

# Indic Knowledge Systems – II

## UG Course (All Specialisations)

**Course Category: Foundation**

**Schedule of Offering: Semester 2**

**Course Code : PS102**

**Course Credit Structure: [4]**

- **Lecture : 3 Hours per week**
- **Tutorial : 1 Hours per week**
- **Practical : None**

**Contact Hours per week: 4 Hours per week**

**Course Coordinators : Dr. K.E. Gopala Desikan & Dr. Tulasi Kumar Joshi**

### 1. Introduction

As human beings march in their journey towards progress, through newer developments, they need to be guided by a core set of ideals and principle of living. In today's context, these paradigms of living are stemming from recent ideas originating from the western world. While we have been making progress there is also a wide-spread understanding that for every new solution and idea that we discover, we introduce more and more challenges and problems arising out of them. Therefore, this potentially raises the need to look for alternative paradigms for the emerging world order. Indic Knowledge Systems (**IKS**) can potentially offer ideas for developing new paradigms for the world order. A knowledge of IKS is the first step in this process. The Chinmaya University addresses this requirement through a two-part foundational course.

The topics covered in the two part course outline are broadly referred to as *caturdaśa vidyāsthānam*. This course outline covers one part of this knowledge tradition and the rest is covered in the first course. In this course the topics covered include *Itihāsas*, *Smṛtis*, and *Darśanas*. This is the second part of the IKS course.

### 2. Objectives

The course design seeks to address the following issues:

- To introduce to the students the overall organization of IKS
- To develop an appreciation among the students the role and importance of *Itihāsas*, *Smṛtis*, and *Darśanas*.
- To showcase the multi-dimensional nature of IKS and their importance in the contemporary society
- To motivate the students to take up a detailed study of some of these topics and explore their application potential

### 3. Pre-requisites

There are no prerequisites for this course as it is introductory in nature. However, it is advisable to take this course after going through the IKS – I course in order to derive maximum benefit and completeness in the subject discussed. Further, some rudimentary understanding of Sanskrit and familiarity with Devanagari script will be useful.

### 4. Readings

There is no textbook for this course. However, a set of readings have been identified under each module of the course. Students will be required to access these reading materials from the library repository and assemble a set of readings for their personal use.

### 5. Module-wise topics

#### Module 1: Introduction to IKS II – 2 Sessions

##### Objectives:

- To set the stage for understanding the architecture of the Ancient Indian Knowledge Systems as represented through *caturdaśa-vidyāsthānam*.
- To develop an overall understanding of their role and relevance to the contemporary society

##### Topics:

- Smṛtis and Itihāsas as the source of knowledge
- The philosophical systems based on six Darśanas
- Relevance to modern day knowledge systems

##### Readings:

- **Swami Tejomayananda. (1994).** “Itihāsa and Purāṇas”, Chapter XV in Hindu Culture: an Introduction, Central Chinmaya Mission Trust, pp 130-137.
- **Perrett R. W. (2016).** “Introduction”, Chapter 1 in, An Introduction to Indian Philosophy, Cambridge University Press, pp 1-20.
- **Hiriyanna, M. (2005).** “Introduction”, in Outlines of Indian Philosophy, Motilal Banarsidass, New Delhi, pp 13 – 26.

#### Module 2: Dharma Śāstra (Itihāsas) – 12 Sessions

##### Objectives:

- To introduce the role of Itihāsas as one of the main sources for applied understanding of IKS

- To develop a basic appreciation of the contents in the two Itihāsas, their organization and subject matter discussed in them

**Topics:**

- Differences between Purāṇa and Itihāsa
- Ramāyaṇa and the Mahābhārata:
  - Narration & Character portrayal
- The eternal and ever-relevant message of the Ramāyaṇa and the Mahābhārata
- Textual study of
  - Selected portions from Ramāyaṇa
  - Bhṛṣma's teachings to Yudhiṣṭhira in Śāntiparva
- The philosophical and life-message of the Bhagavad Gītā – A brief introduction

**Readings:**

- **Radhakrishnan, S. (2008).** "Epic Philosophy", Chapter 8 in Indian Philosophy, Volume 1, Oxford University Press, Second Edition, pp 403 – 411.
- **Swami Harshananda. (2016).** "The Rāmāyaṇa of Vālmīki: An appraisal", Sri Ramakrishna Math, Chennai, pp 1- 9, 22 – 33, 49 – 55, 74 – 86.
- **Swami Tejomayananda. (1994).** "Hindu Culture: an Introduction", Central Chinmaya Mission Trust, pp 138-156.
- **Swami Chinmayananda. (2007).** "The Art of Man-Making", Central Chinmaya Mission Trust, pp 1-25.

**Module 3: Dharma Śāstra (Smṛtis) – 7 Sessions**

**Objectives:**

- To introduce the role of Smṛtis as the supplementary literature to Vedas in IKS
- To develop a rudimentary understanding of the contents in some of the Smṛtis and their relevance today

**Topics:**

- Differentiating Śruti & Smṛti
- Role of Smṛtis in paving the way for realising the right ideals of life
- Smṛtis as comprehensive law books
- Kalpasūtras and the 40 saṁskaras
- Gleanings from Manusmṛti, Yājñavalkyasmṛti and Parāśarasmṛti

**Readings:**

- **Archak, K.B. (2012).** "The Dharmaśāstra Literature", Chapter XI in Essentials of Vedic Literature, Kaveri Books, New Delhi, pp 392 – 412.
- **Swami Harshananda. (2000).** "The Dharmaśāstras: A brief study", Ramakrishna Math, Bangalore, pp 3 – 7, 13 – 27.
- **Bhagwat B. (2009).** "Kalpa Vedāṅga: Origin & Development", *Adarsha Sanskrit Shodha Samsthan, Pune.* pp 148-161.

