



Textual Criticism in Philosophical Research

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Studies in Indian Philosophy

- Indian Philosophy has textual tradition
- Texts are passed through oral tradition
- Vedic texts are called as “*apaurusheya*” –divine
- Shastra literature is written in various genres
- Shastra literature has their own methodology

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Indian Philosophy : evolution

- Tenth *mandala* of *Rgveda*
- Early part of *RV* –materialistic approach
- Cosmological hymns
- Journey from Polytheism-monotheism-monism
- Theory of *Karma*
- Ethics and morality
- Germs of later philosophical schools

Brahmana texts

- Philosophy of sacrifice
- Why and how particular sacrifice should be performed
- *Bandhuta* principle- Principle of later monism

Aranyakas

- Symbolic *upasanas*
- Pondering over inner principle
- *Manasa yajna*
- Moving towards *jnanakanda*

Upanishads

- Revolving around *jnanakanda*
- Knowledge as a means to liberation
- *Nirguna Brahman* as ultimate reality
- Sourcebook of many philosophical schools

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Puranas

- Trinity –Brahma Vishnu Mahesh became popular
- *Saguna* as well as *Nirguna* God
- Simplification of complex Philosophy for common people
- Cosmology, Theology, Metaphysics
- *Bhakti* became prominent
- Philosophy of *Avatara* (humanization of God)
- Grace of God
- Ethics exemplified through different narratives

Shastra literature-

- *Sutra grantha*
- *Bhashya grantha*
- *Prakarana grantha*
- *Vada grantha*

- Each system has all these treatises. We can't simply rely on sutra treatises. Sutras become unintelligible over the time.
E.g. *athato Brahmajinasa*
- Difference between *Atmbodha* and *Vivekacudamani*
- *Bhamati on shankarabhashya*

Schools of Philosophy

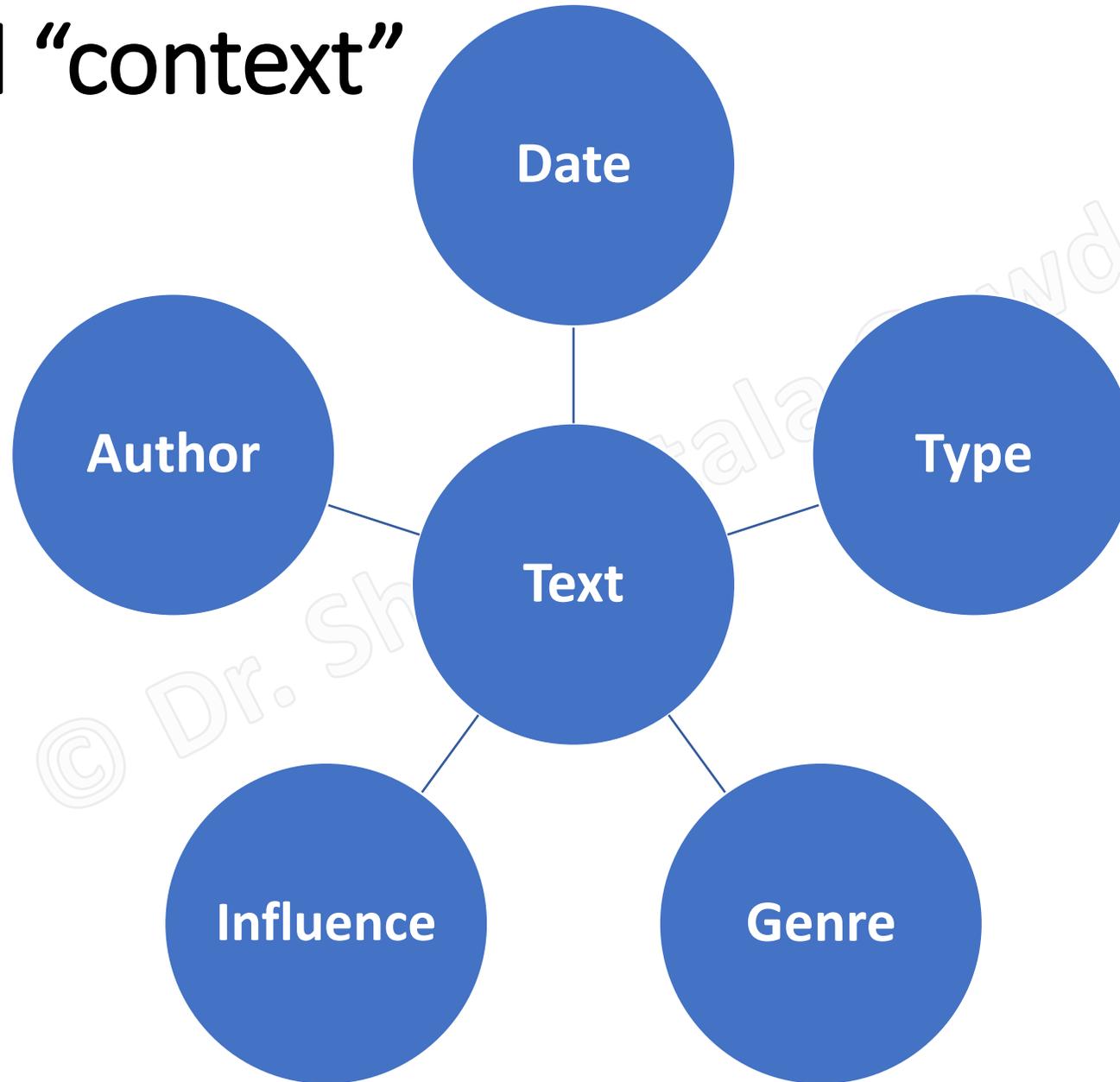
- Six orthodox systems
- Three heterodox systems
- Five schools of Vedanta philosophy
- Vaishnava philosophy
- Shaiva Philosophy
- Shakta Philosophy
- Philosophy of Language

