

Course Syllabus

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Indian Philosophy II

The Classical Traditions

SQ 2021 • University of Chicago

Tuesdays and Thursdays 9:40–11:00am CST

Andrew Ollett (ollett@uchicago.edu (<mailto:ollett@uchicago.edu>))

Office hours  (<https://uchicago.zoom.us/j/3383505112?pwd=dlR0eHVaeG80SnBhY3B0bnVGRE9sZz09>)

: Tuesday 11:00–12:00 (sign up on [Canvas](#))

Anand Venkatkrishnan (anandv8@uchicago.edu (<mailto:anandv8@uchicago.edu>))

Office hours  (<https://uchicago.zoom.us/j/97279388003?pwd=S3k3aFNydGpyU0dLQnA5WURMN3kydz09>)

: Wednesday 10:30–11:30 (sign up on

[Canvas](#))

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




[Rope Snakes](#) 

(<https://grimmgallery.com/exhibitions/72/works/artworks-4003-mark-handforth-rope-snakes-2008/>) by Mark Handforth (2008)

Background: Here are a few glossaries and timelines to help you get oriented (besides the [glossary](#) 

(<https://docs.google.com/document/d/1SuN2XX99Pcj90-nHbkdjhqIH0z1NGzTMbmfpx1NEfgM/edit>) we are compiling as a class):

- [Timeline](#)  (https://canvas.uchicago.edu/courses/35108/files/5368659/download?download_frd=1) : “Indian Philosophy in a Hundred Thinkers,” from *The Oxford Handbook of Indian Philosophy* (Jonardon Ganeri, 2017)
- [Chronology](#)  (https://canvas.uchicago.edu/courses/35108/files/5390303/download?download_frd=1) from *The Bloomsbury Research Handbook of Indian Philosophy of Language* (Alessandro Graheli, 2020)
- [Glossary](#)  (https://canvas.uchicago.edu/courses/35108/files/5390304/download?download_frd=1) from *The Bloomsbury Research Handbook of Indian Philosophy of Language* (Alessandro Graheli, 2020)
- [Pronunciation guide](#)  (<http://prakrit.info/kavyam/pronunciation.html>) for Sanskrit words

Schedule

Dates	Assignments
Week 1: Knowledge	

Dates	Assignments
3/30	<p>Required readings:</p> <p>Dharmōttara's Introduction ↓ (https://canvas.uchicago.edu/courses/35108/files/5358029/download?download_frd=1) to his commentary on Dharmakīrti's <i>Drop of Reasoning</i> (<i>Nyāyabinduḥ</i>) [Stcherbatsky trans., p. 1-11]</p> <p>Dharmōttara's commentary ↓ (https://canvas.uchicago.edu/courses/35108/files/5358029/download?download_frd=1) on <i>Drop of Reasoning</i> 1.12-17 [Stcherbatsky trans., pp. 33-38]</p> <p>* For context please also read pp. 16-20 of McCrea and Patil ↓ (https://canvas.uchicago.edu/courses/35108/files/5358030/download?download_frd=1) , <i>Buddhist Philosophy of Language in India</i>.</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/NztmGIFU9RL1IRjXYSp_NqnTMh0bnkbPKdAU9NgAVXQHb7GY1nnREpvJO9eCYO_J.T5ngFTG_26Bw6Ili?startTime=1617115284000) and chat transcript</p>
4/1	<p>Required readings:</p> <p>Diñnāga's Compendium of Epistemic Instruments ↓ (https://canvas.uchicago.edu/courses/35108/files/5358032/download?download_frd=1) (<i>Pramāṇasamuccayaḥ</i>), Chapter 1 [Hattori trans., pp. 23-31, + notes]</p> <p>* For context please also read pp. 130-132 of McCrea ↓ (https://canvas.uchicago.edu/courses/35108/files/5358034/download?download_frd=1) , "The Transformations of Mīmāṃsā in the Larger Context of Indian Philosophical Discourse"</p> <p>* For those who are interested the Sanskrit text (reconstructed by Ernst Steinkellner on the basis of Jinēndrabuddhi's commentary) is available here ↗ (https://www.oeaw.ac.at/fileadmin/Institute/IKGA/PDF/digitales/dignaga_PS_1.pdf).</p> <p>Chat transcript (sorry we didn't record this one!)</p>

