

Guidelines for Qualifying Exams in Philosophy of Religion (as of fall 2009)

The Philosophy of Religions area offers four qualifying examinations: PR 1 – The Modern Background; PR 2 – Anglo-American Philosophy of Religion in the Twentieth Century; PR 3 – Continental Philosophy of Religion in the Twentieth Century; and PR 4 – Comparative Philosophy of Religions.

Students concentrating in Philosophy of Religions are required to take PR 1, and one of the two examinations focused on particular thinkers and trends from the twentieth century: *either* PR 2 *or* PR 3. The faculty expects students who concentrate in Philosophy of Religions to do a third qualifying examination that emphasizes work in the field. For students pursuing a program of comparative work, this will normally be PR 4 (resulting in a set of exams as follows: PR 1, either PR 2 or PR 3, and PR 4). Students working on Indian Buddhist materials, for example, may take the exam listed below in “Indian Buddhist philosophy of the scholastic period.” For students not pursuing a program of comparative work, the third exam will normally be the second exam in twentieth-century materials (resulting in a set of exams as follows: PR 1, PR 2, and PR 3). In some cases, students not pursuing a program in comparative work may select as the third exam one of those offered by the Committee on Constructive Studies (“Metaphysics”; “Hermeneutics and Religious Reflection”; or the one in “Issues in Contemporary Theory”).

Requirements for completion of Divinity School qualifying examinations include the stipulation that the student’s examining committee include at least four examiners. Accordingly, students should select their exams so that at least three members of the Philosophy of Religions faculty are administering exams and thus participate in the oral component.

Philosophy of Religions 4: Comparative Philosophy of Religions

Exams in Comparative Philosophy of Religions may in some cases be negotiated, depending on the student’s program, advisor’s counsel, available faculty expertise, etc.

General information:

1. The examination in Philosophies of India is intended for graduate students in the Divinity School who are specializing in the study of Indian philosophy, or who are pursuing it as an elective area in which it is desirable to demonstrate competence. In either case, the requirement *sine qua non* for taking the examination is the successful completion of both quarters of the two-quarter course sequence, “Introduction to the Philosophies of India” (**DVPR 605 30201 and DVPR 605 30302**), which is offered in alternating years. Students specializing in Indian philosophy or in South Asian religions will generally be expected in addition to be at an advanced level of study in the relevant primary languages (chiefly Sanskrit). Students for whom it is an elective examination may, where appropriate, work in the area solely on the basis of translations and secondary studies.

2. Because Indian philosophy is an exceptionally wide area of study, it is not possible to specify a unique textual “canon” that is suitable for all students. The examination may be taken in one of three forms, each of which addresses the area from a different perspective. In all cases, however, the examination is designed to demonstrate breadth of competence in the area, as well as the student’s deepening grasp of particular themes of interest. The examinations in “Early Indian Philosophy” and “Indian Scholastic Philosophy” correspond broadly to the two quarters of the introductory course, while that in “Indian Buddhist Philosophy” focuses specifically on the works of Buddhist thinkers.

3. The following three representative bibliographies offer standard models for the exam. The exams listed are:

Philosophy of Religions 4a, “Indian Buddhist Philosophy of the Scholastic Period”;

Philosophy of Religions 4b, “Early Indian Philosophy”; and

Philosophy of Religions 4c, “Indian Scholastic Philosophies.”

The degree to which one emphasizes direct study of the primary texts in any given area may be varied according to one’s linguistic level and the opportunities one has had for study of particular textual traditions. For the exam in “Indian Buddhist Philosophy of the Scholastic Period,” recommended Sanskrit text editions are specified, as well as some representative reference works. Similar information will be added for the first two exams in a later version.

