This course introduces some key themes in Indian philosophy's presentation of ontology (theory of Being), epistemology (theory of knowledge), ethics and aesthetics. Because the textual traditions that comprise Indian philosophy are vast, certain aspects are not discussed here: Buddhist thought and Hindu theistic metaphysics. These are dealt with in the courses on Buddhism and Hinduism. The approach adopted here is rigorously systematic, loosely chronological and stresses the critical and analytic dimensions of Indian philosophy. The outline of the course is as follows:

A. Traditions
   1. The textual tradition: sources, development and classification
   2. Theme, terminology, method
   3. Veda: the One, the many, and emanation (The Creation Hymn)
   4. The sacrificial system (The Hymn to Man)
   5. Upaniṣads I
   6. Upaniṣads II
   7. The six systems of philosophy
   8. Sāṃkhya and Yoga
   9. Buddhism
   10. Vedānta

B. Philosophical issues I: epistemology (knowledge or jñāna)
   11. Perception: its scope and means
   12. Metaphysical background of the sensible universe
   13. Validity of knowledge
   14. Mimesis: its nature and cause
   15. Other means of philosophical knowledge: inference, comparison, postulation
   16. Non-apprehension as a means of knowledge

D. Philosophical issues II: ethics (dharma)
   17. Arjuna’s dilemma
   18. Critical analysis of the agent: Bhagavadgītā, chapter 2
   19. The concept of action: the sacrificial understanding of action
   20. Motivation of action: duty versus desire
   21. Deconstruction of action: renunciation of the “fruits of action”

C. Detailed analysis of one philosophical school: (Being)
   22. Critical evaluation of the role of verbal testimony
   23. Revelation versus reason
   24. Revelation and reason versus sense perception
25. Identity, ontology and the Self
26. Philosophical salvation: “The knower of Brahman attains the highest”