

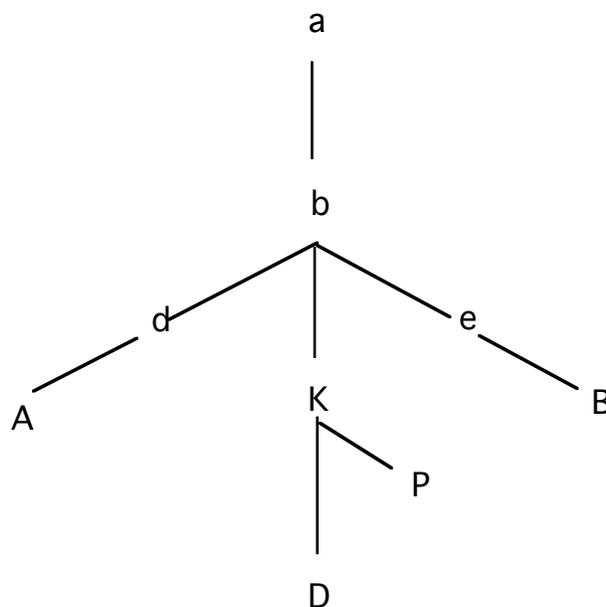
Johannes Bronkhorst: Review of

Yuktidīpikā. The Most Significant Commentary on the Sāṃkhyakārikā. Critically edited by Albrecht Wezler and Shujun Motegi. Vol. I. Stuttgart: Franz Steiner Verlag. 1998. (Alt- und Neu-Indische Studien, 44.) XXXVII, 347 pp. ISBN 3-515-06132-0.

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Really critical editions are still rare in Indian studies. The present edition of the Yuktidīpikā, which makes full use of all the surviving mss known to exist, will therefore be welcomed by all those working in the field of Sāṃkhya and related studies.

Two earlier editions of the text exist. The first one, by Pulinbehari Chakravarti (1938), was based on just one ms (P). The one by Ram Chandra Pandeya (1967) was based on two of them (A, P). The edition under review is based on five mss (A, B, D, K, P), whose interrelationship has been analysed and presented in the following *stemma codicum* (p. XX).



A justification of this stemma is given in the Introduction, pp. XVIII-XX, but some questions remain unanswered. To begin with, it is not very clear what roles the hyparchetypes d and e are supposed to play. Consider the justification of d (p. XIX): "In parts of the text common to A, K, P and D, A has a number of lacunae peculiar to it as against the other three ..., and this its

independence leads to positing the hyparchetype d." The reasoning behind this is not clear. A has lacunae which it does not share with the other known mss, so it may have been copied (directly or indirectly) from another ms which had the same lacunae; this we call d. But certainly the same reasoning could be repeated with regard to d, and the result would be that we would have to assume a further ms between d and b, say g, and another one between g and b, and so on. Of course, there may have been any number of mss between A and b, and any of these may be the first one to contain all the lacunae that we find in A. But it is equally possible that A itself is the first one to contain all these lacunae. Either way it is not clear what the mention of d in the above diagram adds to our understanding. Worse, it introduces a separate element which *may* not correspond to anything in the history of the text; see below.

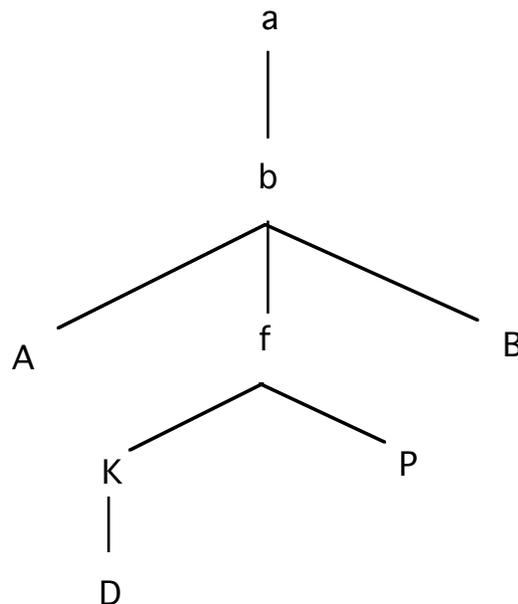
Hyparchetype e is justified as follows (p. XIX): "... B has a number of significant lacunae peculiar or substantially peculiar to it, and significant as concerning not merely individual words ..., but whole phrases or sentences or a part of the *mūla* ..., while in K and P only one such lacuna is found ... These lacunae in B, i.e. the ones peculiar to it and the one it shares only in part with K and P, have led us to posit the hyparchetype e." Once again one wonders whether the presence of a separate branch in the stemma connecting B with b is not sufficient to make clear that B is the end-product, well, of a separate branch.

