

# The Sastitantra on perception, a collection of fragments

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THE *ṢAṢṬITANTRA* ON PERCEPTION,  
A COLLECTION OF FRAGMENTS

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The present paper is a trial publication with a double purpose: a scholarly one, to provide specialists in Sāṅkhya philosophy with a number of fragments related to the subject of perception (*pratyakṣa*) from the period of early classical Sāṅkhya in their original language. And a technical one, to provide scholars with a specimen of my conception on how these and other original text materials from the early period of all major brahmanical systems may eventually be edited.

In editing these materials in a series of fragment collections each devoted to one of the systems it is my intention to provide the fragments with all the necessary philological information, but without any further discussion in order to keep the style of publishing this important new material as simple and clear as possible. Since it will still take considerable time until this series of publications can be started, I would like to invite all scholars interested to share with me their criticism of the proposal presented and communicate any additional ideas for creating the most useful and practicable form of such an enterprise. A number of suggestions were made during the conference and have already been taken into consideration in the present specimen.

These fragments come from Jinendrabuddhi's *Pramāṇasamuccayaṭīkā* (PST). The value of this text for the early history of the classical systems of Indian philosophy has been well-known since FRAUWALLNER's article of 1958.<sup>1</sup> FRAUWALLNER demonstrated the wealth of material contained in this commentary concentrating on the fragments related to inference (*anumāna*), but also investigated the range of further Sāṅkhya materials contained in the *pratyakṣa* chapter of the PST. At the time he only had at his disposal the Tibetan translation of dPañ lotsāva Blo gros brtan pa (1276-

1 Erich FRAUWALLNER, "Die Erkenntnislehre des klassischen Sāṅkhya Systems," *Wiener Zeitschrift für die Kunde Süd- und Ostasiens* 2, 1958, pp. 84-139 (= *Kleine Schriften*, ed. by G. OBERHAMMER and E. STEINKELLNER, Wiesbaden 1982, pp. 223-278).

1342). A single Sanskrit manuscript of the PST is, however, to my present knowledge, still extant.

The structure of the fragments' presentation is the following:

1. Generally all Sāṅkhya fragments and substantial references will receive a running number (e.g., "S 1" etc., S meaning Sāṅkhya) in the sequence of their appearance in the PST.<sup>2</sup> Another identification will be added in the case of fragments etc. coming from or referring to clearly discernible texts like the *Ṣaṣṭitantra* ("ṢT1" etc.).
2. The fragment is then defined as to its character.<sup>3</sup> In the present collection of passages only three symbols for "kinds of texts" are used:
  - Ci** is a quotation from a text, e.g., the *Ṣaṣṭitantra*, in the text mentioned afterwards.
  - Cie** is a quotation from a text, e.g., a commentary on the *Ṣaṣṭitantra*, in the text mentioned afterwards which shows signs of editorial changes (e.g., when words or phrases are left out).<sup>4</sup>
  - Ri** is a paraphrase of a text in the text mentioned afterwards.
3. The text of the fragment is given within its immediate frame of quotation which is printed in a lower grade.
4. A framed apparatus indicates other occurrences of the fragment or its parts on the left side, and philological observations on the right side.
5. The description is completed with the indication of two essential reasons:
  - reason A, for assigning this particular fragment or paraphrase to the text, e.g., the *Ṣaṣṭitantra*.
  - reason B, for assigning the position of this fragment or paraphrase to a place within the *Ṣaṣṭitantra*.

This is all the information I consider necessary at this time. In addition, the different passages regained could be united into larger units if sufficient

2 This first identification is left out in the present collection because the units from other Sāṅkhya texts are still not certain.

3 The principal usefulness of such definitions and symbols for the different kinds of texts is discussed in STEINKELLNER 1988.

