

PHIL 535: Nāgārjuna and Candrakīrti	Fall 2008
Instructor: Richard P. Hayes	Philosophy Reading Room
Office hours: Tues 11:00–12:00	Or by appointment
Office: Humanities 525	rhayes@unm.edu
Telephone: 277–8232	

1. COURSE DESCRIPTION

Nāgārjuna is arguably the most influential philosopher in Buddhism. (Paul Williams has reportedly said that he thinks Nāgārjuna may be the most influential philosopher in the world. If he is right, then we might go so far as to say that he is the most influential philosopher in the solar system.) His most influential work, the *MūlaMadhyamakārikā* (MMK), has been translated several times. We shall read several of the key chapters of that work in translation, comparing several translations with the original Sanskrit text. We shall also read as much as possible of Candrakīrti's commentary to the first chapter of Nāgārjuna's text in the original Sanskrit, with the aim of understanding why Candrakīrti rejected the approach of Bhavaviveka, which had been influenced by Dignāga.

All required readings for this course will be found on WebCT or on ereserves, a link to which is on the WebCT Course Contents tab on the WebCT page.

2. ASSIGNMENTS

Evaluation in this course will be based on three pieces of work.

- **One seminar presentation:** This is to be based on the readings for the week for which presentation is made. Alternatively, if there is a topic you would like to do that is not covered in the syllabus as it stands, you may suggest an alternative reading that we will all do instead of some or all of the readings for the week you choose to do your presentation.
- **Sanskrit preparation:** Each week you are to turn in a polished written translation of the passages we covered in class the previous week. (If not doing the Sanskrit component of this course, you will be expected to do a second seminar presentation instead.)
- **Critical essay.** This can be on any aspect of Mādhyamika philosophy that catches your fancy. It is always a good idea to consult with me as your idea for a paper develops.

The distribution of marks for these three assignments is as follows:

Assignment	Date due	Pct
Seminar presentation	Sign up for date	20%
Written Sanskrit translation	Weekly	30%
Essay	Dec 11	50%
		<hr/> 100%

3. SCHEDULE OF LECTURES AND DISCUSSIONS

Date	Topics and readings
Sep 8	TO MOVE OR NOT TO MOVE: NĀGĀRJUNA'S ANALYSIS OF MOTION Siderits and O'Brien (1976); Westerhoff (2008)
15	MĀDHYAMIKA LOGIC Robinson (1957); Chakravarti (1980); Galloway (1989)
22	Hayes (1994); Taber (1998)
29	Ruegg (1977)
Oct 6	Tillemans (1999, 187–209); Westerhoff (2006)
13	Huntington (2007); Garfield (2008)
20	TWO TRUTHS IN MĀDHYAMIKA Sprung (1973, 1–63)
27	MAKING SENSE OF MĀDHYAMIKA PHILOSOPHY Stcherbatsky (1968, 1–62)
Nov 3	Murti (1980, 293–341); Streng (1967, 155–180)
10	Tuck (1990)
17	McCagney (1997, 53–116)
24	Garfield (2002, 24–45); Siderits (2004)
Dec 1	Garfield (2002, 3–23, 46–68)
Dec 8	Oetke (2007); Garfield (2002, 69–108)

REFERENCES

- Chakravarti, Sitansu S. "The Mādhyamika *Catuṣkoṭi* or Tetralemma." *Journal of Indian Philosophy* 8 (1980): 303–306.
- Galloway, Brian. "Some Logical Issues in Madhyamaka Thought." *Journal of Indian Philosophy* 17 (1989): 1–35.
- Garfield, Jay L. *Empty Words: Buddhist Philosophy and Cross-Cultural Interpretation*. Oxford: Oxford University Press, 2002.
- Garfield, Jay L. "Turning a Madhyamaka Trick: A Reply to Huntington." *Journal of Indian Philosophy* 36 (2008): 5007–527.
- Hayes, Richard P. "Nāgārjuna's Appeal." *Journal of Indian Philosophy* 22 (1994): 299–378.
- Huntington, Jr, C. W. "The Nature of the Mādhyamika Trick." *Journal of Indian Philosophy* 35 (2007): 103–131.
- McCagney, Nancy. *Nāgārjuna and the Philosophy of Openness*. New York: Rowman & Littlefield, 1997.
- Murti, T.R.V. *The Central Philosophy of Buddhism: a Study of the Mādhyamika System*. Reprint of 1969 second edition. London: Unwin paperbacks, 1980.

- Oetke, Claus. "On MMK 24:18." *Journal of Indian Philosophy* 35 (2007): 1–32.
- Robinson, Richard. "Some Logical Aspects of Nāgārjuna's System." *Philosophy East and West* 6 (1957): 291–308.
- Ruegg, D. Seyfort. "The Uses of the Four Positions of the "Catuṣ-koṭi" and the Problem of the Description of Reality in Mahāyāna Buddhism." *Journal of Indian Philosophy* 5 (1977): 1–71.
- Siderits, Mark. "Causation and emptiness in early Madhyamaka." *Journal of Indian Philosophy* (2004): 393–419.
- Siderits, Mark and J. Dervin O'Brien. "Zeno and Nāgārjuna on Motion." *Philosophy East and West* 26 (1976): 281–299.
- Sprung, Mervyn, editor. *The Problem of Two Truths in Buddhism and Vedānta*. Dordrecht; Boston: Reidel, 1973.
- Stcherbatsky, Th. *The Conception of Buddhist Nirvāṇa*. Revised and enlarged edition of 1927 original. Delhi: Bharatiya Vidya Prakashan, 1968.
- Streng, Frederick J. *Emptiness: a Study in Religious Meaning*. Nashville: Abingdon Press, 1967.
- Taber, John A. "On Nāgārjuna's So-called Fallacies: A Comparative Approach." *Indo-Iranian Journal* 41 (1998): 213–244.
- Tillemans, Tom J.F. *Scripture, Logic and Language: Essays on Dharmakīrti and his Tibetan Successors*. Studies in Indian and Tibetan Buddhism. Boston: Wisdom, 1999.
- Tuck, Andrew P. *Comparative Philosophy and the Philosophy of Scholarship: On the Western Interpretation of Nāgārjuna*. New York: Oxford University Press, 1990.
- Westerhoff, Jan. "Nāgārjuna's *Catuṣkoṭi*." *Journal of Indian Philosophy* 34 (2006): 367–395.
- Westerhoff, Jan. "Nāgārjuna's Arguments on Motion Revisited." *Journal of Indian Philosophy* 36 (2008): 455–479.