> **Philosophy of Religions IVa: Indian Buddhist Philosophy of the Scholastic Period**

This exam represents one of the possible comparative exams in the Philosophy of Religions area. It is designed to give students a grounding in the primary sources of the Indian Buddhist philosophical tradition in its mature, “scholastic” phase (roughly, the latter two thirds of the first millennium), and to represent the most significant trajectories of thought that developed in that period. The primary source texts below should ideally be read, where possible, with significant consultation of the works in their original language (which for these texts is Sanskrit) – or, where Sanskrit originals are not known to survive, in the version closest to that (usually, the Tibetan translations). Careful study of these texts should serve to orient students to the broader range of philosophical discourse in Buddhist India – that is, these texts are sufficiently representative of the style and concerns of Indian Buddhist philosophical texts (and they sufficiently exemplify the technical vocabulary of that discourse) that familiarity with them can afford access to a much wider discourse. The goal, then, is that having become acquainted with the contents and the discursive and logical styles of these texts, the student will be in a good position to situate and approach almost any other Indian Buddhist philosophical work.

Vasubandhu (fl. c. 360 CE), *Abhidharmakośabhāṣyam*.

Editions: 1. Prahlad Pradhan, ed., *Abhidharmakośabhāṣyam of Vasubandhu* (Patna: K. P. Jayaswal Research Institute, 1975). This includes only Vasubandhu's root text and commentary, and is the edition that is indexed by Hirakawa. 2. Swami Dwarikadas Shastri, ed., *Ācāryayaśomitrakṛtasphuṭārthavyākhopetam Ācāryavasubandhuviracitam svopajñabhāṣyasahitañ ca Abhidharmakośam* (Varanasi: Bauddha Bharati, 1998 [Bauddha Bharati Series, vols. 5-8, printed in two books with continuous pagination].) This includes, in addition to Vasubandhu's texts, the subcommentary of Yaśomitra (fl. c. 580), the *Abhidharmakośasphuṭārthavyākhyā*.

Translations: There is no complete translation into English *from the Sanskrit*. Leo Pruden's translation (Berkeley: Asian Humanities Press, 1988-90) is actually a translation of the *French* translation by Louis de La Vallée Poussin (1923-1931), which in turn was done from the Tibetan and Chinese translations of Vasubandhu's text (with the Sanskrit text not known to have been extant at the time of La Vallée Poussin's study). Pruden's translation is therefore to be used with caution. A reliable translation of chapter 1 was done by Bruce Cameron Hall: "Vasubandhu on 'Aggregates, Spheres, and Components': Being Chapter One of the *Abhidharmakośa*." (Harvard Ph.D. dissertation, 1983). A reliable translation of chapter 9 is available in Matthew Kapstein, *Reason's Traces: Identity and Interpretation in Indian & Tibetan Buddhist Thought*, pp.347-375. (Boston: Wisdom Publications, 2001.)

Background studies and reference works: Collett Cox, *Disputed Dharmas: Early Buddhist Theories on Existence: An Annotated Translation of the Section on Factors Dissociated from Thought from Saṃghabhadra's Nyāyānusāra* (Tokyo: The International Institute for Buddhist Studies, 1995); Paul Williams, "On the Abhidharma Ontology," *Journal of Indian Philosophy* 9 (1981): 227-257; Sukomal Chaudhuri, *Analytical Study of the Abhidharmakośa* (Calcutta Sanskrit College Research Series No. CXIV, 1976); Akira Hirakawa, et al, *Index to the Abhidharmakośabhāṣya (P. Pradhan Edition)* (Tokyo: Daizo Shuppan Kabushikikaisha, 1973).

Vasubandhu, *Karmasiddhiprakaraṇa*.

Edition: The Sanskrit text of this is not extant. The Tibetan translation (Toh. 4062) was edited by Etienne Lamotte, who also translated it into French; his edition and translation are available in "Le Traite de l'Acte de Vasubandhu (Karma-siddhi-prakaraṇa)," *Mélanges chinoise et bouddhiques*, vol. 4 (1936): 151-263.

Translation: Lamotte's French translation was rendered into English by Leo Pruden, under the title *Karmasiddhiprakaraṇa: The Treatise on Action by Vasubandhu* (Berkeley: Asian Humanities Press, 1987). As with Pruden's "translation" of the *Abhidharmakośa*, this should be used with caution. This text is also translated in Stefan Anacker, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor* (Delhi: Motilal Banarsidass, 1984), pp.83-156.

Vasubandhu, *Viṃśatikā*, *Trīṃśikā*.