Dates	Assignments
<p>No discussion post this week!</p> <p>Additional readings:</p> <p>Śālikanātha's Overview of the Epistemic Instruments ↓ (https://canvas.uchicago.edu/courses/35108/files/5358035/download?download_frd=1) (<i>Pramāṇapārāyaṇam</i>), selections [Andrew's trans.]</p> <p>Mark Siderits, <i>Buddhist as Philosophy</i>, pp. 208-230 ↓ (https://canvas.uchicago.edu/courses/35108/files/5358040/download?download_frd=1)</p> <p>John Dunne, <i>Foundations of Dharmakīrti's Philosophy</i>, pp. 15-52 ↓ (https://canvas.uchicago.edu/courses/35108/files/5358038/download?download_frd=1)</p> <p>Jonardon Ganeri, <i>Philosophy in Classical India</i>, pp. 17-22, 97-106 ↓ (https://canvas.uchicago.edu/courses/35108/files/5358039/download?download_frd=1)</p> <p>Overviews/background:</p> <p>Dharmakīrti ↗ (https://plato.stanford.edu/entries/dharmakiirti/). (Tom Tillemans), <i>Stanford Encyclopedia of Philosophy</i></p> <p>The Philosophical Works and Influence of Dignāga and Dharmakīrti ↗ (https://oxfordre-com.proxy.uchicago.edu/religion/religion/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-198). (Dan Arnold), <i>Religions Epistemology in Classical Indian Philosophy</i> ↗ (https://plato.stanford.edu/entries/epistemology-india/). (Stephen Phillips), <i>Stanford Encyclopedia of Philosophy</i></p> <p>Terms: <i>pramāṇam, pratyakṣam, svalakṣaṇam, kalpanā</i></p>	
Week 2: Natural kinds	
4/6	<p>Required readings:</p> <p>Praśastapāda, Collection of Things and their Properties ↓ (https://canvas.uchicago.edu/courses/35108/files/5394068/download?download_frd=1) (<i>Padārthadharmasaṅgrahaḥ</i> or <i>Praśastapādabhāṣya</i>), with Śrīdhara's commentary (<i>Sprout of Reasoning</i> or <i>Nyāyakandalī</i>) [Jha trans., pp. 651-663; Andrew's translation (just of the <i>Bhāṣya</i>, without Śrīdhara's commentary) might be clearer (but also might not be).].</p> <p>Wilhelm Halbfass, "Homo Hierarchicus: The Conceptualization of the Varna System in Indian Thought." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358041/download?download_frd=1) Pp. 363-377 in <i>Tradition and Reflection</i>. [Here ↓ (https://canvas.uchicago.edu/courses/35108/files/5384362/download?download_frd=1) is another copy that may be more legible.]</p> <p>Kumārila, Commentary on the System ↓ (https://canvas.uchicago.edu/courses/35108/files/5386509/download?download_frd=1) (<i>Tantravārttikam</i>) on Mīmāṃsā Sūtrā 1.2.2 [Jha trans., pp. 8-11].</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/xvWvPdP1x_0iOb1iv4le0s3w468TOSOVM-G6Mp0lvg_-BBdIG834B6SPONs0aPjZ.OsActeC8b_6N9JQZ?startTime=1617720095000) and chat transcript</p>

Dates	Assignments
4/8	<p>Required readings:</p> <p>Vincent Eltschinger, Caste and Buddhist Philosophy ↓ (https://canvas.uchicago.edu/courses/35108/files/5393930/download?download_frd=1) (Delhi 2012), pp. 83–115</p> <p>Śālikanātha, selections from the Determination of Natural Kinds ↓ (https://canvas.uchicago.edu/courses/35108/files/5358042/download?download_frd=1) (<i>Jātinirṇayaḥ</i>) [Andrew's trans.]</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/vv70_SXjxGwweUkFDFzcJTTW2lu3RqM10yXlchdH-29B2Ge8RTFjEiLZZ2ztTG0d.45UQSyMhV6jPWZ0G?startTime=1617892903000) and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>Piotr Balcerowicz. 1999. “How Could a Cow Be Both Synchronically and Diachronically Homogeneous, or On the Jaina Notions of Tiryak-sāmāyṇa and Ūrdhvatā-sāmānyā.” ↓ (https://canvas.uchicago.edu/courses/35108/files/5358043/download?download_frd=1) In N. K. Wagle and Olle Qvarnström (eds.), <i>Approaches to Jaina Studies: Philosophy, Logic, Ritual and Symbols</i>. Toronto: University of Toronto.</p> <p>Bimal Matilal. 1998. “Introducing Indian Logic.” ↓ (https://canvas.uchicago.edu/courses/35108/files/5441903/download?download_frd=1) Ch. 1 of <i>The Character of Logic in India</i> (see especially sections 1.4–1.8)</p> <p>Jonardon Ganeri. 2006. “Universals and Other Generalities.” ↓ (https://canvas.uchicago.edu/courses/35108/files/5358044/download?download_frd=1) In Peter Strawson and Arindam Chakrabarti (eds.), <i>Universals, Concepts, and Qualities: New Essays on the Meaning of Predicates</i>, pp. 51–65. Routledge.</p> <p>Wilhelm Halbfass. 1976. “Zur Theorie der Kastenordnung in der indischen Philosophie.” ↓ (https://canvas.uchicago.edu/courses/35108/files/5358046/download?download_frd=1) <i>Nachrichten der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse</i>. No. 9: 277–316.</p> <p>Overviews/background:</p> <p>Kumārila ↗ (https://plato.stanford.edu/entries/kumaarila/). (Dan Arnold), <i>Stanford Encyclopedia of Philosophy</i></p> <p>Terms: <i>jātiḥ</i>, <i>vyaktiḥ</i>, <i>samavāyaḥ</i> (“inherence”), <i>sāmānyam</i> (Jha “community”)</p>	
Week 3: Meaning	

