

**PHILOSOPHY 193: INDIAN PHILOSOPHY**  
**SPRING 2020**

Instructor: Parimal G. Patil

Place/Time: T/Th 1:30-2:45, Emerson 101

Office Hours: T 3:00-5:30, and by appointment (which are very easy to schedule)

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**ABSTRACT**

Classical Indian philosophy is one of the great philosophical traditions of the world. And yet, it is all but invisible in contemporary Philosophy (let alone the humanities more generally). Debates between rival Indian philosophers on topics such as the sources of knowledge, the nature of persons, consciousness, the meaning of words and sentences, moral motivation, the goals of life, aesthetics, and poetic language inspired generations of their successors. Even in the 21st century, philosophers writing in classical Sanskrit (as well as modern South Asian languages) continue to debate these issues. In this course, we will focus on some core areas of Indian philosophy, and engage in the arguments that were of interest to philosophers who wrote in classical Sanskrit. We will situate their arguments in their historical contexts and inquire into what we can learn from them today. Indirectly, we will also consider what it takes to diversify our curriculum. No knowledge of Sanskrit or Indian Philosophy will be assumed.

**REQUIREMENTS AND EXPECTATIONS**

***Reading***

The amount of reading varies from week to week. The material is dense and difficult and you will need to read parts of it several times before you come to class. The recommended *secondary literature* enters into more sophisticated and detailed debates concerning the texts and arguments, and is intended primarily as an initial place to turn if you decide to write a paper on the topic and/or if you would like to pursue the material in greater detail. Some of this material, however, also frames our readings in helpful ways. I will also provide you with *background* material, since none of us will have enough at the start of the course. The *contemporary resources* provide conceptual vocabularies for thinking through the issues raised in our texts in a contemporary philosophical idiom. Please don't let any of the readings worry you (I have been told they are intimidating). Course materials will be available through Canvas.

***Discussion***

This class is a lecture based discussion, so the class will include both a lecture and discussion component. I will come to class every week with material to present to you

and, thereby, organize our discussion. I expect that you will come to class prepared to talk about the material, follow along actively, and ask questions if and when they arise. Don't worry if you don't understand everything that has been assigned. What is important is that you do your best and not be afraid to ask questions. Philosophy is fun, but (as you probably know) also hard.

In addition to our in class discussions, I encourage you to discuss the material with your peers through the "discussion" link that is included in each of our course "modules". Ask each other questions, share your confusion and/or insights, argue about what a passage means, debate whether a particular argument is any good. I will do my best to follow along and address any unresolved questions in class.

### ***Weekly Outlines***

You will prepare a ***short informal outline*** of the assigned text before each class. Let's say by class time on Tuesday and Thursday. The form that the outline takes is up to you. It can be an old-fashioned outline, a diagram, a flow chart, or anything that helps you to organize the ideas and argument of the text. The point is simply for you to have a way of organizing and preserving what you've read. Please upload a copy to our Canvas Site by midnight on the Monday and Wednesday before class. Although the outlines will not be graded, turning them in each week is *required*. As you do the readings (a) do your best to identify the philosophical issues/problems that our author discusses; (b) think carefully about why our author has chosen to discuss these issues and problems; (c) reconstruct our author's argument for the claims that you take to be most salient; and (d) assess these arguments as best as you can. You are also asked to ***post questions and/or participate in a discussion*** each week. You may post these questions to the "Discussion" section of the Module at any point during the week. I will do my best to participate as well.

Your questions and responses (which will be visible to your peers) and outlines (which will only be visible to me) can be posted to the "discussion" link or to the "outlines" link in our course "modules."

### ***Sections***

In addition to weekly lectures, there will also be sections and office hours. I will schedule a separate section of PhD students. We will conduct a survey to schedule sections and office hours. If you are unable to make scheduled office hours, please feel free to be in touch with me about making an appointment. I am always willing to meet to talk about our course.

Weekly Outlines, Questions/Discussion, and Section participation will account for 30% of your final grade.

