COURSE OUTLINE

Phase 1: introductory, preparatory:

1. Introduction to the course. Its general academic nature.
Practical aspects of the course: meeting hours, discussion times, use of books on the reserve, acquiring enough knowledge of Sanskrit, buddy system.

2. The various senses of "word" in the context of philosophy and their Indian counterparts.
Greek Logos or Biblical word. Word theology. Sound theology.

3. Indian ways of referring to word or language (vāc, śabda)
Indian ways of referring to the world, universe or cosmos: idam, yat kiñcit, loka, sarvam, jagat, viśvam, brahman, etc.
nāman, rūpa in the Vedic tradition. In Buddhism. Perhaps in Jainism.
The possible ways in which 'word' and 'world' can be brought together and have been brought together.
How the concept of one affects the concept of the other.
nirvikalpa(ka) and savikalpa(ka) with respect to jñāna; with respect to samādhi.

4. Historical overview of concern with language in Indian literature. General comments.
Distinctive features of the Indian philosophical tradition.
Important facts about the Indian linguistic tradition.
Nature of the texts to which we will refer: sūkta, sūtra, kārikā, commentary types, etc.

5. Relevant concepts and thoughts in Vedic Saṁhitā (mainly ṛc//ṛk) texts. Vāgāmbhṛṇī hymn.
   In early Brāhmaṇa texts (inclusive of the Āraṇyakas and older Upaniṣads)
   In linguistically later but essentially Vedic ṛks and prose citations (collected from various works).

6. Some profound and enduring concepts that have found only occasional mention in earliest accessible literature:
bandhutā principle or way of thinking.
creation and procreation: vāyu 'wind' as prāṇa, agni 'fire' as bodily heat, vāc, vīrya or semen.

mind and body relationship. Āyur-veda. Yoga.

mantra (with a passing reference to mantra in Buddhism and Jainism and 'folk' traditions). Chanting or japa. 108 names, sahasra-nāmans. Alliterative. Capable of evoking mythology. vācika and mānasa yajña.

four phases or states of vāc/vāk. (passing reference to Vākyapadīya-vṛtti, Mahābhārata Anuśāsana-parvan, Kashmir Śaivism texts).

Om (as sound and as symbol). Māṇḍūkya Upaniṣad (with passing reference to Gauḍapāda, Sikhism. Buddhist Mahāyāna. Compositions of Saint/Sant poets: Gorakṣa-nātha/Gorakh-nāth, Jñāna-deva, Kabir, Nanak.

śabda-brahman (with passing reference to Mahābhārata, Purāṇas, Udaya-prabha's Śabda-brahmollāsa, perhaps Yogīndu.

7. Nirukta Pariśiṣṭa. pratibhā. mahān ātman.

Phase 2: Why and to what extent the commonly recognized schools (darśanas) contribute to epistemology and ontology approached through language:

8. Sāṅkhya and Yoga.

9. Vaiśeṣika. Down-to-earth, common man's commonsensical view of language. Later acceptance of abhāva. Compare Aristotelian categories.

10. Mīmāṁsā hermeneutics.

11. Vedānta or Uttara-mīmāṁsā hermeneutics.

12. Nyāya. Relationship with language in epistemology and logic.

13. Jaina syād-vāda, sapta-bhaṅgī. sapta nayas, dvādaśāra nayas.

14. Buddhist path. sammā vāc, catuṣkoṭi. Nāgārjuna. Paradoxes. Argument through contra-factuals. Dignāga. apoha.

Phase 3: Fundamental questioning by Bhartṛ-hari, a grammarian-philosopher, of how other systems proceed and theorize:

15. Junctures at which Pāṇnini, the earliest accessible grammarian, could have been required to engage in philosophical considerations. sūtras concerning

dravya, jāti etc. Discuss in passing the jāti-bādhakas and questions such as acceptance of brāhmaṇatva etc. as universals.

16. Philosophical positions in Vyāḍi's Saṁgraha, Kātyāyana's Vārttikas and Patañjali's Mahābhāṣya. Views of Bhartṛ-hari's teacher Vasu-rāta.

17. Bhartṛ-hari on the nature of language and the process of linguistic communication. abhihitānvaya, anvitābhidhāna, akhaṇḍa-vākya-vākyārtha. sphoṭa.

18. Theory or philosophy of grammar according to Bhartṛ-hari.

19. Bhartṛ-hari's ontology. His discussion of space, time, substances, qualities, universals, relations, action, number and cause-and-effect relationship.

20. Bhartṛ-hari's epistemology.

21. Consequences of Bhartṛ-hari's views for the views that form the distinctive context of Indian philosophy. Distinction between the dharma puruṣārtha (goal of human life) and the mokṣa puruṣārtha. Acceptance of āgama, Veda, etc. as scriptures or as sources of testimony. Beginninglessness and revelation of Veda. śabda-tattva-vivarta-vāda.

Phase 4: Post-Bhartṛ-hari developments:

22. Dignāga, Dharma-kīrti and later Buddhist defenders of apoha, sva-lakṣaṇa etc. and refuters of jāti, etc.
23. Kumārila-bhaṭṭa (Śloka-vārttika), Maṇḍana-miśra (Sphoṭa-siddhi), Bhāmaha (Kāvyālaṅkāra), Śaṅkarācārya (Brahma-sūtra-bhāṣya), Vācaspati-miśra (Tattva-bindu). akhaṇḍārtha-vāda, jahad-ajahal-lakṣaṇā, śabdāparokṣatā, etc. Dvaita Vedānta views.

24. Kashmir Śaivism authors. Utpala-deva, Somānanda, Abhinava-gupta, et al.
25. Kashmir Mīmāṁsakas and poeticians: Mukula-bhaṭṭa, Ānanda-vardhana, Mahima-bhaṭṭa, Abhinava-gupta, Mammaṭa.

26. Post- Bhartṛ-hari grammarians: Bhaṭṭoji-dīkṣita, Kauṇḍa-bhaṭṭa, Nāgeśa.

27. Navya-nyāya emergence and its influence. śābda-bodha theories.