

DVPR (605) 49800 (=SALC 48402):

**Yogācāra Texts:
The *Mahāyānasamgraha***

Spring term, 2010
Swift Hall 403
Fridays, 1:30-4:20

Instructor: Dan Arnold

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This course will take the *Mahāyānasamgraha* – a Sanskrit Buddhist text (now extant only in Tibetan and Chinese translations) attributed to Asaṅga, who is traditionally regarded as one of the two principal systematizers (along with his half-brother Vasubandhu) of the Yogācāra school of thought – as a point of departure for scouting some of the basic concerns of Yogācāra. We will work through this text – chiefly consulting John Keenan's translation from the Chinese of Paramārtha, as well as Étienne Lamotte's magisterial French translation, possibly with some reference to the Tibetan translation edited by Lamotte – taking its introduction of key Yogācāra concepts (e.g., *ālayavijñāna*, *trisvabhāva*, *dharmakāya*) as an occasion for further primary and secondary readings pertaining to these.

Required Readings:

Basic text: *Mahāyānasamgraha* of Asaṅga (Sanskrit not extant; Tibetan versions: Tohoku, 4050 [=sDe-dge, *Sems-tsam*, ri, 121b-190a]; Peking, 5551. Chinese (three different translations): Taishō 1592, 1593, 1594.

Available at the Seminary Coop (and on reserve at Regenstein): **John Keenan, trans.,** *The Summary of the Great Vehicle by Bodhisattva Asaṅga* (Berkeley: Numata Center for Buddhist Translation and Research, 1992), which is translated from the Chinese of Paramārtha (Taishō 1593).

Available for download (<<http://webshare.uchicago.edu/users/daarnold/Public/>>; also on reserve at Regenstein): **Étienne Lamotte, ed. and trans.,** *La Somme du Grand Véhicule d'Asaṅga (Mahāyānasamgraha)* (2 volumes; Louvain: Institut Orientaliste, Université de Louvain, 1973).

Other readings are available on reserve at Regenstein, with (I think...) all assigned selections available (or soon to be available) online through Chalk.

Course Requirements:

In addition to exemplifying regular attendance and spirited participation in discussion, students will be required to submit, at the end of the term, either a philosophical paper of moderate length (15-20 pages), *or* an annotated bibliography

of works related to some aspect of the philosophical study of Yogācāra. Additionally, students will present something of their emerging projects to the seminar in week 9's session (Friday, May 28). **Papers will then be due on Friday, June 11**, and will not be accepted late without prior arrangement.

Tentative Schedule of Topics and Readings

WEEK 1 (Friday, April 2):

Course introduction: On the corpus of foundational Yogācāra texts, and on the Abhidharmika background to these; a brief look at bits of Asaṅga's *Abhidharmasamuccaya*.

Some recommended introductory reading: **Alexis Sanderson, "The Sarvāstivāda and its Critics: Anātmavāda and the Theory of Karma"** (in *Buddhism into the Year 2000* [Bangkok: Dhammakaya Foundation, 1994], pp.33-48; e-reserve); **Masaaki Hattori, "Yogācāra,"** in Mircea Eliade, ed., *The Encyclopedia of Religion* (e-reserve); **Paul Williams, "Cittamātra (Mind Only)"** (= *Mahāyāna Buddhism*, Chapter 4, pp.77-95 [Routledge, 1989]; e-reserve)

WEEK 2 (Friday, April 9):

***Mahāyānasamgraha* Chapter I, "The Support for the Knowable" (jñeyāśraya):** On the doctrine of *ālayavijñāna*, or "storehouse consciousness." **Reading: Keenan, pp.1-37** (cf. **Lamotte, tome II, pp.1-86**)

Additionally: Padmanabh Jaini, "The Sautrāntika Theory of Bīja" (*Bulletin of the School of Oriental and African Studies, University of London* 22 [1959]: 236-249; e-reserve); **Paul Griffiths, "The Attainment of Cessation in the Yogācāra Tradition"** (= *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*, pp.76-106 [LaSalle, IL: Open Court, 1986]; e-reserve); **Noriaki Hakamaya, "Nirodhasamāpatti: Its Historical Meaning in the Vijñaptimātratā System"** (*Indogaku Bukkyōgaku Kenkyū* 23 [1975]: 1084-1074; e-reserve)

Recommended: Browse in Lambert Schmithausen, *Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy* (Studia Philologica Buddhica, Monograph Series, vols. IVa-b; Tokyo: The International Institute for Buddhist Studies, 1987; on reserve)

WEEK 3 (Friday, April 16):