So far the introduction of d and e may look superfluous but essentially harmless. The situation may however be more serious. The very introduction of d and e indicates that they must be assumed to be different. This is however far from certain. The same p. XIX of the Introduction observes: "The relation between A and B cannot be determined because there is no portion of the text that is common to both covering as they do entirely different *Āhnikas*." They might therefore both descend from the same hyparchetype, say p, situated between on the one hand b, and on the other A and B. In fact, we do not know a thing about it. The introduction of two different hyparchetypes d and e into the stemma suggests, contrary to fact, that we do know something about the relationship between A and B, viz., that they belong to altogether different branches.

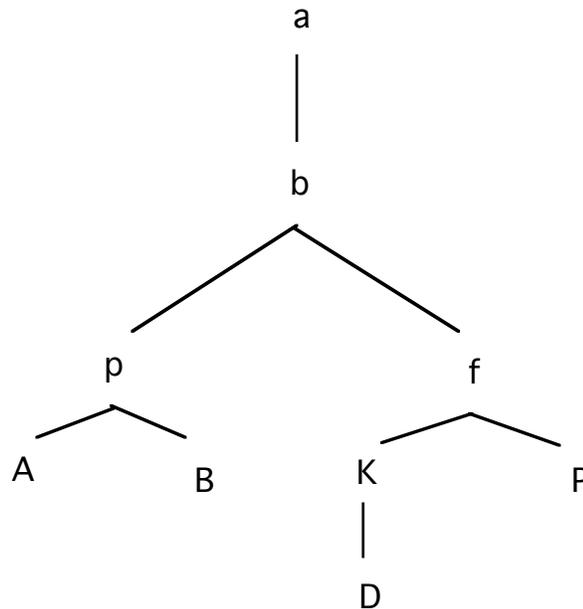
The position of P in the stemmatic diagram, too, deserves attention. Judging by the diagram, both D and P are copies of K. In the case of D, the authors are quite clear about this (p. XVI): "D ... is evidently a very modern transcript of K, made only after Independence, when, most probably for reasons of safety in the wake of the Kashmir imbroglio, a number of MSS were brought down from Srinagar to the National Archives in Delhi to be returned only later to their rightful owner(s)." K and D share another important feature which confirms this dependence, viz. the marginal notes that are included in the edition under review (see below).

With regard to the relationship between K and P we read (p. XV): "As a whole K has the same lacunae as P." If I am not mistaken, no more is said about it. We may therefore wonder whether having "as a whole the same lacunae" justifies the conclusion that P is a copy of K, even if we take into consideration that Bühler appears to have classed P as a new copy (p. XVIII), i.e., as a relatively recent ms. Without supplementary reasons one would rather conclude from the shared lacunae that K and P derive from a common hyparchetype f. (This hyparchetype would have to be postulated, for f has lacunae that do not occur in A resp. B: see e.g. p. 40 n. 10, p. 50 n. 7, p. 51 n. 5 & 9, p. 53 n.8, p. 62 n. 14, p. 77 n. 8, p. 103 n. 7, p. 112 n. 15, p. 264 n. 16, etc.) Some such supplementary reasons might be expected to be hidden away in the critical apparatus. It seems indeed that P has a number of times impossible readings that *might* be looked upon as corruptions of K (e.g., p. 3 n. 7, p. 6 n. 1, p. 13 n. 16, p. 38 n. 5); but obviously these could also be corruptions of f. There are on the other hand cases, where P would seem to preserve the correct reading, whereas K presents a corruption. (The fact that D in some of these cases has the correct reading is of no significance: it is clear that the scribe who prepared D inspected a few other mss as well; see p. XVI.) Examples are: p. 28 n. 16, p. 42 n. 3, p. 45 n. 2, p. 53 n. 18, p. 130 n. 14, p. 187 n. 7.

It goes without saying that all these cases have to be treated with extreme caution. The above reflections would yet seem to favour or at least allow for the following stemma:



which should not exclude the following stemma, even though no confirming evidence for it seems to be available:



What difference would this modified stemma make to the edited text? Very little, of course. The only practical difference would lie in the added weight to be accorded to the testimony of P. It would be possible to believe that the scribe who prepared P occasionally preserved the original reading, against all the other mss, without having to assume that he either had access to mss unknown to us or that he "corrected" the text at his own initiative.

