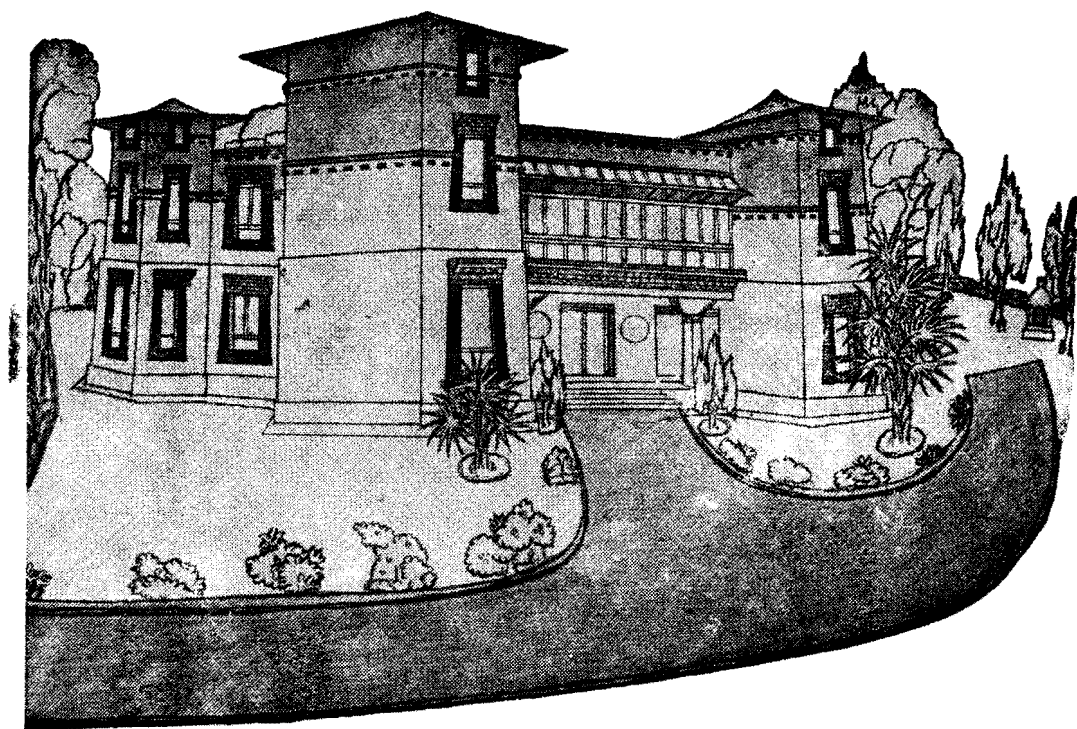


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1980

Nos. 1—3

SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
&
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GANGTOK : INDIA

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FOREWARD

In the following pages is presented a critical edition of Acarya Dignaga's (Dinnaga) famous work *Alambanapariksa* along with its Sanskrit commentaries, Tibetan texts and English translation by Prof. N.Aiyaswami Sastri, a distinguished scholar in the domain of Buddhist philosophical studies.

Considering the very paucity of such a kind of text we have thought it advisable to publish this book in our Quarterly Journal for the benefit of those interested in the Indian Logic.

The text was first rendered into Sanskrit from its Tibetan version and published in the Adyar Library Series, Madras (Tamil Nadu), 1941.

Dignagacarya was very likely Kalidasa's contemporary, who flourished between 400 and 550 A.D. Dignaga who flourished towards the end of the fifth century A.D. was a noted dialectician. He is regarded as the father of Indian logic.

Dignaga was first an exponent of Mahayana Vijnanavada. There are at least nine treatises to his credit. They are: Abhidharmakosamarmapradipa, Astasahasrikaprajnaparamita, Alambanapariksa, Trikalapariksa, Hetucakradamaru, Nyayamukha, Pramanasamuccaya, Pramanasamuccayavritti and Nyayapravesa, excepting the first and the last, not a single one has come down to us in original Sanskrit. His *magnum opus* is, however, the Pramanasamuccaya, wherein he establishes the Vijnanavada philosophy, only fragments of this work have been quoted by the Hindu logicians.

The inordinate delay in printing the book is due to a woeful lack of scripts concerned in the press. It is, therefore, regrettable in the extreme.

Lastly, I must thank the Gangtok Press, Gangtok, for undertaking the publication of this text.

Anukul Chandra Banerjee

Gangtok,
1.9.82

PREFATORY NOTE

The ALAMBANAPARIKSA of DIGNAGA was first rendered into Sanskrit from its Tibetan version and published by me in the Adyar Library series in 1941. I have now added to it the Tika of Vinitadeva also rendering into Sanskrit from its Tibetan version. Dharmapala's Tika has now been revised in the light of two sub-commentaries in Chinese and included in this volume. It is hoped that this publication may benefit scholars of the subject as it has been provided with the Tibetan Texts in their original forms of both the text and the Tika for ready reference.

Lastly, I should like to offer my grateful thanks to the authorities of the Sikkim Research Institute of Tibetology, Gangtok for publishing my present volume in the Bulletin of the Institute.

N. A. Sastri

Santiniketan

5.4.80

The ALAMBANA--PARIKSA

(आलम्बन परीक्षा)

of

Acarya Dignaga

With

Commentaries

of

Vinita-Deva

and

Dharmapāla

and

With

Tibetan Texts

Edited and translated

With Notes

by

N. Aiyaswami Sastri

Santiniketan

1980

Contents

Pages

Prefatory Note	(i)	
A Critical Appraisal of the Treatise	1—21	
Summary of the Tika by Vinitadeva	21—36	I
Kue-chi's Comment on Alambana	36—42	
<hr/>		
Tibetan Texts	43	II
<hr/>		
Sanskrit Texts: ALAMBANA-PARIKSA	81—90	
Tika of Vinitadeva	91—108	III
Tika of Dharmapala	109—136	
Same in English	137—170	

PART I

ENGLISH TEXTS

A CRITICAL APPRAISAL OF THE TREATISE PRELIMINARY NOTE

Acārya. Dignaga takes for granted the grasping by the mind of its object through process of assuming its form, i.e. *Sārūpya*, co-ordination between the subject (mind) and its object. This theory has served the author as a main weapon to dismiss the reality of external world in this treatise.

Now we have to find out who pleaded for reality of our objective universe and who propounded the said co-ordination-theory. The early Buddhists though they are realists, never pleaded for the theory. V. the latest champion of the school Bhadanta Subhagupta and his treatise *Bāhyārtha-Siddhi-kārikā* in this Bulletin, in 1967. Later Buddhists like Sautrantikas on the other hand have adopted freely the theory for their realistic approach to the universe, cfr. my *Bā. Siddhi* with Notes. But they were not original propounders of the theory.

It appears, therefore, that the Sankhya-yoga-masters were the first to draw attention to the ever-occurring phenomenon of co-ordination between the mind or intellect and its object. The idea will be made clear in the following statements of Patanjali, the author of the yoga sutras : yoga is an absolute check of *Citta-Vṛtti*; then at that time the soul remains in his own form. In the other states the soul is assimilated with *Vṛttis* (mind's functions). *Vṛttis* are five in all; they are: sensible experience, its reverse, empty thought, sleep and memory. Sensible experiences are: perception, inference and scripture, these 3 *Pramanas*. Reverse is a wrong knowledge founded on an absent object, e.g. knowledge of a silver piece on the shell, vain thought is devoid of the object occurring in pursuit of the word-meaning. Sleep is a metamorphosis of the mind having as the object the idea of non-existence (*abhāva*-

prayyaya-dlambana अभावप्रत्ययालम्बना) The absolute check of these Vṛttis are secured by means of constant efforts and desirelessness.(yoga sutras, I, 2-12)

Of these statements the most relevant to our purpose is the 4th. Sutra which states that the soul in other states assumes the forms of the experienced things, i.e. *Vṛtti-Sārūpya* 'Other states' -when the man is engaged in pursuit of the world activity. The following is another noteworthy statement:

An entity becomes known or unknown to the mind because the mind acquires the image of the entity reflected in itself (IV, 17).

All the metamorphoses are known to the soul (Puruṣa) because he has no transformation of any kind, अपरिणामित्व v. IV, 18.

On the sankhya side the author of the Karika, Īśvara-kṛṣṇa does not speak much of the Sārūpya-theory, however the anonymous commentary, yuktidipika refers to it more than once. He explains vṛtti as विषयाकारपरिणामात्मिका, 'a transformation in the shape of its content' (v. pp. 103, 112-114). More interesting is its citation of two verses from an ancient author on p. 80:

Just as the intellect appears as if it is of the form of an object (अर्थाकार इव) just so the soul being brightened by the intellect (बुद्ध्या आभासमानः) is said to be intelligent, (boddha) like a jewel (maṇi). Whichever is the mind's act, i.e. metamorphosis, the soul, Puruṣa, also assumes all such forms of the intellect which forms pertain to other than the self because he is conscious (चेतनः).

Ample advantage of Sārūpya vāda has been taken by the Advaita Vedantins in expounding their epistemology of perception. Refer to the Vedānta Paribhāṣā of Dharmaraja Ch. I. pp. 13, 18:

"Just as the water of a tank, going out through a hole and entering the field through channels comes

to have even like those fields, a quadrangular or other figure, similarly, the internal organ too which is of the nature of light going out through the sense of sight, etc. and reaching to the locality of contents like pot, is modified in the form of contents like the pot. This same modification is called psychosis, *vr̥tti* v. the text edited and translated by S.S.Suryanarayana Sastri, Adyar Library series, Adyar 1942.

Sri Sankaracharya has also accepted Jñāna as sākāra, endowed with the form of its content, v. for example the Gitabhasya, p. 446 of Gita Press edn. ad XVIII, 50.

The above citations would amply prove that the sārūpya-vāda was originally expounded by the Brahmanical writers, and then it was grafted on to Buddhism by the Yogacara-Buddhists in order to establish their Idealistic Philosophy. v. My Bāh. Siddhi, Notes: 151, 162, 165, 168—9. 170, 183, etc. and my paper on Idealistic Buddhism in the Journal of Tirupati Research Institute, Vol. I pt. 3.

Now let us turn to the topics of the treatise.

The author, Acarya Dignaga in the first part of his treatise, i.e. Aphorisms 1-5, sets up the views of the Realists who consider the objective universe in the external as absolutely real in one form or other which the author proves to be something imaginary. In the second part the author's own opinion about the issue is presented. This is a convenient method of treatment generally adopted in the ancient India Scientific Treatises. The method goes under the heading: Pūrvapakṣa and Siddhānta or *Anyā-Samāya* and *Sva-Sāmayā*, others' view and own view (cp. Vinitadeva's Tika, ad 6. Introductory).

According to the author the Realists may broadly be classified under three groups as follows:

1. The advocates of atoms as direct objects of our consciousness.

2. The advocates of the combined atoms acting as before.
3. The advocates of the atomic integrated forms behaving so.

As to the problem of the identifications of these philosophers, the first group may be taken for certain to be the early Buddhists like the Sarvastivadin-Vaibhasikas on the authority of Vasubandhu, Subhagupta and others. As to the second group we have no means to ascertain who they are except the well-known Chinese commentator Kue-Chi who reveals them to the authors of the Sutra-sect, perhaps the Sautrantikas. The advocacy of the third proposition is attributed to Vagbhata, etc. by Vinitadeva and to Saṅghabhadra and his followers by Kue-Chi.

Vasubandhu also speaks of three opinions on the external objects: 1) The first opinion pleads that the object of our cognition is one whole, *avayavin* (like the pot, etc.); 2) the second one holds it to be many separate elements i.e. atoms and 3) the third view is: it is a totality of atoms (*Samghāta*). The first opinion is mentioned there as that of the Vaiśeṣika masters. The advocates of the second and the third view are not stated there. We may, however, surmise that they are the Sarvāstivādi-Vaibhāsikas from the context. Though the simple atoms do not get combined as they are partless, the molecules of atoms can get combined. So say the Kasmira Vaibhasikas (Vimsika, ad. 13th. ver.)

REALISTS

1. The Buddhist Realists declare: The atoms are truly objects of the sensory consciousness, because they are the real cause of that consciousness.

Dignaga replies: They are not its object, because the atoms are not cognized directly (lit. not reflected in it); example: the sense organ. (Though it causes consciousness,

it is not, at all, cognized by it). Vasubandhu's answer to them is very simple, viz. the atoms are not proved to be real entities, (*paramāṇuḥ na siddhyati*).

The reason for Dignaga's complex answer is that he assumes two criteria for judging *ālambana*, (object-cause), viz. 1) causality and 2) image-imposing (*ākāra-arpaṇa*). Of these two the first criterion has been accepted by all schools of Buddhism and it is brought under the category of the four conditions: *hetu*, *samanantara*, *ālambana* and *adhipati* (Abh. Kosa, II, 62, Madh. Sastra I. 2. etc.) The import of causality is well kept in view in the usage of the term in the following contexts: The visible discharges the function of *ālambana* towards the visual consciousness (चक्षुर्विज्ञानस्य रूपमालम्बनकृत्यं करोति ।) Śālis. Sutra, p. 15, l. 4). *Alambana* is a thing by support of which consciousness arises, that is to say, a supporting element in the process of cognition is *ālambana*. (Madh. Avatāra, my Skt. text. p. 77). *Samjñā* is taking up of content and *nimitta*, content (*visaya*) is the same as *ālambana*. *nimitta* is particulars of the same, i.e. blue, yellow and others and the factor of their determination (*Trimsikābhāṣya*, p. 21 & 23). The Satya-Siddhi also equates *ālambana* with *nimitta* (ch. 77: निमित्तालम्बनं विज्ञानम् । cp. ch. 191). What is productive of knowledge is *ālambana* (Slokavartika, p. 285: उत्पादकस्यैवालम्बनत्वम् ।) The cause is the same as *ālambana* (Umbeka in Slokavārtika-tātparyatika, p. 278). Dharmakīrti also confirms this idea: "Causality is no other than objectivity" pra. var. II, 234: The object is what is a causal entity" Ibid. 246. "A non-cause is non-object" Ibid, 257. It is also noteworthy that Dignaga himself cites a śāstra in his comment on Aphorism 2 to stress the causality a main part of *ālambana*. There is no mention of the other part, image-evoking, which omission Vinitadeva justifies by saying that this image-evoking is accepted in this system [of the Sautrantikas] v. his Tikā, pp95below.

Now we may be sure that the above said second criterion of alambana viz. image-imposing is a new element introduced by Dignaga under the dominant influence of the Sautrantika Realists who hold sway in the field of epistemology of the Buddhists. Since the early Buddhists could not conceive of the image or no-image of a knowledge, they hold that the atoms become a direct object of the sensory consciousness. The atoms are very subtle and invisible; how can they be admitted as a direct object? Bhadanta Subhagupta, a latest champion of the school provides a fitting answer. It is as follows:—

An atom which may manifest its own single knowledge cannot appear in life as separated from other atoms. When it appears associated with other atoms it loses its atomic form; how then could each of them appear in our knowledge? (Var. 43) Atoms cannot each individually and independently appear in life and this is also the reason why each of the atoms never flashes out in our consciousness (44). The atoms though they are mutually un-related and devoid of parts nevertheless become integrated and accomplish the gross things like the globe of earth and others (56)... The person endowed with a sharp intellect and living in a mountain and such other places could count the atoms with their number and other distinction (59). Therefore it is not proper to declare that the atoms do not at all exist.....(60). Refer to the *Bahyarthā Siddhi* in the Bulletin of Tibetology, Gangtok, 1967 for further details.

The Vaibhasikas appear to hold the view that the atoms are not perceptible to us. They nevertheless form the knowledge-object because they are basically the cause of knowledge. A Digambara Jaina, Sumati by name is also credited to maintain the atoms as direct object (v. our remarks below on the third proposition). There are two opinions about the atoms' behaviour: 1) they exist

allowing some inter space in their midst and 2) they remain without any intermediate space (१) सान्तराः परमाणवः २) निरन्तराः परमाणवः ।). The atoms of no interspace have been reciprocal support and are united. Vasubandhu in his Kośa says that the Kasmira Vaibhasikas advocate the atoms as having some inter space and remaining in a close vicinity (सान्तराः परमाणवः) but do not get combined; and that Bhadanta, (a Sautrantika master) asserts that the atoms remain with no interspace and due to this they are termed combined (निरन्तरत्वे तुस्पृष्टसंज्ञा) He prefers this Bhadanta's opinion (भदन्तमत श्रेष्ठं यम् १) Kośavyākhyā. I, p. 99, 3). See also my discussion on this topic in the Abh. Problem, Br. Vidya, XVIII, p. 226f. There is one more opinion holding the combined atoms as object-cause. (See Tattva. s. pañjikā, p. 556, and Haribhadra's Abhs. aloka, pp. 372-74). This is probably the opinion of the Sautrantikas, see discussion below.

Dignāga elucidates his meaning of “ the content ” (viśaya) thus: “ A content is that whose characteristics are specified by the knowledge; this is so because the knowledge appears in the form of content. The atoms cannot behave like that hence not object.”

2. Then let us take the combined atoms as object. The author demurs to it: “Consciousness does not arise from what is represented in it, (i.e. combined atoms do not cause the consciousness) because they do not exist in substance like the double moon.” For the combined atoms are not, in fact, different from the simple ^{2a} ones.

Vasubandhu's reply to this proposition is also simple. No atom is proved to be real (*paramanuh na Siddhyati*).

The author further makes his standpoint plain thus: “What object evokes the consciousness endowed with its own image, that is properly regarded as actual object of

that consciousness: because that alone is spoken of duly as the productive cause of the consciousness. But the aggregates of atoms are not so. (i.e. productive cause). Example, double moon, it is perceived on account of one's own defective eye. Its perception is not caused by the double moon, as there exists no object like the double moon. Similar are the aggregates of atoms."

This proposition, according to Kue-Chi comes from the Sutra-sect, i.e. Sautrantikas; but this finding is not corroborated by any other source. We have, however, enough quotations pleading for the aggregate of atoms to be object-cause. Kue-Chi clarifies their views thus: The indivisible atoms that are substantially existing are not the object of the five-fold consciousness because no indivisible atoms are manifested in it. These seven indivisible atoms constitute jointly one *anurūpa*, a gross atom. This gross body of atoms though phenomenally true is the object of the five-fold consciousness, because there this gross form is reflected.....“(see p. below). This opinion of gross body of atoms joining together is also referred to as it is pleaded by the Kasmira Vaibhasikas in the *Vimśatika* ad 13. The characteristic of this opinion is that the gross body of atoms though it phenomenally true has been accepted as the object of consciousness. It is obvious that in this proposition the second criterion of *ālambana*, i.e. image-imposing has been much stressed and preferred. This is confirmed by the statement of the *Pramanavartikavṛtti* p. 230: आकारार्पणत्वं विषयलक्षणम् । “The characteristic of a content is its capacity of imposing image.” Note also *Pra. vartika*, II, 224: The Knowledge in what form appears, that form is spoken of as graspable of that knowledge (तत्र बुद्धिर्यदाकारा तस्यास्तद्ग्राह्यमुच्यते ।) The graspable here is multitude of atoms, (anu-sancaya-vṛtti.) This is the reason for citing an earlier authority to the effect that the causality is equally an important ingredient of *ālambana* (v. Tikā on p. 92)

Dignāga's objection stands on the ground that the aggregates of atoms are phenomenally true, hence cannot serve as the object-cause. This objection is dispelled by Dharmakīrti in these sayings: The same self-characteristic of things (*svulakṣaṇa*) is the ultimate substance (*dravya sat*) because the substantial thing is that which is capable of discharging a purposive action (Nyāyabindu, I, 14-15). We should remember that the above sayings are made from the Sautrāntikas' point of view. The idea of integrated atom, *Samcita-āṇu* is also upheld by Subhagupta on the same pattern of argument: "The atoms being integrated discharge a uniform function and are termed *Sancita*, 'integrated' and to the upholder of this opinion how are the atoms non-substance, *adravya*? (Bāh. Siddhi ver. 39). Dharmakīrti also justifies this proposition in these sayings: "The effect is caused by several things; yet what (knowledge) arises imitating what form, that form is regarded as "grasped" by that knowledge" (Pr. var. II, 248). All knowledge flashes out from its contents, the knowledge though caused by others (like the sense, etc.) assumes the form of its content only, (but not of the sense-organ)" Ibid. 268.

The following citations would enable us to have a glimpse of how the advocates of the combined atoms as knowledge-content meet difficulties in their way:—

⁸ Integration, multitude, homogeneity (are synonyms); the sensory consciousness is related to it. The sense of homogeneity (*sāmānya*) is necessarily geared up with discriminative knowledge. Pra. Vār. II, 194. comment: The five consciousness-bodies are of integrated *ālambana*; this is the conclusion, *siddhānta*. It is also stated (in Pra. Samuccaya) the perception as it is effected from more than one thing is focused on the homogeneity (*Samanya-gocara*) as its own content. Thus the multitude of atoms is termed *Sancita*,

‘integrated’; the same is thought of as *sāmānya*; the sensory knowledge is centered upon it. The sense of *Sāmānya* is followed by a discriminative knowledge; how could it be then a discrimination-free perception? So the author says: “The atoms are formed in co-ordination with other atoms, then they are named *sancita* “integrated” and serve as *nimitta*, object-cause of the knowledge-rise.” The so formed integrated atoms are meant in the saying: The five consciousness-bodies are of integrated *ālambana*. That they serve as *nimitta*, cause of the knowledge-rise is meant in the saying because “it is effected from more than one thing.”

Such distinction of atoms is not possible in the absence of other atoms; the same (knowledge) is not fixed in a single atom, the knowledge is said as focused on *sāmānya*. (Pr. Var. II, 196). Comment: The distinction of atoms, is their capacity of evoking knowledge. The individual atoms are imperceptible, but they, being combined, become perceptible. Therefore, since the knowledge is not invariable with a single atom it is said by the truth-speaker (Dignāga) that knowledge is focused on the *sāmānya*, that is the knowledge has as its content the multitude of atoms (*paramāṇu-saṅghāta-viṣaya*). But, it is not to mean that knowledge is focused on *Sāmānya*, generality other than the atoms. Then how can the objection of the perception becoming a discrimination-haunted be raised on pretext that the perception is focused on the generality? cp. The same idea is stressed in the Chap. I, 88-90.

The above statement of Dharmakīrti in his Pra. Vārtika makes obvious that Dignāga is explaining that the combined atoms evoke a pure perceptive knowledge by saying: तत्रानेकार्थजन्यत्वात् स्वार्थे सामान्यगोचरः ।

This fact admirably tallies with an accepted truth that Dignāga propounded his logical theories on the basis of the Sautrāntikas’ metaphysics. But here in this present treatise Dignāga’s attitude is quite different and unfavourable to the

theory of *Saṅghātālamkāra*, (combined-atom-object); hence he puts it under the category of his opponents' views.

3. Then the author takes up to examine the third proposition. "Some masters say that the integrated form of atoms is the cause of consciousness." Dignāga replies that the atomic form does not become its object, e.g. its solidity, etc. and so on.

The advocates of this proposition are in the opinion of Vinitadeva: Vāgbhata and others — which opinion is not corroborated by any other source. However, Kue-Chi ascribes it to the Neo-Sarvāstivādins, Saṅghabhadra, etc. The material elements, they maintain, (*rūpādayo dharmā*) have each of them many a form (*ākāra*) but of these only one part becomes the object of perception. Therefore, indivisible atoms, being in co-operation with one another assume each an integrated form, *Saṁcita-ākāra*. This form being in substance produces the consciousness which resembles that form and hence becomes the object-cause (*ālambana*) of the five-fold consciousness. (v.p. more details below).

There is some anachronism here. Dignāga criticises the Neo-Sarvāstivādin, without naming him and the Neo-Sarvāstivādin dispels the criticism naming Dignāga according to Kue-Chi. We must guess that they must either contemporary of Dignāga or Dignāga speaks of some earlier spokesman of the school. It is also interesting to observe here that Dignāga ridicules the Saṅghāta-vāda, (second proposition in this treatise) for which he pleaded in his standard work, *Pramāṇa-Samuccaya* (see Dharmakīrti's comment on p. above). These circumstances may suggest that Dignāga must have turned an arch-idealist in a later period of his life as his predecessor Vasubandhu did according to the tradition. While composing the *Pramāṇa-Samuccaya* the author should be a neutral logician as he pleads for the both systems of the Sautrāntikas as well as the Yogācāras. cfr. my Bud. Idealism in journal, S.V. Institute, Vol. I, 3, pp. 71ff.

Kamalasila informs us that the above said third proposition was also advocated by a Digambara Jaina, Sumati by name. His plea is this; Atoms are two -fold viz. of common form and uncommon form in the pattern of all things having a general as well as a particular self. Of the two, the common form of atoms is cognized by the senses and their uncommon one never cognized. Thus the consciousness in a uniform pattern as related to the atoms never comes into clash; hence the atoms are accomplished as perceptible. (Tattva. pañjikā, p. 554).

Dignaga's reply to it is : "The atomic integrated form is not perceivable like solidity (i. e. hardness.) etc. Though they are in the atoms are not perceived by our eye-consciousness. So is the atomic integrated form." The author's weighty argument here is: "All gross things like pot, bowl, etc. would be seen in a identical shape if the integrated form and the atomic form are one and the same. Of course there are differentiations in their sizes, but they are related to things which are only *phenomenal* entities and which cannot be regarded as causal factors. For, if we eliminate atoms of the empirical things one by one, we shall have no more the experience of such things. What is substantially true and existent never ceases to evoke its perception; for example, colour and other atoms. They never cease to catch up our senses."

In this argument the author throws a sidelight on the latest phase of the Buddhist theory of matter as adumbrated in the *Satya-Siddhi*. According to this theory the so-called qualities, colour, taste, odour and touch are fundamental elements and all other four elements, earth etc. are formed out of the former four. Read S. Siddhi chs. 36,38-40 and cfr. in my *Dvdaśamukha*, p. 53,n.105.

4. Now the author set forth his own solution of the problem: "It is the content (artha) which exists internally

in the knowledge as a knowable aspect appearing to us as if it exists externally. Because the content is essentially in the nature of consciousness and because it acts a productive condition (to the consciousness) the knowable aspect is the object”.

The knowable aspect and the knowledge are one and designated differently. How can the principle of cause-and-effect relation be admitted between them? The author answers: “Though it is only a part of the consciousness, it becomes a productive factor of the latter because it is invariably and simultaneously associated with the latter; or it becomes so in succession by transmitting its force (*Śakti*).” In support of these two answers Dignāga cites the authority of his earlier Rationalists’ saying: “In the presence of cause is the presence of its result and in the absence of cause is the absence of its result: this is the characteristic sign of what is the cause and what is the result even if they happen simultaneous or in succession.” This saying proves beyond doubt that there is possibly a cause-effect-relation between the two simultaneous events if there is concomitance between them. This relation can be described as *Sahabhū-hetu*, co-existing cause in the Sarvastivādin’s terminology. This causal relation of simultaneity (*Sahabhū*) is applicable to the phenomenon of the mind and mental state, [*citta-caitasika*] that are appearing together. This relation also holds good in the case of four fundamental and four secondary elements (*bhūta-bhautika*) which are mutually inseparable and conditioned. A favourable example cited here is *pradīpa-prabhā*, lamp and light. They appear together and disappear together, hence they are mutually conditioned under the law of simultaneity (v. Kōśavyā, Cal. edn, II, p. 123) conception of Buddhism, p. 25, Abh. Sangaha, Kosambi edn, VIII, 22).

This pattern of argument of the Sarvāstivādin is not accepted by a more rational school of Buddhism, like the

Satya-siddhi which disproves both the reason and the example in ch. 36 and 40. Item 1, etc. The Brahmanical, logicians like Kumārila also ridicule the causal relation between the co-existing events and its example. Kumārila's criticism of Dignāga's proposition is summed below along with his commentator, Pārthasārathi Miśra's remarks:—

4

Let not the past be graspable as the Vaibhāsikas assume. It may then be possible that between two knowledges that are occurring simultaneous one is the graspable and the other grasper; therefore the following is stated: With reference to the two simultaneous events there will be no possibility of asserting one is proof and the other is proved (*māna-meya*) for the reason that two simultaneous events are mutually independent, and that there is a lack of action and actor. Causality in your system is graspable; in between the two independent events there is no cause-and-effect-relation, hence no idea of one is graspable and the other grasper (see Ślokavārtika, p. 309): Halloo, (we have accepted that) the characteristic of the cause-and-effect-relation is nothing but invariable concomitance of *Tatbhāva-bhāvin*, presence of effect on the presence of cause; this characteristic is obtainable in the case of two simultaneous events; so says our great Master (Dignāga): "It is a simultaneous conditioning factor because of invariable concomitance". Now, on this point the following is pointed out: The Rationalists do not proclaim that causation is mere *Tatbhāva-bhāvin*, 'presence of the effect on the presence of cause'. That causation is geared up with the succession of time and never bereft of it. This is pointed out in the following:

"The causation-characteristic freed from the time-succession is not permissible between the cow and the horse;

the same is the case with the events of time-succession, or the simultaneous moment-events of a flux of elements with the other flux of elements. Therefore amongst things which are already previously present a thing is regarded as effect of that thing from which it is produced as in the case of pot that is produced in the presence of colour, etc.” (note this illustration from the opponent’s point of view).

The said example of lamp and light for simultaneous causation is unproved; to this effect the following is pointed out :

“The example of lamp and light, etc. to prove the simultaneous causation has been stated; even in this case there is a very subtle time-distinction. The illusion of simultaneity there is due to the time-distinction hardly discernible (*durlakṣa*) as in the case of a sharp pin piercing through several hundred of lotus-petals (*padmapatra-sata-vedha*)”This rejection of causation through the process of simultaneity is also applicable to the knowledge and its part and their graspability and grasping agency; so is said further:

“The rejection of causation by simultaneity is equally applicable to the parts (knowledge and its part)”. (see Ibid.)

As to Dignāga’s second alternative answer, viz. it becomes so in succession by transmitting the force (*Śakti*) the same critic continues: Between two successive events the previous may be graspable by the other. It is criticised previously that what is past cannot become graspable, this criticism is not valid; for, it is possible by transmitting its force. The self-form of knowledge on account of impression (*vāsanā*) imposed by a previous knowledge (upon itself) is produced subsequently. (This means that) *ālambana* is similar to memory (*smaranam iva ālambana*). Here also Kumārila says. “*Ālambana* is not possible by succession through the door of transmitting the force” (Ibid. pp. 311-312).

The above elaboration of the opponent's criticism is aimed at to acquaint ourselves with a clear understanding of the author's complicated proposition.

Dharmakīrti being one of the strongest champions of this school, his conclusive remark may also be recorded in brief which appears as an echo of Dignāga's view:

5

How and by what means do these atoms transform our consciousness as reflex of a gross form? (Pra. Var. II. 321). Therefore one consciousness has two aspects (graspable and grasper) and experienced and memorised; the realization of this in double aspect is regarded the fruit. (Ibid. 337). The self of the Knowledge though indivisible in truth is noticed (i.e. experienced) as though it is divided into graspable and grasper on account of our perverted visions (Ibid. 354).

In order to satisfy the scriptural declaration that the visual consciousness emerges on the basis of the eye and is visible the author states: "The sense-organ, (i.e. eye, etc) is only a sort of *śakti*, force as it acts as auxiliary to its objectivity". The sense-organ is inferred to be only a force of consciousness, but not material in character. It may be a non-contradictory part of consciousness or it may be in its own indescribable self. There can be no difference in the production of its result. Thus the objective aspect and the force of sense-organ go on mutually conditioned from immemorial time".

The author's statement about the sense-organ as of the indescribable is suggestive. It shows that he does not side with the Vaibhasikas for whom the senses are material, but with some early scripture according to which they are other than the visible etc; and supra-sensuous and inferable from the sensory consciousness and seated on the eye-ball, etc. (v. Yaśomitra's comm. Kośa, I, p. 24-25). Dharmakīrti too holds the

same view, v. Pra. Vartika II, 48 a-b: They are transcendental and designated as senses...Refer to Vinītadeva's comment for other opinions on the senses (p. 92 below).

The author's explanatory part of his last aphorism is very well elucidated by Vinītadeva in his Tikā, one may read my summary in English, pp: 33-36 below.

NOTES

1. The early Buddhists plead that the atoms though too subtle and imperceptible, serve as a hidden cause of our knowledge, because their gross forms that we experience are phenomenal and cannot be regarded as either different from or identical with the atoms, is not at all counted as a cause. The same principle holds good in the Buddhists' denial of the soul theory. The soul is not something real apart from its several parts, cfr. Sam. Nikāya, 1,135, the saying:

यथा अङ्गं संभारात् भवति शब्दो रथेति ।.....

एवं स्कन्धेषु सत्त्वेव भवति मत्वेति सवृत्तिः।

Cited in Satya - Siddhi, Ch. 38, p. 190.

The above position of the early Buddhists renders much easier the task of Dignaga of rejecting the combined atom-object proposition (i.e. his second one). However the Sautrāntikas assign some reality to it on the score that it discharges a purposive action. See discussion on this topic below.

2. See Tattvas Panjikā (p. 556) mentioning such three opinions: 1) Atoms get combined one another (*Samyujyante parcmāṇavah.*), 2) they always appear with some interspace, but do not come into a mutual contact (*Santara eva rītyaṇ na sprsanti.*) 3) when they appear without interspace, we call them combined (*nirantaratve tu sprstasamjñā*). Similar three views are noticeable in Abhis, Aloka, (p. 372-74) : 1 (*Sanghata-pakṣa*, view of the combined atoms, 2) *Santara-parivarapakṣa*, view of atoms encircled with interspace, 3) *nirantara-parivarapakṣa*, view of the same without interspace. These three are termed knowable categories (Jñeya-pakṣa):

According to Th. Stcherbatsky's finding the combined atoms alone appear in phenomenal reality. Simple ones or infra-atomic elements presumably were relegated to a transcendental reality.....(v. Conception of Buddhism, p. 12).

2a. Kue-chi's interpretation of Vasubandhu's verse 11 in the Vimsikā as referring to four views: 1) "*eka-pakṣa*" of the Vaisesikas, 2) *anekapakṣa* of the old Sarvastivadin, 3) *Paramanupakṣa* of the Sutra-sect and 4) *Samghata-pakṣa* of the Neo-Sarvastivadin (Nyāyanusara) is not admissible and it is quite opposed to Vasubandhu's own comment. (v. his comment on the vimsika-vijnapti-chinese, Fas. III p. 2). Vasubandhu refers to the three views only, viz. 1) the view of the Vaisesika, 2) the view of the Sarvastivadin as atom-object and 3) the view of the Sautrantika holding the integrated-atom-object (*Samghata-anu*)

3. सञ्चितः समुदायः स सामान्यं तत्र चाक्षवीः ।

सामान्यबुद्धिश्चावश्यं विकल्पेनानुबध्यते ॥ प्रमाणवार्तिक II. 194.

वृत्तिः । ननु सञ्चितालम्बनाः पञ्चविज्ञानकाया इति सिद्धान्तः । तत्रानेकार्थ-जन्यत्वात् स्वार्थे सामान्यगोचर इति चोक्तम् (प्रमाणसमुच्चये) । तथा च परमाणूनां समुदायः (note रूपशब्दादेरष्टद्रव्यत्वात्) सञ्चित इत्युच्यते । स एव च सामान्ये मतः । तत्र च सामान्ये प्रत्यक्षधीर्जायते । सामान्यबुद्धिश्चावश्यं विकल्पेनानुबध्यते अनुस्मियते । तत् कथमविकल्पं तत्प्रत्यक्षमुच्यते । अत्राह—

अर्थान्तराभिसम्बन्धात् जायन्ते येऽणवीऽपरे ।

उक्तास्ते सञ्चितान्ते हि निमित्तं ज्ञानजन्मनः ॥ Ibid 195.

वृत्तिः ।येऽणवो जायन्ते ते सञ्चिता उक्ताः सञ्चितालम्बनाः पञ्चविज्ञानकाया इत्यादौ । ज्ञानजन्मन एव हि निमित्तमुक्ताः "तत्रानेकार्थजन्यत्वात्" इत्यादिना ॥

अणूनां स विशेषश्च नास्तरेणापरानणून् ।

तदेकानियमात् ज्ञानमुक्तं सामान्यगोचरः ॥ Ibid 196

वृत्तिः । अणूनां स ज्ञानजननसामर्थ्यविशेषः..... । नहि प्रत्येकमणवो दृश्याः । किन्तु संहिता एव तत् तस्मात् एकस्मिन् परमाणौ ज्ञानस्य नियमात् सामान्यगोचरं सञ्चितपरमाणुसङ्घातविषयं ज्ञानमुक्तं तत्त्ववादिना । न तु परमाण्वतिरिक्तपामान्यविषयम् । तत् कथं सामान्यविषयत्वात् सविकल्परूपप्रसङ्गः ।

The same idea in Chapter I, 88—90.

