

Hermeneutic and Polemical Tradition of Late Mahāyāna Buddhism: Citations and hypothetical arguments in Haribhadra's *Abhisamayālaṅkāra* (Ch.30-31)

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Introduction

This article examines the references and citations found in Ch.30-31 of Haribhadra's (fl. mid-late 8th century CE) *Abhisamayālaṅkāra* (AAA), a voluminous commentary on the *Aṣṭasāhasrikāprajñāpāramitā* (AP) based on the scheme of *Abhisamayālaṅkāra* (AA), and the way they are employed in the text.¹ As with other learned pandits of his days, Haribhadra wrote in excellent Sanskrit and in an encyclopedic style, making extensive references to orthodox works such as sūtras and commentaries, as well as those of his opponents. Beside demonstrating the author's erudition, such references were sought as corroborative supports to Haribhadra's views on one hand, and as denouncement on the other to those in contradiction to his.

The importance of the AAA in late Indian Mahāyāna Buddhism is reflected in the subsequent Tibetan tradition where the Tibetan translation of the AAA remains to date an important text to be studied.² We may assume that at least in the mind of Haribhadra's audience, these various works being referred to were reasonably well-known and considered authoritative in certain scholarly milieux in eighth century India. An investigation of these quotations and references should thus contribute to our understanding of the source and point of reference of Haribhadra's ideas, his doctrinal position, as well as the role the author saw himself as a commentator.

¹ AAA Ch.30-31 is a commentary to the story of Sadāprarudita, an isolated episode in the AP which was placed outside the scheme of AA proper in AAA. For discussion of the relation between AP, AA and AAA, see the author's "Haribhadra's Commentary (*Abhisamayālaṅkāra*) on the Story of Sadāprarudita (Ch. 30-31 of *Aṣṭasāhasrikā Prajñāpāramitā*)". In *Ñāṇappabhaā: A Felicitations Volume in Honour of Venerable Dr. Pategama Gnanarama Mahā Thera*, ed. by Rangama Chandawimala and Chandima Wijebandara, Singapore: Ti-Sarana Buddhist Association, 2011, pp 84-87.

² Tōhoku 3791 [Cha. 1b¹-341a⁷].

1.0 Buddhist references in AAA Ch. 30-31

1.1 Quotations from other Buddhist Sūtras

As the AAA was set out to be a commentary on the AP based on the AA scheme, the text was expectedly filled with references to the *mūla* presented in a sequential order.³ While the contents of the AP was *prima facie* taken as *buddhavacana* and their justification *per se* would not be deemed necessary, justification for Haribhadra's elucidation of the implicit doctrinal import and hidden structures of the meandering contents of the AP, especially of the rather convoluted and apparently incongruent content of the Sadāprarudita would indeed be necessary. As seen in the examples below, the sūtras which the justifications are based on must be assumed by the audience to be authoritative.

1.1.1 Saṃyuktāgama

AP context:⁴ Following the description of the causally produced yet insubstantial body of the Tathāgata, the insubstantiality of phenomena conditioned by the assemblage of factors (*hetupratyayasāmagrī*) was explained through analogy of the *vīṇā*.

AAA position: Haribhadra went one step further to explain that this assemblage of factors or the "casual complex" is not to be taken as the true cause (*tāttvikam*) responsible for the generation of phenomena.⁵ In a long discursion

³ It is of interest to note that the *mūla* Haribhadra referred to is not identical to the extant AP in Sanskrit, which represents the a later recension of the text and closely parallels the contents of the Song translation by Shihu (T228) dated 985 CE. For example, the term *upavāṇī* (a component of the *vīṇā*) which Haribhadra glossed (*upavāṇī pārśvasthitā tantrīviśeṣā* - W969, together with other parts of the instrument such as *upadhānī*) is not found in the editio princeps of the AP or any mss. I have access to so far.

⁴ W969; Conze 1973:292.

⁵ Even though sound is perceived as a result of convergence of all [components], by the explanation of arbitrarily perceived sound, one rejects the "causal complex" (*sāmagryās*) to be something real (*tāttvikam*) having productive nature. *sarveṣāṃ samāyogāc chabdaḥ prajñāpyata ity anenāpi prajñāptika-śabda-nirdeśena sāmagryās tāttvikam janaka-svabhāvam nirasyati* (W969). Sparham translated the passage as "Thus, by giving an exposition of sound that is labeled, he refutes that the own-being of a complete collection is an absolute reality". (Sparham 2011: 4.290). While the general impression Sparham gives is correct, he missed the key term *janaka-svabhāvam* or "productive nature", a *bahuvrīhi* which connects with *tāttvikam*. In other words, Haribhadra breaks the casual connection between the phenomenon and its apparent casual complex, which led to his deconstruction of causality in the following section.

(W969-976), Haribhadra tried to demonstrate the logical absurdity of causality (*kāryakaraṇabhāva*) through the deconstructive *catuṣkoṭi* of pairing singular/multiple cause(s) with singular/multiple result(s).⁶ However, Haribhadra defended himself against the accusation of denial of causality, which underlies the fundamental Buddhist doctrine of *pratītya-samutpāda*, as expressed succinctly by the *Samyuktāgama* verse: *yad utāsmiṃ satīdam bhavati*.⁷

tattvataḥ pramāṇa^A-sahāyatvenāpramāṇa-sahāyasya kārya-kāraṇa-
bhāvasyānabhyupagamāt^B katham nāyathādarśanam^C abhyupagamaḥ^E.
tathā hy etāvan-mātrakam^F eva pratyakṣe pratibhāsate. yad utāsmiṃ
satīdam bhavati, tac cāsmābhir aniṣiddham^G eva. yas tu
pramāṇopapanna-svarūpaḥ kārya-kāraṇa^H-bhāvo varṇyate^I, sa
pratyakṣa-samadhigamyo^J na bhavati, nirvikalpakatvena pratyakṣasya
pramāṇopapanna-svarūpatvāvadhāraṇa^H-sāmarthyavaikalyāt.⁸

A pramāṇa [NWT, prahāṇa P B bhāvasyānabhyupagamāt] W, bhāvasyābh°
NPTWpWc, khas mi len pa tib. C nāyathādarśanam [NWT, nayathārthadarśanam P D

