

Karnataka Samskrita University

Pampamahakavi Road, Chamarajpet, Bangalore

invites you for

A Ten Day Text-reading Workshop on

“Pramāṇa-paddhati - The path of Proof”

(with the financial assistance of **Inidan Council for Philosophical Research**, New Delhi)

PramaanNa-paddhati – the Path of Proof of Sri Jayatirtha (14th CE) – An Introduction

Epistemology of Dvaita (Tatvavada) school of thought is completely presented in a very short monograph with the title “Pramāṇa-Paddhatiḥ” - The Path of Proofs, authored by Śrī Jayatīrtha. Epistemology, the science of knowledge deals with the origin and nature of cognitive events and their means. Every school of thought in Indian Philosophy has developed its own theories in this branch of philosophy. The Dvaita school of Vedantic thought, being a major school among realistic schools, has created a new system of epistemology that is worked out by Ācārya Madhva, founder Ācārya of the school, in his various works especially in ‘Pramāṇa-Lakṣaṇa’ and ‘Anuvyākhyāna’. In order to make it available for novice, Śrī Jayatīrtha, who has composed many commentaries on the works of Madhva, wrote an independent tiny monograph that covers all aspects of Dvaita Epistemology (of Realism).

Epistemology of realism

Dvaita school of thought promoted by Ācārya Śrī Madhva who flourished in thirteenth century AD near Udipi in Karnataka, is a realistic school that believes in the reality of this phenomenon world and in Supremacy of Lord Vishnu. This tenet of realism requires a deferent epistemological set up that starts from a basic premise or axiom being “I exist”. All philosophical inquiries are originated from a living being – a spirit or a soul cognized as “I”. This is the first reality that does not require any proof other than the self. And all inquiries will find an end by final evaluation of the testimony. This concept of testimony is called Sakṣī in Dvaita philosophy, which is root of all quests and the final judge of all verifications. The rest is external means of knowledge. Dvaita School has developed a unique paradigm for knowledge and its means. There are three types of knowledge: Perception, inferential and verbal. The first one being generated by means of six senses constitute prominent and independent proof, and later categories belonging to non-perception cognitive proofs are considered to be dependent on the perception yet powerful instruments to achieve knowledge. Thus divided in three major sections called perception, inference and verbal testimony, as a compendious yet full treatment of the Dvaita epistemology in smaller captions, the Pramāṇa-Paddhatiḥ – “The Path of Proofs” is unrivalled; true that its discussion on the stand points of other schools on various topics and their criticism are not in detailed form, yet this is precisely what to be expected here since the work is designed for the novice audience. Moreover, the simple and captivating statements in sutra style employed here would ignite the interest in the readers to conduct further study in detail.

Pramāṇa – what it is?

The central theme ‘Pramāṇa’ is borrowed from the Śāstric and common world as well. This notion includes Knowledge and its instruments. The definition must cover the entire concept without leaving any component. Hence ‘Pramāṇa’ is defined as Yathārtham. Pramāṇa is that which

apprehends an object as it is. Pramāṇa is classified into two categories – ‘Kevala Pramāṇa’ Direct-proof and ‘Anu Pramāṇa’ Indirect-proof. Knowledge apprehends its object directly by its nature, whereas the instruments like sense organs do get the objects through the knowledge they generate. Apprehension is the nature of cognition. Knowledge is the central point of this inquiry of Pramāṇa. Other factors of knowledge (Parma) are Primate, Pamela and Pramāṇa (the instrument of knowledge).

Pramā (knowledge): The act of knowing yields to knowledge, which is true by itself. It can be the quality of self or the modification of mind – Manas. Pramāta (knower) – the agent of the act knowing is Pramāta the knower. The knower or sentient agent lives, thinks, and ability to understand through his senses. Prameya (knowable object) – The entire range of phenomenal existence with objects physical or psychical is termed Prameya. It literally means that which deserves to be known. It is admitted as an axiom that there is nothing in this world that is not knowable.

The other phenomena of cognition are Samśaya (Doubt) and Viparyaya (error or misapprehension). A detailed account on the five factors that play role in generation of doubt according to various schools has been considered to be the best instance of the rigor of high intellectual pursuit of the author. The author reduces the number of factors to one saying that the only one factor i.e., common property could be the cause for doubt leaving out all four viz., distinct property, debate, etc. In a very short but complete note on error, the author mentions all the theories of various schools of Indian thoughts, reviews them and makes the stand of Dvaita school clear.

Another important aspect that is described here is Gradation in knowledge. On the ground of Philosophy of Madhva, Śrī Jayatīrtha describes several types of knowledge which differ in extent, range, intensity and clarity. These types are arranged by him in a descending order that suits to the ontological gradation of spirits admitted in Dvaita Philosophy starting from perfect super-divine knowledge to imperfect human knowledge.