4 An example: the identification of ṢT 2 can be read as "ṢT 2, the second fragment from the *Ṣaṣṭitantra*, is a quotation in ṢTV<sup>b</sup>, the second commentary on the *Ṣaṣṭitantra* adduced by Jinendrabuddhi, which itself is preserved as a quotation with editorial changes in the PST".

information for combining or arranging in sequence is available.<sup>5</sup> This is exemplified below for the fragments related to perception.<sup>6</sup>

As said above, the format of the intended publications exemplified here should be simple, consistent, and useful, i.e. provide all possible and necessary information. All suggestions with regard to any aspect of such a series of publications will be most gratefully received and acknowledged. I can be contacted by either postal mail, fax, or e-mail (cf. the List of Authors at the end of this volume).

### The fragments

ṢT 1: Ci PST 36a3-4 (P 69a6-8, D 61b2-4)

*tatroktam* – *kim anumānam evaikam<sup>1</sup> pramānam. nety ucyate.*  
*<sup>ab</sup>śrotrādivṛttiś<sup>b</sup> ca<sup>2</sup> pratyakṣam.<sup>a</sup>*

*pramānam<sup>3</sup> iti śeṣaḥ. <sup>c</sup>śrotravakcakṣurjihvāghrānānām manasādhiṣṭhitā vṛtṭiḥ śabdaspārśarūparasagandheṣu yathākramam grahaṇe vartamānā pratyakṣam pramānam<sup>4c</sup>.*

<sup>a</sup> <b>Ci</b> ṢTV <sup>a</sup> → <b>Ci</b> PST 42a5; <b>Cie</b> PSV on PS I 25a; <b>Cie</b> NCV 107,24; <b>Cie</b> YD 5,11 (cf. HATTORI 1968: 148 <sup>5.1</sup> )	<sup>1</sup> <i>gcig pu kho na T</i>
<sup>b</sup> <b>Ci</b> NV 40,16 → <b>Ci</b> NVTṬ 126,22 (cf. HATTORI 1968: 148 <sup>5.1</sup> )	<sup>2</sup> <i>ca</i> omitted PSV, YD, NCV
<sup>c</sup> <b>Ci</b> NCV 107,24f.; <b>Cie</b> PSV on PS I 25a	<sup>3</sup> <i>ca / pratyakṣam pramānam PST<sub>ms</sub>, yañ ño // mñon sum tshad ma T</i>
	<sup>4</sup> <i>pramānam pratyakṣam NCV</i>

Reason A (for assigning this fragment to the Śaṣṭitantra):

1. The definition is often quoted and several times assigned to *Vārṣaganāḥ* (YD), *Vārṣaganya* (NVTṬ) (cf. FRAUWALLNER 1958: 98). In a ṢTV<sup>a</sup> text reported in PST 42a2-7, the definition is assigned to the *śāstra* (42a5f.).
2. The expressions *manasādhiṣṭhitā* and *grahaṇe vartamānā* and the words connected are discussed in the Sāṅkhya commentaries cited

5 Such as was done by FRAUWALLNER at the end of his paper quoted above.

6 There is not much danger in going for this last step in the case of the Śaṣṭitantra fragments. In the case of the commentaries it may already be a step too far. For there is the danger of prematurely influencing later interpretations of these materials.

as well as by Jinendrabuddhi in order to explain this definition accordingly (cf. FRAUWALLNER 1958: 104f.)

Reason B (for assigning the position of the fragment within the *Ṣaṣṭitantra*):

The systematic structure of the *Ṣaṣṭitantra*'s epistemology as clarified in FRAUWALLNER 1958, the Sāṅkhya commentaries adduced by Jinendrabuddhi, and Dignāga's methodical consistency leave no doubt as to this text's containing the definition of perception as a means of cognition comparable to SK 5a.

ṢT 2: **Ci** ṢTV<sup>b</sup> → **Cie** PST 36a5f. (P 69b2f., D 61b5f.)

*yathoktam* – <sup>a</sup>*bāhyeṣv artheṣv indriyaṃ vyavasāyaṃ kurute. tasmims tv indriyavyavasāye mano 'nuvyavasāyaṃ kurute<sup>a</sup>* – *iti. anena hi granthenendriyavṛttir eva bāhyaviṣayākārā manovṛtṭyā samvedyate, ...*

<sup>a</sup> cf. ṢT 7	
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Reason A: The commentary quoting refers in both cases (ṢT 2 and ṢT 7) to the sentences as *grantha*.