⁶ For English translation of this passage, see Sparham 2009: 290-303. Further discussion and more accurate interpretation may be found in Moriyama 1988, 1989. The four-fold argument against causality is known as *catuṣkoṭyutpādapratiśedhahetu* 四句制生因論 (mu bshi ske ba ‘gag pa’i gtan tshigs). Its earliest formulation extant appears to be Jñānagarbha (early 8th century)’s SDK V14 (Eckel 1987:8,23). The formulation was adopted also in Kamalaśīla (contemporary of Haribhadra)’s MAL and SDNS. The *catuṣkoṭyutpādapratiśedhahetu* appears to be a critique to Dharmakīrti’s view concerning causality as presented in his PVK and HB. See Amano 1966, Amano 1967, Amano 1980, Moriyama 1988, Moriyama 1989. For the general introduction of the tetralemma and its various application through the history of Buddhist dialectics, see Robinson 1957:302. For studies of Nāgārjuna’s *catuṣkoṭi* and its relation to *śūnyatā* and *pratītyasamutpāda*, see Katsura 2000; Westerhoff 2006. According to Nāgārjuna, all the speakable nominal truths in Buddhist teachings fall under the *saṃvṛti* category, whereas only the unspeakable truth of *śūnyatā* falls under the *paramārtha* category. See Nagao 1990:76; 何建興 2007:10. See also Kanakura’s 金倉円照 <印度の論証法> 東北大学文学部研究年報1.88.

⁷ In the context of exegetical literature, the phrase is usually followed by *asyotpādād idam utpadyate*, together of which was synonymous to *pratītyasamutpāda* as seen in *Catuṣpariśatsūtra* 7.4 and the Chinese translation of *Prajñāpāramitopadeśa* (所謂是事有故是事有，是事生故是事生T1509.25.298a). However, as noted by Lamotte, the *pratītyasamutpāda* associated here does not necessarily entail the typical twelvefold chain. See Lamotte, Étienne. *Le Traité de la Grande Vertu de Sagesse*, Tome V (1980). Louvain: Institut Orientaliste, 1949. 2191 fn.1. Cf. also de Jong, J.W. “A Propos du Nidānaśamyukta”. In *Mélanges de Sinologie offerts à Monsieur Paul Demiéville*. Vol. 2. 1974. 137-149.

⁸ W971-2.

abhyupagamah] [NWT, abhyupagamam P F mātrakam] NPW, mātram ekam T G
 aniṣiddham [NWT, aniddham P H kārya-kāraṇa] NWT, ... [raṇa PI varṇyate]
 WT, vaṇṇyate NP [J samadhigamyo]NpcPW, samādh° NacTWpWc, rtogs pa tib
 Hsvarūpatvādhāraṇa]NPW, °dhāraṇā T

Because in reality (*tattvatas*), i.e., by being subject to valid means of knowledge (*pramāṇa-sahāyatvena*), causality which is subject to invalid means of knowledge (*apramāṇa-*) is not accepted [by us, i.e., the *Mādhyamikas*], how would the acceptance [of causality] not be non-empirical?⁹ For in this way, in direct perception, only so much manifests [itself]. As "if this is there, then that arises", that indeed we do not deny.¹⁰ However, that which is to be realized (*samadhigamyas*) through direct perception as described as causality, whose nature being realized through valid means of knowledge, does not exist. This is because, inasmuch as direct perception is free of imagination, the capacity of determining (*avadhāraṇa-*) nature realized through valid means of knowledge is insufficient (*vaikalyāt*).¹¹

1.1.2 Ratnameghasūtra

AP context:¹² In Ch.30, after Sadāprarudita was informed by an “image of Tathāgata” (*tathāgata-vigraha*) that the teaching of Prajñāpāramitā may be sought from Dharmodgata, Sadāprarudita entered into many “doors of meditative states” (*samādhi-mukhāni*).¹³

AAA position: As Haribhadra equates the story of Sadāprarudita as an illustration of the Mahāyāna path of enlightenment, conspicuous events such as this need to be interpreted as signposts of spiritual attainment.¹⁴ The

⁹ An alternative reading in P gives opposite reading *na yathādarśanam*. Here I take the rhetoric question as confirming the non-empirical or false nature of causality.

¹⁰ Cf. NidS 14.2, SN II 25-27. 此有故彼有,此無故彼無。《雜阿含經》T99.2.98b. Also MN III.63.23.

¹¹ My translation is somewhat different from Sparham's: "Direct perception does not know of a cause and effect depicted as validated by valid cognition because it is non-conceptual, and therefore devoid of the capacity to ascertain what valid cognition validates." (Sparham 2011:4.294).

¹² W940-1; Conze 1973:281-2.

¹³ In the Sanskrit edition, 62 of samādhis were described. The Chinese translations all vary: T224/225-47; T227-52; T223-51; T228-60.

¹⁴ Mak 2011:91-92.

justification for Sadāprarudita's attainment of the *Adhimukticāryabhūmi* by means of numerous samādhis was found in a rather obscure passage from the *Ratnameghasūtra*, a popular Mahāyāna text whose Sanskrit version is no longer extant.¹⁵

tatra mṛdu-madhyādhimātra-catur-nirvedhabhāgīyādhigama-bhedāt sarva-dharma-svabhāva-vyavalokanādi dvādaśa samādhayaḥ^A. tan-nirjātās tv adhimukticaryā^B-bhūmāv eva māyā-vivarjita ityādayaḥ pañcāsat samādhayaś cāvagantavyāḥ. ārya-ratnamegha-sūtre cāsyām^C evādhimukti-caryā-bhūmau vartamāno bodhisattvaḥ pṛthagjano 'pi sarva-bāla-vipatti-samatikrānto 'saṃkhyeya^D-samādhi-dhāraṇī-vimokṣābhijñādi-guṇānvitaḥ paṭhyata iti. āśaya-parisuddhi-balād eva^E prathama-bhūmy-adhigamārtham^F¹⁶

^A samādhayaḥ]NW, samādhayas PT ^B nirjātāstvadhimukticaryā]NPWPt, nirjātāstvadhimukta Wc, nirjātās cādhimukticaryā W, tib. yang de las nges par 'byung pa mos pas spyod pa

^C cāsyām]NPT, cāsyām W ^D 'saṃkhyeya]NT, 'saṃkhyeya P ^E eva]NPWT, iva Wc, nyid tib.

