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# THE VAISÉSIKASŪTRA AS REFERRED TO BY BHĀVAVIVEKA IN HIS *TARKAJVĀLĀ*

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In the seventh chapter of his *Madhyamakahṛdaya-kārikā* (abbrev. *MH*), the author Bhāvaviveka makes a critical examination of the Vaiśeṣika doctrines. Unfortunately this chapter is missing in the Sanskrit manuscripts of *MH* which was in the hands of the late Professor V.V. Gokhale and is now kept by Professor S. Bahulkar. However, the Tibetan *Bstan-'gyur* furnishes us with *MH* and also Bhāvaviveka's auto-commentary on it, namely, the *Tarkajvālā* (*TJ*). In the introductory portion of the seventh chapter of *TJ*, a good number of sūtras are found quoted from a Vaiśeṣika source. The *Vaiśeṣika-sūtra* (*VS*) are handed down to us in three forms: (1) *VS<sub>1</sub>* with Candrānanda's *vṛtti*, (2) *VS<sub>2</sub>* with Vādīndra's *vyākhyā*, and (3) *VS<sub>3</sub>* with Śaṅkaramiśra's *Upaskāra*. The *sūtrapāṭhas* given in them differ from each other considerably. As will be shown below, the sūtras quoted in *TJ* are close to those given in *VS<sub>1</sub>*. I will present below the Tibetan text of the introductory portion of *TJ*, Chapter VII, with the Sanskrit text of the quoted sūtras in footnotes.

## *Tibetan text*

For this text I have collated the following two editions:

- D: sDe-dge edition, reprinted in the *Sde dge Tibetan Tripitaka, Bstan 'gyur, preserved at the Faculty of Letters, University of Tokyo*, Dbu ma 3 (Dsa), Tokyo: Sekai Seiten Kankōkyōkai, 1977, pp. 121-122, fol. 242a.7-244a.6
- P: Peking edition, reprinted in the *Tibetan Tripitaka*, ed. D.T. Suzuki, Vol. 96 (Dbu-ma, Dsa), Tokyo-Kyoto 1957, pp. 111-112, fol. 272b.3-274b.6

The Sanskrit text of the sūtras in footnotes are given in accordance with the *sūtrapāṭhas* presented in:

*Vaiśeṣikasūtra of Kanāda, with the Commentary of Candrānanda*, ed. Muni Jambuvijayaji, Baroda: Oriental Institute, 1961 (GOS 136).

