

Curriculum Vitae

JOHN A. TABER

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EDUCATION

B.A. (honors), February, 1972, University of Kansas, Lawrence, Kansas, philosophy

M.A., May, 1974, University of Kansas, philosophy

D. Phil. (“sehr gut”= magna cum laude), December, 1983 (upon publication of dissertation; *Rigorosum* completed November, 1979), Universität Hamburg, Hamburg, Germany

major field: philosophy; minor fields: linguistics, Indology

Dissertation: “On the Relation of Philosophical Knowledge and Self-Experience in the Philosophies of Śaṅkara and J.G. Fichte: A Study in Transformative Philosophy”

Co-advisers: Reiner Wiehl (philosophy) and Lambert Schmithausen (Indology)

ACADEMIC EMPLOYMENT

Mellon Postdoctoral Fellow in Religion, 1979-81, Case Western Reserve University, Cleveland, Ohio

Mellon Postdoctoral Fellow in Religion and Asian Civilization, 1981-82, Case Western Reserve University

Assistant Professor of Religion, 1982-87, Case Western Reserve University

Assistant Professor of Philosophy, 1987-90, University of New Mexico

Associate Professor of Philosophy, 1990-2005, University of New Mexico

2001 (January – April) Visiting Scholar, Institute for Critical Studies, University of Essex, Colchester, U.K.

Professor of Philosophy, 2005 – present, University of New Mexico

Chair of Philosophy Department, University of New Mexico, August, 2005 – present

Visiting Professor, Buddhist Studies, Institut für Sudasien-, Tibet-, und
Buddhismuskunde, Universität Wien, winter term, 2006-07

Numata Visiting Professor of Buddhist Studies, Institut für Sudasien-, Tibet-, und
Buddhismuskunde, Universität Wien, winter term, 2011-12

Visiting Professor for Buddhist Studies, Cluster of Excellence: Asia and Europe in a
Global Context, Universität Heidelberg, Germany, summer term, 2014

AREAS OF SPECIALIZATION:

Indian philosophy, Mīmāṃsā, Vedānta, the logico-epistemological school of Yogācāra,
Indian logic, Sanskrit language, Sanskrit scientific literature (*śāstra*)

AREAS OF COMPETENCE:

Hinduism, Indian Buddhism; Greek philosophy, theory of knowledge, nineteenth-century
philosophy, twentieth-century continental philosophy

LANGUAGES:

Sanskrit (fluent reading and some speaking ability), German (fluent reading and speaking
ability), Pali, Tibetan (rudimentary), French, ancient Greek (rusty)

PUBLICATIONS

Books

Transformative Philosophy: A Study of Śaṅkara, Fichte, and Heidegger. University of
Hawaii Press, Honolulu, Hawaii, 1983

*A Hindu Critique of Buddhist Epistemology: Kumāriḷa on Perception. The
“Determination of Perception” Chapter of Kumāriḷabhaṭṭa’s Ślokavārttika, Translation
and Commentary*. RoutledgeCurzon, London, 2005

*Can the Veda Speak? Dharmakīrti Against Mīmāṃsā Exegetics and Vedic Authority: An
Annotated Translation of PVSV 164,24 – 176,16*. Vincent Eltschinger, Helmut Krasser,
and John Taber. Austrian Academy of Sciences, Vienna, 2012

In progress: *Kumārila on Apoha: an Annotated Translation of the Apoha Chapter of Kumārila's Ślokavārttika*. In collaboration with Kei Kataoka

Articles in Refereed Journals

“Reason, Revelation, and Idealism in Śāṅkara's Vedānta,” *Journal of Indian Philosophy* 9, 283-307, 1981

“Fichte's Emendation of Kant,” *Kantstudien* 75, 442-459, 1984

“The Philosophical Evaluation of Religious Experience,” *International Journal for the Philosophy of Religion* 19, 43-59, 1986

