



Universiteit
Leiden
The Netherlands

A fragment of Pramāṇa from Gilgit

Saccone, M.S.; Szántó, P.D.; Sferra, F.; Vergiani, V.

Citation

Saccone, M. S., & Szántó, P. D. (2022). A fragment of Pramāṇa from Gilgit. In F. Sferra & V. Vergiani (Eds.), *Verità e bellezza: essays in honour of Raffaele Torella* (pp. 1011-1023). Napoli: UniorPress. Retrieved from <https://hdl.handle.net/1887/3486875>

Version: Publisher's Version

License: [Licensed under Article 25fa Copyright Act/Law \(Amendment Taverne\)](#)

Downloaded from: <https://hdl.handle.net/1887/3486875>

Note: To cite this publication please use the final published version (if applicable).

'Verità e bellezza'
Essays in Honour of Raffaele Torella

Series Minor

XCVII.1–2

Direttore

Francesco Sferra

Comitato di redazione

Riccardo Contini, Martin Orwin, Junichi Oue,
Roberto Tottoli, Giovanni Vitiello

Comitato scientifico

Anne Bayard-Sakai (INALCO), Stanisław Bazyliński (Facoltà teologica
S. Bonaventura, Roma), Henrietta Harrison (University of Oxford),
Harunaga Isaacson (Universität Hamburg), Barbara Pizziconi (SOAS,
University of London), Lucas van Rompay (Duke University),
Raffaele Torella (Sapienza, Università di Roma),
Judith T. Zeitlin (The University of Chicago)

Dipartimento Asia, Africa e Mediterraneo
Università degli Studi di Napoli “L’Orientale”

UniorPress
Napoli
2022

UNIVERSITÀ DEGLI STUDI DI NAPOLI “L’ORIENTALE”
UNIVERSITY OF CAMBRIDGE

Series Minor

XCVII.2

‘Verità e bellezza’
Essays in Honour of Raffaele Torella

Edited by
Francesco Sferra and Vincenzo Vergiani



UNIVERSITY OF
CAMBRIDGE



European Research Council
Established by the European Commission

UniorPress
Napoli 2022

Volume pubblicato con contributi

- del Dipartimento Asia, Africa e Mediterraneo (Università degli Studi di Napoli “L’Orientale”),
- della Faculty of Asian and Middle Eastern Studies (University of Cambridge),
- e del Progetto ERC n. 803624: «Translocal Identities. The Śivadharmā and the Making of Regional Religious Traditions in Premodern South Asia».



UniorPress

UniorPress - Via Nuova Marina 59, 80133 Napoli

ISBN 978-88-6719-209-0

Tutti i diritti riservati

Stampato in Italia

Finito di stampare nel mese di settembre 2022

Officine Grafiche Francesco Giannini & Figli S.p.A.

Via Cisterna dell’Olio 6B, 80134 Napoli

Tutti gli articoli pubblicati in questo volume sono stati sottoposti al vaglio di due revisori anonimi.

Table of Contents

Volume I

Preface.....	13
Foreword.....	19
Main Publications of Raffaele Torella.....	25
Andrea Acri <i>From Isolation to Union: Pātañjala vis-à-vis Śaiva Understandings of the Meaning and Goal of Yoga.....</i>	35
Lyne Bansat-Boudon <i>The Surprise of Spanda: An Aesthetic Approach to a Phenomenology of Transcendence (Rāmakaṇṭha ad Spandakārikā 2.6 [1.22/22]).....</i>	73
Bettina Sharada Bäumer <i>Kṣemarāja's Poetic Non-Dualism: Examples from his Netratantroddyota.....</i>	103
Giuliano Boccali <i>Lectio difficilior e creazione poetica: esempi dal Kumārasambhava..</i>	115

Johannes Bronkhorst <i>The Sarvadarśanasamgraha: One Text or Two? One Author or Two?.....</i>	129
Maria Piera Candotti and Tiziana Pontillo <i>The dikṣita's Language. Vedic Homologies and rūpakas in Jaiminīya-Brahmaṇa 2.60–64.....</i>	153
Daniele Cuneo and Elisa Ganser <i>The Emotional and Aesthetic Experience of the Actor. Diderot's Paradoxe sur le comédien in Sanskrit Dramaturgy.....</i>	193
Marzenna Czerniak-Drożdżowicz <i>Viṣṇu in his Three Abodes. Some Observations about Three-storey and Triple-shrined Viṣṇu Temples in South India.....</i>	273
Florinda De Simini <i>Rules of Conduct for the Śaivas. The Intersection of Dharmasāstra and Śaiva Devotion in the Śivadharmottara.....</i>	291
Vincent Eltschinger <i>Politics and/in the End of Times. On the Buddhist Reception of the Arthasāstra.....</i>	337
Marco Ferrante <i>The Pratyabhijñā on Consciousness and Self-consciousness: A Comparative Perspective.....</i>	375
Giuseppe Ferraro <i>'Own-nature' (svabhāva) in the Abhidharma Tradition and in Nāgārjuna's Interpretation.....</i>	391
Marco Franceschini <i>The Printing History of Sargas 9 to 17 of the Kumārasambhava....</i>	411
Eli Franco <i>Prajñākaragupta on Pramāṇavārttika 2.1 in the Light of Yamāri's Interpretation.....</i>	433

