

Kṛtakatva as Svabhāvahetu

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1. Introduction *Kṛtakatva* is used repeatedly in chapter 3 of the *Nyāyabindu* (NB) and in the *Hetubindu* to present examples of a logical reason for proof of impermanence and is known as one of the most representative *svabhāvahetu*. However, the meaning of the word *kṛta* has never been examined in detail. Dharmakīrti states that “*kṛta* has arisen only from its own causes as such that it is something momentary [i.e.,] having the property of existing for a moment.”¹⁾ In this sentence, “has arisen only from its own causes” is the key to classifying *kṛtakatva* into the subcategory of *svabhāvahetu*. This paper examines the meaning of *kṛta* based on Dharmottara’s commentaries to NB 3.12 and the *Pramāṇaviniścaya* (PVin) 2.52cd, which explain the classification of *svabhāvahetu* and its syllogisms.

2. Classification of *Svabhāvahetu* and Its Syllogisms In Dharmakīrti’s work, the classification of *svabhāvahetu* is first expounded in the *Pramāṇavārttika* (PV) 1.186. This verse and -*svavṛtti* (PVSU) are reproduced in PVin 2.52cd and further organized as syllogisms of *svabhāvahetu* in NB 3.9–14. According to NB, syllogisms of *svabhāvahetu* are categorized into three types: (1) *śuddhasya svabhāvahetoḥ prayogaḥ* (e.g., *sattva*), (2) *svabhāvabhūta dharmabhedenā svabhāvasya prayogaḥ* (e.g., *utpattimattva*), and (3) *upādhibhedena [svabhāvasya prayogaḥ]* (e.g., *kṛtakatva*). (1) *sattva* is called “the pure” (*śuddha*) because it is the very being that is the subject of the proof (e.g., *śabda*). Dharmottara paraphrases *śuddha* as that “which lacks any qualifier” (*nirviśeṣaṇa*),²⁾ and then (2) *utpattimattva* and (3) *kṛtakatva* as that “which involves a qualifier” (*saviśeṣaṇa*).³⁾ He further states that the qualifiers in the latter two cases are respectively (2) *utpatti* (the occurrence), which is not different [from the existence itself] (*avyatirikṭaviśeṣaṇa*), and (3) *paravyāpāra* (the function of others, i.e., external causes), which is different [from the existence itself] (*vyatirikṭaviśeṣaṇa*).⁴⁾

3. Where is the qualifier in the word *kṛta*? As summarized, *kṛtakatva* is

svabhāvaḥetu that has a qualifier such as “the function of others;” thus, the issue is then where the qualifier is in the word *kṛtaka*. For instance, in *pratyaḥabhedābheditva* and *prayatnānantarīyakatva*,⁵⁾ which are categorized as the same type as *kṛtakatva*, the qualifiers *pratyaḥabhedā* and *prayatna* are directly mentioned. However, why does *kṛtakatva* belong to this category despite no such term being found in it?

3.1. *Nyāyabinduṭīkā* ad *Nyāyabindu* 3.12

Dharmakīrti explains why syllogism using *kṛtakatva* is classified as *upādhibhedena svabhāvasya prayogaḥ* in NB 3.12: “because an existence that depends on the function of others for its own completion is ‘what is produced by the causes’ (*kṛtaka*).” In *Nyāyabinduṭīkā* (NBT) 159,1–11,⁶⁾ assuming the objection that *kṛtaka* has no qualifier, Dharmottara explains that *kṛtaka* already includes (*antarbhāvita*)⁷⁾ the word of qualification (*viśeṣaṇapada*) that describes the function of others, although it is not applied to *kṛtaka*. On the ground, he refers to the usage of the suffix *ka* as prescribed in the *Aṣṭādhyāyī*⁸⁾ and contrasts it with that of the word *kṛta*, to which the suffix *ka* is not added. In the case of *kṛta*, the application of the word *hetu* that describes “by the causes” (*hetubhiḥ*) is arbitrary, and even if not stated, it is understood (*pratīyamāna*).⁹⁾ Conversely, *kṛtaka* itself includes the word of qualification, such that the qualifier, “the function of others,” is already denoted by the word *kṛtaka* alone and not to be added. Namely, the difference between the two terms, *kṛtaka* and *kṛta*, is whether the qualifier is included or understood.

3.2. *Pramāṇaviniścayaṭīkā* ad *Pramāṇaviniścaya* 74,8–9

Dharmottara resolves the problem of the word *kṛtaka* by the explanation that the qualifier is already included. The word *kṛta* is mentioned contrastingly, which can be traced to PVin.¹⁰⁾ Therein, *kāryatva* is exemplified in verse, and the word *kārya* is replaced by *kṛtaka* in the prose commentary.

