

BUDDHIST LOGIC

by

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In Two Volumes

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CHAPTER I. PERCEPTION.

§ 1. SUBJECT MATTER AND PURPOSE OF THIS WORK.

1. All successful human action is preceded by right knowledge. Therefore this (knowledge will be here) investigated.

(1.6). In this sentence the importance of the subject of the present work is pointed to. The body of a literary work, indeed, has a double aspect, it consists of words and subject matter. The words, in the present case, have no other purpose than to convey their meaning; they will not be analysed. But if the subject matter were of no use, no work could be devoted to an enquiry¹ into it, just as no reasonable man would ever undertake an enquiry about the teeth of the crow, because this would serve no purpose.² Wishing to show that this treatise deserves to be written, the author points to the importance of its subject matter (1.10). Because (says he) all successful human action is preceded by right knowledge, therefore this (phenomenon) must be investigated, and with this aim the present treatise is undertaken. Such is the meaning of the (prefatory) sentence.³ (2.2). (By making this statement, viz.) by stating that right knowledge — the

¹ *pratipatti* = *bstan-pa*.

² We would expect *kāka-danta-parīkṣā-prayojana-abhāvāt*, since the meaning is not that the teeth are useless, but that an investigation about unexisting teeth is useless, cp. *Tātp.*, p. 1. 17, and *infra*, p. 2. 22. (text). This would agree with Vinitadeva's interpretation according to whom the *vyutpatti* (= *parīkṣā*) must have a *prayojana*. Since *vyutpatti* is already the *prayojana* of the treatise itself (*prakaraṇa-śarīra*), its importance will then be *prayojanasya prayojanam*. To this double *prayojana* Dharmottara takes exception, he is thus obliged to give a somewhat awkward turn to his example. But cp. *Tātp.*, p. 28. 12, *niṣprayojane (-ām?) parīkṣām*.

³ Vinitadeva, p. 31. 10, has interpreted the first sentence as containing an indication 1) of the subject-matter (*abhidheya* = *samyag-jñāna*), 2) of its aim (*prayojana* = *vyutpatti*), 3) their connection (*sambandha*) and 4) the aim of the aim (*prayojanasya api prayojanam*), the latter referring to the real importance of the study of the theory of cognition, since cognition is involved in every purposive action. Dharmottara objects to the unusual *prayojanasya prayojanam*. He takes the first sentence as a whole, indicating the importance of a study of the theory of

subject matter of this treatise — is the cause¹ of all successful human action, the importance (of a theory of cognition is alone) stated (directly). (2. 3) But by making such a statement the subject-matter (of the work), its aim and its fitness² (for that aim) are (indirectly) indicated. Indeed when it is being stated that right knowledge, the source of all (successful) human action,³ will be analysed in the present work, it is also implied that right knowledge is the subject-matter of this literary composition, its aim is an analysis of (the phenomenon) of knowledge, and the work itself represents the means through which the analysis (is achieved). (2. 5). Directly stated is thus only (one) point, the importance of the subject matter, (the other points), its fitness etc., are then implicitly understood.⁴ The (prefatory) sentence alone is not adequate to give a direct statement of the subject matter, the purpose and the connection between them (separately). By naming directly only one point, it indirectly alludes to all three. (2. 7). The word «this» (knowledge) points here to the subject matter. The words «will be investigated» — to the purpose. The purpose here meant (is double). For the author it is the task of composing the work, whilst for the student it is the task of studying it. (2. 9). Indeed, all reasonable men set themselves to work when they have some useful aim in view. To the questions⁵ as to why has the Master written this treatise and why should it be studied by the pupils, it is answered that its purpose is an analysis (of knowledge). It is written by the author in order that he may himself become the teacher for those

cognition, and then the three usual preliminaries as implicitly contained in it. He thinks that a distinction between *prakaraṇasya śarīra-prayojanam* and *abhidheya-prayojanam* is useless, since *śarīra* is first of all *śabda* which is not investigated.

¹ *uktvā* must be inserted before *prayojana*, p. 2. 2, cp. Tib. *rgyu-ñid-du bstan-pas*.

² *sambandha*.

³ *puruṣa-artha-upayogi* = *puruṣa-artha-siddhi-hetu*.

⁴ Lit., p. 2. 5. «Therefore by the force of direct statement (*abhidhāna*) of the importance (*prayojana*) of the part (which is) the subject, connection etc. are expressed». Dh. thus insists that the first sūtra, as a whole (*samudāyārtha*), refers directly to *abhidheya-prayojana*, i. e. to the importance of a theory of cognition, the three usual preliminaries are then to be understood implicitly. Vinītadeva thinks that *abhidheya* and *prayojana* are expressed directly (read *mñon-du* instead of *sñon-du*, p. 32. 2 of M. de la Vallée-Poussin's edition in B. I.) and *sambandha* indirectly. The importance of a theory of cognition is then conceived by him as a *prayojanasya api prayojanam* (p. 33. 8).

⁵ *iti samśaye*.

who are being instructed in (the theory of) cognition, and it is studied by the pupils desirous of acquiring for themselves the instruction delivered by the Master. An analysis of knowledge is thus the purpose of both the composition and the study of the work. (2. 13). No word (in the prefatory sentence) indicates the connection between the subject matter and the purpose. It must be supplied from the context.¹ Indeed when a reasonable man is working at this treatise for the sake of an analysis of right knowledge, this treatise is just the means of attaining his purpose and there is no other. Thus it is clear that the relation between this treatise and its aim is that of an expedient and the thing to be expedited.

