

# On the Classification of *anyāpoha* Based on Dar ma rin chen's Commentary

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## 1. Introduction

Dignāga (480–540),<sup>1)</sup> who found Buddhist logic, proposed his own theory of language, *apoha*. Dharmakīrti (600–660) put Buddhist logic on firm footing, and published his main work, *Pramāṇavārttika* (PV) and its autocommentary, *Pramāṇavārttikasvavṛtti* (PVSV). Śākyabuddhi (660–720), a disciple of Dharmakīrti's disciples, mentions three categories of *apoha* in his commentary on PV and PVSV.<sup>2)</sup> In later years, Śāntarakṣita (725–788) also mentions three categories of *apoha* in his *Tattvasaṃgraha* (TS).<sup>3)</sup> Studies on their classification of *apoha* have been published.<sup>4)</sup>

Three categories of *apoha* have had a great influence on other Buddhists, but did Śākyabuddhi, who precedes Śāntarakṣita, first propose three categories of *apoha*? The relationship between Śākyabuddhi's three categories and Dharmakīrti's *apoha* has been clarified in previous papers,<sup>5)</sup> but it is still unclear whether Dharmakīrti himself first proposed the three categories of *apoha*.<sup>6)</sup>

Dar ma rin chen (1364–1432), a Tibetan commentator of the Gelug school, wrote a commentary (*Tshad ma mdo 'grel ba*) on Dignāga's *Pramāṇasamuccaya* (PS) while adding detailed table of contents (*sa bcad*). He also wrote a commentary (*Tshad ma rnam 'grel gyi rnam bshad thar lam gsal byed*) on Dharmakīrti's PV. Dar ma rin chen mentions three categories of *apoha* in both commentaries,<sup>7)</sup> and the position of each verse can be grasped from the *sa bcad*.

In this paper, I will examine the relationship between three categories of *apoha* and two Buddhists, Dignāga and Dharmakīrti by referring to Dar ma rin chen's commentaries on PS and PV, as a clue to clarify the origin of three categories of *apoha*, which remain unclear.

## 2. Three categories of *apoha* in Dar ma rin chen's commentary on PS

In his commentary on PS 5 (*Anyāpohaparīkṣā*),<sup>8)</sup> Dar ma rin chen refers to the three categories of *apoha* in the section whose *sa bcad* is 'The Meaning of the whole' (*spyi'i don*).<sup>9)</sup> This section is the first part of Dar ma rin chen's commentary on PS 5, which does not annotate specific verses of the PS 5, but simply indicates its outline.

Here Dar ma rin chen summarizes PS 5, referring to specific commentators and works, citing Śāntarakṣita's and Śākyabuddhi's three categories of *apoha*.

*Tshad ma mdo 'grel ba* 239,5–14:

*tshad ma mdo'i don rnam 'grel nges su bshad pa dang / de dag gi don dbu ma'i de kho na bsdus par / 'dir ni sel ba rnam gnyis te // ma yin pa dang med pa'o // ma yin pa yang rnam gnyis te // blo dang don gyi dbye bas so // zhes bshad pa dang / slob dpon shA'kya blos / gzhan sel ba ni rnam pa gsum yin te / re zhig gcig ni 'di la gzhan dang gzhan sel bar byed pa'i phyir / rang gi mtshan nyid ldog pa kho na yin no // gnyis pa ni / gzhan gyis gcod pa'i phyir / gzhan rnam par gcod pa tsam yin cing / gang sngon gyi slob dpon dag gis thams cad la khyad par med par rnam par gzhas pa yin te / thams cad la dgag pa tsam la khyad par med pa'i phyir / gsum pa ni / 'dis gzhan sel bar byed pa'i phyir / mam par rtog pa'i blo la snang ba yin te / gang bstan bcos mdzad pas sgra'i brjod par bya ba nyid du bzhed pa zhes bya ba 'di yin no // zhes bshad pa dang /*  
 The contents of the [chapter 5 of] *Pramāṇasamuccaya* are explained in *Pramāṇavarttika* and *Pramāṇaviniścaya* [of master Dharmakīrti]. And the contents of those [two] are explained in *Tattvasaṃgraha* of the *Madhyamaka* [master Śāntarakṣita] as follows 'Here there are two kinds of exclusions [of others], implicative negation and absolute negation. There are also two kinds of implicative negations, according to the distinction between cognition and object.'<sup>10)</sup> And master Śākyabuddhi says [in *Pramāṇavārttikaṭīkā*] that 'There are three kinds of exclusions of others. First, the first [exclusion of others] is nothing but 'exclusion that is particular' because here they are excluded from each other. The second [exclusion of others] is 'mere exclusion' because it is excluded by others, and it is established by the earlier Buddhists as what has no distinction from everything because mere exclusion has no distinction from everything. The third [exclusion of others] is 'appearance in conceptual awareness' because it is excluded by this. It is this [exclusion of others] that the author of treatise [Dharmakīrti] recognizes as what expressed by words.'<sup>11)</sup>

First, Dar ma rin chen presents the following development.

