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A Textual Study of the *Lakṣaṇaṭīkā

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Chapter 4 Conclusion

For the purpose of introducing the **LT*, the present study has addressed the following questions: (1) What are the contents of the **LT*? (2) who compiled it? (3) when was it compiled (4) where was it compiled (5) how was it compiled? and (6) for what purpose was it compiled? The answers may be summarized as follows: The **LT* consists of brief notes on three of Candrakīrti's Madhyamaka treatises, namely, the *Pras*, the *MABh*, and the *CŚT*, as well as notes on the *VP* attributed to Nāgārjuna and a short section of unidentified Sanskrit notes. The text was originally put together by a Tibetan scholar, called Dharmakīrti or gNur/sNur D[h]arma grags, at Vikramaśīla monastery in India, most probably during the first quarter of the 12th century CE. The text presents itself as a series of glosses, and it can be regarded as the lecture notes of the Tibetan student, Dharmakīrti or gNur/sNur D[h]arma grags. The supervisor might have been Abhayākaragupta, who translated Candrakīrti's *ŚSV* together with this Tibetan *lo tsā ba*. The notes of the **LT* were most likely taken in order to prepare for this translation. At the time of the lecture we can surmise that the student and the teacher had direct access to Sanskrit MSS of the *Pras*, the *MABh*, and the *CŚT*. Furthermore, I have concluded that, in all likelihood, the present MS is a copy of the autograph and that it was made by another Tibetan. The latter, identified here as Śīlākāra/sTeng *lo tsā ba* Tshul khrims 'byung gnas, would have carried it with him to Tibet by the middle of the 12th century CE.

Furthermore, based on the above conclusion and the evidence of the texts, it is conjectured that the **LT* had nothing to do with the Pa tshab Nyi ma grags' and Jayānanda's Tibetan translations of Candrakīrti's treatises. When the **LT* arrived in Tibet, Pa tshab Nyi ma grags seems to have already revised his translations after consulting 'the Sanskrit MSS from the eastern borderland' (*Nyi 'og shar phyogs*). Moreover, by that time his fame was well-established in Tibet. It is probable that sTeng *lo tsā ba* Tshul khrims 'byung gnas intended to translate Candrakīrti's treatises using the **LT*, but chose not to do so when he learned that Candrakīrti's treatises had already been translated into Tibetan.

The present study shows that the **Lṭ* is an invaluable source for understanding the Madhyamaka philosophy of both India and Tibet in the 12th century CE.

It is evident, as noted above, that the author, Dharmakīrti or gNur/sNur D[h]arma grags, had access to Sanskrit MSS of Candrakīrti's three main treatises, namely, the *Pras*, the *MABh*, and the *CŚT*. The **Lṭ*, although not commenting on these texts in their entirety, can be considered a substitute for the Sanskrit MSS and a valuable early witness to these treatises, since several proper names are identified in the Sanskrit notes. For instance, the name of Candrakīrti's opponent labelled as 'a logician' (*tārkika*) appears not as Bhāvaviveka but as Bhāviveka throughout the **Lṭ*.

Although the **Lṭ* seems to have been forgotten in Tibetan history books, it was crucial enough that its arrival in Tibet in the middle of the 12th century CE led to an increased interest in Madhyamaka philosophy centered on Candrakīrti. The designation of Bhāviveka as *svatantrasādhana* in the **Lṭ*'s Sanskrit notes on the *Pras* and his apparent coinage in Tibetan of *Thal 'gyur ba* as a term to describe a philosophical position of Candrakīrti can be pivotal points for further research on Tibetan Madhyamaka in the middle of the 12th century CE.

The present study proposes that Abhayākaragupta is a key figure behind the **Lṭ*. This hypothesis, currently based on circumstantial evidence, should be further tested by comparing the contents of the **Lṭ* to his *MmA* and to other of his treatises. If the conclusions of the present study are accepted, we have an immediate copy of an autograph of a Tibetan *lo tsā ba* who was active during the 12th century, and this text was created in close association with Abhayākaragupta. These two facts underscore the importance of the **Lṭ* in the study of the history of the transmission of works in India and Tibet.