^F adhigamārtham]NPT, adhigamārtha W

Amongst these [doors of meditative states], due to the distinction of understanding (*adhigama-bhedāt*) of the mild, medium and superior fourfold penetration of insight (*catur-nirvedhabhāgīya-*), there are twelve concentrations such as the "All-dharma-nature-viewing" and so on. Fifty concentrations such as "Illusion-abandoned" and so on should be understood as the ones evolved out of these (*tan-nirjātāḥ*) [twelve concentrations] in the Bhumi of Resolute Conduct (*adhimukticaryā-*

¹⁵ Though no longer extant in Sanskrit, the *Ratnameghasūtra* was translated into Chinese by Mandrasena 曼陀羅仙 in 503 CE - 大乘寶雲經 (T658), by Dharmaruci/Bodhiruci in 693 CE - 佛說寶兩經 (T660) and by Dharmapāla in 1023 CE (T489). It was translated also into Tibetan (Tōhoku 231). Its popularity is attested by fact that it was quoted at least four times in the Chinese translation of the *Mahāprajñāpāramitopadeśa* as identified by Lamotte. Furthermore, according to Lamotte, the text belongs to a group of individual texts which have not been incorporated into bigger collections like the *Prajñāpāramitā*, *Avataṃsaka*, *Ratnakūṭa* and *Mahāsaṃnipāta*. "l'auteur du *Traité* disposa des Mahāyānasūtra originaux parus en Inde durant environ trois siècles et qui furent traduits en chinois entre 179 et 503 p.C. Il semble qu'à son époque ces sūtra se présentaient comme des publications autonomes et n'étaient pas encore incorporés dans de vastes collections comme celles de la *Prajñā*, de l'*Avataṃsaka*, du *Ratnakūṭa* et du *Mahāsaṃnipāta*." Lamotte, Étienne. *Le Traité de la Grande Vertu de Sagesse*, Tome III (1970), XXXVII.

¹⁶ W960.

bhūmau) alone. And just as in the Noble Jewel Cloud Sutra¹⁷, a Bodhisattva residing in the Bhūmi of Resolute Conduct (*adhimukticaryā-bhūmau*), even though he is an ordinary being (*pṛthagjanas*), he is taught to transcend all the adversities (*vipatti-*) resulted from immaturity (*bāla-*), and is accompanied by the virtues of innumerable concentrations, *dhāraṇis*, liberative power (*vimokṣa-*), supernatural powers and so on (*abhijñādi-*)¹⁸.

1.1.3 *Daśabhūmikasūtra*

AP context:¹⁹ At the very end of the chapter of Dharmodgata, Sadāprarudita after listening to the teaching of Dharmodgata entered into numerous "doors of meditative states" as he did earlier, but this time in the presence of Dharmodgata. The actual number of "doors of meditative states" described this time was actually less than before though the total number was supposed to be 60,000 (*saṣṭiḥ samādhimukhāśatasahasrāṇi*).

AAA position: The strange resemblance of Sadāprarudita's meditative experience in two occasions is difficult to explain. For Haribhadra the increased number of "doors of meditative states" is taken as the justification of Sadāprarudita's spiritual progress. According to the scheme Haribhadra had devised, Sadāprarudita should have traversed the *Adhimukticāryabhūmi* and attained the Bodhisattva Bhūmi of Joy (*pramuditā*), the first Bhūmi of the ten bhūmi-system found in the *Daśabhūmisūtra* (incorporated also as part of the *Avataṃsakasūtra*) where the experience of a hundred of *samādhis* was described, though Haribhadra could not take the number quite literally as he had earlier.

yathoktāṣṭābhisamayātmaka-prajñāpāramitā-deśanā lambana-samādhibalād bahūni samādhi-mukhāni prathamāyāṃ eva bhūmāv adhigatānīty

¹⁷ Twelve Bhūmis were described in the Sūtra: 一未發菩提心地。二極喜地。三離垢地。四發光地。五焰慧地。六極難勝地。七現前地。八遠行地。九不動地。十善慧地。十一法雲地。十二普光明佛地 T660.16.300c. The passage described how a Bodhisattva-to-be having gained the most supreme resolute dharma nature (增上最極增上信解法性), entered into the first stage. The Bhūmi is known as "un arisen *Bodhicitta*" and is considered a turning point for an ordinary being becoming a Bodhisattva.

¹⁸ 又於阿僧企耶諸三摩地。總持解脫神通智明。T600.16.300c.

¹⁹ W987; Conze 1973:298.

āha: evaṃ pramukhānīyādi. atra samādhy-abhinirhāropāyā eva samādhi-mukhāni, na tu samādhayaḥ. pramuditāyāṃ bhūmau samādhi-śataṃ labhata iti daśabhūmake bhīhitatvāt. samādhi-svabhāvāny eva vā samādhi-mukhāni. tatra śata-grahaṇasyopalakṣaṇatvād iti pratipattavyaṃ.²⁰

Due to the force of samādhis which depends on the teaching of Prajñāpāramita whose essence is the Eight Abhisamayas as described, many “doors” (*mukhāni*) to the samādhi were acquired even in the first bhūmi. And it is therefore said in the sūta, “thus the foremost [samādhis]” and so on. With respect to this, the means (*upāya*) of generating the samādhis (*samādhy-abhinirhāra-*) are the “access” to samādhi (*samādhi-mukhāni*), but not [actually] the samādhis. That is since as it has been explained in the Ten Bhūmis (*daśabhūmake*) [Sūtra] that in the Bhūmi of Joy (*pramuditāyāṃ*), one obtains a hundred of samādhis.²¹ Alternatively, the “faces” of samādhi (*samādhi-mukhāni*) have precisely the nature of samādhis. With regard to that, it should be understood that it is due to the word “hundred” (*śata-grahaṇasya-*) being a figure of speech (*upalakṣaṇatvāt*)²².