Table of Contents

Elisa Freschi <i>Reconstructing an Episode in the History of Sanskrit Philosophy: Arthāpatti in Kumārila's Commentators.....</i>	457
Paolo Giunta <i>Il rapporto di Śāntaraksita con Bhartṛhari. Edizione critica della Śabdabrahmaṇḍikā e dello Sphoṭavādakhaṇḍana.....</i>	487
Dominic Goodall <i>A Glimpse of Classical Saiddhāntika Theology in a Cambodian Epigraph: A Fresh Edition and Translation of the Sanskrit Śaiva Hymn K. 570 of Banteay Srei.....</i>	543
Alessandro Graheli <i>Predestination of Freedom in Rūpa Gosvāmin's Theology of Devotion.....</i>	577
Kengo Harimoto <i>A Few Notes on a Newly Discovered Manuscript of the Śivadharmā Corpus 1.....</i>	595
Harunaga Isaacson <i>Vasiṣṭha's Ashram: A Translation of Sarga 1 of Kālidāsa's Raghuvamśa into English Verse.....</i>	627
Volume II	
Mrinal Kaul <i>A Preliminary Note on the Manuscripts of the Tantrāloka-viveka....</i>	679
Yohei Kawajiri <i>A Report on the Newly Found Manuscript of the Īśvara-pratyabhijñā-vivṛti.....</i>	751
Chiara Neri <i>A Phenomenology of Dreams in Theravāda Buddhism: An Annotated Translation of the Tenth Chapter of the Sārasaṅgaha by Siddhattha Thera.....</i>	773

Cristina Pecchia <i>With the Eye of a Scholar and the Insight of a Physician: Gangadhar Ray Kaviraj and the Carakasamhitā.....</i>	797
Gianni Pellegrini <i>On prahasann iva. Bhagavadgītā 2.10 in the Light of Traditional Commentaries.....</i>	841
Stefano Piano <i>Qualche riflessione sui diversi tipi di śaḍaṅgayoga.....</i>	901
Cinzia Pieruccini <i>Transition and Transformation: On the Roles of Parks and Gardens in Early India.....</i>	913
Isabelle Ratié <i>Some Hitherto Unknown Fragments of Utpaladeva's Vivṛti (IV): On Non-being and Imperceptible Demons.....</i>	929
Antonio Rigopoulos <i>Prahasann iva. On Kṛṣṇa's Hint of Laughter in Bhagavadgītā 2.10.....</i>	965
Margherita Serena Saccone and Péter-Dániel Szántó <i>A Fragment of Pramāṇa from Gilgit.....</i>	1011
Małgorzata Sacha <i>Imagine the world... Abhinavagupta vis-à-vis the Psychoanalytic Mystic.....</i>	1025
Alexis Sanderson <i>The Meaning of the Term Trairūpyam in the Buddhist Pramāṇa Literature.....</i>	1049
Cristina Scherrer-Schaub <i>D'impronte e ombre tra India e Grecia. Questioni e visioni di storia del pensiero politico e filosofico tra il V e il II secolo a.C.....</i>	1063

Table of Contents

Francesco Sferra <i>The Second Chapter of the Abhidharmasamuccayakārikā</i> by Saṅghatrāta.....	1145
Federico Squarcini <i>Ecce yoga. Il miraggio del nome, il fantasma della salute</i> <i>e la concomitanza delle ‘cose’ qualsiasi.....</i>	1167
Ernst Steinkellner <i>Śāntarakṣita on the Induction Problem. A Translation</i> <i>of Vādanyāyaṭikā 14,12–16,29.....</i>	1223
Lidia Sudyka <i>Imagined Landscapes or Through the Year: The Descriptions of All</i> <i>Seasons and All Seasons’ Gardens in Indian Literature.....</i>	1237
Vincenzo Vergiani <i>Vivakṣā and the Formation of Meaning According to Bhartṛhari....</i>	1253
Alex Watson <i>Pratyabhijñā: Recognition’s Nature, Cause and Object.</i> <i>Critical Edition and Annotated Translation of a Portion</i> <i>of the Nyāyamañjarī.....</i>	1325

