****

**Second Semester 2018–2029**

# Course Handout, Part II

# 07.01.2019

In addition to Part I (General Handout for all courses appended to the time table), this portion gives further details about the course.

**Course No.: HSS F331**

**Course Title: Śaṅkara’s Thoughts**

**Instructor-in-charge: Dr. A. K. Jayesh**

**Scope and Objective:**

The course aims to provide a critical introduction to the core doctrines of Śaṅkara, the seventh-century Indian Advaita Vedānta philosopher. By systematically engaging with Śaṅkara’s master work the Brahmasūtrabhāṣya, students will be introduced to the basic concepts of Advaita Vedānta: *ā*tman and jīva; nature, sources, and validity of knowledge; Brahman and Īśvara; maya and world; bondage and liberation, among others. Students will be introduced also to the arguments of Śaṅkara’s interlocutors and will be encouraged to appraise the nature and significance of Śaṅkara’s philosophical project.

**Text Book:**

Gambhirananda, Swami, trans. 2016. Brahma-Sūtra-Bhāṣya *of Śri Śaṅkarac*ārya. Kolkata: Advaita Ashrama.

**Reference Books:**

Alston, A. J. ed. and trans. 2004. *A Śaṅkara Source Book*. 2nd edn. 5 vols. London: Shanti Sadan.

Deutsch, Eliot. 1971. Advaita Vedanta: A Philosophical Reconstruction. Honolulu: University of Hawai‘i Press.

Deutsch, Eliot and J. A. B. van Buitenen, eds. 1971. *A Source Book of Advaita Vedānta*. Honolulu: University of Hawai‘i Press.

Grimes, John. 1996. *A Concise Dictionary of Indian Philosophy*. Rev. edn. Albany: State University of New York Press.

Gupta, Bina. 1991. *Perceiving in Advaita Vedānta: Epistemological Analysis and Interpretation*. Lewisburg, PN: Bucknell University Press.

Jamison, Stephanie W., and Joel P. Brereton, trans. 2014. *The Rigveda: The Earliest Religious Poetry of India*.

3 vols. New York: Oxford University Press.

Lott, Eric J. 1980. Ved*ā*ntic Approaches to God. London: Macmillan.

Mādhavānanda, Swāmī, trans. 1988. *The Bṛhadāraṇyaka Upaniṣad: With the Commentary of Śaṅkarācārya*. 7th edn. Delhi: Advaita Ashrama.

Mayeda, Sengaku, trans. and ed. 1992. *A Thousand Teachings: The Upadeśasāhasrī of Śaṅkara*. Albany: State University of New York Press.

Murty, K. Satchidananda. 1974. *Revelation and Reason in Advaita Vedānta*. Delhi: Motilal Banarsidass.

Olivelle, Patrick, trans. 1992. *Sa*ṃ*ny*ā*sa Upani*ṣ*ads: Hindu Scriptures on Asceticism and Renunciation*. New York: Oxford University Press.

———. 1998. *The Early Upani*ṣ*ads*. New York: Oxford University Press.

Perrett, Roy W. 2016. *An Introduction to Indian Philosophy*. Cambridge: Cambridge University Press.

Potter, Karl H., ed. 1981. Encyclopedia of Indian Philosophies. Vol. 3, Advaita Vedānta up to Śaṃkara and His

Pupils. Princeton, NJ: Princeton University Press.

———. 2006. Encyclopedia of Indian Philosophies. Vol. 11, Advaita Vedānta from 800 to 1200. Delhi: Motilal

Banarsidass.

Prabhavananda, Swami, trans. 1970. Shankara’s Crest Jewel of Discrimination. New York: Mentor.

Sarma, Deepak, ed. 2011. *Classical Indian Philosophy: A Reader*. New York: Columbia University Press.

Thibaut, George, trans. 1962. The Vedanta Sutras of Badarayana with the Commentary by Sankara. New York: Dover.

In addition to the sources mentioned above, students will be required to go through a number of articles made available at various points in the course.

**Course Plan:**

|  |  |  |  |
| --- | --- | --- | --- |
| **Lecture Number** | **Learning Objectives** | **Topics to be Covered** | **Chapter in the Text Book** |
| 1 | Understand the nature of the subject | What is philosophy? | Lecture |
| 2–12 | Understand, analyse, and evaluate the notion of reconciliation through proper interpretation | *Brahman*; origin; scripture as a source of knowledge; the first cause; known entity; infinite; immutable; inferred entity; causality; material cause; master explanation. | TB: Ch. 1. |
| 13–22 | Understand, analyse, and appraise the notion of non-contradiction | Conflict with *smṛti*; difference in nature; *Brahman* and becoming; creation without materials; transformation; powers; motive; negations; origin of *Brahman*; order of dissolution; mind and intellect; birth and death; soul; *prāṇas*. | TB: Ch. 2. |
| 23–32 | Understand, analyse, and evaluate the notion of spiritual practice | Departure from the body; the nature of *Brahman*; unconditioned *Brahman* and soul; *Brahman* one without a second; fruits of action; attributes of *Brahman*; qualified *Brahman*; conceptions of the immutable; inmost self; the self distinct from body; fruition of knowledge; liberation. | TB: Ch. 3. |
| 33–42 | Understand, analyse, and appraise the notion of result | Identity of the self with *Brahman*; symbols; superimposition; active merit and demerit; death; merger and absorption; path to *Brahman*; conditioned *Brahman*; knowledge and results of actions; knower of *Brahman*; nature of freedom; liberated soul and *Brahman*; characteristics of the liberated soul; fulfilment of desire through will; powers. | TB: Ch. 4. |

**Evaluation Scheme: (100 marks)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Component** | **Duration** | **Weighting (in %)** | **Date and Time** | **Nature of Component** |
| Assignment 1 | NA | 15 | TBA | OB |
| Mid-Semester | 90 Minutes | 30 | 14/3  1.30 -3.00 PM | CB |
| Assignment 2 | NA | 15 | TBA | OB |
| Comprehensive Exam | 3 Hours | 40 | 09/05 FN | CB |

**Chamber Consultation Hours:** To be announced in the class.

**Notices:** Notices, if any, will be displayed on the CMS.

**Make-up Policy:** Make-up component will be allowed provided there is credible documentary evidence to prove the authenticity of the case.

**Academic Honesty and Integrity Policy:** Academic honesty and integrity are to be maintained by all students throughout the semester and no type of academic dishonesty is acceptable.

**Instructor-in-charge**