

**Topical Outline**  
**Philosophy 11**  
**Spring, 2016**

**1. Hinduism**

**1. The Vedas**

1. Polytheism
  1. The original Hindu theology acknowledges the existence of many gods, who were mostly associated with natural phenomena and were modeled on human beings
  2. The gods were invoked for two main purposes
    1. To explain natural phenomena such as light, the stability of the world, and speech
    2. To aid humanity by ensuring prosperity, providing protection from evil, and punishing the guilty
2. Monotheism
  1. There was a tendency to identify one of the gods as if it were the only one
  2. The role of these gods was the same as in polytheism
  3. There was some skepticism and ridicule of the priests because the gods are not seen
3. Eternal Law
  1. There is an eternal law whose origin is variously described as prior to the gods or a product of the gods
  2. The gods obey the law and upholds the law
4. Ethics
  1. Right and wrong are based on the eternal law
  2. Key precepts of the law were
    1. Honesty
    2. Charity
  3. Individuals fall into castes
    1. The priestly *brahmin*
    2. The warrior
    3. The trader and agriculturalist
    4. The servant
5. Salvation
  1. Good works are rewarded with immortality, with a renewed body dwelling in a sweet place, united with family and the sages

**2. The Upanishads**

1. The single god Brahman
  1. Omnipotent creator, ground, and inner controller of the world
  2. Essence and finest part of all things
  3. Unitary, infinite being in which opposites coincide
  4. Self-aware
  5. Beyond the power of thought, discovered mystically
  6. Locus of value
2. Illusion
  1. The world of many finite things is an illusion projected by Brahman, akin to a dream
3. The Self

1. Brahman is the universal Self
  2. Individual selves are “elemental,” tied to the body in life
  3. The individual selves are reborn after death, with the same desires as before death
  4. By knowledge, austerity, and meditation, the individual self may unite with the universal self
4. The Virtues
    1. Self-restraint
    2. Giving
    3. Compassion
3. **The Bhagavad-Gita**
    1. Avatars
      1. The god Krishna is Brahman appearing in human formation
      2. Avatars appear in the world when there is a decline in righteousness
      3. Krishna grants to Arjuna a mystical vision of his exalted form
    2. The Three Modes
      1. There are three modes (*gunas*) of nature that bind us to certain behavior
        1. Goodness, to happiness and knowledge
        2. Passion, to action
        3. Dullness, to laziness
      2. One attains eternal life when one detaches oneself from these modes, though this is difficult
    3. Achieving Goodness
      1. There are three things that lead to the ruin of the soul and should be abandoned
        1. Lust
        2. Anger
        3. Greed
      2. The way to the purification of the soul is through
        1. Constant practice of yoga meditation
        2. Non-attachment to things and service to others
        3. Undistracted focus on the divine
          1. As a personal god (easier)
          2. As the imperishable, unmanifested, unthinkable god (harder)
        4. Devotion to the divine, which can save even the person of the most vile conduct
      3. One’s duties are dictated by one’s caste, which is a product of nature
        1. The duty of a warrior is to fight, regardless of harm to one’s family and friends
4. **Vedic Ethics**
    1. Morality
      1. The highest morality is to be beneficent to all creatures and to do minimal harm to them
      2. Rules governing behavior are subject to exceptions dictated by the circumstances
      3. Exertion enhances life by reducing the effects of destiny
      4. Upon subjugating one’s senses and attaining knowledge, the highest good is disregard for worldly things, as desire leads only to grief
      5. If one is able to attain detachment, one will be content and enjoy things, not being moved by joy and sorrow
    2. The Castes
      1. Members of the castes have their specific duties