Chapter 5 of *Pramāṇasamuccaya*

→ *Pramāṇavarttika* and *Pramāṇaviniścaya*

→ Three categories of *apoha* in *Tattvasaṃgraha* and *Pramāṇavārttikaṭīkā*

While only the names of the works are mentioned on both of Dharmakīrti's works, specific texts are cited on TS and PVT. And Dar ma rin chen does not understand that any of three categories of *apoha* in TS and PVT applies to *apoha* of Dignāga and Dharmakīrti, but considers that the three types of *apoha* are derived by interpreting Dharmakīrti's *apoha* based on Dignāga. From this, it seems that Dar ma rin chen places high importance on three kinds of *apoha*.

Dar ma rin chen quotes Śāntarakṣita's and Śākyabuddhi's three categories of *apoha*, but abbreviates Śākyabuddhi's first exclusion of others 'excluded paritcular,' and omits the section where Śākyabuddhi cites PV 1.40 as reason for the first exclusion of others.<sup>12)</sup> It is possible that he omits it for the sake of brevity, but I will refer to this point later.

In the latter part of this section whose *sa bcaḍ* is 'The Meaning of the whole' Dar ma rin chen considers three types of *apoha* as what 'definition of exclusion of others' (*gzhan sel ba'i mtshan nyid*) is classified, and explains them with specific examples.<sup>13)</sup> In other words, for Dar ma rin chen, three types of *apoha* are considered to be the summary of PS 5. However, in the subsequent commentary on PS 5, he does not refer to any direct connection between the specific texts of PS 5 and three kinds of *apoha*.

### 3. Three categories of *apoha* in Dar ma rin chen's commentary on PV

Śākyabuddhi's three categories of *apoha* are found in connection with his commentary on Dharmakīrti's PV 1.169 and autocommentary. Dharmakīrti's texts are as follows.

PV 1.169 and PVS 85,22–23:

*nīrvṛter niḥsvabhāvatvān na sthānāsthānakalpanā / 169ab / na hy anyāpoho nāma kiṃcit. tasya ca svabhāvānuṣaṅginyaḥ svabhāvasthitipracayutikalpanā na kalpante. upaplavaś ca sāmānyadhiyas tenāpy adūṣaṇā // 169cd //*<sup>14)</sup>

Because negation [that is exclusion of others] has no nature, there is no thought of continuation or non-continuation (*sthānāsthānakalpanā*) [in that negation]. (v. 169ab) Indeed, there is no such thing as 'exclusion of others' at all. And with respect to that ['exclusion of others'] there is no assumption about nature's continuation and cessation (*pracyuti*) attached to nature. Cognition of universal (*sāmānyadhi*) is also confused (*upaplava*), and there is no criticism [of that cognition of universal] because of its being confused. (v. 169cd)

In this section, reference to three categories of *apoha* are not found. And

Śākyabuddhi's text of the three categories of *apoha*, which does not explain the words of this section, seems to be independent from contents of his commentary on that Dharmakīrti's texts. On the other hand, Dar ma rin chen annotates as follows.

*Tshad ma rnam 'grel gyi rnam bshad thar lam gsal byed* 214,9–14:

*med dgag gi gzhan sel de gsal ba 'jig pa'i tshe / mi 'jig par gnas pa dang / mi gnas par rtog pas sun dbyung nus pa min te / ldog pa med dgag gi gzhan sel ngo bo cung zad kyang med pa'i spyi yin pa'i phyir / blo'i gzhan sel yang 'jig mi 'jig brtags nas sun dbyung du med de / spyi yi blo yang bsalad pa yin pas sgra don tsaṃ du zad pa'i phyir / don gyi gzhan sel yang brtag pa gnyis kyis sun dbyung du med de / de gsal ba rang mtshan nyid yin pa'i phyir /*

That [first exclusion of others,] 'absolute exclusion of others' (*med dgag gi gzhan sel*) does not disappear when individual disappears, and **cannot be criticized by the thought of continuation or non-continuation**. This is because **the negation**, 'absolute exclusion of others,' is universal with **no nature** at all. [The second exclusion of others,] 'exclusion of others that is cognition' (*blo'i gzhan sel*), also **cannot be criticized** by the distinction between disappearance and non-disappearance because that is merely an object of words according to that **cognition of universal is also confused**. [The third exclusion of others,] 'exclusion of others that is object' (*don gyi gzhan sel*) is also **not criticized** by the two conception because that [exclusion of others that is object] is individual, particular.