1.2 Quotations from other texts of known authors

As evident throughout the text, Haribhadra has a certain technique of picking up patterns in the AP selectively and interpret them in various ways, sometimes ingeniously and sometimes arbitrarily as we have seen in 1.1. Haribhadra did so, however, with the sole purpose of fitting the different ideas into his integrated scheme of Mahāyāna doctrines. According the opening of the text itself, the explanations given in AAA were based on four previous works, namely Asaṅga's *Tattvaviniścaya*, Vasubandhu's *Paddhati*, Ārya Vimuktisena's *Vṛtti* and Bhadanta Vimuktisena's *Vārttika*.²³ However, as far as Ch.30-31 of our *editiones principes*, no quotations from Hairbhadra's four sources could be identified and the quotations which we can identify come from in fact a much wider source. The Mahāyāna doctrines Haribhadra adopted in the AAA as

²⁰ W988.

²¹ Gaṇḍavyūhasūtra (Vaidya ed.) 206. 勤行於精進即得百三昧...是初菩薩地名之為歡喜 《十住經》 T286.10.504a.

²² Technically, a synecdoche.

²³ Conze 1978:51.

evinced by his choice of quotations in Ch.30-31 come most from the three exegetical traditions of i) Mādhyamaka, ii) Yogacāra, and iii) Bauddha-nyāya (Pramāṇa).

Amongst the twenty-five quotes identified in these two chapters, most of them are from the last two traditions described above. The authors and works quoted are listed as follows (in chronological order):²⁴

- (i) Maitreya. *Abhisamayālaṅkāraśāstra*.
- (ii) Asaṅga. *Mahāyānasūtrālaṅkārabhāṣya*.
- (iii) Asaṅga. *Mahāyānasaṃgraha*.
- (iv) Vasubandhu. *Mahāyānasaṃgrahabhāṣya*.
- (v) Dignāga. *Nyāyamukham*.
- (vi) Dharmakīrti. *Pramāṇavārttika*.
- (vii) Dharmakīrti. *Hetubindu*.
- (viii) Kamalaśīla. *Bhāvanākrama*.

In the case of (i), as we have already seen earlier, Haribhadra attempted to map the *abhisamaya* system of the Larger PP to AP, thus giving a watertight structure to the Lesser PP. In the case of (ii), (iii) and (iv), it appeared the author had taken the various Yogacara doctrines such as *trivabhāva* for granted and tried to read various details in the *mūla* in the light of these doctrines. In the case of (v), (vi) and (vii), the author was concerned with logical procedures and the various *pramāṇa* axioms which provided a point of reference for author's own proposition. As for (ix), along with digressions on subjects such as whether multiple Tathāgatas are possible in one world system,

²⁴In our selection, only one quote was explicitly indicated by the author, namely Vasubandhu's MSBh. Other than AA and MSA which were abundantly quoted throughout AAA, these citations were simply inserted into the text without elaboration. In the case of parallel materials with other works such as BhK and various commentaries on PV, while there is no absolute certainty which way the borrowing goes, it appears more probable that the materials in AAA are not the most original due to their fragmented nature. Along with all the unidentified source of passages marked by the invariable *ity eke* and *ity anye*, a comprehensive study of all citations of the entire is highly desirable in order establish the true relation of AAA with other works, especially those of his contemporary.

and a lengthy exposition on the fallacy of causality (1.1.2), these passages where various views were embedded, do not actually contribute directly to the commented passages in the *mūla* per se, but were learned fanciful diversions where Haribhadra engaged himself in philosophical speculation.

2.0 Refutation of heterodox and non-Buddhist views

2.1 Reference to anonymous quotations and Nyāya

AAA was interspersed with anonymous quotations marked with *ity eke* and *iti anye*. And indeed some of the sources of Haribhadra's cited materials as we have seen were not even marked by *iti*. However, whenever *ity eke* and *iti anye*, they seem to suggest some kind of alternative ideas which could possibly be the author's own without committing to them.²⁵

(ix) Interpretation of redundant examples

Context of *mūla*: In the opening speech of Dharmodgata to Sadāprarudita, the Tathāgata was described as not coming from anywhere nor going anywhere. It was further equated to a list of terms such as *tathatā*, *bhūakoṭi*, *sūnyatā*, *virāgatā*, *nirodha*, *ākāśadhātu* and so on, to illustrate the oneness and non-dualistic of *tathatā*.

AAA: Haribhadra after suggesting that the eight terms mentioned in relation to *Tathatā* were in fact the eight *abhisamaya*-s, continued to describe another view:

anye tu hetūdāharaṇādhikeyād ādhikyam nigraha-sthānam kṣudra-
nāiyāyikair^A apy ucyate, tat katham nyāya-parameśvaro bhagavān
udāharaṇādhikeyam^B uktavān iti codyam kṛtvā, yatra nāmaikaḥ
pratipādyas tatra tat-prasiddhasyāikasyāivābhidhānam^C yuktaṁ^D, tatra
tu parśan-maṇḍale bahavo bhinna-matayaḥ^E samniṣaṇṇā iti tad-
adhikāreṇa yuktaṁ anekodāharaṇa^F-vacanam, vikalpena vāmī^G
dṛṣṭāntā^H na samuccayenety evam sarvatrādhika-vacane^I parihāram

²⁵ Such approach is occasionally observed in works of other encyclopedic writers. For example, in Varāhamira's *Bṛhājātaka* (6th century CE), the author etymologized the words *horā* (which in fact came from Greek *ὥρα*, an technical term in astronomy/astrology translated usually as "ascendent") as an abbreviation from *ahorātra* (*horety ahorātravikalpam eke vāñchanti pūrvāparavarṇalopāt* - 1.3a). The author attributed such view to an unidentified *eke* to distinguish it from his own; yet without refuting it, the author gives the impression of a tacit agreement. Such ambivalence may reflect the fact that the author could not yet provide a conclusive statement regarding to a particular view, but included it because he considered it to be an important reference, a "footnote" for himself or his future readers to consider.

varṇayanti. tathā dṛṣṭāntasyāiva kathanāt pratītyasamutpannatvādiko
hetuḥ prāññair abhyūhanān nokta iti.²⁶

^A naiyāyikair]NWT, naiyānikair P ^B °dhikyam]NWT, °dhikam PWc ^C
prasiddhasyaika-syaivābhīdhānam]

PT, °dhānam W, °dhānaḥ N ^D yuktam]PW, yuktam T, ukt° Wc, yuktaḥ N, rigs pa
yin no tib.