Edition: Lévi, Sylvain, ed., *Vijñaptimātratāsiddhi: Deux Traités de Vasubandhu: Viṃśatikā (La Vingtaine), Accompagnée d'une Explication en*

Prose, et Trīṃśikā (La Trentaine), avec le Commentaire de Sthiramati. (Paris: Librairie Ancienne Honoré Champion, 1925).

Translations: Particularly the *Vimśatikā* has been translated numerous times, though some of the widely used translations (several of which are from the influential Chinese translations of Vasubandhu) are not very reliable. Translates include those of Stefan Anacker, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor* (Delhi: Motilal Banarsidass, 1984), and Thomas P. Kochumuttom, *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu the Yogācārin* (Delhi: Motilal Banarsidass, 1982).

Studies and reference works: Of the vast bibliography on these texts, the following representative works might be singled out: André Bareau, “Index of Vimśatikā and Trīṃśikā of Vasubandhu,” *Vak* 3 (1953): 102-128; Matthew Kapstein, “Mereological Considerations in Vasubandhu’s Proof of Idealism,” in Kapstein’s *Reason’s Traces*, pp.181-204; Bruce Cameron Hall, “The Meaning of *Vijñapti* in Vasubandhu’s Concept of Mind,” *Journal of the International Association of Buddhist Studies* 9/1 (1986): 7-23; Richard King, “*Vijñaptimātrā* and the Abhidharma Context of Early Yogācāra,” *Asian Philosophy* 8/1 (1998): 5-17.

Asaṅga (fl. c. 360), *Abhidharmasamuccaya*.

Editions: The original Sanskrit text of this is only partially extant; see V. V. Gokhale, ed., “Fragments from the Abhidharmasamuccaya of Asaṅga,” *Journal of the Bombay Branch of the Royal Asiatic Society*, New Series, 23 (1947): 13-38. Prahlād Pradhan prepared an edition/reconstruction of the complete Sanskrit text from the available fragments and from the Tibetan translation (Toh. 4049): *Abhidharmasamuccaya of Asaṅga* (Santiniketan: Visvabharati, 1950).

Translation: Walpola Rahula published a French translation from Pradhan’s edition/reconstruction: *Le Compendium de la Super-Doctrine (Philosophie) (Abhidharmasamuccaya) d’Asaṅga* (Deuxième Édition; Paris: École Française d’Extrême-Orient, 1980). Rahual’s French translation has been translated into English by Sara Boin-Webb: *Abhidharmasamuccaya: The Compendium of the Higher Teaching (Philosophy)* (Fremont, CA: Asian Humanities Press, 2001).

Studies: Robert Kritzer, *Rebirth and Causation in Yogācāra Abhidharma* (Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 1999).

Asaṅga, *Mahāyānasamgraha*.

Edition: The original Sanskrit text is lost. The Tibetan translation (Toh. 4048) was edited by Etienne Lamotte, *La Somme du Grand Véhicule d’Asaṅga (Mahāyānasamgraha), Tome I: Versions Tibétaine et Chinoise (Hiuan-Tsang)* (Louvain-la-Neuve: Université de Louvain, Institut Orientaliste, 1973).

Translation: Tome 2 of Lamotte’s work comprises a French translation of the text, together with significant extracts from the commentaries of Vasubandhu (the *Mahāyānasamgrahabhāṣya*) and *Asvabhāva (the *Mahāyānasamgraha-upanibandhana*). Chapter 10 is translated into English (along with all available

commentaries) in Paul Griffiths, et al, *The Realm of Awakening: A Translation and Study of the Tenth Chapter of Asaṅga's Mahāyānasamgraha* (Oxford University Press, 1989).

Maitreya / Asaṅga / Vasubandhu, *Madhyāntavibhāga*.

Edition: Ram Chandra Pandeya. *Madhyāntavibhāgaśāstram, Ācāryamaitreyakṛtakārikābhīḥ, Ācāryavasubandhukṛtena bhāṣyena, Sthiramatikṛtaṭīkāyā ca samvālitam* (Delhi: Motilal Banarsidass, 1999). This includes the root text (the “*Madhyāntavibhāga*,” proper), which is traditionally attributed to Maitreya, and represented as having been “recovered” by Asaṅga; the *bhāṣya* of Vasubandhu; and the subcommentary (*ṭīkā*) of Sthiramati (fl. c. 560). The text and Vasubandhu’s commentary alone were also edited by Gadjin Nagao: *Madhyāntavibhāga-bhāṣya: A Buddhist Philosophical Treatise* (Tokyo: Suzuki Research Foundation, 1964), which includes detailed indices of Sanskrit, Tibetan, and Chinese terms.

