

# Prajñākaragupta's Criticism of the Proof of God's Existence (I):

A Critical Edition and an Annotated Translation  
of the *Pramāṇavārttikālaṅkāra* ad *Pramāṇavārttika* II 11–16

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## Introduction

In my previous study, *Omniscience and Religious Authority*, which was published by LIT Verlag in 2014 (Moriyama 2014a) and based on my PhD thesis submitted to the University of Vienna in 2006, I presented a study of Prajñākaragupta's arguments on omniscience (*sarvajñatva*) as an important element of the religious authority that leads people to the ultimate goal of human existence. The second part of the study comprised Sanskrit and Tibetan texts, and annotated translations of Prajñākaragupta's *Pramāṇavārttikālaṅkāra* (PVA) ad *Pramāṇavārttika* (PV) II 8–10 and 29–33, which were the main sources of the study. However, PVA ad PV II 11–28 was excluded from it. While I had almost completed the annotated translation and text edition of the aforementioned section at the time, for certain practical reasons, primarily its irrelevance to the topic of omniscience, I decided to publish the study without that section. As six years have passed since its publication, in this first volume of the *Prajñākaragupta Studies*, I would like to investigate the unresolved issue, Prajñākaragupta's criticism of the proof of God's existence, which will supplement the deficiency in my previous work. The current study comprises two parts. The first part, which is included in this volume, deals with PVA ad PV II 11–16,<sup>1</sup> and the second part continues in the next volume.

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\* I would like to thank Prof. Mark Siderits for his corrections of my English and valuable comments on this paper.

<sup>1</sup> On PV II 11–16, see Chemparathy 1963: 78–83, Jackson 1986 (esp. on vv. 11–13), Kimura 1987: 44–48, Inami 1994, Krasser 2002: 23–29, 40–55, and Franco 2017: 302–304. The same verses are also found in PV in III, vv. 69–74. Cf. Ono 1986. The contents are summarized in TS 61–71. Cf. Kimura 1984.

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As the title of the chapter, “Pramāṇasiddhi,” clearly indicates, the second chapter of Dharmakīrti’s PV aims at the establishment (*siddhi*) of the means of valid cognition (*pramāṇa*), which signifies not just ordinary perception and inference, but also the Buddha as the religious authority leading people to attain cognition of the true nature of entities, more specifically, the Four Nobles’ Truths (*caturāryasatya*). In this chapter’s opening section, Dharmakīrti first defined the general characteristics of *pramāṇa* and attributed it specifically to the Buddha himself (vv. 1–7). In the subsequent section (vv. 8–28), he further demonstrated from both the ontological and logical viewpoints why other religious authorities, especially, God called Īśvara did not deserve to be called ‘*pramāṇa*’ (vv. 8–16).

In this section, interestingly, Prajñākaragupta added several original topics of his own: for instance, he presented two interpretations of the phrase *anitye ’py apramāṇatā* (9d), namely, “even if [God] is non-eternal, he is not a means of valid cognition” or “even though [God] is non-eternal, there is no means of valid cognition [for proving his existence].” Additionally, with respect to the first case, he discussed God’s other characteristics like being free of desire (*vairāgya*) and sovereignty (*aiśvarya*), which were topics Dharmakīrti had not dealt with. Prajñākaragupta, however, considered not only God’s eternity but also other characteristics like omniscience worthy of examination because he considered these properties to constitute important elements of religious authority.

The refutation of the proof of God’s existence, according to Prajñākaragupta, begins with the second interpretation of *anitye ’py apramāṇatā* (9d). Regardless of whether or not God is eternal, there is no means of valid cognition for verifying his existence. Of course, before Dharmakīrti, several theistic attempts were made to prove God’s existence, especially by Nyāya-Vaiśeṣika philosophers like Uddyotakara and Praśastamati. However, Dharmakīrti held that their demonstrations were invalid due to fallacies in thesis, reason, and example (v. 10). In addition, and more importantly, they were not grounded by the necessary connection called “pervasion” (*vyāpti*) between reason and probandum (vv. 11–16). The refutation begins with the following verse:

*sthitvāpravṛttisamsthānaviśeṣārthakriyādiṣu |*

*iṣṭasiddhir asiddhir vā dṛṣṭānte saṃśayo 'thavā ||PV II 10||*

[The reasons] such as “undertaking of activity after a rest,” “a specific configuration,” and “a purposeful action” prove what has already been accepted [by us], or are not established with respect to the example, or are doubtful.<sup>2</sup>

As previous studies like Kanō 1991, Krasser 2002, and Franco 2017 found, Dharmakīrti kept in mind Nyāya-Vaiśeṣika philosophers like Uddyotakara and Aviddhakarṇa, who attempted to prove God's existence. While some argue that no unconscious being undertakes action unless an intelligent cause is supposed, others provide an Indian version of the design argument supporting God's existence. Dharmakīrti points out the logical fallacies of these theistic proofs. First, the conclusion that the world's creation is preceded by an intelligent cause can also be explained by the Buddhist view of the world's variety resulting from living beings' deeds (*karman*), including volitional deeds (*cetanākarman*). Second, since the proof is based on an analogy of God's creation of the world and a potter's creation of a pot, it would imply that God's intelligence is equated with the potter's. If the opponent wishes to prove only the supreme, intelligent cause, he will find no similar example except for God himself. However, God, the subject-matter to be proved, should be excluded from the similar example. Thus, the proof is incomplete because it lacks the member of “similar example,” an essential element of Indian logic. Third, if it were true that atoms are controlled by an intelligent cause because they begin to act after a rest, it would follow that God is controlled by another intelligent cause because like atoms, he also begin to act after a rest. These logical fallacies and their related theistic arguments are investigated in detail in Prajñākaragupta's commentary, as my previous study clarified.<sup>3</sup>

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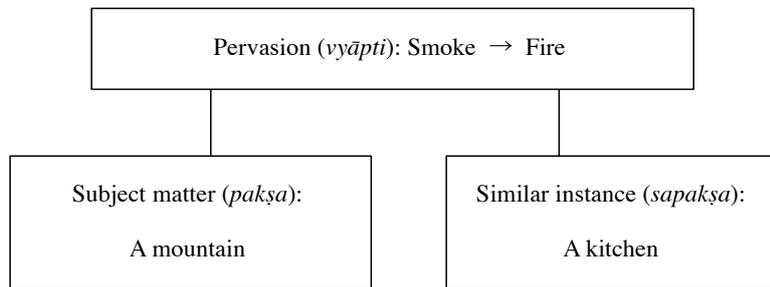
Dharmakīrti continued his analysis in PV II 11–16, but his focus switched to the necessary relation called *vyāpti* (pervasion) between reason and probandum. As Kanō (2015: 197, fn. 26) has carefully pointed out, the essence of Dharmakīrti's refutation of the proof

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<sup>2</sup> See Moriyama 2014a: 206.

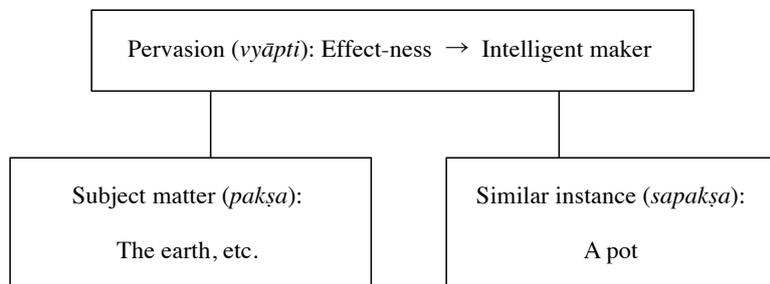
<sup>3</sup> See Moriyama 2014a: 204–242.

of God’s existence lies exactly in the criticism concerning the ascertainment of pervasion, in comparison to which the above-mentioned logical fallacies in v. 10 are regarded as just superficial. Then, it should be questioned why the pervasion of the proof of God’s existence is not ascertained. In order to explain the point, Dharmakīrti appeals to the empirical manner in which pervasion, especially, that which is based on a causal relation, is ascertained by perception and non-perception. For instance, when one infers a fire on a mountain from smoke, the following pervasion is presumed:



In this case, the causal relation between fire and smoke is ascertained from one’s understanding of the co-presence (*anvaya*) of fire and smoke in a similar example like a kitchen and the co-absence (*vyatireka*) of the same two in a dissimilar example like a pond, by relying on one’s perception and non-perception. Hence, is a similar ascertainment of pervasion possible in the proof of God’s existence?

One might assume the presence of the same structure in the Nyāya-Vaiśeṣika proof of Īśvara’s existence, which presupposes the necessary connection between “effect-ness” (*kāryatva*) and “having an intelligent maker.”



To this, Dharmakīrti maintains that the structure is not based on the real entity, but only on the verbal similarity (*śabdāsāmānya*). Since one uses the word “effect” (*kārya*) for

denoting both mountains and a pot, it appears possible to formulate the above proof. However, by looking closely at the word's usage, one notices the difference: in the pot's case, one has the cognition of that which is produced (*kṛtabuddhi*), while in the case of mountains, one does not have such cognition. In other words, the proof is not grounded by the ascertainment of the pervasion between the "effect" in the former sense and the probandum.

It is in this context that Dharmakīrti brings up the fallacy of a false rejoinder (*kāryasama*). According to the ancient Indian manual of debate, there were several patterns of false rejoinders to a proponent's position, whereby the person who stated them was automatically judged to be defeated in the debate. One might claim that the above Buddhist criticism of the proof of God's existence commits the fallacy of *kāryasama*; yet Dharmakīrti rejects the claim because the Buddhist criticism does not fulfill the definition of *kāryasama*.

How is, then, *kāryasama* defined? On this point, Prajñākaragupta gives both its definition in the Nyāya tradition and Dignāga's. First, the *Nyāyasūtra* describes it as follows:

*prayatnakāryānekatvāt kāryasamaḥ* ||NS V.1.37||

[The rejoinder saying:] "[The reason is incorrect] because the effects of human efforts are of many kinds," is called *kāryasama*.

According to the explanation of a commentator on the NS, Pakṣilasvāmin, it presupposes a proponent's inference: "Sound is impermanent, because it is caused by human efforts, like a pot." Regarding the inference, it can be questioned whether the reason indicates the effect (*kārya*) in the sense of "coming into existence" (*ātmalābha*, namely, arising) or in the sense of "manifestation" (*abhivyakti*).<sup>4</sup> That is, the proponent's intention behind the words "being caused by human efforts" is closely inquired into by the opponent, who aims to point out that the proponent forms the inference carelessly, disregarding the different subcategories of "effect." According to Prajñākaragupta, however, the Nyāya definition of *kāryasama* is inadequate compared to Dignāga's:

<sup>4</sup> Cf. NBh 303,15–304,2. For the Nyāya argument on *kāryasama*, see Solomon 1976: 183–185.