Dates	Assignments
4/13	<p>Required readings:</p> <p>Patañjali, First Day's Lecture ↓ (https://canvas.uchicago.edu/courses/35108/files/5358052/download?download_frd=1) (<i>Paspaśāhnikam</i>), in the Joshi and Roodbergen translation, pp. 12–24, pp. 78–116.</p> <p>* Just read the <i>Mahābhāṣya</i>, without the additional commentaries and notes — but do look at note (9) in section 14, which summarizes Bhartṛhari's <i>Mahābhāṣyadīpikā</i>.</p> <p>S. D. Joshi, "Introduction" ↓ (https://canvas.uchicago.edu/courses/35108/files/5358050/download?download_frd=1) from the <i>Sphotanirṇaya</i>, pp. 1–20</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/JNgbBTb2LA8k3cyt7KgBzPA1NtrZtkFpoSiG6WV6W42xJS7EWnEd2UpxUTfUxlgT.v5P9oOemi-XdJqQ_?startTime=1618324947000) and chat transcript</p>
4/15	<p>Required readings:</p> <p>S. D. Joshi, "Introduction" ↓ (https://canvas.uchicago.edu/courses/35108/files/5358050/download?download_frd=1) from the <i>Sphotanirṇaya</i>, pp. 20–55</p> <p>Vincenzo Vergiani. 2017. "Bharthari on Language, Perception, and Consciousness." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358053/download?download_frd=1) In Jonardon Ganeri (ed.), <i>The Oxford Handbook of Indian Philosophy</i>. Oxford: Oxford University Press.</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/cWOhUa_e5afZdFgS_w-Q-ZYg8ijmOTTRRqt3HK3hciQVFfB2Kx-_SDWu957MUp8.TbSIE0T1q9oVdwgo?startTime=1618497726000), chat transcript, and diagrams</p>

Dates	Assignments
	<p>Discussion</p> <p>Additional readings:</p> <p>Akane Saito. 2020. "The Theory of the <i>Sphoṭa</i>." ↓ (https://canvas.uchicago.edu/courses/35108/files/5390299/download?download_frd=1) In Alessandro Graheli (ed.), <i>The Bloomsbury Research Handbook of Indian Philosophy of Language</i>, pp. 76–107. London: Bloomsbury Academic.</p> <p>Sara McClintock. 2020. "A Buddhist Refutation of <i>Sphoṭa</i>." ↓ (https://canvas.uchicago.edu/courses/35108/files/5390298/download?download_frd=1) In Alessandro Graheli (ed.), <i>The Bloomsbury Research Handbook of Indian Philosophy of Language</i>, pp. 108–134. London: Bloomsbury Academic.</p> <p>George Cardona. 1966–1967. "Anvaya and Vyatireka in Indian Grammar." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358055/download?download_frd=1) <i>The Adyar Library Bulletin</i> 30–32: pp. 313–352.</p> <p>Elisa Freschi. 2017. "What Does 'Nitya' Mean in Mīmāṃsā?" <i>Journal of UA Foundation For Indological Studies</i> 3: pp. 1–14.</p> <p>Jonardon Ganeri. 1999. <i>Semantic Powers: Meaning and the Means of Knowing in Classical Indian Philosophy</i>. Oxford: Clarendon Press.</p> <p>K. Kunjunni Raja. 1963. <i>Indian Theories of Meaning</i>. Madras: The Adyar Library and Research Centre.</p> <p>Overviews/background:</p> <p>Language and Testimony in Classical Indian Philosophy ^{en} (https://plato.stanford.edu/entries/language-india/) (Madhav Deshpande), <i>Stanford Encyclopedia of Philosophy</i></p> <p>Terms: <i>śabdaḥ</i>, <i>arthaḥ</i>, <i>dhvaniḥ</i>, <i>sphoṭaḥ</i>, <i>anvaya-vyatirēkau</i></p>
Week 4: Exclusion	
4/20	<p>Required readings:</p> <p>Ole Pind. 2015. "Dignāga's Philosophy of <i>anyāpoha</i>." ↓ (https://canvas.uchicago.edu/courses/35108/files/5383110/download?download_frd=1) In Pind, <i>Dignāga's Philosophy of Language: Pramāṇasamuccayavṛtti V on anyāpoha</i>, Part I, pp. xvii–lxix. Vienna: Österreichische Akademie der Wissenschaften.</p> <p>Diñnāga's <i>Compendium of the Epistemic Instruments (Pramāṇasamuccayaḥ)</i> with auto-commentary [Pind translation, Vienna 2015], §§1-3, 22-23, 38, 47, 54-55, 59, 64-66 ↓ (https://canvas.uchicago.edu/courses/35108/files/5383109/download?download_frd=1) .</p> <p>* Pind's translation has a lot of notes. You should feel free to skip them.</p> <p>Zoom recording ^{en} (https://uchicago.zoom.us/rec/share/sSVuJJ1GfELFcZJtZW7t-mzklwynHHTvYWCLEfFMKSbWiXuliNSVsB5Dx1e2-niV.tA1NuWaPDEHp06pU?startTime=1618929695000) and chat transcript</p>

