

Preface

The Fourth International Dharmakīrti Conference was held at the Europahaus Congress Centre in Vienna from August 23 to 27, 2005.¹ It was organized and convened by the Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences. We would like to acknowledge the generous support and sponsorship of the Austrian Academy of Sciences, as it enabled not only the conference to be held, but also the proceedings to be published. Due to various circumstances, the publication of the proceedings has been delayed far too long, for which we deeply apologize.

A few of the papers that were read at the conference have, for various reasons, not been included in this volume, while one that could not be presented at that time has been (T. Tillemans). All of the papers by authors whose native language is not English were corrected by Cynthia Peck-Kubaczek and we are very grateful for her painstaking efforts.

Since the first Dharmakīrti conference in 1982, the availability of works by and related to Dharmakīrti has improved radically. In the preface to the proceedings of the second conference (see below, n. 1) Steinkellner reported “that the lost Sanskrit originals of the *Pramāṇaviniścaya* and the *Hetubindu* are extant in China and will be available sooner or later” (p. ix). A few days before the fourth conference began, the first copies of a critical and diplomatic edition of the first chapter of Jinendrabuddhi’s *Pramāṇasamuccayaṭīkā* arrived in Vienna, in time to be presented to the participants.² In his opening speech at the conference, “News from the manuscript department” (see below, p. xvii), Steinkellner was already in the position to present an impressive list of texts of the Buddhist epistemological tradition, the “*pramāṇa* school,” that are reported to be still extant in their Sanskrit original, including the *Pramāṇaviniścaya* and the *Hetubindu*. In the meantime, a critical edition of the Sanskrit text of the *Pramāṇaviniścaya* has

¹ A “Report on the First International Dharmakīrti Conference at Kyōto, June 16 and 17, 1982” by Yūichi Kajiyama is printed on p. xi of: Ernst Steinkellner (ed.), *Studies in the Buddhist epistemological tradition. Proceedings of the Second International Dharmakīrti Conference, Vienna, June 11–16, 1989*. Wien 1991. The proceedings of the third conference have been edited by Shoryu Katsura, *Dharmakīrti’s thought and its impact on Indian and Tibetan philosophy. Proceedings of the Third International Dharmakīrti Conference, Hiroshima, November 4–6, 1997*. Wien 1999.

² Ernst Steinkellner, Helmut Krasser, Horst Lasic, *Jinendrabuddhi’s Viśālāmalavatī Pramāṇasamuccayaṭīkā, chapter 1. Part I: Critical edition; Part II: Diplomatic edition with a manuscript description* by Anne Mac-Donald. (Sanskrit Texts from the Tibetan Autonomous Region 1/I+II) Beijing/Vienna 2005. The edition of the second chapter is nearly finished and will see the light of day in the summer of 2011.

KWIC-indices to the editions are being published in cooperation with Prof. Jun Takashima, Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. A KWIC-index for the first chapter of Jinendrabuddhi’s *Ṭīkā* and for Dharmakīrti’s works can be downloaded at <http://www.aatufs.ac.jp/~tjun/data/kwic/>

been published, the first two chapters by Steinkellner himself,³ and the third chapter by Pascale Hugon and Toru Tomabechi.⁴ Work on Dharmottara's commentary, the *Pramāṇaviniścayaṭīkā*, which in 2005 Steinkellner still listed under the group of texts "which may become available" (see below, p. xx, nos. 2a, 2b) has meanwhile begun.

This change for the better not only concerns our Sanskrit sources for the Buddhist epistemological school, but pertains to Tibetan sources as well. Since the first Dharmakīrti conference, a number of important works on Dharmakīrti's *Pramāṇaviniścaya* have become available:⁵ the huge commentary by gTsañ nag pa (*Tshad ma rnam par ñes pa'i ñi ka legs bśad bsdus pa*), rÑog lo Blo ldan śes rab's explanation of the work's difficult points (*Tshad ma rnam ñes kyi dka' gnas rnam bśad*), Phya pa Chos kyi señ ge's commentary (*Tshad ma rnam par ñes pa'i 'grel bśad yi ge dañ rigs pa'i gnad la 'jug pa'i śes rab kyi 'od zer*) and synoptic table (*Tshad ma rnam ñes bsdus don*), and Chu mig pa's commentary (*Tshad ma rnam par ñes pa'i 'grel pa*). But also independent works on the Buddhist *pramāṇa* theories are included in these newly available texts: Phya pa Chos kyi señ ge's summary of epistemology (*Tshad ma yid kyi mun sel*), mTshur ston's summary of epistemology (*Tshad ma śes rab sgron ma*), Chu mig pa's summary of Dharmakīrti's seven epistemological works (*Tshad ma sde bdun gyi don phyogs gcig tu bsdus pa*), and another summary of epistemology wrongly attributed to Kloñ chen pa (*Tshad ma'i de kho na ñid bsdus pa*). And in addition to these texts of gSañ phu-related authors, the three sets, ninety volumes altogether, of the *bKa' gdams gsuñ 'bum* that came out in 2006, 2007 and 2009, which contain copies of texts that were preserved in the library of 'Bras spuñs Monastery in Central Tibet, contain nineteen more works on epistemology that are either attributed to unknown authors or not attributed at all.

Here, only gSañ phu-related texts have been mentioned, and while the number of Sanskrit texts that have been edited or made otherwise accessible is impressive, it is only a small fraction of what is extant. It is hence clear that there is a huge amount of material that still needs to be studied, edited and included in our picture of Dharmakīrti, our understanding of his religio-philosophical theories, and our knowledge of his influence and impact on later Indian and Tibetan thinkers. Thus, we are in the exciting if overwhelming position of knowing that this volume is only a small step in our approach toward the thinker Dharmakīrti, a fact which, while leaving us humble, also allows us to be grateful that our curiosity has not yet been satisfied.

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³ Ernst Steinkellner, *Dharmakīrti's Pramāṇaviniścaya, chapters 1 and 2*. (Sanskrit Texts from the Tibetan Autonomous Region 2) Beijing/Vienna 2007.

⁴ Pascale Hugon and Toru Tomabechi, *Dharmakīrti's Pramāṇaviniścaya, chapter 3*. With a preface by Tom J.F. Tillemans. (Sanskrit Texts from the Tibetan Autonomous Region 8) Beijing/Vienna 2010.

⁵ The following list is based on a table prepared by Pascale Hugon which kindly was put at my proposal.