

TRANSLATION
&
TRANSMISSION

OCTOBER 2-5, 2014

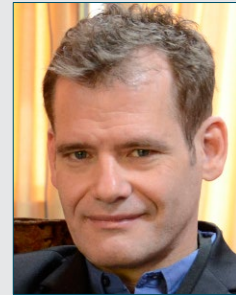
KEYSTONE, COLORADO, USA

Workshop 2 | Room: CRESTONE PEAK II | 4:30–6:30pm, October 4, 2014

Translating Philosophical Materials B

with Klaus-Dieter Mathes, Douglas Duckworth, John Dunne

John Dunne's
Presentation



John Dunne
(Emory University)

John Dunne (PhD 1999, Harvard University) is an Associate Professor in the Department of Religion at Emory University, where he co-founded the Collaborative for Contemplative Studies. Previously he held a research post at the Université de Lausanne (Switzerland) and conducted doctoral research at the Central University for Tibetan Studies (Sarnath). Before Emory, he taught at the University of Wisconsin-Madison. His work focuses on Buddhist philosophy and contemplative practice, especially in dialog with Cognitive Science. His publications include a monograph on Dharmakīrti (Foundations of Dharmakīrti's Philosophy, 2004) and cognitive scientific studies of Buddhist contemplative practice with colleagues from the Center for Investigating Healthy Minds and the Mind and Life Institute. His translations from Sanskrit and Tibetan have appeared in various publications (The Precious Garland: An Epistle to a King, 1997), and he has served as an oral interpreter for numerous Tibetan teachers including H.H. the Dalai Lama. His current translation work is on Candrakīrti's Prasannapadā.

Pramāṇavārttika 1.2

ལྷུ་ལ་རང་བཞིན་རི་སྟེང་ཅིག་ མེད་ན་མི་འབྱུང་འབྲས་སུ་ནི།
kāryam svabhāvair yāvadbhir avinābhāvi kāraṇe /

གཏན་ཚིགས་རང་བཞིན་ཡོད་ཅེས་དང་། འབྲེལ་པ་ཅན་གྱི་ངོ་བོ་ཡང་།
hetuḥ svabhāve bhāvo 'pi bhāvamātrānurodhini //

Translation of verse based Śākyabuddhi's reading and Sanskrit grammar:

“An effect is evidence for a cause in terms of that number of attributes with which it could not arise. An attribute is also evidence for [another] attribute that is invariably concomitant with the mere presence [of that first attribute].”

Scansion by the earliest Sanskrit commentator Śākyabuddhi of the verse's second half (f. 12b3; Sanskrit from PVSVT, p. 29):

གཏན་ཚིགས་ཡིན་ཞེས་བྱ་བར་སྐྱུར་ཏེ་དག་གི་གཏན་ཚིགས་ཡིན་ཞེས་བྱ་བ་དེ་ལྟར་རོ།
hetur iti vartata iti teṣāṃ hetur ity

The term “evidence” carries over [from the first statement to this statement as well], as in, “It is evidence for those attributes.”¹

དེ་བས་ན་བསྐྱབ་པར་བྱ་བའི་རང་བཞིན་གྱི་སྟེ།
ataḥ svabhāve sādhye

[Thus, a thing is evidence; that is, an attribute is evidence]² for an attribute to be proven.

རི་སྟེང་སུ་ཞིག་གི་ཤེ་ན།

kim bhūte

For what kind?

ཡོད་ཅེས་དང་འབྲེལ་པ་ཅན་གྱི།

bhāvamātrānurodhini

For one that is invariably concomitant with its mere presence.

¹ This phrase is coming from Dharmakīrti's *Svavṛtti*.

² This translates: རི་སྟེང་སུ་ཞིག་གི་ཤེ་ན་དེ་བས་ན་བསྐྱབ་པར་བྱ་བའི་རི་སྟེང་སུ་ཞིག་གི་ཤེ་ན།. The brackets are here for our discussion to indicate that the phrase must be put here for purposes of English translation.

གཏན་ཚིགས་ཡོད་པ་ཙམ་དང་འབྲེལ་པ་ཅན་གྱི།

hetusadbhāvamātrānurodhini

That is, for one that is invariably concomitant with the mere presence of the evidence.