*kāryatvānyatvaleśena yat sādhyāsiddhidarśanam |  
tat kāryasamam etat tu tridhā vaktrabhisandhitah ||PS VI 7||*

If one shows that the probandum is not proved due to a minor difference with respect to the effect-ness, it is a [false rejoinder called] *kāryasama*. However, this is of three kinds based on the speaker's intentions.<sup>5</sup>

Unlike Nyāya's definition, Dignāga's presupposes that the reason "effect-ness" or "being produced" for the proof of sound's impermanence fulfills three conditions of the valid logical reason, whereby the reason does not commit any fallacies of "being unestablished" (*asiddha*), "being inconclusive" (*anaikāntika*), or "being contradictory" (*viruddha*). To this, if an opponent wrongly points out that the reason is not established because pot's effect-ness is not applicable to sound, it is a false rejoinder. In the same manner, if he points out that the reason is contradictory because sound's effect-ness does not exist in similar examples like a pot, or if he claims that the reason is inconclusive because sound's effect-ness is applicable neither to similar examples nor to dissimilar ones, such opponent's claims are judged as a false rejoinder.<sup>6</sup> The point is that Dignāga defines the fallacy of *kāryasama* by taking the necessary relation between the reason and the probandum into consideration, and recognizing this, Dharmakīrti describes the definition of *kāryasama* in PV II 14 in the following manner:

*sādhyenānugamāt kārye sāmānyenāpi sādhanē |  
sambandhibhedād bhedoktidoṣaḥ kāryasamo mataḥ ||PV II 14||*

Regarding the logical reason of "effect" (i.e., being caused by human efforts ) in general, being concomitant with the probandum, the fallacy of pointing out the difference [of "effect"] due to the difference of its related terms is accepted as the [false rejoinder called] *kāryasama*.<sup>7</sup>

As the first half of the verse clearly states, the fallacy occurs only when the pervasion of

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<sup>5</sup> Cf. Kitagawa 1965: 300, Krasser 2002: 44f. Regarding Dignāga's discussion on false rejoinders (*jāti*) in PS VI and its Vṛtti, Prof. Motoi Ono, Dr. Yasutaka Muroya, and Prof. Toshikazu Watanabe are now working on a project to reconstruct the text from their edition of Jinendrabuddhi's *Pramāṇasamuccayaṭīkā* on the chapter. A part of their study's result is found for instance in Ono 2017, in which the similar passage of PS VI 7a–c in the *Nyāyamukha* (v. 26) is also reconstructed.

<sup>6</sup> Cf. PSV ad PS VI 7, Krasser 2002: 46–47.

<sup>7</sup> Cf. Krasser 2002: 26–27.

the proof is ascertained in any manner. Otherwise, it is impossible to distinguish between correct and false rejoinders. We see here that the idea is derived from Dharmakīrti's primary thesis that the validity of inference should be grounded by the ascertainment of pervasion. The complex relationship among Nyāya's, Dignāga's, and Dharmakīrti's definitions of *kāryasama* is closely examined by Prajñākaragupta, and this discussion is the highlight of his commentary on PV II 11–16. In other parts, he is engaged in a commentator's job of glossing words, paraphrasing verses, and summarizing arguments. The details will be discussed in the footnotes of the following translation.

## Synopsis of the *Pramāṇavārttikālaṅkāra* ad PV II 8–28<sup>8</sup>

### 1. The refutation of God

1.1 Criticism of God’s eternal cognition (PVA ad PV II 8).....	32,19–33,24
1.2 Criticism of God as the eternal means of valid cognition (PVA ad PV II 9ab) .....	33,24–34,6
1.3 Criticism of God as a non-eternal means of valid cognition (PVA ad PV II 9cd) .....	34,6–35,16
1.4 Criticism of the proof of God’s existence	
1.4.1 Explanation of PV II 9d (2): There is no means of valid cognition with respect to God... ..	34,28–29 <sup>9</sup>
1.4.2 Objection: The proofs of God’s existence.....	35,18–25
1.4.3 Reply <sup>10</sup> .....	35,25–42, 18
1.4.4 Examination of the basis of the proof of God’s existence	
1.4.4.1 The Buddhist view: The non-deviant relation ( <i>avyabhicāra</i> ) between reason and probandum as the basis of inference .....	42,19–27
1.4.4.2 Criticism of the proof of God’s existence because the proof is grounded by the verbal similarity ( <i>śabdāsāmānya</i> ) between the reason and the example .....	42,27–45,25
1.4.4.2.1 The difference between a pot’s specific configuration whose intelligent cause is established by the causal relationship and the earth’s specific configuration whose intelligent cause is not established as such .....	42,27–43,8
1.4.4.2.2 Refutation of the principle that a proof is valid unless it is invalidated....	43,8–27
1.4.4.2.3 The criticism is not the false rejoinder called <i>kāryasama</i> .....	43,27–45,9
1.4.4.2.3.1 The problem of the Naiyāyika’s definition of <i>kāryasama</i> .....	43,27–44,27
1.4.4.2.3.2 Dignāga’s definition of <i>kāryasama</i> .....	44,28–45,9
1.4.4.2.4 The verbal similarity does not ground the validity of the inference .....	45,10–25
1.4.4.3 Other opponents’ proofs are similarly criticized.....	46,1–48,5
1.5 Criticism of God as the cause of the world (PVA ad PV II 21-28).....	48,6–50,16

<sup>8</sup> The following shows an integrated synopsis of Moriyama (2014a: 185–187), the present study that covers 1.4.4.1–2, and the next one that will cover 1.4.4.3.

<sup>9</sup> For the replacement of the portion, see Moriyama 2014a: 204, fn. 54.

<sup>10</sup> In Moriyama (2014a: 187), I wrote the section “1.4.4 Conclusion: There is no means of valid cognition with respect to God” for S 42,15–18 (Moriyama 2014a: 166,5–11). However, the section number should be changed to 1.4.3.4.

## Translation of the *Pramāṇavārttikālaṅkāra* ad PV II 11–16

\*The following translation is based on the edition that follows this translation. The selected information on Ravigupta, Jayanta, and Yamāri's commentaries on PVA ad PV II 11–16, is listed in the footnotes.

### [1.4.4 Examination of the basis of the proof of God's existence]

#### [1.4.4.1 The Buddhist view: The non-deviant relation (*avyabhicāra*) between reason and probandum as the basis of inference]

[S 42,19; Ms 16b5] Furthermore, [the logical reason that is expressed merely by the words] “effect” (*kārya*), “configuration” (*saṁsthāna*), or “real entity” (*vastu*),<sup>1</sup> does not make one infer the cause that is meant [to be proven] (i.e., God<sup>2</sup>). Logical reasons (*hetu*) by no means occur in order to prove the probandum [merely] due to one's wish (*puruṣecchā*). Otherwise, even the contrary of God's [existence] would be [proved] because it follows that this (i.e., the nonexistence of God<sup>3</sup>) is also proved [merely due to one's wish]. [If so,] anything [one wishes] would be proved for anyone. Instead,<sup>4</sup> if a certain [object *y*] is perceived [to arise] from a certain [object *x*] in a certain manner, [then, *y*] makes one infer [*x*]. [Dharmakīrti] has stated:

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<sup>1</sup> Yamāri (D23a6, P29b3) explains the term with an entity of purposeful action (*don bya ba byed pa*, \**arthakriyākārin*).

<sup>2</sup> In this translation, I will translate *īśvara* as “God,” understood as the supreme Lord in Hindu religions; this has several similarities to God in Christianity, such as being deemed the creator of the world.

<sup>3</sup> Cf. Y (D23b1, P29b5).

<sup>4</sup> Yamāri explains two manners of the ascertainment of the pervasion (*vyāptiniścaya*), of which the first is discussed here. Cf. Y (D23b1–2, P29b5–6): “The apprehension of the pervasion is of two kinds, namely, by [the combination of] perception (\**pratyaṅkṣa*) and non-perception (\**anupalambha*) or by the means of valid cognition that invalidates the contrary (\**viparyaye bādhakapramāṇa*). Of the two, the explanation based on the [first manner by] perception and non-perception is said by [the sentence beginning with] ‘Instead ....’” (*khyab pa rtog pa de yang rnam pa gnyis te | mngon sum dang mi dmigs pa [mi dmigs pa corr.; rjes su dpag pa DP] dag las sam | bzlog na gnod pa can gvis tshad mas so || de la mngon sum dang mi dmigs pa 'i dbang du byas nas bshad pa ni 'on kyang zhes bya ba 'o ||*)

**[An object *x*] that is inferred from *y* is correct, if a [specific] configuration and other things are established as following the presence and absence of a certain director *x* (*adhiṣṭhātr*). (PV II 11)<sup>5</sup>**

If a certain [configuration and other things] are observed<sup>6</sup> as following the presence and absence of a director, or if [they] are cognized as following the presence and absence of a certain director, it is correct to say that the [director] is only inferred from that kind of [configuration and other things].<sup>7</sup> [The expression,] “configuration and other things,” indicates “[specific] configuration,”<sup>8</sup> “mere entity” (*vastumātra*), and “action after a rest” (*sthitvāpravṛtti*).

**[1.4.4.2 Criticism of the proof of God’s existence because the proof is grounded by the verbal similarity (*śabdasāmānya*) between the reason and the example]**

**[1.4.4.2.1 The difference between a pot’s specific configuration whose intelligent cause is established by the causal relationship and the earth’s specific configuration whose intelligent cause is not established as such]**

[S 42,27; Ms 16b7] It is reasonable to infer a certain kind of director from a certain kind of [effect] that is observed [to be caused] by that kind of [director], but not otherwise. Thus, [Dharmakīrti] said:

**It is not correct to infer [an object] that is well established in a different entity**

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<sup>5</sup> Translated in Inami 1994: 23, Krasser 1999: 217, and Krasser 2002: 23. Cf. Franco 2017: 302. The above translation follows Prajñākaragupta’s second interpretation. If we follow the first interpretation that reads *yādrg adhiṣṭātrbhāvābhāvānuvṛttimat*, it should be translated: “[An object *x*] that is inferred from *y* is correct, if certain [specific] configuration and others (*y*) are established as following the presence and absence of a director.”

<sup>6</sup> As Bhāsarvajña explains, even though the creation itself is not observed, the cognition of that which is produced (*kṛtabuddhi*) arises in the case of [the creation of] palaces, etc. Cf. NBhū 480.6: *akriyādarśane ’pi kṛtabuddhir bhavati prāsādādibhedeṣv iva*.

<sup>7</sup> Prajñākaragupta presented two interpretations of *yādrg*, related either to *sanniveśādi* or *adhiṣṭhātr*. In other words, there are two alternatives, to read *yādrg* in the verse as a part of the compound with *adhiṣṭātrbhāvābhāvānuvṛttimat* or excluded from it. Cf. Krasser 2002: 40.

<sup>8</sup> Y (D26a3, P32b6) glosses it as the “specific configuration” (*dbyibs kyi khyad par*, \**saṃsthānaviśeṣa*).

**(i.e., a similar example) from something that is non-different<sup>9</sup> [merely] due to verbal similarity, like [an inference] of fire from a white substance. (PV II 12)<sup>10</sup>**

If, having abandoned the difference of [kinds of] configuration (*saṁsthānabheda*) and having put aside whether it is followed by a specific maker,<sup>11</sup> [anything] that is denoted merely by the word “configuration” is accepted as the logical reason — or merely being a real entity (*vastutvamātra*)<sup>12</sup> [is accepted as the logical reason] —, the inference is incorrect, like [the inference] of fire from a white substance. For, in this case, one should restrict [the white substance] to the specific white, namely, that which is attributed to smoke.

[Question:] Then, one [just] infers fire only from smoke. What is the use of the whiteness?

[Reply:] Regarding this, it is replied:

Only a particular whiteness is designated “smoke.” [However,] a particular smokiness is not the qualifier of whiteness. (326)

[Question:] What does it mean that [fire is inferred] from the whiteness that is attributed to smoke?

[Reply:] It means that [fire is inferred] from the whiteness that follows the co-presence (*anvaya*) and co-absence (*vyatireka*) of fire.

[Question:] How can one understand that [the whiteness] follows the co-presence and co-absence of it (i.e., fire)?

[Reply:] Since in this case, too, [in reality,] the smoke-ness is necessarily connected by fire, no inference would occur unless one grasps the causal relationship (*kāryakāraṇa-bhāva*). And likewise (i.e., if there were no inference unless the causal relationship is

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<sup>9</sup> The term *abhedinah* should be understood with an ablative ending. Cf. *tha dad med phir* T; PVV 14,4–5: *sanniveśa iti śabdāsāmyād abhedinaḥ sanniveśamātrāt ...*; Inami 1994: 24 and Krasser 2002: 24.