*A Fragment of Pramāṇa from Gilgit**

MARGHERITA SERENA SACCONI

(Università di Napoli “L’Orientale” and IKGA Wien)

PÉTER-DÁNIEL SZÁNTÓ

(Universiteit Leiden)

1. Introductory remarks

To the best of our knowledge, the single-folio fragment edited here has not been identified in any publication.¹ We cannot determine with certainty the actual identity of the text (although we will attempt a hypothesis). However, we can ascertain its contents: this is the beginning of a rather sophisticated epistemological *prakara-*

* This small paper on *pramāṇa* is dedicated to Raffaele Torella, who has devoted most of his astounding career to Indian philosophy. First and foremost, we would like to thank Francesco Sferra for revising this article at different stages, providing us with invaluable feedback. Our thanks also go to all the participants in the international workshop ‘Monasteries and Doxography in Indian Buddhism’ (jointly organized by the IKGA, Austrian Academy of Sciences, and the Vihāra Project), and especially Birgit Kellner, Horst Lasic, Taiken Kyuma, and Somadeva Vasudeva for inspiring comments and useful corrections to the edition and the English translation. Serena Sacconi’s work was supported in several ways by the IKGA, Austrian Academy of Sciences. Péter-Dániel Szántó’s work was supported by the European Research Council (ERC) under the Horizon 2020 program (Advanced Grant agreement No 741884).

¹ The most up-to-date list of identified materials is von Hinüber 2014. On p. 105, the leaf is described as follows: ‘No. 42: Unidentified Pages 3223–3224: 1 folio; folio no. extant: 1 (? on the right margin!); beginning of a text. — Ed.: –.’

na. To date, this is only the second *pramāṇa* work to emerge from the Gilgit hoard, next to Dharmakīrti's *Hetubindu*.² The fragment is thus an important witness of philosophical-epistemological studies in greater Gilgit, an area usually not identified as a great citadel of *pramāṇa* learning.

We could not perform a personal autopsy of this single birch-bark leaf, now kept in New Delhi. Our access to the witness consists of digital reproductions of monochrome microfilm images. In the facsimile edition, the leaf is found in volume 10, page nos. 3223–3224.³ On the so-called Risho CD-ROMs, the images are on vol. 3, 21/07.⁴ We also had access to microfilm copies once prepared for J. W. de Jong.⁵ The three sets do not differ greatly in quality, although perhaps the last one is somewhat clearer to read. The folio is in nearly perfect condition, except for a triangular tear (or perhaps delamination) in the upper right corner of the *recto*. This results in the loss of two *akṣaras* from the beginning of *pāda* b of the opening verse and the loss of a single *akṣara* from the very end of the fragment. The string space is protected by interrupting two lines on the *recto* and three on the *verso*. Judging by the paleographical features (the script is what is usually referred to as Gilgit/Bamiyan type II or proto-Śāradā), the copy was made in the latter part of the scriptorium's history, ca. 7th c. CE or slightly later.⁶

Given the style and the content, this short fragment can be viewed as belonging to a '*pramāṇa*-type' treatise. Since the manuscript can be roughly dated to the late 7th c. or perhaps early 8th, the text must either precede or be from around that time. In light of the usage of some technical terms, it must be regarded as post-Dharmakīrtian. This would place it most likely after the beginning of the 7th c. It starts with a *sragdharā* verse, where, among other

² See Wille in Steinkellner 2016.

³ Lokesh Chandra (1974: 8) describes the fragment as follows: '42. It is again a single folio without any number. The last line reads: सत्ताप्रसंगो बोधकं प्रमाणमिति ।। ।। अत्र तु प्रमाणप्रमेयविषयनिश्चायकप्रत्यया' The reading *bodhakaṃ* is a mistake for *bādhakaṃ*.

⁴ On this collection, see von Hinüber 2014: 92–93.

⁵ We thank Jonathan Silk for granting us access to this source.

⁶ We thank Noriyuki Kudo and Jundo Nagashima for sharing their thoughts on this issue.

things, the author declares his intention to provide his audience with a rejection (*bhaṅga*) of the deluded views of the opponents, through a collection of good refuting arguments (*bādhakaiḥ saṭprayogaiḥ*), perhaps to be used in public debates.

The main theme of the fragment is a criticism of the real existence (*sattā*) of things that are uncreated, that is, causeless and permanent (*sthāvara*).

At the beginning of the treatise, the author introduces the opponents as people who depend on a transmitted tradition and ignore the power of *pramāṇas*. As he says immediately after, they all agree on the existence of entities that are causeless and permanent, thus suggesting the presence of a general fictitious Brahmanical opponent.

The thesis of the Brahmanical opponents is spelled out as follows: ‘Those [things that are] not dependent on real things (*bhāva*) that are the cause of their arising and admitted as permanent are indeed existent.’

