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Education

2020–2023: MPhil, Department of Philosophy, Peking University

2016–2020: BA, Department of Philosophy, Peking University

2017–2020: Program of Eastern Classical Studies, Peking University

Research Interests

- Indian epistemology (main philosophers in focus: Dharmakīrti, Prajñākaragupta and Dharmottara)
- Intellectual interplay between South & East Asian Buddhist Scholasticism, including Abhidharma, Yogācāra, and epistemological literature

Honors and Awards

2016–2017: Award for Academic Excellence, Peking University

2018–2019: Merit Student, Peking University

2018–2019: The Third Prize of Peking University Scholarship

2020: Awarded as Weiming Bachelor, Peking University

2021–2022: Dacheng Sinology Postgraduate Scholarships of Peking University

University Service/Teaching Experiences

Spring 2020: Teaching Assistant of *History of Chinese Buddhism*

Fall 2021: Teaching Assistant of 壇經

Current Studies

➤ **PhD Project**

Title Late Indian Buddhist philosophers' views on perceptual errors

Abstract

This project delves into the theories of perceptual error put forth by Dharmakīrti (ca. 600), Prajñākaragupta (8th–9th century) and Dharmottara (740–800), considering their characteristic perspectives on perception and critiques of Brahmanical adversaries, especially the Mīmāṃsā scholar Kumāriḷa (ca. 600–650). It comprises two main sections: a philological segment and a historical-philosophical one.

The philological part involves presenting a critical edition and English translation of relevant sections from Dharmakīrti's *Pramāṇavārttika* (*Commentary on the means of valid cognition*, PV) and *Pramāṇaviniścaya* (*Ascertainment of the means of valid cognition*, PVin), Dharmottara's *Pramāṇaviniścayaṭīkā* (*Gloss on the PVin*, PVinT) and Prajñākaragupta's *Pramāṇavārttikālaṅkāra* (*Ornament of the PV*, PVA).

Building upon this textual groundwork, I will engage in philosophical and intellectual-historical investigations. This will involve a special focus on assessing the compatibility of Dharmakīrti's notion of perceptual error with his distinctive perspective on perception. Additionally, I will explore the intricate interplay between the viewpoints of these Buddhist philosophers concerning these matters, particularly those of Prajñākaragupta and Dharmottara. Furthermore, I will analyze how divergences between the stances of Buddhist and Mīmāṃsā scholars on perception and perceptual error mirror distinctions in their epistemological, metaphysical, and soteriological standpoints.

➤ **MPhil Thesis**

Title mKhas grub rje on the definition of *pramāṇa* in *Yid kyi mun sel*

Advisor ZHOU Xuenong

This dissertation centers on the Tibetan dGe lugs pa scholar, mKhas grub dGe legs dpal bzang's views on the definition of *pramāṇa* (Tib. *tshad ma*), with mKhas grub's *Yid kyi mun sel* as my main piece of concern. Historically, mKhas grub's definition of *pramāṇa* is based on his characteristic explanation of the first six verses of the *Pramāṇasiddhi* Chapter of Dharmakīrti's *Pramāṇavārttika* and derives from his receptions and critiques of his Indo-Tibetan predecessors. From a philosophical point of view, two epistemological topics also play crucial parts in his definition, namely the mechanism in which *pramāṇa* functions, and the relationship between *pramāṇa* and its objects. Seeking for a contextualized study of the abovementioned topics, aside from a close study of mKhas grub's views respectively, this paper adopts an intellectual-historical approach in general.

Specifically, in the first chapter, I firstly examined two kinds of characteristic views in explaining the first six verses of the *Pramāṇasiddhi* Chapter of *Pramāṇavārttika*, i.e., the points made by Devendrabuddhi and Prajñākaragupta, which both regard PV 2.1 and 2.5c as two different definitions of *pramāṇa* made by Dharmakīrti. Afterwards, I focused on mKhas grub's critiques on them, then illustrate mKhas grub's own exegesis on those verses, as well as his definition of *pramāṇa*, i.e., the cognitive awareness which is reliable in regard to the object it determines independently. In the following two chapters, I concentrate on mKhas grub's views on the determinative character of *pramāṇa*, which indicates that he adopts a rather active model of *pratyakṣa* (Tib. *mngon sum*) among the Indo-Tibetan Dharmakīrtians, as well as his classification of the objects of *pramāṇa*, based on which mKhas grub discusses in which sense *pramāṇa* is reliable to its objects. Besides, Devendrabuddhi and Śākyabuddhi's views of *prāmāṇya* (the instrumentality of *pramāṇa*), the model of *pratyakṣa* proposed by Phya pa and the classification of the objects of *pramāṇa* initiated from

the works of Dharmottara are also included in these chapters as the intellectual-historical background of mKhas grub's views.

Languages

Classical Languages

Sanskrit Three years of classical Sanskrit || Primary research language

Tibetan Two years of classical Tibetan || Primary research language

Chinese Advanced || Primary research language

Pāli Preliminary

Modern Languages

Chinese Native language

English Fluent

Japanese Intermediate

French Preliminary

Extracurricular

Sanskrit Summer Course, Shanghai Normal University Classical Language Workshop

Readings from the *Bhagavadgītā* and the *Nirukta*

Awarded First Class Scholarship

Aug 2020 (remote)

Long-term Tibetan Course at Beita (a dGe lugs Institute), Shenyang

Oct 2021–present