Moreover, when this [essential property] is used as a logical reason, **such as being a result** (*kāryatva*) **and being existent** (*sattva*) **for the destruction** (*nāśa*) [as the property to be proved], **either what depends on a limiting element** (*upādhyapekṣa*) **or the pure** (*śuddha*) (PVin 2.52cd) is used. Because an existence that depends on the function of others for its own completion is ‘what is produced by the causes’ (*kṛtaka*). Therefore, this word *kṛtaka* describes¹¹⁾ this [essential property] which has a limiting element that is other [than itself], although it refers to the essential property.¹²⁾

In PVinṬ,¹³⁾ Dharmottara first provides commentaries ad PVin 2 74,8–9 similarly to NBT 159,1–11. However, PVinṬ provides specific examples not found in NBT and emphasizes the difference between *ḳṛtaka* and *ḳṛta* even more than NBT.

The application of a different word does not [bring about] the understanding of a different object in all cases. In some cases, the qualifier should be understood; thus, the [further] word is not applied. For example, in the statement “a pot was produced (*byas*: **ḳṛta*),” the qualifier understood as “by the potter” may or may not be applied, depending on the speaker’s intention. [On the other hand,] if the qualifier is contained in the [word itself], then the word [of qualification] is not applied to that [word]. For instance, in the case of the [word] “[he] lives” (*’tsho*: **’jīvati*), that is comprehended as “*gnas*,”¹⁴⁾ thus, the word “life” (*srog*: **’prāṇa*) is not applied to the [word “he lives”]. Likewise, by the word “what is produced by the causes” (*byas pa*: **ḳṛtaka*), dependence on the causes is contained. Thus, here, by the word “produced” (*byas*: **ḳṛta*), the qualifier is understood and by the word “what is produced by the causes” (*byas pa*: **ḳṛtaka*), the qualifier is included. Therefore, there is no such usage as “*rgyu dag gis byas pa*” (**ḳṛtako hetubhiḥ*).¹⁵⁾

In the above quotation, Dharmottara’s explanation of *ḳṛta* presupposes the word *kārya* in the verse of PVin. Moreover, in the following passages, Dharmottara attempts to explain Dharmakīrti’s intention in replacing *kārya* with *ḳṛtaka*.

The [word of] qualification is applied in [a logical reason such as] “being different according to the difference in the causes” (*rkyen gyi bye brag gis tha dad pa nyid can*: **’pratyayabhedabheditva*). Thus, if an essential property that depends on a limiting element¹⁶⁾ is mentioned (*nye bar ’god pa*: **’upādīyamāna*) by a word [as a logical reason,] a word describing the qualifier is applied or such a word is not applied [to such an essential property]. Concerning [the essential property] to which the word of qualification is not applied (i.e., *kārya* and *ḳṛtaka*), there is an objection (*rtsod pa*: **’vivāda*) to the expression of the qualifier. Thus, in verse (*’tshig le ’ur*: **’kārikā*), the word “result” (*’bras bu*: **’kārya*), whose qualifier is understood, is exemplified. In the explanation [of the prose part] (*’grel pa*: **’vṛtti*), the word “produced by the causes” (*’byas pa*: **ḳṛtaka*), whose qualifier is contained, is exemplified.¹⁷⁾

Regarding Dharmakīrti’s use of *kārya* in the verse and *ḳṛtaka* in the prose, Dharmottara interprets the former as an example of something whose qualifier is understood and the latter as an example of something whose qualifier is included. Whether Dharmakīrti had such an intention remains unclear. However, Dharmottara was concerned about the absence of application of the qualifier to the words *kārya* and *ḳṛtaka*.

4. Conclusion Among the categories of *svabhāvahetu*, *ḳṛtakatva* belongs to the group

with external causes as its qualifier, but the word *kṛtaka* has no term describing other existences. Because only entities that depend on the function of others for their occurrence are called “*kṛtaka*,” the terms *kṛtaka* already contains a qualifier; thus, a word such as “by the causes” should not be applied to it. Therefore, classifying *kṛtakatva* as *upādhibhedena svabhāvasya prayogaḥ* (or *upādhyapekṣaḥ svabhāvaḥ*) is valid even if the qualifier is not applied.

This theory is explained by comparing *kṛtaka* to *kṛta* without the suffix *ka*. In the case of *kṛta*, the qualifier is understood indirectly, even if not stated by the speaker. Together with other *svabhāvaheṭu* in the same category, the essential properties can be subdivided into [1] those to which the qualifier is always applied (i.e., *pratyayabhedabheditva* and *prayatnānantarīyakatva*), [2] those to which the application of the qualifier is arbitrary (i.e., *kṛta[tva]* and *kāryatva*), and [3] those to which the qualifier is not applied (i.e., *kṛtakatva*).