(2. 16). However, (the advisability of stating these topics at the beginning can be questioned), since, even if they are stated, no reasonable man will accept them without further evidence, before having looked into the book. This is true! Without a foregoing study of the book these topics, although stated, cannot be appreciated. But when stated, even without being authenticated, they provoke the spirit of inquisitiveness² by which people are incited to work (2. 18). Indeed, when reasonable men presume that a thing may be of some use to them,³ they (immediately) set to work; whereas when they suspect that it is of no use,⁴ they give it up. (2. 19). Therefore the author of a scientific work is especially expected to make at the beginning a statement about the connection (between his aim and the subject matter). For it is all very well for writers of romance to make false statements in order to amuse,⁵ but we cannot imagine what would be the aim of a scientific author if he went (the length of) misstating his subject-matter. Neither (do we see that this actually) occurs. Therefore it is natural to expect inquisitiveness concerning such (works). (2. 22). If it were not stated, the student might possibly think that the subject matter served no purpose at all as, e. g., an enquiry about the teeth of a crow; or that (the aim) was unrealizable as, e. g., the instruction to adorn oneself with the demon Takṣaka's crest jewel which releases from fever⁶; or that its aim was undesirable, like the instruc-

¹ *sāmarthyāt*.

² *saṃśaya*.

³ *artha-saṃśaya*.

⁴ *anartha-saṃśaya*.

⁵ Lit., 2. 20. «Indeed the words of story-tellers may be imagined in a different way for the sake of sport etc. (Tib. = *krīḍādi*)».

⁶ Cp. the same simile Tātp., p. 3. 6.

tion about the ritual to be followed at the (re-)marriage ceremony of one's own mother¹; or that the aim could possibly be attained in an easier way than through this book; or again that it was altogether useless. If any such presentiment of uselessness arises, reasonable men will not apply themselves to the study of the book. By stating the subject matter etc. some useful purpose is (always) suggested, and this checks the suspicion of uselessness. Reasonable men are thus incited to take action. Thus it is clear that the connection (between the subject matter and the purpose) is stated in order that the book may be credited with efficiency, since such consideration incites human activity.

§ 2. RIGHT KNOWLEDGE DEFINED.

(3.5). Right knowledge is knowledge not contradicted (by experience).² In common life we likewise say that (a man) has spoken truth when he makes us reach the object he has first pointed out. Similarly (we can also say) that knowledge is right when it makes us reach an object it did point to. But by «making us reach an object» nothing else is meant than the fact of turning (our attention) straight to the object. Indeed knowledge does not create an object and does not offer it to us, but in turning (our attention) straight to the object it (*eo ipso*) makes us reach it. Again «to turn a man straight to the object» is nothing else than to point it out as an aim of a (possible) purposive action. Indeed, (one should not imagine) that knowledge has the power forcibly to incite a man (against his will).³

¹ This is an indication that Buddhists had in India the same aversion to the remarriage of widows as the brahminical Hindus.

² This is the Buddhist definition of empirical knowledge (*samyag-jñāna* = *pramāṇa*). It is opposed to the definitions of the Mīmāṃsakas (*artha-avabodha*), of the Cārvākas (*artha-darśana*), the Naiyāyikas (*pramā-karāṇa*). Mādhyamikas and Yogācāras held that this knowledge is a transcendental illusion (*āḷambane bhrāntam*). With this reservation the first accepted the realistic Logic of the Naiyāyikas, the second adhered to the reform of Dignāga, cp. my *Nirvāṇa*, p. 156 n. For Vinitadeva, p. 34. 1, 40. 13, and Kamalaśīla, *Tattvasg.*, p. 392. 6, the definition refers to the field of experience only (*prāpaka-viśaye*) and thus agrees both with the Yogācāra and Sautrāntika views (*ubhaya-naya-samāśrayeṇa*). But the Tīpp., p. 18—19, thinks that the Yogācāra idealism is here forsaken and the Sautrāntika realism adhered to. As to Jinendra buddhi's view cp. Appendix.

³ Thus *jñānam* is a *jñāpaka-hetu*, not a *kāraka-hetu*. These remarks are probably directed against Vinitadeva who explains *puruṣārtha* = *prayojana*, *siddhi* = *sādhaka* (*grub-par-byed-pa*) and *pūrvaka* as *hetu*. He thus converts *jñāna* into a *kāraka-hetu*. Kamalaśīla, just as Dh., defines *arisaṃvāditva* as

(3.9). For this very reason (as will be stated later on)¹ the only ultimate result of an act of cognizing is (simply) a distinct cognition. When an object has been cognized, man has been (*eo ipso*) turned towards it and the object reached.² The (proper) function of cognition is thus at an end just after the object has been cognized. (3.10). For this very reason cognition is concerned with an object not yet cognized. But when it has been first cognized, the same act of cognition has also drawn (the attention) of man and has made him reach the object, (i. e., reach it by his cognition). Any further act concerning that very object cannot be regarded as its cognition.³ Consequently (a purposive action directed towards) an object already cognized will not be an act of cognizing it.⁴

(3.12). (Turning now to the different modes of cognition we see that) when an object has been apprehended by direct experience,⁵ it has been converted into an object of (possible) purposive action through sense-perception. Because (we say) that sense-perception has pointed out an object, when the function of that knowledge which consists in making us feel its presence in our ken is followed by a construction (of its image)⁶ Therefore (we say) that an object has been pointed out by sense-perception, when it is cognized as something directly perceived. (3.15). Inference (or indirect cognition, differs) in that it points out the mark of the object, and by thus (indirectly) making sure (its existence) submits it as an object of possible purpose-referring to a possible, not to an actual successful action (= *abhimata-artha-kriyā-samartha-artha-prāpaṇa-śaktimattvam, na tu prāpanam eva, op. cit* p. 392. 7).