A new feature — according to the editors "one of the major improvements" (p. XXIV) — of this edition is the inclusion of "The Marginal Notes" found in the Kashmir and Delhi mss (K and D respectively). (The consistent use of quotation marks around "The Marginal Notes" is confusing: it makes one wonder whether this expression was found in one of the mss, perhaps in D, which dates from after Independence. Even though this is highly unlikely, the editors do nothing to clarify their use of quotation marks.) The Introduction provides the following information about their occurrence in the mss: "The most conspicuous feature of both parts of K is that they carry notes or comments anywhere, on the margin, or between lines, and that the number of these mounts to nearly 300" (p. XV). These notes recur in D in the form of footnotes: "beneath the main text, the marginal notes of K are numbered in order to be able to identify the word(s) in the main text referred to" (p. XVI); "Sometimes the marginal notes taken from K are written on the verso ..." (p. XVI n. 23). However, they occur a second time in K, as follows (p.

XV): "Between the seventh folio [of the first part of K] and the first folio of the second part, there are four small slips of paper inserted. What is written on these slips are 'The Marginal Notes ...' We call these slips Ks.1, Ks.2, Ks.3, Ks.4, respectively." P. XXIV speaks, once again, about the marginal notes in K: "The designation 'Marginal Notes' is fully justified in that these explanatory remarks are indeed written in K on the margin (right, left, top or bottom) of the folios. Yet it has to be noted that the first part of these notes, viz. Ks.2, is found a second time, viz. on separate leaves added before the very beginning of the text of the Yuktidīpikā itself, yet clearly written by a third hand. There can hardly be any doubt that this is an attempt, incomplete, to extract all 'The Marginal Notes' and to turn them into a consecutive commentary. Significantly, this attempt seems to have been undertaken by the Delhi copyist, i.e. the scribe who made D by copying K, and that what he did was transcribed into Śāradā most probably when K was returned to Srinagar." In note (2)\*\* to page 8 of the edition, furthermore, we read: "Besides its main text K. has four fragmentary sheets on which marginal notes have been recompiled. We call them here Ks. for the sake of convenience ..." Note (2)\*\* on p. 10, finally, states: "Ks.2 is a random collection of marginal notes. Altog[e]ther it reads as follows:"; this is then followed by the full Sanskrit text found on that leaf.

It is difficult to arrive at a consistent interpretation of these passages. We may assume that "the very beginning of the text of the Yuktidīpikā itself" in ms K coincides with "the first folio of the second part", for "the first part ... covers the text from the very beginning up to the *upodghāta*, p.8.16 of our edition", that is to say, up to the end of the *upodghāta*. At this particular place in ms K there are "separate leaves added" / "four small slips of paper inserted". P. XV calls these slips "Ks.1, Ks.2, Ks.3, Ks.4 respectively"; p. XXIV calls them "Ks.2". Only if we assume that both these passages speak about the same leaves / slips of paper can we avoid the conclusion that some marginal notes occur four times in the mss, and take it that at least some of them occur thrice at most: twice in ms K (including the added leaves Ks) and once in D.

We would in any case expect that most of the notes occurring on the leaves Ks.1-4 also occur in K. The notes do not confirm this. A number of marginal notes (which are printed at the bottom of the pages of this edition) are identified as occurring in a Ks and in D, e.g. Ks.2, D.10b-1 (p. 8 n. (2)); Ks.3, D.11b-3 (p. 9 n. (1)), Ks.1, D.17b-2 (p. 18 n. (2)), Ks.4, D.70-1 (p. 68-69 n. (1)), etc. The cases where all three — i.e. K, Ks and D — are indicated are few, viz. p. 9 n (2) (Ks.2, K.0b, D.9b-5), and p. 9 n. (7) (Ks.2, K.0b, D.9-7). The explanation of this peculiar state of affairs may be that for notes that have been correctly reproduced in Ks from K, the occurrence in K, though real, has not been mentioned. The two exceptions mentioned above share the characteristic of incorrectly or incompletely copying K. This explanation is a mere hypothesis which cannot be confirmed without access to the mss. The editors do not explain the situation.

About the author(s) of the "Marginal Notes" we read (p. XXIV): "Nothing is known about the person(s) to whom we owe these 'Marginal Notes'. That is to say, there is no clear evidence to decide even the question whether they were written by one or more than one author, not to mention his/their identity or date. The author, or one of the authors, however, was remarkably familiar with Mahāyāna Buddhism, a fact that would suggest that he/they may have lived before the extinction of Buddhism in Kashmir, i.e. in the 14th century A.D. at the latest."

