

## Schedule for the *apoha* workshop

Vienna, 2012-04-16 Mon to 2012-04-20 Fri

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- Conception: Helmut Krasser, Parimal Patil, Patrick Mc Allister
- Organisation: Patrick Mc Allister, Cynthia Peck-Kubaczeck
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- Time: 16th–20th of April, 2012
- Location: Center for Studies in Asian Cultures and Social Anthropology, Apostelgasse 23, A-1030 Vienna, Austria (<http://tinyurl.com/7vcstyx>)
- Programme: apoha workshop 2012 - schedule

The schedule for the *apoha* workshop in table 1 on page 3 is a rough guide to the topics we will be reading about, and to the time frame in which to discuss them.

Please consider this schedule a first proposal. Since the workshop depends very much on a sort of democratic participation, we invite any further ideas or recommendations that you feel might be interesting.

As you can see from the table on page 3, the workshop will have two components:

**Reading sessions** These will have a rather straight forward format: each participant, in sequence, will be asked to translate a sentence or two, followed by a short discussion if someone has different ideas or questions about the passage's meaning.<sup>1</sup>

**Discussion sessions** The only criterion for the discussions will be to stay on-topic. That is to say, they should have some relevance for the topics or arguments encountered during reading. The format of these discussions is completely open. Ideas that come to mind are that people might want to present a different text passage dealing with the same issue, discuss a hypothesis they have about a particular passage, elaborate on general points involved in some argument, or show how some problem was dealt with after Jayanta.

**Note on the publication perspectives** We would like to see a publication of the workshop's results. Each contribution should in some way refer to at least one of the *Nyāyamañjarī* passages we read during the workshop, and it would be nice if it reflected some of the discussions also. We will try to collect the contributions before the end of the year, so there would be at least 6 months time for writing after the workshop.

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<sup>1</sup>Kataoka 2008 and Kataoka 2009 are available on-line, at <http://repository.dl.itc.u-tokyo.ac.jp/dspace/bitstream/2261/22140/1/ioc154005.pdf> and <http://repository.dl.itc.u-tokyo.ac.jp/dspace/bitstream/2261/32424/1/ioc116007.pdf> respectively.

## Topics

Based on both the analysis in Hattori 2006 and the topical outlines in Kataoka 2008: 196–195 and Kataoka 2009: 475–474, the central issues mentioned in the passages we are going to read can be summed up as follows:

**Kumārila’s criticism of *apoha*** Note the many references to the *Ślokaavārttika* given by Kataoka (2008) in the critical apparatus.

1. *apoha*=*abhāva*; *abhāva* has a real thing as its basis/locus; what is the locus of *apoha*?
2. Synonymity of all words, since they all designate *apoha*.
  - a) *viśeṣaṇaviśeṣyabhāva* is not possible in *apoha*.
  - b) *sāmānādhikaraṇya* is not possible in *apoha*.
  - c) circular dependency between “cow” and “not non-cow”
3. Words like *prameya* or *jñeya* do not work in the *apoha* theory.
4. Sentence meaning can not be understood as *apoha*.

**Buddhist answers** It is not always easy to see which of Kumārila’s points are addressed where in Jayanta’s presentation of the *apoha* theory, but the main arguments seem to be:

1. Kumārila is mistaken about the nature of *apoha* when he takes it as a reified, external non-existence (*abhāva*) that must have its basis in something.
  - a) For it is either a form or image internal to cognition,
  - b) or it is something neither external nor internal.
2. Explanations of *apoha*:
  - a) Superimposition
  - b) Relation of excluded thing (*vyāvṛtta*) and exclusion (*vyāvṛtti*).
  - c) Different ways of explaining the error in *apoha*.
3. *apoha* and the possibility of everyday activity.

**Sample questions** Examples of questions that seem worth considering might include:

1. What are the Buddhist’s answers to Kumārila’s points of criticism?
  - a) What are other Buddhist authors’ (e.g., Śāntarakṣita’s or Jñānaśrīmitra’s) answers to those points?
2. In which points do Dharmakīrti and Dharmottara differ (*ātma-khyāti*, *asatkhyāti*)?
3. Is Jayanta’s interpretation helpful in understanding a development of the *apoha* theory?
4. What are the positions of later authors (of any “school”) on these topics?
5. Can other *apoha* theorists be categorized according to Jayanta’s differentiation of Dharmakīrti and Dharmottara?

Table 1: Provisional Schedule for the *apoha*-Workshop in Vienna

Day	Topics	Readings	10–11:30	11:45–13:30	15:00–18:00
2012-04-16 <i>Mon</i>	Kumārila: apoha=abhāva; syn- onymy of all words.	NM <sub>k1</sub> 19.1–27.3	Introduction Jayanta's <i>apoha</i> sec- tion (Kataoka), Reading	Reading	Reading/Discussion
2012-04-17 <i>Tue</i>	Kumārila: un-negatable words; meaning of words other than nouns and sentences.	NM <sub>k1</sub> 27.4–31.7	Reading	Reading/Discussion	Discussion
2012-04-18 <i>Wed</i>	Buddhists: apoha is not abhāva; description of apoha.	NM <sub>k2</sub> 26.1–32.2	Reading	Reading/Discussion	Outing
2012-04-19 <i>Thu</i>	Buddhists: two inter- pretations of apoha.	NM <sub>k2</sub> 32.3–35.7	Reading	Reading/Discussion	Discussion
2012-04-20 <i>Fri</i>	Buddhists: activity and apoha; summary.	NM <sub>k2</sub> 36.1–41.7	Reading	Reading/Discussion	Discussion

## Abbreviations

- NM<sub>K1</sub> Bhaṭṭa Jayanta. “Nyāyamañjarī. Apohaśabdārthapakṣadūṣaṇa”. In: Kataoka 2008, 194–182.
- NM<sub>K2</sub> Bhaṭṭa Jayanta. “Nyāyamañjarī. Bauddhair Apohadūṣaṇoddharaṇa”. In: Kataoka 2009, 473–458.

## References

- Masaaki Hattori. “The *Apoha* Theory as Referred to in the *Nyāyamañjarī*”. In: *Acta Asiatica: Bulletin of the Institute for Eastern Culture* 90 (2006), 55–70.
- Kei Kataoka. “A Critical Edition of Bhaṭṭa Jayanta’s *Nyāyamañjarī*: The Section on Kumārila’s Refutation of the *Apoha* Theory”. In: *The Memoirs of the Institute of Oriental Culture* 154 (Dec. 2008), 212–182.
- “A Critical Edition of Bhaṭṭa Jayanta’s *Nyāyamañjarī*: The Buddhist Refutation of Kumārila’s Criticism of *Apoha*”. In: *The Memoirs of the Institute of Oriental Culture* 156 (Dec. 2009), 498–458.