Reason B: FRAUWALLNER 1958: 111 indicates parallels in SK 33-34, and 30.

ṢT 3: **Ci** ṢTV<sup>b</sup> → **Cie** PST 36b3f. (P 70a2, D 62a4)

*ity anena* – <sup>a</sup>*svaviṣayaviniveśā vacanān niyataviṣayatvam.*

<sup>a</sup> cf. ṢT 15; <b>Ri</b> PSV on PS I 25a'	
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ṢT 4 (?): **Ci** Vindhyavāsin = (?) ṢTV<sup>b</sup> → **Cie** PST 37b4 (P 71a8f., D 63b1)

*tathā hy uktam* – *śabdasparśarūparasagandhāḥ<sup>a</sup> pañca trayāṇāṃ sukha-duḥkhamohānāṃ sanniveśaviśeṣāḥ<sup>a</sup>* – *iti.*

<sup>a</sup> cf. ṢT 5	
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Reason A: The fragment is quoted here as authority in a reported passage possibly from Vindhyavāsin (cf. FRAUWALLNER 1956: 409; ŚV, *ākṛtivāda*, 76). This authority may well be the *Ṣaṣṭitantra*, because Vindhyavāsin is probably the author of ṢTV<sup>b</sup>.

ṢT 5 (?): **Cie** PST 39a2 (P 73a6, D 65a3)

*pañca trayāṇām sanniveśaviśeṣāḥ – ity abhyupagamān ...*

Reason A: cf. ṢT 4

ṢT 6: **Ci** PST 39a4-6 (P 73b3-5, D 65a7-b1)

*yad uktam ityādinā hetuvābhyupagamam āha – <sup>a</sup>sattvaṃ śabdakāryaṃ praty ākhyāya śabdātmanā vyavatiṣṭhamānaṃ <sup>a</sup>rajastamayoh śabdabhāvāya vṛttiṃ khyāpayati. rajaḥ śabdakāryaṃ praty ākhyāyetyādi sarvaṃ pūrvavat. ayam tu viśeṣaḥ. rajaḥ <sup>1</sup>sattvatamasoh śabdabhāvāya pravṛttiṃ karoti. tamaḥ sattvarajasoh śabdabhāvāya pravṛttiṃ <sup>2</sup>vyavasthāpayati – iti.*

<sup>a</sup> <b>Ci</b> PSV on PS. I 27a	<sup>1</sup> <i>rajaḥ</i> conj. ( <i>rdul gyis</i> T) : <i>cakrā</i> Ms <sup>2</sup> <i>pravṛttiṃ</i> omitted T
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Reason A: The sentence is quoted in PSV as an authoritative statement that would be contradicted, possibly again another passage of the *Śaṣṭitantra*.

ṢT 7: **Ci** PST 42a2-3 (P 77a8-b2, D 68b6f.)

*<sup>a</sup>bāhyeṣv arthe<sv i>ndriyaṃ <vy>avasāyaṃ <sup>1</sup>kurute. tasmims tv indriyavyavasāye mano 'nuvyavasāyaṃ kurute. <sup>a</sup><sup>b</sup>yathā cendriyavyavasāye mano 'nuvyavasāyaṃ kurute, evaṃ mānasam vyavasāyam indriyaṃ samvedayate <sup>b</sup> – ity anena granthena ... uktam.*

<sup>a</sup> <b>Ci</b> ṢTV <sup>b</sup> = ṢT 2 <sup>b</sup> <b>Ci</b> ṢTV <sup>a</sup> = ṢT 8, ṢTV <sup>b</sup> = ṢT 9, and PSV on PS I 33'cd'.	<sup>1</sup> <i>arthendriyaṃ kuru..avasāyaṃ</i> Ms
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Reason A: 1. <sup>a</sup>-part referred to as *grantha* also in ṢTV<sup>b</sup> quoting ṢT 2  
2. <sup>b</sup>-part in ṢTV<sup>a</sup> (PST 42a6) cited as testifying for the *śāstra*.  
3. Both parts of the fragment are explained in ṢTV<sup>b</sup> (PST 43a4-7) as being a *grantha*.