¹ About *pramāṇa-phala* cp. *infra*, text, p. 14. 16 and 18.8 cp. transl. and notes.

² The Mīmāṃsaka assumes three stages in the development of every cognitive act, the first apprehension (*darśana*), man's purposive action (*pravartana*) and the successful reaching of the object (*prāpaṇa* or *hāna-upādāna*), every following stage being the result (*phala*) of the preceding one. According to Dh., the first stage alone belongs to the domain of cognition proper, the subsequent idea of a purposive action is not an act of cognizing the same thing. cp. Tipp., p. 8. 5, and Ślokav., *pratyakṣa* 60—70.

³ Lit., p. 3. 12. «Regarding that very object what can another cognition make additionally?»

⁴ «Reaching» (*prāpaṇa*) as understood by the Mīmāṃsaka and Naiyāyika means actual successful action; as understood by Dh., it here means possible purposive action, *prāpaṇa-yogyā-karana*, cp. Tipp., p. 8. 6. Cp. Tātparyat., p. 15. 5.

⁵ *drṣṭa* refers to all sense-faculties, not vision alone.

⁶ This is the real definition of sense perception, it is conceived as a moment of indefinite sensation (*riññāna*) which is followed by a construction (*kalpanā* = *vikalpa*) of a definite image. The definition as given on p. 6. 15 is made *vipratipatti-nirākaraṇārtham*, cp. the same definition *infra*, text, p. 11. 12.

sive action. Thus it is that sense-perception points out a definite¹ object, (i. e., an object localized in time and space) which appears before us directly,² and inference likewise points out a definite object by way of the mark it is connected with. These two (methods of cognizing) point out definite objects, therefore they are right knowledge. (3. 17). What differs from them is not (right) knowledge. Knowledge is right when it makes us reach the object, and it makes us reach it when it has pointed to an attainable object.³ But an object pointed out in some different way, not according to the above mentioned two (methods of right knowledge), is either absolutely unreal as, e. g., water seen as a vision in a desert—it does not exist, it cannot be reached—or it is uncertain as to whether it exists or not as, e. g., every problematic object. Since there is no such object in the world, which at the same time would be existent and non-existent, therefore such (a problematic object) can never be attained. (3. 21). And all imagination⁴ which is not produced by the (real) mark of the

¹ *niyata* is here contrasted with *saṃśaya* and *viparyaya*, it is the same as *niścita*. Cp. *niyata-pratibhāsa* on p. 8. 10, and *niyata-ākāra* on p. 70. 11, where the meaning of *niyata* varies.

² *pratibhāsa* = *nirbhāsa* = *ābhāsa* = *pratibimbana*, cp. Tīpp., p. 12. 12.

³ Lit., p. 3. 17. «There is no other *viññāna*. What points to an object, which it is possible to attain, fetches, and by fetching it is right knowledge». We would have a better meaning if this first sentence were united with the following two. «No other sensation (*viññāna*) indicating (*ādarśayat* = *upadarśayat*) an object capable of being reached is such as «makes reach» (*prāpaka*) and through making us reach (the object) is right knowledge». But the Tibetan translation does not support this interpretation. *Viññāna* in logic loses its meaning of an indefinite pure sensation (= *nirvikalpaka-jñāna*) which it had in Abhidharma where it was contrasted with *saṃjñā* as a definite idea. With the *Yogācāras* and *Mādhyamikas* it is often contrasted with *jñāna* which has then the sense of transcendental knowledge (= Tib. *ye-śes*). Here it has the general sense of knowledge, idea, or representation, just as in the term *viññāna-vādin*; *jñāna* and *viññāna* are here used indiscriminately, as the next following *jñānena* proves, *anyaj jñānam* is then = *mithyā jñānam* as p. 3. 23; cp. my *Nirvāṇa*, Index. However there are some contexts where, as will be seen below, we must take into account the original meaning of *viññāna* or *viññāna-skandha* as pure sensation. Cp. *Vācaspati's* remark that when *jñāna* stands instead of *viññāna* = *vistṛta-jñāna* it excludes every element of *smṛti* or *saṃskāra*, cp. N. vārt., p. 48. 5–6 and Tātp., p. 114. 1. But the relation may be reversed, cp. *Jinendrabuddhi*, f. 40. a. 7.

⁴ *kalpanā* meaning primarily «arrangement» (*yojanā*) and *vikalpa* meaning choice, dichotomy (*dvaidhī-karṇa*), are both used in the sense of imagination, but pure imagination (*utprekṣaṇa-vyāpāra*) is distinguished from constructive imagination (*lingaja-vikalpa*). A doubt appertains always to the imaginative part of knowledge, not to sensation, *yaś tu saṃśayaḥ, (sa) vikalpakaśya jñānasya*, Tīpp., p. 10. 11.

object, which operates (freely) without taking notice of limitation (by reality) can but refer to a problematic fact (about which we neither know) that it exists nor that it does not exist. Such an object can never be reached. Therefore every cognition other (than perception or inference) is not a source of right knowledge, since it presents an object which cannot be reached, an object which is (either) absolutely unreal (or) uncertain as to whether it exists or not.¹

(3. 23). (Sentient beings) strive for desired ends. They want that knowledge which leads them to the attainment of objects fitted for successful action. The knowledge that is investigated by the theory (of cognition) is just the knowledge they want. Therefore right knowledge is knowledge which points to reality, (a reality which) is capable of experiencing purposive action.² (4. 1). And that object alone which has been pointed out by such right knowledge can be «reached», (i. e., clearly and distinctly cognized), because, as we have stated above (p. 4), we understand by «reaching» an object its definite cognition. (4. 2). Now, if there is a divergence between what is pointed out (by our cognition) and the real object, the latter has either a different