4 मा भूदतीतस्य ग्राह्यत्वं (यथा वैभाषिकपरिकल्पितम्) युगपज्जन्मनोरेव ज्ञानयोरेकं तु ग्राह्यमितरन् ग्राहकं भविष्यतीति अत आह—

अन्योन्यनिरपेक्षत्वात् युगपच्चापिजन्मति ।

मानमेयत्वनास्तित्वं क्रियाकारकवर्जनात् ।

कारणत्वमेव भवतां ग्राह्यत्वम् । यौगपद्ये चान्योन्यनिरपेक्षज-मनो
कार्यकारणभावाभावात् न ग्राह्यग्राहकत्वम् । (p. 304)

ननु तद्भावभावव्याभिचार एव कार्यकारणलक्षणम् । तच्च युगपज्जन्म-
नोरपि विद्यत एव । यथाऽऽहुः— प्रत्ययोऽव्यभिचारित्वात् सह इति । तत्राह —

तद्भावभावितामात्रं हेतुकर्तृव्यवर्ण्यते ।

पौर्वापर्यनियमयुक्तं तद्भावभावित्वं तल्लक्षणं ननु तन्निर्मुक्तमिति । यथा
पौर्वापर्यनियमसहितमेवेदं लक्षणं न नियमरहितं नापि पौर्वापर्यरहितं तथा दर्शयति —

पौर्वापर्यविनिर्मुक्तं कार्यकारणलक्षणम् ।

गवाश्वस्य यथा नास्ति पौर्वापर्येऽपि तत्तथा ॥

युगपज्जायमानेऽपि सन्तत्यन्तरजे क्षणे ।

रूपादिषु घटे यद्वत् तस्मात् पूर्वमवस्थिते ॥

यो यस्मात् जायते पश्चात् सन्तत्यकार्यमिनीष्यते ।

यत् परैरसत्यपि पौर्वापर्ये कार्यकारणत्वमित्यत्र सिद्धवद्दीपप्रभावदिति निदर्शनम् ।
तदसिद्धमित्याह—

हेतुहेतुमतां मिद्धं यौगपद्यनिदर्शनम् ।

यद्गदीपप्रभाद्युक्तं सूक्ष्मः कालोऽस्ति तत्र नः ॥

कथं तर्हि यौगपद्याभिमानोऽत आह—

दुर्लक्षस्तु यथा वेद्यः पद्मपत्रशते तथा ।

सन्तमपिकालभेदमतिस्वीक्ष्म्यात् अलक्षयतां पद्मपत्रशतव्यतिभेद इव
यौगपद्यभ्रगः । तुलानमनोऽनमनयोऽस्तु न मिथः कार्यकारणत्वम्, उभयोरेककारणत्वादिति ।
इदञ्च यौगपद्येन कार्यकारणत्वनिराक्रिया ज्ञानांशयोरपि ग्राह्यग्राहकत्वनिराकरणाय
वक्तव्येत्याह —

भागयोर्यौगपद्येन तथैव स्यान्निराक्रिया ।

मा भूद्यौगपद्यम् । क्रमभाविनोस्तु पूर्वमुत्तरस्य ग्राह्यं भवतु । यत्तु
अतीतस्य ग्राह्यत्वं न सम्भवतीत्युक्तम्, तत्तु अयुक्तम्, शक्त्यर्पणद्वारेण सम्भवात् ।
पूर्वज्ञानापितवासनावशेन हि तत्स्वरूपमुत्तरमुत्पद्यमानं भवति । स्मरणमिवात्मबन्धनम् । तदुक्तम्—
शक्त्यर्पणात् क्रवादिति । तत्राह—

न च शक्त्यर्पणद्वारं क्रमेणालम्बनं भवेत् । इति

(Slokavar. pp, 311-12)

The above criticism proves that in pleading for a simulta-
neous causality Dignaga might have employed the Lamp-

and-light-example, but we miss it in the translations of the *Alambanapariksā*. Vinitadeva employs it in some other context, viz. self-affecting-action (*atmani kriyā*). It is the Sarvastivadin who first pleaded for the simultaneous causation with the same example; cfr. Poussin, *Kosa*, II, p.253; *vyākhyā* ad II. 51. cal. edn. p, 123; *Kośabhāṣya* p. 84-85).

5. सङ्ख्ययन्ति तत्केन स्थूलाभायञ्च तेऽणवः । 321.

तस्माद्विरूपमस्यैकं यदेवमुभूयते ।

स्पर्श्यते चोभयावारस्यास्य गवेदनं फलम् ॥ 337.

अविभागोऽपि बुद्ध्यात्मा विपर्ययितदर्शनः ।

ग्राह्यग्राहकसंवित्तिर्भेदवानिव दृश्यते ॥ 354.

Vijnaptimatratā in *Pramāṇa* Var. II, 320-371.

DIGNAGA'S VERSES (KARIKA)

1. Though atoms serve as cause of our sensory consciousness they are not its actual object like the sense-organs; because the consciousness does not represent the image of the atoms.

2. Consciousness does not arise from what is represented in it, because it does not exist in substance like the double-moon. Thus both the external things are unfit to be real objects of consciousness.

3. Some masters hold that the integrated form of atoms (*sancitakara*) is the cause of consciousness. The author replies: The atomic form does not become the content of consciousness e.g. the solidity, etc.

4. In that case the different perceptions of the pot, the bowl, etc. will be identical.

If the perception differs in accordance with the different forms of the pot and others, they never exist in the substantial atoms.

5. Their dimensions are different and therefore they are related to substantially non-existent things. For, if we remove the atoms one by one the perception illuminating the image of the pot, etc. will immediately vanish away.

6. It is the object (artha) which exists internally in the knowledge itself as a knowable aspect which appears to us as if it exists externally.

Because that object is essentially in the nature of consciousness and because it acts as the condition (to the consciousness) the knowable aspect is the object.

7a-b. Though it is only a part of the consciousness, it becomes condition to the latter because it is invariably and simultaneously associated with the latter.

Or it becomes condition also in succession by transmitting the force (śakti).

7c-d. What is the sense-organ is (nothing but) the force itself in consciousness by virtue of its acting as an auxiliary (*sahakarin*) to its objectivity.

8. That force is not contradictory to the consciousness. Thus the objective aspect (*visayarupa*) of consciousness and the force (*śakti*) called sense-organ go mutually conditioned from immemorial time.

SUMMARY OF THE TIKA BY VINITADEVA

The author Dignaga presents the first disputant's proposition by stating: Those who...

In this sentence the topics to be discarded are expressed. The opponents' perverse reasons are expressed in the sentence: "Because the atoms are cause of consciousness" and because the aggregates are productive of their image-bearing consciousness".

The purpose and its relevance to the treatise are to be inferred by virtue of its capacity thus. This treatise is commenced in order to refute the external objectivity and in order to establish the internal objectivity. This is the purpose and the treatise is its device. The same idea is repeated and elaborated further.

All disputants do not accept the external things as objects, hence it is stated : Those who.....
The "eye and others" refers to the ear etc. upto the mind, thus the mind is reckoned as relied on the external things; hence they are also negated here.

Acarya Dharmapala in his Tika has elaborated a great deal in order to prove them; we do not understand his deep intention and reasoning.

"The external" is what is other than the consciousness. The term *artha* is expressed as a synonym of content (*visaya*), but not substantially existing. The aggregate is also to be understood likewise. *Alambana* is cognizable. Atoms are those which cannot be further divided and (dissected). The atoms alone appear and disappear together; yet the aggregates are considered as different and object (*alambana*). The sense-organs in their capacity are assigned to their respective objects like colour, taste, etc. Though the colour etc. are integrated in the aggregates they are cognized by their respective sense-organs. Likewise the consciousness in its capacity is fixedly assigned to graspable things (*dravya-pariccheda*) and hence it takes as its object the separate atoms as well as their collocations (*samanya*, सामान्य): this is known to us (from the Sarvastivadins' treatise). The atoms, though very subtle objects because they cause the consciousness and because they exist substantially. What serves as cause is *alambana*, object: this is the opinion of this (first dispu-

tant). Thus the advocates of the external things admit the atoms as objects in view of atoms being producing factor of consciousness.

The saying: "Or they conceive as object the aggregate of atoms" is presentation of the second proposition. They conceive so because the aggregate causes the knowledge invested with the image of the aggregate. This is the reason for this proposition. It is to state thus: In what form a consciousness emerges that form is its content.

So far are the propositions of the opponents.

The following line is to delineate the same: "Though atoms serve etc." Atoms in the ultimate sense are not substantial. They being accepted as constituted of parts become empirical (*samvṛta*) and being considered as partless, they cannot cast shadow and hiding etc. (छायावर्णादि). cp. the same argument in Vasubandhu's *Vimśatikā*. Even then their causality is accepted and their objectivity is denied; for they do not cause consciousness reflecting their own image. The expression *indriya* indicates six senses inclusive of mind sense. "Like the sense - organ" is example. It causes the consciousness; however, it is not its content; for, its image is not reflected in the latter.

It is the content whose self-being (स्वभाव) is asserted while the consciousness arises in its image. Here the self-being is both the self-characteristic as well as the general characteristic. Its assertion is just its measured grasping. Consciousness cannot discharge any function of determining its object beyond representing its image. Therefore consciousness having arisen in the form of a blue-patch is spoken of as that it has determined the blue patch. What other function has the consciousness here (beyond representing its image)? However, it is metaphorically stated that consciousness grasps its object. There is no, in fact, any act of determination. For example, when the

sen is similar to his father, he is said to have taken the form of his father. Though the atoms are its cause, if consciousness does not represent their individually fixed images how can it grasp their characteristics? When it does not determine them, how can the atoms become its objects.

The example is the sense-organ. Though it is a cause it is not the content of knowledge which bears not its image. Therefore, the objectivity does not lie in mere causality. Thus the atoms are not objects as they are deprived of the characteristics of the objectivity. Here is a syllogism: Atoms are not objects because they are incapable of causing consciousness similar to themselves; example: sense-organ. The knowable aspect is the heterogeneous example. Or they are so, because their characteristics are not cognized; the examples are the same. These two syllogisms are formulated by Acarya Dharmapala and also stated by me, though not formulated by the author Dignaga. Thus is negated the atoms-objectivity./1/

In order to negate the second proposition the following is stated: "Though the aggregates of atoms are alike the image of consciousness", they are not objects, because the consciousness does not arise from the aggregates. Though they are not causal factors, let them be objects, what is harm there? The author replies:

Consciousness does not arise from what is represented in it, etc.

What object form the consciousness imitates, that form would possibly be its object if it is also a causing factor. What is causing factor, that alone is the object: this is understood from the treatise (of the Sarvastivadins). It is stated there: A thing which is characterized as productive of the mind and the mental states is designated as object as it is experienced while the mind and mental states operate. The endowment of the object-image in the consciousness is

not stated in the Sastra as it is recognised in this system (of the Sautrantika-yogacaras) alone. It is to be stated thus: What is endowed with two characteristics is *alambana*, object.

Why is not the aggregate a causing factor ?

“Because it does not exist in substance”. What is substantially non-existent is incapable of causing any effect; e.g. double moon. Though it is reflected in consciousness, it does not cause the latter. Phenomenon of that consciousness is not however fortuitous as it is effected by a defective sense-organ. The double moon is perceived when the eye is affected by the eye-disease (*timira*). Hence it is not producer of its experience and becomes non-entity-non - object. The same is the case with the aggregate. The following is the syllogism: The aggregate of atoms is not producing factor of consciousness, because it is not a substantial entity, example: double moon. The heterogeneous example is the cognized part of consciousness. Or, it is not *alambana* because it is a non-cause. The examples are the same. If a non-cause is also *alambana*, the double moon etc. would also be true objects. These two syllogistic proofs are also formulated by Dharmapala.

“Thus both the external things are unfit to be real contents of the consciousness” as both of them are defective in one or another respect.

In the case of atoms there is productivity, but the capacity to impose the image on consciousness is lacking while the aggregate has the latter but lacks in the former. Therefore both are defective. //2//

The third proposition is presented next: Some masters hold that

Some masters, Vagbhāṭa and others hold the integrated form of atoms as the causes of consciousness. They maintain that there exists also an integrated form in the atoms. Whatever exists in the atom is all a substantial entity (*dravyasat*) hence it can serve as cause. Since the integrated form is gross i. is capable to impose its image on the consciousness. Thus the atoms become objects in another fashion (*prakārāntaṇa*, प्रकारान्तरेण)

The atomic form is too subtle; how can it combine in itself the gross integrated form? No harm, they argue that a material thing is combined with several forms or characters, viz: blue colour, fragrance, sweetness, hardness and others. The atoms also interalia has the integrated form. If so, why are not they cognized at once? So it is said: They are cognized in one or another form". Because they are assigned separately to their respective sense organs our senses do not grasp all of them indiscriminately.

This is said in accordance with the system of Buddhadeva, viz. ten bases are mere *bhūtas*, elements (not distinguishable into primary and derivative ones).

"Even in the atoms, therefore, there exists the aspect which produces the consciousness possessed of integrated form". That is to say: The atoms are capable of producing the consciousness reflecting the integrated form of their own. Why is it said in this fashion? Because an *ālambana* consists of two parts. The productivity is meant in the statement that the atoms are consciousness-producing factors. The part of the statement: "reflecting integrated form of their own" expresses the capacity of imposing images. Because *artha*, content imposes the image which exists in itself, but not one that does not exist there the integrated form is to be granted as existing in atoms.

If the gross form exists in the atoms, how can it exist there along with the atomic subtlety? Why do we not cognize the atomic form as if it is proximate to us? Therefore the author says: Atomic form, etc. (3c-d)-For example, solidity coldness, heat, etc. though existing, are not contents of the visual cognition because the perceptive powers of the senses are assigned to their respective domains of objects. Likewise are the atoms//3//

“In that case the different perceptions of the pot, bowl, etc. would be identical”.

The advocates of this proposition are to be accused thus: The integrated form that is pleaded as existing in the atom is well known to be existing in the pot, etc. If that form of the atom is the same as that of the pot, etc. then the notion of the pot would arise from all other aggregates of the bowl, etc. Or if it is the same as that of the bowl, etc. then also the notion of bowl arise from all other aggregates of the pot, etc. We have, on the other hand, a distinct notion of pot from certain aggregate, and the notion of bowl from certain other aggregate. This distinction would be impossible in your thesis.

If the distinction is possible on account of number of atoms differing as related to the pot and the bowl, etc. such distinction is not at all admissible in the shape of atoms. If it is your view that the different shapes of the pot, etc. make possible the distinct notions of the pot, etc. we too do not negate them; however those shapes are not apportioned to the substantial atoms. //4//

“The dimensions of the pot, etc. are different,”

The atoms' dimension known as *pārimāṇḍalya* cannot be differentiated. Though the atoms of the pot, bowl, etc. are different real entities; in their dimension i. e. *pāriman-*

ḍalya no differentiation is admissible. Therefore the atoms do not differ in their shapes. As in your system whatever exists in the atom all exists in substance. So also in our system whichever size the atoms has all is one pārimaṇḍalya size.

If the integrated form be admitted as identical, it must be then partless as it has been in substance. If it be admitted as having parts, it would never be in substance. Things having parts, acquire various capacities (*śakti*); then the arrangement of parts also would be possible; but that would not be possible in the case of partless things.

“The distinction of form co-exists with the non-substantial things”. Because the arrangement of parts is not possible in partless things as stated above. The distinction in shape is to be observed only in non-substantial things. The Vaiśeṣika system admits the pot, etc. as real substantial things, but they are empirical, i. e. non-substantial (in our system). For, if we remove atoms one by one the perception of the pot vanishes away. How could that alone prove that the pot. etc. are empirical? If they are substantially real, they would never cease to raise their own perception even when their parts atoms are eliminated. For example, the colour, taste, etc. never cease to evoke their perceptions even when their atoms get separated. Moreover the atoms being removed the conjunction creating the substance (*dravya*) disappear and the pot perishes, then no more arises its cognition.

If you think that the cognition arises no more because everything cannot happen everywhere, we may reply: If there is one whole (*avayavin*) other than the atoms, then you must say: while existing within the atoms, whether it exists covering entire atoms or partly. In the first alternative the whole would be everywhere in the parts constituting the whole. If it does not exist partly, it follows then it exists covering the

entire atoms. Therefore, one whole (*avayavin*) like the pot, etc. exists in as many atoms as there are, and hence when one part of the whole perishes, the substantial whole would become non-existent. For, the whole is constituted of the simultaneously existing entire parts like the chariot (*anasva-ratha*). The heterogeneous example here is *sva-laksana* (स्वलक्षण), self characteristic. If you say that the whole exists by way of *vastu*, substance, it will be vitiated by an unfavourable circumstance (as stated above) viz. impossibility in its formation by parts as the whole is constituted of simultaneously existing several things. //5//

After disproving the others' propositions (*anya-samaya*) the author sets forth his own (*sva-samaya*) in the following: "It is the object which exists internally in the knowledge as a knowable aspect which appears to us as if existing externally".

The knowable aspect is a graspable part serving as its content. It appears as though existing externally. When, for example, a patch of space being reflected in the well-water appears as if it exists on the surface of the water. Or the image of the moon, being reflected in the mirror appears as though it is in the mirror. Though no external thing is admitted as *alambana*, there is, nevertheless, something internal serving as the object-condition (*alambana-pratyaya*). An eye-diseased person, e. g. perceives the appearance of hairs, flies, etc. which are only some internal flashes (of the diseased mind). Similarly the internal perceivable part of the consciousness is considered as *alambana*.

How could this mind itself be characterised as *alambana* ? Because the knowledge assumes the forms of the blue and the yellow patches as a result of matured forces (*vasana*) accrued from the daily talk of the blue and the yellow, etc. The knowledge is accomplished as endowed with the

forms of the blue and the yellow etc. Because the forms of the blue and the yellow are conditions to the consciousness, they become its causes also.

“The internal consciousness appears as object”..... Because consciousness existing internally becomes endowed with a form on the model of an object (*arthakarana tadāk-āarakam*) and this form (of object) evokes the consciousness, that consciousness becomes in possession of two *alambana* characteristics; hence it is said to be the proper *alambana*. Thus consciousness is possessed of an internally existing object. The form of consciousness is similar to that of the object. Because it is similar, it is said to be of that form. For example, a seal being curved in the form of a letter is (said to be) of that form. (When a consciousness is likewise similar to an object-form, it is known as possessing that form.) //6//

“(If) only the objective reflection of consciousness is experienced in the cognition, etc.”

The cognizable reflection that is internally existing is experienced in a cognition. When it is said that the knowable aspect of consciousness appears as though it is the external object in a definite shape (*niyatākāravat*), it becomes a part of consciousness. That knowable aspect appears simultaneous with the consciousness, how could that aspect be a producing factor of the same consciousness? It will amount, in that case, to accepting an action affecting its self (आत्मनि क्रिया भ्युपगम) and also evolve a formidable error (*atiprasanga*), viz. the cognizing aspect also will give rise to another cognizable aspect. Likewise the horns of the right and the left of an ox would interse produce one by the other. This is the objection raised by the opponent. The author replies: This is not a formidable rule (*aśāsāna*), because the cognizable part, though simultaneous it is,

becomes producing factor, i.e., preceeding moment-cause of the self born consciousness. No cognition arises in the absence of the cognizable part which is resorted to for the purpose of a mere support in the fashion that a man rises up with the support of a staff. Therefore no causal function either entire or in part is imposed upon it.

If the cognizable part thiswise becomes cause, be it so, what contradiction would be there? In the absence of any concomitance between the right horn and the left the causal relation between them, one being the fruit of the other is not accepted. In certain cases a self-affecting action is also desired. The lamp is a fitting example here. The lamp (not only illumines others but) illumines its self also.

How is it proved that the concomitance is criterion for determining the cause-and-effect-relation? The logicians say: *Bhāva* and *abhāva*, i. e. existence and non-existence: These two are the characteristics of the cause and the effect which may appear in succession (or simultaneously). When certain thing present, certain thing happens; the latter is considered to be its effect (*hetumat*). Here in the present case the knowledge arises only when the cognizable part is present and not when it is absent. Therefore things, though simultaneous they are, become one as the cause and the other as the effect. *Haituka* is *Tarkika*. So far the subject and the object are shown to be simultaneous.

The author next states that they are in succession too. (This means:) the cognizable part while disappearing, deposits its force (*śakti*) in the store-consciousness. That force, if it accomplishes other necessary requisites in the second moment evokes in the same moment a consciousness similar to itself. If it does not accomplish in that moment it may

do so in the third or the fourth moment; then it would produce a similar consciousness by virtue of its maturity.

In this view (*paksa*) the said logical errors, self-affecting action, simultaneity, "being one part", etc. would never be raised. For, the previous knowledge is graspable, and what is endowed with the image of blue, etc. that evokes in a subsequent moment a similar kind of knowledge. Therefore those objections cannot be raised.

If the force causes perception the force will then be the object but not the previous graspable part. Such error is not there; because the graspable part produces a homogeneous knowledge by succession, it makes the force as deposited in the store-consciousness. If it does not make so, the force would not produce such type of knowledge. Therefore the knowledge that is arisen from the force is indeed produced from the graspable part alone; thus there lurks no contradiction. In this interpretation the fact of *alambana* with two characteristics is well accomplished. Thiswise the graspable part has two (*alambana*) characteristics as it produces subsequently its own homogeneous knowledge.

The opponent now observes: If the self form of a knowledge is accepted as object-condition, how does the visual consciousness arise relying on that self form and the eye? When the matter or colour (*rupa*) falls within the focus of the eye and together with it the eye is to produce its cognition, the self-form of consciousness does not, at all, fall within the focus of the eye. How is it possible that the eye together with the self-form evokes the visual cognition?

The author replies: If the sense-organ is a derivative element, then there may be a serious objection. We, however, desire to say that what force is accessory to objectivity (*visaya-sahakarin*) that is regarded as the sense-organ. Thus,

in our system just as *rupa*, colour exists internally so also the eye exists internally. Therefore, how does the above stated flaw incur ? It is to be borne in mind that the force (*sakti*) that is accessory to objectivity is the sense-organ. The interpretation of *indriya* as what pertains to Indra would reduce it to something inseparable (from Indra).

How is it known as a sort of force ? Because the sense-organ is inferred to be a force from its result, viz. cognition, but not to be a derivative matter (*bhautika*). Again objection: One can infer merely some cause from result, but not a variety of causes (*karana visesa*); for no concomitance of *linga*, cause with the variety of cause has been previously determined. For example, the sight of the smoke can lead one to infer mere presence of fire, but not the kind of fire whether it is the fire of herbs or of the grass, etc. Likewise one could infer from the result i. e. sensory cognition merely a cause but not deduce the genus of the cause, viz: a derivative matter, etc. In the system of the Vaibhasikas the sense-organ is a derivative matter (*bhautika*); in the system of Bhadanta Buddhadeva it is a primary matter (*bhuta-rupa*); for the

Yogacaras it is a consciousness; it is conventional for the Madhyamikas; for the Samkhyas it is *ahankarika*, a derivative from Individuation, and so on. The said variety of cause cannot be inferred. In reply to this the Tika remarks that a simple force is inferred from the inferential process of various forces and their successive flux (*Saktiprabandha*). // 7 //

Again, the force depends on a possessor of the force. No force can be accepted without a support or base. The possessor of the force is the sense-organ which ought to be a derivative matter. Thus the sense-organ becomes again a derivative matter. Therefore the author states :

1—Agamanusari Yogacara. Dignaga's system being known as the Nyayaanusarin Yogacara Vinitadeva specifies thus.

If a support is needed, let the consciousness be its support (*asraya*). The consciousness is well-known to be both as awareness of each object (*prativisaya-vijnapti-rupa*) and as self awareness (*sva-vijnapti-rupa*). Therefore, let it be its base as necessitated by karman previous deed. The force, nevertheless is not contradictory to the consciousness.

Again, some objection: The force that is situated in the derivative matter produces some result and the same situated in the consciousness produces some other result. Therefore the sense-organ ought to be a derivative matter. The author's reply is: There is no difference in the nature of result due to the difference in the basis of force. This means to say: Let the force be situated in the consciousness or somewhere else. That force gives rise to a perception of visible (*rupa*), etc. and hence there is not, at all, any difference in its result-productional act.

"Gr. (the force) be in its indescribable self-form".

This is the opinion of some other system about indriya.

The sense-organ cannot be tested because it is not visible. What is not tested cannot be demonstrated. Therefore according to this system it is of indescribable character.

Then it is said by way of conclusion: "Thus the objective aspect of the consciousness....." As this consciousness is produced from the force of sense-organ so the latter is also produced from the previous consciousness which causes the formation of the sense-organ (*indriya ksepaka*). That previous consciousness again is produced from the still anterior force of sense-organ. In this manner the force of sense-organ and the consciousness endowed with the image of the object go on mutually conditioned. Since there has been no starting moment of this flux of the cause and the effect these two are to be viewed as revolving from immemorial time.

1. It is atindriya, transcendental, p. 12.

The author comments on the last aphorism:

“Depending upon the force called eye” Relying upon what is called the force of sense and the internal *rupa*, either simultaneous or of the previous moment the visual consciousness arises as having an indeterminate object (*anavasita-artha-akaraka*). In the system of Realists the consciousness arises from the already determinate object, but not so in our system: this is said:—

“Consciousness reflecting an object but indistinct from that object (*alambana*) arises”.

Some persons read: consciousness (arises) reflecting an indescribable object (*anirdistartha*). That object is not reflected as absolutely distinct (*vivikta*). Nothing is made distinct and it is indescribable; for every self-characteristic (*sva-laksana*) is incapable of being described.....

“These two act mutually conditioned.....” explained as before (see p. 34 above).

Sometimes thanks to the force known as (*vasanā*) of daily talk (*prapanca*) being matured consciousness is transformed into the form of an object and the force sometimes is produced from the mind (appearing) in the form of an object. In this continued succession of the cause-and-effect there is no break of the flux; hence it is understood to be of immemorial time.

One more question: The sense-organ and the object-force, whether they are different from the consciousness or identical with it? In the first alternative the dispute between us would concern only with the nomenclature. The object is external equally for both of us; for, we both accept the sense-organ and the object as distinct and different from the consciousness. In the second alternative none would be able to specify: this is the sense-organ consisting of the force and this is the object. In reply to this question the author says:

Considering the true nature of things the force is a particular stage (of consciousness) and is true only nominally (*samvrtisat*); and as such it is not to be specified as either different from or identical with the consciousness. Considering the worldly talk one can say as he likes. It is sometimes quite different from the consciousness or sometimes identical with it. For, people talk both ways of things which are empirically true. They having in view the idea of difference talk, for example, "the fragrance of the sandal" (*candanagandha*) etc. The idea of identity is also sometimes expressed in this talk: Pitcher is *rupa* (visible), etc.

Any way, in both cases, the object-condition (*alambana*) has been elucidated as existing internally and to this effect the author says in conclusion: Thus the interior object is endowed with two characteristics (image and causality), and therefore it is logically deduced [that the consciousness alone is transferred into the (external) object (*visaya*).]

KUE-CHI'S COMMENT ON 'ĀLAMBANA

The following are the remarks on *Ālambana* made by Kue-chi while commenting on Vasubandhu's *Viṃśatikā*. In view of the fact that those comments are quite useful to understand and appreciate the respective positions of the realists whose opinions Dignaga has taken great pains to combat in composing his treatise, *Ālambanaparīkṣā*. There are such three groups of the realists whose theories are set forth by way of *Pūrvapakṣā* in this treatise. Now we are at a loss to specify who are they and which group of the realists uphold which type of system. The two *Tikas* that are now available in translations (one in Tibetan and the other in Chinese) are not much of help to us in this respect. However, Kue-chi, the renowned Chinese commentator, though not writing a regular comment

on the treatise has shed invaluable light on the problems that we are confronting in this context. This is the reason which prompted me to reproduce his observations relevant to the problems. With regard to the first proposition, viz. the proposition of the atoms-object-view,¹ Kue-chi says :—

1. “This master (i.e. old ²Sarvastivadin) considers that many dharmas (atoms included) in the base of visible, rūpa, etc. become the object of visual perception. Why is this so? Their indivisible atoms (*paramāṇu*) each substantially existing (*dravyasat*), constitute jointly one *aṇu* or molecule. This *aṇu* is *prajñaptisat*, phenomenally real and therefore not at all substantially existing.”

³
“Five-fold consciousness relies on (*ālambate*) the substantially existing dharma as its object and hence it does not really rely on *aṇu*. Thus the compound of atoms are things which are only conventionally real (*prajñaptirūpa*). Therefore, while the bases of the visible, etc. (*rūpāyatamādi*), become objects of visual perception (*cakṣur-vijnāna*), etc. each of the indivisible atoms (*paramāṇu*) which are substantially real, serves their object (*ekaikam*). Visual consciousness, etc. do not rely on (*alumbate*) the thing which is phenomenally real (*prajñaptisat*) because what is substantially existing (*dravyasat*) can (alone) produce consciousness”.

The above extract shows that Dignaga in the first proposition refers to the standpoint of the old Sarvāstivādi-vaibhāsikas.

In regard to the second and the third propositions, Kue-chi makes the following observations:

“The master of the Sutra-sect says: the indivisible atoms (*paramanu*) that are substantially existing are not the object of the five-fold consciousness because no indivisible atoms

are manifested there (-five-fold consciousness). These seven indivisible (atoms) constitute jointly one *anurūpa*, gross atom. This gross body of atoms (*samhata-anu*) though phenomenally true (*prajñapti*) is the object of five-fold consciousness, because there this (gross) form is reflected. No single substance atom can be manifested as *alambana*, object-cause. Therefore, necessarily, the compound (of atoms, *anu*) constitute jointly one gross phenomenal (form), then only the five-fold consciousness takes it as object. Therefore the Sastra

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(-Vimsatikā) says: Multitude of indivisible atoms substantially existing constitute the objects in their combined form.

This, the master of Nyāya (Neo-Sarvastivadin) considers to be contradictory to his tenets (*Sva-paksa-viruddha*); he maintains that five-fold consciousness of the eye, etc. does not rely on (*alambate*) conventionally real thing. This distinguishes him from the Sūtra-sect (Sautrantika). If we follow the old (school) (i.e. old Sarvastivadin), then there will be

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such logical fallacy (as has been pointed out) by Dinna (-Dignāga) of no *alambana*, object-cause, because no form of indivisible atoms is reflected in the five-fold consciousness. And further (the Neo-Sarvasti-Vadin) says: the material elements, etc. (*rūpādayo dharmāḥ*) have each of them many a form (*ākāra*). Out of these only one part (*bhāga*) becomes the object of perception. Therefore, indivisible atoms, being in co-operation with one another (*paraspara-sāpekṣa*) assume each an integrated form (*Sancitakara*). This form exists in substance and produces the consciousness which resembles that form and hence becomes the object-cause (*ālambana-pratyaya*) of the five-fold consciousness. A great number of atoms, for example, become integrated to form a mountain, etc. and by mutual assistance each of atoms assumes the dimension of the mountain, etc. (*parvatādi-pramāṇa-lakṣaṇa*). While visual consciousness etc. rely on (*alambate*), the mountain, etc. the number of atoms existing substantially and being in co-operation with one another

become (one) mountain so that five-fold consciousness could be brought into play. Hence they constitute *alambana*, object-cause. In such a case there will be no fallacy involving absence of *ālambana*, because what exists substantially is accepted as *ālambana*. Therefore, the sāstra (*Vimsatikā*) says that substantially existing number of atoms all get integrated. This is explained in detail in the *Ālambanaparīkṣā* of Dinna and the *Vijnaptimātrata* - siddhi-Sāstra, Chuan. 1.

“In the old *Vijnaptimatratā* (treatise) the tenets of the *ping-shih-shih* (-Vaisesika) and the old *Sa-pa-to*. (-Sarvastivadin) only are stated. The *Sanghāta* and *Sancita* are said to be one, viz. *paramānu-Samudāya-rūpa*, a matter constituted of indivisible atoms. This is hardly intelligible and the statement is difficult to explain ” (vf.4b.L.1-f.5a,1.6)

On another occasion Kue-chi makes the following comments: “The Sutra-sect and others (hold) that the indivisible atom (*paramanu*) being in the nature of one single substance (*ekadravya-rūpa*) becomes the object of

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non-sensuous consciousness (*mano-vijnāna*) alone. The Sarvastivadins (*Sa-po-to*), etc. also hold that each of the ten bases (*āyatana*) includes this single atom which becomes perceptible by the consciousness relevant to it. Thus one indivisible substance-atom (*dravya-paramanu*) has been accepted by you (Sarvastivadin, etc). But I (Vijnanavadin) do not accept that it is (so); because there is no logic in your argument. Therefore it is stated (by the Vijnanavadins) that indivisible atoms be in their combination form (*Sanghāta, ho-ho*) or integration form (*Sancita-ho-chi*) artha, would, in all cases, be contradictory to *pramāṇa* (i.e. perceptual experience). So the *Ālambanaparīkṣā* criticises the masters of the Sutra-sect in this way: The compound (*Sanghata*) of *rūpa*, etc. because it is experienced in the visual consciousness and because it is revealed to the consciousness in the gross, behaves as *alambana* object, it nevertheless, is not a causal factor (*pratyayārtha*), because it is not a real substance (*adravyarupa*). For example, (a man of)

disturbed eye-sight sees a double moon. That being a non-substantial image it cannot constitute the cause of that consciousness. Then the treatise establishes the syllogism (*pramāṇa*) that the compound of atom (*ho-ho-saṅghāta*), though it is *ālambana* is not a *pratyaya* (cause) because it does not exist in substance. It is like the second moon.

The treatise of the *Vijnaptimātratā-Siddhi* criticises that theory thus : compounds (*Saṅghāta-lakṣaṇa*) isolated from the indivisible atoms cannot exist in substance. With the removal of the parts of a compound, one by one, the consciousness of that gross form invariably disappears. Hence the compound as such ceases to exist in substance and can no longer, be stated to be the cause of five-fold consciousness in the same manner as the second moon. (The idea of indivisible atoms) is even more inconceivable: If indivisible atoms exist in substance, it would follow that compounds exist conventionally. (If) what constitute the whole do not exist in substance, the constituted whole cannot be established.

The *Ālambanaparīkṣā* criticises the masters of Nyaya (Neo-Sarvastivadins) thus: Just as solidity, etc. (*Kāthinatādi-Lakṣaṇa*) though existing in substance, may be reckoned as cause (*pratyayārtha*) they cannot be *ālambana*, the objects (of consciousness), because that form does not exist in visual consciousness, etc. The same will be logically the case with the integrated form (*Sancita* = *ho-chi-hsing*) of the indivisible atoms of rūpa, etc. because that form (*Sancitākāra*) is regarded as no other than the form of indivisible atoms. Then the treatise establishes this syllogism: The integrated form (*Sancitākāra*) of indivisible atoms though it is the cause (*pratyaya*) of the consciousness of eye, etc. cannot be its object (*ālambana*), because it is reckoned to be atomic form itself in the same way as solidity, fluidity, etc. (*Kāhinya-Snehādi*). But we experience (grh)

the consciousness of the eye, etc. taking as their objects the integrated form of atoms. Furthermore we have distinct cognitions of the pot, bowl, etc. These cognitions would become vague and indistinct; for, no distinction (in cognition) is admissible on the basis of distinction in their respective forms. (The cognition of distinct forms is unreal) because the distinct forms are non-entities (*adravya*). The indivisible atoms too cannot have distinct form of their own. Why is this so? Because the indivisible atoms are of equal dimension (*pāramāṇḍalya*). The distinction in forms exists only in phenomena, (*prajñapti*). When it is broken up into indivisible atoms the cognition (of distinct form) disappears invariably.

The Vijnaptimātratā-Siddhi-Sāstra moreover states: The comprehension of that (integrated form) is not possible, because while in the process of unification (*Sancitāvasthā*) the atoms are essentially the same as at the time when they were simple and non-unified. The individual atoms of the pot, bowl, etc. being equal (in their dimension) consciousness relying on these things (*talaksanam pratītya*, i.e. the atoms of pot, bowl, etc.) would be identical. Every indivisible atom at the stage of being unified would each forsake its atomic dimension (*Pārimāṇḍalya*). So cognition of the object in its gross form cannot be derived from the object in its subtle form; because cognition of one object cannot be based on another. [If you do not accept this axiom] a single consciousness would be capable of comprehending (*ālambata*) the entire world of objects." (Vol. III, f. 7b 1.3-f.3b,1.7).

The foregoing two excerpts would definitely prove that the opinions that were cited by Dignaga as the second and the third propositions are those of the Sautrantika (i.e. Sutra-sect) and the Neo-Sarvastivadin (i.e. Nyaya-master)

respectively. It is well-known that both these schools⁶ are staunch advocates of the atomic theory of matter. The fundamental difference between them is that while the Sarvastivadin regarded the indivisible atom as the direct object of our experience the Sautrantika assigned such position to the compound of atoms, the indivisible atom being cognisable (according to him) by non-sensuous consciousness (*mano-vijnana*). (v. Vol. iii.f.20a 1,7,-f. 20b, 1.1). For the Mahayanist even the indivisible atoms are conventionally real and included in the *Dharmāyatana* (12th. of 12 bases of dharmas, elements of existence). The Mahayanist further maintains that only great things can disintegrate into small particles (called atoms); but the converse is not true i.e. small particles cannot combine to constitute great things (Ibid. f. 20b, 11.1-3.)