1. The priestly, teaching the Veda
2. The warrior, protecting the world
3. The trader and agriculturalist, do his business and attend to cattle
4. Servant, serve the brahmins who are householders
2. The laws holding for all four of the castes are
  1. Abstention from injuring creatures
  2. Abstention from unlawfully taking the goods of others
  3. Truthfulness
  4. Self-control
  5. Obeying the rules of purification
3. Additional laws hold for those of the upper three castes
  1. Abstention from anger
  2. Contentment
  3. Forgiveness
  4. Wisdom
  5. Knowledge of the divine
    1. The Vedas should be studied
    2. Only members of the priestly class may teach the Vedas
4. Progression to becoming a member of the priestly caste has four stages, each with its own practices
  1. Student
  2. Householder
  3. Forest-dweller
  4. Wandering ascetic
3. Treatment of Women
  1. Women must be honored and adorned by husbands who seek their own welfare
  2. They must be kept in dependence and under control by their husbands
5. **Nyaya**
  1. There are four legitimate means of knowledge
    1. Perception is the apprehension by the soul of an object suitable to a sense-organ
      1. It is unerring, in that it does not mistake its object for the kind of thing it is not
      2. It distinguishes its object from all others
    2. Inference is based on perception and has several forms
      1. A priori knowledge of an effect through that of the cause
      2. A posteriori knowledge of a cause through its effect
      3. Knowledge of an object by means of its resemblance to what is commonly seen to accompany it
    3. Verbal testimony from a reliable expert yields knowledge
    4. Knowledge is obtained by comparing what is known to what is unknown
  2. An inference has a five-fold structure
    1. The proposition, declaring what is to be established (e.g., “Fire is on the hill”)
    2. The reason, the means for establishing the proposition (e.g., “Because there is smoke”)
    3. The example, a familiar instance (e.g., “Fire accompanies smoke in the kitchen”)
    4. The application (e.g., “The hill, as well, has smoke”)
    5. The conclusion (e.g., “So, fire is on the hill”)

3. Examples are of two kinds
  1. Homogeneous, when there is agreement between the object of demonstration and the object in the example (e.g., the fire in the kitchen smokes, as does that on the hill)
  2. Heterogeneous, where there is disagreement between the object of demonstration and the object in the example (e.g., the soul is non-eternal because it is produced, as a sound is not non-eternal because it is produced)
4. Nouns have three different real meanings, each connected to the other
  1. An individual, e.g., this cow
  2. A form, e.g., having four legs
  3. A genus, e.g., cowhood
5. Although God is acknowledged to exist by everyone, objections to God's existence can be rebutted
  1. There is a supernatural cause of reward and punishment, since it extends beyond individual lives
  2. The Vedas testify that the cause of reward and punishment cannot be sacrifices alone
  3. God is not a being that could be perceived, so non-perception of God is not a reason to think that God does not exist
  4. God can be the subject of knowledge
  5. There are many positive proofs of God's existence, including that:
    1. There must be a maker of things in the world
    2. The atoms of the world must have been bound together by an intelligent maker
    3. God is the origin of the arts in the world
    4. God is the origin of the Veda
6. **Vedanta**
  1. Epistemology
    1. The Vedanta school, like the other five orthodox schools, takes the Vedas to be the ultimate authority in philosophical and religious matters
    2. Mere reasoning and perception are not sufficient to reveal the ultimate nature of reality
    3. Knowledge of Brahman, which is to be found in the Vedas, destroys ignorance
    4. Disagreement is about how the Vedas should be interpreted
  2. Brahman
    1. Brahman is the ultimate reality
      1. Intelligent, all-knowing
      2. All-powerful
      3. Originator, sustainer, and destroyer with respect to the world of the senses
      4. Without form
      5. Material cause of all things
      6. Free from evil, pain and suffering
      7. Identical to the universal Self but not individual selves
      8. The final release of the soul from the cycle of birth and rebirth is release into Brahman
  3. The World of "Names and Forms"
    1. The material world is one in which names and forms are applied to individuals that

are apparently distinct from Brahman

2. Brahman is known in a qualified way through these forms but is unqualified by form
3. Material things are not forms of Brahman, like foam is part of a wave
4. Forms that differentiate things are only appearances, like a dream

## 2. **Carvaka**

### 1. Logic

1. The Carvakans restricted evidence to perception
2. Other accepted forms of evidence are rejected as inadequate for knowledge
3. A specific target was inference, which employs universal propositions
4. The key argument was that perception does not give adequate reason for believing in the truth of universal propositions
5. One should then presume that what is not perceived does not exist

### 2. Atheism

1. The objects of religion, gods and an afterlife, are not perceived
2. Therefore, they should be taken not to exist
3. As a result, there is no reason to seek “liberation” from the cycle of birth and rebirth
4. Also, the role of the priestly class and sacrifices is undercut

### 3. Hedonism

1. The causes of happiness and misery are purely natural, not the result of past actions in a previous life
2. Since one need not base one’s actions on consequences for a future life, there is no reason to give up the general pursuit of pleasure
3. One should not pursue pleasure in every case, since that could lead to bad consequences