“Utpaladeva's *Īśvarasiddhi*,” *Adyar Library Bulletin* 50, 106-137, 1986

“The Theory of the Sentence in Pūrva Mīmāṃsā and Western Philosophy,” *Journal of Indian Philosophy* 17, 107-130, 1989

“The Mīmāṃsā Theory of Self-Recognition,” *Philosophy East and West* 40, 35-57, 1990

Feature Review of Wilhelm Halbfass, *India and Europe*, *Philosophy East and West* 41, 229-240, 1991

“Further Observations on Kumārila's *Bṛhaṭṭīkā*,” *Journal of Oriental Research* 62, 179-189, 1991

“What Did Kumārila's *Bṛhaṭṭīkā* Mean By ‘Svataḥ Prāmāṇya’?,” *Journal of the American Oriental Society* 112, 204-221, 1992

“On Nāgārjuna's So-called Fallacies: a Comparative Approach,” *Indo-Iranian Journal* 41, 213-244, 1998

“Much Ado About Nothing: Kumārila, Śāntarakṣita, and Dharmakīrti on the Cognition of Non-being,” *Journal of the American Oriental Society* 121, 72-88, 2001

“Mohanty on Śabdapramāṇa,” *Journal of Indian Philosophy* 30, 161-190, 2002

“Dharmakīrti Against Physicalism” (Discussion of Eli Franco, *Dharmakīrti on Compassion and Rebirth*), *Journal of Indian Philosophy* 31, 479-502, 2003

“Is Indian Logic Nonmonotonic?,” *Philosophy East and West* 54, 143-170, 2004

“On Borrowing from the Indian Philosopher’s Toolbox: Comments on Mark Siderits, *Personal Identity and Buddhist Philosophy*,” *APA Newsletter on Asian and Asian-American Philosophers and Philosophies*, 6/1, 7-12, Fall, 2006

“Kumārila’s Interpretation of Mīmāṃsāsūtra 1.1.4,” *Journal of Indological Studies* 16, 63-78, 2006

“Kumārila’s Buddhist,” *Journal of Indian Philosophy* 38, 279-296, 2010

“Engaging Philosophically with Indian Philosophical Texts,” *Asiatische Studien/Études Asiatiques*, 67/1, 125-164, 2013

Feature review of R. Gombrich, *What the Buddha Thought*, *Buddhist Studies Review*, 30/1, 129-136, 2013, <https://www.equinoxpub.com/journals/index.php/BSR/article/view/18444/14517>

“Studies in Yogācāra Idealism I: the Interpretation of Vasubandhu’s *Vimśikā*,” with Birgit Kellner, *Asiatische Studien/Études Asiatiques*, December, 2014

Chapters in Edited Volumes and Conference Proceedings

“Are Mantras Speech Acts? The Mīmāṃsā Point of View,” in *Mantra*, ed. Harvey P. Alper (Albany, New York: SUNY Press, 1989), pp. 144-164

“Kumārila’s Refutation of the Dreaming Argument: the *Nirālambanavāda-adhikaraṇa*,” in *Studies in Mīmāṃsā*, ed. R.C. Dwivedi (Delhi: Motilal Banarsidass, 1994), pp. 27-52

“Is Verbal Testimony a Form of Inference?,” in *Epistemology, Meaning and Metaphysics After Matilal*, ed. Arindam Chakrabarti (Simla: Inter-University Centre for Humanities and Social Sciences, 1996), pp. 19-31

“The Significance of Kumārila’s Philosophy,” in *Beyond Orientalism*, ed. Eli Franco and Karin Preisendanz, *Poznán Studies in the Philosophy of the Sciences and the Humanities*, no. 59 (Amsterdam, 1997), pp. 373-393

“Kumārila the Vedāntin?” in *Mīmāṃsā and Vedānta, Papers of the 12th World Sanskrit Conference*, ed. Johannes Bronkhorst (Delhi: Motilal Banarsidass, 2007), pp. 159-184