PART II

TIBETAN TEXTS

1. **ALAMBANA PARIKSHA
DMIGS-PA-BRTAG-PA**
2. **ALAMBANA PARIKSHA VRITTI
DMIGS-PA-BRTAG-PAHI-HGREL-PA**
3. **ALAMBANA PARIKSHA TIKA
DMIGS-PA-BRTAG-PAHI-HGREL-BSHAD**



༡༩༩ ལྷ་གར་ཆད་དུ། ལྷ་ཡི་བ་ན་པ་རྒྱ་ཐུབ་དྲི། རོད་ཆད་དུ། དམིགས་པ་
བརྟག་པའི་འབྲེལ་པ། སངས་ལྷས་དང་བྱང་ཆུབ་སེམས་དབང་ཐམས་
ཅད་ལ་ཐུག་འཇམ་ཡོ།

གང་དག་མེག་པ་མེགས་པའི་ནམ་པར་ཤེས་པའི་དམིགས་པ་ཕྱི་རོལ་ཕྱི་རོལ་
ཡིན་པར་འདོད་པ་དེ་དག་ནི་དེའི་ལྷ་ཡིན་པའི་ཕྱིར། རྒྱལ་ཕྱོད་དག་ཡིན་པ་འཇམ་
དང་ལྷང་པའི་ཤེས་པ་སྦྱེ་བའི་ཕྱིར་དེ་འདུས་པ་ཡིན་པར་ཉོག་ཐུང་ན། དེ་ལ་རེ་ཞིག་
དབང་པོའི་ནམ་པར་རིག་པའི་ལྷ།

ཐུང་པར་རྒྱལ་དག་ཡིན་མོད་ཀྱི།

དེར་མེ་ལྷང་ཕྱར་དེའི་ལྷལ་ན།

རྒྱལ་ཕྱོད་མ་ཡིན་དབང་པོ་བཞིན། (1)

ལྷལ་ཞེས་བྱ་བ་ནི་ཤེས་པས་རང་གི་ངོ་པོ་དེས་པར་འཛིན་པ་ཡིན་དེ། དེའི་
ནམ་པར་སྦྱེ་བའི་ཕྱིར་རོ། རྒྱལ་ཕྱོད་མོད་དག་ནི་དེའི་ལྷ་ཉིད་ཡིན་དུ་ཟེན་ཀྱང་དེ་ལྷ་མ་
ཡིན་དེ་དབང་པོ་བཞིན་ནོ། དེ་ལྷར་ན་རེ་ཞིག་རྒྱལ་ཕྱོད་མོད་དག་དམིགས་པ་མ་ཡིན་ནོ།

འདུས་པ་ནི་དེར་ལྷང་པ་ཉིད་ཡིན་དུ་ཟེན་ཀྱང་།

གང་ལྷར་ལྷང་དེ་དེ་ལས་མིན།

དོན་གང་ཞིག་རང་ལྷང་པའི་ནམ་པར་རིག་པ་སྦྱེད་པ་དེ་ནི་དམིགས་པ་ཡིན་པར་
རིགས་དེ། འདི་ལྷར་དེ་ནི་སྦྱེ་བའི་ལྷ་ཉིད་དུ་བཤད་པས་སོ། འདུས་པ་ནི་དེ་ལྷ་
ཡང་མ་ཡིན་དེ།

ཇམ་སྤྱ་མེད་ཕྱིར་རྒྱ་གཉིས་བཞིན།

དབང་པོ་མ་ཆང་པའི་ཕྱིར་རྒྱ་གཉིས་མཐོང་བ་ནི་དར་ལྷང་པ་ཉིད་ཡིན་དུ་ཟེན་
ཀྱང་དེའི་ལྷལ་མ་ཡིན་ནོ། དེ་བཞིན་དུ་ ཇམ་སྤྱ་མེད་པ་མ་ཡིན་པ་ཉིད་ཀྱིས་རྒྱ་མ་
ཡིན་པའི་ཕྱིར་འདུས་པ་མ་ཡིན་ནོ།

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ॐ नमो भगवते वासुदेवाय

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五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

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[illegible][illegible]

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நா.பா.ம.ம.ச.ச.ச.ச.

ॐ नमो भगवते वासुदेवाय

[illegible][illegible]

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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ཏུ་ཡུལ་ཡོངས་ལྷ་བསལ་ན་ནི།

དེ་ལྟར་གིས་པ་ཉམས་འབྱུང་ཕྱིར། (5)

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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ॐ नमो भगवते वासुदेवाय ॥

ལྷོ་སྐབ་ཕྱིར་མཆོད་གང་ཡིན་དེ།

དོན་ཡིན།

ཡི་རྩོད་གྱི་རྒྱ་མཐོང་། རྒྱ་མཐོང་གྱི་རྩོད་ཀྱི་རྒྱ་མཐོང་། རྒྱ་མཐོང་གྱི་རྩོད་ཀྱི་རྒྱ་མཐོང་།
བཟུངས་པའི་ཕྱིན་ཆོ

ॐ नमो भगवते वासुदेवाय ।

དེ་ཀྱི་ཉིད་ཀྱང་ཡིན་ཕྱིར་ཟེ། (6)

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ཉུས་པ་པན་ཚན་གྱི་ཚན་དང་།

ཐོག་མ་མེད་ཉུས་འདྲེན་པ་ཡིན། (8)

མིག་ཅེས་བྱ་བ་ནི་ཉུས་པ་དང་། ཅང་གི་གཞུང་ལ་བརྟེན་ནས་ནམ་པར་གཤམ་
བ་ནི་ཉུ་སྒྲུང་བ་དམིགས་ཀྱིས་མ་བྱེད་པ་ལྟེན། འདྲེན་གཉིས་ཀྱང་པན་ཚན་གྱི་གྱུ་ཚན་
དང་། ཐོག་མ་མེད་པ་ནི་ཉུས་ཚན་ཡིན་ཏེ། དེས་འགའ་ནི་ཉུས་པ་ཡོངས་སུ་སྒྲིལ་བ་
ལས་ནམ་པར་ཅེས་པ་ནི་ལྷན་གྱི་ནམ་པ་ཉིད་ཉུ་སྒྲུང་ལ་ར་འགའ་ནི་དེ་ནི་ནམ་པ་ལ་
ཉུས་པ་ལོ། ནམ་པར་གཤམ་པ་དང་དེ་གཉིས་གཞན་ཉིད་དང་། གཞན་མ་ཡིན་པ་
ཉིད་ཉུ་ཅི་དགར་བཞེད་པར་བྱལོ། དེ་ལྟར་ན་ནང་གི་དམིགས་པ་ནི་ཚོས་ཉིད་གཉིས་
དང་ཐུན་པ་ནི་ཕྱིར་ལྷན་ཉིད་ཉུ་མཐོང་ངོ།

དམིགས་པ་བརྟེན་པ་ནི་འབྲེལ་པ་

སྟོབ་དཔོན་ཕྱོག་པ་ཀྱི་སྒྲུང་པོས་

མཚན་པ་ཐོག་མ་ལོ།

བྱེད་པ་དག་དག་ཡོད་པ་དེ་དག་ནི། དེ་གཞིས་འདྲོང་པ་འཕྲིན་པར་བྱེད་པ་ཡིན་མོ།
 འདི་རྒྱར་ཕྱི་རོལ་གྱི་དོན་དོར་པར་བྱ་བ་ནི་བྱེད་པ་འགོག་པར་བྱེད་དོ། ཅི་ནས་ཀྱང་
 འགོག་པ་ལས་ཕྱི་རོལ་གྱི་དོན་དོར་པར་བྱ་བ་ཉིད་ཡིན་པར་ཤེས་ནས་དོར་པར་བྱའོ་
 ལྷུ་ལ་མེད་འགོག་པར་བྱེད་དོ། དེ་བཞིན་རྒྱ་རབ་རྒྱ་ལ་པ་ལས་ནང་གི་དོན་རྒྱུ་པར་བྱ་
 བ་ཉིད་ཡིན་པར་ཤེས་ནས་རྒྱུ་པར་བྱའོ་ལྷུ་ལ་ནས་རབ་རྒྱ་ལ་པར་བྱེད་དོ། དེ་བས་
 ན་ཕྱི་དང་ནང་དོར་པར་བྱ་བ་དང་། རྒྱུ་པར་བྱ་བ་དག་དོར་པར་བྱ་བ་རང་རྒྱུ་པར་
 བྱེད་པ་འགོག་པ་དང་། རབ་རྒྱ་ལ་པར་བྱེད་པས་དགོས་པ་ཡང་བདད་པ་ཡིན་མོ།

དེ་རྩ་དེ་འོན་མེད་ཅི་རྩ་ཅིག་དང་པོ་འདིས་སྒྲུབ་། པར་བྱ་བ་དེ་རང་བཞིན་...
 (187.b) གྱི་བཟོད་པར་བྱ་བ་བཟུན་པར་བྱ་བ་དེ་བཞིན་རྒྱ། རྒྱུ་པར་བྱ་བ་དེ་...
 རང་གི་རོལ་ཡང་བཟུན་དགོས་པ་ཞེས་ན། འདིས་སྒྲུབ་པ་ཕྱི་རོལ་གྱི་དོན་རྒྱ་ལ་
 ན་ལས་ནི་༥ ཕྱི་རོལ་གྱི་དོན་རྒྱ་ཡོངས་སུ་དོགས་པས་ཤིན་རྒྱ་གཞིར་དེ། དེ་ཕྱིར་
 དེ་ཁོ་ན་ཅིག་དང་པོས་བཟུན་ནས་གཙོད་༥ དེ་དག་དགག་པར་བྱའོ། ཕྱིས་ནི་ཞར་ལ།

ནང་གི་རོལ་དེ་ཤེས་བྱ་ནི། ཕྱི་རོལ་རྒྱར་སྒྲུབ་པ་ཡིན་དེ། དོན་ཡིན།
 ཞེས་བྱ་བ་རངས་ནང་གི་ཕན་པར་བྱེད་དེ། དེ་ཞིག་འད་ནི་སྤྱིར་དོན་ཡིན་མོ། ཡན་
 ལག་གི་དོན་བཟོད་པར་བྱ་ཞེ། གང་དག་མིག་ལ་སོགས་པ་དེ་ནས་པར་ཤེས་པ་ཞེས་
 བྱ་བ་ནི་གོ་པ་པ་རིལ་གྱིས་དམིགས་པ་ཕྱི་རོལ་གྱི་དོན་ཡིན་པར་འདྲོང་ར་ནི་མ་ཡིན་
 པས་དེ་ཕྱིར་གང་དག་ཞེས་བྱ་བ་སྒྲོམ་སོ། དཔང་པོ་གང་དག་མིག་ལ་སོགས་པ་
 ཡོད་པ་དག་ནི་མིག་ལ་སོགས་པ་སྤྱ་སོགས་པ་སྒྲོམ་པས་ནི་ན་པ་ལ་སོགས་པ་...
 ཡིད་པ་ཐུག་པ་དེ་བར་བརྒྱུད་དོ། འདི་རྒྱར་ཡིད་ཀྱང་ཕྱི་རོལ་གྱི་དམིགས་པ་ཅན་རྒྱ་
 འདྲོང་པ་ཉིད་དེ། དེ་ཕྱིར་དེ་དམིགས་པ་ཡང་འདིར་ཅུང་གཞིག་རྒྱ་དགག་པ་བྱའོ།

1 སྒྲུབ་-ཏུ། 2 གྱི་-ཏུ། 3 གཙོད་-ཏུ།

རེ་བཞག་པས་ཅི་ཞིག་བྱ་ཆེ། བརྟན་པའོ་སྤྱི་དེད་པ་གང་གིས་ནང་བཞག་པར་བྱ་བ།
 རེ་ཤི་ཡུལ་ཡོགས་གྲགས་ཀྱི་འགོ་བོ་པ་ཉི་ཅི་བྱེད་དོ། རེ་ཤི་ཡུལ་རྩོམ་པ་ལོན་ཅིས་སྤྱོད་
 གིས་རང་གི་འགྲུལ་པ་བཟད་པས། ཡིན་གྱི་ནམ་པར་གཤེས་པའི་དམིགས་པ་བཞག་
 པའི་ཡུལ་མང་པོ་སྤྱོད་པ་གང་ཡིན་པ་རེ་ནི་རེ་ཉིད་གཤེས་པར། རེད་པ་གིས་ནི་རེད་
 བར་སྐུ་པ་ཐེབ་པའི་ཡུལ་མི་རིག་གོ། མིག་ལ་མོགས་པ་དག་གི་ནམ་པར་གཤེས་
 པ་ནི། མིག་ལ་མོགས་པའི་ནམ་པར་གཤེས་པའོ། མིག་ལ་མོགས་པའི་ནམ་པར་པ་
 ཉིད་ཁོ་ནས་ནམ་པར་གཤེས་པའི་ནམ་པ་ཡང་མང་བ་ཉིད་ཀྱི་བརྟན་པར་འགྲུལ་པས་ནམ་
 པར་གཤེས་པ་ལ་མང་པོ་རྒྱ་ཆེན་པར་བྱ་ཆེ། དེ་རེ་ན། རངས་དང་ལོ་སྐྱོ་
 དག་དམར་པར་གྱུར་པ་ཞེས་བྱ་བ་ཉིད་ཀྱི་དམིགས་པ་ཡུལ་མི་ཡུལ་གྱི་རོན་ཞེས་བྱ་བ་ལ།
 ཡུལ་མི་ཡུལ་གྱི་རོན་ཉི་ཡུལ་མི་ཡུལ་གྱི་ཉི། ནམ་པར་གཤེས་པ་ལ་སྐྱོ་གསལ་གྲོགས་པ་ (188a)
 ཞེས་བྱ་བའི་ཐ་ཆིག་གོ། ཉིགས་པར་བྱ་བ་ནི་རོན་པའི་གཤེས་པར་བྱ་ཞིང་གཞུང་པར་བྱ་
 བའོ། ཞེས་བྱ་བའི་ཐ་ཆིག་གོ། ཁོན་ཞེས་བྱ་བའི་སྤྱོད་ཅིང་རིམ་ཡུལ་གྱི་ནམ་གྲངས་
 ཡིན་པར་བཟུང་བར་བྱའི་རྩམ་ཡོད་པར་བྱེད་པ་ནི་མ་ཡིན་དེ། འདི་ལྟར་འདྲུས་པ་ཡང་
 ཡུལ་ཉིད་ཀྱི་འཆད་པར་འགྲུལ་མོད་ཀྱི། འདི་རྩམ་ལྟ་ཡོད་པ་ནི་མ་ཡིན་དེ། དམིགས་
 པ་ཡིན་པར་འདྲོད་པ་ཞེས་བྱ་བ་ནི་གཞུང་པ་ཡིན་པར་ཁས་ལེན་པ་ཞེས་བྱ་བའི་ཐ་ཆིག་
 གོ། རེ་དག་རྣམས་ལྟར་ཐུག་ཡིན་པའི་སྤྱོད་ཞེས་བྱ་བ་ལོན་པ་ ༡ པོ་རེ་དག་ནམ་ཞེས་
 པའོ། རེ་དག་ནི་རྣམས་ཡང་ཡིན་པ་ལྟར་ཐུག་ཡིན་པས། རྣམས་ལྟར་ཐུག་ལྟོ།
 གང་མཆོད་ཅིས་སྤྱོད་པ་ ༢ གཞན་ཅིད་པའི་ཡུལ་ཡིན་ཀྱིས་སྤྱོད་ཅིས་བྱ་བའི་ཐ་ཆིག་གོ།
 རྣམས་ལྟར་ཐུག་ཁོན་པའི་འགག་མོད་ཀྱི། འོན་ཀྱང་གཞན་
 དག་འདི་དག་འདྲུས་པ་རེ་རེ་ཡང་དམིགས་པ་ཉིད་ཡིན་པར་འདྲོད་དེ། རེ་ལྟར་

1. P. ཉིད་ 2. གྲི་པ་བ་ 3. P. བ་

[illegible]

א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. יז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב.

[illegible]

1. P. (3) 6 2 5 11 2 5 11

བཞིན་པ་ཏུ་འདུལ་བར་སྒྲུབ་བར་སྒྱེ་བ་དེ་ནི་ཕྱིར་འདུལ་བ་དཔག་པ་པར་འདོད་པོ་
 འདོད་པར་འདུལ་བ་དཔག་པ་པར་ཕྱིན་པར་ཕོངས་སུ་བརྟུག་པ་ལ་ཕྱིན་ཅི་ཡོག་གི་
 རྒྱ་མཚན་ནི་འདུལ་བར་སྒྲུབ་བ་ཉིད་ཡིན་པོ། གང་གི་ཕྱིར་ནམ་པར་གཤམ་བ་འདུལ་
 བར་སྒྲུབ་བ་དེ་ནི་ཕྱིར་གཞན་འདུལ་བ་དཔག་པ་པར་ཕྱིན་པོ་སྒྲུལ་ཏུ་སེམས་དེ། འདི་
 ལྟར་ནམ་པར་གཤམ་བ་གང་ལྟར་སྒྲུབ་བར་སྒྱེ་བ་དེ་ནི་དེ་ནི་ཕྱལ་ཡོན་བར་འདོད་དོ་ཞེས་
 བཤད་དོ། ནམ་པར་གཤམ་བ་འདི་ལ་དེ་ལྟ་བུར་སྒྲུབ་བ་ཡོད་པས་འདི་ནི་དེར་སྒྲུབ་པའོ་
 འདོད་པར་འདོད་ཞེས་བྱ་བ་ནི་སྒྲུལ་ནི་འདུལ་བ་དང་སྒྲུབ་པོ། ད་ཀྱི་དེར་སྒྲུབ་བ་ཡང་
 ཡན་ལ་གཤམ་བ་ཡང་ཡོད་པས་ཞེས་ཆོག་ནམ་པར་སྒྲུབ་དེ། དེར་སྒྲུབ་བའི་གཤམ་བ་
 སྒྱེ་བ་ཞེས་ཆོག་བཟུང་། དེ་ལྟར་ན་འདིར་གཞན་དག་དཔག་པ་པར་སེམས་ཉིད་ཏུ་
 འཕད་པ་ནི་ཕྱིར་ཏུ་པ་པུ་རབ་དང་། འདུལ་བ་དག་དཔག་པ་པར་ཕྱིན་པོ་སྒྲུལ་ཏུ་
 སེམས་ས་ཞེས་བྱ་བ་ནི་ཕྱོགས་སུ་ས་ [189,a] ཡིན་པོ། དེ་ལ་དེ་ནི་གཞི་གྲྭ་གས་
 སུ་ས་གསལ་བ་པོ་ཕྱིར། དང་པོ་ནི་ནམ་པར་ཐིག་བའི་ལྷ། ལྷ་རབ་ཏུ་པ་དག་
 ཡིན་མེད་ཀྱི། ཞེས་བྱ་བ་ལ་སོགས་པ་སྒྲོམ་སོ།

ཏུ་པ་པུ་རབ་ནམ་པར་ནི་ཡང་དག་པ་པོ་དོན་ཏུ་ན་རྒྱལ་སུ་ཡོད་པ་ས་ཡིན་དེ། ཅ་
 གཤམ་དང་བཅས་བ་ཉིད་ཏུ་རྟོག་ན་ནི་ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཉིད་ཏུ་ཐམ་བར་འབྱུར་ལ།
 ཅ་གས་མེད་བ་ཉིད་ཏུ་རྟོག་ན་ཡང་གྲིབ་ས་དང་སྒྲིབ་པ་ལ་སོགས་པ་མེད་པར་ཐམ་བར་
 འབྱུར་དེ། དེ་ནི་ཕྱིར་འདི་དག་རྒྱ་ཉིད་ལྷ་ག་ལ་ཡིན། འོན་ཀྱང་ཏུ་པ་པུ་རབ་
 ནམ་པར་སྒྲུལ་ཏུ་ཁས་རྒྱུ་ནམ་པར་དཔག་པ་པར་ཕྱིན་པོ་པ་དག་ག་ལོ། ཏུ་པ་པུ་རབ་
 ནམ་པར་སྒྲུབ་བར་གཤམ་བ་པོ་ཕྱིར་པོ་པོར་འབྱུར་མེད་ཀྱི། འོན་ཀྱང་གང་གི་ཕྱིར་དེ་དག་
 ཏུ་པ་པུ་རབ་ཀྱི་ནམ་པར་ཅན་ཕྱི་ནམ་པར་གཤམ་བ་ས་སྒྱེད་བ་དེ་ནི་ཕྱིར་དཔག་པ་པར་ཕྱིན་

p1 དེ་ནི་

一 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十 二十一 二十二 二十三 二十四 二十五 二十六 二十七 二十八 二十九 三十 三十一 三十二 三十三 三十四 三十五 三十六 三十七 三十八 三十九 四十 四十一 四十二 四十三 四十四 四十五 四十六 四十七 四十八 四十九 五十 五十一 五十二 五十三 五十四 五十五 五十六 五十七 五十八 五十九 六十 六十一 六十二 六十三 六十四 六十五 六十六 六十七 六十八 六十九 七十 七十一 七十二 七十三 七十四 七十五 七十六 七十七 七十八 七十九 八十 八十一 八十二 八十三 八十四 八十五 八十六 八十七 八十八 八十九 九十 九十一 九十二 九十三 九十四 九十五 九十六 九十七 九十八 九十九 一百

א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. יז. יח.
 יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל. לא. לב. לג.
 לד. לה. לו. לז. לח. לט. מ. מא. מב. מג. מד. מה. מע. מו. מז.
 מח. מט. נ. נא. נב. נג. נד. נו. נז. נח. נת. נט. ס. סא. סב. סג. סד. סה. סו. סז. סח. סט. ע. עא. עב. עג. עד. עה. עו. עז. עח. עט. פ. פא. פב. פג. פד. פע. פו. פז. פח.פט. צ. צא. צב. צג. צד. צה. צו. צז. צח. צט. ק. קא. קב. קג. קד. קה. קו. קז. קח. קט. ר. רא. רב. רג. רד. רה. רו. רז. רח. רט. ש. שא. שב. שג. שד. שה. שו. שז. שח. שט. ת. תא. תב. תג. תד. תה. תו. תז. תח. תט.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 8

[189, b]

[illegible]

བཅུ་པར་བྱའོ། དཔལ་པོ་ཡང་དམིགས་པ་ཉིད་ཀྱི་པར་བར་འབྱུང་བྱའོ་པས་དམིགས་
པ་ནི་རྒྱ་མཚན་ཉིད་ཙམ་རེའུ་ཉིག་ནི་པ་ཡིན་ནོ། ར་རྒྱར་རྒྱལ་ལྷ་རེ་མཉམས་དཔེར་
པ་ཉིད་ཡིན་པ་བཀག་ནས་མཆུག་བརྟུ་བཏི་ཕྱིར།

རེ་རྒྱར་ན་རེ་ཞིག་ཅིས་བྱ་བ་ལ་སོགས་པ་སྟོས་དེ།

དམིགས་པ་པའི་མཚན་ཉིད་ཀྱི་ཁྱེད་པའི་ཕྱིར་རྒྱལ་ལྷ་རེ་མཉམས་དམིགས་པ་མ་
ཡིན་ནོ་ཞེས་བྱ་བའི་པ་ཆོག་གོ།

འདེམ་སྟོར་པ་ནི་རྒྱལ་ལྷ་རེ་མཉམས་དམིགས་པ་མ་ཡིན་དེ། རེ་རྒྱར་པའི་
ནམ་པར་གཤམ་པ་སྟུ། རེ་རྒྱར་པ་མ་ཡིན་པའི་ཕྱིར་དཔལ་པོ་བཞིན་ནོ། ཅོས་མི་
མཐུན་པའི་ནི་གཞུང་པའི་ཆ་ནོ། རེ་རྒྱར་པའི་ནམ་པར་གཤམ་པ་སྟུ་པར་བྱེད་པ་མ་
ཡིད་པ་ཡང་དམིགས་པ་ཉིད་ཡིན་ན་ཅ་ཅང་ཐལ་པར་འབྱུང་པ་ནི་གནོད་པ་ཅན་ལྟ་
མའོ། ཡང་ན་རྒྱལ་ལྷ་རེ་མཉམས་ན་དམིགས་པ་མ་ཡིན་དེ། རེ་གྲིང་པོ་རེས་
པར་མི་འཛིན་པའི་ཕྱིར་དཔལ་པོ་བཞིན་ནོ། ཅོས་མི་མཐུན་པའི་གཞུང་པའི་ཆ་ནོ།
གཞུང་པའི་ཆ་དམིགས་པ་ཉིད་ཡིན་པར་ནི་རྒྱལ་ལྷ་རེ་མཉམས་ནོ། རེ་གྲིང་པོ་རེས་
པར་མི་འཛིན་པ་ཡང་དམིགས་པ་ཉིད་ཡིན་ན་ཅ་ཅང་ཐལ་པར་འབྱུང་པ་ནི་གནོད་པ་ཅན་
ལྟ་ཆད་པའོ། སྟོར་པ་འདི [190,b] གཉིས་ནི་སྟོབ་དཔོན་ཅོས་སྟོང་གིས་རལ་ད
པ་བདག་གིས་རྟོས་ཀྱི། རེ་གྲིང་པོ་པའི་མ་ཡིན་ནོ། རེ་རྒྱར་ན་རེ་ཞིག་རྒྱལ་
ལྷ་རེ་མཉམས་དམིགས་པ་ཉིད་ཡིན་པ་བཀག་པ་ཉིད་ཡིན་ནོ།

འདུས་པ་ཡང་དགག་པའི་ཕྱིར་འདུས་པ་ཉིད་རེ་རྒྱར་པ་ཡིན་བྱ་ཆེན་ཀྱང་ཞེས་
བྱ་བ་ལ་སོགས་པ་སྟོས་དེ།

1. རྒྱར་

ནམ་པར་རིག་པ་འདུས་པ་ཅན་ཏུ་སྒྲུབ་པོར་གྱི། འོན་ཏེ་འདུས་པ་དམིགས་
 པ་ནི་མ་ཡིན་དེ། འདི་ལྟར་ནམ་པར་རིག་པ་དེ་དེ་ལས་མི་སྤྱེ་བས་སོ། དེ་ལས་
 མ་སྤྱེར་ཐུག་ན་ཡང་དམིགས་པར་གོ་མི་ཕྱིར་མི་འགྱུར་ཞིག། དེའི་ཕྱིར་དོན་གང་
 ཞིག་དང་སྒྲུབ་བའི་ཞེས་བྱ་བ་ལ་སོགས་པ་སྒྲོས་དེ། འདི་ལྟར་དོན་དང་ཞིག་དང་
 སྒྲུབ་བ་ལྟེ་བཅག་ཉིད་ཏུ་སྒྲུབ་བའི་ནམ་པར་རིག་པ་སྤྱེ་བའི་ནི་དམིགས་པ་ཡིན་དེ་ལ་
 ཅུང་པོ།

འདི་སྐད་ཏུ་ནམ་པར་གཤམ་པ་དོན་གང་གི་ག་གི་ངོ་མོད་ཟེས་སུ་བྱེད་ལ། དེ་
 ཡང་སྤྱེར་བར་བྱེད་ལ། དེ་ཡང་སྤྱེད་བར་བྱེད་ཡིན་ན་དེའི་ཚོད་མིགས་པའི་ཁྱེན་ཏུ་
 ཅུང་གི་གཞན་ཏུ་ནི་མ་ཡིན་ནོ། ཞེས་བཤད་པ་ཡིན་ནོ།

སྤྱེད་བར་བྱེད་པ་ཁོན་དམིགས་པ་ཡིན་པར་འགྱུར་དོ། ཞེས་བྱ་བ་ནི་གང་
 ལས་གཤམ་། འདི་ལྟར་དེ་ནི་ཞེས་བྱ་བ་ལ་སྒྲོས་དེ།

འདི་ལྟར་དེ་ནི་བརྟན་བཅས་ལས་སྤྱེ་བའི་མཚན་ཉིད་ཏུ་བཤད་དོ། བརྟན་བཅས་
 ལས་ནི་འདི་སྐད་ཏུ་དོན་གང་ཞིག་སེམས་དང་སེམས་ལས་སྒྲུབ་བ་ནམས་སྤྱེ་བའི་གྲུ་
 མཚན་ཡང་ཡིན་ལ། དེ་ནམས་སྤྱེས་ན་དོན་དེ་ཉམས་སུ་སྤྱོད་བའི་ཐ་སྙད་འདོགས་
 བར་ཡང་བྱེད་པ་དེ་ནི་དམིགས་པ་ཡིན་ནོ་ཞེས་འདུང་ངོ། འདི་སྐད་ཏུ། དོན་གང་
 ཞིག་སེམས་དང་སེམས་ལས་སྒྲུབ་བ་དེ་ནམས་སྤྱེས་ནས་དོན་དེ་ལ་འདི་ལྟར་ཉམས་སུ་
 ཕྱིར་ངོ་ཞེས་དེ་ལྟ་བུའི་ཐ་སྙད་འདོགས་པར་བྱེད་པའི་དོན་དེ་ནི་དམིགས་པ་ཞེས་དཔེ།
 ཞེས་བཤད་པ་ཡིན་ནོ། དེའི་ཕྱིར་སྤྱེ་བའི་གྲུ་མཚན་ཡང་ཡིན་པ་ཞེས་སྒྲོས་པས།
 དམིགས་པའི་ཁྱེན་བར་བྱེད་པ་ཉིད་ཡིན་པར་གྲུབ་པོ། དེའི་ནམ་པར་ཉིད་ནི་ཕྱོགས་
 འདི་ལ་རབ་ཏུ་གྲགས་པའི་ཕྱིར་མ་བཤད་དོ། དེ་བས་ [191,a]གཉིས་ཀའི་
 མཚན་ཉིད་དང་ཐུན་བའི་དོན་གང་ཡིན་པ་དེ་དམིགས་པ་ཡིན་ནོ་ཞེས་བྱ་བར་ཡིན་ནོ།

1. X འདི་གང་ལས་གཤམ་ན་

[illegible][illegible][illegible]

དེ་ཕྱིར་ཆེས་སྤྱོད་པ་ནས་ས་མེ་ཞེས་ཅུ་པ་ལ་སོགས་པ་སྟོང་ཏེ། འདི་
 ལྟར་གང་དག་ཆེས་སྤྱོད་པ་དེ་དག་ནི། འབྲེལ་པ་ཅན་གསལ་གྱུར་རང་གི་སྒྲིལ་
 འདྲར་ཏེ། རེའུ་ན་ཁ་རྒྱུ་ལ་སོགས་པ་ལྟ་བུའོ། གལ་ནི་བྱམ་པ་ལ་སོགས་པ་
 ཆེས་སྤྱོད་པ་ཞིག་ཡིན་པར་འགྲུར་ན་ནི་དེ་མེ་ཅེ་དེ་དག་གྱུར་རང་དང་འབྲེལ་པ་ཅན་
 ཡོངས་སྤྱོད་པས་པ་གྱུར། རང་གི་སྒྲིལ་མི་འདྲར་པར་འགྲུར་ཏོ། རྒྱལ་སྤྱོད་པ་མེ་
 ནས་ཡོངས་སྤྱོད་པས་པ་བར་བྱས་ན་ཆེས་ཅོང་པར་བྱ་བའི་སྒྲིལ་པ་ཞིག་པའི་ཕྱིར། བྱམ་
 པ་ཞིག་པ་དེ་ཕྱིར་བྱས་པའི་སྒྲིལ་པ་མ་ཡིན་ནམ།

ཐམས་ཅད་ཀྱི་ཐམས་ཅད་དུ་མེད་པའི་ཕྱིར་ནི་མ་ཡིན་ནོ་ཞེ་ན། འདིར་རང་དང་
 པ་གལ་ནི་རྒྱལ་སྤྱོད་པ་ལས་མ་གཏོགས་བྱམ་པ་ལ་སོགས་པ་ཡན་ལག་ཅན་གྱི་ཚོས་
 ཤིག་ཡོད་ན། དེ་མེ་ཅེ་རྒྱལ་སྤྱོད་པ་དག་ལ་ཡོད་ནོ་ཞེས་བརྗོད་པར་བྱ་བ་ཅི་དེ་དག་ལ་
 རྒྱུ་མེད་པའི་ཡོད་པའི་ངོ་བོས་ཡོད་དམ། འདྲ་ནི་ཕྱོགས་ཅིག་གིས་ཡིན། དེ་ལ་
 ཅོང་པར་བྱེད་པའི་ཆ་གསལ་མ་གཏོགས་པ་གང་དག་གིས་ནི་དེ་ལ་ཡོད་པར་འགྲུར་
 བ་ཆ་གསལ་ཅན་གྱི་ཕྱོགས་གཅིག་གིས་ཡོད་པ་མ་ཡིན་ནོ། གལ་ནི་ཕྱོགས་གཅིག་
 གིས་ཡོད་པ་མ་ཡིན་ནོ་ཞེ་ན། དེ་མེ་ཅེ་རྒྱུ་མེད་པའི་ངོ་བོས་ཡོད་ནོ་ཞེས་བྱ་རང་
 གྱུར་ཏེ། དེ་ཕྱིར་རྒྱལ་སྤྱོད་པ་དག་རྒྱུ་མེད་པའི་སྒྲིལ་པ་ལ་སོགས་པ་ཆ་
 ཤིག་ཅན་དུ་འགྲུར་ཏེ། དེས་ན་ཆ་ཤིས་ཅན་གྱི་གཅིག་པ་ཉིད་ཀྱིས་བར་འགྲུར་པ་ནི་
 ཆ་གསལ་ཅན་གྱི་ཆེས་སྤྱོད་པ་མ་ཡིན་ནོ། རྒྱུ་གཅིག་དུ་དངོས་པོ་དུ་མ་ཉིད་པར་ལེན་
 པའི་ཕྱིར། རྒྱལ་སྤྱོད་པ་ཉིད་པ་སོགས་པ་འཁྲིན་ནོ། ཅོས་མི་ཅུམ་པ་ནི་རང་གི་
 མཚན་ཉིད་ཏོ། དངོས་པོ་འོ་ངོ་བོ་ཉིད་ཡིན་ན་ནི་རལ་དང་པའི་ནམ་བས་དུས་ཅིག་དུ་
 དངོས་པོ་དུ་མ་ཉིད་པར་ལེན་པ་ཉིད་དུ་མི་འདྲངས་ནི་གཞིན་པ་ཅན་གྱི་ཆད་ནའོ།

དེ་ལྟར་ན་ཕྱོགས་ [195,6] གསུམ་པ་ཡང་ཕྱི་རེལ་གྱི་དོན་དམིགས་པ་ཉིད་
དུ་མེ་འགྲན་རོ་ཞེས་པ་ལྟུངས་ན་མཐུག་པ་ལྟ་བུ་བའི་ཕྱིར།

དེ་ལྟར་བས་ན་དབང་བོའི་ཞེས་བྱ་བ་པ་སོགས་པ་སྟོས་དེ།

གང་གི་ཕྱིར་དེ་ལྟར་དུ་པ་ལྟར་པ་ནས་ས་དམིགས་པར་མི་བྱང་བ་དེའི་ཕྱིར་དབང་
བོའི་ཆོ་ནམས་ཕྱིར་རེལ་གྱི་དོན་ལྟུང་ཅན་ས་ཡིན་ནོ། ཞེས་བྱ་བར་གྲུབ་པོ། ॥4॥

དེ་ལྟར་གཞན་གྱི་གཞུང་ལྟགས་པ་གཞག་ནས་ནས་པ་ཐམས་ཅད་དུ་དམིགས་པ་.....
པ་གཞག་ན། ཁས་ཆུངས་པ་ལ་གྲུང་བས་བཞོན་པར་འབྱུང་དུ་འོང་བས་རང་གི་གཞུང་
ལྟགས་ལ་དམིགས་པ་ནས་པར་བཞག་པ་བཞུན་བའི་ཕྱིར།

