Darśanam 1: Introduction to Pramāṇās

Programme(s) in which it is offered: B.A Sanskrit

Course Category: Core	**Schedule of Offering**: Even
Course Credit Structure: 4	**Course Code: PS121**
Total Number of Hours: 4	**Contact Hours Per Week: 4**
Lecture: 4	**Tutorial:** 0
Practical: 0	**Medium of Instruction:** English and Sanskrit
Date of Revision: 13/02/2021	**Skill Focus:** Employability/Life Skills
Short Name of the Course: DSM1	**Course Stream** *(Only for Minor Courses):*
Grading Method: Regular	**Repeatable:** Credit
Course Level: Intermediate	

Course Description

This is a core course for BA Sanskrit students of CVV. This course aims at introducing the concept called Pramāṇam which is the fundamental component of all the Bhāratīya Darśanas. Instead of classifying the Bhāratīya Darśanas in a school based manner, we have conceptualised the Bhāratiya Darśanas into two distinctive components namely Pramāṇam and Prameyas which are introduced in two distinctive courses. The pramāṇam concept will be dealt extensively in this course and the other course will deal with the prameya component. In this course students are introduced to various types of Pramāṇas and their properties that are incorporated in Bharatiya Darśanas.

Course Introduction

Pramāṇaśāstra is one of the two branches of Bharatiya Darsana. The other branch is called Prameyaśāstra. Pramāṇam means the theory of knowledge. Without Pramāṇam one cannot aquire valid knowledge. Pramāṇaśāstra deals with four main factors, viz. the nature of pramāṇam, the nature of pramā, the nature of pramātā and the nature of prameya. Thus, Indian epistemology comes to involve these four basic factors with the help of which different schools of Indian philosophy try to determine the methods of arriving at the conclusions. In Indian epistemology, two terms are used in the sense of knowledge. They are jñānam and pramā. Jñānam means all kinds of knowledge irrespective of whether true or false. But when reality reveals true knowledge it is called pramā or valid knowledge. The word prama is used only in the sense of true knowledge (yathārtha jñāna) which is distinct from false knowledge(ayatharthajnana) . Yathartha or valid knowledge is a true and definite knowledge of some new facts and is the apprehension which agrees with the real character of the object apprehended. If any knowledge lacks definiteness or certitude or does not convey any new information or does not represent things as they really are, it is invalid.
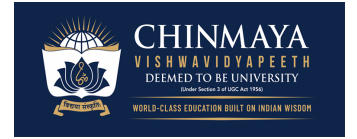
Course Objective

- To give an overview of the various Pramāṇas accepted in various Darśanas.
- To introduce some lakṣaṇas and pariṣkāras from basic texts.
- To make the students understand how to form simple pariṣkāras from lakṣaṇas.

Course Outcome

At the end of the course the student will

- possess the working knowledge of lakṣaṇam and the formation of pariṣkāras.
- understand the nature and process of valid (pramā) and invalid cognitions (apramā).
- can comprehend the tarkasaṁgraha text and equipped with the required skills to study advanced texts in relevant areas.
- apply the concept of the pramāṇams in other contemporary fields to determine the validity of the cognition.

PO-CO Mapping

PO-CO Mapping Matrix

CO/PO Mapping	PO1	PO2	PO3	PO4	PO5	PO6
CO1	✓	✓				
CO2	✓		✓			
CO3						✓
CO4				✓		

Prerequisites and other constraints

This course is an introductory course on Indian Darśanas. There are no prerequisites to this course. As this course is based on a Sanskrit text, an intermediary level of Sanskrit proficiency is appreciated.

Pedagogy

The teaching methodology will be primarily lecture oriented. In class discussions, talks by experts and student presentations based on some related work will supplement the learning process. The assignments and group discussions will enhance the analytical skills of the students. Quizzes will be conducted on a regular basis to develop better understanding of the concepts.

Suggested Reading:

- Tarkasamgraha with Nyāyabodhini and Tarkasamgrahadipika, by Annam Bhatta, commentary by Govardhana, Sri Satkarisarma Vangiya, Chaukhamba Sanskrit Sansthan, Varanasi, 2003
- Bhāṣa Pariccheda with Siddhānta Muktāvalī, translated by Swami Mādhavānanda, Advaita Ashrama, Kolkata, 2004
- Vidyādharī, by Dr. Devadatta Govinda Patil, Samarth Media Center, Pune, 2014
- Pratyakṣacintāmaṇi Vimarśa, by Prof. N.S. Ramanuja Tatacarya, Rashtriya Sanskrit Vidyapeetha, Tirupati, 1992.
- Knowledge Representation: Navya Nyaya and Conceptual Graphs, by Prof. Srinivasa Varakhedi, Chinmaya International Foundation, Ernakulam, 2013

Evaluation Pattern

Evaluation Matrix

	Component Type	Weightage Percentage	Total Marks	Tentative Dates	Course Outcome Mapping
Continuous Internal Assessment (CIA) Components*	Module Assignment	20%	20	At the end of each module	1,2,3,4
	Class Participation	15%	15	A week before Mid term and End term	1,2,4
	Mid term exam	25%	50	As per University schedule	1,2,3
	CIA Marks	60%	85		
ESE		40%	100	As per University schedule	1,2,3

Module Sessions

Module 1 : Introduction   (4 sessions)
A general introduction to the Darśanas and its classification will be given in this module. The topics include Darśanaparicaya, Āstika-nāstikavibhāgaḥ, Common features in Darśanas and Anubandhacatuṣṭaya

Reading:

- Tarkasamgraha with Nyāyabodhini and Tarkasamgrahadipika, by Annam Bhatta, commentary by Govardhana, Sri Satkarisarma Vangiya, Chaukhamba Sanskrit Sansthan, Varanasi, 2003.

