

PHIL3211
Indian Buddhist Philosophy 印度佛家哲學

Course Outline

Time : W 2:30pm-5:15pm

Location : LSK212

Course overview (as shown on CUSIS)

This course deals with the main philosophical issues in the various stages of Indian Buddhism. It is divided into five parts: **Early Buddhism, Abhidharma, Madhyamaka, Vijñānavāda and Pramānavāda.**

Learning outcomes (as shown on CUSIS)

1. Acquire knowledge of early Buddhist philosophy that helps to understand the origins of argumentation in India.
2. Acquire knowledge of four major philosophical schools of Indian Buddhism. (Mahāyāna)
3. Understand the central issues of Indian Buddhist philosophy in four major areas, i.e., metaphysics, epistemology, ethics, and philosophy of religion.
4. Ability to work independently and critically on the primary and secondary sources in Indian Buddhist philosophy.
5. Explore the relevant concepts and issues in their contemporary significance.

Topics

A Brief Introductory: This mainly concerns the way adopted to achieve an effective transfer of ideas as required in a contemporary setting which, arguably, is cut off from that of the traditional.

(i)The most important background to be provided is the “human goals of life” or “puruṣārthas”. Four puruṣārthas are: dharma, artha, kāma and mokṣa. This class of four is also divided as 3+1. First three are social and the last one is metaphysical/ontological. Sometimes, it is also held that Buddhism is the first one -- under Śramaṇa tradition-- to have introduced the fourth puruṣārtha, mokṣa. The whole thing takes a special form of “Social Contract” away from the generally accepted western theories put forward by Hoobbes, Rousseau, Locke, Kant, and Rawls. The uniqueness of Indian Social Contract lies in its term for ‘termination’ and the subsequent metaphysical state to which one (soul) has to revert to. Thus, metaphysics proper is in mokṣa as the final puruṣārtha. Different theorizations in metaphysics regarding the “Ultimate”, in fact, refer to the attainment of the theoretically conceived goals. It will open a new vista before us when we open up to this ‘moksa’ referred to by different names in different religions. What Buddha had initiated has spread over the whole world by different modes and names and forms. Thus, it is the “Social Contract, and its Termination” that marks not only the distinctness of Eastern Social Contract, but also exhibits the unparalleled superior schema that has potentiality to sustain the social fabric meticulously. This is the Rta or the Order in the Universe.

(ii) Let us note that Buddhism is the foundation for all the major world religions. It is the conceptual adjustments (by way of differing perceptions of theoretical aspects of Buddhism) that lead to the birth of apparently new systems, especially later Impersonal and Personal philosophies that end up as religions. The most important strand to this 'adjustments' is provided by the Vedānta with three major schools of Advaita (non-dualism), Viśiṣṭādvaita (Qualified Monism) and Dvaita (Dualism). In any case, Advaita or Non-dualism appears to be an indispensable system for the proper understanding in modern times. This is not to say Advaita *per se* is easier to grasp. Rather, it is the closest affinity that Buddhism and Advaita mutually enjoy is what makes things a bit more intelligible. In consonance with this, it is advisable to garner support from Advaitic concepts to make our understanding of Buddhism itself clearer and more stable.

(iii) However, it can be well pointed out that even Advaita is cut off from tradition. This is certainly true. So, we turn to Maṇḍalas or pictorial representations. Again, it is by no means easy to grasp. Therefore, certain modern scientific conceptions need to be used, as, for example, given by Stephen Hawking (Hermann Minkowski, Albert Einstein). The test of truth for a proper understanding of a traditional system lies in the degree of cogency of interpretation, on the one hand and the quantity of the major concepts that come under the umbrella of interpretation within the created framework created. In fact, if the framework is of high caliber as to unravel the Masters' mind, then it will contain within it an incredible amount of predictability regarding the interpretation of forthcoming concepts, generally, within the system. This approach, if succeeds, would lead to cutting-edge research in future in Buddhism, for which assistance from Tibetan, Chinese and Japanese Buddhism may be summoned.

(iv) Key to Transliteration and Pronunciation: Furnished at the end of this document.

(1) Early Buddhism—Siddhārtha to Buddha---**Tripīṭakas** (three baskets of Tradition): Sutta, Vinaya, Abhidhamma ---Sanskrit---Pāli--- Closeness between Upaniṣads and Buddha's Thought: **Nāsadiya Sūkta, Bṛhadāraṇyaka Upaniṣad:** What is Asat/Sat?