^E matayaḥ]NWT, matayo P ^F anekodāharaṇa]NPWT, adhik° Wc, dpe mang po tib.

^G vā'mī]NPTWpWc, cāmī W, 'di dag kyang tib. ^H dṛṣṭāntā]NPWT, °nta Wp, °ṣṭākā
Wc

^I vacane]NT, °netu Wp, °neṣu W, °naṃ P, - Wc

Others, however, on account of the excess of reasons or examples, claim that, as even the petty logicians teach redundancy (*ādhikyam*) to be a fault (*nigraha-sthānam*), how could the Blessed One, the Lord of Reasoning, have uttered an excess of examples? They then explained the refutation with regard to all cases of superfluous expression in such a way: Wherever there is indeed one person to be taught, the naming of things that is well-known only to that [person] is appropriate. However, in such case as in a circle of audience where many people of different minds have gathered together, the utterance of many examples with reference to those [people] were appropriate. Alternatively, those examples [are put forth] optionally and not collectively. [Furthermore,] based on the explanation of precisely the example, the cause [of the premise] being dependent origination and so on was not stated since it may be inferred by the wise ones.

Here an alternative solution of a certain “other” was given. As this solution rejected to read the enumerated examples exclusively, it contradicted with Haribhadra’s interpretation of the eight examples being precisely the eight *abhisamaya*-s. The reader was therefore left to wonder what Haribhadra’s exact position was and why he included this alternative view which seemed to weaken his claim.

According to this view, the Buddha was praised for his excellence in reasoning (thus *nyāyaparameśvara*) and the *kṣudra-nyaiyāyikas*,²⁷ presumably the orthodox non-Buddhist ones, was mentioned in passing to point to the exigency of the argument. According to this view, since redundancy is a type of *Nigraha-sthānam*-

²⁶ W964.

s (faulty positions) which lead to defeat in a debate, one should give an explanation to this otherwise blatant fault.²⁸

The handling of redundant expressions appear, however, one of the recurring themes throughout the AAA. Thus in explaining the redundant expression *pakṣī śakuni*, both of which mean “bird”, Haribhadra explained,

pakṣiṇaḥ śakuner iti. pakṣau dvāv asyeti pakṣī, naro 'pi mitrāri-pakṣa-sadbhāvāt pakṣī syād iti. śakuni-grahaṇaṃ. śivādir api śakuniḥ syād iti pakṣīti vacanaṃ.²⁹

With regard to “pakṣiṇaḥ śakuner”, *pakṣin* is one that has two wings, but so can a person be a *pakṣī* due to the presence of “sides” such as those of friends and enemies. Therefore the word *śakuni* [was used]. Since Śiva and so on can also be *śakuni*, therefore the word *pakṣin* [was used].

While such explanation might seem trivial to the readers, it appeared to address a certain concern in Haribhadra’s mind, that is, the redundancy characteristic of the *mūla*. In this particular case, the redundant examples helped to pinpoint the intended meaning, in a way similar to the “other’s” view earlier which favored an optional, non-exclusive reading (*vikalpena*). It seems therefore Haribhadra was indeed concerned with this problem of redundancy – on one hand, a literal interpretation of the *mūla* was always prioritized when available, suggesting Haribhadra’s somewhat orthodox position; when an alternative view was available, it would be presented as “other’s view” when in fact it could very well be the author’s own, addressing his logical concerns.

2.2 Reference to Sāṃkhya

(x) Sāṃkhya's view of causality

²⁷ A more common term would possibly be *kutārkika* (lit. one with bad reason, cf. Lank 10.91). The pejorative term in particular is used by both Buddhists and non-Buddhists to describe each other. See Krasser 2004:140; Acharya 2007:45.

²⁸ *Nyāyasūtra* 5.2.13. From a contemporary perspective, however, redundancy is considered a lapse in dialectic rather than in logic. It should be noted also that in Dharmakīrti’s *Vādanīyāya*, eighteen faults of example (*dṛṣṭāntadoṣa*) were mentioned without any reference to *ādhikyam* (VN 21.14; Much 1986:136).

²⁹ W645.

The sāmkhya-s were referred to twice in the passages we are examining. Here I would refer to the *catuṣkoṭī* we have seen earlier (1.1.1) where the view of Sāmkhya was refuted in passing.

Context of mūla: Haribhadra was attempting to show the fallacy of a singular result generated by multiple causes. The opponent proposed a concept of inherent cause in another object which entails an endless chain of causation and an infinite regress (*anavasthā*). Haribhadra dismissed such view because for the Mādhyamikas, whose view the author uphold, causality (*hetuphalabhāva*) is not accepted and therefore cannot be presupposed, unlike the Sāmkhya who claim that all effects are inherent in their causes in a theory known as *satkāryavāda*, e.g., the form of a pot is inherent in the mud and the potentiality is released by the collaborating factors.³⁰

abhedāviśeṣe 'pi^A hetu-dharma-sāmarthyād yathā na sarvaṃ sarva-sādhakaṃ^B, tadvad bhedāviśeṣe 'pi na sarvaṃ sarva-sādhakam ity evam-abhyupagata-hetu-phala-sambandhaṃ^C sāmkhyaḍikam praty ucyamānaṃ śobhāṃ^D ādhatte. yas tu^E tattvato hetu-phala-bhāvāpavādi^F mādhyamikas taṃ prati svabhāvātiśayas teṣāṃ svahetor iti hetu-dharma-sāmarthya^G-lakṣaṇo hetur asiddhaḥ^H sva-pakṣa-siddhaye siddhavat katham upādīyate.³¹

^A abhedāviśeṣe 'pi]NPWT, - tib. ^B sarvasādhakaṃ]NWT, sarvasādhakam P ^C sambandhaṃ]NWT,
sambandhaḥ]P ^D śobhāṃ]NPTWc, śobhāṃ W ^E yas tu]NPW, vastu T ^F bhāvāpavādi]NWT, bhāvādi P
^G sāmarthya]NPWT, °rthye Wp, - tib. ^H asiddhaḥ]NWT, asiddhāḥ P

Just as everything does not produce everything³², due to the power of the property (*dharma*) of the cause³³ [which is present in something, but absent in others], even though [all these things are] equal (*aviśeṣe*)

³⁰ It may be noted that the Sāmkhya-s, unlike the Mīmāṃsaka-s, are not always considered archivals of the Buddhists. In fact, one Sāmkhya text, *Suvarṇasaptatiśāstra* 《金七十論》 by Īśvarakṛṣṇa (4th-5th century CE) was translated into Chinese by Paramārtha and is included into the Chinese Tripiṭaka (T2137).