- P272b.3 // de nas da ni bye brag pa'i \*de kho na ñid gtan la dbab pa la 'jug  
 D242b.1 pas rab tu byed pa bdun pa brtsam par bya'o // de la bye brag pas rañ  
     P4 gi grub pa'i mtha' ñid 'di ltar mañ \*du 'god par byed de / gshan dag la  
     brten nas goms pa las thar pa ni gcig ñid yin pas bdag cag gi<sup>(1)</sup> skyes bu  
     D2 ni byed pa med pa ma yin \*te / ci shig yin she na / byed pa po dañ za  
     P5 ba po yin te / gan gi phyir rtogs \*pa la sogs pa yon tan las gshan pa'i  
     bdag ni yod de / de ni ma skyes pa / rtag pa / byed pa po / za ba po /  
     khyab pa / bya ba med pa'o // de bshin du sa dañ / chu dañ / me dañ /  
 D3 P6 rlun rnams kyi rdul \*phra rab de dag kyan rtag pa ste / \*grāns ji lta ba  
     bshin du yon tan bshi dañ / yon tan gsum dañ / yon tan gñis dañ / yon  
     tan gcig dañ ldan pa ni reg bya dañ / ro dañ / gzugs dañ / dri dañ  
 P7 D4 mtshuns par ldan no // de dag ni mi reg par \*rīgs mthun pa la \*ltos<sup>(2)</sup> nas  
     rañ dañ mthun pa dañ / mthun pa ma yin pa'i bya ba rtsom par byed do /  
     / phyogs dañ / nam mkha' dañ / dus kyan ma skyes pa / khyad pa / rtag  
     P8 pa / bya ba med pa yin no // yid ni \*rtag pa bya ba dañ bcas pa yoñs su  
     D5 chad pa'o // spyi dañ khyad par dañ 'du ba yan ma \*skyes pa / khyab pa /  
     rtag pa / cha med pa / bya ba med pa / rdzas dañ yon tan dañ / las la  
 P273a.1 brten pa yin no // yon tan \*yan kha cig ni rtag / kha cig ni mi rtag  
     pa'o // las ni mi rtag pa ñid yin no // de bshin du cha dañ cha can  
     D6 dañ / yon tan dañ yon tan can dañ / bya ba dañ+byed pa dañ / mtshan  
     P2 ñid dañ \*mtshan ñid can dag ni gshan dañ gshan yin no // de bshin du  
     dbai po dañ don dañ yid 'dus pa'i śes pa ni mñon sum gyi tshad ma'o //  
     gshan dag na re byed pa po ni yod bya ba ni med ces zer ro /  
     P3 / de \*bshin du tshig gi don drug gis thams cad bsdus par rig par bya ste /  
     'di lta ste / rdzas dañ / yon tan dañ / las dañ / spyi dañ / khyad par  
     P4 dañ / 'du ba shes bya ba'o // de la rdzas shes bya ba'i \*tshig gi don  
     rnām pa dgu ni 'di lta ste / sa dañ / chu dañ / me dañ / rlun dañ /  
 D243a1 nam mkha' dañ / dus dañ / phyogs dañ / \*bdag dañ / yid ces bya ba'i  
     P5 rdzas rnams so<sup>1</sup> // 'di lta ste / yon tan ñi śu \*rtsa bshi ni yon tan gyi tshig  
     gi don yin la de ni 'di lta ste / gzugs dañ / ro dañ / dri dañ / reg bya dañ  
     / grāns dañ / bon tshod dañ, so so dañ / 'du ba dañ / 'bral ba dañ<sup>(3)</sup> /  
 D2 P6 \*gshan ñid dañ / gshan ma yin pa \*ñid dañ / blo rnams dañ / bde ba  
     dañ / sdug bsñal dañ / 'dod pa dañ / she sdañ dañ / 'bad pa shes bya ba  
     rnams ni yon tan no<sup>2</sup> // de bshin du las ni rnam pa lña

(1) P gis      (2) P bltos      (3) P om. 'bral ba dan

1 VS, 1.1.4: *prthivy āpas tejo vāyur ākāśam kālo dig ātmā mana iti dravyāni*.

2 Ibid., 1.1.5: *rūparasagandhasparsāḥ saṅkhyāḥ parimāṇāni prthaktvāṁ samyogavibhāgau*  
*paratvāparatve buddhayāḥ sukhaduhkhe icchādvēśau prayatnaś ca gunāḥ*.

