

Indic Philosophy: Foundational Principles

M.A(Sanskrit-Applied Indian Knowledge Systems)

Course Category: Foundation

Schedule of Offering: 2nd Semester

Course Credit Structure: 4 Credits

- **Lecture: 4 Hours per week**
- **Tutorial: None**
- **Practical: None**

Contact Hours per week: 4 Hours per week

1. Introduction

Philosophy in India has a rich and diverse journey stretching back to the very beginnings of civilization in this part of the world. The aim of this course is to give the student an advanced introduction to Indian Philosophy: its most salient features and theories. We will not adopt the usual "six-systems"/"school" approach to Indian Philosophy. Instead, we will take up a thematic or conceptual treatment of Indian Philosophy. The former method not only gives a limited understanding of Indian Philosophy but also fails to highlight the dynamic nature of India's intellectual environment, one in which various traditions grew together by arguments and counter-arguments. Thus we will be taking up broad areas of philosophy like Metaphysics, Epistemology, Philosophy of Language and see how Indian thinkers have contributed to these areas. Wherever possible we will also try to acquire a "feel" for the original text rather than depending exclusively on secondary sources. In this attempt, we are cautioned by the words of the famous 20th century Indian Philosopher M.Hiriyanna, who said that such new attempts should seek a "modernism in expression, not modernism in spirit which would be not merely unhistorical but also unphilosophical." Thus, we will stick to the essence of Indian thought and also aim to find its proper place in the global map of philosophical inquiry.

2. Course Objectives

- To understand the foundational principles of Indian Philosophy: its presuppositions, its methods, its purposes, and its theories.
- To introduce the student to key debates centered around certain significant philosophical issues.
- To take the student to the actual text and introduce them to the style of Indian philosophical writing.

3. Pre-requisites

This course requires some working knowledge of Sanskrit and moderate-to-high level of comfort in Devanāgarī script.

Since, this is a post-graduate course, the student is expected to have some introduction to Indian Philosophy (an awareness of some frequently used terms, basic tenets/objective of various schools). Knowledge of Sanskrit is not necessary but will be helpful as also some familiarity with the Devanāgarī script.

4. Readings

- Roy Perrett's *An Introduction to Indian Philosophy* (Cambridge University Press 2016) will be used as a background textbook for this course.
- For historical information we can refer to Karl Potter's *Encyclopedia of Indian Philosophies* (Motilal Banarsidass, Delhi), or S.N. Dasgupta's *History of Indian Philosophy* (Cambridge University Press, 1922-55).
- Annambhatta, *Tarkasaṃgraha* (with Dīpikā), Swami Virupakṣananda (Tr.), Sri Ramakrishna Math, Madras, 1994. Hereafter TS.
- Narayana, *Mānamayodaya*, C. Kunhan Raja and S.S. Surayanarayana Sastri (edited and translated), The Adyar Library and Research Centre, 2nd Edition, 1975. Hereafter MM.

5. Module-wise topics

The following are topics to be covered.

Module 1 : Introduction (6 sessions)

This module sets the tone for the course. We will discuss the general features of Indian Philosophy, some methodological issues and trace its historical development through several centuries. The topics to be covered are:

- What is *Indic* in "Indic Philosophy", what is *Philosophy* in "Indic Philosophy" ?
- Some misconceptions about Indian philosophy (both in India and outside)
- Some common aspects of Indian thought.
- The Historical development of Indian philosophy.

Background Reading:

"Introduction": Perrett, 2016.

Suggested Readings:

- Daya Krishna, *Indian Philosophy: A Counter perspective*, OUP, 1991 (Chapters 1,2)
- Matilal, B.K., *On the concept of Philosophy in India*, in *The Collected essays of Matilal Vol. 1*, Jonardon Ganeri (ed), OUP, 2015, pp. 358-369

Module 2 : Metaphysics (12 sessions)

This module is devoted to Metaphysics, one of the core areas of philosophy. The central question of Metaphysics is “what is the nature of the world?” We will be studying responses to this question, and some related questions, given from Indian thinkers. The topics included are:

- The creation of World
- Nature of Reality: The Nyāya Realism and Vedāntic Idealism
- Ontology
- Causation
- Non-existence (abhāva)

Background Reading:

Chapter 5: “World,” Perrett, 2016

TS kārika 2-9, 37-41, 80 along with dīpika

Suggested Readings:

- Jadunath Sinha, Indian Realism, Motilal Banarsidass, 1972 (Chapters VII and VIII)

Module 3 : Epistemology (12 sessions)

If metaphysics is the study of the World, epistemology deals our knowledge about the World. The following topics will be taken up:

- The theory of Knowledge (pramā)
- Sources of Knowledge: Perception, Inference, Testimony, Analogy, Presumption
- The theory of truth
- Error (khyāti)

Background Reading:

Chapter 2: “Knowledge,” Perrett, 2016.

TS kārika 34-36, 42-57 along with dīpika.

MM on Upamāna and Arthāpatti, pp. 110-133

Mohanty, J.N. Some general features of the Indian Theories of Knowledge, Appendix Two, Classical Indian Philosophy, Rowman & Littlefield Publishers, 2000.

Suggested Reading:

- Stephen Phillips, Epistemology in Classical Indian, Routledge, 2012, Chapter 1, 2 and 7
- Karl Potter, Does Indian Epistemology concern justified true belief?, in Roy Perrett (ed), Indian Philosophy: A collection of readings, Vol.1 (Epistemology), Garland, 2000

Module 4 : Philosophy of Language (9 sessions)

Several thinkers feel that Language is what makes us human. Yet, we never stop to think about its nuances. Indian Philosophers have made outstanding contribution to global philosophy in the field of Language. In this module we shall look at some philosophical questions concerning

Language, namely

- Word: Its definition and its meaning
- Sentence: Its definition and its meaning
- Language and interpretation: Some mīmāṃsā principles.
- Bhartr̥hari: Language as Reality or Sphoṭā theory

Background Reading

Chapter 4: "Word," Perrett, 2016

Coward H and K K Raja, The Philosophy of the grammarians, Encyclopedia of Indian Philosophies, Volume 5, Princeton University Press, 1990, pp. 5-12.