Translation: The root text and the commentary of Vasubandhu are translated in Anacker, *Seven Works of Vasubandhu*, pp.191-286 (which should be used with caution). There is a dated translation by Th. Stcherbatsky: *Madhyāntavibhāga: Discourse on Discrimination between Middle and Extremes, ascribed to Maitreya and commented by Vasubandhu and Sthiramati* (St. Petersburg: Neudruck der Ausgabe, 1936; Bibliotheca Buddhica 30).

Dharmakīrti (c. 600-660), *Nyāyabindu*.

Edition: Paṇḍita Dalsukhbhai Malvania, ed., *Paṇḍita Durveka Miśra's Dharmottarāpradīpa* (Patna: Kashiprasad Jayaswal Research Institute, 1971). This edition comprises the brief *kārikās* of Dharmakīrti; the innovative commentary of Dharmottara (fl. c. 770), the *Nyāyabinduṭīkā*; and the Brahman scholar Durvekamiśra’s sub-commentary on Dharmottara.

Translation: There is a dated and eccentric (but nonetheless useful) translation by Th. Stcherbatsky, in volume two of his *Buddhist Logic* (1932; reprinted by Mouton & Co., 1958; and subsequent reprints as well).

Background and reference works: Hattori Masaaki, *Dignāga, On Perception, being the Pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya from the Sanskrit fragments and the Tibetan versions* (Harvard University Press, 1968); Richard P. Hayes, *Dignāga on the Interpretation of Signs* (Dordrecht: Kluwer, 1988); John Dunne, *Foundations of Dharmakīrti's Philosophy* (Boston: Wisdom, 2004); Georges Dreyfus, *Recognizing Reality: Dharmakīrti's Philosophy and its Tibetan Interpreters* (Albany: SUNY Press, 1997).

Nāgārjuna (fl. c. 150), *Mūlamadhyamakakārikā*.

Edition: The Sanskrit of Nāgārjuna’s text is available only as embedded in the commentary of Candrakīrti (fl. c. 600), the *Prasannapadā*. The standard edition of the Sanskrit of this text is Louis de La Vallée Poussin, ed., *Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna, avec la Prasannapadā Commentaire de Candrakīrti* (Bibliotheca Buddhica, Vol. IV; reprinted Osnabrück: Biblio Verlag, 1970). This should be used along with J. W. de Jong, “Text-critical Notes on the *Prasannapadā*,” *Indo-Iranian Journal* 20 (1978), nos.1/2: 25-59; nos.3/4: 217-252. Based on the additional

manuscripts available to him, de Jong also prepared a new edition of Nāgārjuna's *kārikās* alone: J. W. de Jong, ed., *Mūlamadhyamakakārikāḥ* (Adyar, Madras: Adyar Library and Research Center, 1977).

Translations: There is no complete western-language translation of Candrakīrti's commentary. The partial translation of Mervyn Sprung – *Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadā of Candrakīrti* (London: Routledge, 1979) – is problematic, and should be used with caution. There are numerous translations of Nāgārjuna's root text, all of which should be used with care. While not without its problems as a translation, the most accessible and illuminating study / translation is Jay Garfield, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā* (Oxford University Press, 1995).

Studies and reference works: David Seyfort Rugg, *The Literature of the Madhyamaka School of Philosophy in India* (vol. VII, Fasc. 1 of Jan Gonda, ed., *A History of Indian Literature*; Wiesbaden: Otto Harrassowitz, 1981); Chr. Lindtner, *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna* (Delhi: Motilal Banarsidass, 1987); Georges Dreyfus and Sara McClintock, eds., *The Svātantrika-Prāsaṅgika Distinction: What Difference Does a Difference Make?* (Boston: Wisdom Publications, 2003); Susumu Yamaguchi, *Index to the Prasannapadā Madhyamaka-vṛtti* (Kyoto: Heirakuji-shoten, 1974); Andrew Tuck, *Comparative Philosophy and the Philosophy of Scholarship: On the Western Interpretation of Nāgārjuna* (Oxford University Press, 1990).

