

SANS 30100, 40100:
Third-year, Fourth-year, and Advanced Sanskrit

Winter term, 2014
Foster 209, M-W, 1:30-2:50

Instructor: Dan Arnold

Office hours: Swift 401A, Wednesdays, 3:00-5:00 (or by arrangement with instructor); for appointments during regular office hours, sign up on the sheet kept by Julia Ivory-Woods (773-702-7049) in the Martin Marty Center

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Text: We'll be reading from the *Catuhśataka* of the Buddhist philosopher Āryadeva (fl. c. 200-225 CE), with the commentary of Candrakīrti (fl. early seventh century). We will begin with chapters 10-11, then maybe skip to chapter 16 and/or to some of the opening chapters. Our text is unusually imperfect, since the Sanskrit of both the root verses and the commentary is extant only in fragments. The fragments were first edited in 1910-1914: Haraprasād Shāstrī, ed., "Catuhśatikā [sic] by Ārya Deva," *Memoirs of the Asiatic Society of Bengal*, vol. III.8 (1910-1914). P. L. Vaidya's doctoral dissertation – published in 1923 as *Etudes sur Āryadeva et son Catuhśataka* (regrettably unavailable in our library) – included back-translations from Tibetan of all the *kārikās* that are not extant in Sanskrit. Vaidya's work provided the basis for the edition we will principally follow: Vidhushekhara Bhattacharya, "The Catuhśataka of Āryadeva: Sanskrit and Tibetan Texts with Copious Extracts from the Commentary of Candrakīrti [sic]," Part II *Viśva Bharati Series No. 2* (Calcutta: Viśva Bharati Bookshop, 1931). In addition to revising many of Vaidya's back-translations, Bhattacharya's edition also provides back-translations for significant parts of Candrakīrti's commentary (where that is extant only in Tibetan), along with the Tibetan texts on which he relied. It may also prove worthwhile to have recourse to a more recent edition, which appears to be derived from Bhattacharya's: Bhagchandra Jain Bhaskar, ed., *Āryadeva's Catuhśatakam, Along with the Candrakīrti Vṛtti & Hindi Translation* (=Bauddha Granthamālā 1; foreword by P. L. Vaidya); Nagpur: Alok Prakashan, 1971 (2nd edition, 2006). N.b. that **Bhattacharya's edition is available to the class only in PDF format, available online through Chalk.**

Additional resources: While both Āryadeva and Candrakīrti wrote eminently classical Sanskrit, students may find it advisable occasionally to consult Franklin Edgerton's *Buddhist Hybrid Sanskrit Dictionary* (available online at <http://gandhari.org/a_bhsd.php>). Everyone should also know about Gary Tubb's excellent *Scholastic Sanskrit: A Manual for Students* (with Emery Boose; New York: American Institute of Buddhist Studies / Columbia University, 2007). In addition, I will put on reserve David Seyfort Ruegg's *Literature of the Madhyamaka School of Philosophy in India* (Harrassowitz, 1981), which remains the most extensive survey of Mādhyamika literature. Also available will be Karen Lang's study and translation of Āryadeva's *kārikās*: *Āryadeva's Catuhśataka: On the Bodhisattva's Cultivation of Merit and Knowledge* (Copenhagen: Akademisk Forlag, 1986). For studies and translations of Candrakīrti's commentaries on the first four chapters of Āryadeva's work, see Karen Lang, *Four Illusions: Candrakīrti's Advice to Travelers on the Bodhisattva Path* (Oxford University Press, 2003). We will also have a look (in connection with chapter 10, verse 3) at selections from Jonardon Ganeri's *The Concealed Art of the Soul* (on e-reserve). Additionally available will be various general works on Madhyamaka.

Requirements: In addition to regular participation in class, students will be required to take a final exam that will be given on a date to be determined. Instead of the exam, students in (or beyond) their fourth year of Sanskrit may choose to write a paper consisting (e.g.) in a translation and/or study of parts of Āryadeva's text (and/or Candrakīrti's commentary) other than what we will have read – or, in something else to be determined in consultation with the instructor.