***Mahāyānasamgraha* Chapter II, "The Distinguishing Characteristics of the Knowable" (jñeyalakṣaṇa):** On the doctrine of "three natures" (*trisvabhāva*). **Reading: Keenan, pp.39-61** (cf. **Lamotte, tome II, pp.87-152**); **Vasubandhu's *Trisvabhāvanirdeśa*:** Louis de La Vallée Poussin, ed., trans., "Le petit traité de Vasubandhu-Nagarjuna sur les trois natures" (*Mélanges chinois et bouddhiques* 2 (1932-33): 147-161; e-reserve); compare Jay Garfield, "Vasubandhu's *Treatise on the Three Natures: A Translation and Commentary*" (from the Tibetan [Tohoku 4058; Peking 5559]), in *Empty Words*, pp.128-151; e-reserve)

Additionally: Jonathan Gold, “No Outside, No Inside: Duality, Reality and Vasubandhu’s Illusory Elephant” (*Asian Philosophy* 16/1 [March 2006], pp.1-38; e-reserve); Alan Sponberg, “The *Trisvabhāva* Doctrine in India and China: A Study of Three Exegetical Models” (*Ryukoku Daigaku Bukkyo Bunka Kenkyo ujo* 21 [1983]: 97-119; e-reserve); Gadjin Nagao, “The Buddhist World View as Elucidated in the Three-nature Theory and Its Similies [*sic*]” (= *Mādhyamika and Yogācāra*, pp.61-74 [Albany: SUNY Press, 1991; e-reserve])

WEEK 4 (Friday, April 23): NO CLASS.

WEEK 5 (Friday, April 30):

(Continuing with the doctrines of *ālayavijñāna* and *trisvabhāva*; there is a possibility of additional readings, depending on what kind of progress we have made through the materials assigned for weeks 2 and 3.)

WEEK 6 (Friday, May 7):

Mahāyānasamgraha Chapters III-V: On the path to awakening (*mārga*), the six perfections (*ṣaṭpāramitā*), and the ten stages of a bodhisattva (*daśabhūmi*). Reading: Keenan, pp.63-85 (cf. Lamotte, tome II, pp.153-211)

Additionally: Collett Cox, “Attainment through Abandonment: The Sarvāstivādin Path of Removing Defilements” (in Robert Buswell and Robert Gimello, eds., *Paths to Liberation: The Mārga and its Transformations in Buddhist Thought*, pp.63-105 [University of Hawaii Press, 1992]; e-reserve); Donald Lopez, “Paths Terminable and Interminable” (in *ibid.*, pp.147-192; e-reserve)

WEEK 7 (Friday, May 14):

Mahāyānasamgraha Chapters VI-VIII: On *śīla*, *samādhi*, and *prajñā*, and the problem of “non-conceptual awareness” (*nirvikalpakajñāna*). Reading: Keenan, pp.87-100 (cf. Lamotte, tome II, pp.212-258)

Additionally: Dan Arnold, “Verses on Nonconceptual Awareness: A Close Reading of *Mahāyānasamgraha* 8.2-13” (*Indian International Journal of Buddhist Studies* No.4 [2003]: 9-49; e-reserve); Paul Griffiths, “Pure Consciousness and Indian Buddhism” (in Robert Forman, ed., *The Problem of Pure Consciousness: Mysticism and Philosophy*, pp.71-97 [Oxford University Press, 1990; e-reserve])

WEEK 8 (Friday, May 21):

Mahāyānasamgraha Chapters IX-X: On the “transformation of the basis” (*āśrayaparāvṛtti*), and on what a Buddha really is: *Dharmakāya*. Reading: Keenan, pp.101-120; Paul Griffiths, et al., trans., “The Basic Text: A Running Translation of the Tenth Chapter of the *Mahāyānasamgraha*” (= *The Realm of Awakening: A Translation and Study of the Tenth Chapter of Asaṅga’s Mahāyānasamgraha*, pp.49-59 [Oxford University Press, 1989]; e-reserve) (cf. Lamotte, tome II, pp.259-345)

Additionally: **John Makransky**, “**Embodiment of Buddhahood in its Own Realization**,” “**Enlightenment’s Paradox**” (=chapters 4 and 5 of Makransky’s *Buddhahood Embodied: Sources of Controversy in India and Tibet* [SUNY Press, 1997]; e-reserve); **Paul Griffiths**, “**Buddha in Eternity**” (=chapter 6 of *On Being Buddha: The Classical Doctrine of Buddhahood* [SUNY Press, 1994]; e-reserve); Gadjin Nagao, “Connotations of the Word Āśraya (Basis) in the Mahāyāna-Sūtrālamkāra” (= *Mādhyamika and Yogācāra*, pp.75-81; e-reserve); Masaaki Hattori, “The Transformation of the Basis (*āśraya-parāvṛtti*) in the Yogācāra System of Philosophy” (e-reserve) [ALSO: Nagao, “**Logic of Convertibility**”]

WEEK 9 (Friday, May 28):

Student presentations.

WEEK 10 (Friday, June 4):

Optional session – content to be determined.