Dates	Assignments
4/22	<p>Required readings:</p> <p>Bob Hale. 2011. "Apoha Semantics: Some Simpleminded Questions and Doubts." ↓ (https://canvas.uchicago.edu/courses/35108/files/5468695/download?download_frd=1) Pp. 258–272 in <i>Apoha</i> (see below).</p> <p>Kumāriḷa, <i>Explanation in Verse (Ślōkavārttikam)</i>, apōha section ↓ (https://canvas.uchicago.edu/courses/35108/files/5468696/download?download_frd=1) , vv. 1–2, 10, 35–40, 71–99, 128 [Jha trans., pp. 757, 760–761, 771–773, 785–797, 810]</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/5ky6E500XTKlhMr6xRyECsGjdFNxwME3QRnt2ggau-Pb9mKrRESKzqt3yH1UcY8.ogH7sALbCsIhrLNX?startTime=1619102543000) and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>Śrīdhara's commentary (<i>Sprout of Reasoning</i> or <i>Nyāyakandalī</i>) on Praśastapāda's <i>Collection of Things and Their Properties</i> [Jha trans., pp. 663–670 ↓ (https://canvas.uchicago.edu/courses/35108/files/5394069/download?download_frd=1)].</p> <p>* This is Śrīdhara's response to the Buddhist theory of <i>apōha</i>.</p> <p>Arindam Chakrabarti and Mark Siderits. 2011. "Introduction." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358061/download?download_frd=1) In Mark Siderits, Tom Tillemans, and Arindam Chakrabarti (eds.), <i>Apoha: Buddhist Nominalism and Human Cognition</i>, pp. 1–49. New York: Columbia University Press.</p> <p>Lawrence McCrea and Parimal Patil. 2010. Buddhist Philosophy of Language in India ↓ (https://canvas.uchicago.edu/courses/35108/files/5383113/download?download_frd=1) . Pp. 9–26.</p> <p>Ole Pind. 2011. "Dignāga's Apoha Theory: Its Presuppositions and Main Theoretical Implications." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358056/download?download_frd=1) Pp. 64–83. In <i>Apoha</i> (above).</p> <p>Brendon Gillon. 2011. "Classical Semantics and Apoha Semantics." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358060/download?download_frd=1) Pp. 273–282 in <i>Apoha</i> (above).</p> <p>John Dunne. 2011. "Key Features of Dharmakīrti's Apoha Theory." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358058/download?download_frd=1) Pp. 84–108 in <i>Apoha</i> (above).</p> <p>Patrick McAlister (ed.). 2017. <i>Reading Bhaṭṭa Jayanta on Buddhist Nominalism</i>. Vienna: Austrian Academy of Sciences Press.</p> <p>Terms: <i>apōhaḥ</i>, <i>sāmānya-śabdaḥ</i>, <i>yadṛccha-śabdaḥ</i>, <i>vyatirēkaḥ</i></p>	
<p>Week 5: Sentence Meaning</p>	

Dates	Assignments
4/27	<p>Required readings:</p> <p>John Taber. 1989. "The Theory of the Sentence in Pūrva Mīmāṃsā and Western Philosophy." ↓ (https://canvas.uchicago.edu/courses/35108/files/5383123/download?download_frd=1) <i>Journal of Indian Philosophy</i> 17.4: 407–430.</p> <p>Bimal Matilal. 1985. "The Notion of the Sentence." ↓ (https://canvas.uchicago.edu/courses/35108/files/5383121/download?download_frd=1) In <i>Logic, Language and Reality</i>, pp. 398–430. Delhi: Motilal Banarsidass.</p> <p>Andrew Ollett. 2019. "Śālikanātha's 'Introduction' to His 'Fundamentals of Sentence Meaning.'" ↓ (https://canvas.uchicago.edu/courses/35108/files/5390300/download?download_frd=1) In Alessandro Graheli (ed.), <i>The Bloomsbury Research Handbook of Indian Philosophy of Language</i>, pp. 251–277. London: Bloomsbury Academic.</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/QXqLW9YEFwqAfKbgGSzQZbNvCDJ_FbQ9kgTANHrWgotRfEJIH5eAHWVRAd8V3qSo.Le6jWwpMPLDtrsWx?startTime=1619534439000) and chat transcript</p>
4/29	<p>Required readings:</p> <p>Bhaṭṭa Jayanta, "Racemose Reasoning" ↓ (https://canvas.uchicago.edu/courses/35108/files/5475438/download?download_frd=1) (<i>Nyāyamañjarī</i>), selections [Bhattacharya trans., pp. 842–862]</p> <p>Melputtūr Nārāyaṇa Bhaṭṭa, "Ascent of the Epistemic Instruments and their Objects" ↓ (https://canvas.uchicago.edu/courses/35108/files/5383124/download?download_frd=1) (<i>Mānamēyodayaḥ</i>), <i>śabdaḥ</i> section [Kunhan Raja trans., pp. 91–108]</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/play/4KZm5HHQ1gg7W8eI8G-Rd-0i8GUHhgVi0MCvs7wQAWW2in51atQHvJaAuTOISRPCXbc1JixIaPPtWX5y.gZDIDi_jxUYHw1jW) and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>K. Kunjunnī Raja. 1963. <i>Indian Theories of Meaning</i>, pp. 191–227 ↓ (https://canvas.uchicago.edu/courses/35108/files/5383125/download?download_frd=1) ("Anvitābhīdhāna and Abhihitānvaya").. Madras: The Adyar Library and Research Centre.</p> <p>Lawrence McCrea. 2013. "The Transformations of Mīmāṃsā in the Larger Context of Indian Philosophical Discourse." ↓ (https://canvas.uchicago.edu/courses/35108/files/5358034/download?download_frd=1) In Eli Franco (ed.), <i>Periodization and Historiography of Indian Philosophy</i>, pp. 129–143. Vienna: Publications of the De Nobili Research Library, 2013.</p> <p>Terms: <i>vākyam</i>, <i>anvayaḥ</i>, <i>svarūpam</i>, <i>abhidhānam</i></p>	
<p>Week 6: Comparison</p>	

