

證得 論證:

가 가 證知

*

現量(pratyakṣa) (pramāṇa)
 , 가(Dignāga, ca. 480-540)
 (indriyapratyakṣa), (manovijñāna),
 (svasaṃvedana), 證知(yogipratyakṣa)
 . 證知 師 教說 , 知 .1)
 가 一切智者 論證 가 ,
 .2)

*

1) PS I.6: yogināṃ gurunirdeśavyatibhinnaṅgamaṅgātrāḥk. PSV 95a,
 5-95b, 2, mal-ḥbyor mams kyi bla-mas bstan, ma ḥdres-pa yi don tsam mtho
 ṅ. 師 教說 , 가 (āgama) 比量 .
 Hattori (1968): n. 149.

證知

證知 가 修習(bhāvanā)

5)

證知가 現量

證知 實在

修習加行 邊際

6)

가

修習

加行→邊際→現量

가

가

가

,

修習

止(śamatha)

觀(vipaśyanā)

7)

聲聞

知(śrutamayajñāna)

, 思量知(yukticintāmayajñāna)

, 止 觀

證得

8)

知

多剎那

鮮明顯現

5) PV III. p.181: prāg uktam yoginam jñānam teṣām tad bhāvanāmayam, vidhūtakalp anājālam spaṣṭam evāvabhasate.

6) NB .11: bhūtarthabhāvanāprakarṣaparyantajam yogijñānam ceti.

7) PVBh 327,17: tathā ca śamathavipaśyanāyuganaddhavāhīmargo yoga iti vacanam.

8) NBT 67,5: bhūtasya bhāvanā punaḥ punas cetasi viniveśanam.

次第(krama)가 .

修習 , 加行(prakarṣa) . 加行
 , 知 修習
 . 現前
 現前 가 가
 , .9)

加行 가 가 邊際(paryanta) .
 (Dharmottara, ca.

750-810) , 雲母 가 .
 .10) 加行 一刹

那 知 鮮明顯現性 .
 現量 加行 增長 , 修習 가 感

官知 現量 .11) 邊
 際

가 . 證知

證知

가 加行→邊際→現量

9) Dhṛ 68,12: sa ca yatsphuṭatvatadadhikasphuṭatvādina rūpeṇa tajjñānasyodaya eva.

10) NBT 68,4-69, 1: abhṛakavyavahitam iva yadā bhāvyaṃānaṃ vastu paśyati sā prakarṣaparyantāvasthā.

11) Dhṛ 68,14-15: yasmin kāle sphuṭābhatvaṃ bhāvanārthaṃ viśayasya jñānasyeti prakaraṇāt idaṃ leśato 'sāmpūrvaṃ bhavati yad anantaraṃ yogipratyakṣeṇa bhavitavyaṃ tasmin kāle prakarṣasya paryanto 'vasānaṃ jñātavyaḥ. Dhṛ 68,23-24: tata ḥ sa paryanta ucyate yadanantaraṃ prakṣyamāṇeṇa na bhavitavyam.

證得 論證

, 知
 . 前剎那 後剎那
 , 前剎那 後剎那
 . 가 同種 相
 續(ekasantāna) 知가 修習
 가 . 知 前後 剎那가 因果
 前剎那 知 後剎那 知 . 知 加行
 가 가 , 邊際
 . 가 가 證知 修習
 가 , 證得

證知

1. 無分別性

證知
 (dravya) 觀念,
 (vikalpa) . 가 가 現量
 ‘ (kalpanāpoḍha)’
 修習 無分別知가
 가 . 가
 ,

가? (Kumārila, 7c.)

知 가 ,
.12)

證知가 現量

, 知가 無分別 가?

修習 證知 鮮明

顯現性(spaṣṭābhatva)

知 顯現 .
[] [鮮明顯現] 가 .13)

分別知

.14)

知 가 가 가 ,15) 共相

12) SV IV.26-30: atītanāgate 'py arthe sūkṣme vyavahite 'pi ca, pratyakṣaṃ yogin ām iṣṭaṃ kaiścin muktātmanām api. vidyamānopalambhatvam asiddhaṃ tatra tāt pr ati, bhaviṣyattvasya vā hetos tadgrāhyair vyabhicāriṭā. mā bhūtām iti tenāha lokasid dhaṃ sad ity ayam, na lokavyatiriktaṃ hi pratyakṣaṃ yoginām api. pratyakṣatvena tasyāpi vidyamānopalabhanam, satsaṃprayogjātvaṃ vāpy asmatpratyakṣavad bhave t. teṣāṃ avartamāne 'rthe yā nāmotpadyate matīḥ, pratyakṣaṃ sā tatas tv eva nābhil aśasmtādivat.

