

Einladung
zu einem Gastvortrag
von

Frau

Prof. Dr. Serena Saccone

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über das Thema

**Conceptual Certainty and Meditative Realization:
Pramāṇa Legacy and Tantric Works**

Philosophical analysis plays a significant role in relation to spiritual pursuits within the Dignāga-Dharmakīrtian mainstream tradition. This is seemingly not the case for Buddhist tantric traditions. However, a thorough investigation of the interrelation between (texts belonging to) Tantric Buddhism and *pramāṇa* tradition(s) remains a *desideratum*.

The *Sāramañjarī* by Samantabhadra (ca. middle of the 9th century) is in and of itself a commentary on a tantric manual for meditation – the *Samantabhadrasādhana* by Jñānapāda (8th–9th century). In particular, while commenting on the vv. 109–120, where Jñānapāda presents the *binduyoga* type of meditation, Samantabhadra makes the point of introducing several views, as well as materials, from the so-called “*pramāṇavāda*” – particularly from the mainstream Dharmakīrtian tradition. In doing so, he appears to be closely following some of the arguments that are found in Śāntarakṣita’s (c. 725–788 CE) and Kamalaśīla’s works (c. 740–795 CE), his ultimate standpoint being that of the Madhyamaka. The style is reminiscent of more strictly logico-epistemological treatises regarding philosophical debates. Particularly, in the commentary (more than in the *Samantabhadrasādhana*), emphasis is laid on a detailed refutation of Brahmanical opponents.

In this paper, I shall discuss in some detail the *pramāṇa* legacy within the works of these two tantric authors as well as the influence that they themselves had on following “*pramāṇa* authors,” such as Jitāri (10th century). The final goal is to shed light on some of the interconnections between tantra and *pramāṇa*.

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um
17:00 Uhr

via Zoom

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