³¹ W971.

³² Haribhadra's rephrasing of the opponent's argument, the criticism of which was stated already earlier, possibly a reference to Dharmakīrti - *yathā 'bhedāviśeṣa'pi na sarvaṃ sarvasāadhanam / tathā bhedāviśeṣe'pi na sarvaṃ sarvasāadhanam*. PVK 3.173/ PVSV 87 (svārthāumāna-pariccheda 173).

³³ The extra feature *svabhāvātiśaya* of the opponent is reduced here by the siddhāntin to *hetu-dharma*, which is created out of the yet unestablished assumption of causality.

in being non-different [from each other] (*abheda-*), in the same manner even though there is no difference [among all these things] in being different [for each other], everything would not produce everything. [Such explanation with] the relation between cause and result accepted in such way works well (*śobhām ādhatte*) for someone such as the Sāṃkhyas.³⁴ As for the Mādhyamika, who rejects the relation of cause and effect (*hetu-phala-bhāva-*) as real (*tattvatas*), for him a reason, which is characterized by a capacity of a property of the cause [which consists in] the “extra feature”³⁵ of these [things] which is due to its own cause (*svahetos*), [such a reason] is not established; how could it be employed for proving his own position (*svapakṣa-siddhaye*) as if it were established (*siddhavat*)?

2.3 References to Mīmāṃsā

(xi) Kumāriḷa – *Ślokavārttika* (*Niralambanavāda* 108-109ab)

Context of *mūla*: Dharmodgata described to Sadāprarudita that the Tathāgata does not come from anywhere or go to anywhere, just as what one sees in the dream does not truly exist. Sadāprarudita acknowledges that no dharma in dreams can be considered as fully substantial (*pariniṣpatti*) as dreams are deceptive (*mṛṣāvāda*).

sarvatrālambanaṃ^A bāhyaṃ deśa-kālānyathātmakaṃ |

janmany anyatra tasmin vā tadā kālāntare 'pi vā |

tad-deśo 'nya^B-deśo vā svapna-jñānasya gocaro ||³⁶

^A sarvatrālambanaṃ]PWT, sarvatrālambanaḥ N ^B nya]NPT, anyad W

In all instances [of dream cognition], the natures of external objective supports differ in terms of space and time, namely in some other birth

³⁴ Literally, “one adds glory”. According to Karṇakagomin and Śakyabuddhi’s commentary to PVK, first half of the verse refers to Sāṃkhyā view and the second half Buddhist (i.e., Dharmakīrti’s). Amano 1966:346 n16.

³⁵ Svabhāvātīśaya: “special excellence” has the sense of something additional in the own nature.

³⁶ SV nirālambanavāda 108-109ab. 108c: **janmany ekatra bhinne vā**. 109a **taddeśo vā 'nyadeśo vā**. Wogihara identified only the first four padas as verse. In fact they were followed by two more padas (W967). In both mss N and P, *vā* was missing in pada e and *gocara* in pada f was euphonized with *na bhavati*, suggests very likely that somewhere along the transmission the scribe has missed the pausa and dropped the *vā* as well. Note also the third pada in AAA is slightly varied from the extant *janmany ekatra bhinne vā* (in one lifetime or a different one) though the meaning is essentially the same.

or this one, or whether it is present [at time of dream] or another time. The domain of dream-cognition is either in this place or in another place.

The view that Haribhadra tried to defend against is the Mīmāṃsā view that dreams might have some kind of objective basis and are real in some sense. The fact that verses were quoted verbatim suggested that Kumārila's work, or at least this particular passage was well known to amongst Haribhadra's contemporaries.³⁷ Kumārila's original idea is that dreams have some kind of connection to the external reality both in terms of space and time. Thus as the commentator Sucarita pointed out, one's past experience constitutes the dream object's "substratum".³⁸ Kumārila in the same chapter later enumerated a number of examples such as *raśmitaptoṣaram*, suggesting that even illusive phenomena have some basis in the external reality.

Haribhadra's refutation went as follows:

na bhavaty. anyākāra-jñānasyānyālabhane^A 'tiprasaṅgāt. na cānyad^B bāhyaṃ^C rūpam upapadyate, alpīyasy api veśmani bahu-yojana-parimāṇānāṃ giri-taru-sāgarādīnāṃ sa-pratighānāṃ upalambhāt. tasmād bhrāntam eva tathāvidhaṃ jñānam upajāyata ity alīkaḥ svapnaḥ.³⁹

^A ālabhane]N^{pc}PWT, ālabhanene N^{ac} ^B cānyad]NPWT, - tib. ^C bāhyaṃ]NPWT, vāky Wc, vāpt Wp, phyi rol gyi tib.

[The above statement by Kumārila] cannot be true, because it would be an over-extension (*atiprasaṅgāt*) if the cognition of one form becomes the objective support of another thing. No other external forms are possible because [in the dream], we perceive mountains, trees, oceans and so on which are of big-size and are tangible, despite being in a smaller house. Therefore, this kind of [dream-]cognition arises as only false. So, dreams are false.