¹ The realistic systems as well as, in a limited sense, the Mādhyamikas and Vedāntins admit additional sources of knowledge, besides perception and inference, e. g., testimony, analogy, negation, similarity. Buddhist logic includes them all in inference, or indirect knowledge. Therefore whatsoever is neither perception nor inference is wrong knowledge. In realistic systems there is also a difference between *pramāṇa* (= *pramāṇa-karṇa*) and *pramā* (= *pramāṇa-phala*). In Buddhist logic this difference is denied and *pramāṇa* = *śamyag-jñāna*; the «reaching of the object (*prāpṇa*)» which was interpreted above, p. 4, as «reaching by definite cognition» is here taken in the sense of an actual successive action.

² Although the school of Dignāga (they are called the later Yogācāras, or the Vijñānavādi logicians, or the Sautrāntika-Yogācāras) deny the reality of an external world corresponding to our ideas, they in their logic and epistemology investigate cognition from the empirical point of view, cp. Candrakīrti, *Mādhy. vṛtti*, p. 58. 14, transl. in my *Nirvāṇa*, p. 140 ff. Therefore their definition of reality as efficiency (*artha-kriyā-kāritea*) and of knowledge as *artha-kriyā-samartha-artha-pradarśana* are purely empirical. But they contend that their analysis of empirical cognition leads to the establishment of an uncognizable transcendental substratum, the *sva-lakṣaṇa-paramārtha-sat*, the «thing in itself». The validity (*prāmāṇyam*) of empirical knowledge is thus established by a subsequent step (*parataḥ*). The question whether the act of cognizing carries in itself (*svataḥ*) the feeling of its validity, or whether this is due to a further cognition (*parataḥ*) is very much debated in Indian philosophy. The school of Dignāga has thus established the validity of cognition in opposition to the condemnation of all logic by the Mādhyamikas. This *pramāṇa-viniścaya-vāda* is represented by Vācaspati, *Tātparyat.*, p. 7. 28.

quality or a different place or a different time.¹ Indeed every variation in its characteristics (makes the characterized object) «another» object. (When we say that) the real object is «other», (we mean) that it either has another quality or another place or another time (than what is contained in our cognition).² Thus cognition representing one form of the object, is not to be considered as a right cognition when the real object has a different form, e. g., the yellow conch-shell seen (by the daltonist) is not a right cognition of this conch-shell, since it is really white. Neither is cognition right when it wrongly represents the place of the object, e. g., the radiance of a jewel seen through the chink in a door, when mistaken for the jewel itself which is in the room (behind the door), is not a right cognition of this jewel.⁴ (4. 6.). Nor is our cognition right when it represents the object as

¹ The proper place for these remarks would have been, as stated by the Tīpp., p. 11. 8, later on, p. 16, when discussing the non-illusiveness of sense-perception. They are directed against Vinitadeva's theory that the image may be wrong while sensation is right, since the real object is nevertheless reached by subsequent purposive action (*artha-mātrasya prāpteh*, Tīpp., p. 11. 4).

² The law of «otherness», as understood by the Buddhists, is here alluded to. Concepts, ideas, objects are artificial cuts in an uninterrupted flow of moments. Every variation in time, space and quality (*svabhāva*) is an indication of something «other» (*yad viruddha-dharma-saṃsṛṣṭam tan nānā*). The identity of an idea or an object thus reduces to a single moment which has neither duration in time (*kāla-ananugata*), nor extension in space (*deśa-ananugata*), nor any quality, *kṣaṇabhedena vastuno bhedaḥ*, *deśa-kāla-vyatirikta-avayavy-abhāvāt* (read thus Tīpp., p. 11. 7). From this point of view every definite cognition, since it corresponds to a subsequent moment, when the sensation is over, will be a cognition of an «other» object, strictly speaking it will be wrong. But empirical cognition refers to series of moments (*santāna*), infinitesimal time (*sūkṣma-kāla-bheda*) is not taken into account. The definition of knowledge is framed so as to agree with realities having some stability, *santāna-apekṣayā prāmāṇya-lakṣaṇam ucyate*, Tīpp., p. 11. 16. About «otherness» cp. W. E. Johnson, *Logic I*, p. XXXI.

³ Cp. Tātparyat., p. 56. Some logicians have maintained that since the object reached in a subsequent action is the real white conch-shell, the cognition will be a right one. But Dharmottara thinks that the image of the yellow conch-shell is nevertheless a wrong cognition, the white conch-shell is «reached» on the basis of another cognition. He has enlarged upon this point in his *ṭīkā* upon *Pramāṇa-viniścaya* of Dharmakīrti.

⁴ The shining of a jewel, as well as of light in general, is moving matter (*gati-dharman*) and spreads in light-waves (*taranga-nyāyena*). But this is only the empirical view. The transcendental reality of what appears as a motion is but a series of point-instants in contiguous places following one-another, each representing an «other» thing, cp. Tātparyat., p. 394. 10. But this theory is here overlooked and empirical illusion alone referred to. cp. also N. b. t., p. 69. 2 — *na kṣaṇayor virodhaḥ*.

existing at a time when we really do not perceive it. E.g., seeing in a dream at midnight an object which we really have seen at noon cannot be considered as a right cognition of an object really present at midnight.¹

(4.8.). (It can be objected) that a cognition of the object's own form or its own place can be admitted, but to cognize its own time, (the unique moment to which its real existence) is confined, is impossible. However we do not maintain that it should be reached by distinct cognition at that very moment to which its existence is confined. We have the moment of sensation and the different moment of distinct perception. We maintain that we can distinctly cognize that very object whose existence was confined to (a previous) moment. (The unity which thus appears to exist between different moments) is a unity produced by the synthesis of distinct apprehension, and represents (in reality) a chain of momentary existences.