Dates	Assignments
5/4	<p>Required readings:</p> <p>Nandita Bandyopadhyay, “The Concept of Similarity in Indian Philosophy” ↓ (https://canvas.uchicago.edu/courses/35108/files/5559524/download?download_frd=1) (1982)</p> <p>Zoom recording ↓ (https://uchicago.zoom.us/rec/share/aOkOmhVrNUo5_YY3UusXhvsL00K-zC6tznRHKxJKFYIhUfna7zMTyLp6Bzc_WY8v.rnh7zzvdL7DkG7CE?startTime=1620139329000) and chat transcript</p>
5/6	<p>Required readings:</p> <p>David Shulman, “Singularity, Inexhaustibility, Insight: What Sanskrit Poeticians Think Is Real,” ↓ (https://canvas.uchicago.edu/courses/35108/files/5571146/download?download_frd=1) ch. 3 in <i>More Than Real</i></p> <p>Abhinavagupta, selections ↓ (https://canvas.uchicago.edu/courses/35108/files/5571561/download?download_frd=1) from the <i>Exposition of Theatrical Lore (Nāṭyavēdavivṛtiḥ)</i>, ch. 16</p> <p>Zoom recording ↓ (https://uchicago.zoom.us/rec/share/qKR7kVgoS3e9Wi8Ot9g31geFicFQ7RA0LFKzbLcPYza2L8JKRU4b5m_1B4ymyv-D.KtUWbj-SkHkTUjpp?startTime=1620312103000) and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>Roy Tzohar. 2018. <i>A Yogācāra Buddhist Theory of Metaphor</i>. Oxford: Oxford University Press.</p> <p>Mukula Bhaṭṭa, <i>Fundamentals of the Expressive Function (Abhidhāvṛttimāṭṛkā)</i>. [Keating trans.]</p> <p>Shiv Kumar. <i>Upamāna in Indian Philosophy</i> (Delhi 1994), ch. 2 ↓ (https://canvas.uchicago.edu/courses/35108/files/5571601/download?download_frd=1)</p> <p>S. S. Janaki’s description ↓ (https://canvas.uchicago.edu/courses/35108/files/5628631/download?download_frd=1) of <i>utprēkṣā</i> in the introduction to her edition of Ruyyaka’s <i>Totality of Ornaments (Alaṅkārasarvasvam)</i></p> <p>Terms: <i>upamānam</i>, <i>sādrśyam</i>, <i>utprēkṣā</i></p>	
<p>Week 7: Memory</p>	

Dates	Assignments
5/11	<p>Required readings:</p> <p>Bimal Matilal, "Memory" ↓ (1981)</p> <p>Arindam Chakrabarti, "Remembering Matilal on Remembering" ↓ (2016)</p> <p>Zoom recording ↗ https://uchicago.zoom.us/rec/share/rCP9GyL4MXR15OojqNwRAqeOobFKIYFwSlwGZEcXChJxunoHXjctpLAHWEi21fY8.uILGjFiPgNCrb_n?startTime=1620744218000 and chat transcript</p>
5/13	<p>Required readings:</p> <p>Sheldon Pollock, "The Revelation of Tradition: śruti, smṛti, and the Sanskrit Discourse of Power" ↓ (2011 [1997 [1988]])</p> <p>Zoom recording ↗ https://uchicago.zoom.us/rec/share/jvL01e9unxpNOgRm18GpYuo_7asjP7hP4Fun57VJj6Hqxf6l9XsRhOesTe87atKG.p2XDhyxUPieoqPg2?startTime=1620916912000 and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>Elisa Freschi. 2020. "The Deontic Nature of Language in Mimāṃsā and Vedānta Schools." ↓</p> <p>Raffaele Torella, 2007. "Studies on Utpaladeva's Īśvarapratyabhijñā-vivṛti Part II: What is Memory?" ↓</p> <p>George Dreyfus. 1996. "Can the fool lead the blind? Perception and the given in Dharmakīrti's thought." ↓</p> <p>David Shulman. 1998. "The Prospects of Memory."</p> <p>Terms: <i>smṛtiḥ</i>, <i>śrutiḥ</i></p>	
<p>Week 8: Error</p>	