“Our Epistemic Predicament,” in *Yogic Perception, Meditation, and Altered States of Consciousness*, ed. Eli Franco (Vienna: Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences, 2009), pp. 71-92

“Did Dharmakīrti Think the Buddha Had Desires?” in *Religion and Logic in Buddhist Philosophical Analysis, Proceedings of the Fourth International Dharmakīrti Conference* (Vienna: Austrian Academy of Sciences Press, 2011), pp. 437-448

“Uddyotakara’s Defense of a Self,” in *Hindu and Buddhist Ideas in Dialogue*, ed. Irina Kuznetsova, Jonardon Ganeri, and Chakravarthi Ram-Prasad (Farnham: Ashgate, 2012), pp. 97-114

“Dharmakīrti and the Mīmāṃsākas in Conflict,” in *Can the Veda Speak?* (see above), (Vienna: Austrian Academy of Sciences Press, 2012), pp. 119-149

“Mīmāṃsā and the Eternality of Language,” in *Columbia Guide to Indian Philosophy*, ed. Matthew Kapstein, Columbia University Press, forthcoming

“A Road Not Taken in Indian Epistemology: Kumāriḷa’s Defense of the Perceptibility of Universals,” in *Indian Epistemology and Metaphysics*, ed. Joerg Tuske, Bloomsbury Publishing, forthcoming 2015

“Coreference and Qualification: Dignāga Debated by Kumāriḷa and Dharmakīrti,” with Kei Kataoka, *Oxford Handbook of Indian Philosophy*, ed. Jonardon Ganeri, forthcoming 2015

Other Writings

Encyclopedia Articles

“India (traditions of ethical thought in),” *Encyclopedia of Ethics*, ed. Lawrence C. Becker, Second Edition (New York: Garland Publishing, 2001), vol. 2, 843-848 (First Edition, 1992)

“Mīmāṃsā,” *Routledge Encyclopedia of Philosophy*, ed. Edward Craig (London: Routledge, 1998), vol. 6, 376-381

“Universals, Indian Theories of,” *Routledge Encyclopedia of Philosophy*, ed. Edward Craig (London: Routledge, 1998), vol. 9, 544-548

“Kumāriḷa,” *A Companion to the Philosophers*, ed. Robert Arrington (Oxford: Blackwell, 1999), vol. 1, 587-590

“Vedānta,” *The Oxford Handbook of World Philosophy*, ed. Jay L. Garfield and William Edelglass (Oxford, New York: Oxford University Press, 2011), pp. 147-158

Translations

“Distinctive Features of the Doctrine and Terminology of Śāṅkara,” translation of “Eigentümlichkeiten der Lehre und Terminologie Śāṅkaras: Avidyā, Nāmarūpa, Māyā, Īśvara,” by Paul Hacker, in *Theology and Confrontation: Paul Hacker on Tradition and*

Modern Vedānta, ed. Wilhelm Halbfass (Albany, New York: State University of New York Press, 1995), pp. 57-100

“The Theory of Degrees of Reality in Advaita Vedānta,” translation of “Die Lehre von den Realitätsgraden im Advaita-Vedānta,” by Paul Hacker, in *Theology and Confrontation: Paul Hacker on Tradition and Modern Vedānta*, ed. Wilhelm Halbfass (Albany, New York: State University of New York Press, 1995), pp.137-162

Anthologized articles

“Reason, Revelation, and Idealism in Śaṅkara’s Vedānta” and “The Mīmāṃsā Theory of Self-Recognition,” reprinted in *Indian Philosophy: a Collection of Readings*, ed. Roy Perrett (New York: Garland Publishers, 2000), vol. 1, pp. 161-185 and vol. 2, pp. 255-277, respectively

“The Significance of Kumārila’s Philosophy,” reprinted in *Dharma: Studies in its Semantic, Cultural and Religious History*, ed. Patrick Olivelle (Delhi: Motilal Banarsidass, 2009), pp. 449-474