Reason B: FRAUWALLNER 1958: 110f. indicates parallels in SK 33-34, and 30.

ṢT 8: Ci ṢTV<sup>a</sup> → Ci PST 42a6 (P 77b6f., D 69a3)

*tathā hi – <sup>a</sup>yathā cendriyavyavasāye mano ’nuvyavasāyaṃ kurute, evaṃ mānasam vyavasāyam indriyaṃ samvedayate<sup>a</sup> – iti vedayatir ayam lābhārthaś curādau paṭhyate.*

<sup>a</sup> cf. ṢT 7	
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ṢT 9: Ci ṢTV<sup>b</sup> → Ci PST 43a4-6 (P 78b8-79a2, D 70a2-4)

*granthaś caivaṃ nīyate – <sup>a</sup>bāhyeṣv artheṣv indriyaṃ vyavasāyaṃ kurute<sup>a</sup> pratyakṣalakṣaṇam, – <sup>a</sup>tasmimś tv indriyavyavasāye mano ’nuvyavasāyaṃ kurute<sup>a</sup> ity anantaram smārtam. – <sup>a</sup>yathā cendriyavyavasāye mano ’nuvyavasāyaṃ kurute<sup>a</sup> – anantaroktam, <sup>a</sup>evaṃ mānasam vyavasāyam indriyaṃ samvedayate<sup>a</sup> – smārayatīty arthaḥ, anekārthatvād dhātūnām.*

<sup>a</sup> cf. ṢT 7	
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ṢT 10: Ci PST 43a7f. (P 79a5, D 70a6)

*vṛttisamvedanasya smārtatvajñāpakam āha – <sup>a</sup>smṛtipratyakṣavyavasāya-viśeṣaḥ<sup>a</sup> – iti.*

<sup>a</sup> cf. ṢT 11	
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Reason A: In the following objection (PST 43b1) this quotation is referred to as a *grantha* in the *śāstra*.

ṢT 11: Ci ṢTV<sup>b</sup> → Ci PST 43b2f. (P 79a7, D 70a7f.)

*<sup>a</sup>asti hy ayam<sup>a</sup> <sup>b</sup>smṛtipratyakṣavyavasāyaviśeṣaḥ<sup>b</sup> – iti.*

<sup>a</sup> Ci ṢTV <sup>b</sup> → Ci PST 44a3 <sup>b</sup> cf. ṢT 10	
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Reason A: The fragment in the form *asti hy ayam ityadiḥ* is referred to as *grantha* in ṢTV<sup>b</sup> → Ci PST 44a3.

Reason B: According to the fragment of ṢTV<sup>b</sup> quoted in PST 43b1-44a3 the fragment ṢT 11 is related to ṢT 2.

ṢT 12: **Ci** ṢTV<sup>b</sup> → **Ci** PST 43b7 (P 79b6, D 70b6)

*tathā cōktaṃ – <sup>a</sup>kevalaṃ tv atitānāgatayoḥ <sup>a</sup>kālayoḥ pravartate – iti.*

<sup>a</sup> cf. ṢT 16, end.	
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Reason A+B: The *pūrvapakṣa* of PST 46a5-46b1 introduces a sequence of passages (ṢT 16–12–13) as explanation of the *śāstra*, explains their relationship, and concludes that therefore there is no contradiction with the *śāstra*. ṢT 16 is further preceded by the contents of ṢT 15.

Reason B: FRAUWALLNER 1958: 111 indicates parallels to SK 33-34, and 30.

ṢT 13: **Ci** PST 45a4-5 (P 81b1-2, D 72a6)

*śāstra* uktam – kiṃ bāhyeṣv artheṣv indriyamanobhyāṃ saḥavyavasāyāḥ. nety ucyate. kasmāt. <sup>a</sup>naikārthakāriṇor indriyayoḥ kalpane sāmārthyam<sup>ab</sup> – iti.

<sup>a</sup> <b>Ci</b> ṢTV <sup>b</sup> → <b>Ci</b> PST 44a2 <b>Ci</b> PSV on PS I 33'ab. <sup>b</sup> for the end cf. ṢT 18	
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Reason A+B: cf. note on ṢT 12.