Two thoughts come to mind. Is it permitted to assume that the "Marginal Notes" are more recent than ms K? The fact that these notes occur "anywhere, on the margin, or between lines" might be taken to support this idea. The alternative would be that the notes were copied into these places from an earlier ms, which at first sight seems unlikely. It would have been interesting to know the opinion of the editors on this question.

The second point is slightly more technical. It has been known for some time — and is again pointed out by the editors (p. XXV) — that the Yuktidīpikā has been referred to by two later authors, Jayantabhaṭṭa and Vācaspatimiśra, by the name Rājavārttika. Wezler and Motegi comment (p. XXV): "Obviously what Jayanta and Vācaspatimiśra — or the person who coined the name 'Rājavārttika' — had in mind was the specific, albeit by no means unique, feature of the Yuktidīpikā, viz. that its kernel is indeed formed by a Vārttika text. They seem to have regarded this feature to be so significant as to name the text as a whole after it, though it does by no means consist of vārttikas only."

These comments are not unproblematic. It seems clear that the word *vārttika* was used quite differently during an important part of the first millennium (see Bronkhorst, 1990). Unlike its use in the Mahābhāṣya (2nd cent. B.C.E.) where this word refers to the short nominal phrases that are subsequently explained in the Bhāṣya, authors of the first millennium use this word to refer to texts in which such short nominal phrases alternate with more elaborate explanations. Using the word as in the Mahābhāṣya one might say that the Yuktidīpikā *contains* vārttikas, or a Vārttika text. Using it in its later sens, the Yuktidīpikā *is* a Vārttika. The name Rājavārttika for the Yuktidīpikā agrees with this latter usage, as does the name Tattvārthavārttika for the commentary on the Tattvārthasūtra composed in the same style by Akalaṅka in the 7th or 8th century. Moreover, the Yuktidīpikā itself uses the term *vārttika* (p. 23 l. 16) to refer to a passage of the Mahābhāṣya (I.152.26 ff. as indicated by Wezler and Motegi), *not* to a nominal phrase (a *vārttika*) contained in the Mahābhāṣya. Bhartṛhari's commentary on the Mahābhāṣya, finally, uses the word *vārttika* several times, always in the same way as the Yuktidīpikā, never as in the Mahābhāṣya itself.

In spite of all this, Wezler and Motegi state (p. XXII): "By now it can certainly be regarded as an established fact that the Yuktidīpikā consists of a combination of a Vārttika and

Bhāṣya, only that both are evidently written by one and the same author who wanted thus to follow the model of Patañjali's Mahābhāṣya embodying the work of Kātyāyana ..." The use of the word *vārttika* in this sentence is imprudent, and does not take into consideration the semantic changes undergone by that word. The correct words to use would probably be *vārttika*, *vākya* and *bhāṣya*, in the following manner: "The Yuktidīpikā is a Vārttika which consists of a combination of *vākyas* and *bhāṣya(s)*".

Wezler and Motegi continue: "... it is a welcome confirmation, or in any case a noteworthy fact, that in 'The Marginal Notes ...' the keyword *vārttika* is used four times, ..." The use of *vārttika* in these notes is no doubt a noteworthy fact, but barely a confirmation of Wezler's and Motegi's position with regard to the use of the word *vārttika* in and at the time of the Yuktidīpikā. The four occurrences of the word refer to three different passages, one of which is no "*vārttika*" by Wezler's and Motegi's standards (p. 25 l. 10, referred to in the marginal note presented in note (2) on the same page). This raises the question in which sense the author(s) of the marginal notes understood the word *vārttika*. If it is nonetheless maintained that he/they understood it in the same way as Wezler and Motegi, this might then be due to his/their more recent date. For there can be no doubt that the original meaning of *vārttika* came back, probably as a result of the continued study of the Mahābhāṣya: it would seem that Kaiyaṭa, unlike Bhartrhari, uses the word *vārttika* throughout the way we know it from the Mahābhāṣya. In other words, the use of the word *vārttika* in the marginal notes might indicate that their author(s) lived at a time when *vārttika* had once again come to refer to the nominal phrases in a *bhāṣya*. Unfortunately, the situation is not clear enough to allow of certain conclusions.