In interpreting the words of PV 1.169, Dar ma rin chen derives three kinds of *apoha*: 'absolute exclusion of others' 'exclusion of others that is cognition' 'exclusion of others that is object.'<sup>15)</sup> However, among these three kinds of *apoha*, 'exclusion of others that is object' is not found in Dharmakīrti's text. In this regard, Dar ma rin chen states that 'exclusion of others that is object' is not directly indicated by Dharmakīrti because of its property.<sup>16)</sup>

Immediately after his interpretation, Dar ma rin chen cites PVT's and TS's three categories of *apoha*.<sup>17)</sup> *Sa bcad* of this section is 'classification' (*dbye ba*) of 'definition of exclusion of others' (*gzhan sel gyi mtshan nyid*), and Dar ma rin chen grasps three categories of *apoha* as 'classified definitions of exclusion of others' as well as the case of the commentary on PS. As in the case of the commentary on PS, he cites PVT in abbreviated form, and he cites only the part of the section where the second exclusion of others is mentioned.<sup>18)</sup>

There is no doubt that Dar ma rin chen was inspired by PVT in indicating the three kinds of *apoha*, but it should be examined whether Śākyabuddhi's interpretation of three

categories of *apoha* is the same as Dar ma rin chen's. It is also possible that Dar ma rin chen keeps the citation of PVT to a minimum in order to emphasize the relationship between three kinds of *apoha* and Dharmakīrti's PV 1.169. It is because three categories of *apoha* in PVT seems to be independent from PV 1.169 and contents of PVT are inconvenient for emphasizing the relationship between three kinds of *apoha* and PV 1.169.

It may be inferred that Dar ma rin chen omits Śākyabuddhi's citation of PV 1.40 for the same reason. In other words, he may omit that citation because the citation of PV 1.40 makes the relationship between PV 1.169 and three categories of *apoha* remoter.

And this Dar ma rin chen's emphasis of the relationship between PV 1.169 and three categories of *apoha* shows that three categories of *apoha* were proposed by Dharmakīrti himself, not by the commentator Śākyabuddhi.

#### 4. Conclusion

In this paper, I have examined the relationship between three categories of *apoha* and two Buddhists, Dignāga and Dharmakīrti.

In commentaries on both PS and PV, Dar ma rin chen understands the three categories of *apoha* as 'classified definitions of exclusion of others' and places high importance on it. In commentary on PS he positions three categories of *apoha* as summary of Dignāga's *apoha*, but does not indicate the relationship between specific texts of PS and them.

On the other hand, in commentary on PV, it was thought to emphasize that three categories of *apoha* are proposed by Dharmakīrti himself, not by the commentator Śākyabuddhi by emphasizing the relationship between three categories of *apoha* and Dharmakīrti's PV 1.169.

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#### Notes

1) In this paper I depend on Frauwallner 1961 about dates of Buddhists.

2) Śākyabuddhi classifies *apoha* into three categories: (1) excluded particular (*vyāvṛttasvalakṣaṇa*), (2) mere exclusion of others (*anyavyavacchedamātra*), and (3) appearance in conceptual awareness (*vikalpabuddhipratibhāsa*). Ishida 2005 restores Sanskrit text of this section and translates it. Cf. Ishida (2005, 87): *ayam atrārthaḥ. trividho hy anyāpohaḥ. ekas tāvat vyāvṛttaṃ svalakṣaṇam eva, anyo 'pohate 'sminn iti kṛtvā. yad adhikṛtyāha svabhāvaparabhāvābhyāṃ yasmād vyāvṛttibhāgiṇaḥ // (PV 1.40cd) iti. ayam ca śabdalingāśrayasya vyavahārasyāśrayatvena vyavasthāpyate. na tu śabdavācayatayā. anyavyavacchedamātraṃ dvitīyaḥ, anyāpohanam anyāpoha iti kṛtvā, yaḥ*

*sarvatrābhedenā pūrvācāryaiḥ vyavasthāpyate, pratiṣedhamātrasya sarvatrāviśeṣāt. vikalpabuddhi-pratibhāsa tu tṛtīyaḥ, anyo 'pohyate 'neneti kṛtvā, yo 'yaṃ śāstrakārasya śabdavācyatayābhimataḥ.*

3) Śāntarakṣita classifies *apoha* into three categories: (1) implicative negation (*paryudāsa*) whose essence is cognition (*buddhyātman*), (2) implicative negation whose essence is object (*arthātman*), and (3) absolute negation (*niṣedha*). Cf. TS 16.1003: *tathāhi dvividho 'pohaḥ paryudāsaniṣedhataḥ / dvividhaḥ paryudāso 'pi buddhyātmārthātmabhedata //*

4) See Sakurai 2000 and others for Śāntarakṣita's three categories. Śākyabuddhi's three categories of *apoha* have been investigated by Funayama 2000 and Dunne 2004, and Ishida 2005 discusses the comparison between Śākyabuddhi's three categories and Śāntarakṣita's three categories.