### ***Midterm Paper***

A 5-7 page paper (30%) will be due **at the end of Week 7 or 8**. I will provide you with some recommended topics. Alternatively, you may write on a topic of your choosing so long as you get approval from me. Papers will be uploaded to Canvas, and you will receive comments through the Canvas platform. I will also be available for one on one meetings.

### ***Final Paper***

A 10-15 page paper (40%) will be due on **Monday, May 11**. This paper may be either a *rewrite* of your midterm paper or a paper on a new topic of your choosing (e.g., a critical book review of a recent work in Indian philosophy), so long as you get approval from me.

## **ACADEMIC INTEGRITY**

Discussion and the exchange of ideas are essential to doing the kind of textual interpretation and comparative analysis that we are going to do in this course. So, I encourage you to talk about the course material with other students via Canvas and do your own research in the library and online. On the other hand, *the work on your essays must be entirely your own*. If books, articles, websites, or discussions have helped you with your paper, cite them in proper footnote and bibliography form. Plagiarism and other forms of academic dishonesty are serious offenses that undermine the trust on which the scholarly endeavor rests.

## **ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES**

Students needing academic adjustments or accommodations because of a documented disability must present their Faculty Letter from the [Accessible Education Office](#) (AEO) and speak with the professor by the end of the second week of the term. Failure to do so may result in our inability to respond in a timely manner.

## **COURSE CALENDAR**

### **Part 1. Preliminaries**

#### **Week 1. Introduction: What is Indian Philosophy?**

*Lecture 1a. Is this Class for You?* [Shopping Period] <1/28>

*Lecture 1b. The Standard Picture and Its Discontents: Three Myths, False Narratives, and a Way Forward.* \*If we have time, I will introduce next week's topic: When Grammar is like Math: Event Makers. <1/23>

**Required Reading:**

Krishna, D., 1991., "Three Conceptions of Indian Philosophy", in Indian Philosophy a Counter-Perspective, pp. 16-34.

Halbfass, W., 1991., "On the Exclusion of India from the History of Philosophy", in India and Europe, pp. 145-159.

Halbfass, W., 1991., "In Lieu of a Summary and Conclusion: Europe, India, and the "Europeanization of the Earth", in India and Europe, pp. 434-442.

**Other Reading**

Mohanty, J.N. 2007 ., "Between Indology and Indian Philosophy" in Eli Franco and Karin Preisendanz (eds.), Beyond Orientalism. The Work of Wilhelm Halbfass and its Impact on Indian and Cross-Cultural Studies, pp. 163-171.

Rorty, R. 1989, "Review: Interpreting across Boundaries: New Essays in Comparative Philosophy by Gerald James Larson by Eliot Deutsch", PEW 39.3, pp. 332-337.

Skof, L. 2008 "Thinking Between Cultures Pragmatism, Rorty and Intercultural Philosophy," Ideas Valores, Volumen 57, Número 138, p. 41-71.

## **Week 2. Events, Event Makers, and Sources of Knowledge**

*Lecture 2a. When Grammar is like Math: Event Makers (and why anyone should care about them).* <2/4>

**Required Reading**

Matilal, B.K. 1990, Word and the World, Oxford. {Chapter 5 pp. 40-48}

Ganeri, J., 1999, Semantic Powers, Oxford. {Chapter 2 pp. 51-59}

Patil, P., 2009, Against a Hindu God, Columbia. {Chapter 2 pp. 35-40} [OPTIONAL]

**Other Reading**

Cardona, G., "Pāṇini's Kāraḥ: Agency, Animation, and Identity", Journal of Indian Philosophy 1974 (2): 231-306.

Desphande, M., "Kāraḥ: Direct and Indirect Relationships", in Indian Linguistic Studies: Festschrift in Honor of George Cardona.

Desphande, M., 1990, "Semantics of Kāraḥ in Pāṇini: An Exploration of Philosophical and Linguistic Issues", in Matilal, B. K. and Bilimoria, P. eds., Sanskrit and Related Studies, pp. 33-61.

