

Review Sheet:
World Philosophy: India. Spring 2023

Below are a list of terms and figures that it would be a good idea to review for the final exam. Although the primary focus is likely to be on the second half of the course, the final exam covers the entire course. It will be primarily essay based. Keep in mind that Yogācāra was covered in the second half of the course, along with the Orthodox schools.

Terms and Figures: Be able to give a basic explanation of these terms and figures.

Vedas and Upaniṣads;

- Yājñavalkya's conception of the self.
- Karma

Buddhism

- Early Buddhism
- *Questions of King Milinda*: (the account of the person, the nihilism objection)
- Abhidharma
- Mahayana
- Madhyamika
- Yogacara
- The 5 *skandhas*
- The 4 noble Truths
- *Dharmas* and intrinsic existence (*svabhāva*)
- Conventional and ultimate truth: know the different approaches of Buddhist and non-Buddhist traditions
- Emptiness (*śūnyatā*)
- Nāgārjuna and Vasubandhu
- The 20 Verses: Review Vasubandhu's arguments for idealism
- Store-house consciousness (*ālaya-vijñāna*)
- Bodhisattva

The Orthodox Schools

Vaiśeṣika

- 7 Categories of Vaiśeṣika: have a general sense of what each is and how they relate.
- The Nyāya- Vaiśeṣika conception of self
- The role of the *manas* (mind/mental organ) in perception and thinking

Nyāya:

- Means of Knowledge (*pramāṇa*)
- perception (*pratyakṣa*)
- inference (*anumāna*) know the form of the syllogism and its basic terms. Know the importance of pervasion (*vyāpti*)
- Arguments for the existence of the self
- Internalist and Externalist elements of Nyāya epistemology

Sāṃkhya:

- *puruṣa* and *prakṛti*
- the transformations/evolutes (*tattvas*) of *prakṛti*: have a general idea of what they are and how they relate to each other
- The 3 *guṇas*
- The Sāṃkhya account of cognition, and in particular the role of the intellect (*mahat* or *buddhi*)
- The Sāṃkhya account of liberation

Advaita Vedānta

- The influence of the *Upaniṣads*
- Advaita Vedānta's understanding of the self (*ātman*)
- Brahman
- Conventional Reality (*saṃvṛtisat*) vs Ultimate Reality (*paramārthasat*)
 - Superimposition (*adhyāsa*)
 - Sublation (*bādhā*)
 - Eliot Deutsch's reconstruction of the levels of existence

Causation:

- Causation from self (*satkāyadṛṣṭi*) vs. causation from other (*asatkāyadṛṣṭi*)

Advice

Keep in mind that the final will be essay based. The best answers will be able to go beyond basic explanations of the concepts, to illustrate the philosophical importance of the ideas and concepts in question, in response to the essay prompt. A good way to study is to contrast the different traditions and their understanding of shared concepts. For instance, be able to contrast the different traditions understanding of the self, or their attitude towards Vedic authority.

Learn what the various traditions and thinkers mean by the concepts above; don't simply rely on the meaning of the English translations. Buddhists are not claiming that all ordinary experience is suffering in the sense of being physically or mentally painful. They are claiming it is *duḥkha*, and you need to understand what they mean by *duḥkha* to evaluate their claims about it.

Think of the relations between the various traditions and concepts that we have studied. Be able to contrast early Buddhist accounts of self, with that developed in the *Upaniṣads*. Be able to contrast the *skandhas* with the *dharmic* analysis developed by the *Abhidharmas* and the ontology of the *Vaiśeṣika*, and so on. Also, try to think if the positions defended by these schools are reasonable. Are the Buddhists right to claim all ordinary existence is suffering (*duḥkha*)? Why or why not. Try to do this with most of the basic positions and concepts developed in these traditions.

Good luck!