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Omniscience and Religious Authority. Prajñākaragupta's Commentary on *Pramāṇavārttika* II 8-10 and 29-33. Introduction, Critical Edition and Annotated Translation. Diss. 2006. 303p.

Prajñākaragupta is the author of an extended commentary on Dharmakīrti's *Pramāṇavārttika*. Unlike other commentaries on the *Pramāṇavārttika*, this commentary, entitled *Pramāṇavārttikālaṃkārabhāṣya*, contains not only a word-by-word exegesis, but also several broad digressions that contain extensive original thoughts by its author. Omniscience (*sarvajñatva*) is one of the issues that the commentary elaborates on independent of the original context of the *Pramāṇavārttika*. Whereas Dharmakīrti, responding in his *Pramāṇavārttika* II to the severe criticism of the Buddha's omniscience by the Mīmāṃsā philosopher Kumāriḷa, emphasized the concept of the Buddha as proclaiming the four noble truths and did not discuss the topic of his omniscience in its literal sense, Prajñākaragupta provided a new approach to the issue of the Buddha's omniscience by declaring it to be the ultimate means of valid cognition. He aimed at re-systematizing Dharmakīrti's doctrine of religious authority by contrasting the Buddha's omniscience with that of God's and by providing arguments to defend it against Kumāriḷa's criticism. However, despite their significance and influence on the later development of the concept of omniscience, Prajñākaragupta's ideas concerning omniscience were not studied until now. Their elucidation is therefore the aim of the present thesis.

For this purpose, two sections of the text that are relevant to omniscience have been selected: the refutation of God in the commentary on PV II 8-10 and the establishment of the Buddha's authority in the commentary on PV II 29-33. To clarify the historical and internal contexts of these two sections in relation to other arguments in the commentary, the introduction of the thesis examines five topics under the following titles: (1) Prajñākaragupta, his *Pramāṇavārttikālaṃkārabhāṣya* and Some Recent Studies, (2) Omniscience and Means of Valid Cognition, (3) The Refutation of God's Omniscience, (4) Omniscience and Yogic Perception, and (5) The Proof of the Omniscient Buddha. Through this ex-

amination, a number of points could be illuminated: Prajñākaragupta's omniscience-oriented interpretation in his commentary on Pramāṇavārttika II 1-7 that is different from the ideas of Dharmakīrti and those of other commentators; the historical position of Prajñākaragupta's discussion, in his commentary on Pramāṇavārttika II 8-9, in the theological controversies about God's omniscience, especially, its relation to the arguments by Uddyotakara, Praśastapāda, and Bhāsarvajña; the shift of the paradigm of omniscience from divine eye to yogic perception, as determined through a comparison of Kumāriḷa's criticism of the Buddha's omniscience with its arrangement by Prajñākaragupta; the role of "inference of all modes" (*sarvākārānumāna*) in a pre-stage of the Buddha's omniscience; the theory of partial non-belying (*ekadeśasaṃvāda*) as a common basis for criticizing the Buddha's omniscience and a particular claim by an ancient Mīmāṃsaka; the influence of Prajñākaragupta's arguments on the later formation of the proof of *sarvasarvajñatva*.

The main body of the thesis consists in a critical edition of the Pramāṇavārttikālaṃkārabhāṣya (*ad* PV II 8-10 and 29-33), both of its Sanskrit text and the Tibetan translations. On the basis of the Sanskrit edition, an analysis of its contents and an annotated translation are provided. The present Sanskrit edition is based on folios 12b7-16b5 and 19b3-20b3 of a manuscript found by R. Sāṅkrtyāyana in 1936 and published by S. Watanabe in a facsimile edition in 1998, as well as on other Sanskrit and Tibetan materials relating to this text. The Tibetan translation presented here is a result of the comparison of two prints, namely, Peking and Derge. The footnotes explain textual questions and the historical background of the arguments.

Finally, two appendices are added. In the above edition, I shifted a passage in folio 13b5 to a more appropriate place; the reason for this and related problems are discussed in Appendix 1. Appendix 2 collects the large number of quotations from the Ślokavārttika and some other texts in Jayanta's sub-commentary on the above sections, as far as could be identified.

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