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P7 ste / sten du 'byin pa dan / 'og tu \*gnon pa dan / bskum pa dan /  
 D3 brkyan ba dan / +'gro ba shes bya ba'i las rnames so<sup>3</sup> // de bshin du gain  
 gi phyir rdzas dan / yon tan dan / las rnames la yod pa yin<sup>(4)</sup> no // shes  
 P8 'byun ba'i rdzas dan / \*yon tan dan / las rnames kyi don las gshan  
 shig yod pa de ni spyi shes bya bar brjod do<sup>4</sup> // khyad shugs pa yod pa  
 D4 ni khyad par te<sup>(5)</sup> / +ji ltar dkar po dan / rnag po shes bya ba'i khyad  
 P273b.1 par ltar de bshin du rdzas \*dan yon tan shes bya ba'i khyad par yan yin  
 no // yan 'du ba ni ji ltar 'di la yod do shes yan dag par blos rtogs<sup>(6)</sup> par  
 'gyur ba'i don te<sup>5</sup> / 'di dag ni tshig gi don drug yin no /  
 P2 D5 / de bshin du khyad par med pa dan \*ldan +pa'i rtag pa ni yod de rdzas  
 dan ldan pa bya ba dan byed pa dan spyi dan khyad par dan ldan pa  
 shes bya ba ni rdzas da'n yon tan dan las rnames kyi khyad par med  
 P3 pa'o<sup>6</sup> // de bshin du rdzas kyis ni rdzas gshan rtsom par \*byed la yon tan  
 D6 gyis kyan yon tan gshan rtsom par byed do<sup>7</sup> // yan +las la ni spyi med  
 do<sup>8</sup> // yan rdzas ni byed pa por yan mi 'gal la bya bar yan mi 'gal lo<sup>9</sup> //  
 P4 yon tan ni gñi ga'i'o<sup>(7)</sup><sup>10</sup> // rdzas kyi mtshan ñid \*spyi ni bya ba dan ldan  
 pa yon tan dan ldan pa 'du ba'i rgyur gyur pa ste<sup>(8)</sup> rdzas kyi mtshan ñid  
 D7 do<sup>11</sup> // rdzas la brten<sup>(9)</sup> pa yon tan gshan dan mi ldan pa 'du ba +dan  
 P5 bral ba na yan rgyu med pa ltos<sup>(10)</sup> pa med pa ni yon tan gyi mtshan \*ñid  
 do<sup>12</sup> / / yan las kyi mtshan ñid ni rdzas gcig pu yon tan med pa 'du ba  
 dan 'bral ba na yan ltos<sup>(10)</sup> pa med pa'i byed pa po ni las kyi mtshan ñid  
 P6 do<sup>13</sup> / / de bshin du rdzas ni spyi'i byed pa po'o<sup>14</sup> // de bshin du yon \*tan

(4) D ma yin (5) P ste (6) P rtog (7) P ga'i (8) P te (9) P rten  
 (10) P blto

3 *Ibid.*, 1.1.6: *utkṣepaṇam avakṣepaṇam ākuñcanam prasāraṇam gamanam iti karmāṇi.*

4 Cf. *ibid.*, 1.2.7-8: *sad iti yato dravyaguṇakarmasu. dravyaguṇakarmabhyo 'rthāntaram sattā.*

5 Cf. *ibid.*, 7.2.29: *iheti yataḥ kāryakāraṇayoh sa samavāyah.*

6 *Ibid.*, 1.1.7: *sad anityam dravyavat kāryam kāraṇam sāmānyaviśeṣavat iti dravya-guṇakarmanām aviśeṣah.*

7 *Ibid.*, 1.1.8-9: *dravyāṇi dravyāntaram ārabhante. guṇāś ca guṇāntaram.*

8 Cf. *ibid.*, 1.1.10: *karma karmasādhyam na vidyate.*

9 *Ibid.*, 1.1.11: *kāryāvirodhi dravyam kāraṇāvirodhi ca.*

10 *Ibid.*, 1.1.12: *ubhayathā guṇāḥ.*

11 *Ibid.*, 1.1.14: *kriyāvad guṇavat samavāyikāraṇam iti dravyalakṣaṇam.*

12 *Ibid.*, 1.1.15: *dravyāśrayī aguṇavān samyogavibhāgeśv akāraṇam anapekṣa iti guṇa-lakṣaṇam.*

13 *Ibid.*, 1.1.16: *ekadravyam aguṇam samyogavibhāgeśv anapekṣam kāraṇam iti karma-lakṣaṇam.*