Buddha's Thought presents Pre-reflective Consciousness

Ātmavāda v/s Nairātmyavāda---**Nāma-rūpa of Buddhism and Nāma-rūpa of Upaniṣadic Philosophy**---**saṃghāta** and **skandhas** (aggregates) skandhas v/s Kośas

Rūpaskandha; Saṃjñāskandha, Vedānāskandha, Saṃskāraskandha, Vijñānaskandha >> Annamaya Kośa, Prāṇamaya Kośa, Manomaya Kośa, Vijñānamaya Kośa, Ānandamaya Kośa

3 general features of Buddhism: (a) Pessimistic, (b) Positivistic, and (c) Pragmatic.

Svabhāvavāda---**Pratītyasamutpāda** ---Heraclitus---Henri Bergson---Doctrine of Momentariness---Kṣaṇikavāda

King Milinda and Nāgasena --- Chariot Analogy

Time and the aggregate; **constant flux** ---**saṃtāna**: stream of water and self-producing and self-consuming flame---everything is a series, vīthi. Permanence is fiction. Being and non-being are false, only becoming is the truth.

Action is there alone and there is no agent. Language fails us. World is a world-process.

Advaitic: Pravāharūpi nityatā and Kuṭasthanityatā.

Succession is accidental and causal explanation accepted with underlying God. Both these are discarded by Buddha. Denial of chance theory eliminates non-uniformity of nature---denial of the above causal theory reinforces the ‘necessity’ theory without intervention by ANY agent.

To understand the above: The difference between **Svabhāvavāda** and Buddha’s **pratītyasamutpāda** should be known clearly. [Ideas of **Rta** and ordered succession are very old.]

Causal factors are determinable entirely. Therefore, series of it is also terminable.

Law of sufficient reason — “For everything that is there is an adequate reason why it is so and not otherwise; and the causes accounting for it are entirely knowable at least in principle. Buddha knew them and which are what made him “Buddha.””

Human effort can put an end to the series of cause and effect. We should know the causes. At least, misery of the existence is to be removed.

Kṣaṇikavāda (KV) got developed at a later stage though it had seeds in early Buddhism.

Criticisms of KV: How is recognition possible if everything is flux? Ans: The object in two moments is only a similarity, we confuse it for identity. How is memory accounted for if self is also changing?

“Each phase of experience, as it appears and disappears, is wrought up into the next so that every successive phase has within it ‘all the potentialities of its predecessors’ which manifest themselves when conditions are favorable.” Thus, man is neither quite different nor quite identical. On the basis of this, moral responsibility is fixed.

Buddhism denies unity in the sense of identity, but recognizes continuity.

Buddhism denies the self but recognizes a fluid self. In the midst of bodily changes, etc. **The fluid self is a sort of unity of the distinct similar members of a series of selves. Who or what unites them? Each successive member has all the potentialities of its predecessors.**

Doesn’t Buddha tacitly admit a self that transcends the ‘moment’? A transcendental self can view the series but cannot become aware of itself anytime.

4 Bhūtas excluding ākāśa.

Practical Teaching: **Āryasatya catuṣṭaya:** four noble truths.

(2) Later Buddhist Schools (LB): Mahāyāna---(sarvāstivādins are early Buddhists who believed in the reality of external objects)

Sautrāntika (Kumāralabdha (200 AD)) ----- Theories of Perception (Pratyakṣa) and Inference (Anumāna)

Vaiśiṣṭika (Dinnāga (@ 500 AD) --Pramāṇasamuccaya and Dharmakīrti (anterior to Sankara)—Nyāyabindu, Pramāṇavārtika) ---- Theories of Perception and Inference

Yogācāra (Vijñānavāda) (Asaṅga and Vasubandhu are brothers) (around 300 AD)

Vasubandh's Abhidharma Kośa --- Ontology, Psychology, Cosmology; The work Lankāvatāra belongs to this school.

Madhyamakavāda

Śūnyavāda—Nihilism---Nāgārjuna—Mūla-madhyama-kārikā (with the commentary of Candrakīrti)

Doctrine of causal efficacy -arthakriyākāritva

Hīnayāna --- Sarvāstivāda and individual liberation is the aim: Mahāyāna nothing exists, and sarvamukti work should be initiated.

