

Foreword

The project presented in this volume began in fall of 2006, when John Taber was Visiting Professor of Buddhist Studies at the Institute for South Asian, Tibetan and Buddhist Studies of the University of Vienna for winter term, 2006–07, replacing Prof. Ernst Steinkellner, who had just retired. Dr. Vincent Eltschinger of the Institute for the Cultural and Intellectual History of Asia (IKGA) of the Austrian Academy of Sciences, who had been working for some years on Dharmakīrti's engagement with Mīmāṃsā and whose translation and study of *Pramāṇavārttika(svavṛtti)* 1.213–268 was about to appear, proposed to Prof. Taber that they read some text of common interest together while he was in Vienna, preferably one relating to the Buddhist-Mīmāṃsaka debates. They chose PV(SV) 1.312–340. This passage is the culmination of Dharmakīrti's critique of the Mīmāṃsā theory of the authorlessness of the Veda as the foundation of its authority. It is closely related to the extensive portions of the Mīmāṃsā section of PV 1, which begins with v. 213, that Eltschinger had already translated; although there is a Japanese translation of the passage,¹ no translation of it into a European language exists. After selecting this text Taber and Eltschinger invited Dr. Helmut Krasser, soon to become Director of the IKGA, who had been working on issues relating to Dharmakīrti's understanding of scripture, to participate. Then, to everyone's delight, Steinkellner also expressed interest in joining the group.

Starting in November, 2006, the group began meeting once a week, usually on Tuesday afternoons, in the seminar room of the IKGA, then located in Strohgassee. The sessions were conducted in English, since the intention was to produce an English translation. Eltschinger bravely provided a draft translation of the section to be covered each day. The sessions were marked by lively exchanges (including challenges to Taber to justify his intuitions of English usage by looking up words in Webster's Dictionary!). On several occasions – as he has done over the

¹ See Wakahara 1990.

years in many collaborations he has organized at the IKGA – when the group was stumped, Steinkellner succeeded in pulling a rabbit out of a hat. The group met approximately 7–8 times, until Taber’s departure at the end of January, 2007. By then, they had reached p. 167, l. 8. All were pleased with the results thus far and felt that every effort should be made to continue the collaboration.

It was not until summer, 2008, however, that Taber was able to break free from his duties as Chair of the Philosophy Department at the University of New Mexico (UNM) and return to Vienna. For three weeks, from July 21 to August 16, the team of Eltschinger, Krasser, and Taber met nearly every afternoon for four to five hours, in the new facilities of the IKGA in Prinz-Eugen-Strasse, to hammer out a draft of the remaining ten pages of the text. (Taber’s trip to Vienna was financed by the College of Arts and Sciences of the University of New Mexico and the IKGA.) Steinkellner was occupied with other projects by this time. Eltschinger, as before, prepared the initial draft translation; the sessions were this time conducted in German. By Taber’s departure the team had produced a translation of the entire passage.

Over the ensuing months Eltschinger prepared the notes to the translation. Then the project lay mostly dormant until fall, 2009, when Taber, thanks to a teaching release from UNM, was able to copy-edit the entire translation. The results of the copy-editing and remaining problems with the translation were discussed over e-mail that fall, continuing into January, 2010, when Taber also wrote the synopsis. In spring of 2010 attention shifted to the notes, as Taber and Krasser also worked on their essays. (Eltchinger’s essay had been ready for some time.) Steinkellner also kindly read the translation and offered comments and suggestions, which were taken into account in a final proofing of the manuscript in fall, 2010. Electronic formatting and other technical tasks were in the hands of Krasser throughout the project.

From the outset, the team endeavoured to provide a readable English translation. At the same time, they sought to base their translation on a close reading of Śākyabuddhi’s and Karṇakagomin’s commentaries, which proved, however, to be too long to be quoted and translated in full in the footnotes (many of the footnotes summarize these commentaries’ insights). The translators drew occasional inspiration from Manorathanandin’s commentary and also took into consideration

Dharmottara's commentary on those stanzas of PV 1 that recur in PVin 2. Three essays of varying length and function round off the translation. Eltschinger's introduction locates the translated section in the overall economy of the PV(SV); Krasser's essay focuses on Dharmakīrti's views on *āgama*, which serve as an important part of the background of the text; Taber's contribution is meant to do justice to the system of Mīmāṃsā exegesis that is being attacked by Dharmakīrti. Since Krasser's and Taber's essays can be considered as contributions in their own right, they are treated here as appendices to the translation. Needless to say, the present study does not presume to provide the last word on this extremely rich final section of Dharmakīrti's PV 1. It is, rather, meant to draw attention to the deep involvement of exegetical and apologetic issues in the Buddhist master's overall philosophical project.

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