Dates	Assignments
5/18	<p>Required readings:</p> <p>Bimal Matilal. 1986. "Analysis of Perceptual Illusion." ↓ (https://canvas.uchicago.edu/courses/35108/files/5586303/download?download_frd=1) In <i>Perception</i>, pp. 180–224. Oxford: Clarendon Press.</p> <p>Zoom recording ↗ https://uchicago.zoom.us/rec/share/7sYr5CDdJnEd_nfi6JOwJbDlM7PT7GOAyz9WGkGMtdbylXHgCOHFBEeLzvaNwXxL.i0h5XujDsRh5OLl5?startTime=1621348883000) and chat transcript</p>
5/20	<p>Required readings:</p> <p>Jonardon Ganeri. 2007. "Words that Break: Can An Upaniṣad State the Truth?" ↓ (https://canvas.uchicago.edu/courses/35108/files/5586335/download?download_frd=1) In <i>Concealed Art of the Soul</i>, pp. 125–154. Oxford: Oxford University Press.</p> <p>Jonardon Ganeri. 2017. "Śrīharṣa's Dissident Epistemology." ↓ (https://canvas.uchicago.edu/courses/35108/files/5586336/download?download_frd=1) In Jonardon Ganeri (ed.), <i>The Oxford Handbook of Indian Philosophy</i>. Oxford: Oxford University Press.</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/GC1eOTLxKy1P2Cbz3CgLPYlt326cwHLSOGODujo45-sgaq9uVcAEmYEW0_P8avhP.LfetS-ghZ9gJQqV_?startTime=1621521653000) and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>Śrīharṣa ↗ (https://plato.stanford.edu/entries/sriharsa/) (Nilanjan Das), <i>Stanford Encyclopedia of Philosophy</i></p> <p>Terms: <i>bhramaḥ bhrāntiḥ, khyātiḥ</i></p>	
<p>Week 9: Taste and feeling</p>	
5/25	<p>Required readings:</p> <p>Selections ↓ (https://canvas.uchicago.edu/courses/35108/files/5647068/download?download_frd=1) from Sheldon Pollock's <i>Rasa Reader</i> (Columbia University Press, 2016): Bhaṭṭa Lōllaṭa (~ 825 CE) and Śrī Śaṅkuka (~ 850 CE) (pp. 74–84) [see also his glossary ↓ (https://canvas.uchicago.edu/courses/35108/files/5737451/download?download_frd=1)]</p> <p>Zoom recording ↗ https://uchicago.zoom.us/rec/share/gQ8aX_J0fWQhKf1zezc0CPC_RPXggN8yg9NPmnmSDrCieUfWEbjXUd3AdGPrRoGp.H6SaG165YVnz2qdd?startTime=1621953691000) and chat transcript</p>

Dates	Assignments
5/27	<p>Required readings:</p> <p>Selections ↓ (https://canvas.uchicago.edu/courses/35108/files/5647069/download?download_frd=1) from Sheldon Pollock’s <i>Rasa Reader</i>: Bhaṭṭa Tōta (~ 975 CE) and Abhinavagupta (~ 1025 CE) (pp. 181–222) [see also his glossary ↓ (https://canvas.uchicago.edu/courses/35108/files/5737451/download?download_frd=1)]</p> <p>Zoom recording ↗ (https://uchicago.zoom.us/rec/share/jL-It5_23f2RqEcKf4j6R9yIz4PKgPOBhxX8cS7S0m8AQOB_d5VaBtj-FNU2Lwdw.vejUrGCGmEA1exYA?startTime=1622126567000) and chat transcript</p>
<p>Discussion</p> <p>Additional readings:</p> <p>Sheldon Pollock (2010) “What was Bhaṭṭa Nāyaka saying?” ↓ (https://canvas.uchicago.edu/courses/35108/files/5647071/download?download_frd=1) (in <i>Epic and Argument in Sanskrit Literary History: Essays in Honor of Robert P. Goldman</i>)</p> <p>Andrew Ollett (2020) “Rasa as Sentence Meaning” ↓ (https://canvas.uchicago.edu/courses/35108/files/5647070/download?download_frd=1) (in the <i>Bloomsbury Research Handbook of Indian Philosophy of Language</i>)</p> <p>Terms: <i>rasaḥ</i>, <i>bhāvaḥ</i></p> <p>Bonus: Here ↗ (https://uchicago.hosted.panopto.com/Panopto/Pages/Viewer.aspx?id=0aad6144-9f23-485d-987a-ab820179d256) is recording of the sixth and final night of a week-long performance of the <i>Tōraṇayuddham</i> (“Battle at the Gate”), an act from the play <i>Āścaryacūḍāmaṇi</i> (“Crest-Jewel of Amazement”), performed at the University of Chicago Center in Delhi by the group Nepathya. I (Andrew) put in an English translation of the Sanskrit text in close captions; the script (Sanskrit with an English translation) is here ↓ (https://canvas.uchicago.edu/courses/35108/files/5765012/download?download_frd=1) . A recording of the accompanying workshop is available here ↗ (https://uchicago.hosted.panopto.com/Panopto/Pages/Viewer.aspx?id=9959b5bb-4364-4b96-afe9-ab8201803c30) .</p>	

Format

This course will meet on Zoom (see the [link to the left](#)) on Tuesdays and Thursdays at 9:40am for 80 minutes. In preparation for our meetings, please:

- complete the **required readings** listed on the [schedule](#) for that meeting; and
- complete a brief **discussion post** on Canvas (see the [guidelines](#) below).

During the class meeting, we will divide the class up into smaller groups to discuss specific questions related to the readings for about 20 minutes. Someone from the group will be appointed to relate the upshot of the discussion to the class. We will use the remaining hour or so to discuss issues arising from the readings and the discussion posts.

Office Hours

Andrew will hold Office Hours at [this Zoom link](https://uchicago.zoom.us/j/3383505112?pwd=dlR0eHVaeG80SnBhY3B0bnVGRE9sZz09) [↗] (<https://uchicago.zoom.us/j/3383505112?pwd=dlR0eHVaeG80SnBhY3B0bnVGRE9sZz09>) on Tuesdays at 11:00–12:00 CST. Please sign up in advance on Canvas's [calendar](#). If you need to meet at a different time, or all of the slots are filled in a given week, please reach out to me directly.

