

REPORT OF THE PROJECT

Sanskrit (Hons.) Semester-V, Session-2020-21

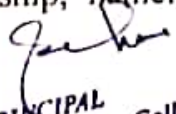
Title of the Project: Importance of Tarkasangraha in Indian Philosophy.

Theme of the Project:

Tarka-Sangraha is a treatise in Sanskrit giving a foundational exposition of the ancient Indian system of logic and reasoning. The work is authored by Annambhatta and the author himself has given a detailed commentary, called Tarka-Sangraha Deepika, for the text. Annambhatta composed the text as well as the commentary in the second half of 17th century CE. The text of Tarka-sangraha is a small book with about 15 pages only and it was composed to help boys and girls learn easily the basic principles of Nyaya. Of all the works of Annambhatta, only Tarka-Sangraha and its commentary attained wide acceptance. They have been used as basic text for beginners for several generations.

In Indian philosophical writings, the traditional structure of presenting a system consisted of three things: *uddesa* (listing of items to be discussed), *laksana* (defining each item in the list) and *pariksa* (critically examining whether the definitions apply properly to the items defined). The Tarka-Sangraha follows this model except for the third item of *pariksa*. The text presents the ontology, logic and epistemology of the Nyaya-Vaisesika system.

Practically only very little is known about Annambhatta the author of Tarka-Sangraha. From the scanty references to other works and writers contained in his works, it has been estimated that Annambhatta must be a comparatively modern author and he must have flourished during the seventeenth century CE. His father's name was Advaitavidyacharya Tirumala. He was Tailanga Brahmin of North Arcot District of erstwhile state of Andhra Pradesh who had settled down in Benares. Tirumala was a Rigvedi Smarta Brahmana well versed in Vedanta philosophy. Annambhatta was a learned man in several areas of traditional scholarship, namely, Nyaya, Vyakarana, Vedanta and Purva-Mimamsa.


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Though not as well known as Tarka-Sangraha, many of Annambhatta's works on other disciplines have survived. Besides, Tarka-Sangraha and its Commentary Dipika, the following works have been attributed to Annambhatta.

Indian philosophy refers to philosophical traditions of the Indian subcontinent. A traditional Hindu classification divides Āstika and Nāstika schools of philosophy, depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas.

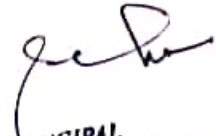
There are six major schools of Vedic philosophy—Nyaya, Vaisheshika, Samkhya, Yoga, Mīmāṃsā and Vedānta, and five major heterodox (sramanic) schools—Jain, Buddhist, Ajivika, Ajñāna, and Charvaka. However, there are other methods of classification; Vidyaranya for instance identifies sixteen schools of Indian philosophy by including those that belong to the Śaiva and Raseśvara traditions.

The main schools of Indian philosophy were formalized and recognized chiefly between 500 BC and the late centuries of the Common Era. Competition and integration between the various schools was intense, despite later claims of Hindu unity. Some schools like Jainism, Buddhism, Yoga, Śaiva and Vedānta survived, but others, like Ajñāna, Charvaka and Ājīvika.

Ancient and medieval era texts of Indian philosophies include extensive discussions on ontology (metaphysics, Brahman-Atman, Sunyata-Anatta), reliable means of knowledge (epistemology, Pramanas), value system (axiology) and other topics.

Outcome of the Project:

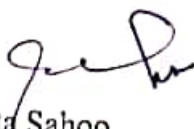
Indian philosophies share many concepts such as dharma, karma, samsara, reincarnation, dukkha, renunciation, meditation, with almost all of them focusing on the ultimate goal of liberation of the individual from dukkha and samsara through diverse range of spiritual practices (moksha, nirvana). They differ in their assumptions about the nature of existence as well as the specifics of the path to the ultimate liberation, resulting in numerous schools that disagreed with each other. Their ancient doctrines span the diverse range of philosophies found in other ancient cultures.

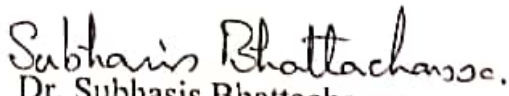

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After completion of the study of this paper students should be able to identify the very fundamental structure of Indian schools of philosophical thoughts with a prior introduction of Upanishadic Philosophy and other philosophical undercurrents of that time. Students also be aware with Indian philosophical methodology of reasoning as well as classification of Six systems of Philosophy as orthodox and heterodox systems. Along with this, students also become aware of Indian philosophical concepts of karma, causation, liberation and our ancient Indian tradition of Tarka, Vada, Nyaya. With completion of this paper students should be aware of logical concepts of ethics as a normative study which develops moral thinking in students. It also introduces notion of the ultimate aims of our human life in our students like concepts of karmayoga, purushartha in Indian philosophical context. Students also are able to apply the concept of moral and non moral actions as well as the differences between motive and intention in their everyday life. Students will also be able to relate their choices, actions and consequences to ethical decision-making. Learners will also be able to demonstrate enhancement in their understanding of the major approaches to ethics and their application to contemporary moral problems in society.

Modern Western Philosophy Modern western philosophy begins with the renaissance where it left the theistic approach and become analytical with scientific approach. So, the aim of this paper is to impart the learners with basic knowledge of origin and development of Western Philosophy. Students are also acquainted with the salient features of rationalism, empiricism and Kantian philosophy.


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