ཤེས་བྱ་ཅང་གི་ངོ་བོ་ནི་ཞེས་བྱ་བ་པ་སོགས་པ་སྟོས་དེ། ཅང་དེ་དོན་ནི་ཤེས་
བ་ལ། ཤེས་བྱའི་རྒྱུ་པ་ཤེས་བྱར་ཆད་ས་ལྟ་བུར་རྒྱང་བ་གང་ཡིན་པ་དེ་ཁོན་ཤེས་
བའི་ལྟུང་ཡིན་ནོ། ཞེས་བྱ་བ་ཡིན་ནོ། ཅང་ཞེས་བྱ་བ་ནི་ཅང་ལྟེ། ད་ཡང་འདྲར་
ཤེས་པ་ཡིན་པར་བཞུང་བར་བྱའོ་ནང་ཞེས་བྱ་བའི་སྒྲ་འདི་ནི་རང་བཞིན་གྱི་འདུན་པར་
དོན་ཡིན་དེ། དེས་ན་ཤེས་པ་ལ་ཅང་ཞེས་བཤད་པ་ཡིན་ནོ། ཤེས་བྱའི་ངོ་བོ་ཞེས་
བྱ་བ་ནི་ལྟུང་གྱི་རྒྱུ་པ་གཞུང་བའི་ཅང་ཞེས་བྱ་བའི་ཐ་ཚིག་གི། མི་ཞེས་བྱ་བའི་སྒྲ་ནི་
དེས་པར་གཞུང་བ་དང་། བར་དུ་ཆད་པའི་དོན་ཏུ་བཞུང་བར་བྱའོ། ཕྱི་རེལ་ལྟར་
རྒྱང་ཞེས་བྱ་བ་ནི། ཕྱི་རེལ་ལྟ་བུར་མཐོན་པ་ལྟེ། རྒྱུ་པར་ཆད་པ་ལྟ་བུར་ཞེས་བྱ་
བའི་ཐ་ཚིག་གོ། ཁོ་དེ་ལྟར་རྒྱང་བའི་སྒྲ་མཚན་ཡང་ནས་ཁའི་ཁམས་རྒྱང་པ་ཡིན་ནོ།
ནས་ཁ་དེ་ནི་རྒྱུ་པར་ཤེས་པ་ལ་རྒྱང་བས་ན། རྒྱུ་པར་ཤེས་པ་ལས་ཤེས་བྱར་ཆད་
པ་བཞིན་དུ། དེས་གཞུང་བའི་ཆར་ལྟོན་པར་བྱེད་དེ། དབང་ན་སྒྲ་བའི་གཞུགས་
བཞུན་མེ་ཡོང་གི་ངོས་སུ་འབྱུང་བ་ན། རྒྱུ་ཁའི་ཁམས་ཀྱི་གཞུགས་བཞུན་གྱི་དབང་
གིས་ཁོན་པ་ན་འདུག་ལྟར་ཤེས་བྱར་ཆད་པར་རྒྱང་བ་བཞིན་ནོ།

[illegible][illegible][illegible][illegible]

ལྷ་དང་མཆོངས་པ་དེ་མ་ཐག་པ་དང་། བདག་པོ་དག་ལས་སྒྲིམ་པའི་ནྟམ་པར་གྱེས་པའི་
 རྒྱུ་ཉིད་དུ་འགྱུར་བས་སོ། ། འདི་ལྟར་གཞུང་བའི་ཆ་དེ་མེད་པར་ནྟམ་པར་གྱེས་པ་དེ་
 མི་འགྱུར་མེ། དེ་ནི་དཔག་པ་ལ་རྟེན་པའི་ཆ་དུ་དམིགས་པར་བྱ་བ་ཡང་བཟུ་གི་དུ་
 ཟད་ཀྱི། འདི་རྒྱུ་རིམ་གྱི་བྱ་བ་བྱེད་པར་མ། རྒྱུ་རིམ་ལ་སྒྲོ་བདགས་ནི་མ་ཡིན།
 གལ་ཏེ་ཡང་གྱེས་པ་དང་གཞུང་བའི་ཆ་དེ་ལས་ཕན་འདོགས་པ་ (197,a) མེད་ན་
 ཅི་མེད་ཅེ་མེད་པར་ཡང་མི་འགྱུར་མེ། འདི་ལྟར་ཕན་མི་འདོགས་པ་ལ་བཟོས་པར་མི་
 འགྱུར་ལ། ཕན་མི་འདོགས་པ་ནི་མེད་དུ་རྟེན་ཀྱང་འགའ་ཡང་མི་འགྱུར་བར་མི་
 འགྱུར་རོ། གལ་ཏེ་ནྟམ་པ་འདིས་གཞུང་བའི་ཆ་དང་རྒྱ་ཉིད་དུ་འགྱུར་ན་ནི་འགྱུར་དུ་
 ཟད་དེ། འགལ་བ་ཅི་ཞིག་ཡོད། བ་ཡང་གི་རྩ་གཡས་གཡོན་ནི་འཁྲུལ་པའི་
 རྩིང་རྒྱ་དང་འབྲས་བུའི་དངོས་པོ་མེད་དོ། བདག་ཉིད་ལ་བྱེད་པ་ཡང་ལ་ལར་འདོད་
 པ་ཉིད་དེ། དཔེར་ན་མར་མེ་ལྟ་བུ་དོ། དེ་ནི་བདག་ཉིད་ཁོ་ནས་བདག་ཉིད་གསལ་
 བར་བྱེད་དོ། ཆའི་བྱེ་བྲག་གིས་ནི་བདག་ཉིད་ལ་བྱེད་པ་ཡང་ཡོད་ཅེ་སྟེ། རྒྱ་དང་
 འབྲས་བུའི་དངོས་པོ་མེ་འཁྲུལ་བའི་བྱ་མཆན་ཅན་ཡིན་ནི་ཞེས་བྱ་བ་འདི་ག་ལས་ཞེ་ན།
 འདི་ལྟར་གཏན་ཆོགས་པ་དག་ནི་ཡོད་པ་དང་མེད་པ་དག་གི་ཞེས་བྱ་བ་ལ་མིགས་
 པ་སྒྲིམ་དེ། འདི་ལྟར་གཏན་ཆོགས་པ་དག་ནི་ཡོད་པ་དང་མེད་པ་དག་ནི་ཡོད་པ་དང་།
 མེད་པ་ཉིད་གང་ཡིན་པ་དེ་ནི་རྒྱ་དང་རྒྱ་དང་ལྟན་པའི་རིམ་གྱིས་སྒྲོ་བ་དག་གི་ཡང་མཆན་
 ཉིད་ཡིན་པར་སྒྲིམ་མེ། གང་ཞིག་ཡོད་ན་གང་ཡིན་ལ། ཅིག་གོས་ནི་རྒྱ་དང་ལྟན་པ་
 ཡིན་ནོ། འདི་ལ་ཡང་གཞུང་བའི་ཆ་ཡོད་ན་གྱེས་པ་ཡོད་ལ་མེད་ན་མེད་དེ། དེ་ལྟ་
 བས་ན་ལྟན་ཅིག་འགྱུར་བ་དེ་གཉིས་ཀྱང་རྒྱ་དང་ལྟན་པ་ཉིད་དུ་འགྱུར་གོ། གཏན་
 ཆོགས་པ་དག་ཅེས་བྱ་བ་ནི་གང་དག་གཏན་ཆོགས་ཀྱི་ཐ་སྙད་འདོགས་པ་དག་ནི་གཏན་
 ཆོགས་པ་དག་མེ། ཉོག་གོ་བ་ཞེས་བྱ་བའི་ཐ་སྙད་གོ། །དེ་དང་ལྟན་པ་ཉིད་ཅེས་བྱ་བ་

གལ་ནི་གཞུང་པའི་ཆ་དེས་རྒྱ་པ་དེ་བཞག་པར་མེ་ལྷར་ན་ནི་རྒྱ་པ་དེས་ཤིས་པ་དེ་...
 ལྷ་ཕྱེད་པར་ཡང་མི་འདྲར་ན། དེ་ཕྱིར་རྒྱ་པ་པ་ལ་ཕྱི་པའི་ཤིས་པ་དེ་ཡང་
 གཞུང་པའི་ཆ་དེ་ཁོ་ན་པས་སྤྱིས་པ་ཡོན་པས་འགར་བ་འགར་ཡང་མེད་ན། ཕྱིགས་
 འདི་པ་ནི་ཆོས་ཉིད་གཉིས་དང་ལྷན་པ་ཤིན་ཏུ་ཡང་མི་འདྲར་དེ། འདི་རྒྱ་པ་གཞུང་པའི་ཆ་
 དེས་རང་དང་མཐུན་པའི་ཤིས་པ་ཕྱི་མ་སྤེལ་ཕྱེད་པས་དེའི་ཕྱིར་ཆོས་ཉིད་ (198,a)
 གཉིས་དང་ལྷན་པ་ཡོད་ན།

འདིར་གཞན་གྱི་ཅིག་གི་གསལ་བསྐྱར་བཏུན་པའི་ཕྱིར། གལ་ནི་ཁོ་ན་ནང་གི་
 གཞུགས་ཁོ་ན་ཞེས་བྱ་བ་པ་སོགས་པ་སྒྲིམ་དེ། གལ་ནི་རྒྱུད་ནང་གི་གཞུགས་ཁོ་ན་
 དམིགས་པའི་ཁྱིམ་ཡོན་པར་འདོད་ན། དེའི་ཆོ་ཁྱར་ནང་གི་གཞུགས་དེ་དག་མིག་
 ལ་འཕྱེད་ནས་མིག་གི་ནམ་པར་ཤིས་པ་ཕྱེད་དེ། འདི་རྒྱ་པ་མིག་རྒྱར་རྒྱར་པར་འདྲུང་
 པའི་གཞུགས་གང་ཡོན་པ་དེ་དང་། ལྷན་ཅིག་པའི་མིག་གི་རང་ག་ནམ་པར་ཤིས་པ་
 ཕྱེད་ན། ནང་གི་བརྒྱུགས་ནི་མིག་རྒྱར་རྒྱར་པར་ཡང་མི་འདྲུང་ན། དེ་ཆོ་ཁྱར་ནང་
 གི་གཞུགས་དེ་དང་ལྷན་ཅིག་པའི་མིག་གིས་མིག་གི་ནམ་པར་ཤིས་པ་འཕྱེད་དེ་...
 བཞེད་པར་བྱ་དེ་ནི་ནམ་ཡང་མཐུན་ན་མི་འདྲུག་ན། དེ་ཆོ་ཁྱར་རྒྱར་པར་འདྲུང་ཞེས་
 བྱ་བ་ནི་ཕྱིགས་སུ་སྟོ།

བཏུན་བཅས་ཕྱེད་པས་འདིའི་ལན་གདབ་པར། ལྷན་ཅིག་ཕྱེད་དང་རྒྱ་པ་པ་ཡོན།
 ཞེས་བྱ་བ་པ་སོགས་པ་སྒྲིམ་དེ།

གལ་ནི་དབང་པོ་འདྲུང་བ་ལས་ལྷར་པ་ཡོན་ན་ནི་དེའི་ཆོ་ཁྱེལ་ར་འདིར་འདྲུང་...
 ན། ཁོ་ཁོ་ཅག་ནི་དབང་པོ་ཉིད་ཏུ་འདོད་པའི་ལྷ་པ་ལྷན་ཅིག་ཕྱེད་པའི་རྒྱ་པ་པ་གང་ཡོན་
 པ་དེ་དབང་པོ་ཡོན་པར་འདོད་ན། དེའི་ཕྱིར་ཁོ་ཁོ་ཅག་གི་རྒྱར་ན་ཆོ་ཁྱེལ་གཞུགས་

རས་འགའ་མ་སྐྱེ་བར་ཤ་མགས་ཤིང་བྱ་བའི་ལྷ་ས་པ་ཡོང་མཁུ་སྐྱེན་པ་ལ་སྔགས་
 བར་སྐྱེ་བར་ཤ་ས་པ་ཡུལ་གྱི་སྐྱེ་བ་ཤིན་ཏུ་འབྱུང་ལ། རིས་འགའ་ནི་ཡུལ་གྱི་སྐྱེ་
 བ་ཅན་གྱིས་སྐྱེས་པའི་ལྷ་ས་པ་སྐྱེ་འོ། འདི་པ་ཡོང་གྱུ་དང་འབྲས་ཁྱེ་བ་ཤིན་ཏུ་འདིར་
 འདི་ལྷ་ས་ཅན་པ་མེད་པར་ཐོག་མ་མེད་པར་དུ་སྐྱེ་ཅན་ཤིན་ཏུ་ཤ་ས་པར་བྱའོ།

ཡོང་ཅི་དགའ་བཤེད་ཡུལ་གྱི་ལྷ་ས་པ་འདི་དག་སྐྱེ་བར་ཤ་ས་པ་ལས་པ་ལས་པ་
 ཤིག་ཡིན་ཅས། འཇོ་དེ་མ་ཡིན། ཁལ་དེ་ཐང་དང་ནའི་ཅེ་སྐང་ཅེས་ཤིག་པ་ལུག་
 བར་མཇུག་གི་དོན་ཅི་སྐྱེ་བུ་ནོ། ལྷ་ས་པར་ཤ་ས་པ་མ་གཤིག་མ་པའི་དང་པོ་དང་པོ་དང་།
 དམིགས་པ་དག་ལས་སྐྱེ་བའི་ཡུལ་འོ། འཇོ་དེ་ཐང་དང་ནའི་ཅེ་སྐང་པ་
 འདི་ནི་དགའ་བཤེད་འདི་ནི་ཡུལ་པ་ཤིག་བྱ་བའི་ལྷ་ས་པར་བཞག་པ་འདིར་མི་འབྱུང་
 ཤིན། རིན་ཡུལ།

ལྷ་ས་པར་ཤ་ས་པ་དང་། དེ་གཤིས་ཤིང་བྱ་བ་ལ་སྔགས་པ་སྐྱེ་མོ། ཁལ་
 ཏུ་དྲོམ་གྱི་ཡུལ་དཔྱད་ནོ། རིའི་ཅེ་ལྷ་ས་པ་ལྷས་ཀའ་ས་སྐབས་གྱི་ཏྲང་བར་གྱི་
 བདག་ཤིང་ཡིན་པས་རྒྱ་ཆེ་བུ་ཡོད་པའི་ཡུལ་འོ། ལྷ་ས་པར་ཤ་ས་པ་ལས་ཀའ་གཞན་...
 ཤིང་རས་གཞན་ས་ཡིན་པ་ཤིན་ཏུ་བརྒྱུད་པར་བྱ་བ་ས་ཡིན་ནོ། རིའི་ཡུལ་ཆེ་སྐད་སྐྱེ་
 བའི་ལྷ་ས་པ་གཤིས་ཀར་ཐལ་བར་མེད་དོ། (ཉ. ཐལ་བ་སྐང་པོ།) འཇོ་དེ་འཇིག་རྟན་གྱི་
 ཐ་སྙིང་ལ་བརྟན་ནོ། རིའི་ཅེ་ཏེ་གར་རིས་འགའ་ནི་སྐྱེ་བར་ཤ་ས་པ་དེ་དག་ལས་
 གཞན་པ་ཤིན་ཏུ་བརྒྱུད་པར་བྱ་ལ། རིས་འགས་ནི་གཞན་ས་ཡིན་པ་ཤིན་ཏུ་འོ། འདི་ལྷ་
 གཞན་གྱིས་རྒྱུ་བུ་ཡོད་པ་ལྷས་ས་ནི་འཇིག་རྟན་ནའིས་ (200,b) འགའ་ནི་ཐ་དང་
 བར་ཐ་སྙིང་འདི་གས་དོ། དཔེར་ན་ཅན་དན་གྱི་དེ་ཤིས་བྱ་བ་ལ་སྔགས་པ་ལྷ་བྱའོ།
 རིས་འགའ་ནི་ཐ་སྙིང་དང་པ་སྐྱེ། དཔེར་ན་གཞུགས་ལ་སྔགས་པ་ལ་བྱས་པ་ཤིས་

PART III

Sanskrit Texts

THE ALAMBANA—PARIKSA

Karika and Vrtti

of

ACHARYA DINNAGA

आलम्बनपरीक्षा कारिका

- १ यद्यपीन्द्रविज्ञप्तेः कारणं परमाण्वः ।
अतदाभतया नास्या अक्षवद्विषयोऽणवः ॥
- २ यदीभासा न सा तस्मात्^३ द्रव्याभावाद्विचन्द्रवत् ।
एवं बाह्यद्वयमपि न युक्तं बुद्धिगोचर ॥
- ३ साधनं सञ्चिताकार इतीच्छन्ति केचन ।
अण्वाकारो न विज्ञत्पेरर्थः^५ कठिनादिवत् ॥
- ४ भवेद्वटशरावादेस्तथा सति समा मतिः ।
आकारभेदाद्भेदश्चेत् स नास्ति द्रव्यसत्यणौ ॥
- ५ तत्परिमाणभिन्नत्वात्^६ द्रव्यासति ततोस्ति सः ।
अणूनां परिहारे हि तदाभज्ञानविप्लवात्^७ ॥
- ६ यदन्तर्ज्ञैरूपन्तु बहिर्वदिब भासते ।
सोऽर्थो विज्ञानरूपत्वात्तत्प्रत्ययतयापि च^८ ॥
- ७ प्रत्ययोऽव्यभिचारित्वात्^९ ह्यशक्यर्पणात्कृत्मा^{११} ।
सहकारिवशाद्यद्वि शक्तिरूपं (तत्) इन्द्रियम् ॥
- ८ सा चाविरुद्धा विज्ञप्तावेवं विषयरूपकम् ।
प्रवर्ततेऽनादिकालात् शक्तिश्चान्योन्यहेतुके ॥
इत्याचार्यदिङ्नागकृता आलम्बनपरीक्षाप्रकरण-
कारिका समाप्ता ।

Foot notes
to the Text

Tangyur (Narhang) Mdo. ce (xcv)Nos. 4-5.

1. This verse is cited in the Pramāṇavārtika-Alankāra by Prajñākara Gupta, Chap. II. ad ver.294.

The Tattva - sangraha-panjika [G O S]. P.582 the verse with different reading: यद्यपीन्द्रियविज्ञप्तेर्ग्राह्यांशः कारणं भवेत् ॥

अतदाभतया तस्यान)श्वद्विशयः स तु ।

the pañjikā attributes the verse to one Bhadanta (तेनैव भदन्तेन दुष्णमुक्तम्). May this Bhadanta be the same as Subhagupta ? The verse is not, however, traced in the Bahyartha Siddhi.

2. Or अद्रव्यत्वात् or द्रव्यासत्त्वात्.

3. This quarter is identical with one in the Pramāṇa Samuccaya cited in Pr. Vartikālankara, II, 302.

4. This line being put literally may read thus : केचित् सञ्चिताकारान् साधनमिच्छन्ति ।

5. Lit. विज्ञप्ति-अर्थः

6. The two quarters 4d-5a form one idea and they may be literally put thus : सः अणौ द्रव्यसति नास्ति परिमाणभेदाभावात् ।

7. This may literally read thus : परमाणुपरिहारे तदाभज्ञानविप्लवः ।
The reading 'विप्लवात्' is adopted from the Tibetan version of the Vṛtti .

8. This verse is quoted in the Tattvas. pañjikā, p. 582. Sankaracharya cites the first half in his Sutra bhasya, ad II, 2, 28 with the reading of तत् for तु.

9. This line is cited by Parthasarathi Misra in his comment on Sloka-vartika, pp. 311-12. See discussion on this point p. 20 above.

10. Tib. mi-(ma)-hkhrol. phyir. na.

11. This quarter is cited in the Tattvas. Pañ. p. 582 along with the prose passage of the Vṛtti thus: अथवा शक्त्यर्पणात् क्रमेणापि, etc.

12. Or विषयरूपता शक्तिश्च अन्योन्यहेतुका अनादिकालात् प्रवर्तते ॥

आलम्बनपरीक्षावृत्तिः

येचक्षुरादिविज्ञान्मनां बाह्यार्थं आलम्बनमितीच्छन्ति । ते तत्कारणत्वात्
¹ परमाणून् वा तदाभासज्ञानजनकत्वात् ² तत्सङ्घातं वा कलयन्ति । तत्र तावत्-

यद्यपीन्द्रियं विज्ञप्तेः कारणं परमाणवः ।

अतदाभतया नास्या अक्षवद्विषयोऽणवः ॥ १ ॥

³ विषयो हि नाम यस्य ज्ञानेन स्वभावोऽवधार्यते । तदाकारोत्पत्तेः ।

⁴ परमाणवस्तत्कारणत्वे सत्यपि न तथा इन्द्रियवत् । एवं तावत्परमाणवो नालम्बनम् ॥ १ ॥

⁵ सङ्घातस्तदाभासत्वे सत्यपि [नालम्बनम्] ।

⁶ यदाभासा न सा तस्मात्
योऽर्थः स्वाभासां विज्ञप्तिं जनयति । स ह्यालम्बनं युज्यते । यतः सा

⁷ एवोत्पत्तिप्रत्ययतयोच्यते । सङ्घातस्तु न तथा ।

⁸ द्रव्याभावात् द्विचन्द्रवत् ।

इन्द्रियवैकल्यात् द्विचन्द्रदर्शनस्य तदाभासत्वे सत्यपि तस्य विषयो नास्ति ।
एवमद्रव्यसत्त्वात् सङ्घातो नालम्बनम् ।

⁹ एवं बाह्यद्वयमपि न युक्तं मतिगोचरः ॥ २ ॥

¹⁰ एकाङ्गवैकल्यात् बाह्यः परमाणुः सङ्घातश्चेत्युक्तोऽर्थो नालम्बनम् ॥ २ ॥

¹¹ अत्र साधनं सञ्चिताकार इतीच्छन्ति केचन ।

¹² सर्वेऽप्यर्था अनेकाकारा इति तत्र केनचिदाकारेण प्रत्यक्षमिष्यन्ते । परमाणुष्वपि
सञ्चिताभासज्ञानोत्पत्तिहेतुभावोऽस्ति ।

अण्वाकारो न विज्ञप्तेः कठिनादिवत् ॥ ३ ॥

यथा कठिनादि विद्यमानमपि न चक्षुर्बुद्धेर्विषयः । एवमणुत्वमपि समानम् ॥ ३ ॥

भवेद्धटशरावादेस्तथा सति समा मतिः ।

घटशरावादीनां परमाणुषु बहुष्वपि न कोऽपि विशेषोऽस्ति ।

आकारभेदाद्भेदश्चेत्

यदि मन्यसे श्रीवाद्याकारविशेषः ¹³ कर्म येन बुद्धेर्विशेष उपाधि भवेत्
इति । अयमुपाधिर्घटादावस्ति ।

नास्ति तु द्रव्यसत्यणो ॥ ४ ॥

तत्परिमाणभित्तत्वात्

¹⁴ परमाणुषु द्रव्यान्तरेष्वपि न पारिमण्डल्ये विशेषोऽस्ति ।

¹⁵ द्रव्यासति ततोऽस्ति सः ।

आकारभेदः संवृतिसत्त्वेवास्ति न तु परमाणुषु । घटादयः संवृतिसन् एव ।

¹⁶ अणूनां परिहारे हि तदाभज्ञानविप्लवात् ॥ ५ ॥

¹⁷ द्रव्यसत्सु ¹⁸ सम्बन्धिनामनये वर्णादिवत् स्वबुद्धिर्न त्यज्यते । तथा सति इन्द्रिय-
बुद्धीनां विषयो बहिर्नस्तीत्युपपन्नम् ॥ ५ ॥

यदन्तर्ज्ञेयरूपन्तु बहिर्वदवभासते ।

सोऽर्थः

बाह्येऽर्थेऽसति बहिर्वदवभासनमन्तस्सदेवालम्बनप्रत्ययः ।

विज्ञानरूपत्वात् तत्प्रत्ययतयाऽपि च ॥ ६ ॥

¹⁹ अन्तर्विज्ञानमर्थतयावभासते ²⁰ तत् उत्पद्यते चेति धर्मताद्वयविशिष्टमित्यतः
अन्तस्सदेवालम्बनप्रत्ययः ।

²¹ यदि तावदेवमवभास एव वेद्यते । कथं तदेकदेशः सहोत्पन्नः प्रत्ययः ॥ ६ ॥

²² प्रत्ययोऽव्यभिचारित्वात् सह

²³ सहभूतोऽपि अव्यभिचारात् ²⁴ अन्यजातस्य प्रत्ययो भवति । हेतुका एवमाहुः-
भावाभावयोस्तद्वत्ता हि (कार्यकारणयो) हेतुहेतुमतोः क्रमेण जायमानयोश्च लक्षणम्

²⁵ इति । अथ वा

सक्त्यपेक्षात् क्रमेण [वा] ।

²⁶ क्रमेणापि सोऽर्थविभासः स्वानुरूपकार्योत्पत्तये शक्तिं विज्ञानाधारां करोतीत्यविरोधः ॥

²⁷ यदि तर्हि अन्तः रूपमेवालम्बनप्रत्ययः । कथं त [द्रूपं] प्रतीत्य चक्षुश्च
चक्षुर्विज्ञानमुत्पन्न इति ।

²⁸ सहकारिवशाद्यदिशक्तिरूपं तदिन्द्रियम् ॥ ७ ॥

इन्द्रियं स्वकार्याच्छक्तिरूपमेवानुमीयते न तु भौतिकम् ॥ ७ ॥

सा चाविरूढा विज्ञप्तेः

²⁹ शक्तिस्तु विज्ञाने वास्तु । ³⁰ अनिर्देश्ये स्वरूपे वास्तु कार्योत्पत्तौ न विशेषः ।
एवं विषयरूपकम् ।

³¹ प्रवर्तते जादिकालात्शक्तिश्चान्योन्यहेतुके ॥ ८ ॥

चक्षुराख्यां ³² शक्तिमन्तः रूपञ्च ^{32-a} प्रतीत्य विज्ञानमर्थाविभासमालम्बनादविविक्त-
मुत्पद्यते । इदं द्वयमपि अनादिकालमन्योन्यहेतुकम् । कदाचित् शक्तिपरिपाकाद्विज्ञानं विषया-
कास्तया भवति । ³³ कदाचिच्च तदाकाराच्छक्तिः । विज्ञानञ्च सा चोभयमन्यत्वेन अनन्यत्वेन
³⁴ च यथेष्टमुच्यताम् । एवमन्तरालम्बनं धर्मताद्वयविशिष्टत्वात् विषयतयोपपद्यते ॥ ८ ॥

इत्याचार्यदिङ्नागकृता

आलम्बनपरीक्षावृत्तिः

समाप्ता ।

FOOT NOTES TO THE VRTTI.

1. The expression परमाणून् वा.....सङ्घातं वा is supported by Vinitadeva and Dharmapāla v. their tikas in this context.

The advocates of the atom-object perception are the old Sarvāstivādin and those of the aggregate-object perception the Sutra sect, ie. Sautrāntika (v. Kwei-Chi's comment below pp.) A Digambara jaina, Sumati also pleads for the perceptibility of atoms, v. note 12 below p.

- 2.= *hdus.pa* v. Nyāyabindu Index. Or it may be also *San̄caya*

3. This sentence is quoted in the Naya-cakra (Sri Jambu vijayaji's edition) p. 91. from Dignāga.

- 4.= *de. lla.ma. yin. te* = न तदाकारः , तदाभाः ।

5. Supported by Vinitadeva. Paramārtha and Hsuan Tsang interpret as: ज्ञानस्य तदकारत्वेऽपि etc.

6. cp. *Pramāṇavārtikālankāra*, II. 302: कथं तर्हि आचार्येणोक्तम्

यदाभासा न सा तस्मात् चित्तालम्बं पञ्चकम् । (*Pramāṇavārtika* I, 17)

न हि परमाणुभ्य उत्पद्यमानं तदाकारं चक्षुरादिज्ञानम् । अन्याकारस्यापि विज्ञानस्य कारणत्वेन आलम्बनत्वे चक्षुरादिपरमाणूनामपि आलम्बनप्रसङ्गः । तेहि तथा अन्यथ. वा भवन्तो द्विचन्द्रनीलाद्याभासविज्ञानहेतुरिति ।

7. एव is to be used after उक्तप्रत्यय according to Tib. This is a quotation from Āgama in Dharmapala's tikā and the Sastra in Vinitadeva's tikā.

8. Cfr. Naya-cakravṛtti, p 91 (Muniji's edn.) : अद्रव्यत्वात् परमार्थसत्त्वाभावात् कुत आभासविज्ञापनम् ।

9. बाह्यद्वयं चापि

- 10.= *tshogs* is rendered as *Sanghāta* as it is previously spoken of. The word *tshogs* is generally for *kāya*, (v. Śālistambasūtra Index), *kalāpa* (Bodh. pañjikā, p. 473, n. 1. 1. 4)

Sambhāra [Dasabhūmika Sutra, Index] and *Samudāya* [Nyāyabindu Index].

11. This is the opinion of Neo-Sarvāsti-vādin according to Kwei-chi [v. his comments on Alambana. p.38]
12. cp. the opinion of Sumati, a Digambara cited in the *Ta*!v. pañjikā p. 554:

सामान्यविशेषात्मत्वात् सर्वप्रदायिनां तुल्यातुल्यरूपेण द्विरूपाः परमाणवः ।
तत्र समानं यद्रूपं तदिन्द्रियं गृह्यते नासमानम् । ततश्चैकाकारं विज्ञानमणुष्वविरूढमिति
प्रत्यक्षसिद्धाः परमाणवः ।

13. This passage is rather difficult to put in Sanskrit. My reading is as literal as possible. *Khe.d. par. du. hgyur. bai= Viśeṣabhūta. Khyed par-viśeṣa, upādhi, atīśaya, prakarṣa, etc.* See Nyāyabindu Index. *Upādhi* see Bodhic. pañ. p. 363, n. 4 and p. 316, n. 1. *Karman* here seems to be a grammatical karman, object of cognition, see Dignaga's expression प्रतिकर्म विभज्यते cited in the Ślokavār. Comment of Umbeka. *Sūnya-vāda ver. 20.*
14. Tib. Zlum. po.
15. Or तस्मादद्रव्यसत्सु सः ।
16. Or परमाणुपरिहारे तदाभज्ञानं हानितः ।
17. No plural particle in Tib.
18. = नीलादिवर्णं v. Hsuan Tsang's version.
19. More literally: अन्तर्विज्ञानमर्थाभासं तत उत्पन्नञ्चेति धर्मद्वययुक्तमिति (Or युक्तत्वात्) अन्तः (See Abhisamayāloka (Gos) p. 382 ff. for a lengthy discussion on this point.
20. = अर्थात् cp. vṛtti ad 2a.
21. Or अस्त्येवं वाच्यं तदतिभासम्

22. This line is quoted by Ehatta Umbeka in his comment on Śloka-vār. p. 271. Tib. reads literally: एकांशोऽपि अव्यभिचारित्वात् प्रत्ययः ।

23. Lit. अन्यस्मात् जातस्य.....v. Vinitadeva's Tikā.

24. Gtan-tshigs pa. dag. =Chinese [Hsuan Tsang] yin-ming [31-3; 74-4]. Vinitadeva takes them to be some Tārīka, rtog. ge. pa.

A Similar citation in the kosa bhasya, p. 84 in the context of pleading the *Saḥa-bhūhetu*:

इतस्तर्हि भावाभावयोः स्तद्वत्त्वात् । एतद्वि हेतुहेतुमतोर्लक्षणमात्रक्षते हेतुकाः

यस्य भावाभावयोः यस्य भावाभावो जियमतः स हेतुरितरो हेतुमान् ।

Here Vasubandhu refers to the Haituka, perhaps an impartial logician who pleaded for the successive causation by law of concomitance; but Vasubandhu utilizes the definition of causation to his theory of simultaneous causation, cfr. Vinitadeva's Tikā on this passage. It is note-worthy that Dignaga cites the definition in a fuller form. Kumarila's criticism of the simultaneous causation theory of Buddhists is to be found in note 4 on p. 18.

The Haituka is an impartial logician, cfr. Kumarila's अलौकिकविवादाश्च वज्यस्ते हेतुकैस्ततः । Anumana ver. 17. Haituka = Nyāya-vid-Parthasarathi's comment. Kumarila sometimes speaks of Dignaga as Nyāya-vid. v. Nirālambana-vāda ver. 118.

25. The passage: अथवा . . अविरोध is quoted in the Tattv. pañ p. 582 which quotes the passage omitting the words क्रमेण वा in the ver. 7b.

26. Tib. རང་དང་མཐུན་པ་ནི་

27. " རང་གི་གཟུགས་

28. " རྣམ་ *vaśa*, वश See Nyaya bindu Index.

My Madh. avatara. VI.62 with Bhasya.

29. " རྣམ་པ་ནི་

30. " རང་གི་ངོ་མ་ཡ་

31. Cp. Kumarila's verse. अन्योन्यहेतुका चैव ज्ञानशब्दयोरनादिका ।

ŚlokavārSūnya ver. 19. Note this line quite agrees with Paramartha's reading.