13) PV III.283: na vikalpanubaddhasyāsti sphuṭārthavabhāṣita, svapne 'pi smaryate smaṛ taṃ na ca tat tādṛgarthavat.

14) NB 69,3-4: vikalpavijñānaṃ hi saṅketakāladṛṣṭatvena vastu grhṇac chabdasamṣarga yogaṃ grhṇiyāt.

15) 가 가 가 自相(svalakṣana) 共相(s amānyalakṣaṇa) . 自相 現量 , 共相 比量 .

NB .12ff. Hattori(1968): 24.

證得 論證

(sāmānyalakṣaṇa)

共相

分別知가 鮮明顯現

知가

知

實在

分別知

實在

[]

鮮明顯現

.16)

가

分別知가 鮮明顯現

知가

T₁

知 C₁

O₁

知 C₁

分

別知

共相

, 共相

O₁

種性(jāti)

T₁

T₂,

T₃, T_n

, 鮮明顯現性

顯現性

顯

現性

顯現性

11

, 分別知

鮮明顯現性 相反關係

.17)

論證式(prayoga)

16) NB 69,5-7: yathā ca pūrvotpannaṃ vinaṣṭaṃ jñānaṃ sampraty asat, tadvat pūrvavi
naṣṭajñānaviśayatvam api samprati nāsti vastunaḥ. tad asadrūpaṃ vastuno grhṇad as
annihitāthagrāhitvād asphuṭābham vikalpakaṃ.

17) Dhṛ 69,15: śabdākārasaṃsargo hi sphuṭābhatvavirodhīti.

Vyapti: 知

鮮明顯現 []

分別知

Pakṣadharmatā: 分別知

.18)

分別知 鮮明顯現

證知가

分別知

鮮明顯現

知가 無

分別

鮮明顯現性

無分別性

가

, 鮮明

顯現

現量

가?

顛倒

.19)

知 鮮明顯現性

가

鮮明顯現

現量

가?

證知가

現量

無錯誤性(abhrāntatva)

18) Dhṛ 69,30-70,10: prayogaḥ - yat saṅketakāladṛṣṭatayā vastusaṃsparśajñānaṃ na tat sphuṭābham, yathā ciradṛṣṭanaṣṭavastuvikalpaḥ. saṅketakāladṛṣṭatayāc ca dṛśyamāna vastusaṃsparśī vikalpaḥ.

19) PV III.282: kṛmāśokabhayonmādacaurasvapnādyupaplutaḥ, abhūtan api paśyan ti purato 'vasthitān iva.

2. 無錯誤性

證知가 修習 , 知
 ,20) 知
 가? 知가 現量 가
 證知 現存
 ,21) , 知
 現存 가 現存
 (X) (X) 가 .

證知 가 現量 ,22)
 가 聲聞知 思量知 修習
 證知 가
 ,23) , (E. Steinkellner) 岩田孝가
 ,24)

20) PVBh 113, 26-27: athāpi syād, yadi tat pratyakṣaṃ katham anyenāgatīḥ. yasya hi bhāvī sutas tadanubhūyamānatayā dṛṣṭas tenāpratyamānatayam katham abhāntatā.

21) 無錯誤性 因果效力 . Dhp 41,4-42,1: abhātam arthakriyākṣame vasturūpe 'viparyayas tam ucyate .

22) PV III. 285-286: tasmād bhūtam abhūtaṃ vā yad yad evātibhāvvyate, bhāvanā pariniṣpattau tat sphuṭākālpadhīphalam. tatra pramāṇaṃ sarṇvādi yat prāṇi nirṇītavast uvat, tad bhāvanājam pratyakṣam iṣṭam śeṣā upaplavāḥ.

23) PVin 72,30-74,4. 岩田孝(1976): p.360.