<sup>10</sup> Translated in Inami 1994: 24, Krasser 1999: 217, and Krasser 2002: 24. Cf. Franco 2017: 302.

<sup>11</sup> Yamāri (D26a7–b1, P33a4) notes three kinds of *karṭṛviśeṣa* here, namely, makers who are characterized by (1) potter, (2) the one who knows well pots' materials, etc., and (3) the visible (*bltar rung ba, \*drśya*), all of which are different from God.

<sup>12</sup> Yamāri (D26b1, P33a5) comments that the term *vastutvamātra* represents *sthitvāpravṛtti*, *kāryatva*, and others.

established), it is better [to say] that God [would] not be proved [in any way]. Thus, [even] if one observes a certain entity like a specific supervision by a person (e.g., a potter) (*puruṣādhiṣṭhānaviśeṣa*) with respect to a [specific] configuration of a pot, etc., [namely,] in a different entity as a [similar] example, it is incorrect to infer the [specific supervision by God] from [the reason] that is non-different<sup>13</sup> due to verbal similarity. Likewise, it is decisive that [it is incorrect to infer] God.

#### [1.4.4.2.2 Refutation of the principle that a proof is valid unless it is invalidated]

[S 43,9; Ms 17a1][Objection:]<sup>14</sup> It might be argued: “If we would infer [fire] from the whiteness without distinction (i.e., whiteness in general), then [its] invalidation by perception (*pratyakṣabādhā*) would result. Indeed, it is not the case the connection with fire is [possible] in every whiteness because one observes the exception (i.e., whiteness unconnected to fire) by perception. On the other hand, since there is no invalidation in the case of the inference of God, there is the inference of that (i.e., God’s).”

[Reply:] This is untrue.

It is not the case that there is an inference [just] because it is not invalidated. [Dharmakīrti<sup>15</sup>] has already uttered that it (i.e., inference) occurs on the basis of the observation of the connection<sup>16</sup> [between reason and probandum]. (327).<sup>17</sup>

**Otherwise,<sup>18</sup> since a potter makes a certain modification of clay such as a pot, it would be proved that even an anthill is his work. (PV II 13)<sup>19</sup>**

There is no means of the invalidation at all with respect to the inference of an anthill as the potter’s product.

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<sup>13</sup> The term *abhedavataḥ* should be understood as a word with an ablative ending. Cf. *tha dad pa’i phyir* T.

<sup>14</sup> The objection is translated into Japanese in Inami 1994: 49, n. 53.

<sup>15</sup> Cf. Y (D27a4, P34a2–3): *de ni ’brel pa mthong ba las yin no zhes le’u dang por* (\**prathama-paricchede*) *brjod pa yin no //*

<sup>16</sup> Yamāri (D27a5, P34a3) comments that *sambandha* refers only to the causal relation (*tadutpatti*), not the identical relation (*tādātmya*).

<sup>17</sup> The verse is paraphrased in R (D309b1, P156b3–4).

<sup>18</sup> I.e., if one infers [an object] merely due to the absence of invalidation, without relying on the connection [between reason and probandum] .... Cf. Y (D27a5, P34a3–4).

<sup>19</sup> Translated in Inami 1994: 24, Krasser 1999: 217, Krasser 2002: 25, and Franco 2017: 302.

[Objection:] The means of the invalidation [of the inference] is nothing but the non-perception (*adarśana*) [of any anthills made by a potter]. If a potter were [the anthill's] maker, he would be perceived [at that time<sup>20</sup>].

[Reply:] With respect to God, too, how is [its] perception [possible]? [The inference of God's existence is invalid because God is never perceived!]

[Objection: Then,] in the same manner, one should not assume the unseen power of deeds (*karman*).<sup>21</sup>

[Reply:] Now, why does one insert his knee [into a hole] just because there is a hole?<sup>22</sup> Or having also assumed the [unseen] power of deeds, another god (*īśvara*) is assumed, and from that yet another, there is an infinite regress.<sup>23</sup>

Moreover, [then,]

Why isn't an unseen potter assumed with respect to the effect (i.e., the anthill<sup>24</sup>), either? [It is an incorrect assumption!] Why isn't the [same] incorrect assumption (*kaṣṭakalpana*) possible with respect to God? [It is possible!] (328)

[Objection:] Regarding an anthill, one does not perceive that [its production] follows the procedure [of making a clay-product] using stick, clay, and wheel.

[Reply:] If so, how great your subtle glance is! Then, with respect to mountains with irregular shapes, too, one does not perceive [their] creation by a judicious one (i.e., God), and therefore, there is no [God's] creation of them (i.e., mountains). How does one rely

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<sup>20</sup> Cf. Y (D27a7, P34a6): *de'i tshe zhes khong (khong D; kho P) nas drangs te | dmigs pa nyid du 'gyur ro zhes sbyar ro ||*

<sup>21</sup> Ravigupta (D309b4, P156b7–8) introduces a similar objection and its reply is as follows: “[Objection:] If so, how is [the arising of the world] possible even through karma that is imperceptible? [Reply:] Karma should be said to exist because one observes the variety of living beings.” (*de lta na 'o na ni dmigs par ma gyur pa'i las kyis kyang ji ltar nus pa yin zhe na | 'gro ba (ba D; bar P) sna tshogs par mthong ba'i phyir | las yod par bshad par bya'o ||*) Cf. AK IV 1a: *karmajam lokavaicitryam*.

<sup>22</sup> The maxim is unclear to me. Yamāri (D27b2–3, P34b1) explains the meaning as follows: “In this case, if this (i.e., God as an imperceptible entity) would be just conceptually constructed, then, [the unseen power of deeds], to which the means of valid cognition occurs, is also considered [to be unreal]. This is the intention [of this sentence].” (*de lta na ni 'di brtags pa tsam tu 'gyur na tshad ma'i 'jug pa bsam par bya ba yang yin no snyam du dgongs pa'o ||*)

<sup>23</sup> If the unseen power of deeds (*karman*) is required to explain God's creation of the world, a second god is also required to explain the unseen power. Then, another *karman* is required for the second god, and yet another god is assumed to explain the second *karman*.

<sup>24</sup> Cf. Y (D27b3, P34b2).

on [only] the [wealth] of a semi-senile woman (*ardhajarāyā*)<sup>25</sup>?

[Objection:] Mountains, etc., serve for the action of merely holding the earth. In this case, for what is the beautiful configuration of mountains, etc., [needed]?

[Reply:] If so, [one will ask:]

“Is the configuration of mountains<sup>26</sup> created differently (i.e., in a non-beautiful shape<sup>27</sup>) because it does not serve [any purpose]? Or, is [the configuration] misshapen because no soul (i.e., intelligent agent) is the cause for them (i.e., mountains)?” (329)

It is only doubtful whether the configuration [of mountains] — even though an [intelligent] soul is the creator — does not arise as a very handsome one because it does not serve [any purposes] or [it is so] because no [intelligent] soul is the creator. [Therefore, mountains’ configurations do not make one know the existence of their intelligent maker, unlike a pot’s configuration that is preceded by a potter.]

#### [1.4.4.2.3 The criticism is not the false rejoinder called *kāryasama*]

##### [1.4.4.2.3.1 The problem of the Naiyāyika’s definition of *kāryasama*]

[S 43,29; Ms 17a5][Objection:]<sup>28</sup> This [Buddhist criticism of the proof of God’s existence] is [considered] a false [rejoinder] called *kāryasama*, i.e., the “[rejoinder] based on

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<sup>25</sup> The *ardhajarātīyanyāya* (the maxim of the semi-senile woman) is explained in Apte (1998, Appendix E, p. 55) as follows: Action of indeterminate character; speech vague and indefinite; a proceeding devoid of learning or bearing. However, here, I follow the explanation by Yamāri (D27b5–6, P34b4–6): “On [the phrase] *kim ardhajarātīyam ālambate*, [the term] *ardhajarātīyam* indicates the wealth that belongs to a semi-senile woman. [Grammatically, it comes from the rule:] *gahādītīvāc chaḥ* (i.e., *-īya*). For instance, someone wishes for the wealth of a semi-senile woman but not for herself. Likewise, through the invalidation of the assumption of a potter and God, you wish for God’s part by yourself, rather than the old one (i.e., a potter). But this is not suitable.” (*ci phyed rgas pa ’dzin tam zhes bya ba ni phyed rgas pa la yod pa’i nor ni phyed rgas pa’i nor te | ga ha la sogs pa’i yin pa’i phyir cha’o || dper na ’ga’ zhig phyed rgas pa’i nor ni ’dod kyi, de ni ma yin pa de bzhin du, khyed kyang rdza mkhan dang | dbang phyug du rtogs pa gnod pa’i dbang gis rang rgas pa las dbang phyug gi cha ’dod pa ’di ni mi ’thad do ||*)

<sup>26</sup> On *bhūbhṛtsamsthāna*, following the subsequent prose part, I take it as a compound. However, T (D38a6, P44b8–45a1: *sa ’dzin nyer mkho med pas*) separates it and connects *bhūbhṛt* to *upayoga*.

<sup>27</sup> Cf. Y (D27b6, P34b6).

<sup>28</sup> The objection is explained in Krasser 2002: 43. Ravigupta (D309b5–310a1, P156b8–157a4) paraphrases the objection as follows: “This is a false rejoinder called *kāryasama*! For instance,

the similarity of effect.” To explain: “[The rejoinder saying:] ‘[The reason is incorrect] because the effects of human efforts (*prayatna*) are of many kinds,’ is called *kāryasama*.” (NS V.1.37)<sup>29</sup> [For example, when a proponent claims:] “Sound is an effect (*kārya*), because it is caused by human effort,” [an opponent points out:] “Since the manifestation (*vyakti*) caused by human efforts is also observed, sound is not an effect.” [This is a false rejoinder.] Likewise, here as well, [the Buddhist claim:] “The configuration is [also] an effect by a different [cause] (i.e., that which is different from an intelligent cause),” [is taken as a *kāryasama*].

[Reply:] This is also incorrect.

**Regarding the logical reason of “effect” (i.e., being caused by human efforts)<sup>30</sup>  
in general, being concomitant with the probandum,<sup>31</sup> the fallacy of pointing**

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with respect to that which is considered to be caused by human efforts, is it a real entity (*ngos po*) that is caused by human efforts or a manifestation (*shes pa*, \**vyakti*?)? If it is a real entity that is caused by human efforts, [the reason *prayatnānantarīkatva* is] unestablished because it is said that something that is caused by that which is accepted as an eternal one is [also] eternal. Or, if it is [an entity] that arises by human efforts through being manifested, in this case, too, it (i.e., sound) is not impermanent because one makes its existence manifest by human efforts, like a lamp makes [an object] visible. Likewise, with respect to the specific configuration [in the proof of God's existence], [the Buddhist wrongly] assumes it is like a pot's or the earth's configurations, etc. This is a false rejoinder called *kāryasama*.” (*'di ni 'bras bu dang mtshungs pa'i ltag chod ma yin nam | dper na brtsal ma thag tu 'byung ba nyid du rtogs pa 'di ci ste brtsal ma thag tu 'byung ba dngos po yin nam | 'on te shes pa yin | de la brtsal ma thag tu 'byung ba dngos po yin na ni, ma grub pa ste | rtag pa nyid du khas blangs pa las rgyu yod pa dang ldan pa ni rtag pa'o zhes smras pas so || 'on te gsal bar byas pas ni brtsal ma thag tu 'byung ba nyid yin pa, de lta na yang mi rtag pa ma yin te | rtsol bas yod pa nyid du gsal bar byed pa'i phyir ro || ji ltar sgron mas bum pa gsal bar byed pa bzhin no || de bzhin du dbyibs kyi khyad par 'dir yang yin te | ci bum pa la yod pa'i dbyibs yin nam | 'on te sa la sogs pa'i yin zhes rtogs pa ni 'bras bu dang mtshungs pa'i ltag chod yin no zhe na |*)

<sup>29</sup> Yamāri (D28b1, P35b1–2) ascribed the sentence to Akṣapāda's sūtra (*rkang mig gi mdo*). For the sūtra and its interpretation, see Oberhammer et al. 1996: 78–80.