32.=rañ. gi gzugs རང་གི་གཟུགས་

32a. cp. संवेदनात् नीलं न भिन्नम् Slokavartika, p. 325 (Chaukhamba)

33. རྟེན་མཁའ་པ་ར་རྣམ་པ་ To have the sense clear read the

Chinese version here in this context. According to Vinitadeva तदाकारकवित्तात् शक्तिर्भवति ।

34. Better reading will be: अन्तर्विज्ञानम् cfr. vṛtti ad 6 c-d.

आलम्बनपरीक्षाटीका

विनीतदेवकृता

नमः सर्वबुद्धबोधिसत्त्वेभ्यः

कृपाविष्टाशयं नत्वा सर्वज्ञं शिरसा [मया] ।

आलम्बनपरीक्षाया विवृतिः सुविरच्यते ॥

ये चक्षुरादिविज्ञानानामित्यनेन प्रथमपदेन प्रकरणस्यास्याभिधेयं विपर्ययकारण-
लक्षणञ्च प्रदर्शयन्ति । प्रयोजनसम्बन्धौ च सामर्थ्यादिनुमीयते । सामर्थ्यञ्च प्रकृते प्रदर्शयि-
तव्यम् । प्रकरणस्यास्य सम्बन्धाभिधेयप्रयोजनान्यवश्यं वक्तव्यानि । तथा नो चेत् असम्बन्ध-
मनभिधेयमप्रयोजनञ्च प्रकरणं प्रतिपत्तेः पूर्वमेवोपेक्ष्य अनभ्युपगतं स्यात् । अतोऽत्र—

ये चक्षुरादि विज्ञानानां बाह्यार्थं आलम्बनमितीच्छन्ति । ते परमाणून् सङ्घातं व
कल्पयन्ति । इत्यनेन हेयस्वभावाभिधेयनिर्देशः ।

तत्कारणत्वादिति

तदाभिज्ञानजनकत्वात्

इत्यनेन च विपर्ययकारणलक्षणनिर्देशः । प्रयोजनसम्बन्धौ च सामर्थ्यान्निर्दिष्टौ ।
तत्र सामर्थ्यन्तिवदमित्यवगन्तव्यम् । बाह्यालम्बनप्रतिषेधाय अन्तरालम्बनप्रसाधनाय च
प्रकरणमिदमारभ्यते । अतो बाह्याध्यात्मिकार्थप्रतिषेधप्रसाधनायै प्रकरणारम्भसामर्थ्यात्
प्रतिषेधप्रसाधने प्रयोजनम् । प्रकरणन्तुपायत्वेन निर्दिष्टं भवति ।

एवं प्रतिपत्तेः पूर्वमेवोपेक्षितारो नाप्रयोजने प्रवर्तेरन् । नाप्यनुपाये । अत्र
ज्ञानेन बाह्यालम्बनप्रतिषेधे अन्तरर्थप्रसाधने च वक्तव्ये तदुभयोः प्रतिषेधः प्रसाधनञ्च
प्रयोजनम् । तच्च प्रयोजनं प्रकरणेनानेन क्रियते । तत्प्रकरणन्तु प्रयोजनस्यास्योपायः ।
तस्मात् प्रकरणप्रयोजनाभ्यामुपायोपेयलक्षणाभ्यां सम्बन्धो भवति । एवञ्च बाह्यान्तरार्थ-
प्रतिषेधप्रसाधनार्थं प्रकरणारम्भ इति स्थितिः ।

एवं स्थिते कदाचित्प्रतिषेधप्रसाधने, किमाभ्याम् । ते तु कुत्रापि नस्त इति
संवर्ण्यते चेदत्रोच्यते हेयोपादेयप्रतिषेधप्रसाधने ये स्तः ते । तयोरुभयोर्हानोपादाने क्रियते ।
एवं बाह्यार्थहानाय प्रतिषेधः क्रियते । कथञ्च प्रतिषेधः । बाह्यार्थो हेय एवेति ज्ञात्वा
हीयत इति प्रतिषिध्यते । तथा प्रसाधनमन्तरर्थं उपादेय एवेति ज्ञात्वा उपादीयत इति
प्रसाध्यते । अतो बाह्याध्यात्मिकौ हेयोपादेयौ । हेयस्योपादानात् प्रतिषेधः [उपादेयस्य
हानात्] प्रसाधनञ्च क्रियते इत्यतः प्रयोजनं पुनरुक्तं भवति ।

[illegible]

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[illegible][illegible]

अथवा प्रत्यक्षं । यः सर्वार्थादिद्वैतानामभिमतं न सत्प्रतीतिद्वयं तद्वैद्यार्थमालम्बन-
मिच्छति । अतः यः कुर्यात् । यान्तिरिद्धयाम् । सर्वार्थादीनि सन्ति तानि सर्वार्थादीनि । आदि-
विषयं श्रीकृष्णोक्तं यतः । पञ्चगोत्रं गृह्यते । एवमन्येऽपि वादेष्वलम्बनकल्पयत एव ।
अन्तर्गतालम्बनमप्यत्र एकदा प्रतिपिद्यते । किं तत् प्रतिषेधः प्राप्यतेन कल्पम् । येन सात्त्व-
कारेण अन्तः [रथः] उपस्थाप्यते । न तेन [वादेष] विषये सुमतिरिच्छे प्रयति ।

अथ सप्तविंशतः ।

[illegible]

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ଯଦ୍ୟା ଶିକ୍ଷା: ସଂସ୍କୃତାଦି ଶିକ୍ଷାମାତ୍ର । ତଥାପି ସଂସ୍କୃତାଦି ଶିକ୍ଷାମାତ୍ର
 ଯତ: ସା ଶିକ୍ଷା: ନ ବା ଉପାଦେ । ତତ୍ତ୍ୱାଦି ଶିକ୍ଷାମାତ୍ର । ଅପାଦ୍ୟାଦି ଶିକ୍ଷାମାତ୍ର ।

॥ श्री गुरुभ्यो नमः ॥

- ଅନୁସନ୍ଧାନ ପ୍ରକଳ୍ପ

[illegible]

ଅନାବଦନଶୀଳମାନଙ୍କର ସମସ୍ତ ସ୍ୱାଧୀନତାକୁ ସୁରକ୍ଷିତ ରଖିବାକୁ ଲାଗିବ ।

। अथवा एवम्

- 21612121108191K 1111+1

[illegible]

1. Uj Uj

[illegible]

1. ከዚህ በፊት የሚገኝ የጥያቄ ማረጋገጫ ደብዳቤ

- 215 22, 23, 24

[illegible]

1. የጋራ ጥቅም

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[illegible]

— Զինված զորք չունի Երևանում ։ Լոյսիւմէք,

6

३. प्रथम अनेककारणः । तथार्थ केनचित्कारणेन ते प्रत्यक्षप्रत्यक्षे । न तु सर्वाकारणे । प्रवर्तते प्रविनयवशित् [ग्रहण] नादिद्वयानि न सर्व-

- The UK

[illegible]

॥ श्रीगुरुभ्यो नमः ॥ श्रीगणेशाय नमः ॥

यथा कटिन्तादि इत्यादि ।

यथा काठिन्यशैत्यौष्ण्य दयो विषयाः सन्तोऽपि बृहद्वबुद्धिः अल्पे शरावबुद्धि-
रूपद्यत इत दं न भवति ॥ 4a. b ॥

परस्य वचनावकाशप्रदर्शनायाह —

इन्द्रियशक्तीनां प्रतिनियत्वात् चाक्षुषबुद्धिविषया न भवन्ति । तथा परमाणवोऽपि
तत्रैव न भवन्ति । तमेवाकारं निश्चित्य चेषु परमाणुसाहित्यव्यवहार उपचर्यते ।
चशब्द एवकारार्थो द्रष्टव्यः । एवं तृतीयं पक्षमुपन्यस्य दूषणमुद्भावितम् ॥ 3 ॥

(4) भवेद्वटशब्दादे स्तथा सति समा मतिः । इत्यादि ।

ये परमाणु सञ्चितताकारोऽस्तीति स्वीकुर्वन्ति । तेषु पर्यनुयोगः कार्यः
[यदुत] परमाणुषु यः सञ्चितताकारः स्वीकृतः । [स] लोके तावत् घटशराववरकादौ
हिमादौ च सञ्चयः प्रसिद्धः । तेषामाकारो यः परमाणुवस्ति । [स] यदि घटाकार
इति चेत् तदा शरावादिसङ्घाते सर्वत्र घटबुद्धिर्भवेत् । अथ शरावाकार इति चेत्
तदापि सर्वत्र शरावबुद्धिर्भवेत् । किन्तु ववचित् घटबुद्धिः ववचित् शरावबुद्धिरिति यो
बुद्धिभेदः । स न भवेत् । इति । बुद्धिविषयस्य स्वरूपमनुकृत्योत्पद्यते । विषयश्च एकस्वभावः
सन् कथं बुद्धिभेदक उच्येत ।

तत्रैवं घटे परमाणुबहुता शरावेऽल्पता । तथान्यद्वापि बहुल्पता ज्ञेया ।
अतो बहुल्पताकृतोऽयं बुद्धिभेदोऽस्तीति मतञ्चेदत आह—

घटशरावादीनां परमाणुषु इत्यादि ।

अत्राल्प बहुताकृतो बुद्धिविशेषो न युक्तः । तथाहि गद्यपि घटे परमाणुबहुता
शरावेल्पता । तथापि परमाणुगतकायाकारे स्वतः सन् विशेषः कोऽपि नास्ति ।
तस्मात्सदोषस्तत्र तदवस्थः । यत्र परमाणवो बहवः तत्र घट भ्रमः । यत्राल्पधर्मता
तत्र क्षुद्रघट इति सत्यपि सदृश सङ्घाताकारे बृहद्वबुद्धिः अल्पे शराव - बुद्धिरूपद्यत
इत दं न भवति ॥ 4a. b ॥ परस्य वचनावकाशप्रदर्शनायाह —

(4c. d) आकारभेदाद्भेदश्चेत् इति ।

तस्यैव व्याख्यानायाह —

यदि मन्यस इत्यादि ।

यदि मन्यसे—घटस्य ग्रीवा वक्रा दृश्यते । स च घटः । उदरं पृथु भवति तदपि आयतं भवति । एवमादयोऽस्याकारभेदाः । शरावेऽपि पादं निम्नम इत्याद्याकारभेदाः । अत आकारभेदद्वारा घटशरावादिबुद्ध्यो भिद्यन्त इति ।

आकारविशेषः कर्म इत्यत्र आकारभेदः संस्थानं सन्निवेश अवस्थान मित्यर्थः ।

आकारभेदो नैव विषय इति प्रदर्शनायाह —

अयमुपाधि[र्यद्यपि] घटादावस्ति इत्यादि ।

भवतो घटशरावाद्याकारोपाधिर्यो निदिष्टः तेषां विशेषकः अयमस्ति । तं वयमपि यद्यपि नापलपामः । तथापि ये द्रव्यसन्तः परमाणवः । तेषु स आकारभेदो नास्ति ॥ 4 ॥

तत्कस्मादिति चेदाह—

(5) [तत] परिमाणाभिन्नत्वात् इति ।

एवं परमाणूनां पारिमाण्डल्यं यत् तत्र भेदो नास्ति । घटपरमाणवो द्रव्यान्तराण्येव शरावस्थापि द्रव्यान्तराणि ननु । तत्कथं परिमाणभेदो नास्ति इति चेदाह—

परमाणुषु इति ।

यस्मात् घटशरावादीनां परमाणुषु द्रव्यन्तरेष्वपि पारिमाण्डल्ये भेदो नास्ति । तस्मात्परमाणुषु आकारभेदो नास्ति । यथा भवतां दर्शने परमाणुषु

यावत्किञ्चिदस्ति तत्सर्वं द्रव्यसत् । तथा [तः] परमाणुषु यत्किञ्चित्परिमाणमस्ति ।
तत्सर्वं पारिमाण्डित्यरूपमेकमेव । तस्मात्कथं तेषां भेदाद्भिद्यते ।

यद्यपि सञ्चिताकार अभेद इष्यते । तथापि द्रव्यसत्त्वात् तेन च
निरवयवतयैव भवितव्यम् । एवमस्ति तु तस्य सावयवत्वे द्रव्यमन्नेव न भवेत् ।
अनवयवत्वात् स्वस्मिन् सन्निवेशभेददर्शनं कुत्रास्ति । ये सावयवाः ते नानाशक्तिका इति
सन्निवेशो भवेत् । न तु निरवयवानाम् ।



११
 तथा ये संभारः ते यत्तद्व्यपनये रक्षन्ति न ह्यपयति । यथा
 वृद्धादिभ्यः । यदि यत्तद्व्यपि संभारो भवेत् । तथा तेऽपि रक्षन्ति यत्तद्व्यपि
 ह्येतेषां रक्षन्ति न भवेत् । यत्तद्व्यपि रक्षन्ति । यत्तद्व्यपि रक्षन्ति यत्तद्व्यपि
 यत्तद्व्यपि रक्षन्ति । यत्तद्व्यपि रक्षन्ति । यत्तद्व्यपि रक्षन्ति । यत्तद्व्यपि रक्षन्ति ।

- 214

[illegible]

1. የደቡባዊ ላይ ቀጠለዋል

— ୧୫୫ — । ଶ୍ରୀମଦ୍ଭଗବତ୍ପଞ୍ଚାବତାର ଚରିତ୍ର ।

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

यथाकारभूतः स भवति निर्विकारित । विद्यमानत्वे । न परमाणु,
निरवयवत्वम् । अविच्छेदता । अक्षयः स्वप्नस्तथा । असतो कश्चित्

1. 2015 : 2015

— ॐ नमो भगवते वासुदेवाय ॥ १ ॥

பெரிய புகாரை உத்தரவிட்டுத் தீர்த்துக் கொடுத்தது.

1. ପ୍ରଶ୍ନ ୫ ପୃଷ୍ଠା ୧୫୫ (୨୫)

[illegible]

— 214 —

। : he2oX IhIeIkEheIm7)kEs|2oKp । : kEh2E IhkE2Ik

[illegible][illegible]

- 21612966

[illegible]

चित्तमिदं कथमालम्बनलक्षणतया युज्यत इति चेदाह—

(6c) विज्ञानरूपत्वात् इत्यादि ।

यस्मात् ज्ञानं नीलपीतादिप्रपञ्चवासनापरिष्कारवशात् नीलपीताद्या-
कारकमुत्पद्यते । तस्मान्नीलपीताद्याकारकमित्यतस्तदाकारकतया सिध्यति ।
यस्मात् नीलाद्याकारस्तस्य विज्ञानस्य प्रत्ययः तस्मात्कारणतयापि सिध्यति ।
तत्प्रत्यय एव तत्प्रत्ययता । तच्छब्दो विज्ञानेन सम्बध्यते । तद्रूपा तत्प्रत्ययता ।
तत्प्रत्ययतास्ति तस्मात् । तृतीयेयं हेतौ द्रष्टव्या ।

शास्त्रकारेण सूत्रार्थव्याख्यानोपयेनोपसंहारायाह—
अन्तर्विज्ञानमर्थतयावभासते इत्यादि ।

यस्मात् विज्ञानमन्तस्सदर्थकारेण तदाकारकम् । सोऽर्थकारः सन्
तदुत्पादकः । तस्मात् धर्मताद्वयवान् । तेन अन्तरेवालम्बनं युज्यते । एव विज्ञानं
हि अन्तस्सदर्थ[क]म् । विज्ञानाकारस्तादृशः । तादृश इत्यतस्तदाकार[क]म् ।
तद्यथा मुद्रालेखाकारेण तदाकारकः । यस्माद्ग्राह्यभागे सति उत्पद्यते ।
तस्मात्तद्विज्ञानं तत् उत्पद्यते इत्यत आलम्बने भागद्वयमस्तीत्ययमालम्बनतया
युज्यत इत्युक्तं भवति ॥ ६ ॥

अत्र परवचनस्यावकाशदर्शनायाह—

[यदि] तावदेवमवभास[एव]वेद्यत इत्यादि ।

विज्ञानेऽन्तः सन् ज्ञेयावभास एव वेद्यते । एवं स तु ज्ञेयाकारो नियता-
कारवदुत्पद्यत इत्युक्ते तदेकदेशो भवति । यः सहजातो ज्ञेयाकारः स कथं
तद्विज्ञानस्य प्रत्ययो भवति । एवं सति आत्मनि क्रियाभ्युपगमः अतिप्रसङ्ग-
श्च स्यात् । ग्राह्यभागोऽपि ग्राह्यभागजनकः स्यात् । गोर्वाग्दक्षिणविषाणे
मिथो जतकतया प्रसक्ते ननु किल । इति पूर्वः पक्षः । इदम् अशासनमिति परिहरति—

(7a) प्रत्ययोऽज्यभिचारित्वात् इति ।

तस्यैव विवरणायाह—

सह भूतोऽपीत्यादि ।

नायमत्र दोषो भवति । यस्मात् ग्राहयत्वात् भागः सहभूतोऽपि प्रत्ययः अन्यः समनन्तरहेतुः स्वतो जातविज्ञानस्य प्रत्ययतया भवति । तं ग्राहयभागं विना विज्ञानं नोत्पद्यते । स च (त्रि)दण्डाश्रयनयेन केवलं द्रष्टव्यः । न तु अखण्डप्रत्ययव्यापार एकैकप्रत्यय (व्यापारो) वा आरोप्यते । यदि च ज्ञानं तद्ग्राहयभागान्नाहितोपकारकम् तदा (तं विना) नोत्पद्यते । एवमनाहितमुपकारमपेक्ष्य न भवति । अनाहित उपकारः । असत्यपि च न किञ्चिदुत्पन्नं भवेत् ।

यद्यनेनाकारेण ग्राह्यावयवः कारणतया भवति । भवतु । को विरोधः । गोर्वाग्मदक्षिण-
दिषाणयोर्व्यभिचारान्न हेतुफलभावः । आत्मनि क्रियां क्वचिदिष्यते एव । यथा प्रदीपः । स तु
आत्मनैवात्मानं प्रकाशयति । वचनविशेषेण चात्मनि क्रिया सम्मता । हेतुफलभावोऽव्यभिचार-
हेतुलक्षणक इतीदं कुतः ।

हेतुका एवमाहुः— भावाभावयोः (तद्वत्ता) इत्यादि ।

हेतुका एवं भावाभावौ अस्तित्वा नास्तित्वा च या सा हेतुहेतुमतोः क्रमेण
जायमानयोश्च लक्षणम् इति वदन्ति । यस्मिन् सति यद्भवति । (तयो) रेको [हेतुः इतरो]
हेतुमान् । अत्र च ग्राह्यभागे सति ज्ञानं भवति । नासति । तस्मात्सहभूतोऽपि द्वे
हेतुहेतुमत्तया सिध्यतः । हेतुका इति हेतुव्यवहारिणः तार्किका इति भावः ।
तद्वत्तेति भावाभाववत्ता । हेतुहेतुमदिति हेतुफल इत्यर्थः ।

एवं विषयविषयिभावं समकालं प्रदर्श्य क्रमेण विषयविषयिप्रदर्शनायाह—

अथवा, शक्त्यर्पणात्क्रमेण वा इति ।

अथवा ग्राह्यभागः शक्तिमर्षयन् क्रमेण समुत्पादकरूपो विषयो भवति ।
एवं स ग्राह्यभागो निरुद्धः सन् आलयविज्ञाने शक्तिमर्षयति । स शक्तिर्यदि
द्वितीयक्षणे सहकारिणः साधयति तदा । द्वितीयक्षणे एवं स्वसदृशं विज्ञानमुत्पाद-
यति । यदि न साधयति तदा तृतीयक्षणे चतुर्थक्षणे वा युज्यते । यदा साधयति ।
तदा परिपाकात् स्वसदृशं विज्ञानमुत्पादयति । पक्षेऽस्मिन् आत्मनि क्रियाविरोधात्
एकदेशत्वात् सहजातत्वादित्यादयो दोषा न सम्भवन्ति । एवं पूर्वज्ञानस्य ग्राह्यत्वात्
नीलाद्याकारवत् यदस्ति । तत् नीलाद्याकारकं ज्ञानं पश्चादुत्पादयति । तस्मादिमे दोषा
नैव सम्भवन्ति ।

यदि शक्तिर्ज्ञानमुत्पादयति । तथा सति पुनः शक्तिरेव विषयो भवति ननु पूर्वो

ग्राह्यभाग इत्याशये (सति) आह—

[7b] क्रमेणापि इत्यादि ।

नायं दोषः । एवं क्रमेणापि स ग्राह्यभागः स्वसमानं फलमुत्पादतीत्यत आलयविज्ञानाश्रयितया शक्तिं करोति । यदि स ग्राह्यभागः शक्तिं नार्पयति । सा शक्तिस्तथाविधं ज्ञानमपि नोत्पादयेत् । अतः शक्तिरुत्पन्नं ज्ञानं तदपि ग्राह्यभागादेव समुत्पन्नमिति न कश्चिद्विरोधः । अस्मिन् पक्षे तु धर्मताद्वयव(त्ता)मुत्तरामुपपद्यते । एवं स ग्राह्यभागः स्वदृशं ज्ञानं पश्चादुत्पादयतीत्यतो धर्मताद्वयवान् भवति ।

अत्र परस्य वचनावकाशप्रदर्शनायाह—

यदि तर्हि स्वरूपमेव इत्यादि ।

यदि भवान् स्वरूपमेवालम्बनप्रत्ययमिच्छति । तदा कथं तत् स्वरूपं चक्षु-
श्रोत्रादय चक्षुर्विज्ञानमुत्पद्यते । तथाहि चक्षुषः पूर्वमाभासगतं यत् रूपम् । तेन सह
चक्षुषा स्वविज्ञाने समुत्पाद्ये स्वं रूपं चक्षुषः पूर्वमाभासगतमेव न भवति । तत् कथं तेन स्वरूपेण
सह चक्षुश्चक्षुर्विज्ञानमुत्पादयतीत्युच्यते । तत् कदापि पुरतो नास्ति । तत् कथमाभासगत-
मिति पूर्वपक्षः ।

शास्त्रकारस्तत्परिहारायाह—

(7c.d) सहकारिवशात् शक्तिरूपम् इत्यादि ।

यदीन्द्रियं भौतिकम् तदात्र दोषो भवेत् । वयन्तु इन्द्रियतयेष्टा विषयसह-
कारिशक्तिर्या तदिन्द्रियमिच्छामः । अतोऽस्मदर्थेने यथा रूपमन्तरङ्गि । तथा चक्षुरपि
अन्तर्वस्तु इत्यतो यथोक्तदोषदृष्टिः कुत्रास्ति । सहकारिवशादिति [य]दिदं विषयसहकारं
[तत्]इन्द्रियमिष्यते इत्येवं द्रष्टव्यम् । एवमसति इन्द्रस्य [इदं] इन्द्रियमिति कृते
[इन्द्रस्य] अवियुक्तं स्यात् । इन्द्रस्य [इदं] इन्द्रियमित्युक्तिः शोभनमेव न भवति ।
इन्द्रियञ्च शक्तिरूपमेव इतीदं कथं ज्ञायते । अत आह—

इन्द्रियम् इत्यादि ।

यस्मात् इन्द्रियं स्वकार्यात् विज्ञानलक्षणाच्छक्तिरूपतयानुमीयते । न तु भौतिक-
तया । एवं कार्यात् कारणमात्रानुमाने शक्तिः न तु कारणविशेषे । विशिष्टे लिङ्ग-
व्याप्य भावात् । यथा धूमात् वह्निमात्रानुमाने शक्तिः न तु वह्निविशेषे तृणपत्रादि
(वह्नी) । तथा कार्याद्विज्ञानलक्षणात् हेतुमात्रमनुमातुं शक्यते न तु हेतुविशेषाः
भौतिकत्वादयः । एवं वैभाषिकदर्शने भौतिकमिन्द्रियम् । भदन्तबुद्धदेवर्षिणे भूत-

रूपमेव । योगाचारदर्शने विज्ञानमेव । माध्यमिकदर्शने संवृत्तिसत् । साहचर्य-
दर्शने आहङ्कारिकम् इत्येवमादिविशेषानुमानं न शक्यते । तस्माच्छक्तिप्रबन्ध-
मात्रानुमानात् शक्तिमात्रमनुमीयते ॥ ७ ॥

तत्रैवं भवति— शक्तिः शक्तिमदपेक्षते । शक्तिर्निराधारा न युज्यते । शक्तिमत्
इन्द्रियम् । तच्च भौतिकमिति भौतिकमिन्द्रियं सिध्यति । इति । तस्मादाह-

(8a) सा चाविद्धा विज्ञतेरिति ।

यद्याश्रयः कश्चिदवश्यम् । तद्विज्ञानमेवाश्रयोऽस्तु । एवं विज्ञानस्य
प्रतिविषयं विज्ञप्तिरूपत्वात्स्वं विज्ञप्तिरूपत्वादुभयं प्रसिद्धम् । तस्मात्तदेव कर्मणा
आरोपित आश्रयो भवतु । शक्तिस्तु विज्ञानेनाविरुद्धा येन तद्विज्ञानाश्रयता न युक्ता
भवेत् ।

तदेवं भौतिके व्यवस्थिता शक्तिरपि कार्यमन्यदुत्पादयति विज्ञाने स्थिताऽपि
अन्यदुत्पादयति । तथा सतीन्द्रियमवश्यं भौतिकं ज्ञेयमिति चिन्तयतस्तदाश्रय-
प्रत्युद्गमनायाह —

शक्तिस्तु विज्ञाने वास्तु इत्यादि ।

एवमाश्रयकृतभेदो नास्ति । तथाहि शक्तिर्यदि [वा] विज्ञाने स्थिता
च भवतु । अथान्यत्र स्थिता च भवतु । सर्वथा तया रूपदर्शनादिमात्रं क्रियत
इत्यतः पलोत्पत्तिक्रियायां न विशोषोऽस्ति ।

अनिर्देश्ये स्वरूप इति तु

12a ..

मतान्तर इन्द्रियस्वरूपम् । इन्द्रियमनवभासात्र परीक्षितुं शक्यते । अपरीक्षितञ्च
न निर्देष्टुं शक्यते । तस्मादन्यमतेनेन्द्रियमनिर्देश्यस्वरूपम् ।

अथेन्द्रियशक्तिः— तत्कारणं किम् । उपसंहारव्याजेन तत्प्रदर्शनायाह—

(8b) एवं विषयरूपकम् इत्यादि ।

यथा विज्ञानमिदं इन्द्रियशक्तित उत्पद्यते तथा इन्द्रियशक्तिरपि इन्द्रियाक्षेपकात्पूर्ववि-
ज्ञानादुत्पद्यते । तच्च पूर्वविज्ञानं [ततो]ऽपि पूर्वतरेन्द्रियशक्तेरुत्पद्यते । तथा च
इन्द्रियशक्तिविषयकारकविज्ञानञ्च दमुभयमन्योन्यहेतुकं प्रवर्तते । हेतुफलप्रबन्धस्यास्य
कालादिनास्तीति इदमुभयमनादिकालं द्रष्टव्यम् ।

अभिर्गच्छेत्स्वभावान्न न किञ्चिदवयवमपि विद्येयम् । यदि तदवयवमपि
ज्ञानमप्यवयवे नैव किञ्चिदस्ति सिद्धं भवति । अथास्वाकारकं ज्ञानमप्यनन्तं यदास्ति । तन्निर्दोषं
न शक्यत इति । तत्र च कस्याभावान्निर्दोषं न शक्यते । अथ स्वभावत्वात् । यदि
[कस्यावयव] अभावोऽस्ति तत्र युज्यते । यतोऽनन्तं अभावव्यपारिपरि निदिश्यते । अथ
स्वभावत्वादिदिति चेत् अवोचते तत्रमेव ।

[illegible]

विज्ञानञ्च सा चोभयमित्यादि ।

यदि वस्तुनीति दृश्यते । तदा शक्तिरवस्थाविशेषात्मतया संवृत्तिसत्त्वात् विज्ञानादन्या वा अनन्या वेति नाभिधेया । अथ लोकव्यवहार आश्रीयते । तदा यथेष्टं कदाचित्तस्माद्विज्ञानादन्यैवोच्येत । कदाचिदनन्येति । यतः संवृत्तिसत्त्वं लोके कदाचित् पृथग्व्यवहार आरोप्यते । तद्यथा चन्दनगन्ध इत्यादि । कदाचिदपृथक्तया । यथा रूपादि इति ।

तथा पक्षद्वयेऽपि आलम्बनमन्तर्निदिष्टमित्युपसंहारायाह— एवमन्तरिति । तथा सत्युक्ताकारेण विज्ञानादनन्य आलम्बने धर्मताद्वयविशिष्टत्वात् विषयतोपपद्यते ॥ ८ ॥

आलम्बनपरीक्षायाः संप्रकाशितवृत्तितः ।

पुण्यं यल्लभ्यते तेन बुद्धत्वं जगदाप्नुयात् ॥

14

टीकाऽदिकमिकमुदे व्यपेतदशधातुका ।

विनीतदेवेन कृता, प्रवदध्वं ततो बुधा ॥

15

हातुकोम इमां दोषग्रहं न दययेक्षताम् ।

स्वविकल्पवशाद्बुद्धावदुष्टाऽपि च भासते ॥

आलम्बनपरीक्षाटीका आचार्यविनीतदेवेन

ज्ञानालम्बनकात्स्न्यावतरणवादिसिंहेन

तीर्थिकमहागजप्रमथनेन

कृता समाप्ता ॥

भारतपण्डितशाक्यसिंहेन संशोधकलोत्सव-

श्रीकूटेन च परिवर्त्य

पृष्टाव् विनिश्चिता

Foot Notes
To Vinitadeva's Tikā

1. Vinitadeva counts *manas* as the 6 th sense-organ whereas Dharmapāla denies it in accordance with Dignāga's view: न सुखादिप्रमेयं मनो वास्तीन्द्रियम् । (Pram. Sam. I.) cited in the Nyayav. Tātparyatikā, p. 97 cp. Abh. kośavyākhyā I. p 40 l. 24. The Vaibhasika describes it: षण्णामनन्तरातीतं विज्ञानं यद्धि तन्मनः । Kośa, I, 17. Santaraksita repeats the Same:

चक्षुराद्यतिरिक्तं तु मनोज्झमाभिरपीष्यते ।

षण्णामनन्तरोद्भूतप्रत्ययो यो हि तन्मनः ॥

Tattvas. p. 209. v b31. Ref. Th stcherbatsky's Bud. Log. II, P.318,n-9 for detailed information on this point.

2. See his Tikā, Introductory part.
3. This prayoga is not found in the tikā printed here; so it appears that the Chinese translation is defective.
4. See p. above for explanation of this term.
5. To be amended.
6. The said prayoga is also not in his Tikā.
7. Not mentioned by Dharmapāla.
8. Substantially existing. It is nominal for Buddhists.
9. A well-known master who denies distinction between *bhūta* and *bhautika* so the ten bases āyatana are mere *bhūta*, primary matters, the Satyāsiddhi would also support this view, cfr. chs. 36ff.
10. Because subtle and gross are mutually contradictory.
11. They are ultimate elements for the Sautrantika cfr. Satyāsiddhi; ch.36—39.
- 11a Cp. Kośabhasya p. 85, त्रिदण्डान्योन्यबलावस्थानवत्
- 12 The Same Buddhadeva as stated above, v. note 9. Here the yogācāra system is probably the Agamanusāri yogācāra of pre. Dignāga-period.

- 12a. This opinion is perhaps of the Sautrāntika, read yasomitra's remark ad Kośavyā. I, 9 and my Eng. translation of the Kośa, I in IHQ. Sept. 1953, p. 242 and Sarvāstivāda in JORM. Vol. IX, 1, p. 23.
13. *Anirdeśya* in the sense of *anabhilāpya* as in the Vimsika of Vasubandhu, ad ver. 10 and 21, and Dharmakīrti's Nyāyabindu I, 5. cp. also the Pra. Samuccaya I, 5; स्वसंवेद्यमनिर्देश्यं रूपमिन्द्रियगोचरः ।
14. *Khams. bcu. dañ. ni bral. bar byas.*
15. This verse may be continued thus :—
 दोषं गृहीत्वा ह्यातुकाम इमां दयया नेक्षताम् ।
 स्वविकल्पवशात् । [मन] बुद्धौ अदुष्टाऽपि च भासते ॥



TIKA of DHARMAPALA

(Chinese Version of I-tsing, Nanjio No. 1174.
Taisho Vol. 31 No. 1625. The Sanskrit rendering
is based on the Nanking Edition.)

[illegible]

आलम्बनम्

11

प्रत्यक्षभावि । ग्राह्यस्वभावतया कुपथपरिभ्रमणात्, सम्यङ्मताय आलम्बनता प्रतिषिध्यते । तदुपादाय तदाश्रयतापि प्रतिषिध्यते । समकालीनेन्द्रियशक्तेः रूपं

12

तदिति कल्पयति ।

आह—

बाह्यार्थं इति ।

ते प्रतिपद्यन्ते तद्व्यतिरिक्तमस्ति अर्थान्तरमिति । तत् तेषां विपर्ययं प्रकाशयति । ते प्रतिपद्यन्ते अस्त्यर्थान्तरम् । तत् ग्राह्यत्वादर्थं इत्युच्यते इति ।

12a

कथं वक्तव्यं [तत्] सङ्घातमालम्बते । सङ्घाताभावे च द्रव्यं [आलम्बनं] भुज्यते इति । [तत्र] सन्ति तत्त्वतो यथाऽऽगतानि दूषणानि । किञ्च तत् स्वतः पूर्वोत्तरविरुद्धम् । मम तु का हानिः । [भवता] हि स्वीक्रियते तत् द्रव्यमालम्बते

13

सङ्घातञ्चालम्बते इति । दोषान्तरं वक्ष्यते । अतोऽयं दोषः पुनरुपेक्ष्यते ।

परमाणुं वा स्वीकुर्वन्ति ।

[२] यद्यपि परमाणवः संहता उत्पन्नमात्रनिरुद्धाः । तथापि द्रव्यमेकैकमालम्बनं न तु सङ्घातः । तद्यथा । रूपादीनि स्वेन्द्रियाणां प्रत्युपस्थितविषया अप्यसङ्कीर्णाः । तेषु इन्द्रियशक्तेः प्रतिनियतत्वात् । वस्तुषु व्यवच्छिन्नशक्तिष्वपि

14

14a

एकैकः परमाणुरालम्बनं सिध्यति ।

तत्कारणात्वादिति ।

तेषां चक्षुरादिविज्ञानानां कारणत्वात् । तानि अवयवार्थसन्निकर्षसमुत्पन्नानि ।

15

तथाचातुः— स आलम्बनार्थः [यः] प्रत्ययेषु विज्ञानजनकः । इति ।

तत्सङ्घातं वा इति ।

15a

तद्वादिनो वदन्ति परमाणुकलापनिष्पन्नः सङ्घातस्तदालम्बनमिति ।

तदाकारकविज्ञानस्य जायमानत्वात् इति ।

सङ्घातस्य तज्ज्ञानजनकत्वान्निश्चीयते स आलम्बनमिति । यथाह कश्चित्—यत्

तदाकारतयोत्पत्तेरिति ।

अस्थायमभिप्रायः । तदाकारसमानं विज्ञानमुदेति । यत् तत्स्वरूपानुवर्तनं तत्तु²⁵
विषयनिर्धारणमित्युच्यते । विज्ञानं विना विज्ञेयान्तरस्यासतस्तद्विज्ञानोत्पादहेतुता कथम् ।
तथापि अस्त्येव पूर्वं विषयाकारः । स तदात्मनि आदर्शो बिम्बवदप्यते । तद्विषयनिर्धा-²⁶ ²⁷
रणतया सम्मतम् । तथापि नैकैकपरमाणुस्वरूपस्याकारं विज्ञानमनुवर्तते । येन²⁸
परमाणुविषयो भवेत् ।

कारणत्वे सत्यपि इति ।

नैतावता कारणत्वेऽपि आलम्बनम् ।

अक्षवत् इति ।

कारणमपि नालम्बनम् । यदि कारणत्वेनालम्बनक्रिया सम्मता । इन्द्रियमपि

तद्वत् तत्साधयेत् । पूर्वोक्ततदाकारयोगहेतुरसिद्धिदुष्ट इत्यतस्तदाह । तथा चायमपिप्रायो
न केवलं कारणत्वम्, इन्द्रियस्यालम्बनलक्षणमपि [स्यात्] । यदि पूर्वोक्तहेतुः
साधनं भविष्यति । तदा तस्य कारणत्वात् किमालम्बनता भवति । इन्द्रियस्यापि
[कारणत्व] मस्ति । आलम्बनत्वं स्यात् इत्यनैकान्तिकदोषः सिद्धः ।

तथा चेत् अतदाभतया इति किमर्थमिदम् ।

स्वप्रतिज्ञासंस्थापनार्थम् । न परपक्षदोषमात्रेण स्वार्थः सिध्यति । स्वविज्ञानाकाराजनकत्वात्
विषयो न परमाणुश्चक्षुरादिवत् इति प्रकटनार्थमिदं वचनम् । यदीदं तद्धेतुताया
वचनम् । शास्त्रकारः परपक्षं स्थापयन् परपक्षात् प्राक् प्रकाशयतीति
भवेत् । [3b] परकथित प्रतिषेधाशयेन अर्थसिद्धिं दूषयन् तद्वचनं निक्षेपयति ।
तदेकान्तिकः पक्षोऽभ्युपेयते । अनैकान्तिकः परपक्षः सोऽनिष्ट इति शाङ्क्यते ।

पूर्वं परं प्रति [यत्] अनैकान्तिकसाधनोच्चावनं, तदेव दूषणम् । कथं स्वपक्षे
मिथ्यानुमानमनुकूलयसि ॥ सर्वे वदन्ति अनैकान्तिकमनियतमसाधनम् । तत् संशयप्रापकमिति ।
अतः पुनः प्रमाणं स्थापयेत् । सम्भवेद्वा तत् अतदाभ इति अनिर्धारितस्वभावेषु
परमाणुषु । यथाकारं विज्ञानमुत्पद्यत इति यन्निर्धारणं तस्यैवाभावात् स्पष्टं जायते
तन्निर्धारणमपि नास्ततीति । अनिर्धारितस्वभाव इति वक्तव्यत्वात् । स कारण

नालम्बनम् इन्द्रियपरमाणुवत् इति केवलमायाति । सन्त्यन्ये पुनर्विज्ञानकारकविशेषा-
श्रक्षुर्विज्ञानसाधनानीति प्रदर्शिताः । न ते परमाणुरूपं प्रत्याययन्ति । अतदाकारत्वात् ।

33 34
अन्येन्द्रियविज्ञानवत् । एवमन्यद्विज्ञानं तद्विपर्ययेण वाच्यम् ।

इन्द्रियवदिति वचनं वस्तुतः प्रदर्शनार्थम् । दृष्टान्तान्तरमर्थपित्या आयाति ।

35
अथेदं कारणताभ्युपगमवचनं निष्प्रयोजनम् । तस्य कारणवृत्तित्वेऽपि नालम्बनता ।
अयमप्येवमिति सार्थकम् । तथापि न शब्दादिपरमाणवोऽन्येन्द्रियविज्ञानजननकारणानि
भवेयुः ।

36
कश्चिदाह— न ज्ञाने स्थूलाभास इति । अतो नालम्बनम् इन्द्रियपरमाणुवत् ।
विज्ञाने विषयाकारार्पणाधीना हि तदाकारता । तदभावात् युक्तमुक्तं न स्थूला-
36a
भास इति । एवञ्च कथितं न परमाणवस्तदालम्बनम् इति । तस्य साधनं
आकारयोगाभावात् । नापि प्रमाणसंसिद्धा विषयता ॥ १ ॥

37
तर्हि सङ्घातो विषयोऽस्तु । उक्तभावानां स्थापनेन महापक्षं वाञ्छसि ।
तदा असिद्धता स्यात् इत्ययं न्यायः ।

2. [4] सङ्घातस्तदाकारवानपि इति ।

अयमालम्बनं सम्भवति । न [तस्य] कारणता ।

न तदाकाराद्विज्ञानमुत्पद्यत इति ।

सङ्घाताकारकविज्ञानस्य न सङ्घातो जनकः । न स एव तद्विज्ञानं जनयति ।
कथमिदं तत्प्रतीत्य भवति । आलम्बनलक्षणायोगात् नालम्बनमित्यर्थः । तेन पूर्वोक्ता
तदाकारयोगयुक्तिर्न सिध्यति ।

तथाचेत् किमालम्बनस्य लक्षणम् । [आह—]

38
योऽर्थः स्वाभासां विज्ञप्तिमुत्पादयति [स ह्यालम्बनं] युज्यत इति ।

39
यथाविषयं विज्ञानमिति य एव जनकः स एवालम्बनम् । केचिदाहुः—
योऽर्थ इति चित्तचैतसिकानां समुत्पादकारणं युज्यते । स समुत्पन्नो विषयवत् वेद्यमानः
शब्देन व्यवह्रियते । तदोच्यते स आलम्बनार्थ इति । योऽर्थः 40
द्विविधाङ्गसम्पन्नः

स मिलितमालम्बनमुच्यते । [यो] जनकः स आलम्बनविषयः [इत्यत्र] आगममुदाहरति—

स उत्पत्तिप्रत्यय उच्यत इति ।

अतो [यो] जननहेतुः स यद्विज्ञानस्योत्पत्तिप्रत्ययः । स तदालम्बनार्थः सम्मतः ।
[विज्ञाने] स्वाकारोऽवभासते । न तत्राधिकमस्तीत्यतः [विषयाकारता] नोक्ता ।