14 *Ibid.*, 1.1.17: *(dravyaguṇakarmanām) dravyam kāraṇam sāmānyam.*

- D243b.1 *ni 'du ba dañ +bra<sup>11</sup>) ba'i byed pa por 'jug pa'o<sup>15</sup> // rdzas rnames ni rdzas kyi bya ba ste<sup>16</sup> / ji ltar sor mo gñis bshin no // yon tan las yon tan 'byuñ ste / ji ltar gzugs las gzugs bshin no<sup>17</sup> /*
- P7 */ \*de bshin du rdzas so so'i mtshan ñid brjod par bya ste / gzugs dañ /*
- D2 *ro dañ / dri dañ / reg bya dañ ldan +pa ni sa'i rdzas so<sup>18</sup> // gzugs dañ /*
- ro dañ / reg bya dañ ldan pa ni<sup>12</sup> chu ste / gser ba dañ rlan<sup>13</sup> pa
- P8 *\*ñid do<sup>19</sup> // me ni gzugs dañ / reg bya dañ ldan pa'o<sup>20</sup> // rlun ni reg pa dañ ldan pa ste<sup>21</sup> / rtags mi mthoni ba'o<sup>22</sup> // nam mkha'<sup>14</sup> ni yon tan*
- D3 *sgra dañ ldan pa'o // gshan dañ gshan ma yin pa+dañ / lhan<sup>15</sup> cig dañ*
- P274a.1 *lhan \*cig ma yin pa dañ / dus riñ ba dañ thun ba shes bya ba ni dus kyi rtags so<sup>23</sup> // gan 'di dañ 'di shes bya ba de ni phyogs kyi rtags te<sup>24</sup> / snar ñi ma dañ ldan par gyur pa dañ / phyis ldan par 'gyur ba las*
- P2 D4 *\*śār dañ / de bshin du lho dañ / nub dañ / byan shes \*bya bas<sup>25</sup> phyogs kyi khyad par bstan pa yin no // dbañ po dañ don dañ / lhan cig gnas pa ni bdag yin no // śes pa'i no bo<sup>16</sup> med pa dañ no bo yod pa ni yid*
- P3 *\*kyi rtags so<sup>26</sup> /*  
*/ gshan yañ 'dir thar pa 'dod pa dag bla ma dañ ñe bar soñ nas phyi*
- D5 *dañ nañ dag la phun sum tshogs par \*bya ste / khrus dañ dbañ bskur ba dañ / smyūn<sup>17</sup> bar gnas pa dañ / tshañs par spyod pas bla ma'i khyim*
- P4 *du gnas pa dañ / nags su gnas pa dañ / mchod sbyin dañ / sbyin pa la phyogs pa dañ / rgyu skar dañ / dus nes pa la mthoni bar spyod par*
- D6 *byed pa'i mi mthoni ba ni chos shes brjod la<sup>27</sup> / \*de'i don du sten par*

(11) P 'bra

(12) P pa'i

(13) P ldan

(14) P mkha'i

(15) P ltan

(16) P no bo ñid

(17) P bsñun

15 Cf. *ibid.* 1.1.18-19: *tathā gunah. samyogavibhāgānām karma.*16 *Ibid.*, 1.1.22: *dravyāñām dravyam kāryam (sāmānyam).*17 Cf. *ibid.*, 1.1.26: *rūpāñām rūpam.*18 *Ibid.*, 2.1.1: *rūparasagandhasparśavatī pṛthivī.*19 *Ibid.*, 2.1.2: *rūparasasparśavatya āpo dravāh snigdhāś ca.*20 *Ibid.*, 2.1.3: *tejo rūpasparśavat.*21 *Ibid.*, 2.1.4: *vāyuḥ sparśavān.*22 Cf. *ibid.*, 2.1.10: *(na ca dṛṣṭānām sparsā ity) adṛṣṭalingo vāyuḥ.*23 *Ibid.*, 2.2.6: *aparaśmin param yugapad ayugapac cirañ kṣipram iti kālalingāni.*24 *Ibid.*, 2.2.12: *ita idam iti yatas tad diśo lingam.*25 *Ibid.*, 2.2.16-17: *ādityasamyogād bhūtapūrvād bhavisyato bhūtāc ca prācī. tathā dakṣinā pratīcy udīcī ca.*26 Cf. *ibid.*, 3.2.1: *ātmendriyārthaśannikarṣe jñānasyābhāvo bhāvaś ca manaso lingam.*27 Cf. *ibid.*, 6.2.2: *abhiṣecanopavāsabrahmacaryagurukulavāsavāprasthyayajñadānaproksaṇadīnnakṣatramantrakālaniyamāś cādṛṣṭāya.*