Nāgārjuna, *Vigrahavyāvartanī*.

Edition: The Sanskrit of this text was edited by E. H. Johnston and Arnold Kunst, "The Vigrahavyāvartanī of Nāgārjuna," *Mélanges chinois et bouddhiques* IX (1951): 108-151.

Translation: The above-noted edition, along with a reliable translation by Bhattacharya, are available in Kamaleswar Bhattacharya, *The Dialectical Method of Nāgārjuna: Vigrahavyāvartanī* (Delhi: Motilal Banarsidass, 1990).

Candrakīrti (fl. c. 600), *Madhyamakāvātāra(bhāṣya)*.

Edition: The original Sanskrit text is not available (though it is rumored to be among a group of Sanskrit Buddhist texts that has recently surfaced in China); the Tibetan translation (Toh. 3861) was edited by Louis de La Vallée Poussin: *Madhyamakāvātāra par Candrakīrti: Traduction tibétaine* (Bibliotheca Buddhica, Vol. IX; reprinted Osnabrück: Biblio Verlag, 1970).

Translations: La Vallée Poussin translated about two thirds of Candrakīrti's root text (along with Candrakīrti's commentary) into French: "Madhyamakāvātāra. Introduction au Traité du milieu de l'Ācārya Candrakīrti, avec le commentaire de l'auteur, traduit d'après la version tibétaine," *Le Muséon*, n.s., vol. 8 (1907): 249-317 [*Madhyamakāvātāra* 1.1-5.1]; ns., vol. 11 (1910): 271-358 [*Madhyamakāvātāra* 6.1-6.80]; n.s., vol. 12 (1911): 235-328 [*Madhyamakāvātāra* 6.81-6.165]. The complete text of Candrakīrti's *kārikās* was translated (with significant extracts from the *bhāṣya* included in the endnotes) by C. W. Huntington (with Geshe Namgyal Wangchen), *The Emptiness of Emptiness: An Introduction to Early Indian Mādhyamika* (University of Hawaii Press, 1989).

Śāntarakṣita (c.725-788), Madhyamakālamkāra.

Edition / translation: The original Sanskrit text is lost; the Tibetan translation (Toh. 3884) was edited and translated by Ichigō Masamichi, “Śāntarakṣita’s *Madhyamakālamkāra*,” in Luis Gómez and Jonathan Silk, eds., *Studies in the Literature of the Great Vehicle: Three Mahāyāna Buddhist Texts*, pp.141-240 (Ann Arbor: Center for South and Southeast Asian Studies, The University of Michigan, 1989). This work is best read together with Kamalaśīla’s commentary, the *Madhyamakālamkārapañjikā*, which is extant only in Tibetan translation (Toh. 3886). This commentary has been edited, along with Śāntarakṣita’s *kārikās*, by Ichigō: *Chūgan Shōgonron no Kenkyū* (Kyoto: Buneidō, 1985).

Study: James Blumenthal, *The Ornament of the Middle Way: A Study of the Madhyamaka Thought of Śāntarakṣita* (Ithaca: Snow Lion, 2004).

Mokṣākaragupta (fl. twelfth century), Tarkabhāṣā.

Edition: B. N. Singh, ed., *Bauddha-Tarkabhāṣā of Mokṣākaragupta* (Varanasi: Asha Prakashan, 1985).

Translation: Kajiyama Yuichi, *An Introduction to Buddhist Philosophy: An Annotated Translation of the Tarkabhāṣā of Mokṣākaragupta* (Wien: Arbeitskreis für tibetische und buddhistische Studien Universität Wien, 1998).

> Philosophy of Religions 4b: “Early Indian Philosophy”

I. On the history and direction of the study of Indian philosophy:

Daya Krishna, “Three Myths about Indian Philosophy,” *Diogenes* (July-September, 1966); reprinted in Daya Krishna, *Indian Philosophy: A Counter Perspective*, pp.3-15. Delhi: Oxford University Press, 1991.

Daniel H. H. Ingalls, “The Comparison of Indian and Western Philosophy,” *Journal of Oriental Research*, Madras, vol. 22 (1954): 1-11.