24) Steinkellner(1978): pp.127-128 岩田孝(1976): p.360 .

,28)

[] 經驗 (śakṣatkarāṇa),
 [世間] ‘ (vartamāna)’ [,
] 經驗
 , [, (vartamānakāḷasa
 mbandha)] .29)

無我說

(dravya) . 가가
 가 .
 功能(kāritra) 因果效力
 (arthakriyāsāmarthyā) .

‘虛妄 (avisamvādana)’

,30)

修習

,31)

BS 85-95 KSA 67,11-14 .
 28) 岩田孝(1976): p.359 .
 29) PVBh 112, 1-9. 岩田孝(1976): p.359 .
 30) 岩田孝(1976): pp.359-358.

修習 加行, 邊際

가

가

.32)

證知 現存

現存

가

가 證知가

가

知가 修行 教學

가

證知

證得

論證

가 證知 止 觀 修習

加行

→邊際→現量 次第(krama) 가

證知 次第가

가

, 刹那(kṣaṇa)

知 證得

, 相續(santāna)

證知가 現量

無分別性 無錯誤性

. 無分別性

知 鮮明顯現性(spaṣṭābhatva) ,

31) PVBh 113, 7-8: tasmād atītādi paśyatīti ko 'rthaḥ. anyenādṛśyamānaṃ paśyati dṛśyamānataya vartamānam eva tāvata tad iti na doṣaḥ.

32) 가

證得 論證

無錯誤性 知 無虛妄性(avisamvādanatva) .

證知 知

,
.

(: 가 證知, 修習, 加行, 邊際, 現量, 無分別性, 無錯誤
性, 가,)

< >

[]

Dhp: *Dhammttanpradpa ś Duvka Miśra with Dhamakīrti's Nyāya bindu and Dhamottara's Nyāyabinduṭṭkā*, ed. D. Mālvania, Patna: Kashi Prasad Jayaswal Research Institute, 1971.

NB: *Nyāyabindu* of Dharmakīrti. See Dhp.

NBT: *Nyāyabinduṭṭkā* of Dhamottara. See Dhp.

NBhus: *Nyāyabhūṣaṇa* of Bhāsarvajña, ed. S. Yogīndranandaḥ, Vārāṇasi: Saḍdarśana Prakāśana Pratiṣṭhānam, 1968.

PS: *Pramāṇasamuccaya* of Dignāga. See Hattori (1968).

PV: *Pramāṇavārttika* of Dharmakīrti with *Pramāṇavārttikavṛti* of Manorathanandin, ed. R. Ch. Pandeya, Delhi: Motilal Banarsidass, 1989.

PVBh: *Pramāṇavārttikabhāṣya* of Prajñākaragupta, ed. R. Śakṛtyāyan Patna: Kashi Prasad Jayaswal Research Institute, 1953.

PVin: *Pramāṇaviniśaya* of Dharmakīrti, Chapter I, ed. and tr. T. Vetter, Wien: Österreichische Akademie der Wissenschaften, 1966; Chapter II, ed. and tr. E. Steinkellner, Österreichische Akademie der Wissenschaften, 1973.

SV: *Śikavārttika* of Kumāṇila with Commentary *Nyāyanatnākara* of Pāthasārathi Mīśra, ed. S. D. Śāstri, Varanasi: Tara Publications, 1978.

Dharmakīrti and His Commentators on yogipratyakṣa

Woo, Je-son

In the Buddhist Pramāṇa school, perception is classified into four kinds: *indriyapratyakṣa*, *manovjñāna*, *svasaṃvedana*, and *yogipratyakṣa*. Among them, *yogipratyakṣa*, a valid cognition of *yogis*, is a concept that is of necessity for the understanding of omniscience of the Buddha. It has been a crucial topic of arguments in the history of Indian Philosophy.

This paper examines the epistemological structure of *yogipratyakṣa* explicated by Dharmakīrti and his commentators. It also introduces their debates against Hindu Mīmāṃsākas and Naiyāyikas. An issue of the debates is how *yogipratyakṣa* fulfills the two conditions of perception: free from conceptual construction (*nirvikalpa*) and non-erroneous (*abhīrānta*). By way of taking account of the issue, my paper demonstrates that *yogipratyakṣa* is perception.