Reviews

Review of Tilmann Vetter, *Studien zur Lehre und Entwicklung Śaṅkaras*, *Philosophy East and West* 32, 213-215, 1982

Review of Francis X. D’Sa, *Śabdaprāmāṇyam in Śabara and Kumārila*, *Philosophy East and West* 35, 215-217, 1985

Review of Wilhelm Halbfass, *Studies in Kumārila and Śaṅkara*, *Philosophy East and West*, 35, 311-314, 1985

Review of Gerhard Oberhammer, *Epiphanie des Heils*, *Journal of the American Oriental Society* 105, 792-793, 1985

Review of Othmar Gächter, *Hermeneutics and Language in Pūrva Mīmāṃsā*, *Philosophy East and West* 35, 215-217, 1985

Review of Anand Amaladass, *Philosophical Implications of Dhvani: Experience of Symbol Language in Indian Aesthetics*, *Philosophy East and West* 37, 462-464, 1987

Review of K. K. Dixit, *Ślokaṅkārttika: A Study*, *Journal of the American Oriental Society* 107, 203-204, 1987

Review of Lawrence A. Babb, *Redemptive Encounters: Three Modern Styles in the Hindu Tradition*, *Journal of Anthropological Research* 44, 328-330, 1988

Review of Graham Parkes, *Heidegger and Asian Thought*, *International Journal for the Philosophy of Religion* 29, 189-190, 1991

Review of Roque Mesquita, *Yāmunācāryas Saṃvitsiddhi*, *Journal of the American Oriental Society* 110, 738-740, 1991

Review of Francis X. Clooney, *Thinking Ritually: Rediscovering the Pūrva Mīmāṃsā of Jaimini*, *Indo-Iranian Journal* 36, 69-75, 1993

Review of Roque Mesquita, *Yāmunācāryas Philosophie der Erkenntnis*, *Journal of the American Oriental Society* 115, 154-155, 1995

Review of Claus Oetke, *Studies on the Doctrine of Trairūpya*, *Journal of the American Oriental Society* 115, 697-699, 1995

Review of Erich Frauwallner, *Philosophische Texte des Hinduismus, Nachgelassene Werke*, vol. 2, *Journal of the American Oriental Society* 116, 747-750, 1996

Review of B. K. Matilal, *The Character of Logic in India*, *Journal of the American Oriental Society* 121, 681-683, 2001

Review of Roger Marcaurelle, *Freedom Through Renunciation: Śaṅkara's Philosophy in a New Light*, *Journal of the American Oriental Society* 123, 692-695, 2003

Review of Michael Comans, *The Method of Early Advaita Vedānta*, *Journal of the American Oriental Society* 123, 695-699, 2003

Review of B. K. Matilal, *Philosophy, Culture and Religion: The Collected Essays of Bimal Krishna Matilal, Volume One: Mind, Language, and World*, *Journal of the American Oriental Society* 125, 405-405, 2005

Review of Karin Preisendanz, ed., *Expanding and Merging Horizons: Contributions to South Asian and Cross-Cultural Studies in Commemoration of Wilhelm Halbfass*, *Wiener Zeitschrift für die Kunde Südasiens*, 52-53, 311-315, 2009-10

Review of Bina Gupta, *An Introduction to Indian Philosophy: Perspectives on Reality, Knowledge, and Freedom* (Routledge, 2012), *Notre Dame Philosophical Reviews* <http://ndpr.nd.edu/news/29838-an-introduction-to-indian-philosophy-perspectives-on-reality-knowledge-and-freedom/>, 2012

Review of Himal Trikha, *Perspektivismus und Kritik: Das pluralistische Erkenntnismodell der Jainas angesichts der Polemik gegen das Vaiśeṣika in Vidyānandins Satyaśāsanaparīkṣā*, *Wiener Zeitschrift für die Kunde Südasiens*, forthcoming

Obituary

“In Memoriam: Wilhelm Halbfass, 1940-2000,” *Journal of Indian Philosophy* 28, 425-427, 2000