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**SECOND SEMESTER 2019-2020**

# Course Handout Part II

# Date: 06.01.2020

In addition to part-I (General Handout for all courses appended to the time table) this portion gives further specific details regarding the course.

*Course No.* : **HSS F246**

## Course Title : **Philosophy of Nāgārjuna**

## Instructor-in-Charge : **Dr. A. K. Jayesh**

**Scope and Objective of the Course:**

The course intends to serve as an introduction to the philosophy of Nāgārjuna, the founder of the middle way school of Mahāyāna Buddhism. By systematically engaging with Nāgārjuna’s master work the *Mūlamadhyamakakārikā*, the course introduces students to Nāgārjuna’s analysis of the following Abhidharma concepts: aggregates, elements, and conditioned entity; desire and the desirous; agent and action; fire and fuel; ontological independence; prior entity; initial and final limits; intrinsic nature; compounded phenomena; suffering, bondage, and freedom; action and consequence; self and entities; substance metaphysics; time and origin and dissolution of existents; Tathāgata; assemblage; conjunction; four noble truths; nirvāṇa; and the twelve links of dependent origination. Also, in line with the spirit of Nāgārjuna’s inquiry, the course aims to inculcate in students the ability to determine the nature and merit of any philosophical position and in the process introduces them to the rigors and requirements of philosophical thinking

**Textbooks:**

1. Siderits, Mark, and Shōryū Katsura. 2013. *Nāgārjuna’s Middle Way: “Mūlamadhyamakakārikā*.*”* Boston: Wisdom.

**Reference books**

1. Garfield, Jay L., trans. 1995. *The Fundamental Wisdom of the Middle Way: Nāgārjuna’s “Mūlamadhyamakakārikā.”* New York: Oxford University Press.
2. Garfield, Jay L., and Graham Priest. 2003. “*Nāgārjuna* and the Limits of Thought.” *Philosophy East and West* 53 (1): 1–21.
3. Hayes, Richard. 2017. “Madhyamaka.” In *Stanford Encyclopedia of Philosophy*. Stanford University, 1997–. Article published November 6, 2010. https://plato.stanford.edu/ archives/spr2017/entries/madhyamaka/.
4. Hopkins, Jeffrey, trans. and ed. 1998. *Nāgārjuna’s “Precious Garland”: Buddhist Advice for Living and Liberation*. New York: Snow Lion.
5. Lindtner, Chr. (1982) 1990. *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna*. Reprint, Delhi: Motilal Banarsidass.
6. Loizzo, Joseph John, trans. 2007. *Nāgārjuna’s “Reason Sixty” with Chandrakīrti’s “Reason Sixty Commentary*.” New York: American Institute of Buddhist Studies.
7. Ruegg, David Seyfort. 1981. *The Literature of the Madhyamaka School of Philosophy in India*. Wiesbaden: Harrassowitz.
8. Santina, Peter Della. 2002a. *Emptiness: The Seventy Stanzas*, in *Causality and Emptiness: The Wisdom of Nagarjuna*, 132–76. Singapore: Buddhist Research Society.
9. ———. 2002b. *Reasoning: The Sixty Stanzas*, in *Causality and Emptiness: The Wisdom of Nagarjuna*, 66–130. Singapore: Buddhist Research Society.
10. Sprung, Mervyn, trans. 1979. *Lucid Exposition of the Middle Way: The Essential Chapters from the “Prasannapadā” of Candrakīrti*. In collaboration with T. R. V. Murti and U. S. Vyas. Boulder: Prajñā.
11. Tola, Fernando, and Carmen Dragonetti, trans. 1995. *Nāgārjuna’s Refutation of Logic (*Nyāya*): “Vaidalyaprakaraṇa”*; *Źib mo rnam par ḥthag pa źes bya baḥi rab tu byed pa*. Delhi: Motilal Banarsidass.
12. Walser, Joseph. 2005. *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*. New York: Columbia University Press.
13. Westerhoff, Jan. 2009. *Nāgārjuna’s Madhyamaka: A Philosophical Introduction*. New York: Oxford University Press.
14. ———, trans. 2010. *The Dispeller of Disputes: Nāgārjuna’s “Vigrahavyāvartanī*.” New York: Oxford University Press.
15. ———. 2011. “The Merely Conventional Existence of the World.” In *Moonshadows: Conventional Truth in Buddhist Philosophy*, edited by Cowherds, 189–212. New York: Oxford University Press.
16. ———. 2013. “Metaphysical Issues in Indian Buddhist Thought.” In *A Companion to Buddhist Philosophy*, edited by Steven M. Emmanuel, 129–50. Malden, MA: Wiley-Blackwell.
17. ———. 2014a. “Madhyamaka: Conventional Categories in Madhyamaka Philosophy.” In *Categorization in Indian Philosophy: Thinking Inside the Box*, edited by Jessica Frazier, 115–31. Surrey: Ashgate.
18. ———. 2014b. “Nāgārjuna.” In *Stanford Encyclopedia of Philosophy*. Stanford University, 1997–. Article published February 10, 2010. http://plato.stanford.edu/archives/sum2014/entries/nagarjuna/.
19. ———. 2015. “The Connection between Ontology and Ethics in Madhyamaka Thought.” In *Moonpaths: Ethics in the Context of Conventional Truth*, edited by Cowherds, 203–20. New York: Oxford University Press.
20. ———. 2016. “On the Nihilist Interpretation of Madhyamaka.” *Journal of Indian Philosophy* 44 (2): 337–76.
21. ———. 2017. “Nāgārjuna and the Philosophy of Language.” *Journal of Indian Philosophy*. https://doi.org/10.1007/s10781-017-9341-3.