(4.12). (The prefatory sentence) mentions right knowledge which «precedes» successful human action, i.e., which is the cause of it. The cause exists previously to the result, therefore it is said that knowledge precedes (action). If the word «cause» had been used (instead of «precedes») we might have understood that right knowledge is the immediate cause producing successful human action. But by using the word «precedes» its mere antecedence (is elicited).

(4.13). Right knowledge is twofold, it either is (intuitive), directly presenting to the mind the right way of action,² or (discursive), di-

¹ Lit., p. 4. 2—4. 7. «Here the real object which is different from what is pointed out has another form, another place and another time. Indeed by combining with incompatible qualities, the real object is other, and a difference of place, time and form is a combination with incompatible qualities. Therefore when apprehending a real object in another form cognition is not right in regard of the object having a different form, as apprehending a yellow conch-shell (is wrong) in regard of a white one. And apprehending what is situated in one place cognition is not right for what is situated in a different place, as cognition apprehending a jewel in the radiance in the chink of a door (is wrong) for the jewel in the room. And apprehending what is related to another time is not right cognition regarding a real object at a different time, as a dream at midnight about an object (seen) at noon is not a right cognition of a real object (existing) at midnight». About the Buddhist theory of dream and the celebrated identification of reality with a dream by the Vijñānavādins interesting remarks are to be found in Dharmakīrti's *Santānāntara-siddhi*. But here again this theory is overlooked and dream is taken as an illusion in the usual empirical sense.

² *ārtha-kriyāyā nirbhāsaḥ* = *ārtha-kriyā-sādhana-nirbhāsaḥ*, cp Tīpp., p. 12. 11.

recting our attention towards a possible object of successful action.¹ Of these two only (the last variety), that knowledge which stimulates purposive action, will be here examined. It merely precedes, but does not directly produce successful action. (4. 15). When we acquire right knowledge we must remember what we have seen before. Remembrance stimulates will,² will produces action and action reaches the object. Therefore such knowledge is not a direct cause. (4. 17). In cases when purposive action presents itself directly (the aim) is reached straight off and (the process) cannot be analysed. But in cases when reasonable men strive and doubt, it may be analysed. By intuitive knowledge³ the aims of man are attained (directly), in such cases men have no doubt about their aims. This makes an analysis impossible. (4. 19). Thus it is that the word «cause»⁴ has been omitted, and the word «precedes» used in order to suggest that right knowledge, when it is not immediately followed by action, is worthy of being analysed.

(4. 21). Human action has an aim. That which is aimed at is an object, i. e., that which is desired.⁵ There are objects to be avoided and objects to be attained. An object to be avoided is an object which we wish to avoid. An object to be attained is an object which we wish to attain.⁶ There is no other class of objects different from these two. The indifferent object, since it is not desired, belongs to the class of undesirable ones.⁷

(4. 23). Success is the (actual) attaining or avoiding of the object. When success is achieved by causes, it is called production. But when it is achieved by knowledge it is called behaviour.⁸ It consists in

¹ *artha-kriyā-samarthe* must be interpreted as *artha-kriyā-sādhana-samarthe* (Tipp, p. 12. 13, read *evam uttaratrāpi*...). But an alternative explanation is likewise suggested by the Tipp, p. 12. 13-15, according to which *artha-kriyā-jñānam* would be *anantara-kāraṇam* in the first case, and with respect to behaviour it would then be *vyavahitaṃ sādhanā-nirbhāsa-jñānam*.

² *abhlāṣa*, desire.

³ *artha-kriyā-nirbhāse jñāne*, lit., «when there is knowledge (sc. consciousness) reflected in purposive action».

⁴ Vinītadeva has interpreted *pūrvaka* as meaning *hetu*.

⁵ *artha* is here derived from the root *arth*, the usual etymology is from the root *r* with the *unādi* suffix *than*.

⁶ Vinītadeva has explained *artha-siddhi* as meaning *prayojana-nispatti*, but this is wrong, since *samyag-jñāna* is a *jñāpaka-hetu*, not a *kāraka-hetu*, cp. Tipp, p. 13. 3.

⁷ Indifferent objects are assumed by the Naiyāyiks, cp. Tātp., p. 65. 1 ff.

⁸ *anuṣṭhāna*.

avoiding the avoidable and attaining the attainable. Behaviour consisting in such activity is called succesful action.

(5.2.). When the (prefatory sentence) mentions «all successful human action» the word «all» is used to indicate the totality of the objects, but not the different ways of action. Therefore it is not meant that the (above stated) two varieties of purposive action depend upon right knowledge, but it is suggested that every successful action, whatsoever it may be, the totality of actions, depends upon right knowledge. Accidental success through false knowledge is impossible.¹

(5.5). Indeed, successful action is possible when (knowledge) has rightly constructed² the object whose (existence) has been pointed out by sensation.³ And this is done by right knowledge alone, not by wrong knowledge.⁴ How could cognition which has not rightly constructed (its object) lead to successful action? Wrong knowledge indeed does not lead to it. That knowledge which alone leads to it is right knowledge. (5.8). For this very reason it must be carefully investigated. And since it is the only cause of every successful human action, therefore the author, when stating this, (has emphasized) that «all» (success) is preceded by right knowledge.⁵ (5.10). Thus the meaning of the (prefatory) sentence runs as follows,—because every efficient action is preceded by right knowledge, therefore this knowledge is investigated in the present treatise.