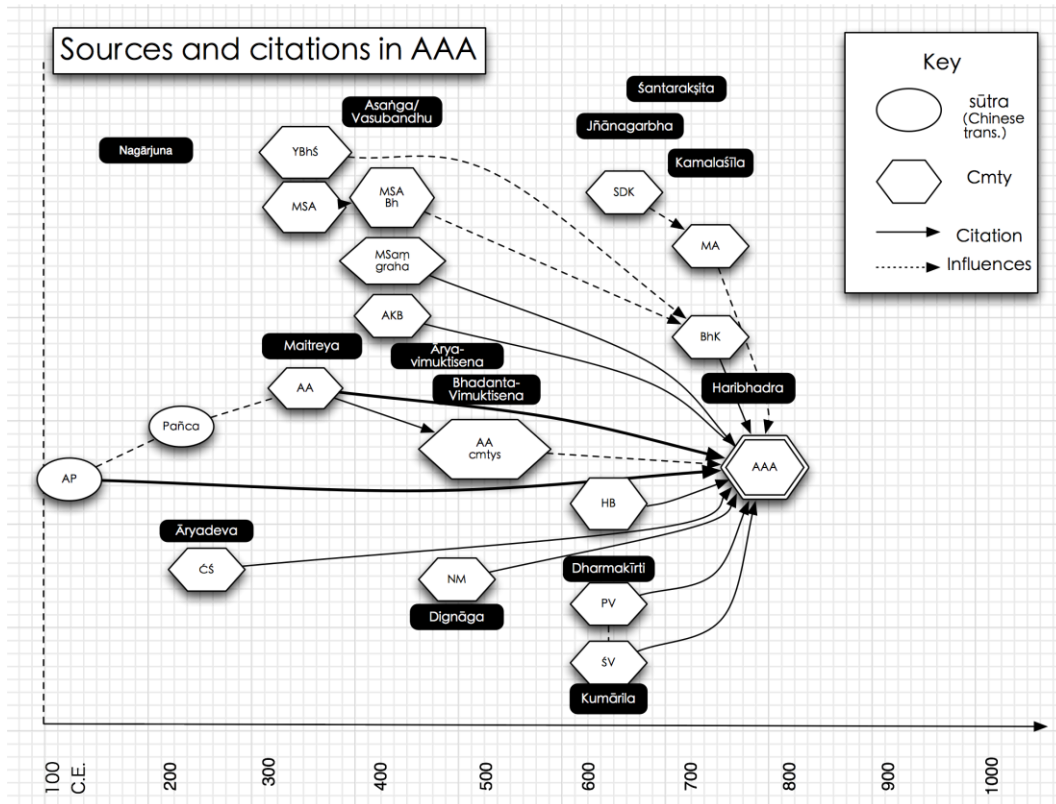
³⁷ Also Kamalaśīla's TSP 101.

³⁸ Jha, Ganga Nath. *Slokavartika*. Second Edition. Delhi: Sri Satguru, 1983. See also Teraishi, Yoshiaki 寺石悦章(2000). 『シュローカヴァールティカ』 シューニャヴァーダ章の研究(4): 和訳と解釈.九州竜谷短期大学紀要, 46-48.

³⁹ W967.

It should be noted that the dream analogy had a long tradition in India⁴⁰ and both Mahāyāna Buddhists and Advaita Vedantists developed this idea into a form of idealism. *Mayopama* was repeated throughout the AP and Haribhadra was obliged to defend such view. While for Kumāriila, even an illusion could be real, whereas for Haribhadra it cannot because it leads to errors. In the case of a dream, the dream perception contradicts the objective reality and the two cannot co-exist.

A summary of sources and citations found in AAA Ch. 30-31



Conclusion

In the foregoing discussion we have seen how Haribhadra creatively and quite ingeniously handled the structural and doctrinal incongruities of the PP texts, exemplified by Ch. 30-31 of the AP, by justifications from a variety of sources. These sources are not limited to sūtras whose authority was well established, but

⁴⁰ indrajālamiva māyāmayaṃ svapna iva mithyādarśanam (Mait. Up. iv.2).

also commentarial works of both the Mādhyāmaka, Yogācāra and Pramāṇa traditions. From the examples we have seen, it appears quite clear that Haribhadra firmly subscribed to Mādhyāmaka and Yogācāra views and doctrines but remained critical to Pramāṇa works such as those of Dharmakīrti. While the AAA was set out to be a commentary to the AP, it is clear that Haribhadra took the work as a mere springboard to his two-fold intent: firstly, to elucidate his unique amalgamation of Mādhyāmaka-Yogācāra doctrines; secondly, to refute in passing opponents such as the Nyāyas and the Mīmāṃsakas, who were no doubt active participants of the vibrant scholarly society of eighth century India, of which the learned Buddhists were also a part of.

Appendix A

List of commentarial works cited in AAA Ch.30-31⁴¹

Abbreviations

- AKB *Abhidharmakośabhāṣya of Vasubandhu*. Pradhan, P. (ed.). Patna: K. P. Jayaswal Research Institute, 1967.
- BhKI *First Bhāvanākrama of Kamalaśīla*. Tucci, G. (ed). *Minor Buddhist Texts, Part II. Serie Orientale Roma. Vol. IX. Rome: 1958.*
- CŚ *Catuhśataka of Ārya Deva*. Jain, Bhagchandra (ed.). Nagpur: Alok Prakashan, 1971.
- HB *Dharmakīrti's Hetubinduḥ*. Ernst Steinkellner (ed.). Teil I: Tibetischer Text und rekonstruierter Sanskrit-Text; Teil II: Übersetzung und Anmerkungen. Wien: Verlag der Osterreichischen Akademie der Wissenschaften, 1967.
- MSA *Mahāyānasūtrālaṃkāra*. Lévi, S. (ed.). Paris: 1907.

⁴¹ Amongst the citations I have identified in AAA Ch. 30-31, the source of three verses remain unidentified (W983.11-16):
na kṛpā mandatēdānīm na ca me dharma-matsaraḥ | nācāryamuṣṭir nāśaktir na ca me duḥkha-
śīlatā ||
na ca me niṣṭhitam śāstraṃ tarkayāmi na cāntikāt | ājñātum na ca me śaktā vineyā na ca sādaraḥ
||
na deśayāmi yenēti jñāpayan paritarṣayan | dvau māsau pratisaṃlīno bhagavān ardhm eva ca ||

- MSABh *Mahāyānasūtrālaṃkāra-Bhāṣya*. Lévi, S. (ed.). Paris: 1907.
- PVK *Pramāṇavārttikakārika of Dharmakīrti*. Miyasaka, Y. (ed.). *Pramanavarttika-Karika (Sanskrit and Tibetan)*. *Acta Indologica* 2, 1971/72.
- PVSV *The Pramāṇavārttikam of Dharmakīrti. The First Chapter with the Autocommentary*. Gnoli, Raniero (ed.). Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1960.
- ŚV *Ślokavārttika of Śrī Kumāriḷa Bhaṭṭa with commentary of Nyāyaratnākara*. Ganga Sagar Rai (ed.). Varanasi: Ratna, 1993. 173-4.
- TS *Tattvasaṃgraha of Śāntarakṣita with the commentary of Kamalaśīla*. Krishnamacharya, Embar (ed.). Gaekwad's Oriental Series No.30, 31. Baroda, 1984-88.