Module 2 : Relations   (8 sessions)
In this module the students are introduced to various kinds of relations. These relations are fundamental to derive the lakṣaṇam and its modifications called pariṣkāra. The topics include Ādhārādheyabhāvaḥ, Nirūpyanirūpakabhāvaḥ, Avacchedya-avacchedakabhāvaḥ, Pratiyogi-anuyogibhāvaḥ and Kārya-kāraṇabhāvaḥ.

Reading:

- Knowledge Representation: Navya Nyaya and Conceptual Graphs, by Prof. Srinivasa Varakhedi, Chinmaya International Foundation, Ernakulam, 2013

Module 3 : Lakṣaṇapariṣkāraḥ   (10 sessions)
For introducing any concepts definition holds the priority. Without definition good understanding of the concepts are impossible. This module deals with the definitions i.e.
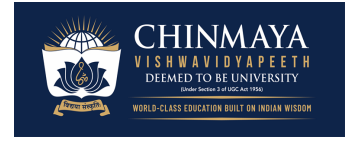
Lakṣaṇam. The definition has to be fool proof to sustain the concept.

For that pariṣkāras are very important. The creation of pariśkāras will be introduced in this module. Along with the pariṣkāra, the definitions of prama and pramāṇam will be analysed. The topics that are going to be discussed are definition of Lakṣaṇam, Avyapti , Ativyapti, Asaṃbhava and their pariṣkāra, Lakṣaṇaprayojanam, Pramāṇalakṣaṇam, Pramālakṣaṇam, Apramālakṣaṇaṃ and divisions of Pramā and Pramāṇaṃ

Reading:

- Tarkasamgraha with Nyāyabodhini and Tarkasamgrahadipika, by Annam Bhatta, commentary by Govardhana, Sri Satkarisarma Vangiya, Chaukhamba Sanskrit Sansthan, Varanasi, 2003

Module 4 : Pratyakṣaṃ and Anumānaṃ   (10 sessions)

As the concept of pramāṇam introduced in the previous module, it is imperative to dwell upon the classification of the pramāṇams. There are a total of six pramāṇas accepted across the Bhāratīya Darśanas. Out of that, the most prominent pramāṇams are Pratyakṣam and Anumānum. They are dealt in this module. The topics are Pratyakṣalakṣaṇam, types of Pratyakṣaṃ, types of Sannikarṣa, Anumānalakṣaṇaṃ, types of Anumānaṃ, types of Vyāpti and Hetvābhāsa.

Reading:

- Tarkasamgraha with Nyāyabodhini and Tarkasamgrahadipika, by Annam Bhatta, commentary by Govardhana, Sri Satkarisarma Vangiya, Chaukhamba Sanskrit Sansthan, Varanasi, 2003.
- Pratyakṣacintāmaṇi Vimarśa, by Prof. N.S. Ramanuja Tatacarya, Rashtriya Sanskrit Vidyapeetha, Tirupati, 1992.

Module 5 : Other Pramāṇaṃs   (8 sessions)

The other four pramāṇas will be introduced in this module. The topics include Śabdapramāṇaṃ, Components of Śābdabodha, Upamanaṃ, Arthāpatti and Anupalabdhi.
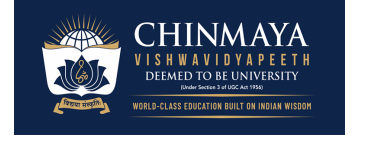
Reading:

- Tarkasamgraha with Nyāyabodhini and Tarkasamgrahadipika, by Annam Bhatta, commentary by Govardhana, Sri Satkarisarma Vangiya, Chaukhamba Sanskrit Sansthan, Varanasi, 2003
- Bhāṣa Pariccheda with Siddhānta Muktāvalī, translated by Swami Mādhavānanda, Advaita Ashrama, Kolkata, 2004.

Module 6 : Khyāti   (5 sessions)

Khyāti is a theory of perpetual error. Each Darśana framed their own theories confined to their tenets. This theory plays an important role in understanding the differences among the Darśanas   and helps in identifying the core of the Darśanas. Moreover, the nature of the pramā (prāmāṇyam) will be introduced in this module. The topics dealt are types of Apramā, Khyātivāda and Prāmāṇyavāda.

Reading:

- Pratyakṣacintāmaṇi Vimarśa, by Prof. N.S. Ramanuja Tatacarya, Rashtriya Sanskrit Vidyapeetha, Tirupati, 1992.