<sup>30</sup> Cf. Y (D28b3, P35b3–4).

<sup>31</sup> Ravigupta (D310a3–4, P157a7–8) explained the phrase *sādhyenānugamāt* as follows: “Since [the reason is] followed, i.e., pervaded by the probandum, i.e., impermanence, [the rejoinder is not *kāryasama*]. This meaning is as follows: regardless of whether the effect being caused by human efforts is placed in [a concept of] ‘arising’ or in [that of] ‘manifestation,’ in general (*sphyir*, \**sāmānyena*), [the property of] being caused by human efforts is impossible in something eternal.” (*bgrub bya'i ste | mi rtag pa'i rjes su 'gro ba'i phyir te, khyab pa'i phyir ro || 'di'i don ni 'bras bu rtsol ba las byung ba nyid ni gal te skye [skye P : skya D] ba la gnas sam mngon par gsal ba la gnas pa de lta na yang rtsol ba'i de ma thag tu byung ba nyid spyir rtag pa la mi srid do ||*) Cf. PVV 14,21: *sādhyenānityatvenānugamād vyāpanāt .... On sāmānyenāpi*, Jayanta (D154b5–6, P175b7) comments as follows: “The [word] *sāmānyenāpi* [means] ‘by the common nature between a pot and the earth.’” (*spyis kyang ni bum pa dang sa gzhi la sogs pa thun mong pa'i ngo bos kyang*

**out the difference [of “effect”] due to the difference of its related terms<sup>32</sup> is accepted as the [false rejoinder called] *kāryasama*. (PV II 14)<sup>33</sup>**

Indeed, the fallacy **regarding the logical reason**, namely, [the fallacy] with respect to the logical reason, [being concomitant] **with the probandum** like effect-ness<sup>34</sup> **even in general, is accepted as the *kāryasama***, namely, a false rejoinder (*jāti*) of that which is similar with respect to “effect.”

[Question:] What kind of fallacy is it?

[Reply:] **The fallacy of pointing out the difference.** To state the difference is to mention [the difference]. The *kāryasama* is the fallacy of pointing out the difference **due to the difference of its related items** in the manner: “Is the so-called effect-ness (*kāryatva*) accepted as that which is attributed to manifestation (*abhivyakti*) or as that which is attributed to the arising (*utpatti*)?”

Regarding the [inference: “Sound is an effect, because it is caused by human effort<sup>35</sup>”] too, if [an opponent] points out that [the reason is] inconclusive (*anaikāntika*): “[The reason *prayatnānantarīyatva* leads to both sound’s impermanence (i.e., effect in the sense of arising) and its permanence (i.e., effect in the sense of manifestation)] because the cover is removed by human efforts,” [this objection] is not a false rejoinder (*jātyuttara*) because there is no contradiction even in this way [of the rejoinder].<sup>36</sup> [First

ngo ||)

<sup>32</sup> I.e., the subject matter (e.g., sound) and similar examples (e.g., a pot). Cf. TSP 61,13–15: *tathā hi — ‘kṛtakatvād anityaḥ śabdaḥ’ ity ukte jātivādī codayati — kim idaṃ ghaṭādigataṃ kṛtakatvaṃ hetutvenopādīyate, kiṃ vā śabdagatam*. However, Jayanta (D154b–7, P175b8) considered the difference between a pot and the earth by taking the proof of God’s existence into consideration.

<sup>33</sup> Translated in Inami 1994: 25, Krasser 1999: 217–218, Krasser 2002: 26–27, and Franco 2017: 302. Yamāri explained that the verse was written based on Dignāga’s definition of *kāryasama*. Cf. Y (D28a2–3, P35a1–2): “Thus master Dignāga has stated the definition of *kāryasama* in his own doctrine as *kāryatvānyatvaleśena ...*, and [Dharmakīrti] summarized its [Dignāga’s] intention and stated in [*Pramāṇa*]vārttika: *sādhyenānugamāt ...*” (*de skad du yang slob dpon phyogs kyi glang pos rang gi gzhung du ’bras mtshungs kyi mtshan nyid ’di nyid | ’bras nyid gzhon gyi cha yis ni ||* (PS VI 7a) *zhes bya ba la sogs bas gsungs so zhes bya ba’i dogs pa ’di bsdus nas rnam ’grel las | bsgrub byas rjes su ’gro ba’i phyir* (PV II 14a) *zhes bya ba la sogs ba’o ||*)

<sup>34</sup> This *kāryatva* does not mean the logical reason but the probandum. Cf. PVA 43,29–30: *prayatnānantarīyatvāt kāryaḥ śabda iti*. The expression *sādhyena* is difficult to understand here unless a word like *anugama* is linked. Cf. Y (D28b4, P35b4): *bsgrub par bya bas ’bras bu nyid la sogs pa zhes bya ba ’dir mdo la yod pa’i rjes ’gro zhes bya ba la ltos* (ltos D; bltos P) *par bya’o ||*

<sup>35</sup> Cf. Y (D28b7, P35b8).

<sup>36</sup> The Naiyāyika’s definition of *kāryasama* does not presuppose that the proponent’s logical reason is already established as valid. Therefore, the opponent’s claim is understood as a statement

of all,] however, [*prayatnānāntarīyakatva*] is a [valid] logical reason even in general (i.e., regardless of whether the effect is in the sense of “arising” or that of “manifestation”); [in this case], since even the “manifestation” is contradictory to the eternal, [the opponent's claim] is a false rejoinder. Otherwise<sup>37</sup>, the statement of [the reason's] inconclusiveness would be true.

[The Naiyāyika:]<sup>38</sup> The reply to this [*kāryasama*-rejoinder is given:] “In the case of a different effect (i.e., manifestation), ‘human effort’ is not the logical reason because it is suitable [to assume] a cause of [the object's] non-perception (*anupalabdihkāraṇa*)” (NS V.1.38). If [the “effect”] is a different effect (i.e., manifestation), human effort would not be the logical reason for the [effect-ness of] sound,<sup>39</sup> because it [would] be suitable [to assume] a [certain] cause for [the object's] non-perception like a cover; but, for sound, it is impossible [to assume] such a cause like a cover [that hinders sound]. Therefore, it (i.e., sound<sup>40</sup>) is not manifest immediately after human effort. A cause of the non-perception like a cover is applied to whatever<sup>41</sup> is manifest immediately after human effort, and the object is perceived after the removal of the cover immediately after human efforts. Therefore, the manifestation is characterized by perception (*upalabdhi*).<sup>42</sup>

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to point out the reason's inconclusiveness, but not a false rejoinder. Cf. Y (D29a2, P36a2–3).

<sup>37</sup> I.e., if the manifestation is possible for the eternal. Cf. Y (D29a4–5, P36a5).

<sup>38</sup> Cf. Y (D29a5, P36a6): 'dir rKang mig (\*Akṣapāda) gi lan no ||

The following objection is based on NS V.1.38 and NBh thereon (304,6–10). To the opponent who claims that the reason *prayatnānāntarīyakatva* is interpreted as the arising (*utpatti*) and as the manifestation (*abhivyakti*), the Naiyāyika maintains that the latter's case is possible only by accepting a precondition for the situation. That is, if something like a cover hinders an object, after its removal by human efforts, the object is manifest to be perceived. The manifestation is linked with *prayatnānāntarīyakatva* in this case. However, since sound's manifestation does not presuppose a situation in which sound is hindered by a cover, there is no human effort to remove the cover. Thus, the reason *prayatnānāntarīyakatva* is inapplicable to sound, and therefore, the opponent's claim to point out the reason's inconclusiveness is out of questions.

<sup>39</sup> The reading *sati kāryatve prayatnāhetutvaṃ* is a hypothetical reconstruction from T: 'bras bu gzhan nyid yin na ni | sgra la rtsol brtsal (brtsal D; bthal P) ba rgyu ma yin par 'gyur ba and its related NBh: *sati kāryānyatve anupalabdihkāraṇopapatteḥ prayatnasyāhetutvaṃ śabdasyābhivyaktau*. I assume there is some uncertainty in Ms: *prayatnakāryānyatvopapatteḥ syāhetusattam*.

<sup>40</sup> Cf. Y (D29a7, P36b1).

<sup>41</sup> E.g., a pillar. Cf. Y (D19a7–b1, P36b1).

<sup>42</sup> The last part of this paragraph is based on a reconstructed text from T (D38b6–7, P45b6–7): *bar chad bsal ba las (las P; la D) don dmigs pa ni brtsal (brtsal D; btsal P) ma thag tu 'byung ba yin te | des na dmigs pa 'i mtshan nyid mngon par gsal ba yin no zhe 'o ||* Since Yamāri (D29b1, P36b1) commented on the part *des na*, the text he read is assumed to be similar to the version based on T. On Ms's reading: *cārthasyopalabdirupalabdhilakṣaṇābhivyaktir*, the doubling of *upalabdhi*

[The Buddhist:] To this, it is said:

How is it understood that the [manifestation caused by human effort<sup>43</sup>] does not [apply] to sound as well, and why? [It is not understood] if the connection with the manifestation is suitable even for something eternal. (330)

[The Naiyāyika:] It might be argued:

When sound is not perceived (i.e., heard), no cause [of its non-perception] like a cover of a pot, etc., is observed as evident. Therefore, [sounds] arise by human efforts.<sup>44</sup> (331)

[The Buddhist:] This is also incorrect.

It can be assumed that covers and so forth are [possible] even for sound. [According to an opponent's view,] sound does not perish because of being recognized. (332)

[Things] like a pot, which one perceived previously, do not perish [even] while being [hidden] by a cover. This is apprehended to be so through the recognition (*pratyabhijñā*) when [their] covers, etc., are removed. It is proper that sound is also likewise due to [its] recognition.

[The Naiyāyika:] Such apprehension (i.e., “There was this pot”) occurs because [the object] is perceived by another person [while being hidden by a cover], but not because it is recognized.

[The Buddhist:<sup>45</sup>] Since such apprehension occurs indirectly from another person's perception, but not directly from one's own recognition, how great [your] cognition of reality (*tattvadr̥ṣṭi*) is!

Moreover,

It is not understood by [any method] except recognition that the [object] was apprehended even by another person [while being hidden by a cover]. How is its

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probably shows a scribe's eye-skip: *cārthasyopalabdhi[ḥ] prayatnāntaraṃ bhavati. tata] upalabdhilakṣaṇābhivyaktir.*

<sup>43</sup> Cf. Y (D29b3, P36b4–5).

<sup>44</sup> I.e., sounds are not manifest.

<sup>45</sup> Cf. Y (D29b7, P37a1).

(i.e., the object's) permanence [apprehended] by something else as well (i.e., without relying on the recognition<sup>46</sup>)? (333)<sup>47</sup>

Therefore (i.e., the Naiyāyika's definition of *kāryasama* does not work), here the same refutation (i.e., the Buddhist definition of *kāryasama*) as before is [repeated]: **“Regarding the logical reason [of “effect”] in general, [being concomitant with the probandum, the fallacy of pointing out the difference due to the difference of] its related terms [is accepted as the *kāryasama*.” (PV II 14).**<sup>48</sup>

#### [1.4.4.2.3.2 Dignāga's definition of *kāryasama*]

[S 44,28; Ms 17b3] Or rather, this [commentary, i.e., PV II 14<sup>49</sup>] is stated relying on the definition of *kāryasama* as maintained by [my] teacher (i.e., Dignāga):

If one shows that the probandum is not proved due to a minor difference with respect to the effect-ness, it is the [false rejoinder called] *kāryasama*. However, this is of three kinds according to the speaker's intentions. (334 = PS VI 7)<sup>50</sup>

<sup>46</sup> Cf. Y (D30a3, P37a5–6).