**Course Plan:**

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| **Lecture No.** | **Learning objectives** | **Topics to be covered** | **Chapter in the Text Book** |
| 1 | Understand the nature and objective of the course |  |  |
| 2 | Understand the context of Nāgārjuna’s philosophy | Abhidharma and Madhyamaka |  |
| 3 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of condition | Conditions | Chapter 1 (TB) |
| 4 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of motion | Motion | Chapter 2 (TB) |
| 5 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of senses | Senses | Chapter 3 (TB) |
| 6 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of aggregates | Aggregates | Chapter 4 (TB) |
| 7 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of elements | Elements | Chapter 5 (TB) |
| 8 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of desire and the desirous | Desire and the desirous | Chapter 6 (TB) |
| 9 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of conditioned existence | Conditioned entities | Chapter 7 (TB) |
| 10 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of agent and action | Agent and action | Chapter 8 (TB) |
| 11 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of prior entity | Prior entity | Chapter 9 (TB) |
| 12 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of fire and fuel | Fire and fuel | Chapter 10 (TB) |
| 13 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of initial and final limits | Initial and final limits | Chapter 11 (TB) |
| 14 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of suffering | Suffering | Chapter 12 (TB) |
| 15 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of compounded phenomena | Compounded phenomena | Chapter 13 (TB) |
| 16 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of conjunction | Conjunction | Chapter 14 (TB) |
| 17 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of intrinsic nature | Intrinsic nature and ontological independence | Chapter 15 (TB) |
| 18 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of bondage and freedom | Bondage and freedom | Chapter 16 (TB) |
| 19 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of action and consequence | Action and consequence | Chapter 17 (TB) |
| 20 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notions of self and entities | Self and entities and substance metaphysics | Chapter 18 (TB) |
| 21–23 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of time | Time and the origin and dissolution of existents | Chapter 19 and 21 (TB) |
| 24–26 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of assemblage | Assemblage | Chapter 20 (TB) |
| 27 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of the Tathāgata | Tathāgata | Chapter 22 (TB) |
| 28 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of false conception | False conception | Chapter 23 (TB) |
| 29–33 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of four noble truths | Four Noble Truths | Chapter 24 (TB) |
| 34–38 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of Nirvāna | Nirvāna | Chapter 25 (TB) |
| 39–41 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of twelve links of dependent origination | Twelve links of dependent origination | Chapter 26 (TB) |
| 42–43 | Analyze, understand, and evaluate Nāgārjuna’s destruction of the notion of views | Views | Chapter 27 (TB) |

**Evaluation Scheme:**

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| **Component** | **Duration** | **Weightage (%)** | **Date & Time** | **Nature of Component** |
| Assignment 1 | TBA | 15 | TBA | Open Book |
| Mid-Semester | 90 Minutes | 30 | 5/3 9.00 - 10.30AM | Close Book |
| Assignment 2 | TBA | 15 | TBA | Open Book |
| Comprehensive Exam | 3 Hours | 40 | 09/05 AN | Close Book |

**Chamber Consultation Hour:** To be announced in the class

**Notices:** Notices concerning the course will be displayed on the CMS

**Make-up Policy:** Make-up cases will be permitted depending on existing institute policy

**Academic Honesty and Integrity Policy:** Academic honesty and integrity are to be maintained by all the students throughout the semester and no type of academic dishonesty is acceptable.

**INSTRUCTOR-IN-CHARGE**