

# **Bhandarkar Oriental Research Institute**

**(Academic Development Programme, supported by Infosys Foundation)**

**Announces**

**Five-day Certificate Course in**

## **Indian Philosophy – Concepts and Debates**

**(An analysis of Śāṅkarabhāṣya on Tarkapāda of the Brahmasūtras)**

**July 8-12, 2019**

**Course Instructor: Professor Godavarisha Mishra**

Indian Philosophy like its counterpart in the West, has been studied from different angles, as doctrine and concepts, ways of life, as well as human values. Though philosophical expositions constituted answers to certain questions, these expositions themselves in turn raised other questions. Those who found the expositions unsatisfactory, chose to offer their own explanations and when these new explanations raised further questions, attempts were made to overcome them with either some still different or more complex and elaborate explanations. Thus, to the same common question there appeared on the scene several very different answers, resulting in a debate as to which one of them was correct.

Each of the answers was justified or rejected by giving a reason or a whole set of reasons for accepting or rejecting it. This is how the philosophers have functioned everywhere and at all times. Debate and critical evaluation eventually resulting in the acceptance or rejection of beliefs, theories and explanations has been at the very core of philosophical exercise. The thinkers of ancient India initiated chains of explanations and their refutations or justifications to establish their own philosophical views or refute the views of their opponents.

Such a philosophical exercise has been taken up by Śāṅkarācārya in his commentary on the *Tarkapāda* of the *Brahmasūtras* wherein he has examined the basic concepts of a few philosophical schools of his times and refuted them to establish his own theory of *Brahmādvaita-vāda*.

The main objective of the present series of lectures is to critically analyze the commentary of Śāṅkara Bhagavatpāda on the *Tarkapāda* (II.ii) of the *Brahmasūtras*. Śāṅkara examines seven schools, viz., Sāṅkhya, Vaiśeṣika, two schools of Buddhism, Jainism, Pāśupata and Pāñcarātra which were prevalent during his time in the light of Advaitavedānta and claims that these schools do not qualify to be serious philosophical systems because of certain philosophical untenabilities.

The medium of the lectures will be **English**. However, the questions in Hindi are also welcome.

## Course Content:

### **Lecture 1: Śaṅkara's Refutation of Sāṃkhya School**

General outline of Vāda in Indian Philosophy, The History and development of Sāṃkhya School and its tenets. Śaṅkara's presentation of Sāṃkhya school and refutation.

### **Lecture 2: Śaṅkara on Vaiśeṣikas**

Vaiśeṣika school of Kaṇāda; its philosophical outline, Atom as the source of the world; Śaṅkara's presentation of Vaiśeṣika and his refutation.

### **Lecture 3: Śaṅkara's Critique of Buddhism**

The Buddha and his Philosophy. Śaṅkara's review of the school; different streams of Buddhism, Conceptual analysis, Kṣaṇikavāda, Sarvāstitvavada, Vijñānavāda and Sūnyavāda. Śaṅkara's review and reflections on Buddhism.

### **Lecture 4: Śaṅkara's Criticism of Jainism**

The historical and philosophical outline of Jainism. Śaṅkara's criticism of Syādvāda; refutation of the concept of Jīva.

### **Lecture 5: Śaṅkara on Śaiva and Pāñcarātra systems.**

The outline of the Śaiva tradition during the time of Śaṅkara and his critique of the Śaiva tenets. The exposition of Pāñcarātra school and its logical untenability according to Śaṅkara,

**Śaṅkara's position of Advaita will be taken up in the context of his response to other schools.**

**Course dates: July 8-12, 2019**

**Time: 5 pm -7 pm.**

**Venue: Bhandarkar Oriental Research Institute, Pune 411004**

**Eligibility criterion:** Basic Understanding of Philosophy in general or Indian Philosophy in particular. **Number of Seats:** 50 on first come first served basis.

**Contact hours:** 10 hours of including discussion.

**Certificate of Course will be issued to all those who attend all the sessions.**

**Course Fees:** Rs. 500/- Payable in cash or by cheque at BORI office between 11 a.m. to 4 p.m (Monday to Friday except on public holidays) Or

Account details for NEFT:

Account Name: Bhandarkar O R Institute INBORI

Bank name: Yes Bank LTD.

Sangam Solitair,Shop no. 4, Ground floor, Sangam Press rd, Kothrud, Pune 38

Account type: Saving account      Account number: 095194600000200

IFSC/NEFT code: YESB0000008      SWIFT code: YESBIBNBB

For registration and other queries please write to:

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or

Whatsapp your details to 7796699822 (Please whatsapp with your name. Anonymous messages will not be responded to)