<sup>47</sup> The argument in vv. 330–333 and commentary thereon aims to criticize the Naiyāyika's reply (NS V.1.38) to the *kāryasama*-rejoinder. According to Prajñākaragupta's diagnosis, the Naiyāyika's reply finally accepts sound's eternity and manifestation, against their standpoint that sound is impermanent. Yamāri (D30a3–5, P37a6–7) concluded the section as follows: “Therefore, according to the view of those who [finally] accept recognition as a means of valid cognition and the manifestation for the eternal one, the claim that [the reason] is inconclusive is not a false rejoinder because the reason does not prove [the probandum] in general. According to our [Buddhist] view, since it is contrary, [the claim] is settled to be nothing but a false rejoinder.” (*de'i phyir gang dag ngo shes pa tshad [tshad P; chad D] ma yin pa dang | rtag pa la mngon par gsal ba yang 'dod pa de'i ltar na | ma nges pa nyid brjod pa 'di ni lan ltar snang ba ma yin te | spyis sgrub par byed pa ma yin pa'i phyir ro || kho bo cag gi lugs ltar na ni | bzlog pa yin pa'i phyir na | lan ltar snang ba kho na'o zhes gnas so* ||) In addition, Yamāri states that the refutation of recognition (*pratyabhijñā*) is discussed in another place in relation to what Trilocana (tre lo tsa na) has said in the examination of words (*sgra yongs su brtag pa, \*śabdaparīkṣā*). Cf. Y (D30a5–6, P37b1).

<sup>48</sup> This sentence (S 44,27) is commented on by Yamāri (D30b6–7, P38a2–3) in a different location (S 45,4, after the *vikalpasama* argument). It suggests that the text in Yamāri's hand contains a different transmission of PVA. However, since other materials including Jayanta's commentary do not support the change of location of this sentence, I would retain the present reading. Cf. J (D157a4–5, P178a7–b1).

<sup>49</sup> Cf. Y (D30a6, P37b1–2).

<sup>50</sup> For Dignāga's verse on the definition of *kāryasama*, see Kitagawa 1965: 300, Krasser 2002: 44f., Katsura 2020: 87.

As explained, Akṣapāda's definition is incorrect. The meaning of this [Dignāga's definition of *kāryasama*<sup>51</sup>] is as follows:<sup>52</sup> With respect to [the inference,] "Sound is impermanent, because it is produced, like a pot," [an opponent might point out:] "If a pot is impermanent due to the effect-ness (*kāryatva*) being different from [sound's effect-ness], then, in this [proof], how is [the particular effect-ness attributed] to sound?" [This rejoinder] is called *kāryasama*. However, this [false rejoinder] is classified into three kinds depending on the speaker's intentions (PS VI 7cd): if the speaker (i.e., the opponent) criticizes [the proponent] by saying that a pot's effect-ness does not exist in sound, [the rejoinder] is falsely [pointing out the reason's being] unestablished (*asiddhābhāsa*)<sup>53</sup>; if [the opponent] criticizes [the proponent] by saying that sound's effect-ness does not exist in [similar examples, namely,] impermanent entities like pots, [the rejoinder] is falsely [pointing out the reason's being] contradictory (*viruddhābhāsa*); and if [the opponent] criticizes [the proponent] by saying that the same (i.e., sound's effect-ness) does not exist [not only in impermanent entities] but also in eternal entities, [the rejoinder] is falsely [pointing out the reason's being] inconclusive (*anaikāntikābhāsa*) due to the uniqueness (*asādhāraṇatā*).<sup>54</sup>

[In this connection],<sup>55</sup> on the other hand, *vikalpasama*, i.e., the false rejoinder

<sup>51</sup> Cf. Y (D30a7, P37b2).

<sup>52</sup> The explanation is not included in Ms and S. However, as Watanabe (2010: 124, n. 12) noted, since Yamāri commented on this section, we should read the portion with T and its related PSV ad PS VI 7. For the reconstruction of this part, I thank Prof. Motoi Ono for his kind permission, valuable comments, and information about a forthcoming reconstructed text of PS VI and its PSV from Jinendrabuddhi's commentary by Motoi Ono, Yasutaka Muroya, and Toshikazu Watanabe.

<sup>53</sup> For the translation of *-ābhāsa* in this specific context, I thank Prof. Motoi Ono for his valuable insight. Cf. also Y (D30b1–2, P37b4–5): "If one has ascertained by a means of valid cognition that a mere [property] of being produced is pervaded by impermanence, then there is no invalidation with respect to sound[’s impermanence]. Therefore, there is not one refutation [based on the fallacy of reason], and this is the meaning of *-ābhāsa*." (*gal te byas pa tsam la mi rtag pas khyab pa tshad mas nges na ni sgra la yang god pa med do || des na [des na D; des P] gcig kyang sun 'byin ba ma yin no zhes bya ba ni ltar [ltar D; bltar P] snang ba sgra'i don to ||*)

<sup>54</sup> For the parallel passage of PSV ad PS VI 7, see Kitagawa 1965: 300–303, Krasser 2002: 46–47. Cf. also TSP 61,13–22.

<sup>55</sup> The reason why Prajñākaragupta also mentioned *vikalpasama* here is probably because Dharmakīrti's attack on the proof of God's existence might be considered this type of false rejoinder. That is, by assuming a pot's specific features, the Buddhist seems to indicate that the effect-ness of a pot differs from that of mountains, etc. However, as explained in *kāryasama*, only when the pervasion of the proof is ascertained, is it possible to consider someone's rejoinder false. The case of *vikalpasama* is also the same, and hence, the Buddhist's attack on the proof of God's existence should not be labeled *vikalpasama*.

based on wrong assumption, is [also] defined: “The statement of specific features (*viśeṣa*) — even if there is the similarity [between the subject-matter and the example]<sup>56</sup> — is [called] *vikalpasama*” (PS VI 12ab).<sup>57</sup> Just like the previous case, when one presents [sound's] impermanence by [relying on sound's] similarity to a pot, [an opponent] states: “[Even] if there is the similarity [between sound and a pot], only the pot is impermanent due to [its specific features] like being fired and visible, but not the other (i.e., sound<sup>58</sup>).” [This is the false rejoinder called *vikalpasama*!]<sup>59</sup> (PSV ad PS VI 12ab)

[Objection:] Here (i.e., in the refutation of the inference of God's existence<sup>60</sup>) as well, the logical reason occurs in the form of the general [properties] like “effect-ness” (*kāryatva*), “having [specific] configuration” (*saṁsthānatva*) and the like, [and thus,] if [the Buddhist] assumes [their] specific features from the viewpoint of [their] related terms, it is precisely called *kāryasama* because a pot's configuration and that of mountains, etc., are assumed [as different].

[Reply:] This is incorrect.

It is not the general [property] that the configurations, etc., arise by the action

<sup>56</sup> Taking the current context into consideration, Yamāri (D30b3–4, P37b7) explained: “Since the effect in the probandum and [that in] the example are similar regarding effect-ness, [it is said] *sādharmye 'pi ....*” (*byas pa nyid kyis byas pa bsgrub bya dang dpe chos mtshungs pas chos mthun na yang ngo* ||)

<sup>57</sup> For Dignāga's definition of *vikalpasama*, see Kitagawa 1965: 316f.

<sup>58</sup> Cf. Y (D30b6, P38a2).

<sup>59</sup> Yamāri (D30b6–7, P38a2–3) commented here on the sentence from S 44,27: *tasmād atra prāg ukta eva parihāraḥ — sāmānyenāpi sādhanē sambandhītyādi* as follows: “[Objection:] How do you (i.e., the Buddhist) reject this kind of fallacy (i.e., *vikalpasama*)? [Reply: Prajñākaragupta,] after having summarized [the argument], refutes [it] by saying: “Therefore ...” (*tasmāt*). To this (*atra*), namely, to this kind of fallacy (i.e., *vikalpasama*), the same reply as said before [is given]. [Objection:] What is this? [Reply:] It is *sāmānyenāpi*, etc.” (*gal te rnam pa 'di lta bu 'i nyes pa khyed ci ltar spang zhes dogs na | mjug sdud pa 'i sgo nas spang pa ni de'i phyir zhes bya ba 'o || 'dir* [ 'dir D; 'dis P] *ni zhes bya ba ni skyon gyi rnam pa 'di lta bu la ni sngar brjod pa lan yin no || de yang gang zhe na | spyis* [spyis corr.; phyis D] *kyang* [zhes bya ba ni skyon gyi rnam pa ... kyang D; n.e. P] *zhes bya ba la sogs pa 'o* ||) It is questionable why Prajñākaragupta did not cite PV II 14 from its first part, *sādhyenānugamāt*; yet, the question might be answered if one assumes that the part has already been explained by the phrase *sādharmye 'pi* in the *vikalpasama*-definition. From this point of view, the relocation of the sentence might be justified. However, as noted in fn. 47, by taking the situation of other materials into consideration, I would retain the reading of S.

<sup>60</sup> Cf. Y (D30b7, P38a3).

preceded by intelligence because it (i.e., the configuration) is observed elsewhere (i.e., in cases where no intelligent cause exists), for instance, in trees. The point has already been discussed.<sup>61</sup> (335)

Whatever is the logical reason [that is presented] for a certain [subject matter] after having abandoned the specific feature of that which is [necessarily] connected to [the logical reason] (*pratibaddhaviśeṣa*)<sup>62</sup> is absolutely unrelated [to the probandum] like a crow’s blackness [unrelated] to [sound’s] impermanence.<sup>63</sup> (336)

#### [1.4.4.2.4 Verbal similarity does not ground the validity of the inference]

[S 45,10; Ms 17b5] [Objection:] To this, an opponent argues: “Even if [certain configurations, etc.,] are not observed to be concomitant with the action preceded by an intelligent [cause], it should not be the case that only such configurations, etc., (i.e., those which are observed to be concomitant with the action preceded by an intelligent cause) are the logical reason [for the inference of God’s existence]. Instead, that which is concomitant with the nature of being expressible by the [same] words — ‘configuration’, ‘configuration’ — will be [the logical reason]. Therefore, since [the ‘configuration,’ etc., in the proof of God’s existence] has a characteristic that is not different from the

<sup>61</sup> Cf. S 38,6–12, Moriyama 2014a: 218–220.

<sup>62</sup> E.g., by disregarding the specific feature of a pot’s configuration whose causal relation to its intelligent maker is ascertained.

<sup>63</sup> Cf. Y (D31a1, P38a4): “For example, a crow’s blackness is unrelated to the probandum, impermanence of sounds, etc. [The logical reason explained in the verse is] likewise.” (*dper na sgra la sogs par mi rtag pa nyid la sogs pa bsgrub par bya ba la | bya rog nag po ’brel ba med pa yin pa de bzhin no* ||) However, Jayanta gives a different account that the relation between a crow and its blackness is unrelated to other impermanent relations. Cf. J (D158a1–3, P179a5–7): “Since [the expressions] ‘a crow’s blackness’ and ‘a crane’s whiteness’ derive from the words of the author of the commentary on Vyākaraṇa, [they] are unrelated (*\*asambaddha*). From [Kātyāyana’s] Vārttika’s words, [it is understood that a crow and its blackness are] related by the sixth (i.e., genitive) relation by the quality that exists in the [locus], but not by its sub-divisions. [Otherwise, it] would be [impermanent] relations like the ‘error of the present time’ or the ‘connection between effort and devotion.’” (*bya rog gi nag po nyid dang chu skyar gyi dkar po nyid ces bya ba | by’a ka ra na’i bshad pa byed pa’i tshig yin pa’i phyr bsdu ba med do || de la yod pa’i yon tan rnams kyis drug pa’i bsdu ba (bsdu ba P; yon tan D) yin gyi | de’i bye brag rnams kyis (kyis D; kyi P) ma yin no zhes bya ba ni nram par ’grel ba’i tshig las | da ltar nye ba bzhin du’am | ’bad dang gus pa’i bsdu ba lta bu’i bsdu ba kho nar ’gyur ro* ||) However, this explanation is not entirely clear to me.

