

PHIL 236-01 ASIA 236-01 INDIAN PHILOSOPHIES

SPRING 2012
CARNEGIE 107
Tuesday Thursday 1.20-2.50 p.m.

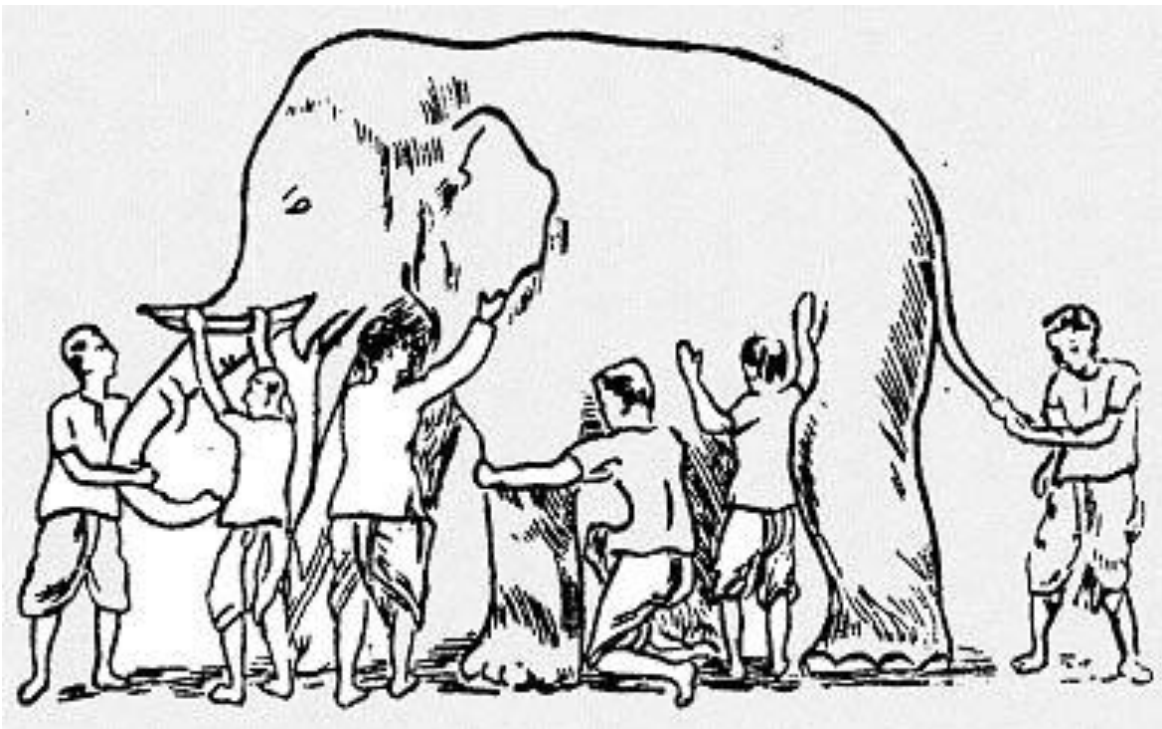
Instructor: Joy Laine

Office Hours: Wednesdays 1.00 - 2.00 p.m. Thursdays 3.00-4.00p.m. or by appt.

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What makes a tradition of thought “philosophical”? Who were the philosophers of India? What were their questions, why did they ask them and how did they answer them? What concerns have influenced the ways in which Western philosophers have studied Indian philosophy? What is an appropriate methodology for cross-cultural philosophy? These are some of the questions that will inform our study of the Indian philosophical tradition.



Course Objectives

Like all of my philosophy courses, this course has the following two main objectives:

Knowledge Objective

1. To introduce students to the methodology and questions of philosophy, through a study of major schools, issues and thinkers (what is distinctive about this course is that we do this using the lens of Indian philosophy).

The knowledge objective above will be achieved through the following specific intellectual objectives:

- To give you an overall view of the historical chronology of the Indian philosophical tradition, with the *emphasis* being on the classical texts of Hinduism and Buddhism (up to about 1200 CE).
- To examine some selected topics and individual philosophers from the classical Hindu and Buddhist philosophical traditions in greater depth.
- To introduce you to the basic Sanskrit terminology of Indian philosophy (As part of the course I will also be teaching the *devanāgarī* script).
- To work with both primary texts and contemporary secondary sources.
- To gain some understanding of the distinctive techniques and style of Indian philosophical debate.
- To raise some methodological questions connected with doing cross-cultural philosophy, particularly in light of the historical relationship between the European/N. American traditions of philosophy and those of India.

