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Erratum

Some serious printing errors crept into the first half of p. 137 of T. Tillemans' article "More on *parārthānumāna*, theses and syllogisms" *Études Asiatiques* XLV 1 1991. This page should be corrected to read as follows:

In a recent study on the notion of *pakṣābhāsa* ("fallacies of the thesis") in pre-Dignāga logicians, Dignāga and Dharmakīrti, Masahiro Inami has shown that the use of the *pakṣavacana* can be profitably compared with the development of the closely related concept of *pakṣābhāsa*.⁸ Inami is of the opinion that Dharmakīrti in PV, the *Pramāṇaviniścaya* and the *Nyāyabindu* adhered to the same position as Dignāga in PS III, i.e. he permitted the presence of a thesis, all the while denying that it had any status as a *sādhana*. In this phase Dharmakīrti, like Dignāga before him, also still accepted *pakṣābhāsa*, as we see by the discussions in PV IV, *Pramāṇaviniścaya* III and *Nyāyabindu* III. The ban on thesis-statements comes later in the *Hetubindu* and *Vādanyāya* and coincides with his rejection of the theory of *pakṣābhāsa*.

Inami's account is, I think, correct, as it seems reasonable to assume that there must be a correlation between the acceptance and rejection of *pakṣābhāsa* and that of the thesis-statement. After all, it is incongruous to give an account of *pakṣābhāsa* in a chapter on *parārthānumāna* and yet maintain that the thesis-statement can under no circumstances be given in such a logical form! I might remark, though, that in practice, when Dharmakīrti gives actual *parārthānumāna* in texts such as PV IV k. 22, *Nyāyabindu* III, 8, 21, 23, etc., and *Pramāṇaviniścaya* III, he does not give theses, but only presents a two-membered form. The "permissibility" of thesis-statements, then, is at most a theoretical possibility for Dharmakīrti at this stage, but one which he himself did not, to my knowledge, avail himself of in his own argumentation.

Now, Inami's account — to which I am heavily indebted — could be ...[etc.]

⁸ See his article, "On *pakṣābhāsa*", forthcoming in the *Proceedings of the Second International Dharmakīrti Conference*, Vienna.