(5.14). The word «investigated» refers (to the method adopted) which consists in expounding the subject (indirectly) by refuting all contrary opinions. They are fourfold, in so far as they concern the number of varieties, their definition, their object and their result.

¹ Vinītadeva and Śāntirakṣita(?) think that a succesful action may happen accidentally when acting upon a supposition, as e. g., when you approach a well and reach water without knowing beforehand whether there really is water in the well. They thus interpret the word «all» as referring to both ways of behaviour, obtaining and abstaining. They maintain that success is mostly (*bāhulyena*) achieved when acting upon right knowledge, but may be accidentally produced by uncertain or wrong cognition. Dh. denies that, but he has a special theory about accidental successful action explained in his *Prāmāṇya-viniścaya-ṭīkā*, cp. *Ṭipp.*, p. 10. 13, 13. 12 ff., and *infra* p. 17, 3. Cp. also Kamalaśīla, p. 404. 2 and Dh.'s own words above, p. 3—4.

² *prāpayati*, cp above, p. 4 n. 3.

³ *pradarśana* = *ādarśana* = *upadarśana* = *ālocana* = *nirvikalpaka-pratyakṣa*.

⁴ Lit., p. 5. 6. «What produces the reaching of the shown is right knowledge only, what does not produce the reaching of the shown is wrong knowledge».

⁵ Lit., p. 5. 10. «The word *iti* is used in the sense of «therefore», *yad* and *tad* are necessarily correlative».

logical (analysis).¹ Hence it is direct knowledge, just as (sensation) and other varieties of direct cognition are. Yoga is ecstatic (direct) contemplation. The man who possesses this faculty is a Saint.²

(12.9). So much is to be said about the different varieties of direct knowledge.

§ 6. THE OBJECT OF DIRECT KNOWLEDGE.

(12.11). Having done with the exposition of the varieties of direct knowledge which (includes) no construction and no illusion, (the author) proceeds to clear away the misconceptions concerning its object and says,

12. Its object is the (extreme) particular.

(12.14). Its object, i. e., the object of the fourfold direct knowledge, must be conceived as being the particular. The particular means an entity or an essence which is unique, which is shared by nothing else (which is the thing in itself).³

¹ *pramāṇa-śuddha-ārtha-grāhi* either means *pramāṇena śuddham artham gṛhṇāti* or *śuddhārtham pramāṇena gṛhṇāti*. The first would mean *pramāṇena śuddham = pramāṇena viniścītam*, *artham = bhūtārtham*, *gṛhṇāti*. The second — *śuddhārtham = svalakṣaṇam = artha-kriyā-kāri-kṣaṇam pramāṇena gṛhṇāti*. The Tīpp., p. 35. 1, seems to favour the second interpretation, on p. 24. 5 and 24. 9 it uses the word *śuddha* in a similar way. The expressions *śuddhā kalpanā*, *śuddham pratyakṣam*, *śuddhārthaḥ* remind us of Kant's terminology of «*reine Vernunft*», «*reine Sinnlichkeit*», «*reines Object*». The definition of right knowledge as knowledge «not contradicted by experience» (*avisamvādi*), which sounds so empirical, is here, in mystic intuition, interpreted as referring to the transcendental object.

² Vinitadeva, p. 48—49, reckons likewise as *yogi-pratyakṣa* the various gifts of supernatural divination and prophesy with which the Yogis are credited. Dh.'s comment contains here not a single word about them.

³ The peculiarity of Dignāga's doctrine about the particular and the general consists in its conception of the particular as the unique. The existence in every direct cognition of «something *unique* by being present to me in perception» is also pointed out by Bosanquet, *Logic*, I. 76. Here it assumes the rôle of the «thing in itself», it is the absolute particular, the limit of all synthetic construction. It represents a single moment (*kṣaṇa*), it has no extension in space (*deśa-ananugata*), no duration in time (*kāla-ananugata*), it is similar to nothing (*sarvato-vyāvṛtta*), it is unique (*trailokya-vyāvṛtta*), cp. Tātparyaṭ. p. 12. 20. It is a transcendental reality, since it cannot be realized in a definite representation (*jñānena prāpayitum aśakyatvāt*). Cognized are only generalities or similarities, relations, coordinations, by a synthesis of moments (*pūrvāpara-kṣaṇānām abheda-adhyavasāyāt*). It is the absolute reality, the «thing in itself» which underlies every efficient empirical reality (*dāhādy-ārtha-kriyā*). Dignāga has established

(12.15). (Every) reality, indeed, has its real essence which is the particular (the unique) and a general (imagined aspect). That which is apprehended in direct perception is the unique. The object of cognition is really double, the *prima facie* apprehended and the definitely realized. (The first is) that aspect which appears directly (in the first moment).¹ (The second is the form which is constructed in a perceptive) judgment.² (12.17). The directly perceived and the distinctly conceived are indeed two different things. What is immediately apprehended in sensation³ is only one moment. What is distinctly conceived is always a compact chain of moments cognized in a construction⁴ on the basis of sensation, (e. g., «this is blue»). And just this constructed synthesis of a chain of moments is (finally) realized by direct perception, because a unique moment can never be realized in a definite cognition. (12.19). (The opposite course is taken by) indirect knowledge (inference). An unreality appears in it to the mind, and its course consists in distinctly cognizing an unreality as (a kind of) reality.⁵ It apprehends (*prima facie*) an unreality. But this imagined object, which is apprehended (by inference), is definitely referred to an (imagined) particular. (12.21). Thus it is that constructed particulars are the proper province of inference, but its immediate object is an unreality. (12.22). Consequently when the author makes the statement that the object of direct knowledge is the particular, he means the immediate (*prima facie*) object (i. e., one moment, the unique).⁶

(12.23). Further, how can we recognize (the presence of such a momentary) object of knowledge which is the particular?

this point of absolute reality against the Mādhyamikas who maintained a Universal Relativity (*sūnyatā*) of knowledge, and tried to prove that even this «thing in itself» was relative, cp. the interesting controversy about the relativity of the «thing in itself» between Candrakīrti and Dignāga in the Mādhy. vṛtti, translated in my Nirvāṇa, p. 149 ff. Cp. Tīpp., p. 35 and Bradley, Princ.,³ p. 647 ff.