[‘configuration,’ etc., used for the similar example], it is established that [the ‘configuration’ etc.,] have one and the same effect.”

[Reply:] This is incorrect because:

“If it is possible [to prove] an object from a property fashioned just by imagination (*kalpanā*) and devoid of relation to the object, then [one can prove] whatever object one wants to.” (337)

**The proof of something that is well established in a different class [for the reason] that one observes the similarity of the word [denoting the logical reason] is unreasonable, like [the proof of] a word’s having horns because of *gotva* (i.e., the nature of being expressible by the same Sanskrit word “*go*”).<sup>64</sup> (PV II 15)<sup>65</sup>**

Does one infer the connection with horns, which is well established in a different class (i.e., cow-class) and which has a different characteristic from words, etc., just because one observes that the same word “*go*” [is applied]? [No.]

It has been said that one does not infer [fire] from the whiteness in spite of the non-difference of the object. How much less is it the case where only the word is same in spite of the absence of the object? (338)

Even though an object (e.g., smoke) is connected to the intended probandum (e.g., fire), those who have subtle eyes (*sūkṣmekṣikāvat*) say that even the [object] has no [capacity] to prove [the probandum]. How much less is [the proof just] by having the word’s similarity (*śabdāsamānatā*), in which even the smell of the connection to the probandum is distant? This is because:

**Since [the meaning of words] depends on the speaker’s intention (*vivakṣā*), where do words not occur? [Every word can be used for denoting anything the**

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<sup>64</sup> I.e., the Sanskrit word *go* indicates ‘word’ and so on as well as ‘cow.’ For instance, heaven, space, word, eye, ray of light, axe, the earth, and milk. Cf. TSP 62,21–22: *evaṃ hi svargadigvacanalocanakiraṇakulīśabhūpayasām api gośabdābhidheyatāmātrād bāhuleyādivad viṣānavattānumānaprasaṅgaḥ*. Cf. Franco 2017: 135, fn. 1.

<sup>65</sup> Translated in Inami 1994: 26, Krasser 1999: 218, and Krasser 2002: 28. Cf. Franco 2017: 303.

**speaker wishes.<sup>66</sup> However, if any object is established [merely] due to the presence of it (i.e., a word that refers to it<sup>67</sup>), everything would be established for everyone. (PV II 16)<sup>68</sup>**

Since the speaker's intentions are never prevented regarding any [object], where do words not occur? If the object that should be established is established [merely] from this (i.e., word), nobody would meet with the absence of the establishment of the object (*arthasiddhi*). [But this is ridiculous.] Therefore, what is accepted by the other<sup>69</sup> is incorrect.

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<sup>66</sup> Cf. R (D310b5, P158a2).

<sup>67</sup> Cf. Y (D31a3, P38a7).

<sup>68</sup> Translated in Inami 1994: 26, Krasser 1999: 218, and Krasser 2002: 29. Cf. Franco 2017: 303–304.

<sup>69</sup> I.e., the opponent's claim that the "configuration," etc., which is concomitant with the object to be denoted by word becomes the logical reason. Cf. S 45,10–12; Y (D31a3–4, P38a7–8).

## Sanskrit Text

### Symbols and Abbreviations

See Explanatory Notes and Abbreviations of the present volume.

### *Pramāṇavārttikālaṅkāra ad PV II 11–16*

(S 42,19–45,25; MsB 16b5–17b8; T D37a4–40a2, P43b3–47a2)

[S42,19; Ms16b5] *api ca, na kāryam ity eva, samsthānam ity eva, vastv ity eva, abhimatakāraṇam anumāpayati / na [S20] khalu puruṣecchayā hetavaḥ sādhyasādhanāya pravartante / anyatheśvaraviparyayo 'pi syāt, tasyāpi [S21] siddhiprasaṅgāt / na<sup>1</sup> kiñcit kasyacin na sidhyeta, [16b6] api tu yādṛśād yathā yad upalabhyate [S22] tādrśam evānumāpayatīty āha —*

[S23] **siddham yādṛgadhiṣṭhātṛbhāvābhāvānuvṛttimat<sup>2</sup> /**

[S24] **sanniveśādi tad yuktam tasmād yad anumīyate // PV II 11 //<sup>3</sup>**

[S25] *yādṛg adhiṣṭhātūr bhāvābhāvāv anuvṛttikāri<sup>4</sup> dr̥ṣṭam, yādṛśo vādhiṣṭhātūr bhāvābhāvānu[S26]varttamānam yad upalabdham tādr̥ṣāt tu tad evānumīyata iti yuktam / sanniveśā<sub>[16b7]</sub>di<sup>5</sup> — sanniveśaḥ, vastutvam, [S27] sthitvāpravṛttir vā /*

*yādṛśī yādṛśād upalabdḥā, tādr̥ṣyās tādr̥gadhiṣṭhātranumānam upapannam, [S28] nānyathety āha —*

[S29] **vastubhede prasiddhasya śabdāsāmyād abhedinaḥ /**

[S30] **na yuktānumitiḥ pāṇḍudravayād iva hutāśane<sup>6</sup> // PV II 12 //<sup>7</sup>**

<sup>1</sup> na Ms; tataḥ na S, (des na T [D37a5, P43b4]).

<sup>2</sup> *The text follows Prajñākaragupta's second interpretation for convenience. If we follow his first interpretation, it should be read: yādṛg adhiṣṭhātṛbhāvābhāvānuvṛttimat.*

<sup>3</sup> = PVin III v. 69. *The verse is cited in NBhū 480,4–5, RNĀ 53,6–7 and others. See Krasser 2002: 23.*

<sup>4</sup> *Corr. bhāvābhāvāv anuvṛtti- (cf. yod pa dang med pa'i rjes su 'jug par byed par T [D37a6, P43b7]); bhāvābhāvād{i} anuvṛtti- Ms; bhāvābhāvād anuvṛtti- S.*

<sup>5</sup> sanniveśādi Ms, S; *n.e.* T (D37a7, P43b7).

<sup>6</sup> -dravyād iva hutāśane Ms; -dravyādivad dhutāśane S.

<sup>7</sup> = PVin III v. 70. *The verse is cited in NVTṬ 667, 2–3, NBhū 480,9–10 and others. See Krasser 2002: 24.*

[S31] yadi hi samsthānabhedam parityajya<sup>8</sup> samsthānaśabdamaṭravācyam karṭṛ-  
viśeṣānugamaṃ nirasya [S32] hetur upādīyate — vastutvamātram vā —, tadāyuktā-  
numitiḥ<sup>9</sup> syāt<sup>10</sup> pāṇḍudravayād iva vahnau / ta<sub>[16b8]</sub>tra hi [S43,1] pāṇḍuviśeṣo 'vadhāra-  
nīyaḥ, yo dhūmagataḥ / dhūmād eva tadanumānam<sup>11</sup> tarhi kiṃ pāṇḍutayā / [S2] atro-  
cyate —

[S3] viśiṣṭam eva pāṇḍutvam dhūma ity abhidhīyate /  
vyatiriktan na dhūmatvam<sup>12</sup> pāṇḍutvasya viśeṣaṇam // 326 //

[S4] dhūmagatapāṇḍutvād iti ko 'rthaḥ / agnyanvayavyatirekānuvidhāyipāṇḍutvād  
iti.

nanu tadanvayavyatirekānuvidhānam<sup>13</sup> eva katham avagantavyam / [S5] atrāpi  
dhūmatvam agnyāvinābhāvīti<sup>14</sup> kāryakāraṇabhāvasyā<sub>[17a1]</sub>grahaṇe nānumā<sup>15</sup> bhavet /  
tathā ca [S6] sutarām īśo na siddhim adhigacchatīti lābham icchato mūlasyāpi nāśaḥ /  
tasmād **vastubhede** drṣṭānte [S7] yo drṣṭo vastubhedāḥ<sup>16</sup> samsthānaviśeṣe ghatādau  
puruṣādhiṣṭhānaviśeṣaḥ, tasya **śabdāsāmyād** abhedavato<sup>17</sup> **na** [S8] **yuktānumitiḥ**<sup>18</sup> /  
tatheśvarasyāpīty ekānta eṣaḥ /

[S9] athāpi syād — yadi<sup>19</sup> pāṇḍutvād viśeṣarahitād anumānam pravartayemahi,  
tataḥ pratyakṣabādhā [S10] syāt / na sarvatra tu<sup>20</sup> pāṇḍutayām agnisamsargaḥ, praty-  
akṣato vi<sub>[17a2]</sub>pariyasya darśanāt / īśvarānumāne tu [S11] na bādheti<sup>21</sup> tadanumānam /

<sup>8</sup> parityajya Ms, S; *n.e.* T (D37b2, P44a1).

<sup>9</sup> tadāyuktānumitiḥ Ms (*cf.* de'i tshe rjes su dpag pa mi rigs par 'gyur T [D37b2, P44a2]); tadā yuktānumitiḥ S.

<sup>10</sup> *Corr.* -anumitiḥ syāt; -anumitiḥ / syāt Ms, S.

<sup>11</sup> tad- Ms, S; *n.e.* T (D37b3, P44a3).

<sup>12</sup> {pā}dhūmatvam Ms (*cf.* du ba tha dad pa nyid ni T [D37b3, P44a4]); dhūmatve S.

<sup>13</sup> agnyanvayavyatirekānuvidhāyipāṇḍutvād iti / nanu tadanvayavyatirekānuvidhānam Ms (*cf.* me'i rjes su 'gro ba ldog pa'i rjes su byed pa'i skya bo las so zhes bya ba yin no || gal te de'i rjes su 'gro ba dan ldog pa'i rjes su byad pa T [D37b4, P44a4–5]); agnyanvayavyatirekānuvidhānam S.

<sup>14</sup> agnyā- Ms; agnya- S.

<sup>15</sup> -bhāvasyāgrahaṇe nānumā Ms (*cf.* dngos po ma bzung ba na | rjes su dpag par mi 'gyur ro T [D37b5, P44a5–6]); -bhāvasya grahaṇenānumā S.

<sup>16</sup> vastu- Ms, S; *n.e.* T (D37b6, P44a7).

<sup>17</sup> abhedavato Ms, S; (tha dad pa'i phyir T [D37b6, P44a7]).

<sup>18</sup>  *Cf.* NBhū 480,11f.: vastubhede drṣṭe samsthānādiviśeṣe ghatādau yaḥ prasiddho viśeṣaḥ, puruṣādhiṣṭhānalakṣaṇas tasya kṣityādīgatasyanumitiḥ samsthānādiśabdāsāmyenābhedaṃmātrān na yuktā.

<sup>19</sup> yadi Ms, S (*cf.* gal te J [D153b3, P174b4]); *n.e.* T (D37b6, P 44a8).

<sup>20</sup> *Corr.* sarvatra tu (*cf.* thams cad du T [D37b7, P44a8–b1]); sarvasya tu Ms, S.

<sup>21</sup> *Corr.* na bādheti (*cf.* gnod pa med pa'i phir T [D37b7, P44b1]); na bādhete Ms, bādheta S.