- **Pandey R. (2013).** “Hindu Saṁskāras”, Socio-Religious Study of the Hindu Sacraments”, Motilal Banarasiidass, pp 1-35.

#### **Module 4: Darśanas – 1: Nyāya–Vaiśeṣika; Sāṅkhya–Yoga – 9 Sessions**

##### **Objectives:**

- To introduce the Darśanas and their role in IKS
- To develop an appreciation of the philosophical systems and dimensions these texts present to an individual
- To relate them to some of the contemporary settings and applications

##### **Topics:**

- A broad overview of the darśanas; their founders and important luminaries; differentiation into āstika and nāstika
- Nyāya–Vaiśeṣika: padārthas, pramāṇa–vicāra–epistemology, special study of anumāna
- Sāṅkhya–Yoga: Prakṛti–puruṣa–viveka of sāṅkhya, Sāṅkhyan cosmology; Pariṇāmavāda; Aṣṭāṅga path of yoga;
- Gleanings from Tarkasaṅgraha, Sāṅkhya–kārikā, Yogasūtra

##### **Readings:**

- **Puligandla, R. (2005).** “Fundamentals of Indian Philosophy”, DK Print World, New Delhi, 119 – 208.

#### **Module 5: Darśanas – 2: (Pūrvamīmāṃsā) – 4 Sessions**

##### **Objectives:**

- To introduce Pūrvamīmāṃsā and its role in IKS
- To develop an appreciation of the philosophical systems and dimensions it presents to an individual
- To relate it to some of the contemporary settings and applications

##### **Topics:**

- Unique nature of Pūrvamīmāṃsā and Uttaramīmāṃsā in the context of Śruti as apauruṣeya; their difference with respect to Īśvara;
- An overview of the Jaiminisūtras
- The unique contribution of Pūrvamīmāṃsā as vākya–śāstra;
- Its present day application in hermeneutics;

##### **Readings:**

- **Hiriyanna, M.** (2005). “Pūrvamīmāṃsā”, Chapter 12, in Outlines of Indian Philosophy, Motilal Banarsidass, New Delhi, pp 298 – 335.
- **Padurangi K. T. (2013)**. Apauruṣeyatva and Svatastva of prāmāṇya, Chapter 7 and “The sentence” Chapter 47, in Critical Essays of Pūrvā Mīmāṃsā, Vidhyadhisha Post Graduate Sanskrit Research Centre, Bengaluru – 4, pp 44 – 46 and pp 355 – 384.

## Module 6: Darśana – 3: (Uttaramīmāṃsā) – 8 Sessions

### Objectives:

- To introduce Uttaramīmāṃsā and its role in IKS
- To develop an appreciation of the philosophical systems and dimensions it presents to an individual
- To relate it to some of the contemporary settings and applications

### Topics:

- The Vedāntadarśana through the prasthānatreya
- The principal schools of Vedānta: their convergences and divergences
- Contribution of the Ācāryas – Śaṅkara, Rāmānuja & Madhva – to the philosophical, cultural, social and national fabric of Bhārata
- Textual study of Advaita Vedānta texts and some other brief work of Rāmanujācārya and Madhvācārya

### Readings:

- **Puligandla, R. (2005)**. “Vedanta”, Chapter 9 in “Fundamentals of Indian Philosophy”, DK Print World, New Delhi, pp 209 -211, 216 – 227, 231 – 273.
- **Swami Ranganathananda, (1986)**. “The appeal of Vedānta to modern man”, Chapter 2, in Eternal values for a changing society, Volume 1: Philosophy and Spirituality, Bharatiya Vidya Bhavan, Bombay, pp 31 – 37.
- Selected portions from [https://en.wikipedia.org/wiki/Advaita\\_Vedanta](https://en.wikipedia.org/wiki/Advaita_Vedanta). Last accessed on May 12, 2017.
- Selected portions from <https://en.wikipedia.org/wiki/Vishishtadvaita>. Last accessed on May 12, 2017.

## Module 7: Conclusions – 3 sessions

### Topics:

- Areas of contemporary Applications & uses
- Concluding thoughts on IKS – II

## Readings:

- **Swami Ranganathananda, (1986).** “The Essence of Indian culture”, Chapter 1, in Eternal values for a changing society, Volume 1: Philosophy and Spirituality, Bharatiya Vidya Bhavan, Bombay, pp 1 – 30.
- **Swami Ranganathananda, (1986).** “Vedānta and Science”, Chapter 17, in Eternal values for a changing society, Volume 1: Philosophy and Spirituality, Bharatiya Vidya Bhavan, Bombay, pp 307 – 319.

## 6. 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.

## 7. Evaluation Pattern

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|------------------------------------|-------------|
| ● Student submissions (Group Work) | : 30 Marks  |
| ● Mid-term Examination             | : 30 Marks  |
| ● End-Term Examination             | : 40 Marks  |
| Total                              | : 100 Marks |