As for what is the third sentence in our translation, we have two versions:

(i) The first one is *ante correctionem*. There is a list of entities that are conceived of as uncreated, permanent, and real by the opponents, some being common to more than one tradition, some being specific to certain Brahmanical traditions. These are: Viśveśvara that is the cause (*hetu*) [i.e., the efficient cause] with regard to bodies, faculties, and world-systems,⁷ the authorless word (*apauruṣeyaśabda*), the universals (*jāti*), the Self, etc.

The authorless word is of course a hallmark of Mīmāṃsā thought. The notion of Viśveśvara as the efficient cause with regard to bodies, faculties, and world-systems presents us with a more complex situation. The compound *tanukaraṇabhuvana* (or *tanubhuvanakaraṇa*) is found mostly in Śaiva sources.⁸ However, we do have two significant occurrences of this compound in

⁷ For arguments against the existence of Īśvara, see Krasser 1999.

⁸ Note that in the archival process, this folio was filmed immediately after the only Śaiva work in the hoard, the so-called **Devītantrasadbhāvasāra* (Sanderson 2009: 50–51). Sanderson (referring to a personal communication by Vasudeva) dates the folios of this text to the mid-6th c.

Buddhist sources. One is in Dharmakīrti's *Vādanyāya*, which assuredly predates this text. In that discussion, the compound is associated with the Vaiśeṣikas.⁹ The other is in Kamalaśīla's *Tattvasaṅgrahapañjikā*, which is more likely later than this text, but could also have been almost contemporary. In this case, Kamalaśīla is quoting Aviddhakarṇa,¹⁰ a thinker who is presented as a Naiyāyika in the *Pañjikā*, one who aims to prove the existence of Īśvara as an intelligent superior being that is the efficient cause for the material causes such as bodies, faculties, and world-systems.¹¹ This appears very similar to what our author seems to have in mind when employing the said compound. Accordingly, it is more likely that he has in mind the Naiyāyikas or the Vaiśeṣikas as his opponents here, rather than any Śaiva sources.

(ii) The second version is *post correctionem*. What is most likely a second hand¹² deletes the list of various entities and leaves only the notion of entities with exceptional power (*prabhāvātīśaya*) as the cause of the arising of bodies, faculties, and world-systems. This is, in the corrector's mind, most likely Īśvara. Therefore, based exclusively on this small fragment, it looks as if the second hand's intention is that of turning the treatise into an **Īśvara-bhaṅga*, overlooking all the other entities. A possible explanation is that a reader (whose hand we now see preserved in the lower margin) noticed that the rest of the work refutes only Īśvara and

⁹ See *yathā puruṣātīśayapūrvakāṇi tanubhuvanakaraṇādīnīti pratijñāya tanukaraṇabhuvanavyākhyāvyañjana sakalavaiśeṣikaśāstrārthaghoṣaṇam* (*Vādanyāya*, p. 52₈₋₉).

¹⁰ Aviddhakarṇa is most likely an 'old' Naiyāyika. Very little is known about him. He might be the same person as Bhāvivikta, or there might have been two Aviddhakarṇas, a Naiyāyika and a Cārvāka. His/Their works are not preserved, except for fragments as testimonia in the works by Śāntarakṣita and Kamalaśīla (mostly in the *Pañjikā*). On this, see particularly Marks 2019.

¹¹ *yathoktam — tanubhuvanakaraṇopādānāni cetanāvadadhīṣṭhitāni svakāryam ārabhanta iti pratijānīmahe, rūpādīmatvāt, tantvādivad iti.* (*Tattvasaṅgrahapañjikā ad st.* 49, ed. p. 54₁₂₋₁₃). For a discussion of this quotation (also found in Abhayadevasūri's *Tattvabodhavidhāyini*), see Marks 2019: 61, n. 182.

¹² The 'correction' added in the lower margin is in a very crude hand, unlike that of the original scribe. This does not necessarily mean that there was a second hand: the same hand may look different due to a change of stylus, etc. If the correction is not by the first hand, it could still be coeval. According to Charles DiSimone (whom we wish to thank), the script is not 'later' but more 'cursive.'

nothing else, or at least not directly. This is possible only if he had an incomplete work in front of him. Of course, it is also possible that he may not have understood the arguments completely and that is why he decided to curtail the list of objectionable items.

In our opinion, provided that the *ante correctionem* version is the original text, this was a **Kṣaṇabhaṅgasiddhi*, a proof of the momentariness of things.