5) In the section of excluded particular, the first exclusion of others, Śākyabuddhi cites PV 1.40. The section of mere exclusion of others, the second exclusion of others, is cited in Haribhadra's *Anekāntajayapatākā*, where Haribhadra indicates PV 3.30. In the section of appearance in conceptual awareness, the third exclusion of others, third other exclusion, Dharmakīrti's texts aren't cited, but Śākyabuddhi states that third exclusion of others is the object of words Dharmakīrti approves. Cf. Ishida (2005, 87–90).

6) Cf. Okada 2006.

7) See Nishizawa 2014 for Tibetan commentators' classification of *apoha*.

8) Cf. *Tshad ma mdo 'grel ba* 239,1–289,5. Hatano 2021 translates Dar ma rin chen's *sa bcad* in PS 5 and clarify the structure of PS 5 grasped by Dar ma rin chen.

9) Cf. *Tshad ma mdo 'grel ba* 239,5–240,19.

10) See footnote 2.

11) See footnote 3.

12) See footnote 5.

13) Cf. *Tshad ma mdo 'grel ba* 240,7–13.

14) Cf. PVS<sub>V</sub> 309a4–5: ***ldog pa ngo bo nyid med phyir // gnas dang gnas min rtog pa min // gzhan sel ba zhes bya ba 'ga' zhiḡ kyang yod pa ma yin te / de yang rang bzhiḡ gyi rjes su song ba can rang bzhiḡ dang gnas pa dang 'jig pa'i nram par rtog pa dag giṡ nram par rtog par mi 'gyur ro // spyi yi blo yang bslad pa yin // de phyir sun dbyung ba yang med //***

15) Dar ma rin chen's three categories of *apoha* are more similar to Śāntarakṣita's three categories of *apoha* (cf. footnote 2) than Śākyabuddhi's three categories of *apoha* (cf. footnote 3). In other words, Dar ma rin chen derives three categories of *apoha* like Śāntarakṣita's by annotating the section which Śākyabuddhi annotates and derives his three categories of *apoha*.

16) *Tshad ma mnam 'grel gyi nram bshad thar lam gsal byed* 214,15–17: *don gyi gzhan sel dngos su ma bkod pa ni / dngos po nyid yin pas gsal ba 'jig pa'i tse mi 'jig kam snyam pa'i dogs pa shas chung ba'i phyir ro* “[Master Dharmakīrti] does not indicate ‘exclusion of others that is object’ directly because there is little doubt that it disappears when individual disappears according to [‘exclusion of others that is object’] in nothing but real.”

17) Cf. *Tshad ma mnam 'grel gyi nram bshad thar lam gsal byed* 215,11–15.

18) Cf. *Tshad ma mnam 'grel gyi nram bshad thar lam gsal byed* 215,11–13.

## Abbreviations

PV 1

See PVS<sub>V</sub>.

PVS<sub>V</sub>

*Pramāṇavārttikasavvṛtti*. Dharmakīrti. In *the Pramāṇavārttikam of Dharmakīrti: The First Chapter with the Autocommentary*. Ed. Raniero Gnoli. Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1960.

PVSV<sub>t</sub>

*Pramāṇavārttikasavvṛtti* (*Tshad ma rnam 'grel gyi 'grel pa*). Dharmakīrti. Derge ed. Tohoku No. 4216. Tshad ma, ce 261b1–365a7.

PVT<sub>t</sub>

*Pramāṇavārttikaṭīkā* (*Tshad ma rnam 'grel gyi 'grel bshad*). Śākyabuddhi. Derge ed. Tohoku No. 4220. Tshad ma, je 1b1–328a7, nye 1b1–282a7.

TS

*Tattvasaṃgraha*. Śāntarakṣita. *Tattvasaṃgraha of Ācārya Shāntarakṣita with the Commentary 'Pañjikā' of Shri Kamalashīla*. 2 vols. Ed. S. D. Shastri. Varanasi: Bauddha Bharati, 1968. Reprinted, 1981.

*Tshad ma mdo 'grel ba*

Dhar ma rin chen. *Tshad ma mdo'i rnam bshad mthar 'dzin gyi gdung ba 'joms byed rigs pa'i rgya mtsho*. bShad sgrub zung 'brel dpar skrun lhan tshogs, 2015.

*Tshad ma rnam 'grel gyi rnam bshad thar lam gsal byed*

Dhar ma rin chen. *Tshad ma rnam 'grel gyi tshig le'ur byas pa'i rnam bshad thar lam gsal byed*. dGa' ldan byang rtse thos bsam nor gling dpe mdzod khang, 2017.

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