सङ्घातो नोत्पादकः । (2b) अद्रव्यत्वात् । इति ।

[4b] न हि सङ्घातो द्रव्यम् । तस्य सङ्घातिनामेकत्वान्यत्वामनिर्वचनी-
यत्वात् । न चाद्रव्यस्य सतः कार्योत्पादकशक्तिः सम्भवति ।

[2 b] द्विचन्द्रवत् इति ।

यथा द्वितीयश्चन्द्रः न द्वितीयचन्द्राकारविज्ञानजनकः । तथा चेत् किमुपादाय
नदाकारोऽवभासते । [ग्राह—]

इन्द्रियवैकल्यादिति ।

यदा चक्षुरिन्द्रियं तिमिराद्युपतहतप्रकाशम् तदा उपहतेन्द्रियस्य तत्र द्विचन्द्र-
दर्शनं भवति । न वस्तुविषयतः ।

तेन द्विचन्द्र[दर्शन]स्य तदाभत्वे
सत्यपि न तस्य विषयोऽस्ति । इति ।

यथा द्वितीयश्चन्द्रस्तद्विज्ञानस्य तदाकारवत्त्वेऽपि अनुत्पादकत्वान्न विषय इत्युच्यते ।

तद्वत् सङ्घातो द्रव्यासत्त्वेन
तद्विज्ञानस्य न जननकारणम् इति ।

अद्रव्यत्वात्, द्वितीयचन्द्रवत् । तस्याकारणत्वात्
नालम्बनम् इति ।

द्विचन्द्रवत् इत्यावर्तते । अनेन पुनर्द्विचन्द्रदृष्टान्तेन तदाकारताहेतोरनैकान्तिकदोष उक्त इति द्रष्टव्यम् । अथ विज्ञानरूपार्थस्य न्यायसिद्धत्वात् [5] विरोधदोषश्च । चक्षुः प्रतीत्य विज्ञानं, न नीलादिसङ्घातपरमाणून् । ततोऽजनितत्वात् ⁴⁷ अन्येन्द्रियविज्ञानवत् । स दृष्टान्तः सर्वसम्मतः । अतो नान्य उच्यते ।

द्वितीयचन्द्रदृष्टान्तस्याद्रव्यत्वात् ज्ञातव्यं ⁴⁸ तस्याकाण्ठत्वे तत्साधयति । यथोक्तस्य साकारत्वेऽपि न स विषयः । इदं पुनः ⁴⁹ तत्कारणत्वं विनास्ति ।

यदि नास्ति द्वितीयचन्द्रः । कथमाकारद्वयवत् प्रत्यक्षं भवति । तथाहि अन्तर्बोधि-शक्तिविशेषक्रमेण तत्समानाकारं विज्ञानं प्रवर्तते । यथा सुप्तो विषयान् पश्यति । तदा-भासमिथ्याचेष्टास्तत्संविदश्च करोति । [एवं] तस्मिंश्चन्द्रे ⁵⁰ अन्यमारोप्य पश्यति ।

केचिदाहुः— ⁵¹ चक्षुर्विज्ञानेनोभयधा तदुपलम्भे तयोः क्रमस्य दुर्निर्णयत्वात् ऐक्या-लिकमिति गृह्यते । तद्वि विधाकारपाष्ठिकं मनोविज्ञानं भवति चन्द्रस्य द्वितीयं पश्यामीति । अन्ये केचिदाहुः— [एकत्वेन] सर्वसम्मतं चन्द्रे सङ्ख्याविपर्ययः इन्द्रियवैक-त्यात् इति । बाह्यार्थपक्षमनभ्युपगच्छतः तादृशस्थूतदृष्टिमृषाग्रह एव । नहि ⁵²

चक्षुर्विज्ञानालम्बनसमनन्तरमुपनीतं मनोविज्ञानमेककाल एवोभयाकारमवलम्बते । तथा चन्द्रद्वयं पश्यामीति कथमध्यवसायः । शब्दादिषु तत्प्रतीत्य [मनो] विज्ञानम्, तत्क्रमाज्ञाने शब्दद्वयादिदर्शनमैककालिकं किं भवेत् । ⁵³

स्वस्थनेत्रस्य पुरुषस्य मनोविज्ञानं क्रमिकमेव भूयसा दुरध्यवसायम् । किं पुनः रूपेन्द्रियाश्रितविज्ञाने तद्विशेषपरिच्छेदे । तदा सिध्येद्भूयसा द्वयाकारादिदर्शनम् । एकचन्द्रो विज्ञानातिरिक्तो वस्तुसन् इति यदा स्वीकरोति । सोऽपि किं कृत्वा

^{53a} चन्द्रद्वयं मृषा समारोप्य सङ्ख्याविपर्ययं वदेत् ॥ 2a-b ॥

^{53b} विज्ञानविविक्तं बाह्यद्वयम् इति

[5b] परमाणुः सङ्घातश्च तयोरेकाङ्गवैकल्यात् यथोक्तस्थानखण्डनयुक्तिबलाच्च । स विषयो न युक्तः । एकाङ्गवैकल्यात् इति ।

स्वाकारप्रतिभास उत्पादकता चेति द्वयङ्गमालम्बनम् । परमाणौ विकल-

माद्यमङ्गम् । द्वितीये द्वितीयम् । यद्येवम्, यथापूर्वं विचारितं दोषद्वयं पुनरभेदं ग्राहयति ॥२॥^{53c}

(3) सञ्चिताकारः [साधन] मितीच्छन्ति केचन इति ।⁵⁴

परमाणुषु प्रत्येकं सञ्चिताकारोऽस्ति । स सञ्चित एव विषयः साकारः प्रतिभासते । तदनुयायिनो विद्यमाना बह्वल्परमाणवः । ते सर्वे वस्तुसन्तः । परमाणुष्वस्ति सञ्चिताकारः स्वाकारविज्ञानजनकः । द्रव्यसत्त्वात् ।

⁵⁵
आलम्बनं स्यात्

अस्य तु उभयाङ्गवत्त्वात् । स च पूर्वसिद्ध एव । अतो न जिज्ञासाऽवतरति सञ्चिताकारः परमाणुरेव किं वा न तथा इति ।

सर्वे ह्यर्था बह्वाकारा इति ।

ते परमाणव एवाण्वाकाराः सञ्चिताकाराश्चाभिमतः । कथं युज्येत एकं वस्तु सन्निविष्टमाकारद्वयवदिति । बह्वाकाराः सर्वभावारूपसमवायरूपोः पृथिव्यादिचतुर्भूतात्मकाः । ते स्वभावतो विशिष्टशक्तिकाः ।

⁵⁶
नीलवर्णाद्याकारः द्रव्यादिन्द्रियाच्च [6] प्रतिविज्ञायते । सोऽपि बह्वाकारेषु परमाणुषु

अस्ति सञ्चिताकारः ।

अस्यैवाकारस्य चक्षुरादिविज्ञानगोचरत्वात्
प्रत्यक्षत्वम् ।

⁵⁷ यद्येवम् । अणूनां विज्ञानं सञ्चिताकारकमिति किं न ब्रवीषि । अणुः⁵⁸
सञ्चिताकारः । कुतो न ब्रवीषि विज्ञानं सञ्चिताकारकमिति । अत आह-
परमाणुष्वस्ति सञ्चिताकार इति ।

⁵⁹
इदमेव वचनं तत्प्रयोगात्मकं सत् प्रदर्शयति विज्ञानं परमाणुस-
⁶⁰
ञ्चिताकारमित्यपि । तथा चेत् एकैकः परमाणुः तत्[त्त्वा]कारकः । कस्मा-
द्ब्रवीषि सञ्चिताकारक इति ।

रूपसङ्घातपरमाणवो विभिन्नावयवा एतच्छास्त्राभिमतः । ते सञ्चितत्वादेव न द्रव्यसन्तः इति यथावदुक्तमेव । किं कृत्वा पुनर्वचनम् । अगत्याशयान्तरम् । वस्तुनि पृथक् पृथक् विभिन्नस्वरूपेऽपि स आकारः सञ्चितदेशमात्रे सन्निहितः । अतः[स्तत्र] परिज्ञायते । तदा कथयन्ति

62

सञ्चितआकार एवावलोक्यते नान्य इति । किञ्च यद्यपि सर्वे भावाः परमाणुसङ्घातात्मकाः । तथापि एकस्य वस्तुनोऽस्ति उत्कर्षापकर्षः । यथावस्तु

62 a

63

तत्पश्यामः । यथा च नीलं पृथिवीत्पादिवचनं तत्त्वतो न्याय्यम् । एवमभ्युपगमे सति अतिरिक्तपदार्थस्येवाद्योत्पत्तिकाले बहूनि वस्तूनि प्रबलानि तिरोधानं यान्ति । तिरोधानस्थलं [मिथ्या] निश्चित्य कृतोऽयं मृषाव्यवहारो [ननु] ।

64

तथा चेत् कथं परमाणवो नेन्द्रियग्राह्याः । कथञ्च पुनर्यथा-
[र्थ]ज्ञानमात्रेण परमाणून् पश्यन्ति । [आह-]

64a

[6^b] अण्वाकारो न विज्ञप्तेरर्थं इति । (3c)

नायमिन्द्रियविज्ञप्तेर्विषय इत्यनिन्द्रिय इत्युच्यते । अनिन्द्रियोऽर्थश्च यथार्थज्ञानचिन्त्यः । का पुन युक्तिः । नहि प्रत्यक्षतः परमाण्वाकारो दृष्टः ।

65

कठिनतादिवत् । यथा काठिन्यज्ञेत्यादि ।

तत्र नीलत्वादिवस्तुसदपि न चक्षुरादिविज्ञप्तिविषयः । इन्द्रियशक्तेः प्रतिनियतत्वात् ।

एवमण्वाकारोऽपि । इति ।

65a

66

न सर्वसम्प्रतिविरोधः । ननु अण्वाकारो भातु । न कठिनता

67

स्वभावान्तरत्वात् । तत्प्रति दशायतनसाधारणः पक्षधर्म इष्टः । इदञ्च

67a

भूतमात्रम् इति तद्वचनमदुष्टम् । [अतो]युक्तमुक्तम् ॥ 3 ॥

(4) भवेद्धटशरावादे र्मतिः इति ।

[7] एवं पश्यतस्ते घटे शरावे च निष्पन्नेन्द्रियबुद्धिः ।

समा दृश्यते ।

न हि युज्यते श्रीवपुष्विवशो भद्रवर्जितकारकः सः प्रवर्तते ।
 सङ्गीतः सर्वविशेषो नृणां सः सङ्गीतो नैऋत्यवर्जितवपुः स यदा विवर्ज्यते ।
 (7b) नैऋत्यवर्जितवपुः विपुः परमाणुवो भद्रवर्तः । यद्यपि स
 कथं पुनश्चिन्तये परमाणु आकारभेदो नास्तीति । परमाणुकारे
 भेदाभावात् । सर्वे पदार्थाः सावयवाः इत्यवश्यं नानाकारभेदः प्रवर्तते । परमाणुना
 स्वल्पस्य तु नास्ति विभागो यदा विच्छेदो ग्राह्यः । [अतः] कथमप्यकारभेदो
 नश्यते ।

सत्यं युज्यते ।
 विपुवशेन विच्छेदो वर्जितवर्तः भद्रवर्जितो न ।
 भिन्नानाकारत्वात्

वदशरावयो भिन्नोदरपदा विभ-
 आकारो विभं भद्रवर्कम् ।
 (4c) आकारभेदाद्भेद उच्यते चेत् । इति ।

भिन्नोदरत्वात् 114a-b ।

न पुनर्भेदाभावात्
 विच्छेदविभक्त्याकारो विच्छेदः । अनेनानुसङ्गस्य आलम्बनता सिध्यति ।
 तेषां वास्तविकतादृष्टिः पुष्पकं सञ्चितं रूपमनुपलभ्यते । ननु यद्यपि-
 तु तेषां वदशरावयो स्वल्पविवर्जितवपुः सङ्गीतं भद्रवर्जितं प्रविश्यात् ।
 इदं वचनमाह । परमाणुवः सञ्चितानां विपुषा भवति । नैऋत्य-
 न वदशरावयो भेदो न सङ्गीतं विच्छेदोऽस्ति इति ।

आकारभेदवशेन विच्छेदविपुषो न भिद्यते न भिद्यते ।
 भद्रवर्जितवपुषो भेदाभावात् । इति युज्यते । प्रत्युपस्थितवपुषः

77

ਪ੍ਰਭੁ ਹਉਮੈ ਪ੍ਰਭੁ ਭੋਲੇ

[illegible]

1: h e h b j p f [g] h s i j k l m n o p q r s t u v w x y z

न वस्तुमयः । सर्वं सर्वमयमप्यरिप्रायकारं निरयति शक्तिर्मातुरः । एवं सर्वं पृथग्विभक्तं चर्तनं खड्गनि । अस्त्वयाकारभेद इति यश्चैतनस्यार्थोऽस्मत्परात् । न हि पदभारवादिदुष्टयोर्विभक्तं वस्तु शालाकमप्यव्याप्यकृतेति । यथा सुखस्य दुःखस्य वा भेदस्य । ननु परमेश्वरो

(5b) सञ्ज्ञितः सः स्तः ।

पुनर्विचार

፡ ምዕራባውያንና ኢትዮጵያ

(5a) $q^2 + 1 \mid p^2 + 1$ and $p^2 + 1 \mid q^2 + 1$

හුච්චිතයන්හි විශ්ලේෂණය

1. Երկրի մակերևույթի վրա և քաղաքացիական
 քաղաքացիական : Երկրի մակերևույթի վրա, քաղաքացիական

(6) ବାବଦର ଶୁଳ୍କ

—የነቁክ ፣ ይቅርታዎን ለቅርባኝነት ለጥቅምተኛነት

[illegible]

1. የዘርፉ ሥራ አፈጻጸም ላይ ያለው ለውጥ

ମହାତ୍ମା ଗାନ୍ଧୀଙ୍କ ସ୍ମୃତିରେ ଏହି ପ୍ରତିଷ୍ଠାପନା କରାଯାଇଛି । ଏହା ଏକ ଶ୍ରଦ୍ଧାଂଜଳି ।

॥ भूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे ॥
॥ भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे भूभूमे ॥

፡ ሆኗ ሁሉንም ገብረደ

78
1. உள்ளே, கீழே, புறம்போக்கே

[illegible]

१. प्रविष्टि (८९)

[illegible]

புது ஹைதராபாத் [12] [98] (9)

[illegible][illegible]

वर्तमान न वारिवाक्यः । न न वारिवाक्यः । पक्षः न वारिवाक्यः -

तद्विषयाकारो न विज्ञानं विनाऽऽदितोऽस्ति ।

तेन अन्तर्ज्ञेयरूपमित्युच्यते । तत्रान्तःशब्दो विज्ञानं विना नास्तीति वदति ।
तत् बहिः प्रकृतितोऽविद्यमानमन्तरिष्यते ।

80

तत उत्पद्यते च इति ।

81

स भाग उत्पादकः तत [एव] कदाचित् स्यात् । सप्तमस्य पञ्चपदार्थेभ्यः सवि-

82

शेषत्वात् । ज्ञेयं विना न तद्विज्ञानसत्ता लभ्यत इत्यत एतत्तावद्विज्ञानजनकम् । न पञ्चम
उच्यते ।

—82

धर्मद्वयविशिष्टत्वात्

स्पष्टतरं तदेवालम्बनं न्याययुक्तत्वात् साधनञ्च प्रदर्श्यते । तदुभयलक्षणं ज्ञेयमेव
साधनं भवति । यद्विशिष्टं तद्विज्ञानं न बाह्यं वस्त्ववलम्बते । स्वप्नावस्थायामिदं
प्रदर्शयितव्यम् । यथोक्तद्वितयमेकं साधनं भवति । विज्ञानं तदाकारवत् विज्ञानजनक-
ञ्चेति । इमे द्वे वृत्ती प्रतीत्य एकं प्रमाणं सिध्यति ।

83

[9b] तदन्तरूपमेवेति स्वीकारेऽपि

84

बाह्यार्थस्य मिथ्याभूतलक्षणस्य परीक्षितत्वादेव नास्त्यन्यलक्षणम् इत्युक्तम् ।

85

यथावासनाकल्पनं हि विषयस्तद्वेदनां जनयति । विषयाकारस्तु अन्तर्द्वर्तत इति न्याय्यं
भविष्यति ।

86

कथं तदेकांशः सहजातस्य प्रत्ययः ।

तद्ग्राह्यांशस्य विज्ञानं विनाऽभावात् तदेकांशः पुनर्विज्ञानं जनयति । तदा सिध्येत्
स्वात्मविरोधदोषः । पुनस्तदेकांशत्वात् । ग्राह्यांशवत् । तदाह्यस्य जनकता नैव सिध्यति ।
बाह्याकारविलष्टमेव विज्ञानं प्रवर्तते । स एकैकांशो विज्ञानसहजातः नद्वयोः समकालीनयोः
कार्यकारणभावोऽस्ति । यथा गोः शृङ्गद्वयम् । न चारित तदभिन्नं वस्तु एककालं सहवर्तते
इति । सहशब्दः तत्संयोगवाची । नापि विज्ञानात्पृथग्विषयोऽस्तीत्युच्यते । अस्य तावत्
कथंसहजातत्वमिहाख्या ।

सत्यमेवम् । तथापि आकारविभागबलाग्निन्नं कृत्वा निरुच्यते । दर्शनांशाकारांशभिन्न-

मस्तीति तत् विज्ञानं सविशेषमित्यायाति । यद्येवम्, प्रत्ययरूपं ग्राह्यमात्रं स्यात् । न विक-
ल्पितं वस्तु सस्वभावकम् । तस्य तावदप्रत्ययत्वं सिध्येत् । इदमविरुद्धम् । अन्यग्राह्य-
विभिन्नविषय[वत्] अयं प्रत्यय इति सर्वसम्मतम् । यथा समनन्तरनिरोधः सभागे

विज्ञाने निरुद्धे तदेव विज्ञानं चतुर्भिः प्रत्ययैः प्रत्ययो भवति ॥

Notes
to
Dharmapala's Tika.

There are two Sub-commentaries in Chinese, not included in Nanjio's Catalogue. One by Shomen, Ming-yu belonging to the Ming period and to Shu province = Szechwan, and the other by chih-hsu, popularly called Ou-i, born 1597 and died in 1654 A.C. (v. Fu-hsueh tzu-tien = Dictionary of Buddhist forms p. 1383). In the following notes I have given excerpts from these two Sub-commentaries, read in Sanskrit bearing upon the obscure passages of Dharmapala's Tika, Ming-yu's comment is referred to hereafter as C.I and Chih-hsu's one as C.II. References quoted below are to folio-number, obverse (=a) columns 1 and 2 and reverse (=b) columns 1 and 2.

1. C.I.: दुर्मोधा इति अव्यक्तप्रज्ञः पुरुषः। अव्यक्तप्रज्ञया चित्ताद्विहितं गृह्णाति। धर्मकाय-
श्च हन्ति। प्रज्ञाजीवितश्च ध्वंसयति। अतो दुर्मोधाः। त्रिषु दोषेषु (lit.
विषेषु) मोहविषं परिपूर्णम् कामविषस्यैको भागः। बाह्यार्थस्य कामांशसम्ब-
न्धित्वात्। कथं द्वेषांशो नोक्तः। स कामसंयुक्तः। अर्थे रागः (lit. तृष्णासंक्लेशः)
एवास्ति। न तं विद्वेषयति। अतो नास्ति द्वेषः। (f. 184a, 1).
2. हेयं—तीर्थिकगृहीतपरमाणुसंघातरूपद्विविधार्थः। [तस्य] नियमेनासत्त्वात् माहायानिकः
तं खण्डयित्वा त्यजति। उपदेयं—तीर्थिकस्यानिष्टः द्वयाकारबद्धविज्ञानजननवादः। अर्थेऽभ्र-
मात् माहायानमापाततस्तं स्वीकरोति। एवं हेयस्य हानमुपादेयस्योपादानम्।
तत्र परमाणु-संघातरूपद्विविधबाह्यवस्तुग्रहस्त्याज्यः। विपरीतहेतुप्रदर्शनेन तद्गृहीत-
परमाणुसंघातवस्तुग्रहं खण्डेत्। तद्वस्तुग्रहखण्डनेन नालम्बनप्रत्ययं [तद्वस्तु]
[स्वी-] कुर्मः। चित्ताद्विहितं धर्मं हस्यपि प्रदर्शयेत्।—C.II, p.200b, 2.
3. अन्ययानिका अपि स्वीकुर्वन्ति मनोविज्ञानं संवृत्तिसदालम्बते इति। रथदिप्रज्ञप्ति-
धर्मावलम्बित्वात्। ते यद्यपि स्वीकुर्वन्ति मनोविज्ञानं वस्तुविषयं प्रतीय साधारमिति।
[अथ च] मनोविज्ञानाकारविनाभूतं तद्ग्राह्यग्राह्यविषयमपि मस्तके वहतीति।—
C.II, 201a, 1.

4. *Pu-chi-yin-chin* (61-10,61-13); *yin-chin*, attentive, par-ticular about

10. इदं मन [इन्द्रियं]—प्रकृतितो नास्ति । अविज्ञप्तिरूपस्य विज्ञानजनकत्वाभावात् Ibid.
11. परमाणुरालम्बनं प्रत्यक्षभावीति । ते पाक्षिकताग्रहं प्रतिपद्यन्ते । कुपथपरिभ्रमणञ्च । शास्त्रे प्रमाणस्थापनम्, [तेन] आलम्बनप्रतिषेध एव सम्यङ् मतम् । तदा आश्रयता प्रतिषिध्यते । आलम्बनप्रत्ययः—अयमेक एव धर्मो विज्ञानजनक आलम्बनीक्रियते । तदालम्बनताया एव प्रतिषेधे कथमस्तीयमाश्रयता ।—C.I,185 b,2
12. Vide Hsuan Tsang's version ad ver. 8. for clear exposition of this point.
- 12a. This whole para has no parallel in Vinītadeva's Tīkā
13. शास्त्रकारोऽनुमानेन दोषान्तरं प्रदर्शयिष्यति । अतो न विचारयति चित्ताद्वाह्य-धर्मसत्तादोषम्—C.I, 186a, 1.
14. पञ्चगुणाः (=पञ्चविषयाः) प्रत्येकं विभिन्नाकाराः—Ibid. चक्षु रूपं गृह्णाति श्रोत्रं शब्दं गृह्णाति ... कायः स्पष्टव्यं गृह्णाति । तानि व्यवच्छिन्नशक्तिकानी-त्युच्यन्ते ।—C.II.202a,2.
- 14 a. अत्र प्रमाणम्—परमाणुधर्मो । आलम्बनार्थः पक्षः (=साध्यः) तत्कारणत्वात्—हेतुः । तथा समदृष्टान्तो नास्ति ।—C.II.202b, 1.
15. Cfr. Śloka-vārtika, p.285; उत्पादकस्यैवालम्बनत्वम् ।
Pramānavārtika, II.244: हेतुभावादृते नान्या ग्राह्यता नाम काचन ।
also v. verses : 248, 368.
- 15a. तत्र प्रमाणमाह— सङ्घातो धर्मो । विज्ञानस्यालम्बनमिति पक्षः (=साध्यः) विज्ञानाकारजनकत्वात्—हेतुः । समदृष्टान्तस्तु नास्ति । —C.II.202b, 1.
16. The same in the Pra. vārtika, II, 224: तत्र बुद्धिर्यदाकारा तस्यास्तद्ग्राह्यमुच्यते । Vṛtti: ग्राह्यमुच्यते अनुसञ्चयः ।
17. The following is according to C. I. and to be applied after vṛtti ad ver. 1. (Hsuan Tsang's version). Here *hetu*—पक्षहेतुदृष्टान्तव्यवयवमनुमानम् — C. I. 186 b, 2.

17a -17 a. पक्षः=साध्यः, हेतुः साधनम् । हेतुः योज्यः दृष्टान्तो योजकः । अधुना तयोर्द्वयोर्वादयोः प्रत्येकं हेतुः प्रदर्श्यते । समो दृष्टान्तस्तु नास्ति । आपाततो यद्येकविधहेतोर्नोक्तः । हेतुद्वयस्यापि दृष्टान्तो नास्ति । तथा हेतुर्नैव हेतुस्वभावः साध्यते । पक्षेणैव पक्षस्वभावः साध्यते । तेनोक्तपरमाणुसामान्यलक्षण-द्वैविध्येनैव अयमालम्बनस्वभावः साध्यते । हेतुयोजनाय दृष्टान्तो नास्ति । पक्ष-साधनाय हेतुर्नास्ति । अतो द्वौ वादावयुक्तौ ।—C. II. 202b. 2.

18. Or हेत्वादयः ।

19. C.I स्वशासनं नाभ्युपैति विज्ञानाद्वाह्यवस्तुप्रत्यय इति । यदि बाह्यं रूपमालम्बनीक्रियते । इदं स्वशासनविरुद्धम् । (f 187a, 1)

C. II. — . आत्मन इष्टमन्तराकारभागरूपमालम्बनप्रत्यय इति । न विज्ञानात् बाह्य [मेव] वस्तुप्रत्यय इति । तदा विज्ञानाद्वाहिरस्ति वस्तु इति संशयो [भवति] । “स्वात्मविरोधदोषः स्यात्” । तथा अन्तराकारभागरूपधर्मो अन्ययानिका अनभ्युपगमं कीर्तयन्ति । (f. 203 a, 1)

Note: According to this C. II. the reading will be: स्वात्मविरोध - for धर्मस्वरूपविरोध - and धर्मेऽनभ्युपगमं...for...धर्मो ।

20. महायानिकपक्षो नाभ्युपैति बाह्यरूपं पञ्चविज्ञानानामालम्बनप्रत्यय इति— C. I. 187 a,2. C. II's interpretation is noted in the previous note. The expression 'Fa - chêng(85-5,115-9) is well - known translation of the name *Dharmakīrti* v. m. vyutpatti;

21. Chien - liang - i (18-7, 166-5, 61-9). C. I. take in this context to mean *anumāna* as in a previous passage, See note 17.

C. II. पूर्वोक्तान्ययानिकपूर्वप्रसाण (=पूर्वपक्ष) मभिसन्धायाह—तेषां वादमूलं आकारवाहिविज्ञानजननहेतुद्वयम्, इदं हेतुप्रकाशनमात्रनिदानम् । त्रिषु अवयवेषु नायं हेतुरेव, साधारणसिद्धदृष्टान्ताभावेन हेत्वसिद्धेः । (f.203 a.1.)

22. प्रत्येकं समदृष्टान्तो नास्ति । Ibid.

23. See at the end of this introductory *vr̥tti*, p. 113.
- 23 a Lit. आकारवत् ।
24. तदाकारसमानं विज्ञानमुदेति । अयं विषयो विज्ञानजनकशक्तिः प्रत्यय इत्युच्यते ।
C.I. 188 a,1.
- 24 a Lit. अनुवर्तनात् etc.
25. Lit. किं संभवति ?
26. Lit. तंअर्पयति ।
27. प्रतिबिम्बवत् । परमाणुरादर्शकल्पः । तदुत्पन्नं विज्ञानमादर्शदृष्टप्रतिबिम्ब-
कल्पम् । -C.I. 188 a,2. This seems to be wrong. C. 11.
202, b.2:-तदात्मनि as विज्ञाने. So *viज्ञāna* must be conside-
red as आदर्शकल्प.
28. Lit. तेन.
29. lit. कारणार्थे.
30. तथा चायमभिप्रायः । परमाणुस्वरूपस्य न केवलं कारणत्वम्, आलम्बनलक्षणमपि
उपलभ्यम् - अध्यासः । तदिन्द्रियमपि आलम्बनलक्षणं भविष्यति-लक्षणदूषणम् ।
यदि पूर्वोक्तहेतुः साधनं भविष्यति । तदा कारणत्वात् कुत आलम्बनतास्ति । [त]
दिन्द्रियस्याप्यस्ति इति अनैकान्तिकशेषः सिध्यति । -खण्डनम् - C. I.
188 b,1-2
31. कुतो न साक्षात्खण्डयसि चित्राद्विहीनान्यः परमाणुरस्तीति । किन्त्वाह-अतदाभतयेति ।
तदर्थः कः । उच्यते । चित्राद्विहीनस्ति धर्म इति स्वप्रतिज्ञास्थापनार्थम् । चित्रा-
द्विहीरस्ति धर्म इति परपक्षे न दोषकथनार्थम् । ... शास्त्रकारः पूर्वं परपक्षं
स्थापयति न वस्तुतः । परसम्मतिप्रकाशनं तुलनामात्रम् । तदा परालम्बनाभाव
[रूप] प्रतिषेधमभिप्रेति । ततः प्रदर्शितेनानेन तस्मिन्निर्वाहखण्डनं चिकीर्षति । अतः
तदभ्युपगतं वचनमध्यस्य निक्षिपति । प्राय इदानीं [त]त्पक्षधर्मस्थापनं तन्नि-
यमनियतमेकवर्थाभापाततः पूर्वमभ्युपैति । यत् प्रायः परपक्षनियतं तस्य ममापि
अनभ्युपगमात् । C. II. 204 a,2.

32. शास्त्रकारस्थापितमनुमानं पूर्वमित्युच्यते । शास्त्र उक्तमुभयं न न्यायः । [य] दनैकान्तदोषसिद्धिरुक्ता तदेव खण्डनम् । कथं etc. ॥ सर्वे वदन्ति etc. इदं पूर्वप्रश्नोत्तरम्, ie: अनैकान्तिकमवयवमनियतमसाधनम् । यदनैकान्तिकं तदवश्यं संशयप्रापकम् । अतः शास्त्रकारोऽवश्यं पुनस्तन्निवृत्तमनुमानं स्थापयत् । सम्भवेद्वा तत्स्थापितमनुमानम् । अतत् (=परमाणा)भ इति । तेन (-Causing) तेषु परमाणुषु अनिर्धारित विषय इति ज्ञातेषु । यथाकारं विज्ञानमुत्पद्यत इति यन्निर्धारणम् इति । ie. परमाणुरनिर्धारितविषय इति मन्यते । सूक्तं परमाणुविज्ञानजनक इति । अतः पूर्वपक्ष आह तदाकारसमं विज्ञानमुत्पद्यत इति । तदाकारानुविधानात् तदा तद्विषयवेदनम् । तस्यैवाभावात् स्पष्टं जायते निर्धारणमिति ie. स परमाणुरेव न विज्ञानजनकः । सुजायते निर्धारणं न परमाणा-विति । अतो नालम्बनं क्रियते । वक्तव्यत्वात् ie. यदि पुनरनुमानं न समीक्रियते न हेतोरवकाशस्तदा । अनिर्धारितस्वभावः परमाणुरिति खण्डनम्- C. I. 189 a, 1-2. According to C. II पूर्व etc. प्रश्नः । सर्वे वदन्ति etc. उत्तरम् । सम्भवेद्वा तत्परमाणुः अतत् - चक्षुरादिपञ्चविज्ञानालम्बन - आभ इति । परमाणुषु etc. इदं परखण्डनमालम्बम् । अथ स्वानुमानानुकूलनम्—यथाकार.....निर्धारणम् । नहि तानि पञ्चविज्ञानानि यथापरमाणाकाराणि दृष्टानि । अतः स्पष्टं जायते वक्तव्यत्वात् । (f. 204b, 1)
33. Ie. अन्येन्द्रियविज्ञानं ज्ञदं गन्धं रसं स्पर्शं वावलम्बते । इति रूपलक्षणपरमाणुरालम्बनं भवतीति सुलब्धम् । - C.I.189b, 1
34. अन्यद्विज्ञानं न चक्षुर्विज्ञानसमानम् । चक्षुर्विज्ञानं रूपालम्बनम् । अन्यद्विज्ञानं रूपलक्षणमालम्बते । Ibid..
35. स परमाणुः कारणवृत्तिरपि नैवालम्बनम् । यद्यस्य अन्यविज्ञानस्य परमाणु-हृत्पत्तिहेतुरपि । सुतरामिष्टं परमाणुर्वस्तुतः पञ्चविज्ञानानामुत्पादक इति । खण्डनम्—तथा न शब्दगन्धरसस्पर्शेषु विद्यमानपरमाणुरूपाकारा अन्येन्द्रियविज्ञानोत्पत्तिकारणानि भवेयुः । यदेव न विज्ञानजनकं न [त]दालम्बनकरम् । Ibid.
36. According to C.I. and C.II.this sentence is applicable to Diñnaga's vṛtti on the second verse.
- 36 a. See vṛtti on ver. 1 this should be in syllogistic form as

attested by Vinītadeva, v. his *tīkā*, Page No. 22. English translation. n. 14.

37. भाव=परमाणुः सङ्घात इति धर्मद्वयम् । महापाक्ष—महायानम्, mo-a,(149-11,170-5) =महा. C.I. 190 a, 1.
38. सर्वे पञ्चविज्ञानविषयाः न्यायतः पञ्चविषयाभासपञ्चविज्ञानजनकाः । चक्षुषा रूपे प्रतिहते रूपविषयाभविज्ञानमुत्पद्यते । यथारूपं नामस्थापनम् । etc. C. I, 190 b.1.
39. एक एव धर्मः शक्तिद्वयवान् । स विज्ञानोत्पत्तिहेतुः आलम्बनकृत् । तदभिप्रायः— न केवलं महायानस्याभिमतम् । हीनयानिकस्यापि । तत्प्रमाणमुदाहरति—केचिदाहुः etc. अर्थो नाम.....युज्यत इति । इदं प्रतिपादयति न बाह्यरूपमालम्बनप्रत्ययताकृत् इति । स उत्पन्न ... उच्यते । आलम्बनार्थं इति विवृणोति एक एव धर्मः जनकालम्बन[रूप] द्विविधशक्तिसम्पन्न इति । अतः सिद्धान्तयति—योऽर्थः etc. Ibid.
40. अयं सिद्धान्तः । अङ्ग=lit. लक्षण.
41. That Sutra explains so.
42. आगम इति हीनयानिकमहायानिकानां सूत्रम् - Ibid,
43. =विज्ञानं यत (lit. ततः) उत्पद्यते तत्विषयमवलम्बते । अतः etc. व्याख्या—अतो यो जननहेतुः etc.
44. इमानि त्रीणि [पूर्वं] वाक्यानि प्रतिपादयन्ति - तन्निर्णायकस्य सम्मत-लक्षणद्वयवत् आलम्बनकृत् इति C.I. 190 b,2. Read Vinītadeva's *tīkā*.
- 44 a. On the basis of the same *Tīkā*.
- 44 b Cf. Dignaga's Syllogism: नान्योऽव्ययी-अवयवेभ्यः तुलानतिविशेषाग्रहणात्—In Pra. var. *vṛtti* ad IV 152.
45. अर्थं प्रश्नः— द्वितीयश्चन्द्रः सङ्घातसमः । सङ्घातधर्मः परमाणुसिद्धप्रज्ञप्तिरिति ज्ञातः । प्रज्ञप्तिस्तु चन्द्रद्वयलक्षणं किमुपादायास्ति ।—C.I,191 a,1.

46. तद्वत् etc. in accordance with Tib. but Hsuan Tsang interprets. तस्य द्रव्यतो नास्तीति । etc.
47. = श्रोत्रादिविज्ञानं न रूपलक्षणमालम्बते । इति जनानां ज्ञातं सम्मतम् । इदं दृष्टान्तयति - चक्षुर्विज्ञानं न नीलादिसमुत्पन्नम् । न च नीलाद्यालम्बते इति । यथान्यविज्ञानं न रूपलक्षणमर्थमालम्बते, नापि रूपलक्षणसमुत्पन्नम् । C.I, 191b, 1.
48. [अनेन] दृष्टान्तेन बाह्यरूपं न वस्तु । किन्तु विज्ञानाजनकत्वेऽपि तत्साधयति अयमध्यासः । - Ibid.
49. इदं वचनं - यथोक्तस्यविषय इति वचनम् । तत्कारणत्व (or-अर्थ) विना नालम्बन [ता] लभ्यते । - Ibid.
50. चन्द्रारोपसदृशमवशिष्टसङ्घातज्ञानम् । इदमपि मनोविज्ञानालम्बनम् । को म्रियतं गृह्यते चक्षुर्विज्ञानस्यार्थः । - C.I.191 b, 2.
51. इदं चन्द्रलक्षणम् । तत्र चाक्षुषविज्ञानस्य पूर्वोत्तरक्षणयोरूपलम्भकाले, तयोः क्रमस्य दुर्निर्णयत्वात् ऐककालिकता क्रियते । अतः तत्क्षणपूर्वोत्तरचाक्षुषविज्ञानम् । तद्वि-
विक्ताकारमनोविज्ञानम् etc. C. II. 206 b, 2.
52. ज्ञातव्यं न केवलं चन्द्रद्वयं चाक्षुषविज्ञानस्य विषयः मनोविज्ञानस्यापि न विषयः इति । यदि चन्द्रद्वयग्रहः अज्ञातक्रमं मनोविज्ञानम् । तदा शब्दे श्रोत्रविज्ञानं स्पष्टव्ये कायविज्ञानं तत्प्रतीत्य मनोविज्ञानमज्ञातक्रमम् । शब्दद्वयस्य स्पष्टव्यद्वयस्य दर्शनमपि ऐककालिकं किं न भवेत् ? । तद्यथा घण्टाशब्दश्रवणम् । एकं शब्दं शृण्वन् न पूर्वोत्तरक्षणे युगपच्छब्दाध्यवसायं करोति । कथं केवलं चन्द्रे चन्द्रद्वयस्य युगपदुपलम्भाध्यवसायं करोति । - C.II.207 a, 1.
53. अतः क्षणिके धर्मे नित्याभासैकाभासदृष्टिं करोति । किं पुनः रूपेन्द्रिया-
श्रितचक्षुर्विज्ञाने तत्क्षणपूर्वोत्तरक्षणविशेषान् परिगणयतीति । तदा बत सिध्येत् भूयसा द्व्याकारादिदर्शनम् । Ibid. Here punctuation is according to C. II.
- 53 a. According to Vinītadeva here also Dharmapāla has

formulated a *prayoga*, but we miss it in Chinese version.