The similarity with the beginning of the *Sthirabhāvaparīkṣā* chapter of the *Tattvasaṅgraha* and the *Tattvasaṅgrahapañjikā* may lead to this conclusion. There, two of the same elements are found: *a*) a comprehensive list of permanent entities admitted by different Brahmanical opponents and *b*) the idea that they can all be refuted with a few arguments.¹³

If this is a **Kṣaṇabhaṅgasiddhi*, we would be tempted to think of the *Kṣaṇabhaṅgasiddhi* by Arcaṭa. Arcaṭa is reported by Tāranātha as having lived in Kashmir and, in spite of Tāranātha's statement that he was coeval with the emperors Dharmapāla and Khri srong lde brtsan, is regarded as slightly earlier than Śāntaraksita and Jinendrabuddhi (Funayama 1995: 195); accordingly, he perhaps lived around the beginning of the 8th c. His *Kṣaṇabhaṅgasiddhi* is not preserved and only mentioned in his *Hetubinduṭīkā* (ed. pp. 82₁₄, 87₂₄).

Given the exiguity of the extant text, however, it is fairly impossible to determine anything about the work with certainty.

¹³ *atha vāsthāna evāyam āyāsaḥ kriyate yataḥ | kṣaṇabhaṅgaprasiddhyaiva prakṛtyādi nirākṛtam || uktasya vākṣyamānasya jātyādeś cāvīśeṣataḥ | niṣedhāya tataḥ śpaṣṭaṃ kṣaṇabhaṅgaḥ prasādhyate ||* (*Tattvasaṅgraha* 350–351) 'Or, [one might say that] this effort [viz. the composition of the *Tattvasaṅgraha*] is made in vain, because primordial nature and the other [entities admitted as real by the opponents,] [can] be refuted by establishing momentariness alone (st. 350). And, therefore, in order to reject [all those real entities admitted by the opponents,] such as the general properties—which have been and will be discussed—since they are not [in any way] different [inasmuch as they are ultimately impermanent], momentariness is clearly established [in the present chapter] (st. 351).' In the *Pañjikā*, Kamalaśīla paraphrases the *eva* in 350c with *ekaprahāreṇaiva*, 'in one clean swoop' (ed. p. 166_{20–24}).

2. Formatted diplomatic transcript

The *siddham* sign is expressed by a symbol. The numeration does not seem to survive, hence the folio number is tentative. We transcribe allophones of the *visarga*, the *jihvāmūṭya* (voiceless velar fricative) as x and the *upadhmanīya* (voiceless bilabial fricative) as f. The *recto* and *verso* of the folio are marked *r* and *v* respectively.

We use the following symbols:

⊙	string space
?	illegible element
+	lost <i>akṣara</i>
–	lost metrically long syllable
< <i>kimcit</i> >	scribal addition

[1r₁] *siddham* nānāvādapravīṇaif paragatabahaladhvāntavi-
dhvaṃsadaḥṣais sambuddhājñāprapannaif prakāṭitam akhilaṃ
vastutattvaṃ susūkṣmam | – – [1r₂] ye viprapannāf paramatavihi-
tāpārthanād aprapannās teṣāṃ saṃmohabhaṅgax kriyata iha
mayā bādhakais satpray²gaiḥ || [1r₃] iha hi samadhigata²vācā-
kasambandhagamitāśāstrārthāvadhāraṇanipuṇā api yathādhigata-
samayaśāṅketāsā[1r₄]ditapāratantryavṛttayo⊙napekṣitapramāṇa-
prabhāvaprasarās svodayanibandhanabhūtabhāvānapekṣiṇas
sthāva[1r₅]rābhimatās santy eva sa⊙ttāvya²vahārāliṅgitaprasarās
tanukaraṇabhuvan<o>-hetuviśveśvarāpauruṣeyaśa[1r₆]bdajātyā-
tmādisaṃjñitā [*kākapada* sign] iti tad²vibhramavinivāraṇāya kiñ-
cinmātrakam abhidhīyata iti | ye svasattāyām udayani[1r₇]bandha-
nabhūtabhāvānapekṣiṇo na te samāsāditasattākās tadyathā vyo-
motpalādayaḥ | svasattāyām udayanibandha-[lower margin] [in a
second hand, no marking]-dayanibandhanabhūtāf prabhāvāti-
śayabhājo bhāvā

