

Section 11 (Philosophy)

anyaś cānyaś ca sphaṭikah: Uddyotakara's refutation of the Buddhist theory of momentariness in the *Nyāyavārttika* on the *Nyāyasūtra* 3.2.14

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As is well known, the 'momentariness' doctrine is a logical development of the earlier Buddhist doctrine of 'impermanence' of everything. The Nyāya school, which had, among other ideas, the idea of an eternal self (*ātman*), argued fiercely against the doctrine of momentariness and had made a bitter controversy with Buddhists on this doctrine for about one thousand years.

The oldest transmitted proofs of momentariness are recorded in early Yogācāra and Abhidharma sources: In the *Mahāyānasūtrālaṅkāra* (ca. 5th century), the proof of momentariness from change is presented and in the *Abhidharmakośa* (ca. 5th century), the proof from perishability. With Dharmakīrti (ca. 7th century), the doctrine entered a new phase. He developed a new type of proof, the proof from existence. Although Buddhist philosophers from Dharmakīrti onwards were no longer concerned with the proof from change, they nevertheless continued to entertain a lively concern for the proof from perishability. Jñānaśrīmitra (ca. 10th century), for example, discusses it in detail.

To turn to the Nyāya school. In the *Nyāyasūtra* (ca. 2–3rd century) 3.2.10–17 and the *Nyāyabhāṣya* (ca. 5th century) the proof from change is found to be refuted. In the *Nyāyavārttika* (ca. 6th century) the proof from perishability as well as this proof are seen to be discussed. The *Tātparyatīkā* (ca. 10th century) remarks that the proof from change is what is offered by the older Buddhists, not discussing it whatsoever and dealing with the proof from perishability and the one from existence. The *Parīśuddhi* (ca. 11th century) follows this text. The *Nyāyamañjarī* (ca. 9th century) and *Nyāyabhāṣaṇa* (ca. 9th century), whose authors are said to be in a different tradition of the Nyāya, are also found to deal with the proofs from perishability and from existence.

It has already been shown that after Dharmakīrti Naiyāyikas try to refute the momentariness theory in much the same way. However, little is known about how pre-Dharmakīrti Naiyāyikas refute this theory. In this paper I shall show how Uddyotakara, the author of NV, discusses the Buddhist proofs of momentariness from change and from perishability to consider the role he plays in the history of the controversy over momentariness between Buddhists and Naiyāyikas. Interestingly, only a few Buddhist counter-arguments against Uddyotakara are found in Buddhist treatises: Śāntarakṣita (ca. 8th century) and Kamalaśīla (ca. 8th century) alone refer to his arguments.