 the last syllable is shortened. SAC 7 is also designed as IIUU, and here the last syllable is short in *pādas* 1 and 4.

Perhaps Jñānaśrīmitra here makes use of a feature of the Upajāti-definition according to Jayadeva's school, used as a basis for verse 50 of the *Vṛttamālāstuti* that is attributed to Jñānaśrīmitra himself, namely *śravyayatiprapaṇcau*, "provided with a variety of euphonic caesurae", cf. Hahn 1971:120f. According to Hahn, no internal caesura (*yati*) is defined for Upajāti, so that this feature must apply to a caesura at the end. The shortening of the last syllable in these quarters may then result from an attempt at providing such a "euphonic caesura".



# INDEX

## INDEX OF WORDS

The index of words covers the edited Sanskrit text and reports locations with page- and line-numbers, also for verses.<sup>1</sup> References point to the pagination marked by an asterisk and always indicate the page and line where a word or phrase begins.

In its coverage, this index ranges somewhere in between an index solely of technical terms and a full word-index: it reports all words, including compounds, except for demonstrative, relative, indefinite and interrogative pronouns (*yat, tat, ayam, yādṛśa, kasyacit, katham, nanu, kimaṅga*), conjunctions (*ca, api, yasmāt*), and other adverbs and particles (*atra, tatra, iva, yathā, tathā, anyathā*); °*ādi* in the meaning “etc.” is reported inside compounds, but not as an entry of its own.

However, certain pronominal adjectives (*eka, anya, para, apara*) that are significant given the genre and content of AR and SAC, as well as certain adverbs (*svayam, pratisvam*), particles and quantifiers (*eva, °mātra*), as well as numerals (*dvi, ubhe*) are reported.

The index further includes phrases beginning with *iti*, such *iti adoṣaḥ*, or *iti yat kiñcid etat* that might be of interest to readers investigating argument patterns.

Compounds, complex formations and phrases are processed “regressively”: the entire string is recorded – with the final member in singular stem-form<sup>2</sup> –, as are all its smaller units from the left on to the last member on the right. For instance, the compound *anyavirahajñānasthiti* generates the entries *anyavirahajñānasthiti, virahajñānasthiti, jñānasthiti* and *sthiti*, while the phrase *ity adoṣaḥ* generates *ity adoṣaḥ* and *adoṣa*. The location given is always that of the beginning of the entire string. Lexicalised compounds and compounds which are used as technical terms (e.g. *tadutpatti*), as well as negative nominal compounds (e.g. *anupalabdhī, anupalambha*) are not processed in this fashion and are entered only as an entire string. Line-numbers where the entry in question occurs in full are given in **bold print**; line-numbers in roman typeface thus indicate that the entry occurs as a non-initial part of a compound or complex formation.

Words or phrases are gathered under a common head wherever this is convenient; the head in this case is either a beginning word of a compound or a morphological basis that is common to several derived word-formations, e.g., *sattā* and *sattva* are gathered under *sat*; in the case of words or complex word-formations, the substrings – here the suffixes °*tā* and °*tva* – are prefixed with a tilde “~”. This arrangement also applies when the head itself is a non-initial member of a compound, recognisable by the line-number in roman typeface. Finite verb-forms can be found under the respective root, with *upasarga* if applicable. Unless vowel *sandhi* applies, prefixes are separated from verb roots with dashes, but with some *sandhi* applied (e.g. *vy-abhi-car-*, but *apekṣ-* for *apa-īkṣ-*, *prārthay-* for *pṛa-arthay-*).

<sup>1</sup> For technical reasons, page- and line-numbers are here separated not by comma, but by full-stop.

<sup>2</sup> Note that this also applies, somewhat counter-intuitively, to *dvandva* compounds.

Multiple occurrences of a word in the same line are indicated by the number of occurrences inside brackets after the location, e.g. SAC 3.14(2).

Nouns, adjectives and participles are recorded in stem-form, but significant fixed nominal or adverbial derivations like *niyamena* or *niyamataḥ* have their own entries. Abstract suffixes are recorded irrespective of their significance (formation of abstract nouns or of nominal sentences). Gerunds and infinitives are reported as such.

Sorting follows the common sequence of the Devanāgarī script, with dashes preceding the letter *a*; e.g., *antar-bhū-* can be found before *antara*.

Reading example:

anupalabdhi: AR 1.3, **6**, 11; 2.3, **5**, 14; 5.8, 18, 19; 8.10, 12, 16, 17; 9.4; 11.4(2), 5, **6**, 7, 8(2), **10**, 11(2), 12, 14(2); 12.2, 3, 5, **10**, **17**; 13.18; 14.16(2); 15.1, 3, 5, **10**; SAC 1.1, 3, **11**, **20**; 2.3, 10; 3.2; 4.19, **21**; 5.2, **15**; 6.5, 7, **10**, 15, 16(2), 23, 24; 7.2, 3, 6, **9**, **17**; 8.16; 9.2, 9; 10.12, **14**, **17**, 18, 20; 11.6, 15, 21; 12.5; 13.6, **6**, 15, 17; ~ādi SAC 10.17; ~tva AR 12.15; ~paryudāsa AR 14.19; ~mātropanyāsa SAC 6.8; ~rahasya AR 15.11; ~lakṣaṇaprāptatva SAC 5.6; ~vyavasthā SAC 6.20; ~vyavasthānibandhana AR 10.12; ~vyavahāra AR 12.9; ~śabda AR 12.14; ~sañjñākaraṇa SAC 4.20; ~sāmānyāśraya AR 11.6