53.b. kār. 2c.

53.c. विषयविज्ञानयोरिति शेषः ।

54. Or वदन्ति । kār. 3 ab.

55. Not in the Tib. Text.

56. Lit. द्रव्यमनुसृत्य इन्द्रियमनुसृत्य

57. अणुषूत्पन्नं चक्षुर्गादिविज्ञानम् C.I. 193 a, 2.

58. अणोरस्ति सञ्चिताकारः । स एव वरेत् विज्ञानस्य सञ्चिताकारोऽपि दृश्य इति । Ibid.

59. प्रयोगेण प्रदर्शयति — इन्द्रियविज्ञानभालम्बनताप्रापकपरमाणुसञ्चिताकारकम् इति । Ibid

60. परपक्षा [न]भ्युपगमतः खण्डनम्—यदि स (सञ्चिताकार) एव परमाण्वाकारः सञ्चिताकारो नोपलभ्येत । तदुभयं न युगपद्वर्तते । Ibid.

61. Śāstra of the two previous schools.

62. पुनः परपक्षकल्पनाप्रकटनम् दृष्टान्तमाहरति—यथा etc. नीलरूपमात्रं नीलरूपं दृष्ट्वा जानाति पृथिवीधातुरिति । तस्य नीलरूपमुत्कृष्टम् । पृथिवीधातुरपकृष्टः । तत्त्वतो न्याय्यमिति । तस्योत्कर्षाकर्षवचनं सिद्धान्तः ।—C.I, 193 b, 1-2

62 a. Lit नीलरूपं पृथिवी धातुः ।

63. दृष्टान्तखण्डनम् — अतिरिक्तवस्तुनः प्रथमोत्पत्तिकाले तदव्यवस्तूनि प्रबलानि प्रथमोत्पत्तिकरक्तवस्तु न तिरोधापयति । तिरोधानश्चल etc ie.

एकत्र रक्तवस्तुत्पत्तिकाले [तदन्यवस्तूनि] तिरोधापयति, तान्यदृश्यानि करोति । भवतः पक्षमभ्युपगम्य कृतोऽयमुत्कर्षापकर्षवचनमिथ्याव्यवहारः ।
ie. अयं परस्य पक्ष—परमाणुरपकृष्टः सङ्घात (or सञ्चित) उत्कृष्टः । उत्कृष्टे-
नापकृष्टस्तिरस्क्रियते । अतो नावश्यं परमाणुदर्शनसंरक्षणम् इति । अतो
धर्मपालाचार्य [आह]—रक्तवस्तुदृष्टान्तेन परमाणोरपकर्षेऽपि [अन्यानि] बहूनि
वस्तूनि प्रबलोत्कृष्टानि न तिरोधातुं शक्यानि इति । — C.I, 193 b, 2. सम्भव-
स्थलं मृषा समाश्रित्य कृतोऽयं किं नु खलु मिथ्याव्यवहारः, C. II. 208 a. 1.

64. Ie. यदि रक्तवस्तुदृष्टान्तेन परमाणुदर्शनं संरक्ष्यते । भवतो महायाने कथं वचनं
भवति—परमाणूनां स्वरूपं न चक्षुर्विज्ञानदृश्यमिति । कथञ्च पुनः etc. ie. भवतो
महायाने पुनर्वचनम्—परमाणुपरीक्षकमनोविज्ञान [रूप] यथाभूतज्ञानमात्रं [तत्]
पश्यतीति । अयं मनोविज्ञानविकल्पो मृषादर्शनम् । — Ibid.

64. a Kār. 3-cd. अण्वाकारः—सञ्चिताकारः cfr. Hsuan Tsang's version
and C.II. under nn. 67—68.

65. कठिन्यशैत्यादि=काठिन्यशैत्यौष्ण्येरणानि चत्वारः स्वभावाश्चतुर्णां महाभूतानां
बीजानि न चक्षुरादिविज्ञानदृश्यानि । — C.I. 194 a, 1. cp. my. Pañca-
vastuka, p. 2.

65. a, = सर्वसम्मतार्थविरोधः—C.II. 208, a, 2.

66. More. lit. किं नाणुः प्रकाशते ? न कठिनता । ie. चक्षुर्विज्ञाने न [अवभासते]
कठिनता । चक्षुर्विज्ञानाच्च नास्ति परमाणुभिन्नः । परमाणुमृषावासनाकल्पितमात्रं
न कठिनावस्तुसद्वीजसमानम् । — C.I, 194 a, 1.

67. Ie. अस्मिन् विज्ञानमात्रपक्षे पूर्वाभ्युपगतकाठिन्यशैत्यादि विकारकं भवति ।
इन्द्रियाण्यवो दशायतनानि विकृतानि । विकारकं बीजमेव । विकृतं तदाकार भाग
(hsiang-fen, 109-4, 18-2) एव । बीजेन (विकृत) आकारभागः
चित्तमात्रदृश्यः । अत आह तद्वचनं etc. C. 194 a, 2.

दूषणम्—कठिनतादिना दृष्टान्तयामि परमाणुगतसञ्चितं । कथं नेच्छसि परमाणी-
नास्ति कठिनतेति प्रदर्श्य कठिनताभाव[ञ्च] ग्रहीतुं, सञ्चितसत्ता-
प्रतिषेधाय । दृष्टान्तद्राष्टान्तिकयोर्भेदात् । तत्तावत्सर्वसम्मतार्थविरुद्धम् ।
उत्तरम्—तत्प्रत्ययोऽपि नालम्बनमिति (v. h. s version). पक्षधर्मः अन्तरिन्द्रि-
यबाह्यविषयदशायतनरूपं स्वीकृतमपि महाभूतसिद्धं महाभूतमेव । कथं लभ्यते

सञ्चितमात्रमस्ति न काठिन्यं स्नेहः । अतो ज्ञायते दृष्टान्तद्राष्टान्तिकौ नावश्यं भिन्नौ । C II. 208, a, 2.

- 67 a. This is the Sautrantika's opinion, v. Pañcavastuka, Intro p.VII.
68. The above punctuation is according to the Chinese text. But C.I and C II construe this sentence with the following.
69. Lit. —दिषु. No case-ending after *paramāṇu*. प्रविभागः lit. खण्डः, भागः pien-fen(91. 18-2)
70. Fu-shen (146-12,40-12)- प्रत्यवमर्शः ? C.I. अवशिष्ट आकारेः= परमाणोरभिन्न आकारे । [न] प्रत्यवमर्शप्रत्ययः परमाणुस्वरूपेण घटशरावो निवृत्तः । परमाणुदर्शनरिरक्षायामवश्यमयं प्रत्ययो गृह्यते । f. 195 a, 2, ll. 1-3.
71. See Eng. translation, note. 39.
72. No case ending in Chinese kār, 4d.
73. Vaiśeṣikas ?
74. परमाणुस्वरूपमभिन्नमेव । घटशरावादयो भिन्ना अपि नालम्बनम् । C.I. 196 a, 2.
- 75- 75. श्लोक आह—‘परमाणुपरिमाणसाम्यात्’ (5a) आकारभेदः प्रज्ञप्तिमात्रवर्ती । पूर्ववत् पृष्ट्वा प्रतितक्तव्यमिति । पूर्वभाग आह— कथं पुनर्जायते परमाणुषु नास्त्याकारभेद इति अयं प्रश्नः । परमाण्वाकारे भेदाभावात्— इदं प्रतिवचनम् । यदि तत्सत्सङ्घातः.....न्यायतः साध्यम्— इदं व्याख्याति पूर्वपदद्वयम् ie. यदि ते जानन्ति परमाणुपरिमाणः समः । [त] दाकारोऽभिन्नः सङ्घाताकारो व्यत्यस्तः । सङ्घाताकारश्च प्रज्ञप्ति [रूपः] न वस्तु इति । अयं सम्यङ्न्यायः । अत आह सम्यङ्न्यायः साधयितव्यः अणूनां परिहार इत्यादि । सेनादिवत्— इदं व्याख्याति उत्तरपदद्वयम् । परिहारः = अपोहः । ie. आकारभेदे उत्पद्यमानबुद्ध्याकारोऽपि भिद्यते । यावत्परमाणु तदाकारापोहे उत्पद्यमानबुद्ध्याकारो नियमेन न भवति ।

अतः स्वतो व्याख्याति — इदं घटादिवचनं वस्तुविरुद्धम् । सामान्यतः [अयं] परपक्षसिद्धान्तः । अद्रव्यवस्तु अनद्रव्यवस्तु च विरुद्धम् । अद्रव्यवस्तु घटादि अनद्रव्यवस्तु परमाणुः । i.e. घटादिविरोधदुष्टः इत्यनेन प्रदर्शित एव परमाणुरपि विरोधदुष्ट इति । घटादिरद्रव्यं नालम्बनप्रत्ययो लभ्यते । परमाणुर्द्रव्यमपि नालम्बनप्रत्ययो लभ्यते । C.I.196 b, 1.

76. Lit. पूर्वतुल्य, —सम

77. Or. व्यवहित

78. See Hsuan Tsang's version.

79. Tsung - ling - hsü (120-12, 9-3, 149-4).

80. आलम्बकं विज्ञानं आकारभागादर्थादुत्पद्यते — C. II. 210

81-81. स भाग उत्पादकः=स आकारभागो नियमेन पूर्वं सत्त्वात् (भागः)विज्ञानजनकः । भागे नियमेन सत्यपि विज्ञानोत्पत्तिकाल एवाकारभागस्य पृथग्दर्शनात् । तत एव कदाचित् स्यादिति=पूर्वोदाहरणे वासनाकल्पितं ज्ञेयं प्रवर्तते, इदं तस्मादाकारात् क्लिष्टं [मनो] विज्ञानं प्रवर्तते । अत आह- तत इति । कदाचित् स्यादिति -अर्थानुवर्तने आकारोऽनुवर्तते । ततः पृथक् प्रवर्तते । य आकारभागो विज्ञानेन सहोत्पन्नः । अयमाकारोऽर्थाद्भवति । य एकाकी ज्ञेयाकारः, स आकारभागमाश्रित्य क्लिष्टविज्ञानपरिणामोऽवभासते । अकारभागदेवोत्पद्यते । अयमुत्पन्नार्थात् [भवति] ॥ षष्ठस्य पञ्चार्थेभ्यः सविशेषत्वात् इति=पूर्वपञ्चाकारभागाः वस्तु-सन्तो बीजानि जनकानि वस्तुरवभावज्ञेया इत्युच्यन्ते । षष्ठ आकारभागः क्लिष्टबाह्याकारजनकः केवलज्ञेयाकार इत्युच्यते । अतोऽस्ति विशेषः । पूर्वं पूर्वपञ्च-सम्यागर्थान् व्याख्यातुमाह- ज्ञेयं बिना न तद्विज्ञानसत्ता लभ्यत इति=नाकारभाग- ज्ञेयं बिना विज्ञानालम्बनं लभ्यते । अत एतन्नावद्विज्ञानजनकम् ।=एतदाकारभाग- ज्ञेयं तावत् सुतरां विज्ञानजननमाक्षिपति ॥ न पञ्चम उच्यत इति । पूर्वं पञ्चमः शब्दोऽर्थः — न विपक्षेण (i-pien=different catagory) मन इष्टकथनं क्रियते । (This explanation of *pañcama* is not very clear)- C.I.198 a, 2-b, 1.

82. This reading of *saptama* is adopted in the Nanking edition of the text. So also in C.II. But. C. I. reads *ṣaṣṭha* as noted in the previous note. The seventh

consciousness is, according to Yogācāra. *kliṣṭam manas*.
V. Śatadharma-vidya- Appendix to the Pañcavastuka.

83. तद्विज्ञानं (*pi-jo-nam*) = विज्ञानस्कन्धः = मनोविज्ञानम् ।स्वप्नावस्थया
प्रकाशमानमिति = स्वप्ने प्रत्ययोऽर्थो न बाह्यं वस्तु प्रकाशेत चान्तर्ज्ञेयाकारः । -
C.I. f.19b. 2.
84. Read *ta* (9-3) for *ti* (32-3) of the text as in the C.I.
85. Or ज्ञेयम्.
86. सहजातस्य is supported by C.I.
87. आलयविज्ञाने भागद्वयं सहोत्पद्यमानं दृष्टम् । अत्र आहविभाग इति । भेदं
कृत्वा निरुध्यत इति ie. विज्ञानं धर्मद्वयमादावनाम जनयति । आर्या एव
दर्शनाकारभेदाय परिच्छेदं कल्पयन्ति [?] । दर्शनांशाकारांशभिन्नं ... ie.
आलयविज्ञानस्वरूपमादौ तथता दर्शनांशाकारांशभिन्नम् । तत्प्रदर्शयति आलय-
विज्ञानं भेदं जनयतीति । - C.I.199a,2.
88. यद्येवं दर्शनांशाकारांशौ [भिन्नौ] कृत्वा निरुध्यत इति । तदा प्रत्ययरूपं
.... । - C.II. 210b, 1.
89. C.II.remarks at the end thus: The rest is not commen-
ted on: or the original text has not come down, or the
establishing the *Ālambana pratyaya* is finished. There-
fore no need to comment on.

ENGLISH TRANSLATION OF DHARMA—PALA'S COMMENTARY

In order to light up the wisdom in the poisoned-and dull-minded men and in order to let them extirpate their evils who spoke, I pay homage to Him and investigate the / true/
meaning of that.

The Sastra says:- “Of the consciousness of the eye, and others:-

The fruit of investigation comprises the rejection of what is rejectable and adoption of what is worth adopting, therefore what is rejectable and the opponents' perverted cause thereof are demonstrated here.

The word “others” (*ādi*) includes the five-fold consciousness which arises having support of the material objects and the senses as accepted by other schools of philosophy. They conceive that the senses are directed each to an [invariable external] real object. But the consciousness born of the mind is not so; for it is not directed to an invariable real object, but to an object which is only conventionally true, for exam-

ple, the chariot and the like. Though it may be permitted that the non-senseous consciousness is conditioned by a

real object and becomes endowed with its image yet it also grasps an object which is not its own and which lacks form reflected in the consciousness. But for the consciousness of of the eye and others, there is established a separate object invariably associated with each of the senses. Therefore no effort is needed(to include it in (*ādi*))

Moreover, the atom-form which is to be cognized by the contemplation-achieved knowledge never, really, falls within the pervue of the discriminative thought (*tarka-mano-vij-ñāma*); and again it appears as though it is perceivable, and it is to be understood (in this Śāstra) that it becomes object of only the wisdom born of listening and thinking (*śrut-cintā*.) Thus the object of the ordinary non-sensuous consciousness becomes absolutely non-existent; for it grasps neither the atom nor the aggregate as *ālambana*. Things past and future are unreal like unmanifest things [and hence cannot act as objects to it]. For this reason the word “others” is said to include the body of five sorts of consciousness

Then; if [you say]^{2a} the mind cognizes whichever is brought home by the sensuous consciousness;³ how is that also possible? It cannot take place either in the same moment of the sensuous consciousness or in the immediate next moment; for it takes as its *ālambana* the past things [which are unreal] Nor does it take so the present things; because the latter are cognized by the sensuous consciousness.

[If you say that] the non-sensuous consciousness grasps naturally the external object of its own accord, then there will not possibly exist the blind and deaf,⁴ etc. [To accept] a sense-faculty other than the eye, etc. is contradictory to the inferential knowledge.⁵ The denial of the extra material object [which may suit to the non-sensuous consciousness] being accepted, there is no need to entertain any bias for inclusion of the non-sensuous consciousness

in *ādi*. To the visual consciousness, etc. there are material things functioning as supporting causes. [There is no such thing for the non-sensuous consciousness]. The thing-like *Avijñapti* is in the nature of non-action^{5 a}; hence it is admitted as a non-existent thing. Likewise the mind as a sense-faculty is to be denied.

The [external] object-cause (*ālambana*),
 would be perceptible. Since it consists in the nature⁶ of cognized aspect of the mind and since it (causes to) move astray in a wrong and perverted path, nature of the external thing as *ālambana* is rejected in order to establish a right view. Basing upon it, its nature of being support is also rejected. However, (the author) will establish that it is a visible aspect (*rūpa*)⁷ of the forces which constitute the senses and operate simultaneously (with the consciousness).

“An external thing”

The opponents hold that there is an external thing apart from the mind. This exhibits their pervertedness. They hold that the thing other than the mind is called *artha* because it is cognized (according to them).

How could you say: the mind grasps the aggregate of atoms (*Saṅghāta*), and in case there exists no aggregate as real it ought to be a substance (= ātom)? There are logical errors as will be stated below. That (= your standpoint) is contradictory to preceding and following reasons, but it causes no harm to me. As for you, it

is accepted by you that the mind grasps the substance as well as the aggregate. We shall demonstrate other errors on your thesis, therefore this error is presently dropped.

“They postulate the Subtle atoms”

Though the subtle atoms being assembled perish no sooner than they appear, nevertheless each atom becomes^{7a} separately *ālambana* and not in their aggregate form. For example, the visible (*rūpa*) and others, though they are simultaneously present before the senses, become objects [only of their respective senses] without any confusion on account of the fact that the faculty of grasping a particular object is fixedly assigned to each sense. Although things are endowed with the capacity being definite and^{7b} distinguished from each other, yet each atom serves as object separately. [Syllogism will be this : Atoms are objects]

“Because the atom serves as the cause for that”.

[But no example has been given here].

The word “that” means the consciousness of the eye, etc. It arises on contact (of the sense-organ) with object which is constituted of parts. So say some (Ācāryas): Among the causes that which acts as the productive⁸ cause becomes its actual object.

“Others postulate the aggregate of atoms”

The advocate of this thesis say that the aggregate formed of atoms serves as the actual object of consci-

ousness. [Here also the syllogism will be this : The aggregate is *ālambana* ;

“ Because consciousness arises representing the image of the aggregate of atoms ”. (No example is available here).

The aggregate is believed to be the actual object of consciousness, since the latter is born of the aggregate. It is so as somebody says : “ A thing whose form is represented in a consciousness is really its object ”— These⁹
^{9a} two advocates say : “ Consciousness is endowed with that image and it is logically correct.

¹⁰
When the *hetu* is stated, that *hetu* has no example. Just as the (*anvaya* -) *hetu* etc. achieve (in the paksa-hetu)

¹¹
the nature of the being *hetu*, etc. the atom and the aggregate (*śāmānya*) which are in the nature of *ālambana* achieve that. If you accept that the *ālambana* is not within the consciousness itself but exists substantially outside of it, there

¹²
will be contradiction with *dharmin* (=Śāsana=teaching).

¹³
The (Mahāyāna) *dharma* does not accept that there exists *ālambana* externally. This (proposition) has been accepted by opponents also, and (so) the same is considered to be *dṛṣṭānta*, example. If what is stated (by opponents is only example), *probandum* also will be only what is
¹⁴accepted by opponents. (The commentator) says having

in view the first (two) syllogisms, *pramāṇas* (set forth by the opponents): "The *hetus*, proposition which are the source of the dispute are mere prepositions displaying the *hetus*. They not, in fact, *hetus* because there exists

15

no example accepted by both parties." Hence it follows: in what manner may the representation of the image in consciousness be established as valid reason?

Then the author will show a conclusive reasoning. By employing the ablative usage, the consent of opponents has been exhibited.

(1a) "Though atom serves as the cause"
as accepted generally, nevertheless the atom serves as no cause because things that are non-existent, i. e., non-cognized are bereft of their own nature. Though the selves of atoms may act as the cause of consciousness, they serves as *ālambana* only while uncollected together.

(1c) "Because the consciousness does not bear the image of that"

i. e. of atoms.

(1d) "Atoms are not the objects of the sensuous consciousness like the senses"

Just as a sense-faculty, though it serves as the base to the consciousness and to the contact with the object never becomes its object; because it does not bear the image of the sense faculty. The same is the case with atoms. Hence it is concluded that what do not posses

the image of consciousness are never considered to be its objects.

Therefore the author says :—

“ That is the object, etc ”.

“ Its own being ” means the image of consciousness itself. “ It is cognized precisely ” means “ it is determined ”

How is it cognized precisely ?

“ Because it arises in that form ”

The idea of the passage is this : Consciousness arises in a form similar to that of an object (*grāhyabhāga*). When there is a mutual co-ordination between the consciousness and its object then we call it precisely cognizing the

object by consciousness.¹⁶ (The commentary criticises :) When there is no cognizable other than consciousness, how is it possible that the cognizable causes the consciousness to arise ? (You may assume thus :) there is already the image of the object (in the atom) ; when that object-

image is brought home in the self of consciousness¹⁷ just like an image in the mirror, it is considered that the consciousness has precisely cognized its object (and also that the latter has produced the former). Nevertheless the consciousness exhibits no image of each atom whereby the atom would become the actual object.

Though the atom is considered to be the cause, it becomes by no means the actual object.

“like the sense-organ ”

If you accept that whichever is cause, becomes object, then the sense-faculty also could possibly become object of consciousness. The other reason previously stated, viz. possession of the image by consciousness suffers a fallacy of its being not established : this has been pointed out already.

Thus the following is the main purport : The mere capacity of being cause is not sole criterion for its being object of consciousness. (Accepting this proposition) the sense-faculty would also assume the nature of being *ālambana*, (since it acts as cause for consciousness). If (you persist that) the said reason will be a factor (to achieve the proposition), does it follow that the atom becomes object ? Then the sense-faculty being the cause; would also become *ālambana*. Thus a fallacy of reason, called inconclusiveness (*anaikāntika*) has been proved.

Then, of what use is this sentence : Because consciousness does not represent the image of that ? It purports to establish our own proposition. One cannot consider one's proposition to be established by merely^{17a} criticising other's thesis. This is in order to formulate this proposition : The object of consciousness is not the atom like the sense-faculty, because it does not produce the consciousness bearing its own form.

If the above sentence speak of the reason for the proposition, it would follow that the author of this Śāstra (i. e., Dinnāga) having set forth at the outset the opponents' propositions discloses their consent. With a

view to denying what is stated by the opponents the author points out the defect on their propositions and places accordingly their statements. By doing so the author apparently accords his own consent partly to the item of the propositions which stands the logical test, and expresses his dissent to what stands no such test (by saying) that it is not acceptable to us¹⁸

¹⁹
The disclosure at the outset (i.e. in first logical formulation) of the defect of the opponent's inconclusive reasoning serves itself as a criticism. How false a syllogism you have maintained? Even the ordinary folk says that the reason which is found separated from and never associated with the object to be proved is not at all a reason, but it gives rise to the doubt as to the existence of *probandum*. Therefore other syllogism must

^{19a}
be set forth. It may perhaps happen that the atom is bereft of the image reflected in the consciousness (*atadābha*) while atoms are indeterminate nature. But the resolve that consciousness always arises in co-ordination with the image of the object is not correct. Since that resolve cannot at all be possibly upheld, we must say that atoms are of indeterminate nature. However, this much follows that what produces consciousness does not become its object just like the atom of the sense-faculty. There are well-known other causes which produce the visual consciousness; none of them makes known to us the innate natures of atoms, because the consciousness never exhibits that form like the other sensuous consciousness. What has been said in respect of the sensuous consciousness must also be equally applied to other types of consciousness.

The sense-faculty given above as example is in fact

stated with a view to particularisation (*pradarśanāham*). Other examples may also be obtained by way of implication (²⁰*atikāpatti*). Then (the author's) statement accepting the productivity (*Kāratā*) (²¹of the sense-organs) is without any value; because the sense-organs, though functioning as causes become no actual objects of consciousness. So also is the case with this (atom); thus the statement becomes really full of value. But nevertheless the atoms of the sound and others would not ²²cause to rouse up the consciousness of other sense-organs (the eye, etc.)

Someone says: "In the self of consciousness the gross ²³form is not perceived; "hence does not become object just like the atom of the sense-faculty. Because the theory that the image of consciousness is due to the bringing home of the object-image upon consciousness is not acceptable, the saying that no gross form is perceived (in the self of consciousness) is very appropriate. Thus, so far we have spoken that "atoms are not objects of consciousness". The reason for this is that they do not possess the form (that is experienced in consciousness) and the hypothesis that they are its objects is not well proved by any source of knowledge (*pramāna*). || 1 || .

If so, (the opponent says:) then let the aggregate of atoms be its object. (That could not be possible). If you, (says Dharmapāla) desire to have a Mahāyanic thesis by proving the atoms and their aggregates above spoken of; then I may reply that your reason is not an established one; this will be a true logic.

[2] “ Though the aggregate possesses the image of consciousness ” and this may become an apparent object : it does not, nevertheless, act as its cause.

“Consciousness does not arise from the aggregate”.

The aggregate does not produce the consciousness which bears a form (similar to that of) the aggregate. How can this (consciousness) arise depending upon that (aggregate) ? It means that the aggregate does not become its object because it is endowed with no characteristic of an object (*ālambanalokṣaṇa*). Therefore the said reason of bearing the aggregate-form is not proved.

What is, then, characterised as object (*ālambana*) ? “ What object (*artha*) produces the consciousness reflecting the image similar to itself (=object) that

24

is said to be its proper object ”.

In accordance with the object, consciousness arises; so what is productive cause of consciousness, that is only

25

its object. Some Hinayanists also say : “ What object is properly said to be the cause of the mind and mental elements, that being produced and cognized as an object is spoken of in a common parlance. ” What object possesses the two-fold characteristic (i. e., causality and form) that alone combined with that characteristic is called *ālambana*. What is productive of consciousness, that becomes its object ; To this effect the author (i. e.

26a

Dinnāga) cites an Āgama :

“That above is said to be the productive cause of consciousness”.

Therefore what is productive cause, that is the condition for production of its consciousness; that is regarded as its perceivable object. There is experienced (in the mind) its very self-same image; Therefore the reflection of the object-image is not stated (in the Āgama).

“The aggregate of atoms does not produce (its consciousness); because it is not an entity in substance.”

The aggregate is not a real entity; because it cannot be either different from or one with its constituents.^{26b} Whichever is non-entity has possibly no efficiency of producing any result.

(2b) “Like the double moon”.

No second moon could produce the consciousness possessed of the form of the second moon. If so, what is the cause of representing that image that is experienced (in the consciousness)?

“Because of the defect of the sense-organs”

When the eye has its sight disturbed by cataract^{26c} and other diseases, then there arises the appearance of the double moon in a person of defective sense-organ; and that too is not as a real entity.

“The double moon-cognition has not its object, though the image of the double moon is reflected in it”.

Just as the double moon is not spoken of as object of its consciousness though the latter is endowed with the image

of the former (i. e. double moon); because this does not produce its consciousness.

“(Similarly) the aggregate, as it does not exist in substance, does not act as cause of its consciousness”.

Since it is not a real entity just like the double moon it is not at all the cause. Hence

“it does not become its object”.

Here again the word “the double moon” is to be repeated. This repeated double moon-example, it is to be understood, points out that the reason, the possession of the object-image (by consciousness) is an inconclusive one. The existence of an object internally as a part of consciousness could also be proved by a sound logic ; hence there lurks a defect of contradiction. The (visual) consciousness arises depending upon the eye only and not upon the aggregate atoms of the blue, etc; because the consciousness is not produced from the latter, like the consciousness born of other sense-organs. This example is acceptable to all and hence no other example is needed.

The example “double moon” does not exist in substance; hence, it is to be understood that this (double moon) being in the nature of no cause (of double-moon-^{26a}consciousness) proves the same (i. e., its non-objectivity). (Similarly) the aggregate previously stated, though it is endowed with image (of its consciousness) cannot become a real object (corresponding to its consciousness). This

²⁷ statement again (says that) this (aggregate) is bereft of causality; (hence lacks objectivity).

If you ask me: Well, there exists no second moon; how does one directly perceive the two images of the moon? Let me explain this. Because of some potent force (*sakti*) laid down within consciousness, this consciousness appears as though it is endowed with the image of double moon. Just as a man, while asleep, dreams that he actually sees many objects, and also imagines in dream that he discharges so many false acts; so also he imagines another moon upon the single one.

28

Some philosophers say: When the visual consciousness perceives the moon twice (i. e., in consecutive two moments), and when the order of perceiving it in two moments being hardly noticed, one mistakes that perception to be simultaneous, immediately after this twice perceived image a mental thought arises murmuring: I perceive the second moon.

29

Some others say: It is due to a mistake in number (of the two for one) in the moon, that mistakes, too, happens out of the defect in the organ of the sight. Even for (us) who do not hold the external things to be real such vision of gross form is merely a perversive thought.

(Dharmapala criticises the first view.) No mental impression that is brought about just after (twice) perception of *alambana* by the visual consciousness grasps *alambana* in double form simultaneously. Then how could there be a sub- thought that "I see the double moon." Does it happen that even in the case of sound, etc. while the non-sensuous consciousness has arisen depending upon the sound, etc. (twice perceived) and not noticing their order the (mental) perception of the double sound, etc. takes place?

Even for the person of sound sense-organs the non-sensuous consciousness and its order are hardly noticeable in several cases. What to speak of that (there is an order) in the case of consciousness based on the visible (*rūpa*) and the sense-organ, and in estimating its distinctions. Then, in such case the perception in double form (or in triple form), etc. would conveniently be proved. When one accepts that there is one moon substantially existing apart from consciousness, with what labour would he too maintain the mistake in number falsely assuming the double moon?

(2cd) "There are two things grasped externally apart from consciousness".

Because the atoms and their aggregate are both devoid of one or other of two constituents (of *ālambana*) and because of the force of logical principle criticising what it has been established previously,

"both of them are not proper objects".

Alambana consists of two parts, viz. presentation of its own image and causality for its consciousness. The atom lacks in the first part, i. e. its image not being presented in consciousness, and the second in the second, i. e., causality. Then these two defects as have been discussed so far, point out to the identity between the object and its consciousness. || 2 ||

30a

[3] "Some Ācāryas hold that integrated form of atoms (*sañcitākāra*) is the cause of consciousness."

In each atom there exists the integrated form. That alone is perceived as an object and imageful. The

atoms obtained there either more or less in number are all substantially existing. The integrated form (existing there) produces the consciousness of the form of itself. Because it exists substantially,

“It would become an actual object”;
for, it fulfils the said two conditions. This (integrated form) is already an accomplished fact. Hence no question³¹ arises whether the integrated form is the same as the atom or different.

“All things are possessed of many forms”.

These atoms themselves are regarded as possessed of atomic form as well integrated form. How can a single substance be properly described to possess two forms? All things of many forms lie in the combination of material elements, i. e., are constituted of four great elements, earth, etc. They are naturally possessed each of distinct forces (*Śakti*). The image of the blue and other colours is experienced each in accordance with (the nature of) the substance and the sense-organ. Amongst atoms of varied forms,

“that integrated form exists”

Only this form becomes domain of the visual and other consciousness: so it serves as

“the direct object of perception”.

If so, why do you not say that the cognition of atoms is possessed of the integrated form? (You admit that) the atom is of the integrated form. Why do you not likewise admit that its cognition is also of the integrated form? Therefore says the author:³²

“There exists the integrated form at atoms”.

This sentence having the nature of a sentence formulated to that effect, shows as well that their cognition is possessed of the integrated form of atoms. If so, each atom has the form of its own. How do you say that it has the integrated form?

(The Opponent says:) The aggregate atoms of the matter consisting of different parts are admitted in this (our) system of thought. The aggregate atoms, since they themselves constitute of parts are not existent in substance: this has already been appropriately stated. Why is it then repeated again? There is a motive to do so. Though the substance-elements are each different in their nature that (integrated) form (of the atom) is present only at a place where atoms are integrated, and hence (the integrated form) is experienced there alone; then they say that only the integrated form is perceived and no other form (i.e., atomic form). Moreover although all things are essentially the aggregates of atoms, nevertheless a thing has its own qualities one being superior and the other inferior.³³ (The superior quality overcomes the inferior one;³⁴ therefore) we see it in accordance with (the nature of) things. For example the expression like “the blue colour is earthelement”³⁵ is as a matter of fact correct logically.

(Dharmapala says:) In case of such an assumption (the following objection crops up.) Suppose a thing deve-

loses red colour; in the first moment of the developing the red colour other qualities which are more powerful will not become out of sight (though the inferior atomic form is invisible). (Is it not then that) your illusive talk is made (wrongly) having in view such cases where the superior possibly overcomes the inferior?³⁶

(The opponent says:) If so, how do you admit (in your Mahayana) that atoms are grasped by none of the five senseorgans, and how do you again maintain that only a man of true knowledge sees the atoms.

(3c) (The reply follows): "The atomic form becomes no object of (five-fold sensuous) consciousness".

This does not become object of the sensuous consciousness; hence it is termed beyond the senses. The object which does not fall within the operation of senses ought to be guessed by a true (supramundane) knowledge alone. What is the argument for this? It is simply this: the atomic form never comes within the range of our direct perception,

"Just like its solidity and others"

Solidity, coldness, and others, (blueness, etc.) though existing substantially do not become objects of the visual and other consciousness because the powers of the sense-organs are fixedly assigned each to particular objects.

"So also atomic form".

This is not contradicted to the well accepted fact.
(The opponent objects) : Let the atomic form appear (as

perceptible) and not solidity, because they both differ one from the other in their nature. (We reply): The ^{36a} *paksadharma*, *probandum*, (ie, non - perceptibility) is desired to be common to ten bases *āyatana*; and this latter is nothing but great elements. Therefore my statement is in no way defective.

“(Different) perceptions of the pot, cup, etc. // 3 // will be identical”.

For you who hold the above opinion, the ³⁷ sensuous cognition that arises relating to the pot and cup

would be of identical nature;

for, there is absolutely no difference in the (supposed) cognition of its one atom-object; and the sensuous cognition is only in accordance with that object (i e. real atoms) lying in our front, and has accordingly its form arisen. Therefore the object of cognition does not differ. How does one know (the distinction between the pot and the cup) ?

“There exists no distinction whatever amongst the atoms of the pot, cup, etc. though the atoms are many and their number varies in each case).

This statement says: Though atoms only in their integrated form become objects of our cognition, nevertheless while the self-nature of the pot, etc. being cognized, there exists in the selves of many atomic aggregates ³⁸ no definite division. Since we do not experience (as real) the integrated form distinct in each aggregate, apart from their own real (atomic) forms, the sensual cognition that is arising depending upon that (forms) will be identical. It is thereby settled that the objectivity

centres only on the self of atoms. Nor does exist in the undifferentiated form of atoms any element that causes to produce some discriminating and reinvestigating thought (regarding the differentiated gross form, e.g. the pot, etc.) for, such thought will be a separate one, just like a thought springing up from a blue patch,³⁹ etc.

(4 c) "If, (the opponent says that) the cognition differs on account of differences in the forms (of the pot, etc.)"

Here "the form" means the image that brings forth distinction.

"The pot and cup are distinguishable in their forms by virtue of their different parts, neck, belly, bottom, etc: and our cognitions differ on that account."

(The author replies:) It is quite true, that distinct cognition arises on account of distinct objects.

(4 d) "But (the different forms) do not exist in substance"

No atoms constituting the object that is cognized by the sensuous consciousness, are varied (in their size) Though the aggregates of atoms are empirically true, nevertheless they, being closely analysed do not fall within the cognizance of senses. Nor is it proper to say that variety of non-objective thing (avigaya visesa) can be called makers of cognitions in different forms

(The opponent asks:) How do you know that there exists no distinction in the form amongst atoms?

(The author replies:)

“(It is so) because the atoms are absolutely identical in their dimension”.

All things are constituted of parts and these things necessarily admit of distinct forms. The selves of atoms, however, are devoid of any spetial distinction where an extreme limit can be reached. Therefore how can we assign to it any distinction of form?

“Though the pot, cup, etc. are (apparently) are (5 a) varied objects, there exists absolutely no distinction in their atomic nature.

For, anything destitute of parts, neither increases nor decreases.

“Therefore, it is asserted that

[5b] the distinctions are in the aggregates.

and not in the substances”.