[S12] naitad asti<sup>22</sup> /

[S13] na na bādhyata<sup>23</sup> ity evam anumānaṃ pravartate /  
sambandhadarśanāt tasya pravarttanam itīritam // 327 //<sup>24</sup>

[S14] **anyathā kumbhakāreṇa mṛdvikārasya kasyacit /**

[S15] **ghaṭādeḥ karaṇāt sidhyed valmīkasyāpi tatkr̥tiḥ // PV II 13 //<sup>25</sup>**

[S16] na khalu valmīkasya kumbhakāraḥ karāṇe 'numāne bādhakam asti / nanv  
adarśanam<sup>26</sup> eva bādhakam / [S17] yadi kumbhakāraḥ kartā bhavet, upalabhyeta /  
īśvare 'pi kim upalambhaḥ<sup>27</sup> / [17a3] nanv evam adṛṣṭam karmāpi na [S18] kalpanīyam /  
tat kim idānīm śuśiram ity eva jānupraveśaḥ / atha karmāpi parikalpyāpara īśaḥ [S19]  
parikalpyate, tatas tato 'py aparam ity anavasthā<sup>28 29</sup> /

kiñca,

[S20] kumbhakāro 'pi tatkārye kim adṛṣṭo na kalpyate /  
kaṣṭakalpanam etat kim īśvare 'pi na sambhavi // 328 //

[S21] atha daṇḍamṛtṭpiṇḍacakrakaraprakramānugamo na valmīka u<sub>[17a4]</sub>palabhyate / yadi  
tarhi mahatīyam [S22] bhavataḥ sūksmekṣikā / tadā parvatādiṣv apy aniyatasamsthāneṣu  
na<sup>30</sup> prekṣāvadvṛttir upalabhyata [S23] ity eṣām<sup>31</sup> api kriyā na /<sup>32</sup> kim ardhajaratīyam  
ālambate /

[S24] atha pṛthivīdhāraṇamātrakarāṇe parvatāder upayogaḥ, kin tatra parvatādiṣu  
ghaṭitasamsthāne[S25]neti / evaṃ tarhi,<sup>33</sup>

<sup>22</sup> = PVin III v. 71. Cf. NBhū 480,15f.: pratyakṣabādhātaḥ (NBhū<sub>MS</sub> 119a20; pratyakṣābādhātaḥ NBhū) pāṇḍutvād agnyanumānaṃ na (na NBhū<sub>MS</sub> 119a20; n.e. NBhū) pravartata. īśvarānumānaṃ tu na bādhyate. tatas tatpravṛttir yukteti cet, naitad.

<sup>23</sup> bādhyata S; bādhyate Ms.

<sup>24</sup> The verse is cited in NBhū 480,17f.

<sup>25</sup> The verse is cited in NBhū 480,19f. and others. See Krasser 2002: 25.

<sup>26</sup> nanv adarśanam Ms (cf. gal te mthong ba T [D38a2, P44b3]); na na darśnam S.

<sup>27</sup> upalambhaḥ Ms (cf. dmigs sam D 38a3, īśvare kim [kim corr.; kiṃ kim NBhū<sub>MS</sub> 119b2, NBhū] upalambho 'sti NBhū 480,21); anupalambhaḥ S, ma dmigs sam P 44b4.

<sup>28</sup> tato py aparam ity anavasthā Ms (cf. de las kyang gzhan yin pa'i phyir thug pa med par 'gyur ro T [D38a3, P44b5]); tato 'nyo pīty evam anavasthā S.

<sup>29</sup> Cf. NBhū 482,22–24: nanv evam adṛṣṭam karmāpi na kalpanīyam, tat kim idānīm śuśiram ity eva jānupraveśaḥ. yadi hi karmāpi parikalpyāpara īśaḥ kalpyate, tatas tato 'py aparam ity anavastheti.

<sup>30</sup> (na) S (cf. ma dmigs pas T [D38a5, P44b7]); na n.e. Ms.

<sup>31</sup> eṣām Ms, S (cf. 'di dag Y [D27b4, P34b4]); 'di T (D38a5, P44b7).

<sup>32</sup> kriyā na / Ms (byas pa ma yin te T [D38a5, P44b7–8]); kriyā na (without daṇḍa) S.

<sup>33</sup> evaṃ tarhi Ms (cf. de lta na ni 'o na T [D38a6, P44b8]); evaṃ tad dhi S.

[S26] upayogaṃ vinā bhūbhṛtsaṃsthānaṃ kriyate 'nyathā /

[17a5] kiṃ vā na puruṣas tatra hetus tena virūpatā // 329 //

[S27] kim upayogābhāvāt puruṣakartṛtve 'pi saṃsthānaṃ<sup>34</sup> atisobhanaṃ na jāyate,  
puruṣo vā na karteti [S28] saṃdeha eva /

[S29] nanv eṣa doṣaḥ kāryasamaḥ / tathā hi, prayatnakāryānekatvāt kāryasamaḥ (NS  
V.1.37) / prayatnā[S30]nantarīyakatvāt kāryaḥ śabda iti /<sup>35</sup> prayatnānantaram vyaktir api  
dṛṣṭā iti na kāryaḥ śabda iti / [S31] tathātrā[17a6]pi saṃsthānaṃ anyakāryam<sup>36</sup> api dṛṣṭam  
iti /

[S44,1] tad apy asat<sup>37</sup> /

[S2] sādhyenānugamāt kārye sāmānyenāpi sādhanē /

[S3] **sambandhibhedād bhedoktidoṣaḥ kāryasamo mataḥ** // PV II 14 //<sup>38</sup>

[S4] **sādhyena** hi kāryatvādinā **sāmānyenāpi sādhanē** sādhanaviṣaye yo<sup>39</sup> doṣaḥ, sa

[S5] **kāryasamo mataḥ**, kāryasamajātirūpaḥ / kīdṛśo doṣaḥ / **bhedoktidoṣaḥ** —  
bhedasyo[17a7]kti[S6]r upakṣepaḥ / kāryatvan nāma kim abhivyaktigatam upādīyate, kiṃ  
votpattigatam iti<sup>40</sup> **sambandhi**[S7]**bhedād** yo bhedoktidoṣaḥ sa kāryasamaḥ /

tatrāpi yady anaikāntikam udbhāvayati — prayatnād āvaraṇa[S8]vigamād iti, evam  
api na virodhīti na jātyuttaram / kintu sāmānyenāpi sādhanam bhavati / [S9]  
yato 'bhivyaktir api nityasya viruddhaiva, tato jātyuttaram / anyathānaikāntikod-  
bhāvanam satyam eva bhavet /

[S10] athā[17a8]trottaram — kāryānyatve prayatnāhetutvam anupalabdihikāraṇo-  
papatteḥ (NS V. 1.38) / [S11] *sati kāryānyatve prayatnasyāhetutvam*<sup>41</sup> śabde syāt,

<sup>34</sup> saṃsthānaṃ S (cf. dbyibs T [D38a7, P45a2]); saṃsthānābhāvām Ms.

<sup>35</sup> Cf. NBh 303,15: prayatnānantarīyakatvād anityaḥ śabda iti.

<sup>36</sup> anyakāryam Ms (cf. gzhan gyi 'bras bu T [D38b1, P45a4]); atyakāryam S.

<sup>37</sup> tad apy asat Ms, S; n.e. T (D38b1, P45a4).

<sup>38</sup> = PVin III v. 72. *The verse is cited in NVTI 666,17–18 and others. See Krasser 2002: 26.*

<sup>39</sup> yo Ms; (ukto) yo S, (brjod pa'i skyon gang yin pa T [D38b2, P45a5]).

<sup>40</sup> iti S (cf. zhes T [D38b3, P45a7]); api / Ms.

<sup>41</sup> *Corr. sati kāryānyatve prayatnasyāhetutvam* (cf. 'bras bu gzhan nyid yin na ni | sgra la rtsol  
brtsal [brtsal D; bthal P] ba rgyu ma yin par 'gyur ba T [D38b5, P45b1]); prayatnakāryānyatvo-  
papatteḥ syāhetusattam Ms, prayatnakāryānyatvopapatteḥ syād eta(t) sattvam S.

anupalabdhi-kāraṇasya vyavadhānāder upapatteḥ.<sup>42</sup> <sup>43</sup> [S12] na ca śabdasya vyavadhānādikāraṇopapattiḥ / tena nāsyā<sup>44</sup> prayatnānantaram abhivyaktiḥ / yatra [S13] prayatnānantaram abhivyaktiḥ, tatrānupalabdhi-kāraṇam upayujyate vyavadhānam,<sup>45</sup> vyavadhānāpohāc cārthasyopa<sub>[17b1]</sub>[S14]labdhiḥ *prayatnānantaram bhavati / tata upalabdhi-lakṣaṇābhivyaktir*<sup>46</sup> bhavati<sup>47</sup> /

[S15] atrocyate —

[S16] śabdasyāpi na sety etat<sup>48</sup> katham kasmāt<sup>49</sup> pratīyate /

[S17] yady abhivyaktisambandho nityasyāpy upapattibhāk // 330 //

[S18] athāpi syāt —

[S19] śabdasyānupalabdhatve vyavadhānādikāraṇam /

ghaṭādīnām iva vyaktaṃ<sup>50</sup> nekṣyate 'taḥ<sup>51</sup> prayatnajāḥ // 331 //

[S20] tad apy asat /

[S21] vyavadhānādayaḥ santi śabdasyety api kalpyatām /

pratyabhijñāyamānatvāc chabdasya<sup>52</sup> na vināśitā // 332 //

[S22] ghaṭādayo 'pi prāgupalabdhi vyavadhānāvasthāyām na vinaśtā i<sub>[17b2]</sub>ti vyavadhānāpagame pratyabhijñā[S23]nād eva pratīyante / śabdo 'pi pratyabhijñānāt tathaiva yuktaḥ /

athānyenopalambhād evaṃ pratītiḥ, na [S24] pratyābhijñānāt / anyenopalambhāt

<sup>42</sup> upapatte(h) S (cf. 'thad pa las yin no T [D38b5–6, P45b2]); upapatte Ms.

<sup>43</sup> Cf. NBh 304,6: sati kāryānyatve anupalabdhi-kāraṇopapatteḥ prayatnāhetutvaṃ śabdasyābhivyaktau.

<sup>44</sup> nāsyā S; nasya Ms.

<sup>45</sup> Cf. NBh 304,7: yatra prayatnānantaram abhivyaktis tatrānupalabdhi-kāraṇam vyavadhānam upapadyate.

<sup>46</sup> *Corr.* cārthasyopalabdhiḥ *prayatnānantaram bhavati / tata upalabdhi-lakṣaṇābhivyaktir* (cf. don dmigs pa ni brtsal [brtsal D; brtsal P] ma thag tu 'byung ba yin te | des na dmigs pa'i mtshan nyid mngon par gsal ba yin no T [D38b6–7, P45b6–7]); cārthasyopalabdhir upalabdhi-lakṣaṇābhivyaktir Ms, cārthasyopalabdhirūpatadvilakṣaṇābhivyaktir S, °labdhiḥ prayatnānantaram bhavati / tenopalabdhi-lakṣaṇābhivyaktir bhavati S44, fn. 5.

<sup>47</sup> Cf. NBh 304,7–8: vyavadhānāpohāc ca prayatnānantarabhāvino 'rthasyopalabdhi-lakṣaṇābhivyaktir bhavati.

<sup>48</sup> e(ta)t S (cf. 'di T [D38b7, P45b4]); et Ms.

<sup>49</sup> kasmāt S (cf. gang las T [D38b7, P45b5]); ekasmāt Ms.

<sup>50</sup> vyakataṃ Ms, S; (gsal bar rtogs pa yid min pa T [D38b7–39a1, P45b5]).