TS Kārika 59-63 with dīpika

MM on anvitābhidānavāda and abhihitānvayavāda, pp. 95-100

Suggested Readings:

- ❑ Frits Staal, Sanskrit Philosophy of Language, in Roy Perrett (ed) Indian Philosophy: A collection of Readings, Vol. 2., Garland, 2001
- ❑ Kunjunni Raja, Indian Theories of Meaning (Chapter 1,2,4 and 5), The Adyar Library and Research Centre, 2000 (reprint).

Module 5 : Philosophy of Religion (6 sessions)

That philosophy and religion go hand in hand in the Indian context is an often made observation. In this module we examine this issue and focus on some specific topics which would fall under what is today classified as "religion" and see what Indian Philosophers have to say. We will discuss the following topics:

- The question of self (ātman)
- The question of Brahman
- Relation between atman and Brahman
- Theory of Liberation (Mokṣa)

Background Reading:

Chapter 6: "Self" and Chapter 7: "Ultimates", Perrett, 2016

Pt. Sukhlalji, Lecture 5: The Element God, in Indian Philosophy, Translated by K. K. Dixit. L.D.Institute of Indology, Ahmedabad, L.D.Series 58, 1977

Suggested Readings:

- ❑ Kalidas Bhattacharyya, The Concept of God in Indian Philosophy, in Philosophy, Logic and Language, Allied Publishers, 1965
- ❑ Daya Krishna, Indian Philosophy and Mokṣa, in Indian Philosophy: A counter perspective.

6. Pedagogy

This course will have lectures based on the reading material. Students are expected to go through the reading material before coming to the class so that they may contribute constructively in discussions.

7. Evaluation Pattern

Following is the evaluation pattern.

- End-Sem exam: 35%
- Mid-Sem exam: 25%
- Module Assignment: 20%
- Term paper: 20%

Submission of term paper is mandatory to pass the course. This should be an original work submitted by individual students on any of the topics covered in the course. The word limit is 2500-3000 words. Module assignments will be given in class by the faculty at the end of each module. The word limit for each assignment is 750-1000 words.

8. Note on Plagiarism

Since this is a post-graduate course students are expected to adhere to global standards of scholarship. This includes, among other things, a strict discipline against plagiarism. There are many forms of plagiarism. The student is strongly advised to go through this useful guide here: <http://thevisualcommunicationguy.com/wp-content/uploads/2014/09/Infographic-Did-I-Plagiarize1.jpg>

Acts of plagiarism will be dealt with very severely. If a student is found plagiarizing, she/he will be warned and given zero in that assignment. If the student continues to plagiarize, they will be failed. Plagiarism in Term Paper will also result in failing the course.

9. Session-wise plan

Sessi on No.	Topic
Module 1: INTRODUCTION TO INDIC PHILOSOPHY	
1	What is <i>Indic</i> in “Indic Philosophy”, what is <i>Philosophy</i> in “Indic Philosophy” ?
2	Some misconceptions about Indian philosophy (both in India and outside)
3	Some common aspects of Indian thought.
4	The Historical development of Indian philosophy

Module 2: METAPHYSICS	
5	The creation of World - Nyaya- Vaisesika view
6	The creation of World - Sankhya and Vedantic view
7	The creation of World - some discussions
8	Nature of Reality (Sat): The Nyaya Realism
9	Nature of Reality (Sat): The Vedantic Idealism
10	Ontology - Nyaya - Vaisesika, and Buddhist schools
11	Ontology - Sankhya and Vedantic schools
12	Ontology - Some discussions
13	Causation - Three types
14	Causation - Sankhya and Vedanta School - Discussions
15	Non-existence (abhava)
16	Non-existence (abhava) - Discussions between Prabhakara and other schools
Module 3: EPISTEMOLOGY	
17	The theory of Prama
18	Sources of Knowledge: Perception
19	Sources of Knowledge: Inference
20	Sources of Knowledge: Sabda and its unique status
21	Discussions on Upamana and Anupalabdhi
22	Discussions on Arthapathi
23	The theory of truth
24	Error (khyati) - Atmakhyati, Asatkhyati, Akhyati

25	Error (khyati) - Anyathakhyati, Anirvachaniyakhyati
26	Discussions on Khyati
Module 4: PHILOSOPHY OF LANGUAGE	
27	Word: Its definition and its meanings
28	Word: Shakti , Lakshana and Gauni
29	Word: Discussions
30	Sentence: Its definition and its meaning
31	Sentence : Akanksha, Yogyata and Sannidhi
32	Sentence: Theories of Sentence Meaning
33	Sentence: Discussions
34	Verbal Cognition - Nyaya-Vyakarana-Mimamsa theories
35	Language and interpretation: Some mimamsa principles.
36	Bhartrhari: Language as Reality or Sphota theory - I
37	Bhartrhari: Language as Reality or Sphota theory - II
Module 5: PHILOSOPHY OF RELIGION	
38	Relation of Philosophy and Religion in Indian thought
39	The question of self (atman) - Buddhist and Sankhya View
40	The question of self (atman) - Vedantic view
41	The question of Brahman - Vedantic view
42	Isvara in Yoga sastra
43	Relation between atman and Brahman
44	Theories of Liberation (Moksha)

45	The place of God in Shaiva/Vaishnava/Tantra traditions
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