[1v₁]-nabhūtabhāvānapekṣiṇas ca sthāvarābhimatāf paraparika-
lpitā bhāvā iti vyāpakaviruddhopalabdhiḥ | sattāvasāyasam[1v₂]ja-
nitaprabhāvātiśayā bhāvās svodayanibandhanabhūtabhāvāpeḥṣā-
bhivyāptā | tannivṛttā ca pravṛttir vyāpyasyeti svapra[1v₃]kāśā
vyāpakaviruddho⊙palabdhir upadarśitaprayoga iti na pakṣadha-
rmaviśayaviparyāsāvasara iti nā[1v₄]nvayavibhramaḥ | ye samā⊙sā-
ditasattākās te svasattāyām udayanibandhanabhūtabhāvāpeḥṣiṇo

dr̥ṣṭās tadya[1v₅]thā vr̥ihyādayaḥ | svodaya⊙nibandhanabhūta-
bhāvāpekṣāvidhurabhūtānāṃ sattābhyupagame vandhyāsutavira-
citaci[1v₆]tragaganakusumamāloditasaurabhyabhāvanābhāvita-
marakatavarṇāvabhāsāvabhāsitaśaśaviṣāṇaśobhātīśaya[1v₇]sattā-
prasamgo bādhakam pramāṇam iti || || atra tu pramāṇaprameya-
viṣayaniścāyakaḥpratyayānapekṣiṇa +

3. Standardised edition with critical notes

*nānāvādapravṛṇaiḥ paragatabahaladhvāntavidhvamsadakṣaiḥ
saṃbuddhājñāpraḥannaiḥ prakāṭitam akhilaṃ vastutattvaṃ*

[*susūkṣmam* |

*tasyām*¹⁴ *ye vipraḥannāḥ paramatavihitāpārthanād apraḥannās
teṣāṃ saṃmohabhaṅgaḥ kriyata iha mayā bādhakaiḥ satprayogaiḥ*¹⁵ ||

iha hi samadhigatavācyavācakasambandhagamitaśāstrārthādvadhā-
raṇanipuṇā api yathādhigatasamayasaṅketāsādītapāratantrya-
vṛttayo 'napekṣītapramāṇaprabhāvaprasarāḥ, svodayanibandha-
nabhūtabhāvānapekṣiṇaḥ sthāvarābhimatāḥ santy eva, sattāvya-
vahārāliṅgitaprasarās *tanukaraṇabhuvanodayanibandhanabhū-
tāḥ prabhāvātīśayabhājo bhāvā (*ante correctionem*: tanukaraṇabhu-
vanahetuviśeśvarāpauruṣeyaśabdajātyātmādisaṃjñitā) iti tadvi-
bhramavinivāraṇāya kiṃcinmātrakam abhidhiyata iti | ye sva-
sattāyām udayanibandhanabhūtabhāvānapekṣiṇo na te samāsādi-
tasattākās tadyathā vyomotpalādayaḥ | svasattāyām udayaniba-
ndhanabhūtabhāvānapekṣiṇas ca sthāvarābhimatāḥ paraparika-
lpitā bhāvā iti vyāpakaviruddhopalabdhiḥ | sattāvasāyasamjanita-
prabhāvātīśayā bhāvāḥ svodayanibandhanabhūtabhāvāpekṣābhi-
vyāptāḥ¹⁶ | tannivṛtṭyā¹⁷ nivṛtṭā ca pravṛtṭir vyāpyasyeti svaprakāśā
vyāpakaviruddhopalabdhir upadarśītaprayoga iti na pakṣadha-
rmaviṣayaviparyāsāvasara iti nānvayavibhramaḥ | ye samāsādita-
sattākās te svasattāyām udayanibandhanabhūtabhāvāpekṣiṇo

¹⁴ *tasyām*] conj. (Isaacson), damaged Ms

¹⁵ *satprayogaiḥ*] conj., *satpray?gaiḥ* Ms

¹⁶ ° *ābhivyāptāḥ*] em., ° *ābhivyāptā* Ms

¹⁷ *tannivṛtṭyā nivṛtṭā*] conj. (a conj. *tannivṛtṭinivṛtṭā* is also possible), *tannivṛtṭā* Ms (eye-skip)

dr̥ṣṭās tadyathā vr̥ihyādayaḥ | svodayanibandhanabhūtabhāvā-
pekṣāvidhurabhūtānām sattābhyupagame vandhyāsutaviracitaci-
tragaganakusumamāloditasaurabhyabhāvanābhāvitamarakatava-
rṇāvabhāsāvabhāsitaśaśaviṣāṇaśobhātīśayasattāprasāṅgo bādha-
kaṃ pramāṇam iti || || atra tu pramāṇaprameyaviṣayaniścāyakapra-
tyayānapekṣiṇa ?

4. Translation

The very subtle reality of things has been proclaimed in its entirety by those who have embraced (*prapanna*) the teaching (lit. command, *ājñā*) of the Perfectly Awakened One; [they are] well-versed in many different doctrines [and] skilled in eliminating the thick darkness [of the delusion] of the opponents.

[However, there are those] who have opposed (*viprapanna*) that [teaching] (*tasyām*)¹⁸ [and those] who have not embraced (*aprapanna*) it due to [its] refutation (*apārthana*) done by [some] who hold other views. In this [treatise], I [shall] refute their delusion with some good refuting arguments.

