

## Some remarks on the origin of all-inclusive pervasion

Kiyokuni SHIGA (Kyoto Sangyo University)

### Abstract

Previous studies have shown that the term ‘all-inclusive pervasion’ (*sarvopasaṃhāravāpyāpti*, also referred to as *sarvopasaṃhāravatī vyāpti* or *sarvopasaṃhāreṇa vyāptipradarśana-*) appeared for the first time in the *Hetubindu*, and that it was Dharmakīrti who created this new theory, which, along with *sādhyaviparyaye bādhakapramāṇa*, contributed to the completion of the proof of momentariness. As the whole picture of Dignāga’s logic has recently been revealed gradually with the aid of Jinendrabuddhi’s *Pramāṇasamuccayaṭīkā*, however, this accepted view might be modified by a new perspective. The purpose of my presentation is to verify whether the origin of this concept of all-inclusive pervasion can be traced back to Dignāga.

In the *Pramāṇasamuccaya* (hereinafter PS) 3.36 and its *Vṛtti* (hereinafter PSV) thereon where Dignāga criticizes the definition of logical reason in the *Vādavidhi*, he states as follows: “The coexistence [of a logical reason] with such a [property to be proved] is understood by means of two [types of] exemplification on the basis of similarity or dissimilarity [by] including external items (*bāhyārthopasaṃhṛtena*).” This statement contains similar terminology and construction to the passage concerning the all-inclusive pervasion in the *Hetubindu*. Jinendrabuddhi, commenting on “*bāhyārtha-*”, glosses it as ‘in the [property-possessor] in general other than the particular property-possessor which is made to be a subject [to be proved]’ and states that Dignāga’s intention was to deny indicating the inseparable relation only in the subject to be proved. Furthermore, with respect to where the inseparable relation or pervasion is indicated, Dignāga states in PS 2.11ab: “Non-deviation of a logical mark from what is to be proved is indicated elsewhere (*anyatra*)”. Jinendrabuddhi interprets “*anyatra*” as ‘in every [property-possessor] in general such as in a kitchen’. Dignāga, in line with Jinendrabuddhi, also implies that “*anyatra*” means ‘in the substratum in general’, and that the subject to be proved is implicitly included in other substrata, i.e., ‘in the substratum in general’. True, it is likely that Jinendrabuddhi comments on the PS and PSV under the strong influence of Dharmakīrti, but one cannot deny the possibility that Dignāga propounded a pioneering idea for the universality of pervasion, though it might be then immature.

Although the pervasion in Dignāga’s logic has been regarded as inductive, provisional or hypothetical as long as he bases himself on the *trairūpya*-theory, it might be assumed that Dignāga aimed at establishing the universal pervasion. In any case, one can safely state that Dharmakīrti was greatly inspired by Dignāga when he constructed his theory of pervasion.