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- P5 byed pa la yan chos \*shes bya'o // de las bzlog pa ni chos ma yin pa shes bya ste / de lta bu'i chos dañ chos ma yin pa'i mtshan ñid la 'jug pa las bde ba dañ sdug bsñal yin la / de dag la chags pa dañ sdañ pa'o /
- P6 D7 / des byas pas 'di \*ltar yan skye shin 'khor 'bar 'gyur te / 'di ltar chos dañ chos ma yin pa la 'jug pa'i mtshan ñid kyis thogs ma med pa'i dus nas bciñs shes brjod do /
- P7 / ji ltar 'khor ba thog ma med pa de bshin du ci tha ma yan med \*pa'i bdag ñid gcig yin nam she na / de ni ma yin te / thar pa yod pa ste /
- D244a.1 de kho na ñid \*śes pa las tha ma thar par 'gyur ro // yan de ni gañ chos dañ chos ma yin pa dag spyad pas yan dañ yan 'khor shin 'khor ba zo
- P8 \*chun rgyud<sup>(18)</sup> mo'i 'khrul 'khor gyi gnas lta bu'i 'khor bar 'jug par 'gyur la / de med pas yan 'byuñ ba ñid mtshams \*sbyor ba yan med pa'i phyir thar pa yin te / mar me sí bar gyur pa'i snan ba bshin no /
- P274b.1 / lus dañ \* bcas pa'i bdag yid dañ ldan par gyur pa ni 'tsho ba yin la / de'i ma mthon ba mi 'byuñ bas med par gyur pa ni kun tu sbyor ba
- D3 med pa ste / yan 'byuñ bar mi 'gyur ba'i phyir dañ po'i lus \*la sog pa
- P2 gtan mi 'byuñ \*bar 'gyur ro /  
 / gal te chos dañ chos ma yin pa med par ji ltar 'gyur she na / ma 'oñs pa mi 'byuñ shin bsags pa 'gog pa ste / de la lus dañ / dbañ po dañ /
- P3 yid las tha dad pa'i bdag mthon ba na dge ba skye bar \*mi 'gyur la /
- D4 de sgrub par \*byed pa yoñs su spañs pas ma 'oñs pa yan mi skye ba ste<sup>(19)</sup> / bsags pa 'gog pa yan lus kyi de kho na ñid la rtogs<sup>(20)</sup> par byed
- P4 pa na chags par mi rtsom pa'o /  
 / don dam pa'i bdag nes \*par rtogs śin tshig gi don drug gi de kho na ñid nes par śes pa na / chos kyan med par +'gyur ba yin te / 'dir lus
- D5 dañ yid kyi rnam rtog ni // tham's cad spañs nas dri med pa'i // yoñs
- P5 su 'da' bar de 'gro \* ste // śin zad pa yi me bshin no // shes dam la bstan pa yin no // ji ltar khyab pa'i bdag ni byed pa med pa yin du zin
- D6 kyan / 'on kyan yid kyis<sup>(21)</sup> +bdag ces 'dzin par byed pas yid dañ kun tu
- P6 sbyor ba med \*pa ni yan 'byuñ bar mi 'gyur ro shes ñe bar 'dogs so // shes bya ba 'di lta bu ni bye brag pa'i grub pa'i mtha' yin no //

(18) D brgyud

(19) P ba'o

(20) P rtog

(21) P kyi

*Remarks on the quotation of sūtras*

In D243a.3/P273a.8, the term ‘*spyi*’ (= *sāmānya*) is used instead of ‘*yod pañid*’ (= *sattā*). This point is discussed in Tachikawa’s paper in the present volume.

In D243a.6/P273b.7 the text runs: *las la ni spyi med do* (There is no *sāmānya* in *karman*). This does not make sense. The term °*sādhyam* in VS 1.1.10 is mistaken for °*sāmānyam* in the manuscript used for translation or by the translator.