Frits Staal, “Euclid and Pāṇini,” *Philosophy East and West* 15 (1965): 99-116; reprinted in F. Staal, *Universals* (University of Chicago Press).

Frits Staal, “The Science of Language,” in Gavin Flood, ed., *The Blackwell Companion to Hinduism*, pp.348-359.

Jonardon Ganeri, “Indian Logic and the Colonization of Reason,” in Jonardon Ganeri, ed., *Indian Logic: A Reader*, pp.1-25. Richmond, Surrey: Curzon, 2001.

Karl Potter, *Presuppositions of India’s Philosophies*. Delhi: Motilal Banarsidass, 1991.

J. N. Mohanty, *Classical Indian Philosophy*. ppr. Rowman and Littlefield 2000.

II. The pre-philosophical background:

Michael Witzel, "Vedas and Upaniṣads," in Gavin Flood, ed., *The Blackwell Companion to Hinduism*, pp. 68-98. Oxford: Blackwell, 2003.

Steven Collins, *Selfless Persons: Imagery and Thought in Theravāda Buddhism*, pp.41-63, 271-274 (endnotes). Cambridge: Cambridge University Press, 1982.

Patrick Olivelle, trans., *Upaniṣads*, pp. xxix-xxxvi, xlix-lvi, 34-71, 146-156, 171-176, 231-247. New York: Oxford University Press, 1996.

F. Edgerton, "Introduction" to *The Beginnings of Indian Philosophy*. Cambridge: Harvard University Press, 1965.

R. A. Zaehner, trans., *The Bhagavad Gītā: With a Commentary Based on the Original Sources*. Oxford University Press, 1969.

III. Early Buddhism and Jainism

Steven Collins, *Selfless Persons: Imagery and Thought in Theravāda Buddhism*. Cambridge: Cambridge University Press, 1982.

Rupert Gethin, *The Foundations of Buddhism*. Oxford: Oxford University Press, 1998.

Padmanabh Jaini, *The Jaina Path of Purification*, chs. 3-5. University of California, 1979.

Umasvāti, *That Which Is: The Tattvārtha Sūtra*. Trans. Nathmal Tatia. San Francisco: Harper Collins, 1994.

IV. The early philosophical systems or "perspectives" (*darśana*)

Wilhelm Halbfass, "Darśana, Ānvīksikī, Philosophy," in Wilhelm Halbfass, *India and Europe: An Essay in Understanding*, pp. 263-287. Albany: SUNY Press, 1988.

Wilhelm Halbfass, "The Presence of the Veda in Indian Philosophical Reflection," in Wilhelm Halbfass, *Tradition and Reflection: Explorations in Indian Thought*, pp.23-49. Albany: SUNY Press, 1991.

A. Pūrva Mīmāṃsā

Francis X. Clooney, *Thinking Ritually: Rediscovering the Pūrva Mīmāṃsā of Jaimini*. Vienna: Institut für Indologie der Universität Wien, 1990. (Volume XVII of Gerhard Oberhammer, ed., Publications of the De Nobili Research Library.)

Sheldon Pollock, "Mīmāṃsā and the Problem of History in Traditional India," *Journal of the American Oriental Society* 109/4 (1989): 603-610.

Ganganath Jha, trans. *Śābara-bhāṣya*, pp.8-38 (treating Jaimini's Mīmāṃsā Sūtras, I.5-18). Baroda: Gaekwad's Oriental Series (vols. 66, 70, 73), 1973-74. Second edition.

Sanskrit text of the latter: K. V. Abhyankar, ed., *Mīmāṃsādarśanam*, vol. I: *Śrīmajjaiminipranīte Mīmāṃsādarśane Prathamādhyāyasya Tarkapādanāma Prathamapādaḥ*. Trivandrum: Anandāśrama Sanskrit Series, vol. 97, 1930-1934. [Reprinted 1976.]

B. Sāṃkhya and Yoga

Barbara Stoler Miller, trans., *Yoga: Discipline of Freedom: The Yoga Sūtras attributed to Patañjali*. Berkeley: University of California Press, 1996.