Skills Objective

2. To foster the analytical and philosophical skills (oral and written) of each individual student through a variety of reading and writing assignments, and through participation in class and online discussions.

Course Requirements

The following course requirements are designed with reference to supporting the course objectives listed above.

- **30 points Three Response Papers (1000-1500 words 10 points each)**

These short papers are intended to encompass a range of analytical tools to include -- writing in the traditional Indian commentarial style; working with reference to primary sources in translation; presenting a critical dialog in the style of the Indian tradition; and constructing a philosophical argument in conversation with contemporary scholarly sources. Titles for these short papers will be given throughout the semester and you should complete three papers by semester's end. Late papers will be accepted but **you will lose one whole grade** (B+ to C+, for example) for your papers because these papers are meant to support your ability to participate in class.

- **30 points One Long Paper (4000 words/about 12 pages)**

Rough drafts of these papers will be reviewed by me. Guidance on this paper will be given in class. You will have the opportunity to present your paper to a small group of peers at the philosophy café.

- **10 points Two in class pop quizzes**

The emphasis of the test will be to test your knowledge of the basic Sanskrit terminology of Indian philosophy (some of which you will need to recognize in the *devanāgarī* script) and to recognize and comment on key texts.

- **30 points Attendance and Participation**

Philosophy classes flourish because of student participation. I place a great deal of importance on your active presence in the classroom. Each unexcused absence will lead to a loss of 3 points in your attendance grade. In addition to being present in class you will be required to make a moodle forum post once a week (every Monday by midnight), and submit an informal google doc response once a week (every Wednesday by midnight). I will also expect you to make a good faith effort to learn the *devanāgarī* script and complete the in-class worksheets. You will have the opportunity to assess your own participation grade.

[90-100 points A range; 80-90 points B range; 70-80 points C range; 60-70 points D range]

Visiting Speakers

The philosophy department has an active program of visiting speakers. Attendance at any of these events accompanied by a brief response paragraph may be used to be excused for late paper penalty, or a missed moodle/blog post.

Course Texts: Required for Purchase

Michael Carrithers	<i>The Buddha VSI</i>
Elliot Deutsch	<i>Advaita Vedānta: A Philosophical Reconstruction</i>
Richard King	<i>Indian Philosophy</i>
Bhikhu Parekh	<i>Gandhi VSI</i>
Mark Siderits	<i>Buddhism as Philosophy</i>

When available, the course texts will also be placed on reserve.

Course Texts: On Reserve

Steven Collins	<i>Selfless Persons</i>
Mohandas K. Gandhi	<i>Autobiography: My Experiments with Truth</i>
Bimal K Matilal	<i>The Character of Logic in India</i>
Bimal Matilal	<i>Epistemology, Logic and Grammar in Philosophical Analysis</i>
Elizabeth de Michelis	<i>A History of Modern Yoga</i>

Course Texts: On Line Resources

John Cort	“Intellectual ahiṃsa” <i>Philosophy East and West</i> 50 No 3 (JSTOR)
Paul Griffiths	“Notes Towards a Critique Of Buddhist Karma Theory” <i>(Religious Studies</i> 3, pp. 277-91)
Bina Gupta	<i>An Introduction to Indian Philosophy</i> pp. 30-42
Jonardon Ganieri	“The Hindu Syllogism: Nineteenth Century Perceptions of Indian Logic” <i>(Philosophy East and West</i> Volume 46 No: 1 JSTOR)
Jay Garfield	“Philosophy, Religion and the Hermeneutic Imperative,” in <i>Gadamer’s Century</i> , eds. Jeff Malpas, Ulrich Arnsward and Jens Kertscher (on moodle)
David Hume	“Personal Identity” (Early Modern Texts Website)
Joy Laine/David Bressoud	“Parallel Developments in Philosophy and Mathematics in India” (UMAP ILAP 2003-4 on moodle)
Joy Laine	Six Blind Men and a Prince [on moodle]
John Locke	“On Identity and Diversity” (Early Modern Texts Website)
Amartya Sen	<i>The Argumentative Indian</i> Chapter Six (on moodle)
Charles Taylor	“Understanding the Other: A Gadamerian View on Conceptual Schemes,” in <i>Gadamer’s Century</i> .
Ian Whicher	“Yoga and Freedom: A Reconsideration of Patanjali’s Classical Yoga” <i>[Philosophy East and West</i> Vol 48 JSTOR]