ངོ་བོ་ནི་གཏན་ཚིགས་ཏེ་རང་བཞིན་གྱི་གཏན་ཚིགས་ཡིན་ནོ།

bhāvo hetuḥ svabhāvahetuḥ

[Already translated above in brackets]

Commentary by རྒྱལ་བ་དགེ་འདུན་རྒྱལ་བ་ of the verse's second half

མི་རྟག་པའི་རང་བཞིན་ཡོད་ཙམ་དང་འབྲེལ་པ་ཅན་གྱི་ངོ་བོ་བྱས་པའང་ཚོས་ཅན།

སྐྱ་མི་རྟག་པར་རྒྱལ་བའི་གཏན་ཚིགས་ཡང་དག་ཡིན་ཏེ། དེ་རྒྱལ་བ་ཀྱི་ཚུལ་གསུམ་ཡིན་པའི་ཕྱིར།

“The subject, the fact of being produced, which is a thing that is connected with the mere existence of the nature of being impermanent, is proper evidence for proving that sound is impermanent because it is qualified by the three modes that prove that.”

This leads to this translation of the verse's second part:

“A thing that is connected with the mere presence of its nature is also evidence.”

Compare this to the translation from above based on Śākyabuddhi and Sanskrit:

“An attribute is also evidence for [another] attribute that is invariably concomitant with the mere presence [of that first attribute].”

Commentary by མཁས་གྲུབ་རྗེ་ (f.96b3) on the verse's second half

རང་གི་རང་བཞིན་ཡོད་ཙམ་དང་རང་ཆས་སུ་འབྲེལ་པ་ཅན་གྱི་ངོ་བོ། མི་རྟག་པ་སྐྱ་ལ་གོ་བར་བྱེད་པ་ལ་བྱས་པ་རྟགས་

སུ་བཀོད་པ་ལྟ་བུའི་རང་བཞིན་གྱི་རྟགས་ཡང་གཏན་ཚིགས་ཡང་དག་ཡིན་ཏེ། དེ་རྒྱལ་བ་ཀྱི་ཚུལ་གསུམ་ཡིན་པའི་ཕྱིར།

A thing that has an intrinsic connection with the mere presence of its own nature—that is, a nature-indicator such as the fact of being produced that is adduced as evidence to demonstrate that sound is impermanent—is also proper evidence because it is qualified by the three modes that prove that.

This leads to this translation of the verse's second part based on this commentary:
“A thing that is intrinsically connected with the mere presence of its nature is also evidence.”

Compare this to the translation from above based on Śākyabuddhi and Sanskrit:
“An attribute is also evidence for [another] attribute that is invariably concomitant with the mere presence [of that first attribute].”

Commentary by ཀུན་མཁྱེན་གོ་རམས་པ་ (f.101b) on the verse's second half

བསྐྱབ་བྱའི་ཚོས་ཀྱི་ངོ་བོར་རྒྱུར་པའི་བྱས་པ་ལྟ་བུ་ཡང་ཚོས་ཅན། སྐྱའི་སྣང་དུ་རང་གི་རང་བཞིན་ཡོད་ཅེས་དང་རང་
ཚས་སུ་འབྲེལ་པ་ཅན་གྱི་ཚོས་མི་རྟག་པ་ལྟ་བུ་བསྐྱབ་པའི་གཏང་ཚིགས་ཡང་དག་ཡིན་ཏེ། དེ་ལྟར་བསྐྱབ་པའི་ཚུལ་
གསུམ་ཚང་བའི་བྱིར།

“The subject, something such as the fact of being produced which is of the nature of the quality to be proven, is proper evidence to prove that something such as impermanence—which is intrinsically related to the mere presence of its own nature—is a quality that applies to sound. “

This leads to this translation of the verse's second part:
“A thing is also evidence for that which is intrinsically connected with the mere presence of its nature.”

Compare this to the translation from above based on Śākyabuddhi and Sanskrit:
“An attribute is also evidence for [another] attribute that is invariably concomitant with the mere presence [of that first attribute].”