## 3. **Buddhism**

### 1. **Buddhist Basics**

1. The Three Characteristics of All Constituents of Being
  1. Transitory
  2. In misery
  3. Lacking a substantial self
2. The Middle Way
  1. The proper course of life steers between
    1. The sensuality of the passions
    2. The asceticism of self-torture
  2. Both sensuality and asceticism are ignoble and useless
3. The Eightfold Path
  1. The middle way follows the eightfold path
  2. Each branch of the path concerns the rightness of something (Truth of the Path)
    1. Views (know the four noble truths)
    2. Intention (renounce the world, harm none)
    3. Speech (abstain from lying, reviling, tattling)
    4. Action (abstain from taking life, stealing, leachery)
    5. Livelihood (as with a follower of the Buddha)
    6. Effort (Working with all one’s energy, striving with all one’s heart, prevention of development of bad qualities, promotion of that of good ones)
    7. Mindfulness (being ardent and alert)
    8. Concentration (achieving the “ecstasies”)
4. The Aggregates

1. There are five “aggregates” that together make up the person and what he desires
  1. Bodily form
  2. Feeling (or sensation)
  3. Perception (recognition of an object)
  4. Mental formations (volitions, impulses, etc.)
  5. Consciousness
5. The Four Noble Truths
  1. The truth of pain
    1. Birth, death, old age, sickness, etc.
    2. Not getting what one wishes
  2. The truth of the cause of pain
    1. Cravings for passions which are only momentarily satisfied
    2. Craving for the continuation of life and for the end of the cycle of birth and rebirth
    3. In general, it is the aggregates that are painful
  3. The truth of the cessation of pain
    1. Pain can cease without remainder and be replaced by non-attachment
  4. The truth of the way that leads to the cessation of pain is following the eightfold path
2. **Theravada Buddhism**
  1. Dependent Origination
    1. The things in the world are dependent on one another
    2. Some examples
      1. Sorrow depends on birth
      2. Birth depends on attachment
      3. Attachment depends on desire
      4. Desire depends on sensation
      5. Sensation depends on ignorance
    3. Thus, dispelling ignorance brings about the cessation of suffering
  2. The Three Sources of Unwholesomeness
    1. There are three states which lead people astray
      1. Greed (lesser blame, faster to remove)
      2. Hatred (greater blame, faster to remove)
      3. Delusion (lesser blame, slower to remove)
  3. Four Kinds of Consciousness
    1. Sphere of Sense
    2. Sphere of Form
    3. Sphere of Formless
    4. Transcendent
  4. The Sphere of Sense
    1. There are many unwholesome states of consciousness in the sphere of sense
    2. Some are states of happiness, or a pleasant mental feeling, others with lack of happiness
    3. Some are based on a wrong point of view, and some from no point of view
    4. Some are based on prompting, and some are the result of a sluggish mind
    5. Correspondingly, there are wholesome states of consciousness in the sphere of sense which have to do with knowledge rather than wrong point of view.
  5. Formation of Belief

1. There are many sources of belief that should not be trusted on their own, including
  1. Oral tradition
  2. Lineage of teaching
  3. Authority of the teacher
  4. Logical reasoning
2. Greed, hatred and delusion lead one away from right belief
3. One should know for one's self which states are wholesome and blameless, through
  1. Repetition
  2. Meditative development
  3. Cultivation of learned teachings
6. The Four Assurances
  1. If one leads a pure life, nothing but good will come of it
    1. One might do well in an afterlife, if there is one
    2. One will live happily if there is not one
    3. One will not suffer if evil befalls one
    4. One will be purified if evil does not befall one
7. The Self
  1. The self is not the bodily form or any of the other aggregates
  2. The self is not the unification of the aggregates
  3. Rather, "self" is a name for a collection of interdependent aggregates, just as "chariot" is a name for a collection of independent parts
8. The Fruit of Action
  1. The consequences of an action extends beyond its immediate effects
  2. They will have an effect on the person in the present and future lives
  3. Unwholesome actions will "ripen" in pain, while wholesome ones ripen in happiness
  4. Until the effects of unwholesome actions appear, there is no end to suffering
9. Self-Control
  1. There is a way to control oneself so as to avoid unwholesome action
    1. When thinking of something attractive (object of greed), think of its unattractive aspects
    2. When thinking of something one hates, attend to one's loving-kindness
    3. When deluded, attend wisely
3. **Madhayamaka Buddhism**
  1. The Two Truths
    1. There are two kinds of truth
      1. Truth of worldly convention
      2. Ultimate truth
    2. Worldly convention is based on ignorance and obscures ultimate truth
    3. It does, however, allow for a distinction from what is conventionally false
    4. Ultimate truth concerns things as they really are
  2. Emptiness
    1. By worldly convention, if there were emptiness, then nothing would exist
    2. The ultimate truth is that there is emptiness in everything, in that everything depends on something else
    3. Denying emptiness is contrary to the four noble truths, which require relations of dependence
    4. Denying emptiness is also incompatible with the nature of the five aggregates