Ācārya Madhva the proponent of the *Dvaita* School, has explained about the epistemology of *his new School* in his works. Since, MAdhva’s language is profound and the elucidations are scattered over several works, it is difficult to comprehend for a novice. Hence *Pramāṇa-Paddhati* was composed by his successor of third generation Śrī Jayatīrtha. The simple and captivating style of this work is sure to ignite the interest in the readers to conduct further study in detail. This work is not only regarded as a standard textbook of *Dvaita* studies, but also considered as a basic authentic work in the Dvaita dialectic literature.

The work is classified into three chapters i) *Pratyakṣa* ii) *Anumāna* and iii) *Āgama* as a compendious yet full treatment of the Dvaita epistemology in smaller captions. Its discussion on the stand points of other schools on various topics and their criticism is not much detailed. However, it is systematized and presented in an easily comprehensible style that can make even a novice understand the intricacies of Dvaita epistemology. The unique commentary skill of Śrī Jayatīrtha comprises of profound scholarship, style of exposition, lucid language, commitment to the original author, views on opposition with thorough knowledge, logical integrity, appropriate and comprehensive method of thinking.

Śrī Jayatīrtha – the author

Śrī Jayatīrtha – who is familiar with his title name “Ṭīkācārya” in Dvaita Tradition – is held in high esteem and placed only next to Ācārya Madhva. It is Jayatīrtha who is responsible for shaping Dvaita school of thought in a systematic manner. Otherwise, the Dvaita School would not have enjoyed the present status of a complete philosophy among other prominent Darśanas like Advaita

and Viśiṣṭādvaita. This fact is admitted not only by stalwarts like Vyāsatīrtha and others within the tradition, but also by the eminent thinkers of opponent schools.

Śrī Jayatīrtha lived a very short lifespan of 45 years (his period as a monk – 1365 to 1388 AD) after about seven decades after disappearance of Śrī Madhva. Before Jayatīrtha, prominent disciples of Ācārya Madhva have also commented the major works of Madhva. However, the methodology of exposition followed by them was not sufficient to place the Dvaita School in the position given to a complete system of Vedānta in all aspects during that period. Jayatīrtha achieved this through his commentaries on Madhva's complete dialectical works. The original works by Madhva are very short and crisp in style. Madhva's arguments against opponent thought, though they were logical and supported by sufficient proof, were subject to criticism by contemporary philosopher due to lack of proper understanding. And moreover, many questions discussed in the contemporary works of other schools were not dealt in the fashion followed by them.

The Bhāṣya on Brahma-Sūtras by Madhva, authored in a different style, could not be understood in a conventional way of interpretation of Brahma-Sūtras as it is done in other schools. Jayatīrtha attempted to construct the Adhikaraṇas in the traditionally admitted manner, drawing on the ideas from Madhva's own work.

He was also a pioneer in developing a complete methodology to establish the categories and concepts of Dvaita Vedānta that was followed by all the subsequent writers of Dvaita system. He examined all theories proposed by thinkers, who lived prior to him. His way of interpretation is found very unique in the whole Indian commentary literature. No wonder, that Madhva's words were not interpreted by anyone else after him as he left little room for other interpretations. He interpreted many lines of Madhva in several ways and sometimes the number of interpretations reached even up to twenty-five.

Reading Material

The Pramanapaddhati book is condensed on the basis of identified important topics. This will cover entire text in ten days.

Reference Book

Path of Proof : This work is rendered into English by Prof. Shrinivasa Varakhedi adopting the mirror-translation method, which has been published by Manipal University Press in 2012.

Workshop Details:

Dates : 1-10 February 2017

Venue : "Aksharam", Girinagar, Bengaluru, Karnataka State

Eligibility to apply:

Students of MA/Acharya programs (Philosophy/Vedānta/Nyaya/Sanskrit with the background of Darshana)/ Mphil/PhD scholars (Darshana)/ Teachers in Philosophy/Vedānta/Darshana/Sanskrit etc.

Max Intake : 60 participants

Last date for submission of application : 31 Dec 2016 Date of Confirmation: 10 Jan 2017

Academic Director

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Resource Persons – 1. Prof. D. Prahlada Char, 2. Prof. K E Devanathan, 3. Prof. Rajaram Shukla, 4. Dr. A V Nagasampige, 5. Prof. Veerananarayana Pandurangi, 6. Prof. Tirumala Kulakarni, 7. Prof. Satyanarayana Acharya, 8. Dr. M. Narayana, 9. Dr. BV Venkataramana, 10. Dr. Vinay. P.

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