

## **Inferential Knowledge of the Occurrence of Something (*saṃbhavānumāna*) in the Writings of Dharmakīrti**

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In very few, but significant, passages, Dharmakīrti expressed by the term *saṃbhavānumāna* an inferential knowledge concerning the occurrence of something. In one passage, in particular, the subject under discussion are the mental qualities. The paper will expose the use of *saṃbhavānumāna* in Dharmakīrti's writings and the commentaries upon them, examining whether and in what way both the term and the cognition that the term indicates exhibit specific features and a particular purpose.

We will see how the inferential knowledge regarding the occurrence of specific mental qualities was invulnerable to certain kinds of objection by means of specific logical tools; included here is the doubtful logical reason, i.e., a reason whose exclusion from the dissimilar or similar instances is doubtful.

Furthermore, we will observe the echoes of the previous dialectical and epistemological tradition that the term *saṃbhavānumāna* preserves, examining the term *saṃbhava* as it appears in the *Carakasamhitā* and in the Sāṃkhya context. The term denotes a specific relationship between probandum and probans, which is typical of a *sākāravāda* approach. This and other technical terms used in scholastic terminology are adopted by Dharmakīrti in particular contexts, in which they contribute to a very precise and concise expression of his own point of view. At the same time, these terms have a high semantic density.

It will be shown how *saṃbhavānumāna* was put by Dharmakīrti to the use of indicating the cognition related to the nature of the individual's mental qualities according to the Buddhist point of view. This involves the issue of the qualities of the Buddha's mind, i.e., their nature, their origin and results. A further related issue is that of the relationship between Dharmakīrti's epistemological arguments and his soteriological concern, which is relevant in the fundamental topics of the Buddha's omniscience and compassion.