

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

Winter term, 2017
Foster 209, M-W, 1:30-2:50

Instructor: Dan Arnold (d-arnold@uchicago.edu)

Office hours: Swift 401A, Thursdays, 3:00-5:00pm (or by arrangement with instructor); sign-up sheet is kept by Julia Ivory-Woods (773-702-7049) in the Martin Marty Center

Text: This term we'll be reading the *Viṃśikā* (also called *Viṃśatikā*) of Vasubandhu (fl. c. 360 CE), in the edition of Sylvain Lévi; this was published in Lévi's *Vijñaptimātratāsiddhi: Deux Traités de Vasubandhu: Viṃśatikā (La Vingtaine), Accompagnée d'une Explication en Prose, et Trimśikā (La Trentaine) avec le Commentaire de Sthiramati*, pp.1-11 (Paris: Librairie Ancienne Honoré Champion, 1925). This edition should be used together with corrections Lévi subsequently published in light of manuscripts found in Nepal after 1925: "Corrections au Texte Sanscrit," in Lévi's *Matériaux Pour l'Étude du Système Vijñaptimātra*, pp.175-79 (Paris: Librairie Ancienne Honoré Champion, 1932).

Additional resources: Lévi's edition of the text (together with the subsequently published corrections) is available as a PDF online at <chalk.uchicago.edu>, where it can be downloaded from the section on "Library Course Reserves." While our text is generally written in classical Sanskrit, it is advisable occasionally to consult Franklin Edgerton's *Buddhist Hybrid Sanskrit Dictionary* (available online at <<http://tinyurl.com/hxxqfmn>>, among other places). Also of interest and/or value may be some of the following sources:

Jonathan Gold, *Paving the Great Way: Vasubandhu's Unifying Buddhist Philosophy*. New York: Columbia University Press, 2014. A recently published book (by a graduate of the Divinity School's program in Philosophy of Religions) that argues for the basic conceptual unity of Vasubandhu's expansive corpus. Does a particularly good job of emphasizing the always *hermeneutical* context of Vasubandhu's thought.

Paul Griffiths, *On Being Mindless: Buddhist Meditation and the Mind-body Problem*. LaSalle, IL: Open Court Press, 1986. Though focused chiefly on the conceptual problems occasioned by the meditative "attainment of cessation" (*nirodhasamāpatti*) – problems that figure centrally in the theorization of the Yogācāra concept of *ālayavijñāna* – this book represents, for my money, one of the best scholarly works on the whole nexus of Sanskrit Abhidharma literature and Yogācāra. Among other things, the book has an outstanding bibliography of works (including a good deal of Japanese scholarship) relevant to the study of these traditions.

Sonam Kachru, "Minds and Worlds: A Philosophical Commentary on the *Twenty Verses of Vasubandhu*," Ph.D. dissertation, University of Chicago, 2015. While its excessive length is not among this dissertation's virtues (it weighs in at 645 pages), this is an excellent and profoundly insightful reading of our text, here interpreted with extensive reference to Vasubandhu's other works.

Matthew Kapstein, "Mereological Considerations in Vasubandhu's 'Proof of Idealism,'" in Kapstein's *Reason's Traces: Identity and Interpretation in Indian and Tibetan Buddhist Thought*, pp.181-204. Boston: Wisdom Publications, 2001. A philosophically sophisticated analysis particularly of our text's verses 11-15.

Birgit Kellner and John Taber, “Studies in Yogācāra-Vijñānavāda idealism I: The interpretation of Vasubandhu’s *Vimśikā*,” *Asia* 68/3 (2014), pp.709-756. While Kellner and Taber’s particular focus on the significance of inferences based on *drśyānupalabdhi* is debatable, this is a generally excellent attempt to make sense of our text as a whole.

Robert Kritzer, “Sautrāntika in the *Abhidharmakośabhāṣya*,” *Journal of the International Association of Buddhist Studies* 26/2 (2003), pp.331-384. A cogent case for the view that the “sautrāntika” opinions attested in Vasubandhu’s *Abhidharmakośabhāṣya* may in fact be *Yogācāra* positions.

Louis de La Vallée Poussin, trans., *Vijñaptimātratāsiddhi: La Siddhi de Hiuan-tsang.* Paris: Librairie Orientaliste Paul Geuthner, 1925-28. (2 vols, published as continuously paginated fascicles of *Buddhica: Documents et Travaux Pour L’Etude du Bouddhisme, Publiés sous la Direction de Jean Przyluski*, vols.1-2.) This characteristically monumental work of scholarship by the great Belgian scholar Louis de La Vallée Poussin is an annotated translation, from the Chinese of Hsüan-tsang, of the **Vijñaptimātratāsiddhiśāstra*. This work (=Taishō 1585) was the Chinese translator Hsüan-tsang’s massive distillation of ten Indian commentaries on Vasubandhu’s *Trimśikā* – e.g., those of Sthiramati, Dharmapāla, Guṇamati, etc. – all presented as a super-commentary on the *Trimśikā*. Hsüan-tsang’s massive work also includes extracts from numerous treatises of Āsaṅga, Dignāga, and Vasubandhu, and also from *sūtra* literature. La Vallée Poussin’s French translation from the Chinese thus makes indirectly available a wealth of Indian commentarial literature as read by Hsüan-tsang, the figure most important to the propagation of “Vijñaptimātratā” in East Asia.

Katsumi Mimaki, Musashi Tachikawa, and Akira Yuyama, eds., *Three Works of Vasubandhu in Sanskrit Manuscript: The Trisvabhāvanirdeśa, the Vimśatikā with its vṛtti, and the Trimśikā with Sthiramati’s Commentary.* Tokyo: The Centre for East Asian Cultural Studies, 1989. (Bibliotheca Codicum Asiaticorum 1.) Contains excellent facsimile reproductions of 10 Sanskrit mss., including two of our text.

Mark Siderits, *Buddhism as Philosophy: An Introduction.* Indianapolis: Hackett, 2007. This is an uncommonly clear and accessible philosophical account of major Buddhist traditions of thought. The book’s eighth chapter – “Yogācāra: Impressions-Only and the Denial of Physical Objects” (pp.146-179) – is structured almost entirely as a close reading of our text.

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 other materials, preferably such as overlap somehow with what we will have read in class.