With regard to the date of the Yuktidīpikā, the editors (pp. XXVII f.) conclude from several quotations in the texts from Dignāga's Pramāṇasamuccaya, in combination with the fact that Dharmakīrti is not quoted or referred to, that it "was written after Dignāga and before the works of Dharmakīrti had become widely known, or could not any longer be ignored". Taking the dates proposed for these authors by Frauwallner, "i.e. 480-540 A.D. (Dignāga) and 600-660 A.D. (Dharmakīrti)", they estimate that "it is possible to assign the Yuktidīpikā to a period between the end of [the] 7th century and the beginning of the 8th century ..., i.e. ca. 680-720 A.D.". This estimate is surprisingly late, for a date of, say, one century earlier would still easily fit the requirement that the author of the Yuktidīpikā must have known Dignāga's Pramāṇasamuccaya. Why then such a late date? The answer lies in the fact that "this date ... fully agrees with the fact ... that the Yuktidīpikā also quotes a passage from the famous Kāśikāvṛtti ...; since no parallel to this quotation is found in the Cāndravyākaraṇa and the wording in the Mahāvṛtti on the Jainendravākaraṇa is clearly different, there can hardly be any doubt that what is quoted at this point is in fact the Kāśikā — which in its turn can be dated with a high degree of

certitude to 680-700." The presupposition underlying this argument is that the Kāśikāvṛtti did indeed borrow passages from earlier texts, but that those earlier texts were primarily or even exclusively the Cāndravyākaraṇa and a now lost commentary on the Jainendravvyākaraṇa which has left its traces in the Mahāvṛtti.

This presupposition is hard to maintain in the face of the evidence. The Kāśikāvṛtti does not only share passages with the Cāndravyākaraṇa (which might be looked upon as borrowings from the latter), or with both Cāndravyākaraṇa and Mahāvṛtti (in which case one might assume that Kāśikāvṛtti and Cāndravyākaraṇa borrowed from the lost commentary on the Jainendravvyākaraṇa), but also with Bhartṛhari's commentary on the Mahābhāṣya which it cannot have borrowed from the latter. There are also features shared by Bhartṛhari and the Cāndravyākaraṇa which go against the Kāśikāvṛtti. These and other facts (fully discussed in Bronkhorst, 2002) show beyond reasonable doubt that the Kāśikāvṛtti knew and frequently quoted passages from earlier commentaries (probably several of them) belonging to the Pāṇinian tradition.

Back to the Yuktidīpikā. The sentence presumably quoted from the Kāśikāvṛtti reads (p. 11 l. 10-11): *kartari yau tṛjakau tābhyāṃ saha ṣaṣṭhī na samasyate*. The sūtra under which it occurs is P. 2.2.16, whose full form, including the words carried over from preceding sūtras, is: *kartari ca (ṣaṣṭhī [8], na [10], tṛjakābhyām [15], sup [2.1.2], saha supā [2.1.4], samāsaḥ [2.1.3])*. In other words, the sentence from the Kāśikāvṛtti is a minimalistic explanation of the sūtra concerned which might occur in any commentary of the Pāṇinian tradition. The Jainendravvyākaraṇa follows different conventions and a different terminology, so that the corresponding sūtra in this grammar (1.3.79: *kartari*) is explained in partly different words, though in the same minimalistic manner, in the Mahāvṛtti: *kartari yau tṛjakau tābhyāṃ saha tāntaṃ na so bhavati*. According to Wezler and Motegi, as we have seen, "the wording in the Mahāvṛtti on the Jainendravvyākaraṇa is clearly different", but this gives an incorrect impression. One would be tempted to say that the wording of the Mahāvṛtti is identical with that of the Kāśikāvṛtti, but for the differences imposed by the different conventions of the Jainendravvyākaraṇa.

However this may be, it seems clear that the Yuktidīpikā cites a Pāṇinian explanation of the Pāṇinian sūtra *kartari ca*, but whether it cites from the Kāśikāvṛtti is far less clear; any Pāṇinian commentary might contain this sentence. (It is of some interest to note that the Rūpāvatāra of Dharmakīrti does indeed contain exactly this sentence in its explanation of P. 2.2.16; Puruṣottamadeva's Bhāṣāvṛtti has the same, but adds a few words: *kartari yau tṛjakau vihitau tābhyāṃ yoge karmani ṣaṣṭhī na samasyate*.) In other words, it is far from certain that the Yuktidīpikā is more recent than the Kāśikāvṛtti.

Such details apart, the editors have made a major effort to establish a text that is not only as close as possible to all the available ms evidence, but intelligible. This has forced them on a number of occasions to accept readings that deviate from all the mss. In doing so they have no doubt taken risks, but not without being aware of what they were doing. In fact, the Introduction contains an invitation (p. XII) to readers, "whose criticism, suggestions and remarks will be most welcome". Nothing is perfect, but it is certain that Wezler and Motegi have to be complimented with the work they have done, providing Indologists with an edition whose reliability and usefulness far exceeds that of the vast majority of editions in the field.

References:

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