1. As a term on its own, *anupalabdhi* occurs (e.g.) in AR 1.3, 1.6 and 1.11, in SAC 4.21 or 13.6 (the occurrence printed in bold).
2. In non-initial position, *anupalabdhi* occurs (e.g.) in AR 5.18 and 5.19, in SAC 6.5 and 6.7, twice in SAC 6.16, and once in SAC 13.6 (the occurrence printed in roman typeface).
3. *anupalabdhitva* as such occurs in AR 12.15.
4. *anupalabhiparyudāsa* occurs in non-initial position in AR 14.19 (*vyāpakānupalabhiparyudāsa*), and does not occur anywhere as such.

aṃśa: SAC 6.11  
 akalitabala: SAC 3.17  
 akṣa: ~ja SAC 12.17; ~siddha SAC 12.1,  
 3  
 akṣama: SAC 10.18  
 agrhīta: SAC 6.20  
 agni: AR 9.18; 10.5, 7, 17; 12.1; 14.12,  
 13, 14, 15; ~vrkṣa AR 10.18  
 agrasaṅgin: SAC 10.16  
 aṅga: AR 10.11  
 aṅgī-kṛ-: aṅgikriyate SAC 2.12  
 aṅjanaviśeṣādi: AR 10.4  
 atādavasthya: SAC 3.21; ~vyavasthā  
 SAC 3.12  
 atikrama: SAC 7.12  
 atidūra: SAC 8.4  
 atirikta: SAC 5.8; 7.15; ~apekṣin SAC  
 7.20  
 atūndriyatva: SAC 2.2  
 atyantābhyaśa: SAC 3.17  
 atyāga: AR 3.3  
 adarśana: SAC 3.18; 8.12  
 adṛk: SAC 13.11  
 adṛśa: SAC 12.6  
 adṛśya: AR 6.1; 9.13; ~tā AR 9.14  
 adṛṣṭa: AR 3.3; 5.18  
 adṛṣṭi: AR 6.11; SAC 7.1  
 adoṣa: AR 10.4  
 adhikavyaṇṇjakāpekṣa: SAC 11.19  
 adhikāra: AR 6.9; 7.6; SAC 11.10; 13.19  
 adhikṛtya: AR 5.9  
 adhigati: SAC 11.19  
 adhimokṣa: SAC 4.7; ~viśaya SAC 4.5  
 adhiṣṭhānādivikāraakāraṇa: SAC 3.9  
 adhyakṣa: AR 7.10; 12.8; SAC 4.13;  
 11.11; 12.16; ~tvanibandhana SAC  
 3.23  
 adhyavasāya: AR 15.1  
 ananubhavat: AR 4.19  
 anantaram: AR 5.16  
 anantarasaṃśayaavinākṛta: AR 5.11  
 anapāya: AR 13.8

anapekṣa: SAC 5.18  
 anapekṣya: SAC 10.13  
 anabhiniveśa: SAC 8.23  
 anabhyāsavat: AR 7.2  
 anala: AR 13.15  
 anavasthānalakṣaṇa: AR 9.19  
 anavasthāprasaṅga: SAC 7.4  
 anavasthāyin: AR 6.1  
 anākṛṣṭi: SAC 11.17  
 anādrṭya: SAC 12.10  
 anārabhyāsītum: SAC 1.14  
 anālōka: SAC 12.9  
 anicchā: AR 4.13  
 anindriyagrāhya: AR 9.3  
 aniyatasthiti: AR 2.11  
 anivārya: AR 1.9; ~virahavyavahāra AR  
 6.2  
 aniścinvat: AR 8.14  
 aniṣiddhopalabdhi: AR 2.2  
 aniṣṭapratiyogisamāśraya: SAC 11.17  
 anīla: AR 9.9  
 anu-ī-: anveti SAC 4.10  
 anu-bhū-: anubhūyate AR 7.1; anubhū-  
 yeta AR 13.8; SAC 7.6  
 anukāra: AR 4.13  
 anukṛtānvayavyatireka: AR 4.15  
 anuktabhedika: SAC 12.9  
 anuktimātra: SAC 6.12  
 anuccāraṇa: SAC 7.8  
 anutpāda: AR 4.5  
 anupayukta: AR 3.15  
 anuparodha: SAC 11.16  
 anupalakṣaṇa: SAC 3.11  
 anupalakṣita: SAC 3.8  
 anupalakṣyakāraṇārabdhadinmohala-  
 kṣaṇendriyabhrāntidarśana: SAC 3.10  
 anupalabdhi: AR 1.3, 6, 11; 2.3, 5, 14;  
 5.8, 18, 19; 8.10, 12, 16, 17; 9.4;  
 11.4(2), 5, 6, 7, 8(2), 10, 11(2), 12,  
 14(2); 12.2, 3, 5, 10, 17; 13.18;  
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