Routledge On Line Encyclopedia of Philosophy

Course Outline

Course texts will be supplemented with reading guides, video extracts, slides and additional readings placed on reserve as necessary. The following outline is intended to be an overview of the course and it is essential that you make use of the weekly reading guides. You will notice that the listed readings are divided into “Primary Texts” and “Secondary Texts.” Primary texts refer to those texts composed during the time period being studied, and by philosophers working from within the tradition in the language of the tradition (so what you will actually be reading are translations from the original texts). The primary texts provide the source materials for the secondary texts, contemporary works of critical scholarship. In the reading guides you will be largely reading from secondary texts but the reading guides will either refer you to portions of the primary texts or contain the relevant portions. Where primary texts are listed in the syllabus, you will not be expected to read these texts in their entirety but you should use the reading guides where you will be directed as to which sections you should read and where you can find the relevant texts. In order to minimize books required for purchase, extracts from the primary texts will often be given through class handouts or placed on moodle. You will be expected to complete the readings before meeting for class.

Week One

Jan 24

Introductions

Jan 26

Background

Secondary Texts

King, *Indian Philosophy*
Introduction

Chapter 2, pp. 37-41

Siderits *Buddhism as Philosophy*
Chapter One

UNIT ONE

Foundations

800BCE-400BCE

To a large extent the classical Indian philosophical tradition can be seen as a long dialogue between the Buddhist philosophers on the one side and the orthodox or Hindu philosophers on the other. Although Hindu and Buddhist philosophers disagreed about many things, their philosophical differences must be understood in the context of some shared presuppositions about the metaphysical and existential nature of individual existence. We see the foundations of this worldview appearing in the teachings as recorded in the *Upaniṣ ads*, and also in the Buddhist *Pāli Canon*. We will read some of the more important *Upaniṣ ads*, in conjunction with selections from the *Pāli Canon*. The main objective for this unit is for you to understand the similarities and differences between the teachings of the Buddha and those of the Upaniṣ adic thinkers.

Week Two

Jan 31

Primary Texts

The Upaniṣads

(selections on reading guide)

Early Indian Epistemology

Secondary Texts

Laine “Parallel Developments
in Philosophy and
Mathematics in India”
Sections 3.1 and 3.2
(e resource on moodle)

Feb 2

Primary Texts

The Upaniṣads

(selections on reading guide)

Early Indian Psychology

Secondary Texts

Gupta *An Introduction to Indian
Philosophy* pp. 30-42
(e resource on moodle)

Week Three

Feb 7

Primary Texts

Life of the Buddha (*Buddhacarita*)

(selections on reading guide)

The Pāli Canon

(selections on reading guide and Siderits)

The Life of the Buddha

Secondary Texts

Carrithers *The Buddha*
Chapters One-Four

Feb 9

Primary Texts

The Pāli Canon

(selections on reading guide and Siderits)

Early Buddhist Thought

Secondary Texts

Siderits *Buddhism as Philosophy*
Chapter Two
King *Indian Philosophy*
Chapter Four, pp. 75-91

Week Four

Feb 14

Primary Texts

The Pāli Canon

(selections on reading guide and Siderits)

Early Buddhist Thought

Secondary Texts

Carrithers *The Buddha*
Chapter Five
Siderits *Buddhism as Philosophy*
Chapter Three

Feb 16

Primary Texts

The Pāli Canon

(selections on reading guide Siderits)

Secondary Texts

Siderits *Buddhism as Philosophy*
Chapter Four
Gombrich *What The Buddha Thought*
(e resource on moodle)

First Short Paper Due Feb 17 (1200 words)
Everyone should do this paper.

Compare the teachings of the Buddha to those of Yājñavalkya and Uddalāka Āruṇi as portrayed in the *Bṛhadāraṇyaka* and *Chāndogya Upaniṣads*. Use the texts to show similarities as well as differences between Upaniṣadic and Buddhist teachings.

OR

Describe and critique three Buddhist arguments (from three different passages) for the non-existence of the *ātman*.

