

**BA Sanskrit- SEM-3**  
**MDC- 2510 C**  
**Essentials of Indian Philosophy**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

**Skill development**

**Employability**

**Entrepreneurship**

| <b>Course Title &amp; Code</b>                         | <b>Credit Distribution of The Course (Total credit-04)</b> | <b>Prerequisite(s) of the Course (if any)</b>                               |
|--------------------------------------------------------|------------------------------------------------------------|-----------------------------------------------------------------------------|
| <i>MDC 2510</i><br><br>Essentials of Indian Philosophy | <i>Lecture -4</i>                                          | <i>Interest for literature and awareness of the rich heritage of India.</i> |

**Course Description**

This foundational course introduces students to the major philosophical traditions of India. It explores the diverse worldviews, epistemologies (theories of knowledge), and metaphysics (the nature of reality) that shape Indian thought. Rather than treating these schools as historical relics, the course highlights their living traditions, debating cultures, and practical approaches to ethics and liberation (Moksha).

**Learning Objectives**

By enrolling in this course, the curriculum aims to:

1. Examine the foundational distinction between Astika (orthodox/Vedic) and Nastika (heterodox/non-Vedic) schools of thought.
2. Analyze the core metaphysical, epistemological, and ethical frameworks of major Indian philosophical systems.

3. Deconstruct complex concepts such as Karma, Samsara, Dharma, and Purusharthas across different traditions.
4. Foster critical thinking by evaluating the philosophical debates and dialectical methods used between competing schools.

### Learning Outcomes

Upon successful completion of this course, students will be able to:

1. Differentiate between the distinct methodologies and worldviews of the major classical Indian schools.
2. Critique the theories of causation, reality, and knowledge presentation unique to Indian epistemology (like Pramana theory).
3. Apply the ethical frameworks of Buddhism, Jainism, and Orthodox traditions to contemporary moral dilemmas.
4. Construct coherent comparative arguments contrasting Western philosophical concepts with Indian equivalents (e.g., comparing Indian theories of Self with Western concepts of mind).

### Course Syllabus: 4-Unit Structure

#### Unit 1: Foundations and Heterodox (Nastika) Traditions

- Introduction to Indian Philosophy: Common characteristics of Indian systems (practicality, spiritual orientation, the concept of Darshana as "seeing" reality).
- The Division: Understanding Astika (accepting Vedic authority) vs. Nastika (rejecting Vedic authority).
- Carvaka (Materialism): Epistemology (perception as the only valid source of knowledge), metaphysics (rejection of soul, God, and afterlife), and their unique hedonistic ethics.
- Jainism: Anekantavada (the doctrine of relative pluralism), Syadvada (conditioned predication), and the ethics of Ahimsa (non-injury).
- Buddhism: The Four Noble Truths, the Eightfold Path, Pratityasamutpada (Dependent Origination), and Anatmavada (the doctrine of No-Self).

## Unit 2: Metaphysics and Logic (Sankhya, Yoga, Nyaya, and Vaisheshika)

- Sankhya: Dualism of Prakriti (matter) and Purusha (pure consciousness); the theory of three Gunas (qualities); Evolution of the cosmos.
- Yoga: The psychology of Yoga, Chitta-Vritti (mental fluctuations), and the Eight Limbs (Ashtanga Yoga) as a practical path to liberation.
- Nyaya: Epistemology and the four Pramanas (Perception, Inference, Comparison, and Testimony); Logic and the 5-member syllogism.
- Vaisheshika: Atomism and the theory of categories (Padarthas); causation theory (Asatkaryavada).

## Unit 3: Ritualism, Non-Dualism, and Language (Mimamsa and Vedanta)

- Purva Mimamsa: Vedic authority, ritualism, and the philosophy of language/sound (Sabda); Karmavada (the law of action).
- Advaita Vedanta (Shankara): Absolute Non-Dualism; concept of Brahman (the ultimate reality), Atman (self), Maya (cosmic illusion), and Vivartavada (apparent causation).
- Visistadvaita Vedanta (Ramanuja): Qualified Non-Dualism; God (Ishvara) as qualified by souls and matter; liberation through devotion (Bhakti).
- Dvaita Vedanta (Madhva): Dualism; absolute distinction between God, individual souls, and matter.

## Unit 4: Applied Philosophy, Ethics, and the Concept of Liberation

- The Purusharthas: The four goals of human life (Dharma / duty, Artha / wealth, Kama / desire, and Moksha / liberation).
- The Doctrine of Karma: Types of Karma (Sanchita, Prarabdha, Agami) and its relationship with free will and moral responsibility.
- Bhagavad Gita's Synthesis: The concepts of Nishkama Karma (selfless action) and the integration of Jnana (knowledge), Bhakti (devotion), and Karma (action) paths.

## Recommended Reference Books

- Chatterjee, S. & Datta, D. M. An Introduction to Indian Philosophy. Rupa Publications. (Best for beginners looking for a highly accessible, clear overview).
- Hiriyanna, M. Outlines of Indian Philosophy. Motilal Banarsidass. (Excellent for a structured, deeply academic look at historical progressions).
- Radhakrishnan, S. Indian Philosophy (Vols. 1 & 2). Oxford University Press. (The classic, comprehensive authority on the subject with comparative insights to Western thought).
- Sharma, C. D. A Critical Survey of Indian Philosophy. Motilal Banarsidass. (Great for students who want to focus heavily on the debates, dialectics, and criticisms between schools). Press, Calcutta