Pudgalavāda

Kumārila Bhaṭṭa (700 AD) and **Śāṅkara** strengthened Hindu Thought

Learning activities

Assessment scheme as prescribed on CUSIS (revise if necessary)

<i>Task nature</i>	<i>Description</i>	<i>Weight</i>
Essays	3000 to 5000 words; A4 paper; font size 12; Times New Roman; topics will be student's choice from the detailed syllabus and/or class lectures and discussion.	50%
Others	2 or 3 Surprise tests on the topics done/or announced in the class; OBJECTIVE TEST: Multiple choice; Reason and Assertion type, Sequence type; Matching Type; Passage and Questions on it.	30%
Presentation	Presentation on the topic assigned by the Instructor/Professor	20%

Backup plan for assessment in case face-to-face teaching and assessment is not possible due to the pandemic (no need to fill in if the class and related assessments are to be conducted online)

<i>Task nature</i>	<i>Description</i>	<i>Weight</i>

Remarks on Assessment Scheme (if any)

As mentioned above

Grade Descriptor

Please refer to: http://phil.arts.cuhk.edu.hk/~phidept/UG/Grade_descriptors.pdf (Noted)

Recommended learning resources

K= Kannada language; An asterisk (*) at the end of the specific learning source indicates the greater importance, and consequently the advice for studying it.

Ayatana: The Buddha's Forgotten Teaching

Batchelor, Stephen (2000), *Mūlamādhyamaka Kārikā*, with Tibetan, by Nāgārjuna.

Bhikku, Thanissaro (1996), "No-Self or Not-self?" — Bhikku. T (1999), *Noble Strategy: Essays on the Buddhist Path*, Metta Forest Monastery.

Boruah, Bijoy (2000) "Ātman in Śūnyatā and the Śūnyatā of Ātman: An attempt to reconcile the alleged difference between Buddhism and Advaita Vedānta on the nature of the Self", From the prepublications at the South Asia Seminar, 2000 at The University of Texas at Austin. <http://www.katinkahesselink.net/tibet/atmsun.htm>

Burns, Graham, *The Conundrum of Continuity Substitutes for the Self in Buddhism*

Buswell, Jr., Robert, E (ed.) (2004), *Encyclopaedia of Buddhism*, Macmillan Reference, USA, Thomson, Gale.

Cronk, George (rendition and editing) (1998), *Mūlamādhyamikakārikā**

Dasgupta, Surendranath, *A History of Indian Philosophy*, Volume II Motilal Banarsidass, 9th Reprint 2018, pp.78 – 168*

Devaraja, N.K (1972), *An Introduction to Śāṅkara's Theory of Knowledge*, Motilal Banarsidass, Delhi, Second revised edition.

Davids, Rhys: *Buddhism**

Frei, Zsófia---- *Self*

Hiriyanna, M., *Outlines of Indian Philosophy**

IEP, Internet Encyclopedia of Philosophy (2011a), "Pudgalavāda Buddhist Philosophy" <http://www.iep.utm.edu/pudgalav/> Last accessed 25 July 2011

Indianetzone (2011), <http://www.indianetzone.com> , Sautrāntikas' School of Thought — Buddhism, Last accessed 25 August 2011.

Ingalls, H.H (1954), *Śāṅkara's Arguments against Buddhist in Philosophy East and West*, University of Hawaii Press, V. 3:4 (1954.01) pp. 291-306, USA. *

Keith, A.B, *Buddhist Philosophy*, Cambridge University Press*

Maung, H.H (2008), *Buddhism and the Self*, BuddhaNet Magazine Article, <http://www.buddhanet.net/Buddhism-self.htm>

Mishra, P.K (ed.) (1999), *Studies in Hindu and Buddhist Art*, M/s Abhinav Publications, New Delhi (1999).

Murti, T.R.V (1960), *The Central Philosophy of Buddhism*, George Allen and Unwin Ltd., Ruskin House, Museum Street, London, First published in 1955. *

Murti, T.R.V (1974), *Some Comments on the Philosophy of Language in the Indian Context*, *Journal of Indian Philosophy*, 2 (1974) 321-331.

Nanissaralankara, Ven *Encyclopedia of Indian Philosophy 8 (Mahayana) Buddhism 100-300 AD*"

Narain, Harsh (1964), *Śūnyavāda: A Reinterpretation*, *Philosophy East and West* 13, No. 4, January, 1964, pp. 311 – 338.

Pandey, Ram Lakhan *Vimal Buddhism and Dual Aspect Monism*

Perrett, R.W (1984), *Self-refutation in Indian Philosophy*, in *Journal of Indian Philosophy*, 1984, 12, pp. 237-263*.

Poussin, Louis de La Vallee (1930), The two Nirvanadhatus according to the Vibhāsa, The Indian Historical Quarterly, Vol. VI, No. 1, 1930.03 pp. 39-45. *

Radhakrishnan, S (1929), Indian Philosophy, Vol.-I, George Allen and Unwin Ltd., Ruskin House, 40 Museum Street, W.C.1, 1929, First Edition 1923. General Editor: Professor J.H. Muirhead. *

Radhakrishnan, S (1927), Indian Philosophy, Vol.-II, George Allen and Unwin Ltd., Ruskin House, 40 Museum Street, W.C.1, 1927, General Editor: Professor J.H. Muirhead.