<sup>51</sup> 'taḥ Ms, S; n.e. T (D39a1, P45b5).

<sup>52</sup> -mānatvāc chabdasya S; -māṇa .. chabdasya Ms.

pāraṃparyāt tathā pratītiḥ, na tu pratyabhijñānāt<sup>53</sup> svayaṃ sākṣād iti mahatī tattva-  
dṛṣṭiḥ /

[S25]kiñca,

[S26] pareṇāpi pratītaṃ tat pratyabhijñānato 'nyataḥ /

na gamyate<sup>54</sup> kathan tasya parasmād api nityatā // 333 //

[S27] tasmād atra prāgukta eva parihāraḥ — **sāmānyenāpi sādhanē sambha**<sub>[17b3]</sub>**ndhī-**  
tyādi (PV II 14) /

[S28] athavā,

[S29] kāryatvānyatvalesēna yat sādhyāsiddhidarśanam /

[S30] tat kāryasamam etat tu tridhā vaktrabhisandhitaḥ // 334 = PS VI 7 //<sup>55</sup>

[S45,1] iti ācāryapraṇītaṃ kāryasamalakṣaṇam āsṛityedam uktam / akṣapādalakṣaṇan tv  
ayukta[S2]m eveti pratipāditam / *asyāyam arthaḥ — anityaḥ śabdaḥ kṛtakatvād ghaṭa-*  
*vad iti yadi ghaṭo 'nyena kāryatvenānityaḥ, kim atra śabdasyeti kāryasamam / etat tu*  
*tridhā vaktrabhisandhitaḥ / (PS VI 7cd) yadi vaktā ghaṭakāryatvaṃ śabde 'sad iti*  
*codayati, tadāsiddhābhāsam / atha śabdakāryatvaṃ ghaṭādiṣv anityeṣv asad iti*  
*codayati, tato viruddhābhāsam / athaitad eva nityeṣv apy asad iti codayati, asādhāraṇa-*  
*tayānaikāntikābhāsam / (PSV ad PS VI 7)<sup>56</sup>*

<sup>53</sup> anyenopalambhāt pāraṃparyāt tathā pratītir na tu pratyabhijñānāt Ms (cf. gzhan gyis dmigs pa las rgyud [rgyud P; brgyu D] nas de ltar rtogs kyi rang nyid ngo shes pa las dngos su ni ma yin no T [D39a3, P45b8]); n.e. S.

<sup>54</sup> gamyate Ms, S; (\*gyur T [D39a4, P46a1]).

<sup>55</sup> The verse is cited in TSP 61,18–19, NVTI 666,13–14.

<sup>56</sup> This part is borrowed from a hypothetical reconstruction of PS VI and its PSV by Motoi Ono, Yasutaka Muroya, and Toshikazu Watanabe, which will appear in the website of Institut für Kultur- und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften (IKGA). I thank Prof. Motoi Ono for his kind permission to use this material and for his valuable comments on the edition of this part of PVA. Cf. T (D39a5–7, P46a4–6): 'di'i don ni 'di yin te | gal te byas pa'i phyir sgra mi rtag ste, bum pa bzhin no zhes byas pa (pa D; n.e. P) na 'bras bu gzhan gyis bum pas mi rtag pa yin pas | 'dir sgra la cir 'gyur zhes bya ba ni 'bras mtshungs yin no || 'di ni smra ba po'i bsam pa las rnam pa gsum ste | gal te smra ba po bum pa'i 'bras bu nyid sgra la med do zhes rtsod par byed na ni ma grub pa lta bu | 'on te sgra'i 'bras bu nyid bum pa la sogs pa mi rtag pa dag la med do zhes bya ba yin na ni | de las 'gal ba ltar snang ba'o || 'on te de rtag pa dag la yang med do zhes bya ba yin na ni thun mong ma yin pa'i phyir ma nges pa ltar snang ba'o || See also Krasser 2002: 46, fn. 59, where its relevant PSV passage is noted. *Sāṅkrtyāyana reconstructed the Sanskrit in S45, fn. 1: asyārtho hy etad / yadi kāryatvāt śabdo 'nityo ghaṭavad iti kṛtvā kāryāntareṇa ghaṭo 'nitya ity atra śabde kiṃ syād iti hi kāryasamaḥ / ayam hi vaktrabhiprāyataḥ tridhā / yadi hi vaktuḥ ghaṭakāryatvaṃ śabde nāstīti vāde 'siddhasamaḥ / atha śabdasya kāryatvaṃ ghaṭādy- anityeṣu nāstīti cet / tato virodhābhāsaḥ / atha tannitya(tve) pi netīti cet / asādhāraṇatvād anīscata- samaḥ /*

vikalpasamam tu — sādharmye 'pi viśeṣoktir vikalpasamam<sup>57</sup> / (PS VI 12ab)<sup>58</sup> tad yathā pūrvavad [S3] ghatasādharmyenānityatve krte saty āha<sub>[Ms17b4]</sub> — saty etasmin sādharṃye pākyatvacākṣuṣatvādinā<sup>59</sup> ghata [S4] evānityo nānyaḥ (PSV ad PS VI 12ab)<sup>60</sup> /

[S5] nanv atrāpi<sup>61</sup> kāryatvasaṃsthānatvādisāmānyena sādhanam bhavati / viśeṣe<sup>62</sup> [S6] sambandhidvāraparikalpane kāryasamaprakhyātaiva<sup>63</sup>, ghaṭaparvatādisaṃsthāna-parikalpanāt / [S7] tad asatyam /

[S8] saṃsthānāder na sāmānyam buddhipūrvakriyodbhavaḥ /

anyatrāpy asya dṛṣṭatvād vṛkṣādāv iti varṇitam // 335 //

[S9] pra<sub>[17b5]</sub>tibaddhaviśeṣasya tyāgād yat sādhanam kvacit /

tad atyantam asambaddham anitye kākakārṣṇyavat // 336 //

[S10] atrāha paraḥ — yadi nāma<sup>64</sup> buddhipūrvakriyānvayo na dṛṣṭaḥ, sa eva sādhanam saṃsthānā[S11]dir mā bhūt / śabdavācyatānvayas tu saṃsthānam saṃsthānam ityādir bhaviṣyati / tatas tadabhinnalakṣaṇa[S12]tvād ekakāryatvasiddhiḥ / [S13] asad etat, yataḥ —

[S14] kalpanāmātraracitād arthā<sub>[17b6]</sub>sattivivarjitāt /

dharmāt tat sambhaviny arthe yatra tatra samīhitāt // 337 //

[S15] jātyantare prasiddhasya śabdasāmānyadarśanāt /

<sup>57</sup> vikalpasamam S; vikalpa{ākṛ}samaḥ Ms.

<sup>58</sup> Cf. bye brag brjod las chos mthun pa'ang || rnam rtog mtshungs pa ... || PS<sub>v</sub> D12b2–3, chos mthun la yang khyad par brjod || rnam rtogs mtshungs yin | PS<sub>k</sub> P12a8.

<sup>59</sup> pākyatva- Ms (cf. tshos par bya ba nyid T [D39b1, P46a7]); kāryatva- S. Cf. Watanabe 2010: 124, fn. 12.

<sup>60</sup> Cf. PSV ad PS VI 12ab, reconstructed by M. Ono, Y. Muroya, and T. Watanabe: sādharṃye 'pi viśeṣoktir vikalpasamam / (12ab) tad yathā pūrvavad ghatasādharmyenānityatve krta āha — saty etasmin sādharṃye pākyatvacākṣuṣatvādiviśeṣeṇa ghaṭa evānityo bhaviṣyati, na śabdaḥ (cf. dper na sngar bzhin du bum pa dang chos mthun pas mi rtag par byas pa las brjod pa | de la chos mthun pa yod du zin kyang bsreg par bya ba dang mig gi gzung bya ba la sogs pa'i bye brag gyis bum pa kho na mi rtag par 'gyur gyi sgra ni ma yin la ... PSV<sub>v</sub> D81a1–2, dpe [dpe corr.; dpa P] snga ma la bum pa dang chos mthun par mi rtag pa nyid du byas pa la 'di la chos la yod na | smin pa nyid dang mig gis gzung bar bya ba nyid la sogs pa'i khyad par gyis bum pa nyid mi rtag par 'gyur gyi PSV<sub>v</sub> P171b6–7).

<sup>61</sup> Corr. nanv atrāpi (cf. gal te 'dir yang T [D39b2, P46a8]); nanvātrāpi Ms, nanu (atrāpi) S.

<sup>62</sup> viśeṣe Ms; viśeṣa S.

<sup>63</sup> Corr. -prakhyātaiva (cf. brjod pa nyid T [D39b2, P46b1]); -prathataiva Ms, pratha(?vanana)taiva S.

<sup>64</sup> nāma Ms, S; n.e. T (D39b4, P46b3).

[S16] **na yuktaṃ sādhanam gotvād vāgādīnām<sup>65</sup> viśāṇavat** // PV II 15 //<sup>66</sup>  
[S17] vāgādivilakṣaṇo<sup>67</sup> hi jātyantare prasiddho viśāṇasambandhaḥ sa kiṃ gaur iti  
vacanā[S18]bheda mātrād anumīyate /

[S19] arthābhede 'pi pāṇḍutvān nānumānam itīritam /

kiṃ punar ya<sub>[17b7]</sub>tra nārtho 'pi śabdamaṅtraṃ paraṃ samam // 338 //

[S20] arthasya tāvat sambhavi samīhitasādhyapratibaddhatā, tasyāpi sūkṣmekṣikā-  
vadbhir asā[S21]dhakatocyate / kiṃ punaḥ śabdasaṃānatayā<sup>68</sup> yasyāḥ sādhyasaṃ-  
bandhagandho 'pi vidūrīkṛtaḥ / yataḥ —

[S22] **vivakṣāparatantratvān na śabdāḥ santi kutra vā /**

[S23] **tadbhāvād arthasiddhau tu sarvaṃ sarvasya sidhyatu<sup>69</sup> // PV II**  
16 //<sup>70</sup>

[S24] kutra caite śabdā na santi vivakṣāyāḥ sarvatṛāpratighātāt / tataś ced arthaḥ  
sādhyah<sup>71</sup> [S25] sidhyati, na kaścid artha<sub>[17b8]</sub>siddhivaidhuryam āsādayet / tasmād asat  
paropagataṃ<sup>72</sup> /

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<sup>65</sup> vāgādīnām Ms (cf. NBhū<sub>Ms</sub> 119b3–4, ngag la sogs D39b5–6); chaśādīnām S, chāgādīnām NBhū, (ga la sogs P46b5).

<sup>66</sup> = PVin III v. 73. *The verse is cited in NBhū 480, 25f. and others. See Krasser 2002: 28.*

<sup>67</sup> vāgādi- Ms (cf. ngag la sogs pa T [D39b6, P46b5]); śaśādi- S.

<sup>68</sup> *Corr.* -samānatayā; -samānatāyā Ms, S, (sgra mtshungs pa lta ci smos T [D40a1, P46b8]).

<sup>69</sup> sidhyatu Ms; sidhyati S, PVin III 96,12.

<sup>70</sup> = PVin III v. 74. *The verse is cited in NBhū 481,1–2. See Krasser 2002: 29.*

<sup>71</sup> sādhyah Ms, S; *n.e.* T (D40a2, P47a2).

<sup>72</sup> *Corr.* paropagataṃ (cf. gzhan gyis khas blangs pa T [D40a2, P47a2]); parogataṃ Ms, S.

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See also general references (List of Modern Studies on Prajñākaragupta's Thought and Abbreviations) of the present volume.

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**Key words** Dharmakīrti, Nyāya, *kāryasama*, *īśvara*, *vyāpti*