

Contents

Foreword	xiii
Acknowledgments	xvii

Chapter One: Comparative Theology and the Practice of Advaita Vedānta

I. The Elements of the Experiment	1
II. Comparative Theology	4
1. <i>Calling Comparison "Theological"</i>	
2. <i>Calling Theology "Comparative"</i>	
3. <i>Comparative Theology in Relation to Other Disciplines</i>	
III. Comparative Theology as Practical Knowledge	9
IV. Advaita, Text and Commentary	14
1. <i>A Brief Overview of the Advaita as a Commentarial Tradition</i>	
2. <i>Advaita as Text: The Flourishing of a Commentarial Tradition</i>	
3. <i>Advaita as Uttara Mīmāṃsā: The Purva Mīmāṃsā Paradigm</i>	
V. Practical Implications	30
1. <i>Retrieving the Advaita "Text"</i>	
2. <i>From the Study of Śaṅkara to the Study of the Text</i>	
3. <i>From Truth outside the Text to Truth after the Text</i>	
4. <i>From Reader as Observer to Reader as Participant</i>	

Chapter Two: The Texture of the Advaita Vedānta Text

I. The Texture of the Advaita Text	37
II. The Rough Texture of the Upaniṣads	38
III. The Organization of Upaniṣadic Knowledge in the UMS	44
1. <i>Sūtra</i>	
2. <i>Adhikaraṇa</i>	
a. <i>Bādarāyaṇa's Statement of the Problem regarding Taittirīya 2.1–6a</i>	
b. <i>Śaṅkara's Two Interpretations of Taittirīya 2.1–6a</i>	
c. <i>The Later Commentarial Contribution to the Interpretation of Taittirīya 2.1–6a</i>	
d. <i>Is There a World outside the Text? The Case of World- Renunciation (UMS III.4.18–20)</i>	
3. <i>Weaving the Text Together: Saṅgati and Pāda</i>	
a. <i>Saṅgati: the Connections within a Pāda</i>	
b. <i>Textured Reasoning (nyāya)</i>	
c. <i>Two Strategies of Coherent Practice</i>	
i. <i>Coordination (upasaṅhāra) in UMS III.3</i>	
ii. <i>Harmonization (samanvaya) in UMS I.1</i>	
4. <i>Adhyāya and the Organization of the Whole</i>	
IV. The Contextualization of Meaning through Engaged Reading	74

Chapter Three: The Truth of Advaita Vedānta

I. The Problem of Truth in the Text	77
II. Strategies of Textual Truth	79
1. <i>Denying to Brahman its Qualities (nirguṇatva)</i>	
2. <i>Paradoxes in the Text (mahāvākyas)</i>	

III. Truth after the Text: The True Meaning of the Upaniṣads and the World of Advaita	88
1. UMS III.3.11–13: Can We Assume that Brahman is Always Bliss?	
2. UMS I.1.5–11: The Upaniṣads Do Have a Right Meaning	
3. UMS I.1.2: Inference within the Margins of the Upaniṣads	
4. UMS IV.3.14 and the Systematization of Advaita	
IV. Defending Brahman: The Fragmentation of the Other in the Text	102
1. UMS II.1.4–11: The Relative Reasonableness of the Advaita Position	
2. Arguing the Advaita Position: UMS II.2.1–10	
a. The Structure of UMS II.2	
b. The Refutation of Sāṃkhya in UMS II.2.1–10 and the Scriptural Reasoning of Advaita	
V. Truth, Text and Reader	113
VI. A Concluding Note on Advaita and Intertextual Truth	115

Chapter Four: Advaita Vedānta and Its Readers

I. The Tension between the Text and Its Truth	119
II. Timeless Truth, Timely Reading: The Truth in Reading	121
1. The Simplicity and Temporal Complexity of Liberative Knowledge	
2. Two Analogies: Music and Yoga	
III. Becoming a Reader	129
1. The Desire to Know Brahman and the Desire to Read	
2. Authorizing the Reader: The Prerequisites of Knowledge	

- IV. The Constraints on Liberation and the Cessation of Reading in UMS III.4: Description as Prescription. 141
1. *Expectations about the Person Who Will Renounce*
 2. *The Ritual Background to Renunciation*
 3. *Prescribing Renunciation*
- V. Advaita Elitism and the Possibility of the Unauthorized Reader: Finding a Loophole. 149

**Chapter Five:
Theology after Advaita Vedānta:
The Text, The Truth, and The Theologian**

- I. The Practice of Comparative Theology 153
- II. The Composition of the Text for Comparative Theology: Reading the *Summa Theologiae* and the *Uttara Mīmāṃsā Sūtras* Together 156
1. *Rereading Summa Theologiae I.13.4 after UMS III.3.11–13*
 - a. *Setting the Comparison*
 - b. *Finding Similarities*
 - c. *Finding Differences*
 - d. *Some Strategies for the Practice of Reading Amalānanda and Aquinas Together*
 - i. *Coordination (upasaṅhāra): Rules for Using Texts Together*
 - ii. *Superimposition (adhyāsa): The Superimposition of One Text on Another*
 - iii. *The Comparative Conversation*
 - iv. *The Comparative Tension: Metaphor, Epiphor and Diaphor*
 - v. *Collage: Visualizing the Margins of Comparison*
 2. *Are There Incomparable Texts? The Example of ST III.46.3*

3. *The Fruits of Recomposing the Theological Text: Retrieving the Bible and the Commentaries on the Summa Theologiae*
 - a. *Retrieving the Citation of the Bible*
 - b. *Retrieving the Reading of Commentaries: Cardinal Cajetan on ST I.13.4*

III. The Truth of Comparative Theology	187
1. <i>The Patient Deferral of Issues of Truth</i>	
2. <i>Truth and the Conflict of Truths in Light of the Textuality of Doctrine</i>	
3. <i>The Truth of the Theology of Religions</i>	
4. <i>The Truth about God</i>	
IV. The Education of the Comparative Theologian	198
1. <i>Texts as Teachers</i>	
2. <i>The Education of the Comparativist: Competence, Motivation and Limits</i>	
3. <i>The Comparativist as Educator</i>	
V. Finishing the Experiment	207
Notes	209
Selected Bibliography	249
Index	257