ṢT 14: **Ci** PST 45b1-2 (P 81b6-7, D 72b3-4)

*yac cedam dvāradvāricāre pathyate – manasy ekībhūtān indriyavyavasāyān puruṣaś cetayate, na tv indriyavyavasāyair manovyavasāyān iti. tasmān mana eva dvāri dvārānīndriyāṇi – iti, tad api vyāhanyate, ...*

Reason A: Cited in the context of indicating contradictions with the *śāstra*.

Reason B: For the *dvāradvāricāra* cf. SK 35.

ṢT 15: **Ri** PST 46a5 (P 82b6, D 73b1)

*śāstre – śrotrādīnāṃ <sup>a</sup>svaviṣayaviniveśaṃ <sup>a</sup>sāmpratakālavṛttitvaṃ ca – pratipādyā ...*

<sup>a</sup> cf. ṢT 3; <b>Ri</b> PSV on PS I 25a'	
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Reason B: The contents referred to precede §T 16.

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§T 16: **Ci** PST 46a5-6 (P 82b6-8, D 73b1-2)

*śāstre* [§T 15] *pratipādyavim uktam. tathā – manaḥ sarvārtheṣu traikālyam pravartate. bāhyeṣv artheṣu sāmprate kāle* <sup>a</sup>*kenacid indriyeṇa yuktaṃ yadā* <sup>a</sup>*mano bhavati, tadā pratyayavati vṛttir indriyasya bhavati.* <sup>b</sup>*kevalam tv atitānāgatayoḥ* <sup>b</sup>*– ityādi prāg uktam, ...*

<sup>a</sup> <b>Ci</b> PST 46a6f. = §T 17 <sup>b</sup> cf. §T 12	
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Reason B: cf. §T 12.

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§T 17: **Ci** PST 46a6f. (P 82b8, D 73b2f.)

*atra* – <sup>a</sup>*kenacid indriyeṇa yuktaṃ yadā* <sup>a</sup>*– iti vacanāt siddhaḥ pūrvam eva saḥavyavasāyah.*

<sup>a</sup> cf. §T 16	
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§T 18: **Ci** PST 46a7 (P 83a1, D 73b3)

<sup>a</sup>*naikārthakāriṇor indriyayoḥ kalpane sāmartyam* <sup>a</sup>*asti – iti.*

<sup>a</sup> cf. §T 13	
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Reason B: end of §T 13

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§T 19: **Ri** PST 46b3 (P 83a4, D 73b6)

*trikālaviṣayam sarvārtham ca manaḥ – ity uktam.*

Reason B: cf. beginning of §T 16.

**The passages regained**

To the main fragment's number smaller units are added in round brackets, references to similar contents in the *Sāṅkhyakārikā* in square brackets. Reported contents are within quotation marks.