UNIT TWO
Philosophical Schools: Maps and Terms
200CE-present

In the classical system of Hindu philosophy six schools of philosophy (a philosophical school is known as a *darśana* or view) are recognized as orthodox although the actual number of distinct schools is greater. We will focus on three *darśanas*: *Yoga*, *Advaita Vedānta* (actually a sub-system of the *Uttara Mīmāṃsā Darśana*) and *Nyāya*. We will study these Hindu schools in relation to the opposing views of Buddhist philosophers. In studying these *darśanas*, since they share a common intellectual platform, you will also gain some understanding of how Indian philosophy as a whole works, how its texts are organized and the style of its philosophical argument.

Week Five

Feb 21

Primary Text

Abhidharmakośabhāṣya
(selections from Siderits)

Mainstream Buddhist Schools

Secondary Texts

King *Indian Philosophy*
Chapter 4 pp. 75-91
Siderits *Buddhism as Philosophy*
Chapter Six

Feb 23

The Six Darśana System

(*ṣaḍdarśana*)

Secondary Texts

King *Indian Philosophy*
Chapter 3

UNIT THREE
Debate and Logic: Conversational Models of Knowledge
400BCE-200CE

This period sees the formalization of Indian philosophy. The pedagogy contained in the discourses of the Buddha and the Upaniṣadic teachings becomes the basis for more critical

philosophical debate. In India the study of logic arose in the context of these debates. As groups sharpened their positions against opposing viewpoints this led to the formation of distinct philosophical schools. The goal of this section is, specifically, to reflect on the tools used by Indian philosophers to achieve knowledge and, more generally, to think about which strategies are most likely to yield knowledge.

Week Six Feb 28

Indian Logic and Debate

Secondary Texts

- Ganieri, "The Hindu Syllogism"
(JSTOR *Philosophy East and West*
Volume 46 No: 1)
- King *Indian Philosophy*
Chapter 6, pp. 128-137
- Laine *ILAP* 3.3
- Siderits, *Buddhism as Philosophy*
Chapter 5, section 2 (5.2)

March 1

- Laine "Six Blind Men and the Prince"
(e reserve on moodle)
- Cort, "Intellectual Ahimsa" Revisited: Jain
Tolerance and Intolerance of
Others," *Philosophy East and West*
50, no. 3 (2000) (JSTOR)
- Taylor "Understanding the Other: A
Gadamerian View on Conceptual
Schemes," in *Gadamer's Century*,
eds. Jeff Malpas, Ulrich Arnswald
and Jens

Week Seven March 6

Knowledge and Skepticism Nāgārjuna and Madhyamaka

Primary Texts

Nyāya and Buddhist texts
(selections from Siderits)

Secondary Texts

- King *Indian Philosophy*
Chapter 5 pp.105-119
- Lusthaus Nāgārjuna
(Online/Routledge
Encyclopedia of Philosophy)
- Siderits *Buddhism as Philosophy*
Chapters Seven (review) and
Nine

March 8

Review
Quiz

Second Short Paper Due March 8 (1000 words)

Compare the standard Indian inference to the Aristotelean syllogism. Why do you think they differ in form?

OR

Describe the conversational model of knowledge and the ways in which you see the Indian philosophical tradition as embodying this model.

**SPRING BREAK
WEEK EIGHT
MARCH 10TH –MARCH 18TH**

UNIT FOUR

Week Nine

March 20

Primary Text

Yoga Sūtras of Patañjali
(Selections)

The *Yoga Darśana* of Patañjali

Secondary Texts

King *Indian Philosophy*
Chapter 8 and 9 pp. 208-212

March 22

Primary Text

Yoga Sūtras of Patañjali
(Selections)

The *Yoga Darśana* of Patañjali

Secondary Text

Whicher “Yoga and Freedom”
(*Philosophy East and West* Volume
48 No: 2 JSTOR)

Second Short Paper Due March 27th (1000 words)

Write a commentary on the first three *sūtras* and one other *sūtra* of your choice from the *sūtra* text of the *Yoga Darśana*. Your commentaries should be written in the style of traditional Indian philosophy and should give a sense of the overall position of the *darśana*. [More guidance will be given in class]

OR

Describe the nature of the human being as outlined in the Yoga Sutras of Patanjali.