#### 4. **Pudgalavada and Yogacara Buddhism**

1. Impermanence and Endurance of the Self
  1. A core Buddhist doctrine is that there is no permanent self, since the self ceases to exist with nirvana
  2. However, it seems that there must be some enduring self that cycles through lives
  3. Such a self cannot be the aggregates, as they are constantly in flux
  4. So, the Pudgalavadans argue that we must create a useful fiction that we call the “person”
  5. The aggregates stand to the “person” as fuel stands to a fire
2. Yogacara Objection to the Pudgalavada Conception of the Person
  1. The “person” is supposed to be distinct from the aggregates yet dependent on them, as fire is distinct from fuel but dependent on it
  2. The basic objection is that if a person is distinct from the aggregates, then it must be a permanent self.
  3. The correct analogy is between the particles which make up milk and the collection of particles that we call milk
  4. Thus the “person” is not distinct from the aggregates but is rather a causally connected network of aggregates.

#### 5. **Zen Buddhism**

1. Entanglements
  1. All Buddhist teachers teach the way to cut off at the root our entanglements with the objects we desire
  2. But entanglements can be used against entanglements themselves
  3. In fact, the teachings of the Buddha require the entanglement of master and student, which are passed down in a process of “direct transmission” of the teachings
2. Skin, Flesh, Bone, Marrow
  1. The patriarch Bodhidharma referred to his four disciples as skin, flesh, bone and marrow
  2. This has been interpreted as indicating a hierarchy of depth of enlightenment, from words to silent gestures
  3. But it should be understood as meaning that different disciples respond to different ways of transmission of the same truth
  4. Each way is superficial, but each has depth
  5. An analogy is the request by a master that his servant bring him a *saindhava*, which could be either salt, a chalice, water and a horse, and the server always responds appropriately given the context
  6. Several *kōans* (paradoxical stories) are devoted to this theme, which remains little understood
3. Presencing of Truth
  1. We ordinarily think of learning the truth as the self approaching things to verify them, but this is delusional
  2. The enlightened approach is to allow the things to verify themselves, which requires forgetting the self and engaging in everyday activity
  3. This process does not alter the self, just as moonlight does not alter the lake that reflects its glow
  4. One verifies the Buddha way by becoming thoroughly familiar with the things one encounters or by sincerely practicing one’s activities

5. This familiarity need not be understood intellectually and may not be complete.

#### 4. Confucianism

##### 1. Kongzi (Confucius)

1. The Good
  1. Goodness follows the way of Heavenly
  2. Being good is not the same as being learned, but is more important than it.
  3. The gentleman is the good person and the petty man is the bad person.
  4. Goodness is available to all, is difficult to attain, and is a product of self-cultivation
2. The Virtues of the Gentleman
  1. A complete person: wise, free of desire, courageous, accomplished in arts, acculturated by ritual and music.
  2. Helpful to others, but is primarily concerned with his own good.
  3. Observes rituals, shows filial piety, and cares for the dead.
  4. Moves with harmonious ease.
  5. Not an over-specialized “vessel”
  6. Is a model for others to imitate
3. Learning
  1. The result of inspiration of ancient texts, taking one’s place through ritual, and achieving perfection through music.
  2. Should be undertaken for its own sake
  3. Requires reliance on friends, and love and commitment to the Way
4. Government
  1. All actions should be carried out in the proper ways
  2. Most important is inspiring the confidence of the people
  3. People will behave well if the government is well-ordered and moderate
5. Rectification of Names
  1. The government should see to it that names are used properly so that its orders will be properly obeyed