Textual Exegesis

- Literary text is a set of symbols and signs
- Collection of data through primary texts
- “Text” can be studied with multiple approaches like literary, social, historical and philosophical.

- Selection of text
- Critical reading of the text
- Interpretation of the text
- Exploring the new meaning

Text and “context”



Philosophical perspective in Research

- Evolution and development of philosophical concepts
- New theories or reinterpretation of old theories
- Social conditions influence the way philosophical system is shaped
- Reflections of Philosophy in other texts
- Comparative Philosophy

Critical reading with philosophical approach

- Logic
- Epistemology
- Metaphysics
- Ontology
- Cosmology
- Psychology
- Eschatology
- Theology
- Ethics
- Mysticism
- Aesthetics

- **Reading the text from philosophical approach**
e.g. cosmology in *Bhagavata Purana*
epistemology in *Vedantaparibhasha*
- **Critical reading of the text**
 - Comparison with earlier theories
 - Evolution of new concepts
- **Analysing the text from philosophical perspective**
 - Evaluation of theories
 - contribution

Understanding methodology of the text

- *Adhyasabhashya* in the beginning of Shanakarabhashya
 - Use of logic more than Shruti Pramana
- Ramanuja first refutes Kevaldvaita
 - Reinterprets certain terms
- Gaudapada gives systematic treatment to all views about creation and then introduce new theory of “*ajativada*”
- Refutation of Samkhyas by Shankaracharya first on the basis of *Shruti* and then on the basis of logic
- Use of peculiar illustrations

Understanding philosophical terms

- “*Amanibhava*” or “*asparsha yoga*” used by Gaudapada
- “*Ishavasyamidam sarvam* “ in Ishavasya Upanishad

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Style of argumentation

- *Athato brahmajijnasa*
- *Tattvamasi*
- *Anadamaya Brahman*

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Shankaracharya on *Anandamayadhikaranam*