Gillon, B., 2007, "Pāṇini's Aṣṭādhyāyī and Linguistic Theory", Journal of Indian Philosophy, 35: 445-468.

**Contemporary Resources**

Pietroski, P. 2015. "Logical Form", SEP

*Lecture 2b. Sources of Knowledge: Do Indian philosophers have "beliefs"?* <2/6>

**Required Reading:**

NBh, NV, NVTṬ, and NVTṬP ad NS 1.1.1 (selections) \*See "Read Me First" with a list of the passages that I want you to read. We will discuss this material for the next week. For this week, read NBh ad NS 1.1.1.

Phillips, S. 2012. Epistemology in Classical India: The Knowledge Sources of the Nyāya School. New York and London: Routledge, 2012. {Chapter 1 (pp. 1-16)}

Patil, P., 2009, Against a Hindu God, Columbia. {Chapter 2, pp. 35-53} [OPTIONAL]

**Other Reading:**

Dasti, M. 2013 "Systematizing Nyāya", *Philosophy East and West* 63.4, pp. 617-637, [Review of Phillips]  
Nyman, P. 2005, "On the Meaning of *Yathārtha*", *JIP* 33:553-570. \*You may find the charts useful.

### **Background**

HANDOUTS, in Canvas.

Dasti, M. "Nyāya", *Internet Encyclopedia of Philosophy* [<https://www.iep.utm.edu/nyaya/>]

Ganeri, J. "Analytic Philosophy In Early Modern India" SEP [<https://plato.stanford.edu/entries/early-modern-india/>]

Franco, Eli and Karin Preisendanz. "Nyāya-Vaiśeṣika". *Routledge Encyclopedia of Philosophy*  
[<https://www.rep.routledge.com/articles/thematic/nyaya-vaishesika/v-1>].

Chatterjee, Amita, 2011, "Nyāya-Vaiśeṣika Philosophy", in William Edelglass and Jay L. Garfield (eds.), *The Oxford Handbook of World Philosophy*, Oxford: Oxford University Press.

### **Contemporary Resources**

E. Schwitzgebel 2019, "Belief" SEP

J. Moss and W. Schwab, 2019, "The Birth of Belief", *Journal of the History of Philosophy* 57 (1):1-32.

## **Week 3. Nyāya Epistemology, Part 1**

*Lecture 3a. Sources of Knowledge: Bivalence in Indian Epistemology <2/11>*

### **Required Reading**

NBh, NV ad NS 1.1.1 Handout

Phillips, S. 2012. *Epistemology in Classical India: The Knowledge Sources of the Nyāya School*. New York and London: Routledge, 2012. {Chapter 2}

### **Other Reading**

Patil, P., 2009, *Against a Hindu God*, Columbia. {Chapter 2, pp. 35-53}

Matilal, B. K. 2002, *Mind, Language, and World* Oxford {Chapters 10 , pp. 149-161}

Mohanty, J.N. 1992, *Reason and Tradition in Indian Thought* Oxford {Chapter 8, pp. 227-268}

### **Contemporary Resources**

J. Ichikawa and M. Steup 2017, "Analysis of Knowledge", SEP

J.A. Carter, E. Gordon & B. Jarvis, *Knowledge-First: An Introduction in For Knowledge-First: Approaches in Epistemology and Mind*, (eds.) Oxford: Oxford University Press.

A. Srinivasan 2013, "Are We Luminous" PPR

*Lecture 3b. Sources of Knowledge: Bivalence in Indian Epistemology (con't)<2/13>*

### **Required Reading**

NVTṬ ad NS 1.1.1 Handout

### **Other Reading**

Matilal, B. K. 2002 *Mind, Language, and World* {Chapters 11 pp. 162-181}

Carpenter, Amber & Jonardon Ganeri, 2010, "Can You Seek the Answer to This Question? (Meno in India)", *Australasian Journal of Philosophy*, 88(4): 571-594.