Now, in this world (*iha*), even though skilled in determining the meaning of the treatises made clear through the well-known relation between designated and designator (*vācyaavācakasambandha*), a multitude [of people] who ignore the power of *pramāṇas* are engaged in the acquired/transmitted dependence on a convention according to the way the agreed-upon doctrine (*samaya*) is learnt [in different traditions].

[The convention is as follows:]

‘Those [things that are] not dependent on real things (*bhāva*) that are the cause of their arising and admitted as permanent are indeed existent.

[Version 1, *ante correctionem*] [These, which according to you Buddhists are] continua that are marked/included (*ālīngita*)

¹⁸ Or, less likely, *tasmin*, referring to *vastutattva*.

(?) with the predication as existent[,] are termed [—according to the various Brahmanical systems—] Viśveśvara that is the cause [i.e., the efficient cause] with regard to bodies, faculties, and world-systems, the authorless word, the universals, the Self, etc.’

[Version 2, *post correctionem*] [These, which according to you Buddhists are] continua that are marked/included (*āliṅgita*) (?) with the treatment/predication as existent, being the cause of the arising of bodies, faculties, and world-systems, are real entities (*bhāva*) possessing an exceptional power[, namely, Īśvara].’

In order to eliminate their error, just a few [arguments need to] be said.¹⁹

Those [entities] that, with regard to their own existence, do not depend on [other] entities that are the cause of their arising [can]not be admitted as existent (*samāsāditasattāka*), like, for example, a lotus in the sky. And the entities (*bhāva*) [that are] admitted as permanent [and] are imagined by the opponents are independent from real entities (*bhāva*) that are the cause of their arising with regard to their own existence. Thus, there is the cognition of [something] contradictory to the pervader[, i.e. the cognition of the independence from things that are the cause of their arising].

The entities that are originated through the conceptual determination of ‘existence’ [that is, they are conceptually constructed as existent] and have a special power (*prabhāvātīśaya*) [namely, causal efficiency] are pervaded by the dependence on real entities that are the cause of their arising.

Moreover, the presence of the pervaded is negated through the negation of that (*tannivṛtyā*) [i.e., the dependence]. Thus, the perception of [something] contradictory to the pervader [i.e. the perception of dependence] in the argument shown [above] is self-evident. Therefore, there is no room (*avasara*) for [any] error regarding the object of the property of the subject (*pakṣadharmā*).

¹⁹ Namely, by refuting the permanence of things one rejects all the real entities that are admitted by the Brahmanical opponents and are listed above.

Accordingly, there is no mistake, [viz. a] positive concomitance [of *sādhya* and *hetu* in the opponent's argument].

The [entities] that are admitted as existent are commonly observed as being dependent on real things that are the cause of the arising with reference to their own existence. This is like, for example, rice.

If one admitted the existence of entities that are devoid of the dependence on entities that are the cause of their arising, then, the refuting argument (*bādhakaṃ pramāṇam*) would be the undesired consequence of the existence of the fragrance produced from a garland of multicoloured flowers in the sky that was put together by the son of a barren woman or the superior splendour (*śobhātīśaya*) of the hare's horn (*śaśaviṣāṇa*) illumined by the splendour of the colours of an emerald visualised through meditative realisation [or: meditative realisation about the fragrance produced from a garland of multicoloured flowers in the sky that was put together by the son of a barren woman].

However, in this regard, [entities] independent from the cognition that ascertains the cognisable object of the *pramāṇa* ...

Bibliography

Primary sources

Vādanyāya of Dharmakīrti

Pradeep Gokhale (ed./tr.). *Vādanyāya of Dharmakīrti: The Logic of Debate*. Bibliotheca Indo-Buddhica Series No 126. Delhi: Sri Satguru Publications, 1993.

Tattvasaṅgraha of Śāntarakṣita and *Pañjikā* of Kamalaśīla

Dwarikadas Śāstrī (ed.), *Tattvasaṅgraha of Ācārya Śāntarakṣita with the Commentary 'Pañjikā' of Śrī Kamalaśīla*. 2 vols. Bauddha Bhāratī Series 1–2. Varanasi: Bauddha Bharatī, 1968.

Hetubinduṭīkā of Bhaṭṭa Arcaṭa/Dharmākaradatta

Sukhlalji Sanghavi and Muni Shri Jinavijayaji (eds.), *Hetubinduṭīkā of Bhaṭṭa Arcaṭa with the Sub-Commentary Entitled Āloka of Durvekamiśra*. Baroda: Oriental Institute, 1949.