Everything of spetial distinction has forms attributed to it; and hence it does not fall within the domain of sensuous consciousness. Thus there are several criticisms

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(when one) desires to demonstrate that the atoms have different forms. For, the cognitions of the pot, cup, etc. do not take as objects the different real entities, just like the feelings of *Sukha*, pleasure and *Dukha*, displeasure. (It is made clear so far that) atoms (which are equal in size) do not cause to differentiate objects, Nor can this (gross) form be proper nature of that true object (i.e., *alambana* of the visual and other consciousness).

Or “If the cognition differs on account of differen-

ces in the forms of the pot, etc"; when this sentence intends to show the proposition that the non-differentiated thing (i. e., atom) becomes no-object, it incurs a logical fallacy called *Siddhaśādhana*, proving of what is already proved. The opponent (Vaiśeṣika) holds that atoms which constitute the objects are identical in their nature; nevertheless different cognitions arise on account of differences in the forms of objects. We also admit that atoms are undistinguishable, and hence this incurs the fallacy of *Siddhaśādhana*. The sentence: "Because atoms are absolutely identical in their dimension" points out the fallacy of *Asiddhi*, non-accomplishing to the proposition that the differences in substances (*Vastu*) constitute differences in

⁴¹
objects (*Artha*).

Or, it makes clear that the sensuous cognitions pertaining to the pot, etc, do not bear the images of atoms; ⁴² hence they are not actual objects of their cognitions in as much as they are not objects of other cognitions. By "other cognitions" is meant either non-sensuous consciousness or one born of the senses; for, a cognition of some patch of blue having arisen, the same cognition does not bear the image of some patch of yellow. In view of the fact that the selves of atoms are many, they cannot be differentiated one another in any way, but the sensuous cognitions, however are distinguishable one another in their forms; it becomes evident that the object of condition (*ālam-bana pratyaya*) is not in the nature of atomic form (*anvākṛt*).

Or, we may take the verse (5 a-b) to mean: An objection that atoms are distinguishable by themselves has been put forth and answered as before. If the aggregates of atoms are regarded as having forms other

than the ones of atoms; then it is logically to be established that those forms of the aggregates are not real.

Now, in order that a more specific reasoning is likewise to be established: (the author says):

(5 cd) "If those atoms are removed one by one, etc.

When the atoms are removed the perception of the pot, etc. do not arise and hence unreal like *Sena*, army and others; therefore they do not exist in substance. The following is another mode of reasoning: "What are other than the non-substantial things, those things are not deviated from the latter" (i. e. Atoms which are other than the pot, etc. are not deviated from the pot, etc.) This reasoning is contradictory to the real state of things. When, e. g. a sound-object is present, no cognition of a blue patch arises. Thus the (said) distinguished form is a form reversed (of what is really there), as it takes as object the aggregate like the pot, etc. It may be reasonably

43

stated that the multiplicity (of atoms) is brought home (before our eyes) and some other thing (i. e. the pot, etc.) is thought of; nevertheless it is absolutely impossible to prove that the selves of atoms that are substantially existing have any distinction. || 5 ||

(6) "(It is the object) which exists internally in the knowledge itself) as knowable aspect".

This establishes what the actual object of consciousness is in our system. If, an object is denied in general then it would evolve *lokavirodha*, contradiction to the world, a defect in our proposition. For the scripture says: There are four conditions (for raising up consciousness).

The term “internally” is in order to show that there is no object-cause apart from the consciousness. The term *jñeyarūpa*, “knowable aspect” shows that the cognizable form is the consciousness-product (*Vijñā-parināma*) and a cognizable part of consciousness (*Grāhyāmśa*). Thus what exists in knowledge itself and is thought of as cognizable form is proved to be object. Now the contradiction with the worldly experience again persists; for, men of the world all accept the object as externally existing. Therefore the author says:- “as if externally”. The object, however, does not exist apart from consciousness. Its knowable aspect.

“Appears to us as if it exists externally”.

The expression “I see the object externally” is based on wrong notion, but in fact caused by it (= wrong notion); the visual consciousness representing the form of the hair-like object, etc. in the sky is apt example here.

“Though the external thing is denied”

i. e. the external thing does not exist in reality, because it is not experienced as such. Nor is it found that its real self-substance exists invariably in the external even if we earnestly search for it with an extremely subtle reasoning. Even though that thing may be assumed to be existing in substance and characterised as external, nevertheless it cannot act as object-cause of consciousness. For, consciousness does not exhibit its form. Nor is the atomic form reflected (in our cognition).

That (*grāhyāmśa*) which appears to us as though existent externally, serves as the actual object-condition,

because (that alone) possesses the form of that (i.e. object). (To prove the above the following syllogism is formulated:) Whatever thing possesses whatever form, that thing is identical with that form; for example, the causality is possessed of its own form, (i. e. the nature of being cause: that causality is not distinct from the nature of being cause).

Again the author shows some distinct character of the perceivable object (*ālambana*) when he says:-

45

“Because consciousness is the essence of that (i. e. object) etc.”

It is evident that the external thing is non-existent and hence the object is not obtainable. The form of an object follows only in conformity with what is imagined by our habitual reckoning (*vāsanā* or *tarka*). What is imagined by our *Vāsanā* does not at all exist externally and apart from consciousness.

“The forms of the (experienced) objects do not, from the outset exist apart from consciousness”.

Hence it is called “knowable aspect of consciousness. The term “internally” indicates that the knowable does not exist beyond consciousness. That (knowable) non-existent externally by its nature is regarded as internally existent.

“It also arises from that”

That part (i. e. आकरभाग *ākārabhāga*) is productive (of consciousness); from it (= that part) sometimes arises consciousness; because the seventh (consciousness)

(=*Kliṣṭam manas*) has a characteristic distinct from the (first) five (consciousness) object-things. Since its consciousness is not obtained in separation from its knowable aspect (*Jñeya*) that part (i. e. *ākārabhāga=rūpa=*^{45a}*artha*) produces consciousness

Because (the knowable aspect, *grhyāmsā*) is endowed with two qualities (i. e. image and casolity), the same will be very well the object-condition as it accords quite with logic and it is demonstrated as cause of consciousness (*Sādhana*). The knowable aspect alone which is characterized as having two constituents (of *ālambana*)

becomes *Sādhana*, cause. What is characterized⁴⁶ (=*Kliṣṭam manas*) that consciousness does not take the external thing as the perceivable object; this is experienced in the

⁴⁷dream-stage. The set of two qualities (*dharma*) as stated above becomes a single cause (*ekam Sāadhanam*). Consciousness (i. e. its knowable part) is endowed with the form of that (object) and also productive of consciousness; on account of these two functions it becomes a single source of knowledge (*ekam pramānam*).

Now, though what exists internally within consciousness is admitted (as object-condition):

it is evident that the external things are of unreal character as analysed above and that there can be no other real character thereof. The object-cause is experienced only in pursuance of our habitual imagination. But the image of the object is immanent in consciousness itself, and that alone will be logically correct. (The opponent asks)

How can a part of consciousness become condition to (the consciousness) arising simultaneously?

(The author replies:) The knowable aspect (*grāhyāmśa*) does not exist in the absence of consciousness; hence its part (i.e. knowable aspect) gives rise to another consciousness. (The opponent continues:) Now, (you have) a logical fallacy called self-defacing (*svātmavirodha*), as it is again only a part of consciousness just like its part that

48

cognizes. (How can a *grāhakāmśa* produce a *grāhakāmśa*? Then, in that case the nature of its being cause can never be achieved. Moreover, consciousness arises only being discoloured by the forms of external things. That image-part itself springs up simultaneously with consciousness. No two things simultaneously arising can act mutually as cause and effect, e. g. a pair of horns of the cow. Moreover it is not proper to say that an object which is in fact no other than consciousness itself is co-existent with it. For, the term "co-existence" denotes some connection between two distinct objects. But you do not admit that there is an object distinct from consciousness. How is it then termed co-existent?

49

(Dharmapala replies:) It is true. Nevertheless, by virtue of distinction in aspects (*ākāra*) two distinct parts are assumed in the Ālaya consciousness and described.

50

Thus it follows that the consciousness is distinguished and differentiated into the perceiving and perceptible aspects.

(The opponent again objects:) If it is so, what constitutes *patyaya* (causal condition) will be the cognizable

51

aspect. Nothing of the assumed character would be regarded as possessing the self-substance. And such an object turns to be something other than *pratyaya*.

(Dharmapala replies:) This is not contradictory (to our experience.) It is an accepted fact that perceivable aspect becomes the causal condition, (like) varied objects experienced somewhere else. (Such as the flower in the sky, or objects in dream etc. which though unreal and only images conceived by their thoughts are accepted as

⁵² forming causal-conditions.) For example, the disappearance (of the mind and mental states) in the immediately preceding moment (*samanantaranirodha*) is a causal con-

⁵³ dition:- the moment a consciousness of homogeneous character (*Sabhāga*) disappears, the same consciousness is ⁵⁴ reckoned as condition by way of four modes of condition.

FOOT NOTES

1. Cp. Tattvas. pañ. p.206; Nyāyavārtika, p. 80-1 Where different explanations, are given for *rathādivat*.
2. Lit. Part. bit, bhāga, *pien-fen* (91; 18-2)
- 2 a This and the following paragraph criticise the theory of *Māṇsapratyakṣa* see Nyayabindu 1,
3. whole discussion below, cf. Pramāravārtikavitti, II, 239-244
4. cf. Tattvas pañ. p.825; Nyāyabindutikā, p. 10.
5. cp. Pramāṇasamuccaya I, 21, Sense-organs are inferred, but the mind as the sense-organ cannot be inferred.
- 5a A sautrāntika view, v, kośavy. p. 352, 8; my *pañcavas-tuka*, Intro XI.
6. cf. Nyāyavārtika, 521 where similar anumāna is referred to न चित्तव्यतिरिक्ता विषयाः ग्राह्यत्वात् वेदनादिवत् । Tatparyatika, P.656: अत्र विज्ञानवादीरवक्षे प्रमाणमाह-न चित्तं
7. Ref. to the author's exposition of this point in the vritti *ad* ver. 8 with Hsuang Tsang's versions, p. and Vinitadeva's Tikā, p.
- 7a cp. Abhi. kośa : एकशः समग्रानां कारणभावात् । व्या=एकशः=प्रत्येकं, समग्रानां=समुद्भूतानां कारणत्वात् I, ver. 20.
- 7b C.I—five objects. C. II five senses.
8. cf. Śloka-vārtika, 285: उत्पादवर्येवात्मवन्तात्वम् । V. Pramāna-vārtika II. 224: हेतुभावादृते नान्या ग्राह्यता नाम काचन । Vp. 12 above Pr. var. 246: विषयः कारणात्मकः । नाकारण विषयः- Ibid, 257.

9. Ref. *Pramānavārtika*, II, 224: तत्र बुद्धिर्यदाकारा तस्यास्तद्ग्राह्यमुच्यते
Vitti : ग्राह्यमुच्यतेऽणुसञ्चयः ।
- 9a This shows that the advocate of the atom-object does not deny the image of the object in consciousness. But this is rather incorrect. See *Vinita. Tikā.* p. 8(Ms). Dharmapala seems to have the same idea, See below p¹²his Tika.
10. Here we have to omit the negative particle *pu* in Chinese to make the sense much clearer; for, it has been pointed out that in the two previous propositions there is no homogeneous example even though an appropriate reason, *hetu*, is stated in each case, see notes to the Sanskrit text, 14a and 15a.
11. =*Samudāya*. cf. the *Pramānavārtika* cited in the pp. 16, 24 above and the *Vaisesikasutra*, I, 1—2b.
12. According to C.I. C. II. has : *Svātma-virodha-dosa*, Contradiction with its own (consciousness) self.
13. According to C. I.
14. These 2 *hetus*: *Vijnana-janakatva* and *akaratva* are stated by the *Vaibhasika* and the *Sautrantika*. v p. 13f. above
15. See *Hetubindutika*, p. 13. न हि दृष्टान्तमन्तरेण हेतोः साध्येन व्याप्तिः प्रदर्शयितुं शक्यते । and p. 39. पक्षक्षयस्यैव प्रत्यक्षेण अनुमानेन वा प्रसिद्धिः । cp. *Nyayamukha*, p. 13, n. 20
16. Cp. *Pra. vartika-vrtti* p. 230: आकारार्पणत्वं विषयलक्षणम्
17. According to C II. see note 27 to *Dharma. Tikā.*
- 17a Cfr. *Pramānanayatattvaloka* of *Vadideva suri*, last page.

18. See Note 31 to Dh. Tika.
19. See Note 32 (Ibid) for interpretations of this para in C.I and C.II
- 19a Lit. (we) set forth other syllogism.
20. *I- chun* (123-7); (85-10)= "meaning - criterion."
21. The interpretation according to C.II. See Note 35 to Dh. Tikā.
22. According to C. II
23. Cp. *Pramānavārtika-vṛtti* II. 211: तस्मान्नार्थं न च ज्ञाने स्थूला-
भासस्तदात्मनः ।
24. See *vṛtti* ad. ver. 2.
25. See Note 39. (Dh. Tikā) cp. *Kośavyākhyā*, I, p. 46:
सर्वं धर्मस्वभावो धर्मधातुः
26. More Lit. "in accordance with an object".
- 26a According to Vinītadeva this is *Śāstra*. p. 151 below.
The idea seems to be like this: The Agama=Sastra does not speak of the object image, Visayakara because the co-ordination theory is unknown to it. The reason probably is that according to some early Buddhists, the form of the object is a mental image. v. *Bahyarthasiddhi*, ver. 36, note 61. (p. 39).
- 26b Contrast the opinion of the Vaibhāsikas referred to in the *Kośavva*. (B.B. 89. 20. the *Kośa* (Tib. Text) I. P. 83, l. 15, :-- न च परमाणु भ्यो न्वे संवाताः यथा वैभाषिकाः कल्पयन्ति
See Dh. Tikā, note 44 b. for Dignaga's reverse opinion.
- 26c Cp. *N. Sutra*, iv, 2,13: केषां समूहे तैमिरिको पलब्धिवत्तदुपलब्धिः
with *N. Vartika* P. 508.
- 26d See to C.I. This is *pūrvapakṣa*. v Note 48 (Dh. Tikā)
- 27 See Note 49 (Dh. Tikā)

28. See *Pramānavārtika*, II, 294 : and II. 256 with *vṛtti* :
 मानसं तदपीत्येके (= कणादयः) अबिच्छिन्ना य भासेत तत्संवितः क्रमग्रहे ।
 तल्लाववाच्चित्तनुत्पत्तिरसंशयः न किम् । द्विषोर्गुणदुत्पत्तिः —
 See also ver II. 502-504 & 507-12
29. See *Prakaranapañjikā*, p 38, verses 58-60 ; *Śloka*.
Nirāl. 54 with *Pārtha Sārathi's* comment, *Pramāna-*
var. II, 505-12
30. *Ibid.* II 570.
- 30a cp. सञ्चितालम्बनाः पञ्चविज्ञानकायाः । in the *Kośavyā.* ad.
 ver 30. p. 47, 18 (B.B.)
31. Lit. to beseech and advance.
32. The author says from the standpoint of the opponent.
33. Superior and=integrated form *Saṁcitākāra*, inferior
 =atomic form, *pārimandalya*. - C II
34. According to C. II
35. It is explained : *Saṁcitākāra* of blue colour is superior,
 and atomic form of the earth-element inferior.
 Hence seeing only the blue colour, one knows it
 as earth-element. - C. II, 207 b2.
36. The interpretation is according to C. II; See Note
 63 (*Dh.Tikā*)
- 36a Consult note. 67 (*Dh.Tikā*)
37. i.e. the visible, *Saṁcita*, is of atomic self-form,
paramānusvarūpa.
38. Lit parts = *pieñ-fen*.
39. After all the blue patch never produces the cogni-
 tion of the yellow patch. Now if the many atoms
 of the result and objective, the pot, etc. just remain

many atoms, they will not separately produce different cognitions of the pot, etc. C.II. 208b,1. (Dh.Tika)

40. This is according to C.I. 195, 62. But C. II (208, 62) interprets that consciousness has —
41. The objective differences are not in atoms. Therefore the Hinayanists say in vain that atoms have differences - C II, 209, al.
42. According to C.I, the pot, etc.
43. (Atoms) in aggregates can be definitely removed one by one. When they are not done so, the pot, etc. are only perceived and not atoms. After removing the atoms, the form of the pot is not there. Then the pot is not real. Atoms, however, are not actual objects. Therefore that multiplicity - C.II, 209,b1.
44. That *ākārabhāga* is only consciousness-product (*Vijñāna-p'riṇāma*)
45. Chin. literally reads : "Because consciousness possesses the form of the object".
- 45a The expression '*na pañcama*', etc. is left untranslated, as its meaning is not clear.
46. Lit. if the consciousness, etc.
47. That is to say : things experienced in dream-thought are not external, but they prove to internal, C.I. 198,b2.
48. Added from C.II of 210.a2.

49. According to C.II. we must supply here Diñnāga's reply: *pratyayo' vyabhicāritvāt*.....
50. Or "then it follows", Sui-Chiang (162-9, 41-9).
51. See PārthaSārathiMiśra, *Slokavārtikavyākhyā*, p.309: कारणत्वमेव भवतां ग्राह्यत्वम् ।
52. Added from C.II, 210,b1.
53. Explained in C.II. Thus : Mind and mental states (*cittacaitta*) that disappeared in the immediately preceding movement, e.g. while a consciousness of homogeneous character disappears, the previously disappeared mind though not different, becomes *Samanantarapratyaya* of the following one. Ibid.
54. Four modes of conditions are : *hetu*, *ālambana* *Samanantara* and *adhipati*.

APPENDIX

Variation of the present text with Dege Edition of the Same BSTAN- hGyur

ཅེ་ page 86
DEGE

| page | Line | present | |
|------|------|--------------------------------|----------------------|
| 43 | 7 | གཉིས་ཀ་ཡང་ | གཉིས་ཀ་ཡང་ |
| " | 13 | ཉམས་འགྱུར་ཕྱིར་ | ཉམས་འགྱུར་ནིང་ |
| " | 14 | གང་ཡིན་དེ་ | གང་ཡིན་དེར་ |
| " | 18 | རེ་ཡང་ | དེར་ |
| " | 19 | མེད་དུས་ | ཐོགས་མེད་དུས་ནས་ |
| " | 20 | དམིགས་པ་བརྟག་པ་རབ་དུ་ཕྱིན་པ་ | དམིགས་པ་བརྟག་པ་ |
| 44 | | སློབ་དཔོན་ཕྱོགས་ཀྱི་སྒྲུང་པོས་ | སློབ་དཔོན་ཕྱོགས་ཀྱི་ |
| | | མཛད་པ་ | སྒྲུང་པོས་མཛད་པ་ |
| " | 7 | དབང་པོ་ནི་ | དབང་པོ་ |
| " | 9 | དེ་ནི་ཕྱུང་ནི་ | དེ་ཕྱུང་ནི་ |
| " | 11 | ཤེས་པས་རང་གི་ངོ་མོ་ | ཤེས་པས་གང་གིས་ |
| | | | རང་གི་ངོ་མོ་ |
| " | 12 | དུང་ཕྱ་མོ་དག་ནི་ | དུང་ཕྱ་མོ་དག་གི་ནི་ |
| " | 22 | ཡིན་པའི་ཕྱིར་འདུས་པ་ | ཡིན་པའི་ཕྱིར་འདུས་ |
| | | མ་ཡིན་ནོ་ | པ་དམིགས་པ་མ་ཡིན་ནོ་ |
| 45 | 17 | མང་ཆེན་གྲང་ | མང་དུ་ཆེན་གྲང་ |

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| 46 | 3 | ལྷན་པ་ལ་ནི་མེད་ནོ | ལྷན་པོ་ལ་ནི་རྩེ་བ་
མེད་ནོ |
| " | 6 | ཡོད་པ་ཉིད་ནོ | ཡོད་པ་ཉིད་ནོ |
| " | 10 | ལྷོ་ངོས་པ་མེད་ནོ | ལྷོ་ངོས་པར་ཁྱེད་ནོ |
| " | 12 | གང་ཡིན་ཏེ | གང་ཡིན་ནོ |
| 46 | 15 | རྣང་པ་རང་ན་ | རྣང་པ་ནང་ན་ |
| " | 18 | དེན་ཀྱིན་ | དེ་ཀྱིན་ |
| 47 | 1 | ཡིན་ལ་རེག་ན་ | ཡིན་ལ་ནི་རེག་པ་ |
| " | 3 | གཅིག་ཆེད་ | གཅིག་ནང་ |
| " | 5 | གཏན་ཆིགས་པ་དག་ནི་ཡོད་
པ་དང་མེད་པ་དག་གི་དེ་དང་
ལྷན་ | གཏན་ཆིགས་ཡོད་པ་...
དང་མེད་པ་དག་ནི་ཡོད་
པ་དང་མེད་པ་དག་གི་
དེ་དང་ལྷན་པ་ |
| " | 10 | དོན་ཏུ་རྣང་པ་ | དོན་ཏུ་རྣང་པས་ |
| " | 12 | འོ་ན་ | འོ་ན་ནི་ |
| " | 13 | མིག་ལ་བརྟེན་ནས་ | མིག་ལ་བརྟེན་ན་ |
| " | 19 | རྣམ་པ་ནི་རྣམ་པར་གཤམ་པ་ | རྣམ་པ་ནི་རྣམ་པར་གཤམ་
པ་ |
| " | 20 | འབྲས་བུ་བསྐྱེད་པ་ | འབྲས་བུ་སྐྱེད་པ་ |
| 47 | 2 | མེད་ཏུས་ | མེད་ཏུ་ |
| " | 4 | ས་ཕྱེ་བ་སྐྱེའོ | ས་བརྩན་པ་སྐྱེའོ |

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| " | 6 | མཐུ་པ་པ་ཁྱེ་པ་མ་ | མཐུ་པ་པ་ཁྱེ་པ་མ་ |
| " | 7 | མཐུ་པ་པ་ཁྱེ་པ་པ་ | མཐུ་པ་པ་ཁྱེ་པ་པ་ |
| 49 | 10 | མཐུ་པ་པ་ཁྱེ་པ་པ་ཁྱེ་པ་ | མཐུ་པ་པ་ཁྱེ་པ་པ་ཁྱེ་པ་ |
| " | 12 | པ་པ་ | ཁྱེ་པ་པ་ |
| 49 | 16 | པ་པ་པ་ | པ་པ་པ་ |
| " | 20 | པ་པ་པ་ | པ་པ་པ་ |
| 50 | 3 | མཐུ་པ་པ་ཁྱེ་པ་ | མཐུ་པ་པ་ཁྱེ་པ་ |
| | | པ་པ་པ་པ་པ་ | པ་པ་པ་པ་པ་ |
| " | 5 | མཐུ་པ་པ་ཁྱེ་པ་ | མཐུ་པ་པ་ཁྱེ་པ་ |
| " | 6 | པ་པ་པ་པ་པ་ | པ་པ་པ་པ་པ་ |
| " | 8 | པ་པ་པ་པ་པ་ | པ་པ་པ་པ་པ་ |
| " | 9 | པ་པ་པ་ | པ་པ་པ་ |
| " | 13 | པ་པ་པ་ | པ་པ་པ་ |
| " | 14 | པ་པ་པ་པ་ | པ་པ་པ་པ་ |
| " | 15 | པ་པ་པ་པ་པ་ | པ་པ་པ་པ་པ་ |
| 50 | 17 | པ་པ་པ་པ་པ་ | པ་པ་པ་པ་པ་ |
| " | 21 | པ་པ་པ་པ་ | པ་པ་པ་པ་ |

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| 51 | 1 | ར་གཉིས་འདྲེང་བ་མེན་པར་ | དེ་གཉིས་འདྲེང་བ་
དང་མེན་པར་ |
| " | 2 | འགོག་པར་བྱེད་དོ | འགོག་པར་བྱེད་དེ་ |
| " | 5 | བྱེད་ཆུང་མ་ནས་ | བྱེད་ཆུང་མེ་ |
| " | 10 | དག་ལ་མེ་ཞེས་ན་ | དག་ལ་མེ་ཞེན་ |
| " | " | འདྲིས་ | འདྲིས་ |
| " | 17 | དབང་པོ་གང་དག་ | དབང་པོ་གང་དག་པ་ |
| " | 19 | བརྒྱུང་ངོ | བརྒྱུང་ངོ |
| " | " | ཡིད་ཀྱང་བྱི་རོལ་གྱི་དམིགས་པ་ | ཡིད་ཀྱང་བྱི་རོལ་གྱི་
དོན་གྱི་དམིགས་པ་ |
| 52 | 1 | གང་གིས་ནང་བཞག་པར་ | གང་གིས་ནི་དེ་གཞག
པར་ |
| " | 4 | མང་པོ་སྒྲོལ་པ་ | མང་པོ་ཞིག་སྒྲོལ་པ་ |
| " | 9 | ལོ་མ་དག་དམར་པར་ | ལོ་མ་དག་པ་དམར་
པོར་ |
| " | 11 | བྱ་བ་ན་ | བྱ་བ་མ་ན་ |
| " | 13 | མ་ཡིན་དེ་ | མ་ཡིན་ནོ |
| 52 | 16 | ཞེས་བྱ་བ་ཅོད་པ་པོ་དེ་དག་
ནས་ཞེས་པ་ནོ | ཞེས་བྱ་བ་ནི་གོ་པ་
པ་དེ་དག་ནས་པར་
གེས་པ་ནི་ཡུལ་རྒྱལ་གིན
རྒྱ་པ་དག་ཡིན་པར་ |

[illegible]

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| 56 | 2 | རྩོམ་པ་ལྟེ | རྩོམ་པ་ལྟེ་ |
| " | 6 | ཞེས་པ་པར་ | ཞེས་པ་པར་ |
| " | 8 | པ་པ་མི་འགར་ཡང་མེད་ནོ་ | པ་པ་མི་འགར་ཅས་ |
| | | | ཡང་མེད་ར་ |
| " | 10 | ལྟེ་པས་གང་འཛིན་ནོ་ | ལྟེ་པས་གང་ལྟེ་པ་འཛིན་ནོ་ |
| " | 19 | འདྲིང་རྩེ་ | འདྲིང་རྩེ་ |
| " | 21 | པ་ར་བ་ན་མས་ནང་ | པ་ར་བ་ན་མས་ཀྱང་ |
| 57 | 9 | ལྟེ་པར་ལྟེ་པ་ | ལྟེ་པར་ལྟེ་པ་ |
| " | 12 | ཆོས་མི་མཐུན་པར་ | ཆོས་མི་མཐུན་པ་ནི་ |
| " | 17 | ཐག་པ་པ་མིན་ནོ་ | ཐག་པ་པ་མིན་ནོ་ |
| 58 | 3 | ས་ལྟེ་ར་ཆུག་ན | ས་ལྟེ་ར་ཆུག་ན་ |
| " | 5 | རང་སྤང་པ་ལྟེ་ | རང་སྤང་ལྟེ་ |
| " | 20 | རེ་བས་ | རེ་བས་ན་ |
| 59 | 17 | གཉིས་སུ་མཐོང་བར་ | གཉིས་སུ་མཐོང་ |
| | | འགྲུར་རོ་ | བར་མི་འགྲུར་རོ་ |
| " | 20 | གང་གི་ཆོ་རེས་ | གང་གི་ཆོ་རེ་རེས་ |
| " | " | ཤེས་པས་ | ཤེས་པ་ |
| 60 | 15 | འདྲུས་པ་ | འདྲུས་པ་ནི་ |
| " | " | ལྟེ་མ་མིན་པར་ | ལྟེ་མ་མིན་པར་ལྟེ་ |
| " | " | མི་མཐུན་པར་ཆོ་ | མི་མཐུན་པ་ནི་འཕྲང་ |
| | | | པར་ཆོ་ |

| | | | |
|----|----|---------------------------|---------------------------|
| " | 17 | པ་ཆེན་པོ་མ་པ་མ་པ་ | པ་ཆེན་པོ་མ་པ་མ་པ་ |
| " | 19 | ལྷ་མ་པ་པ་ | ལྷ་མ་པ་པ་མ་ |
| " | 19 | ཆེན་པོ་པ་ཆ་ | ཆེན་པོ་པ་པོ་ཆ་ |
| 61 | 4 | རྒྱ་མ་པ་ཆེན་པོ་ | ཀྱ་མ་པ་ཆེན་པོ་ |
| " | 10 | ཆེན་པོ་པ་ཆེན་པོ་པ་ཆེན་པོ་ | ཆེན་པོ་པ་ཆེན་པོ་པ་ཆེན་པོ་ |
| " | " | ལེ་པ་ཆེན་པོ་ | ལེ་པ་ཆེན་པོ་ཆེན་པོ་ |
| " | 13 | རྒྱ་མ་པ་ཆེན་པོ་པ་ཆེན་པོ་ | རྒྱ་མ་པ་ཆེན་པོ་པ་ཆེན་པོ་ |
| " | 15 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |
| " | 16 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |
| 63 | 6 | རྒྱ་མ་པ་ | རྒྱ་མ་པ་ |
| " | 10 | རྒྱ་མ་པ་ཆེན་པོ་ | རྒྱ་མ་པ་ཆེན་པོ་ |
| " | 13 | རྒྱ་མ་པ་ཆེན་པོ་ | རྒྱ་མ་པ་ཆེན་པོ་ |
| 64 | 3 | ལེ་པ་ཆེན་པོ་ | ལེ་པ་ |
| " | 3 | རྒྱ་མ་པ་ཆེན་པོ་ | རྒྱ་མ་པ་ཆེན་པོ་ |
| " | 6 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |
| " | 18 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |
| " | 20 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |
| " | " | ལེ་པ་ཆེན་པོ་ | ལེ་པ་ཆེན་པོ་ |
| 65 | 1 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |
| " | 17 | ལྷ་མ་པ་ཆེན་པོ་ | ལྷ་མ་པ་ཆེན་པོ་ |

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| " | " | མི་བཟོན་མོད་ | མི་བཟོན་མོད་ |
| 66 | 15 | གང་དག་ཆ་གས་མེད་པ་ | གང་དག་ཆ་གས་ |
| | | | དང་བཅས་པ་དེ་དག་ |
| | | | ནི་ནས་བ་རྩ་ཆོགས་ |
| | | | པར་བཀོད་པར་ |
| | | | འབྱུང་གྱི་ |
| 67 | 7 | བཟུ་ཞིག་ལ་ | བཟུ་ཞིག་ལ་དེ་ |
| " | 13 | དེ་རྩེ་ | དེ་རྩེ་ |
| " | 17 | ལྷན་པ་དེ་དེ་ཕྱིར་རོ་ | ལྷན་པ་དེ་དེ་ཕྱིར་རོ་ |
| 68 | 6 | ལུས་ན་ | ལུས་ན་ |
| " | 7 | མི་ཕྱེ་བ་མ་ཡིན་ནས་ | མི་ཕྱེ་བ་ཡིན་ནས་ |
| " | 9 | ཆོས་ཤིག་ཡོད་ན་ | ཆོས་ཤིག་ཡོད་ན་ |
| " | 11 | ཆེ་ལྷོད་པ་དེ་ཡོད་པ་དེ་ | ཆེ་ལྷོད་ཡོད་པ་དེ་ |
| " | 16 | འབྱུང་བ་ནི་ཆ་གས་ཅན་ | འབྱུང་བ་འདྲི་ |
| | | | རྩོད་བ་ནི་ |
| 69 | 1 | གསུམ་ལ་ཡང་ | གསུམ་ཆར་ཡང་ |
| " | 2 | བཟུ་བས་ན་ | བཟུ་བས་ནས་ |
| " | 5 | ནམས་ཕྱི་རོལ་གྱི་དོན་ | ནམས་ཀྱི་ཕྱི་རོལ་ |
| | | | གྱི་དོན་གྱི་ |
| " | 7 | བཀག་ན་ | བཀག་ནས་ |
| " | 10 | ཐོག་བྱར་ཆད་མ་ | ཐོག་བྱར་ཆད་པ་ |

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| 69 | 12 | འདུན་པའི་རོན་ | འདུན་པའི་རོན་ |
| " | 21 | འདུག་ལྟར་ | འདུག་པ་ལྟར་ |
| 70 | 2 | མ་ཡིན་ཞེན་ | མ་ཡིན་ནམ་ཞེན་ |
| " | 18 | བསྐྱེ་བའི་ཕྱིར་ | བསྐྱེ་བར་བྱ་བའི་ཕྱིར་ |
| " | 19 | ཤེས་པའི་ | ཤེས་པ་ནི་ |
| 71 | 2 | ནམ་པ་ཤེས་པའི་ | ནམ་པར་ཤིས་པའི་ |
| " | 3 | ནམ་པ་ཡིན་ཏེ་ | ནམ་པ་ཅན་ཡིན་ཏེ་ |
| " | 7 | སྒྲུང་བ་ཡིན་པ་ནི་རེག་ན་ | སྒྲུང་བ་ཉིད་ཡིན་པ་ནི་ |
| " | | | རེག་ན་ |
| " | 9 | དེས་བྱས་པའི་ | དེས་བྲིས་པའི་ |
| " | 17 | སྒྲོས་པོ་ | སྒྲོས་ཏེ་ |
| 72 | 2 | ནམ་པར་ཤེས་པའི་ | ནམ་པར་ཤེས་པའི་ |
| " | | ཀྱིས་འདྲ་བའི་ | དཔེགས་པའི་ཀྱིས་ཉིད་ཀྱི་ |
| " | 3 | འཇམ་ཞིག་། | འགའ་ཞིག་ |
| 72 | 5 | མེད་ན་ | མི་རེ་ན་ |
| " | 8 | ཆ་དང་ | ཆ་ཡང་ |
| " | " | ཁོ་ནས་ | ཁ་ནས་ |
| " | 17 | གང་ཡིན་ལ། | གང་ཡོད་ལ། |
| | | ཅིག་ཤོས་ནི། | ད་མེད་ན་མེད་པ་ |
| | | | དེ་ནི་རྒྱ་ཡིན་ལ། |
| | | | ཅིག་ཤོས་ནི་ |

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| " | 20 | འདོགས་པ་དག་ནི་ | འདོགས་པ་དེ་ |
| | | | དག་ནི་ |
| 73 | 3 | རེ་ནི་ | དེ་ནི་ |
| " | 5 | ཆ་ | ཆ་དེ་ |
| " | 10 | སྐད་ཅིག་ | སྐད་ཅིག་མ་ |
| " | 14 | གཟུང་པའི་ཕྱིར་ | གཟུང་པའི་ཆ་ |
| " | 16 | ཉེས་འདི་ | ཉེས་པ་ |
| " | 17 | གཤམ་སྦྱེད་ནི་ | གཤམ་པ་སྦྱེད་ནི་ |
| " | 20 | མེད་དེ་ | མེད་དོ་ |
| 74 | 1 | མི་གྲུང་ནི་ | མི་གྲུང་ནི་ |
| " | 4 | ཡང་མི་འགྲན་དེ་ | ཡང་འགྲན་དེ་ |
| " | 5 | ཕྱི་ས་སྡེ་ | ཕྱི་ས་དེ་ |
| " | 9 | དེ་དག་གི་མིག་ | དེ་དག་ནི་མིག་ |
| " | 19 | འདོད་པའི་ཕྱི་པ་ | འདོད་པའི་དཔེ་པ་ |
| | | | པོ་ |
| " | 20 | འདོད་དོ་ | འདོད་དེ་ |
| 75 | 1 | ནང་གི་དངོས་པོ་ | ནང་གི་ཁོ་ན་ |
| " | 16 | ལྟར་ནི་ | ལྟར་ནི་ནི་ |
| " | 17 | ལྟར་ནི་ | ལྟར་ནི་ནི་ |
| " | " | ལྟར་ནི་ | ལྟར་ནི་ནི་ |
| 76 | 1 | རྒྱས་པ་གཞི་མེད་པར་ | རྒྱས་པ་ཅན་གཞི་ |

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76 13 ॐ नमो भगवते

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" 16 ॐ नमो भगवते

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77 2 ॐ नमो भगवते

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" 12 ॐ नमो भगवते

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78 6 ॐ नमो भगवते

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" 9 ॐ नमो भगवते

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| " | 9 | འཇམ་ལ་བརྒྱན་པ་འདྲི་ | འཇམ་ལ་འདྲི་ |
| | | | བརྒྱན་པ་འདྲི་ |
| 79 | 9 | ལྷ་མ་འདྲི་ཉི་དབང་པོ་ | ལྷ་མ་འདྲི་ཉི་ |
| | | | དབང་པོ་ཉི་ |
| 80 | 7 | འཇམ་པུ་ | འཇམ་པུ་ |
| " | 8 | བརྒྱན་པ་ལྷ་མ་ | བརྒྱན་པ་ལྷ་མ་ |
| " | 12 | མཐུན་དག་གཞིལ་བ་ | མཐུན་དག་པ་མཞིལ་ |

Jampa Yeshe

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