### **Contemporary Resources**

E. Gettier, 1963 *Analysis* 23, pp. 121-23.

J. Pryor, Notes.

## Week 4. Nyāya Epistemology, Part II.

Lecture 4a. *Certification Inferences: Gettier Cases, Red Barns, and Sainsbury's Calculator* (3/18)

### Required Reading

NVTṬ ad NS 1.1.1 Handout (con't)

Phillips, S. 2012. Epistemology in Classical India: The Knowledge Sources of the Nyāya School. New York and London: Routledge, 2012. {Chapter 7}

N. Das "Harṣa" SEP, section 2 Epistemology

### Other Reading

Matilal, B. K. 2002 Mind, Language, and World {Chapters 11 pp. 162-181}

Carpenter, Amber & Jonardon Ganeri, 2010, "Can You Seek the Answer to This Question? (Meno in India)", *Australasian Journal of Philosophy*, 88(4): 571-594.

### Contemporary Resources

E. Gettier, 1963 *Analysis* 23, pp. 121-23.

J. Pryor, Notes.

Lecture 4b. NO CLASS (3/20).

## Part 2. Knowledge Sources

## Week 5. Mīmāṃsā Epistemology: The Epistemology of Perception, Part 1

Lecture 1a. *Mīmāṃsā: Kumārila on Epistemic Innocence*

### Required Reading:

Kataoka, K. 2011. Kumārila on Truth, Killing, and Omniscience Vienna: OAW, 2011 pp. \*Kumārila's Ślokavārttika 33-61 & 82-87 ad MS 1.1.2. pp. 231-271 (most of this is footnotes) & 293-299.

### Other Reading

Freschi, E. (2010). "Facing the Boundaries of Epistemology" *JIP* 38: 39-48.

### Background

Handout

Taber, J. "Mīmāṃsā" in *Routledge Encyclopedia of Philosophy*

### Contemporary Resources

Lecture 1b. *Kumārila on Perception, Part 1*

### Required Reading:

Taber, J. 2005. A Hindu Critique of Buddhist Epistemology. New York: Routledge, 2005 pp. 66-84 & 93-126; Kumārila's Ślokavārttika 33-85 & 111-217 ad MS 1.1.4.

Phillips, S. 2012. Epistemology in Classical India: The Knowledge Sources of the Nyāya School. New York and London: Routledge, 2012. {Chapter 3}

### Other Reading

Matilal, B.K., 1986, Perception, Chapter 10

### Contemporary Resources

### Background

Taber, J. 2005. A Hindu Critique of Buddhist Epistemology. New York: Routledge, 2005 pp. \*{Introduction}

## Week 6. Kumārila & the Epistemology of Perception, Part 2

Lecture 1a. *Kumārila on Perception, Part 2*

### Required Reading:

Taber, J. 2005. A Hindu Critique of Buddhist Epistemology. New York: Routledge, 2005 pp. 66-84 & 93-126; Kumarila's *Ślokavārttika* 33-86 & 111-217 ad MS 1.1.4. (con't)

**Other Reading**

Matilal, B.K., 1986, Perception, Chapter 10

Lecture 1b. Debating Perception and Inference: An Introduction \*For Inference Readings, look in

Week 6.

**Required Reading:**

Phillips, S. 2012. Epistemology in Classical India: The Knowledge Sources of the Nyāya School. New York and London: Routledge, 2012. {Chapter 3}

Patil, P. 2009. Against a Hindu God, pp. 59-69 [Optional]

**Other Reading**

"Logic In Classical India" SEP (Gillon)

"Epistemology In Classical India SEP (Phillips) <discussion of Inference only>

"Analytical Philosophy in Early Modern India" SEP (Ganeri) <discussion of Inference only>

**Background**

Gillon, B. "Inference, Indian Theories of" in Routledge Encyclopedia of Philosophy

See "Other Reading".