1. *kim anumānam evaikam pramānam. nety ucyate.*  
*śrotrādivṛttiś ca pratyakṣam.*  
*pramānam iti śeṣaḥ. śrotravakcaksurjihvāghrānānām manasādhiṣṭhitā*  
*vṛtṭiḥ śabdasparsārūparasagandheṣu yathākramam grahaṇe varta-*  
*mānā pratyakṣam pramānam. ŚT1 [SK 5a]*
2. *bāhyeṣv artheṣv indriyam vyavasāyam kurute. tasmims tv indriya-*  
*vyavasāye mano 'nuvyavasāyam kurute. yathā cendriyavyavasāye mano*  
*'nuvyavasāyam kurute, evam mānasam vyavasāyam indriyam samve-*  
*dayate. ŚT 7 (2, 8, 9) [SK 30d]*
3. “*śrotrādīnām svaviṣayaviniveśam sāmpratākālavṛttitvam ca.*” ŚT 15 (3)  
[SK 33bc']
4. *manaḥ sarvārtheṣu traikālyam pravartate. bāhyeṣv artheṣu sāmprate*  
*kāle kenacid indriyeṇa yuktaṁ yadā mano bhavati, tadā pratyayavatī*  
*vṛttir indriyasya bhavati. kevalam tv atītānāgatayoḥ kālayoḥ*  
*pravartate. ŚT 16 (17) + ŚT 12 [SK 33'cd-34]*
5. *kim bāhyeṣv artheṣv indriyamanobhyām saavyavasāyāḥ. nety ucyate.*  
*kasmāt. naikārthakāriṇor indriyayoḥ kalpane sāmarchyam asti. ŚT 13*  
*+ ŚT 18 [SK 30]*
6. *asti hy ayam smṛtipratyakṣavyavasāyaviśeṣaḥ. ŚT 11 (10) [SK 30]*
7. *manasy ekībhūtān indriyavyavasāyān puruṣaś cetayate, na tv indriya-*  
*vyavasāyair manovyavasāyān iti. tasmān mana eva dvāri dvārā-*  
*ṇīndriyāṇi. ŚT 14 [dvāradvārivicāre, SK 35]*
8. *śabdasparsārūparasagandhāḥ pañca trayāṇām sukhaduḥkhamohānām*  
*sanniveśaviśeṣāḥ. ŚT 4 (5) [SK 38]*
9. *sattvam śabdakāryam praty ākhyāya śabdātmanā vyavatiṣṭhamānam*  
*rajastamayoh śabdabhāvāya vṛttim khyāpayati. rajaḥ śabdakāryam*  
*praty ākhyāyetyādi sarvam pūrvavat. ayam tu viśeṣaḥ. rajaḥ sattva-*

*tamasoḥ śabdabhāvāya pravṛttim karoti. tamaḥ sattvarajasoḥ śabdabhāvāya pravṛttim vyavasthāpayati. ŚT 6 [SK 38]*

## ABBREVIATIONS

### SYMBOLS

< >	emendational addition (no space in the manuscript)
→	preserved as ... in
<b>Ci</b>	<i>citatum in alio</i> (quotation of text in another)
<b>Cie</b>	<i>citatum in alio modo edendi</i> (quotation of text in another with changes)
<b>Ri</b>	<i>relatum in alio</i> (paraphrase of text in another)

### PRIMARY SOURCES

NCV	<i>Nayacakravṛtti</i> (Siṃhasūri): <i>Dvādaśāraṃ Nayacakraṃ of Ācārya Śrī Mallavādi Kṣamāśramaṇa. With the commentary Nyāyāgamānusārīṇī of Śrī Siṃhasūri Gaṇi Vādi Kṣamāśramaṇa</i> , Part 1, ed. Muni JAMBŪVIJAYAJĪ, Bhavnagar 1968.
NV	<i>Nyāyabhāṣyavārttika</i> of Bhāradvāja Uddyotakara, ed. Anantalal THAKUR, New Delhi 1997.
NVTṬ	<i>Nyāyavārttikatātparyāṭikā</i> of Vācaspatimiśra, ed. Anantalal THAKUR, New Delhi 1996.
PS I	<i>Pramāṇasamuccaya</i> , Chapter I (Dignāga): s. HATTORI 1968
PST	<i>Pramāṇasamuccayaṭikā</i> (Jinendrabuddhi)
PSV	<i>Pramāṇasamuccayavṛtti</i> (Dignāga): s. HATTORI 1968
YD	<i>Yuktidīpikā. The Most Significant Commentary on the Sāṃkhyakārikā</i> , crit. ed. Albrecht WEZLER and Shujun MOTEGI, Vol. I, Stuttgart 1998.
ŚV	<i>Ślokaṅvārttika of Śrī Kumārila Bhaṭṭa with The Commentary Nyāyaratnā-kara of Śrī Pārthasārathi Miśra</i> , ed. Dvārikādāsa ŚĀSTRĪ, Varanasi 1978.
ŚT	<i>Śaṣṭitantra</i>
ŚTV <sup>a</sup>	<i>Śaṣṭitantravṛtti</i> 1. Commentary
ŚTV <sup>b</sup>	<i>Śaṣṭitantravṛtti</i> 2. Commentary
SK	<i>Sāṅkhyakārikā</i> : s. YD

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