- Give detailed opinions of predecessors saying how Atman cannot be *annamaya, pranamaya, manomaya and Vijnanamaya*
- Shankaracharya also refutes the idea that Atman can be *Anandamaya*
- Atman can only be *ananda* (refutes the views of predecessors with *ardhajaratiya nyaya*)

Style of writing

- Refuting others and establishing one's own point -Shankara and Ramanuja
- Madhva simply propounds philosophy
- Shankara writes in very lucid and simple language but has lot of depth
naisargikah ayam lokavyavaharah
Use of negation in the beginning
- *Ramanuja uses of two negations to affirm strongly*

Textual interpretation

- *Upakrama* and *Upasamahara*- an introduction and conclusion has consistency
- *Abhyasa*- the contextual and intended meaning is repeated
- *Apurvata*-The meaning will be extraneous i.e. will bear novelty
- *Phalam*-result of the intended idea
- *Arthavada*- praising of the main theme
- *Upapatti*-logical arguments in favour of it

- *Svarthanumana* and *Pararthanumana*

Narrative interpretation

- **Saussure** proposed that language is a system of **signs**
- According to him, linguistic signs were composed of two parts, “signifier” and “signified”.
- Signifier is the sound of a word whereas signified is the concept or mental image of the same.
- **Claude Lévi Strauss** -applied this theory in the field of anthropology.
- **Roland Barthes** -structuralism to cultural phenomena.
- **Genette** - developed further the tool of “transtextuality”

Based on explicit meaning

- ***Sa tvasmin paramapremarupa***
- *Tu-* refutation of Purvapaksha
- *Asmin-* on this
- *Paramaprema-* highest love
- *Rupa-* it is of the form of love and not exactly love.

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Etymological meaning

- ***Athato Brahmajijnasa |***
- *Atha-* now, *atah-* therefore, *Brahmajijnasa-* desire to know Brahman
- “*Now*” sets something as prerequisite
- “*Atah*” connotes the purpose
- “*Brajmajijnasa*” definition of *Brahman* and *jijnasa*

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Implied meaning

- ***Sa atma tattvamasi***
- *Tat* and *tvam* are pronouns and therefore creates ambiguity
- “Tat” refers to Brahman and *Tvam* means “you’ which means *jiva*
- *Tat*-Brahman which is responsible for creation, sustenance and dissolution.
- *Tvam- jiva* having the bondage of body

Rasapanchadhyayi

- Context of Bhagavata Purana is singing the glory of the God
- *Uparkrama* of tenth *skandha* of *Bhagavata Purana* portrays Krishna as *avatara* of Krishna
- Explicit meaning of Rasakrida- eroticism

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Implied meaning --- inferential marks

- Lord took the resort of yogamaya for the sake of rasakrida
- Though he was 'Bhagavan' possessed with six types of glory, decided to get involved in the sport.
- Epithet used for Krishna is *Atmarama*- "*Atmaramo ariramat*"
- When Krishna asks them to go back to their household work, Gopis show their inability to do so saying that their mind is already taken by Krishna and therefore organs have ceased to work. This suggests Highest type of surrender.
- Krishna and Gopis- Paramatman and jiva

Interpretation of *Rasapanchadhyayi*

- Eroticism -Highest bliss –*moksha*
- Highest type of surrender
- Participation in lila
- *salokya-sarupya-samipya*
- Puranic concept of liberation
- *Madhura* bhakti

Comparative Philosophy

- Comparative method of research is undertaken to find, identify, analyze and understand similarities and differences across the nations, cultures, societies etc.
- Comparison between sub-cultures of the same society within the nation or different cultures of different nations or cultures can be undertaken for study.
- This method is useful to investigate some striking similarities between both the philosophical traditions and also to note the differences which stress the uniqueness of both the systems.

objectives

- Conceptual similarities
- Understanding the unique position
- Way of solving similar philosophical problem

• Don'ts

- Superficial study
- Presupposed notions
- Claims about influence

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