Rahula, Walpola (1964), Ālayavijñāna — Store Consciousness, MB72, 1964, pp. 130-133. Hindu Online Entry No. YB 47,

<http://www.hinduonline.co/Books/BookIndex/YB.htm> : Last accessed 29 July 2011.

Saraswatī, Swāmī Saccidānandendra (1984), Brhadāranyakopaniṣad (K), Vol. I & II with Śaṅkara's commentary, Adhyatma Prakasha Karyalaya, Holenarasipura, Karnataka. 1984.

Shakhya, Milan (2011), Essential of Sautrāntika Philosophy, Chakupat, Lalitpur.

Shastri, N.A (1972) Store-Consciousness (Ālaya-Vijñāna): A Grand Concept of the Yogācāra Buddhists, Namgyal Institute of Tibetology Bulletin Contents, 13th Jan. 2006. Bulletin of Tibetology, 9.1, 1972, pp. 5-16.

Skorupski, Tadeusz, Categories of Emptiness

Vasubandhu (2011), Abhidharma Kośa Bhāṣyam, Eng. Tr. Leo M. Pruden from Louis de La Vallee Poussin's French rendering of the Sanskrit,

<http://groups.yahoo.com/group/Dharma-Direct/message/3791>

Wallace, Vesna, A., and B. Alan Wallace (Tr. Sanskrit and Tibetan) (1997), Bodhicaryāvatāra, A Guide to the Bodhisattva Way of Life, by Śāntideva, Snow Lion Publications, P.O. Box 6483, Ithaca, New York, 14851, USA.

Wayman, Alex (1996) A Defense of Yogacara Buddhism, Philosophy East and West 46 (4): 447-476

Grade Descriptors:

http://phil.arts.cuhk.edu.hk/~phidept/UG/Grade_descriptors.pdf

Course schedule

<i>Week</i>	<i>Topics</i>	<i>Teaching Mode</i> <i>Online /</i> <i>in-campus</i>	<i>Required reading</i>	<i>Tutorials</i>	<i>Remarks</i>
1	Background				
2	Background				
3	Early Buddhism				
4	Early Buddhism				

5	Early Buddhism				
6	LB: Sautrāntika				
7	Sautrāntika				
8	Vaibhāṣika				
9	Vaibhāṣika				
10	Vijñānavāda (Yogācāra)				
11	Vijñānavāda (Yogācāra)				
12	Madhyamaka				
13	Madhyamaka				
14	Pudgalavāda				

Details of course website

Contact details for teacher(s) or TA(s)

Teacher	
Name:	U.A. Vinay Kumar
Office location:	Dept. of Philosophy, CUHK/Chung Chi College, CUHK
Telephone:	
Email:	udank26@gmail.com

TA	
Name:	
Office location:	
Telephone:	
Email:	

Academic honesty and plagiarism

Attention is drawn to university policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academic honesty/>

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

Key to Transliteration and Pronunciation

Sanskrit vowels/consonants	Tr. lit	Sounds like	Sanskrit consonants	Tr. lit	Sounds like
y	a	o in <i>son</i>	™	ḍ	d
z	ā	a in <i>master</i>	·	ḍh	dh in <i>godhood</i>
{	i	i in <i>if</i>	..	ṇ	n in <i>under</i>
	ī	ee in <i>feel</i>	≠	t	French t
}	u	u in <i>full</i>	Æ	th	th in <i>thumb</i>
~	ū	oo in <i>boot</i>	∅	d	th in <i>them</i>
Ä	ṛ	somewhat between r and ri	∞	dh	theh in <i>breathe here</i>
Ñ	e	a in <i>evade</i>	±	n	n
Ö	ai	y in <i>my</i>	≤	p	p
à	o	o in <i>oh</i>	≥	ph	ph in <i>loop- hole</i>
â	au	ow in <i>now</i>	¥	b	b
û	k	k	μ	bh	bh in <i>abhor</i>
ü	kh	ckh in <i>blockhead</i>	∂	m	m
†	g	g (hard)	Σ	y	y
°	gh	gh in <i>log-hut</i>	∏	r	r
¢	ṅ	ng	π	l	l
£	c	ch (not k)	a	v	v in <i>avert</i>
§	ch	chh in <i>catch him</i>	o	ś	sh
•	j	j	Ω	ṣ	sh in <i>show</i>
¶	jh	dgeh in <i>hedgehog</i>	æ	s	s
ß	ñ	n (somewhat)	∅	h	h
®	t	t	y İ̇(without a)	m̄	ng
©	ṭh	th in <i>ant-hill</i>	y Ę̇(without a)	ḥ	half h