Secondary sources

Funayama, Toru

1995 'Arcaṭa, Śāntarakṣita, Jinendrabuddhi, and Kamalaśīla on the Aim of a Treatise (*prayojana*).' *Wiener Zeitschrift für die Kunde Südasiens / Vienna Journal of South Asian Studies* 39: 181–201.

von Hinüber, Oskar

2014 'The Gilgit Manuscripts. An Ancient Buddhist Library in Modern Research.' In Paul Harrison and Jens-Uwe Hartmann (eds.), *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research. Papers Presented at the Conference Indic Buddhist Manuscripts: The State of the Field. Stanford, June 15–19 2009*. Österreichische Akademie der Wissenschaften Philosophisch-historische Klasse Denkschriften, 460. Band. Beiträge zur Kultur- und Geistesgeschichte Asiens Nr. 80, pp. 79–135. Wien: Verlag der Österreichischen Akademie der Wissenschaften.

Krasser, Helmut

1999 'Dharmakīrti's and Kumāriḷa's Refutations of the Existence of God: A Consideration of their Chronological Order.' In Shoryu Katsura (ed.), *Dharmakīrti's Thought and Its Impact on Indian and Tibetan Philosophy*, pp. 215–224. Wien: Verlag der Österreichischen Akademie der Wissenschaften.

Lokesh Chandra

1974 *Gilgit Buddhist Manuscripts (Facsimile Edition)* गिलगित-बौद्ध-ग्रन्थावलि: Part 10 Reproduced by †Prof. Raghū Vira and Lokesh Chandra. Śata-piṭaka Series, Indo-Asian Literatures Volume 10 (10), New Delhi: International Academy of Indian Culture.

Marks, James Michael

2019 'Playfighting: Encountering Aviddhakarṇa and Bhāvivikta in Śāntarakṣita's *Tatvasaṃgraha* and Kamalaśīla's *Pañjikā*.' Unpublished doctoral thesis, University of California at Berkeley.

Rissho CD-ROMs

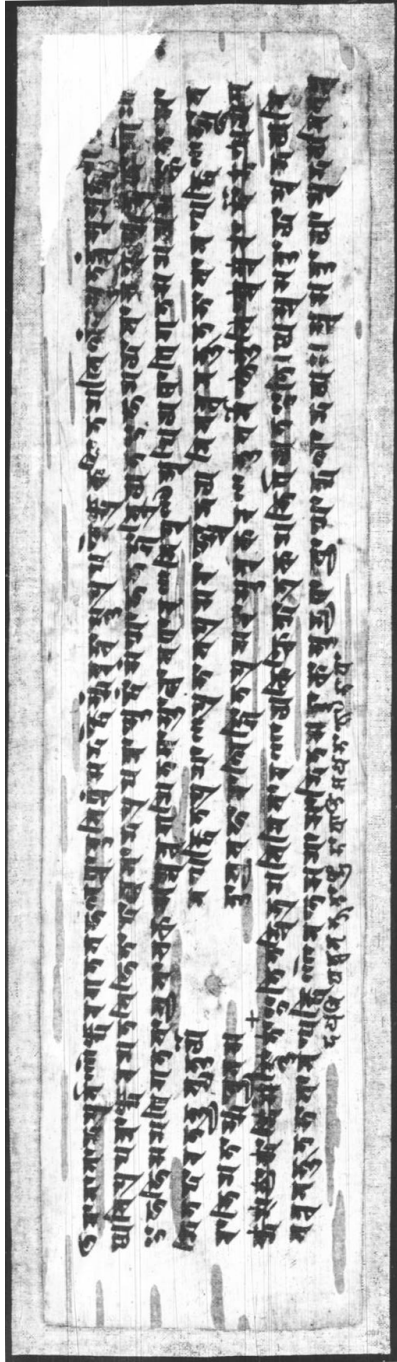
法華經關係稀觀資料集成データベース *Data-base of Valuable Lotus Sūtra Manuscripts*. 立正大学法華經文化研究所蔵マイクロフィルム資料 *Microfilm materials held in the Comprehensive Study of Lotus Sutra, Rissho University*. 立正大学法華經文化研究所 Institute for the Comprehensive Study of Lotus Sutra, Rissho University, 2003.

Sanderson, Alexis

2009 'The Śaiva Age—The Rise and Dominance of Śaivism During the Early Medieval Period—.' In Shingo Einoo (ed.), *Genesis and Development of Tantrism*. Institute of Oriental Culture Special Series 23, pp. 41–349. Tokyo: Institute of Oriental Culture, University of Tokyo.

Steinkellner, Ernst

2016 *Dharmakīrti's Hetubindu Critically edited on the basis of preparatory work by Helmut Krasser with a translation of the Gilgit fragment by Klaus Wille*. Sanskrit Texts from the Tibetan Autonomous Region Band 19. Beijing: China Tibetology Research Center / Wien: Verlag der Österreichischen Akademie der Wissenschaften.



Gilgit Fragment No. 42 — fol. *1 recto