Erich Frauwallner, *History of Indian Philosophy*, vol. 1, pp. 217-315. Trans. V. M. Bedekar. Delhi: Motilal Banarsidass, 1973.

Gerald Larson, *Classical Sāṃkhya: An Interpretation of its History and Meaning*. Delhi: Motilal Banarsidass, 1979.

Eli Franco, "Whatever Happened to the Yuktidīpikā?" *Wiener Zeitschrift für die Kunde Südasien und Archiv für indische Philosophie*, Band 35 (1991): 123-137.

Christopher Chapple, "The Unseen Seer and the Field: Consciousness in Sāṃkhya and Yoga," in Robert K. C. Forman, ed., *The Problem of Pure Consciousness: Mysticism and Philosophy*, pp.53-70. New York: Oxford University Press, 1990.

C. Uttara Mīmāṃsā (= "Vedānta")

Richard King, *Early Advaita Vedānta and Buddhism: The Mahāyāna Context of the Gaudpādīya-kārikā*. Albany: SUNY Press, 1995.

Śaṅkara's *Upadeśasāhasrī*: Sengaku Mayeda, trans., ed., *A Thousand Teachings: The Upadeśasāhasrī of Śaṅkara*. Albany: SUNY Press, 1992.

Sanskrit text of the latter: Sengaku Mayeda, ed., *Śaṅkara's Upadeśasāhasrī, Critically Edited with Introduction and Indices*. Tokyo: Hokuseido Press, 1973.

Francis Clooney, "Advaita as Uttara Mīmāṃsā: The Pūrva Mīmāṃsā Paradigm," in Francis Clooney, *Theology after Vedānta: An Experiment in Comparative Theology*, pp.23-30. Albany: SUNY Press, 1993.

Francis Clooney, "Scholasticisms in Encounter: Working through a Hindu Example," in José Cabezón, ed., *Scholasticism: Cross-Cultural and Comparative Perspectives*, pp.177-199. Albany: SUNY Press, 1998.

> Philosophy of Religions 4c: Indian Scholastic Philosophies

The examination in Indian Scholastic Philosophies aims to establish the student's familiarity with selected key areas in the study of the philosophical traditions that developed under the influence of the great advances in Indian logic, epistemology and grammar that first came to fruition in about the mid-first millennium, and thenceforth determined the forms of argument in Indian philosophy. Students electing to take exam B should begin by choosing four or at most five of the subject areas listed below as the basis for the bibliography.

The Philosophy of Language:

Harold Coward and K. Kunjuni Raja, *Encyclopedia of Indian Philosophies*, Vol. 5: *The Philosophy of the Grammarians*, pp. 3-97 ("Introduction to the Philosophy of the Grammarians"). Princeton: Princeton University Press, 1990.

Matilal, Bimal Krishna. *The Word and the World*. New Delhi: Oxford University Press, 1990.

Kunjuni Raja, *Indian Theories of Meaning*. 2nd ed. Madras: Adyar Library and Research Center, 1977.

K. P. Subramania Iyer, *Bhartrhari: A Study of the Vākyapadīya in the Light of the Ancient Commentaries*. Poona: Deccan College Postgraduate and Research Institute, 1969.

D'Sa, Francis X. 1980. *Śabdaprāmāṇyam in Śabara and Kumārila: Towards a Study of the Mīmāṃsā Experience of Language*. Vienna: Publications of the De-Nobili Research Library (vol. VII), 1980.

Ganeri, Jonardon, *Semantic Powers: Meaning and the Means of Knowing in Classical Indian Philosophy*. New York: Oxford University Press, 1999.

Logic and Epistemology:

(Note: Because this is an exceptionally large area, one may choose some particular topic such as perception or logic as a point of focus and make a selection of texts accordingly. Alternatively, one's selection may be designed to represent the general contours of the area. The favored approach will depend upon the shape of the exam list overall.)

Matilal, Bimal Krishna. 1977. *Nyāya-vaiśeṣika*, in Jan Gonda, ed., *A History of Indian Literature*, vol. 6, fasc. 2. Wiesbaden: Otto Harrassowitz.

Jhā, Gangānātha. 1984. *The Nyāya Sūtras of Gautama*. 2 vols. Delhi: Motilal Banarsidass.

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