

Vasubandhu on *Pakṣa*

Kazuhiko YAMAMOTO

I. Vasubandhu uses the expression *pakṣa* in many places, basically in two senses. One is the original meaning. The other is a logical sense. The aim of this paper is to clarify the meaning of *pakṣa* as used by Vasubandhu in the logical sense. Vasubandhu defines *pakṣa* as “*pakṣo vicāra-nāyām iṣṭo 'rthaḥ*” in the *Vādavidhi* and “*pakṣo yaḥ sādhaḥyitum iṣṭaḥ*” in the *Vādavidhāna*.¹⁾ There are two interpretations of *pakṣa* in the *Vādavidhi* and *Vādavidhāna*. Ganganatha Jha interpreted *pakṣa* as “subject”.²⁾ But Erich Frauwallner translated *pakṣa* as “these”.³⁾ To identify the meaning of *pakṣa* in these two books, I study the logical texts both before and after Vasubandhu, for a historical approach is necessary.

II. The usage of *pakṣa* in the *Carakasamhitā* is, basically, the original meaning of the word, and we can get an indication of the logical usage of *pakṣa* there.⁴⁾ But we cannot say that the *Carakasamhitā* establishes *pakṣa* as a logical term, because later logicians i.e., Gautama and Vātsyāyana, do not follow the usage of this text. When Akṣapāda Gautama uses *pakṣa*, he uses *pakṣa/pratipakṣa* or *svapakṣa/parapakṣa*.⁵⁾ Those usages mean the “side”. And Paksilasvāmin Vātsyāyana’s usage of *pakṣa* is the same as Gautama’s.⁶⁾ We cannot find any logical usage of *pakṣa* in the *Nyāyasūtra* and *Nyāyabhāṣya*.

III. Dignāga used *pakṣa* in a logical sense after Vasubandhu. His *pakṣa* includes three logical meanings i.e., “proposition”, “probandum”, and “subject”.⁷⁾ But he mainly uses *pakṣa* as “proposition”. The Buddhists use *pakṣa* as “proposition”. And the Naiyāyikas use *pratijñā* as “proposition” in a tradition from the *Nyāyasūtra*.⁸⁾ An opponent of Dignāga asks Dignāga, “why do you use *pakṣa* as subject, in spite of the fact that you have used *pakṣa* as proposition before?”⁹⁾ The opponent did not ask the

reason for using *pakṣa* as “proposition” when Dignāga did so, but he asked the reason for using *pakṣa* as “subject” when Dignāga used *pakṣa* as thus. This indicates the logicians used *pakṣa* as “proposition”, and that other usages were not popular at the time of Dignāga. The main usage of *pakṣa* by Dignāga was proposition, although there were three usages of *pakṣa* i. e., proposition, probandum, and subject. It is doubtful that Vasubandhu, who preceded Dignāga, used *pakṣa* as other than “proposition”, because this was the first stage of *pakṣa* as a logical term when the usage of *pakṣa* was not confirmed in the logical sense.

IV. *Pakṣa* has many meanings. Originally, it was employed to mean “side” by the *Carakasamhitā*, *Nyāyasūtra*, *Nyāyabhāṣya*, and *Yogācārabhūmi*. In the second stage, Vasubandhu establishes *pakṣa*'s logical usage.¹⁰⁾ In the third, Dignāga attributes three logical meanings i.e., proposition, probandum, and subject, to *pakṣa*. Furthermore, Uddyotakara confirms *pakṣa* as “subject”. The Buddhists use *pakṣa* as “proposition”, as employed by Vasubandhu, and the Naiyāyikas use *pratijñā* as “proposition” following Gautama. Both the Buddhists and Naiyāyikas kept those traditions. We may assume that Vasubandhu's meaning of *pakṣa* in the logical usage is “proposition”, for two reasons (1) the Buddhists hardly ever use *pakṣa* as other than “proposition”, and (2) we cannot find uses of *pakṣa* such as “probandum” or “subject”, other than “proposition” because the days of Vasubandhu represented the first stage of *pakṣa* as a logical term.

1) Frauwallner, Erich, “Vasubandhu's Vādavidhi”, *WZKS* 1, 1957, p.135. And “Zu den Fragmenten buddhistischer Logiker im Nyāyavārttikam”, *WZKM* 40, 1933, pp.300f.

2) Jha, Ganganatha, Trans. *The Nyāya Philosophy*. Indian Thought Series 7, Allahabad, 1915, pp.331-342.