Anand will hold Office Hours on Wednesdays Tuesdays at 10:30–11:30 CST.

Assignments

25% [Class meeting participation](#)

25% [Discussion posts](#)

15% [Terms](#)

35% [Final paper](#)

Class meetings

Everyone should try to participate fully in our synchronous class meetings. This means, of course, being [being present](#) for all of the meetings at the very least. As a rule of thumb, you should try to contribute **at least once** per session. (Andrew and Anand will try to make this happen semi-organically, but if you anticipate that you'll need to be invited to contribute — or that you might need to make space for others to contribute — you can let us know!) There are no stupid questions, but if you do have questions that you'd rather Andrew or Anand raise for you, you can send them to one of us in the Zoom chat.

We ask everyone's patience and forbearance in conducting these meetings over Zoom. It can be difficult to gauge responses to a point or question, especially when everyone else is muted, so please feel free to be more deliberate and explicit about your (constructive and positive) reactions, as Andrew and Anand will endeavor to be. Please also see the section below on ["Zoom etiquette"](#). We'll be asking you all to keep your cameras on (unless you have a good reason not to), and to ask me (by raising your hand or waving at me) if you'd like to speak. You can also try some of the conversational moves outlined below.

Conversational moves (From Brookfield & Preskill, 2005. *Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms*. San Francisco Jossey-Bass.)

- Ask a question or make a comment that shows you are interested in what another person has said.
- Ask a question or make a comment that encourages someone else to elaborate on something that person has said.
- Make a comment that underscores the link between two people's contributions. Make this link explicit in your comment.
- Make a comment indicating that you found another person's ideas interesting or useful. Be specific as to why this was the case.
- Contribute something that builds on or springs from what someone else has said. Be explicit about the way you are building on the other person's thoughts.
- Make a summary observation that takes into account several people's contributions and that touches on a reoccurring theme in the discussion.
- Ask a cause-and-effect question – for example, "Can you explain why you think it's true that if these things are in place, such and such a thing will occur?"
- Find a way to express appreciation for what you have gained from the discussion. Try to be specific about what it was that helped you understand something better.
- Disagree with someone in a respectful and constructive way.

Discussion posts

By **Monday night** (11:59pm CST), you should complete a discussion post (which will be linked in the above [schedule](#). These posts will allow us to direct the class discussion to the topics and questions that are most interesting or challenging. (They also tell us that you've read the texts.) You can choose from **any** of

the required or additional readings that are on the schedule for that week (and feel free to touch on more than one of them). The posts need not be very long. You should use the discussion posts to:

- **ask a question**, either about ideas or about the historical context (did author *x* know about *y*, etc.);
- **make an observation** about how the argument works, what you think is at stake, what you think the argument applies or doesn't apply to, etc.;
- **connect** the reading another idea, concept, or theory that you've encountered elsewhere (in this case please try to provide some background for all of us!).

In all cases you should provide a **specific reference** to one of the assigned (or suggested) readings.

The discussions are graded on a complete/incomplete basis. You are allowed to skip **one** discussion post over the course of the quarter.

Definitions

Throughout the course we will also ask you to define a few **technical terms** in a [shared Google Document](#). You will be assigned these terms at the beginning of the quarter. Andrew and Anand have provided *pratyakṣam* (*perception*) and *kalpanā* (*conceptual construction*) as examples. Please give specific references to the readings in your definitions. The definitions should be **philosophical**, that is, they should describe a certain concept or phenomenon without either failing to account for certain instances (*avyāptiḥ*) or including instances that shouldn't be included (*ativyāptiḥ*).

The definitions will be due at 9am on the assigned day. They are graded on a complete/incomplete basis. We will discuss them in class.

Papers

You will write **one** essay for this course on a topic of your choosing in Indian philosophy. The papers should be roughly ten pages long. You should have a conversation with Andrew and/or Anand by **the beginning of May at the latest** regarding your topic. we may ask to see an outline of the paper in week seven or eight.

The paper will be due by the end of the day on **June 1**.

Policies

Online learning

This class will be taught **online** due to the COVID-19 pandemic. When participating in “synchronous” sessions online, you might keep the following guidelines in mind:

- Please **mute your microphone** when you are not speaking. I will not mute the microphones centrally, so you can unmute yourself anytime you would like to speak.
- If you would like to speak, just wave at me or use the “raise hand” feature in Zoom and I will call on you. Please try not to interrupt me or others in the class.
- Try to find a relatively **quiet place**. Using **headphones** sometimes helps with minimizing echoes.
- Generally I will expect that you **keep your video on**, except for brief periods. This tells me that you are present and paying attention. If you turn your video off for long periods of time, expect me to bother you about it.
- Be **respectful** of your fellow students, and in particular, don't make your own recordings or share recordings with anyone outside of this class. (Recordings of each session will be available on this site.) This should go without saying. I will implement security settings to minimize the chance of getting Zoom-bombed, so make sure you access the meetings from Canvas, which will use your UChicago credentials.
- **Don't do anything else**. Resist the temptation to check the news (as I often do in boring meetings...), check social media, whatever. We have a very **limited** amount of synchronous class time and I want you to be 100% present. I will be able to tell if you're not paying full attention. Trust me.

