

Einladung
zu einem Gastvortrag
von

Herrn
Dr. John Nemec

(University of Virginia)

über das Thema

**New Evidence of Śaiva Arguments Against the Buddhist
Epistemologists**

It is well known that the principal authors of the non-dual Śaiva Pratyabhijñā School engaged extensively with the philosophy of the Buddhist Epistemologists and Dharmakīrti in particular. While the influence of the latter on the writings of Utpaladeva (fl. c. 925–975) and Abhinvagupta (fl. c. 975–1025) are well known and well documented in the secondary literature, however, the ways in which the founding author of the Pratyabhijñā, Somānanda (fl. c. 900–950), engaged Buddhist philosophy is hardly understood. Indeed, little more has been noted to date in the published scholarly literature than the fact that his *magnum opus*, the *Śivadr̥ṣṭi* (ŚD), twice evokes the *Pramāṇavārttika* and occasionally makes use of Buddhist technical terms. In the present lecture, I seek to examine previously unedited and untranslated passages of the ŚD that criticize Dharmakīrti's theories of perception and inference, the natures of objects perceived, and the constitution of universals or *sāmānyas*, the last particularly as it relates to the nature and use of language. Several innovative arguments found in Utpaladeva's commentary on the ŚD, the *Śivadr̥ṣṭivṛtti* (otherwise known as the *Padasaṅgati*), where it remains extant, will also be brought to light, all in an effort to illustrate the significant degree to which Somānanda set the terms of debate for the Pratyabhijñā to engage their Buddhist interlocutors, anticipating in doing so—sometimes in striking detail—the philosophical positions of his better known co-religionists.

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um
17:00 Uhr

via Zoom

Prof. Dr. Dorji Wangchuk (Director)
Khyentse Center for Tibetan Buddhist Textual Scholarship (KC-TBTS)
Abteilung für Kultur und Geschichte Indiens und Tibets, AAI, Universität Hamburg
Alsterterrasse 1, D-20354 Hamburg