Reference	Text	Author / Work
W928.16	dharma-srotasi buddhebhyo'vavādaṃ labhate tadā	Asaṅga / MSA 14.3
W929.2	tathā hi samādhī-guṇeṣv abhisampratyaya-lakṣaṇayā śraddhayā yoginaś chandaḥ samutpadyate...atas tat- pratipakṣeṇopekṣā bhāvanīyā	Kamalaśīla / BhKI 518
W936.22	parijñāyai prahāṇāya punaḥ sākṣātkriyāṃ prati śūnyatādi- samādhīnāṃ tridhārthaḥ parikīrtitaḥ	Asaṅga / MSA 18.79
W938.1-2	dhyānā-'bhijñābhīnīrharāl lokadhātūn sa gacchati pūjārtham aprameyāṇāṃ buddhānāṃ śravaṇāya ca aprameyān upāsyāsau buddhān kalpair ameyagaiḥ karmaṇyatāṃ parām eti cetasaḥ tad-upāsanāt	Asaṅga / MSA 14.17-18

W939.24-25	ātmani sati para-saṃjñā sva-para- vibhāgāt parigraha-dveṣau anayoḥ saṃpratibaddhāḥ sarva-kleśāḥ prajāyante	Dharmakīrti / PVK 219cd/220ab
W940.5-6	bodhisattvā hi satataṃ bhavantaś cakravartinaḥ prakurvanti hi sattvārthaṃ gṛhiṇaḥ sarva- janmasu	Asaṅga / MSA 20.3
W940.7-8	kleśo bodhyaṅgatāṃ yātaḥ saṃsāraś ca śamātmatām mahopāyavatāṃ tasmād acintyā hi jinātmajāḥ	Asaṅga / Mahāyānasamgraha (Sanskrit text not extant) ⁴²
W967.4-5	sarvatrāmbanaṃ bāhyaṃ deśa- kāḷānyathātmakaṃ janmany anyatra tasmin vā tadā kālāntare 'pi vā tad-deśo 'nya-deśo vā svapna-jñānasya gocaro	Kumārila / ŚV 108-109ab
W967.14-5	śīlād api varaṃ bhraṃśo na tu drṣṭeḥ kadācana śīlena gamyate svargo drṣṭyā yāti paraṃ padam 	Āryadeva / CŚ 25:11/286
W968.6	karma-jaṃ loka-vaicitryam	Vasubandhu / AKB 5.1a/277.1
W969.18	yad artha-kriyā-samarthaṃ tad atra paramārthasad	Dharmakīrti / PVK 3.3
W970.5	nityaṃ sattvaṃ asattvaṃ vā syād ahetor anyānapekṣaṇāt	Dharmakīrti / PVK 2.180
W970.26	na vai bhāvānāṃ kācit prekṣā-pūrva- kāritā... tathā bhavanto nopāmbham arhanti	Dharmakīrti / HB 9.6-10
W971.7	etāvat tu syāt: kuto 'yaṃ svabhāvātīśayas teṣāṃ iti... anādir ^T hetu-paramparā tasmād	Dharmakīrti / PVSV 84
W971.14	ya evobhaya-nīscita-vācī hetuḥ, sa eva	Dignāga /

⁴² *She-dacheng-lunben* 《攝大乘論本》 T31.1594.150c.

	sādhanaṃ dūṣaṇaṃ ca	Nyāyamukham (Sanskrit text not extent)
W971.14-5	abhedāviśeṣe 'pi hetu-dharma- sāmarthyād yathā na sarvaṃ sarva-sādhakaṃ, tadvad bhedāviśeṣe 'pi na sarvaṃ sarva- sādhakaṃ	Dharmakīrti / PVSV 87 (cf. PVK 3.173)
W972.7	artha-kriyā-kāritvaṃ satyatva- nibandhanam	Dharmakīrti / PVK 2.3a
W988.18- 20	evaṃ trayastriṃśatā kalpāsaṃkhyeyair buddhatvaṃ prāpyata	Vasubandhu / MSBh (Sanskrit text not extant) ⁴³

⁴³ *She-dacheng-lun-shi* 《攝大乘論釋》 T31.1595.218a (cf. T31.1593.126b).

Abbreviations of editions of texts used

- AA *Abhisamayālaṅkāra-Prajñāpāramitopadeśasāstra*. Maitreya. Stcherbatsky and Obermiller (ed.). Bibliotheca Buddhica XXIII, 1929.
- AAA *Abhisamayālaṅkāralokā* (Editions T, W and mss. N, P)
- AP *Aṣṭasāhasrikāprajñāpāramitā*. Mitra, Rajendralala (ed.). *Aṣṭasāhasrikā : A Collection of Discourses on the Metaphysics of the Mahāyāna School of the Buddhists Bibliotheca*. Indica, [110]. Calcutta: Asiatic Society of Bengal, 1888.
- N Nepalese ms. of AAA. NGMPP A 37/7
- P Tibetan ms. of AAA. Wang Sen Catalogue No. 67 from *minzugongcang fanwenxieben* 民族宮藏梵文寫本collection.
- PP *Prajñāpāramitā* (See AP, PvP)
- PvP *Pañcaviṃśatisāhasrikāprajñāpāramitā* I-VIII. Takayasu, Kimura (ed.). Tokyo: Sankibo Busshorin, 1986-2007.
- T Tucci, Giuseppe (ed.). *The Commentaries of the Prajñāpāramitās: The Abhisamayālaṅkāralokā of Haribhadra*. Gaekwad's Oriental Series, no. 62, Baroda: Oriental Institute, 1932. Based on three mss A, B, N.
- W Wogihara, U. (ed.). *Abhisamayālaṅkāralokā Prajñāpāramitāvyaḅhyā: Haribhadra together with the Text Commented on*. Tokyo: The Toyo Bunko, 1932-35.

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