¹ *yadākāram* is an *arṇayābhāva* = *yasya ākāram anātīkrāmya*.

² *yam adhyavasyati*. ³ *pratyakṣasya*.

⁴ *nīścayena* = *kalpanayā* = *vikalpena* = *adhyavasāyena*, cp. Tātp., p. 87. 25.

⁵ For the lit. rendering cp. p. 17 n. 6 (text, p. 7.18).

⁶ Dharmakīrti evidently uses the term «thing in itself» (*svlakṣaṇa*) in more than one sense. The same, as is well known, has happened in European philosophy. It means, 1) existence absolutely indefinite, not even differentiated into subject and object, it is then *grāhya-grāhaka-kalpanā-apoḍha*—it is the Absolute of the Yogācāras, the *sūnyatā* in its idealistic conception (*buddhy-ātmā*), cp. my Nirvāṇa, p. 146 ff., the verses quoted in Sarvad., p. 16.7 ff. (B. I.) and the concluding passage of Sāntānūntara-siddhi; 2) the extreme concrete and parti-

13. When the mental image varies according as the object is near or remote, the object then is the particular.

(13.2). The term «object» means object of cognition, i. e., an object which is being cognized. «Near» means localized in a near place, «remote» — localized in a remote place.¹ (13.3). According as the object is near or remote, it produces a different mental image, a different form of the directly cognized (first moment), making it either vivid or dim.² (13.4). When an object of cognition produces a vivid (flash) of consciousness, if it is near, and a dim one, if it is, although remote, but still amenable to the senses, it is a particular. (13.6). Indeed, all (external) reality is vividly experienced when near, and dimly apprehended at a distance. This is (an indication of the presence of) a particular.

cular, the *Hoc Aliquid*=*kimcid idam*, the pure *ālambana*, existence localized in time-space (*kṣāṇa*), the limit of all mental constructions (*nāma-jātyādi-kalpanā-apoḍha*, but not *grāhya-grāhaka-kalpanā-apoḍha*), the point-instant of efficiency capable of affecting our sensibility (*artha-kriyā-samartha*); it then already contains what Kant would have called the *a priori* forms of our sensibility, the possibility of coordination (*sārūpya*), if not already some rudimentary coordination; such is the meaning here and on this score it is sometimes supposed (Tipp., p. 19.10) that Dignāga's school was partly Sautrāntika; 3) (metaphorically) every concrete and particular (= *vyakti*) object, since its substratum is the thing in itself.

¹ Vinītadeva has explained *sannidhāna* as presence in the ken and *asan-nidhāna* as total absence, p. 50.1, *thams-cad-kyi thams-cad-du med-pa*, cp. Tipp., p. 36. 9—10. The sūtra would then refer to the presence or absence of an object in the ken. This interpretation seems much preferable.

² In order to understand this passage we must fully realize that, according to Dh.'s terminology, e. g., a fire, the physical object fire, is a construction, hence it is a generality or an assemblage of generalities. The strictly particular is its underlying substratum (*upādhi*), the efficient point-instant (*artha-kriyā-samartha*). If the same reality could change and produce a clear image in one case, and a dim one in another, it would not be unique (*rūpa-dvayam syāt*). The author of the Tipp., p. 36. 14 ff., asks, «But is it not a generality that, being perceived at a distance, appears in a dim image? it is not the particular (point-instant)». And he answers that a generality by itself is something unreal, it does not exist in the sense of being efficient, efficiency always belongs to a point-instant of efficiency. And further, p. 37. 3 ff., «The clear or dim image of the blue patch is not transcendently real (*vastu* = *paramārthasat*), but that blue which represents the atom, (the underlying point-instant) which is capable of being efficient (is the real object); the clear and dim images are produced by the underlying substratum. . . ., the real object (*arthatya* = *paramārthasatah*) appears as clear or dim not by itself (*paramārthatah*), but (indirectly) through the clearness or the dimness of the image (*jñānasya*); an

(13.8). Further, why is the particular the exclusive object of sense-perception?¹ Indeed, do we not realize in distinct thought a fire (when its presence is indirectly inferred from smoke), as something capable of being experienced, (as a permanent possibility of sensation)?

14. That alone (which is unique) represents ultimate reality.

(13.11). Ultimately real means something not constructed, not imagined. What so exists is the ultimately real. That object alone (which contains no construction), which produces an impression sharp or dim, according as it is near or remote, is the only real. Since it is just that thing which is the object (producing) direct perception, therefore the particular, (i. e., the unique moment, the thing in itself) is the exclusive object of sense-perception.

(13.14). Why again is this (absolute particular, the non-constructed point-instant) alone the ultimate reality?