If you encounter any difficulty whatsoever in participating fully in the class, whether due to poor internet connectivity, being in a different time zone, etc., please let me know as soon as possible. We'll find a way for you to participate.

In addition, the University has recommended that I include the following statement in order to be perfectly clear about what can and cannot be recorded and/or shared. **By participating in this course, students agree that:**

1. They will not: (i) record, share, or disseminate University of Chicago course sessions, videos, transcripts, audio, or chats; (ii) retain such materials after the end of the course; or (iii) use such materials for any purpose other than in connection with participation in the course.
2. They will not share links to University of Chicago course sessions with any persons not authorized to be in the course session. Sharing course materials with persons authorized to be in the relevant course is permitted. Syllabi, handouts, slides, and other documents may be shared at the discretion of the instructor.
3. Course recordings, content, and materials may be covered by copyrights held by the University, the instructor, or third parties. Any unauthorized use of such recordings or course materials may violate such copyrights.

Any violation of this policy will be referred to the Area Dean of Students.

Attendance

You are expected to attend every **synchronous** session and to be on time. Absences are allowed in cases of family emergency, sickness, and other life crises, but **you must notify us in advance** if at all possible. Similarly, if you have a religious obligation that requires you to miss our session, you must inform us **now** at the beginning of the quarter. In other cases, we will not follow up with you if you are absent. If you miss a session and do not communicate with us in a timely manner, you will be marked absent.

Deadlines

The papers are due by the end of the day on **June 1**. If you think you will need more time to complete a discussion post or define a term, or to complete the final paper, please let us know in advance. Otherwise, late submissions will not be counted.

Academic integrity

I expect everyone to adhere to the College's guidelines for [Academic Integrity and Student Conduct](https://college.uchicago.edu/advising/academic-integrity-student-conduct) [↗] [_ \(https://college.uchicago.edu/advising/academic-integrity-student-conduct\)](https://college.uchicago.edu/advising/academic-integrity-student-conduct)_. In particular, the following will be considered violations of academic integrity and may be referred to the College:

- Cheating on assignments;
- Passing off the work of others as one's own (including group work);
- Using tools or services that are against the spirit of the course.

If you have any doubt about what constitutes a violation of academic integrity, please contact me. I take cases of academic dishonesty very seriously, and so does the College.

Inclusivity

The University does not discriminate on the basis of race, color, religion, sex, sexual orientation, gender identity, national or ethnic origin, age, status as an individual with a disability, protected veteran status, genetic information, or other protected classes under the law (including Title IX of the Education Amendments of 1972). For additional information regarding the University of Chicago's Policy on Harassment, Discrimination, and Sexual Misconduct, please see: <http://harassmentpolicy.uchicago.edu/page/policy> [↗] [_ \(http://harassmentpolicy.uchicago.edu/page/policy\)](http://harassmentpolicy.uchicago.edu/page/policy)_.

Accommodations for students with disabilities

The Office of Student Disability Services (disabilities@uchicago.edu, 773-702-6000/TTY 773-795-1186, disabilities.uchicago.edu [↗] (<http://disabilities.uchicago.edu>), located at 5501 S. Ellis Ave.) is the official channel for requesting accommodations. If you already have an Accommodation Determination Letter from that office, please provide it to me as soon as possible. If you have a documented disability, or think you may have a disability, and would benefit from accommodations to participate in class, complete course requirements, or avail yourself of the University's programs or services, please contact the Office of Student Disability Services. The presence of an accommodation will have no effect on your grade. Disability information, including instructional accommodations as part of a student's educational record, is confidential and protected under FERPA.

Mental Health

Your College Advisor, your Resident Heads and Resident Assistants, and the staff at Student Counseling are available to you should you need or want to talk. Please see the university's I encourage you to make use of Chicago's [resources for student mental health](https://wellness.uchicago.edu/mental-health/) [↗] (<https://wellness.uchicago.edu/mental-health/>) if it becomes necessary over the course of the quarter.






Name and pronouns

Your name and pronouns should appear on roster that is provided to instructors. Note that students can elect to change their pronouns of reference at my.uchicago.edu [↗] (<http://my.uchicago.edu/>). Please feel free to indicate your preferred name and/or pronouns to me in any case.

Dean of students

If you have any other concerns about your ability to participate in class or meet the requirements, please discuss them with me as soon as possible, or get in touch with your [Dean of Students](https://csl.uchicago.edu/get-help/area-dean-students) [↗] (<https://csl.uchicago.edu/get-help/area-dean-students>).

Course Summary:

Date	Details	Due
Tue Mar 30, 2021	 DVPR 30302 1 (Spring 2021) Indian Philosophy II: The Classical Traditions https://canvas.uchicago.edu/calendar?event_id=421870&include_contexts=course_35108	9:40am to 11:10am
	 Andrew Office Hours https://canvas.uchicago.edu/appointment_groups/6941	11am to 12pm
Thu Apr 1, 2021	 DVPR 30302 1 (Spring 2021) Indian Philosophy II: The Classical Traditions https://canvas.uchicago.edu/calendar?event_id=421871&include_contexts=course_35108	9:40am to 11:10am
	 Pramāṇam [Cetovimutti] https://canvas.uchicago.edu/courses/35108/assignments/347211	due by 9:40am
	 Svalakṣaṇam [Cetovimutti] https://canvas.uchicago.edu/courses/35108/assignments/347210	due by 9:40am