Further, *kāryatva* is illustrated in the verse of PVin, which is different from NB that provides only *kṛtakatva* as an example. This exemplification by Dharmakīrti in PVin necessitated Dharmottara discussing the word form without the suffix *ka*. Neither of the two words Dharmakīrti mentions, *kṛtaka* and *kārya*, has the word of qualification, but the reason differs: the qualifier is included or understood. Dharmottara’s commentary of PVinṬ focuses more on the differences between the two terms than in NBṬ. Notably, although the concepts are almost identical, the commentator’s perspective differs according to the terminology used.

Notes

- 1) PVSv 18,2–3. 2) NBṬ 157,4. 3) NBṬ 157,6. 4) For such a Dharmottara’s point of view, see Kodama 2023a. 5) These two logical reasons are mentioned in NB 3.13 and NBṬ 159,13–15 respectively. 6) For a Japanese translation of this passage, see Kodama 2023a.
- 7) The word *antarbhāvitā* is paraphrased by Durvekamiśra as “made explicit” (*prakāśita*) (DhPr 158,30). 8) A 5.3.75: *saṃjñāyāṃ kan //* (or A 5.3.87: *saṃjñāyāṃ kan //*) Which rule Dharmottara is considering is uncertain. See Kodama 2023a, n.27 for details. 9) Durvekamiśra understands the word *pratīyamāna* as “perceived indirectly” (*sāmarthyād avasīyamāna*). The content indirectly perceived is that it is produced by the causes because it cannot arise by itself. However, such an indirect understanding does not occur in *kṛtaka* (DhPr 159,25–160,13). 10) In PV and PVin, the classification name differs from that in NB, and the category under consideration is called “*upādhibhedāpekṣa*” (although the word *bheda* is omitted in the PVin verse). See Kodama 2023b for the meanings of these taxonomic names and their changes. 11) *ākṣipati*. The verb *ā-kṣip* is usually used in the sense of “to state implicitly.” In this translation, however, I followed Dharmottara’s

interpretation and not adopted renderings that indicate indirect expression. 12) PVin 2 74,6–9 = PVSV 93,5–10. 13) See also Noriyama 1993, 93–95 for a Japanese translation of the entire PVinT ad PVin 2.52cd. 14) The meaning of “*gnas*” is unclear. In the case of the word *kṛtaka*, the content of the qualifier (i.e., dependence on the causes) and the word of it (i.e., “by the causes”) are equivalent, so that a word describing life should be inserted here as well. 15) PVinT D 235a1–4/P 283b1–5. 16) In this Tibetan translation of PVinT, *khyad par la ltos pa* (**upādhyapekṣa*) seems to modify *sgra* (**śabda*), but in PVin, *upādhyapekṣa* appears only associated with *svabhāva*. Accordingly, I translate *khyad par la ltos pa* as a modifier of *rang bzhin* (**svabhāva*). 17) PVinT D 235a4–5/P 283b5–7.

Abbreviations

A Aṣṭādhyāyī (Pāṇini): see Appendix III in Cardona 1997. **DhPr** Dharmottarapradīpa (Durvekamiśra): *Pañḍita Durveka Miśra’s Dharmottarapradīpa [Being a Sub-Commentary on Dharmottara’s Nyāyabinduṭīkā, a Commentary on Dharmakīrti’s Nyāyabindu]*. Ed. Malvania Dalsukhbhai. Tibetan Sanskrit Works Series, vol. 2. Patna: K. P. Jayaswal research institute, 1955. **NB** Nyāyabindu (Dharmakīrti): See DhPr. **NBT** Nyāyabinduṭīkā (Dharmottara): See DhPr. **PPVin** Pramāṇaviniścaya (Dharmakīrti), chapter 2: *Dharmakīrti’s Pramāṇaviniścaya Chapters 1 and 2*. Ed. Steinkellner Ernst. Beijing-Vienna: China Tibetology Publishing House & Austrian Academy of Sciences Press, 2007. **PPVinT** Pramāṇaviniścayaṭīkā (Dharmottara), chapter 2: D No. 4229/P No. 5227. **PPSV** Pramāṇavārttikasvavṛtti (Dharmakīrti): *The Pramāṇavārttikam of Dharmakīrti: The First Chapter with the Autocommentary, Text and Critical Notes*. Ed. Gnoli Raniero. Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1960.

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(This research was supported in part by JSPS KAKENHI Grant Number 21J12266)

Key words kṛtakatva, svabhāvaḥetu, Dharmottara, *Pramāṇaviniścayaṭīkā*, *Nyāyabinduṭīkā*

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