UNIT FIVE

Mind, Language and World

Week Ten

March 27

Primary Text

Śaṅkara *Commentary on the
Brahma-Sūtras*
[Selections on reading guide]

Uttara Mīmāṃsā Darśana Śaṅkara's Non-Dualism

Secondary Texts

Deutsch *Advaita-Vedānta: A
Philosophical Reconstruction*
Chapters 1-4
Laine "Parallel Developments" 6

March 29

Primary Text

Śaṅkara *Commentary on the
Brahma-Sūtras*
(Selections on reading guide)

Uttara Mīmāṃsā Darśana Śaṅkara's Non-Dualism

Secondary Texts

Deutsch *Advaita-Vedānta: A
Philosophical Reconstruction*
Chapters 6-8
King *Indian Philosophy*

Week Eleven

April 3

Primary Texts

Nyāya and Buddhist texts
(Selections on reading guide and Siderits)

Perception and Language

Secondary Texts

Laine "Vātsyāyana,"
"Uddyotakara," "Udayana."
(Online/Routledge
Encyclopedia of Philosophy)
Matilal *Epistemology, Logic and
Grammar in Indian
Philosophical Analysis*
Chapter 1 [e reserve/moodle]
Siderits *Buddhism as Philosophy*

Chapters Five (review), Six
(review) and Ten

April 5

Primary Texts

Nyāya and Buddhist texts
[selections/handout]

Realism and Idealism

Secondary Texts

King *Indian Philosophy*
Chapter 5 pp.105-119
Siderits *Buddhism as Philosophy*
Chapters Seven and Eight

Our chronological survey of the Indian philosophical tradition is now complete and we will spend the remainder of the semester studying the following selected topics. I have chosen topics that in some cases have obvious parallels to philosophical problems in the western philosophical tradition and, in other cases, are problems generated by and specific to the Indian philosophical tradition.

It is important to have some self-awareness of the ways in which our study of Indian philosophy has been shaped by concerns specific to the West. We will examine the relationship between contemporary European-American and Indian philosophy, particularly in the context of colonialism. We will finish the course by looking back to the Indian philosophical tradition for models of how to approach cross-cultural philosophy.

TOPICS IN CROSS CULTURAL PHILOSOPHY

Week Twelve

April 10

The Life of Gandhi

Primary Text

Gandhi *Autobiography:*
My Experiments with Truth
[reserve]

Secondary Text

Parekh *Gandhi*
Chapters 1-3

Sen, *Argumentative Indian*
Chapter 5

April 12

The Ethics of *satyāgraha*

Class Debate

Secondary Text

Parekh *Gandhi*
Chapters 4-7

Week Thirteen

April 17

Primary Text

Swāmi Vivekānanda
(selections/class handout)

Yoga Tradition and Modernity

Secondary Text

De Michelis *The History of Modern Yoga*
(selections/moodle)

April 19

Science and Meditation

Persons, Personal Identity and Ethics

Personal Identity

Indian philosophy is typically associated with the belief in rebirth. In this section we will compare Buddhist and Hindu theories of rebirth. We will also use this topic to reflect on comparative views of the individual in the Indian and Western philosophical traditions.

Week Fourteen

Primary Texts

Locke “Of Identity and Diversity”

April 24

Secondary Texts

Interpretations of *karma*

Class Debate

Griffiths “Notes Towards a Critique
Of Buddhist Karma Theory”

[e reserve]

Collins *Selfless Persons*
Chapter 6

[reserve]

Third Short Paper Due April 5 (1500 words)

How did the Buddhist philosophers reconcile the belief of No-Self [*anātman*] with their belief in rebirth?

OR

Evaluate and compare the philosophical approaches of Collins and Griffiths in their accounts of Buddhist theories of rebirth.

Long Paper Topics Due April 7 (Guidance given in class)

April 24
April 26
May 1

Philosophy Café
Indian and western Philosophy
Indian and Western Philosophy
Class Debate
Sen, *The Argumentative Indian*
Chapters 6 and 7
King *Indian Philosophy*
Chapter 1 and 10

Final Drafts Due April 28th

Fourth Short Paper Due May 10th
(1500 words)

What use did Gandhi make of traditional texts in formulating his idea of *satyāgraha*?

OR

Describe what you see to be the strengths and weaknesses of Gandhi's principles of non-violent resistance.

OR

What are some of the methodological problems associated with doing cross-cultural philosophy? Are there models of philosophical debate in the Indian tradition that could be useful in this context?

OR

How would you describe the historical relationship between European/American philosophers and the Indian Philosophical tradition?

THE END!