15. Because the essence of reality is just² efficiency.

(13.16). What is aimed at is the object. It is either something to be avoided or something to be attained. The first repels, the second attracts. The object, i. e., the aim, has an action, i. e., produces something. The efficiency, i. e., the capacity to produce something, is a force. Just that is the character, or the essence³ of reality, (viz. to be a centre of forces). The test (of reality) is to be a force producing action (attracting or repelling something). For this reason (the unique,

universal (*sāmānyasya*), on the contrary, does not (change) in its image as clear or dim». (Read, p. 37. 5, *jñānam na bhavati*). According to Vinītadeva *asphuṭa* would mean dim in the sense of abstract, imagined, absent.

¹ The following words are an answer to an objector who thinks that whatsoever produces a reflex (*pratibhāsa = pratibimbana*) in us is real, the universal (*sāmānya*) produces a corresponding reflex, therefore it is also real. It is answered that the efficient point-instant is alone ultimately real, the universal does not possess any separate efficiency of its own. The existence of a reflex is not a proof of reality, because by the influence of the force of transcendental illusion (*avidyā-balāt*) unreal things can evoke a reflex. A mental image does not exactly correspond to any efficient reality, because the image of a universal can be produced without the real existence of the universal (*vināpi sāmānyena*), simply by the force of inherited mental habit (*vāsanā-balāt*), cp. Ṭipp., p. 38. 2—9.

² Read, p. 13. 15, — *lakṣaṇatvād eva vastunaḥ*. Cp. Hemacandra's *Pramāṇa-mīmāṃsā*, I. 1. 32—33.

³ *rūpaṃ = svarūpaṃ*.

i. e., the point-instant is the only reality). The term «real object»¹ is synonymous with «ultimate reality».

(13.18). The following is meant. We apply the term «ultimately real» to anything (that can be tested) by its force to produce an effect.² Such an efficient object (is always localized, it) is either near or remote. Depending on (its localization) it produces different impressions.³ Therefore such (a localized point) is the ultimately real.

(13.20). This indeed is the reason why purposive actions are realized in regard of objects directly perceived, not in regard of objects constructed (by imagination). (13.21). This explains the fact that an imagined object, although we can in thought realize it as something *quasi* visible, is by no means directly perceived, because no purposive action is possible upon (such fancied image). (14.1). A (really) perceived object, on the other hand, produces purposive action. Consequently real is only the particular (i. e., the unique point of efficiency, the thing in itself), not the constructed object (of imagination).⁴

16. Different from it is the universal character (of the object).

(14.4). The object of knowledge which is other than the unique (point), which does not represent the unique point, is its general character. An object, indeed, which is distinctly conceived by synthetic imagination does not produce different impressions when it is (imagined) in a near or in a remote place. (14.6). An imagined fire owes its existence to imagination, and it is imagination that makes it near or remote. When it is imagined, may it be as near or as remote, there is no different impression on the mind in regard of vividness. Therefore it is said to be different from the particular (from the unique). (14.8). The universal character of something is that essence which exists owing to generality, i. e., that essence which belongs equally (to an indefinite number of) points of reality. Indeed, (the fire) existing in imagination refers equally to every possible fire. Therefore it represents the universal essence.

¹ *vastu*.

² *artha-kriyā-samartha*.

³ Lit. «reflexes», *jñāna-pratibhāsa*.

⁴ Although Time, Space and Causality are regarded as constructions, but their underlying efficient point-instants are the ultimate reality, cp. *infra*, p. 69,11 (text). They correspond to the second conception of a «thing in itself», cp. above, p. 34 n.; it is partly different from the Kantian one.

(14.10). (The author) now states that this universal essence can be apprehended by indirect knowledge. He says,

17. It is the province of indirect knowledge (inference).

(14.12). It is the province of indirect knowledge, i. e., it is *prima facie* apprehended¹ (by inference).²

For convenience's sake this remark about the object of inference is inserted in the chapter on direct perception, because if it were intended to discuss the general essence as the object of inference in the (second chapter), it would have been necessary to repeat the whole passage in which the essence of the particular is treated.³

§ 7. THE RESULT OF THE ACT OF COGNIZING.

(14.15). After having repudiated misconceptions regarding the object of perception, (the author) proceeds to clear away that wrong theory which assumes a (difference between cognition and its) result.

18. This direct cognition itself is the result of cognizing.

¹ *grāhya-rūpa*.

² Lit., p. 14. 12. «The pronoun has assumed the gender of the (word denoting) the subject-matter».

³ As the object cognized through inference we must here understand its immediate, *prima facie* object (*grāhya-rūpa*) which is always an imagined (*vikalpita*), unreal (*anartha*) object. When we, e. g., infer the presence of fire from the presence of smoke, we imagine the fire, it is *prima facie* a fire in general. But the second step in this act of cognition will be to imagine it as a real fire, a possible object of purposive action, a possible sense-datum. Thus the particular sense-datum will also be an object cognized ultimately through inference, but indirectly. The result (*pramāṇa-phala*) of both modes of cognition from this point of view is just the same, cp. ch. II.4. Inference is *sārūpya-lakṣaṇam pramāṇam*, text, p. 6.10, but perception is also *sārūpya-pramāṇam*, I. 20. The divergence between the schools about the object of cognition (*viśaya-vipratipatti*) concerns only this *prima facie* object of each, cp. Tīpp., p. 36. 5—6, *grāhya eva viśaye sarveṣāṃ vipratipattiḥ*. Since all the exposition is here made with a view to combat divergent opinions (*vipratipatti-nirākaraṇārtham*), therefore, when it is stated that the object cognized through inference is the universal, we must understand only that the first stage in indirect cognition of reality is not that pure sensation (*nirvikalpaka*) which is characteristic in sense-perception. In this there is divergence with the Realists who assume a direct contact (*sannikarṣa*) between the senses and the Universal.