3) Frauwallner 1957, p. 730.

4) *Carakasamhitā*, with the *Āyurvedadīpikā* Commentary of Cakrapāṇidatta and with *Vidyotini* Hindi Commentary by Pt. Kasinatha Sastri, ed. Gangasahaya Pandeya, KSS 194, Varanasi, 1969, part I, pp.636 and 647. Cf. Ui, Hakuju, “Caraka-Honshu ni okeru Ronrisetsu” (Logic in the *Carakasamhitā*), *Indo-Tetsugaku Kenkyu (Indian Philosophy Studies)* 2, Tokyo, 1923, pp.445f. It is

- necessary to re-edit the *Vādamaryādapādāni* in the *Carakasamhitā*, because there are some discrepancies between Ui, H. edition and Pandeya, G. edition.
- 5) *Nyāyasūtra* 1.1.41, 1.2.1, 1.2.3, 2.2.28, 4.2.49, 5.1.17, 5.1.21, 5.1.43, and 5.2.20 (CSS 18 and 19, Calcutta, 1936-44).
- 6) Vātsyāyana explains *pakṣa* as supporting statement and *pratipakṣa* as rejecting statement, i.e. *sthāpanā sādhanam, pratiśedha upālambhaḥ. tau sādhanopālambhau pakṣapratipakṣāśrayau vyatiśaktav anubandhena pravarttamānau pakṣapratipakṣav iti ucyate. Nyāyabhāṣya*, Calcutta ed. p. 329. This is the same interpretation as *Yogācārabhūmi*, i.e. *svapakṣasthāpanato parapakṣadūṣaṇato. Yogācārabhūmi*, ed. Pt. Jagaisvara Pandeya, Nalanda, 1986, p. 336.
- 7) Katsura, Shoryu, "A STUDY OF THE NYĀYAMUKHA", *The Hiroshima University Studies, Literature Department* 37, 1977, pp. 121f. Cf. Kitagawa, Hidenori, *Indo Koten-Ronrigaku no Kenkyu (A Study of Classical Logic in India)*, Tokyo, 1965, pp. 126-38.
- 8) Stcherbatsky, Th., *Buddhist Logic* Vol. II, Leningrad, 1930, p. 161. Another example of the difference between Buddhists and Naiyāyikas is Nāgārjuna's use of *āgama* as "verbal instrument" and Gautama's use of *śabda* to express the same meaning. Vide *Vigrahavyāvartanī*, ed. E.H. Johnston and A. Kunst, Delhi, Sec. ed. 1986, p. 63, i.e. *pratyakṣānumānopamānāgamānāṃ caturṇāṃ pramāṇānāṃ*. And *Nyāyasūtra* 1.1.3, i.e. *pratyakṣānumānopamānāśabdah pramāṇāni*. I do not mention the difference between *pakṣa* as "proposition" and *pratijñā* here. Prof. Kitagawa states that *pakṣa* is "proposition" and *pratijñā* is "verbalized proposition". Vide Kitagawa 1965, p. 137. Prof. Katsura states that *pakṣa* is "contents of a proposition" and *pratijñā* is "proposition". Vide Katsura, Shoryu, "The Origin and Development of the Concept of *Vyāpti* in Indian Logic", *The Hiroshima University Studies, Faculty of Letters*, 1986, pp. 53 and 55.
- 9) Katsura 1977, pp. 120f. Cf. Kitagawa 1965, pp. 128f. and 150-53.
- 10) *vidyāvidyābhyāṃ cāvirodhān nāsti rūpaṃ darśanaprahātavyam. sādhyā eṣa pakṣaḥ. Abhidharmakośabhāṣya*, ed. P. Pradhan, Patna, 1967, 2nd ed. 1975, p. 203. Cf. Funahashi, Issai, Japanese Trans. *Kusharonno Genten-Kaimei*, Kyoto: Hozokan, 1987, p. 111. *Pakṣa* carries two meanings, i.e. "side" and "proposition". Cf. *AKBh.* pp. 43, 93, 123, 133, 195, 212, 226, 262, 271, 297, 324, 365, 469, and 472.

I express my gratitude to Prof. Shoryu Katsura, Hiroshima University and Prof. Shiro Matsumoto, Komazawa University,¹ for their valuable advice concerning this problem.

<Key Words> Vasubandhu, *Vādavidhi*, *Vādavidhāna*, *pakṣa*.

(Graduate Student, Otani University)