Following the citation of VS, 1.1.17 (D243a.7/P273b.5), which states that a *dravya* is a cause common to *dravya*, *guna* and *karman*, the Tibetan text states that a *guna* is a cause of *saṃyoga* and *vibhāga*. As a matter of fact this is wrong. The sūtra 1.1.18 (*tathā gunah*) and 1.1.19 (*saṃyoga-vibhāgānām [kāraṇam] karma*) are confused.

It has been mentioned above that the *sūtrapāṭhas* of the quotation in TJ is close to those found in VS<sub>1</sub>. D243a.6/P273b.3: *rdzas ni ... mi 'gal lo* exactly coincide with the reading given in VS<sub>1</sub>: *kāryāvirodhi dravyam kāraṇāvirodhi ca*, and not with VS<sub>3</sub>: *na dravyam kāryam kāraṇam ca bādhati* (1.1.12).

In D243b.2-3/P273b.8-274a.1, VS, 2.2.6 which gives a definition of *kāla* is quoted. Both VS<sub>2</sub> and VS<sub>3</sub> present a different reading: *aparasminn aparam ... iti kālalingam*. The phrase ‘*aparasmin param*’ means the reversal of the concepts of ‘*para*’ and ‘*apara*’. We form the concept of ‘*para*’ (remote) in regard to an old person who is standing at a near place (*apara*), and that of ‘*apara*’ (near) in regard to a young person who is standing at a distance (*para*). This reversal of the concepts is due to time. The phrase ‘*aparasminn aparam*’ does not make sense.

The first one of the two sentences in D243b.4/P274a.2-3: ‘*dban po dan ... rtags so*’ may be translated as: ‘The ātman is that which is together with sense-organ and object.’ This looks like a definition of ātman, because this sentence immediately follows the sūtras giving the definition of time and space. However, no such definition of ātman is to be found in VS. The latter sentence exactly corresponds to the latter half of VS, 3.2.1: *jñānasyābhāvo bhāvaś ca manaso liṅgam*. Thus it may be right to conjecture that the first half of this sūtra: *ātmendriyārthaśaṃnikarṣe* was wrongly translated or corrupted in the manuscript used.

Before citing many sūtras, Bhāvaviveka makes reference to the Vaiśeṣika concept of ātman, according to which, the ātman is not *akartṛ* as maintained by the Sāṃkhya, but it is *kartṛ* and *bhoktṛ*; it is different from

attributes such as *buddhi* and so on, and is unborn (*ajāta*), eternal (*nitya*) all-pervading (*vibhu*) and devoid of activity (*niṣkriya*). He shows much interest in the Vaiśeṣika view on liberation (*mokṣa*) and gives a detailed explanation of it in D243b.4-244a.6/P274a.3-274b.6, which is translated below.<sup>28</sup>

*The Vaiśeṣika view on liberation (Translation)*

Furthermore, here [in this Vaiśeṣika system, it is taught that] those who desire to attain liberation should approach a teacher (*guru*) and accomplish perfection internally and externally. The unseen force (*adr̥ṣṭa*) produced by practicing ablution (*snāna*), initiation (*abhiṣecana*), fast (*upavāsa*), residence in the house of a teacher (*gurukulavāsa*) as a student of the Veda, residence in a forest (*vānaprasthya*), sacrifice (*yajña*), giving (*dāna*), observance of the restrictions concerning direction (*dis*), constellation (*nakṣatra*) and time (*kāla*) is called ‘*dharma*’ (merit), and the practice for the purpose [of producing *dharma*] is also called *dharma*. That which is reverse of it is called ‘*adharma*’ (demerit). By acting for what are characterized thus as *dharma* and *adharma*, there arise pleasure (*sukha*) and pain (*duḥkha*), and attachment [to the former] and aversion [from the latter]. Being affected by these [attachment and aversion], man is born again [in another world] as in this world and undergoes transmigration. Thus it is said that man has been kept in bondage from the beginningless time by what are characterized as actions for *dharma* and *adharma*.

It might be asked: Just as the transmigration is beginningless, even so it, being of one and the same nature, is endless, isn’t it? This is not right. There is the liberation [from transmigration]. By apprehending the true nature [of *padārthas*], man finally attains liberation. (D244a.1-3/P274a.7-b.2 is omitted)

If it is asked how *dharma* and *adharma* become extinct, [we answer that] the future [*dharma* and *adharma*] will not arise and those which have been accumulated are discarded. When the soul (*ātman*), which is different from body (*śarīra*), sense-organs (*indriya*) and mind (*manas*) is perceived, pleasure [or pain, which causes attachment or aversion] does not arise, and

28 TJ, Chap. VII was translated into Japanese by Y. Miyasaka in his “Ronri no Honoo ni okeru Vaisheshika Tetsugaku,” *Koyasan Daigaku Ronshū*, Vol. 1 (1958), pp. 51-87. This translation (?) is quite unintelligible to me, and I could not derive any help from it for my understanding of the text.

by the complete abandonment of the causes (*sādhana*), the future [*dharma* and *adharma*] also will not ensue. The accumulated [*dharma* and *adharma*] are also discarded. On apprehending the true nature of the body, man will not begin to form attachment to it.

When man definitely apprehends the real soul and firmly understands the true nature of the six *padārthas*, *dharma* [and *adharma*] also become extinct. On this point it is affirmatively<sup>29</sup> stated as follows: "By completely abandoning the body and the false notions formed by the mind, one attains the pure, perfect deliverance. [This state is] just like the fire of which the fuel is burnt out." Although the all-pervading soul is devoid of action, man recognizes the mind as the soul<sup>30</sup> [and attributes the action of the mind to the soul]. Therefore, when there is no conjunction [of the soul]<sup>31</sup> with the mind, it is figuratively stated that [the soul] has become free from re-birth, [attributing to the soul the actions of departing from the body and entering into the womb, which actually belong to the mind].

It is to be noted that in this passage we find some ideas which are very close to those expressed by Praśastapāda in his *Padārthadharmasamgraha* (*PDhS*). The idea that the apprehension of the six *padārthas* will lead man to liberation is noticed in *PDhS*<sup>32</sup>, but it could be ascribed to a pre-Praśastapāda Vaiśeṣika, since a similar idea is already propounded in the *Nyāya-sūtra*, 1.1.1: *pramāṇaprameya*° ... °*nigrahasthānānāṁ tattvajñānānāṁ nihśreyasādhigamah*. However, that the state of perfect deliverance is described in *TJ* with the expression 'just like the fire of which the fuel is burnt out' (*sīn zad pa yi me bshin no = dagdhendanānalavat*), which is found in Praśastapāda's description of the state of liberation<sup>33</sup>, seems to show that Bhāvaviveka was familiar with Praśastapāda's work. If that were the case, Praśastapāda must have lived prior to Bhāvaviveka, to whom the dates 510-570 A.D. are assigned.<sup>34</sup> Taking into account that he was under the influence of Dignāga (480-540 A.D.), I would assign Praśastapāda the dates 500-560 A.D.

29 *Lit.*, under oath (*dam la*).

30 Tib., *yid kyis bdag ces 'dzin par byed pas*. I have conjectured that '*mana ātmeti grahanāt*' was wrongly taken to read '*manasātmeti ...*'

31 Or, *asītapītasāmyoga* and *kāryāntarasāmyoga* mentioned in *VS*, 5.2.19.

32 Vizianagram Skt. Ser., 4, 1895 (Reprint: Sri Garib Dass Oriental Ser., 13, Delhi 1984), pp. 281-282.

33 *PDhS*, p. 282.4.

34 Cf. Kajiyama, Y., "Bhavaviveka, Sthiramati and Dharmapala," *Beiträge zur Geistesgeschichte Indiens; Festschrift für E. Frauwallner (WZKSO, XII-XIII)*, Wien 1968, pp. 193-203.