##### 2. Mengzi (Mencius)

1. The Virtues
  1. Benevolence (service to others, especially family)
  2. Righteousness (obedience to others, especially family)
  3. Propriety (following ritual to do the proper thing)
  4. Wisdom (knowledge and practice of benevolence and righteousness)
2. The “Sprouts” of Human Goodness
  1. People’s compassionate behavior shows that they are naturally good
  2. The development of the “sprouts” of goodness is blocked by bad practices and lack of self-cultivation
  3. Self-cultivation “fills out” the “sprouts” into full-blown virtues
    1. Compassion → benevolence
    2. Disdain and respect → righteousness
    3. Deference → propriety
    4. Approval and disapproval → wisdom
  4. Goodness is internally generated and not “welded on” from the outside
3. Criticism of Yang Zhu and Mozi
  1. Yang Zhu’s egoism promotes selfishness and undermines good governance
  2. Mozi’s egalitarianism is contrary to our natural affinity for family

### 3. **Xunzi**

#### 1. Chaos and Order

1. The proper model for order is the ancient sage-kings and the proper source for knowledge of order is the ancient texts
2. Social divisions and adherence to ritual are necessary for order
3. Order requires administration of proper rules, carried out by a gentleman

#### 2. Self-Cultivation

1. One advances from common person, to gentleman, to sage through self-cultivation
2. It is very difficult to cultivate the self
3. Cultivation begins with learning the ancient texts and proceeds by practicing ritual

#### 3. The Badness of Human Nature

1. Human nature at birth is to be fond of profit and to favor and disfavor certain things
2. If left uncontrolled, human nature leads to social division, conflict and violence
3. Humans can be re-shaped through deliberate effort, involving teaching and ritual

#### 4. Standards of Righteousness

1. Humans lose sight of the proper standards for judging things when they become fixated on one side of any opposition
  1. Laozi and Zhuangzi were fixated on the Heavenly and neglected the earthly
  2. Laozi was fixated on yielding and neglected deliberate effort
  3. Mozi was fixated on the useful and neglected good form
2. Standards are lost when naming is abused, which leads to chaos
3. Names are rectified through ritual and standards of righteousness

### 5. **Mohism**

#### 1. Intrinsic Goods

1. Right and wrong are distinguished by whether they promote or impede intrinsic goods
2. Three intrinsic goods are beneficial to the state
  1. Wealth
  2. Population growth
  3. Orderly government

#### 2. Egalitarianism

1. The way to promote the intrinsic goods of the state is to employ the most competent
2. Success in carrying out one's duties should be rewarded, and one should be rewarded, esteemed, revered and praised.
3. The success of the government requires a ruler and system of subordinates, both with well-defined duties

#### 3. Impartial Caring

1. A benevolent person has a duty to promote benefit of and eliminate harm from others
2. One benefits those to whom one is partial by helping others who may be needed later
3. Aggressive warfare results from partiality and is like stealing another's property

#### 4. Conduct of Inquiry

1. There are three tests or "gauges" for proper inquiry
  1. Precedence (activities of the sage-kings)
  2. Evidence (what people have seen and heard)
  3. Application (actual outcomes of practices)
2. Examples of the use of the tests
  1. The existence of ghosts and spirits
  2. The non-existence of fate

5. Moderation
  1. People should do only what is beneficial
  2. The state should be moderate in its expenditures
  3. Elaborate funerals and musical performances are wasteful and bring about harm
6. **Daoism**
  1. **Laozi**
    1. The Dao (Way)
      1. Formless
      2. Nameless
      3. Ineffable (incapable of being understood)
      4. Originator of all things
      5. Arises from nothing
      6. Guide for all proper activities
    2. *Wuwei*
      1. The way to live is to follow the Dao and act “naturally” (*ziran*)
      2. One acts naturally through *wuwei*, not being governed by desires for anything more than satisfaction of basic needs
      3. The *ziran* way of life is that of the sage
    3. Government
      1. People are kept without knowledge, but with full stomachs
      2. The state is kept small, and the population reduced
      3. Weapons should not be used
      4. The rulers should stay in the shadows and not seek prominence
  2. **Zhuangzi**
    1. Relativism
      1. True and false, right and wrong, are relative to a point of view
        1. Large and small are judged from a physical perspective
        2. Right and wrong are judged on the basis of what one likes and dislikes
      2. There is no general agreement among things as evidence of an absolute standard
      3. There is no impartial judge to settle arguments
      4. “Rectification of names” is futile, and effort should not be wasted on disputes
    2. The Unity of All Things
      1. Despite their apparent differences, all things are one
      2. What all things are is a matter of useless disputes
    3. The Perfect Person
      1. Humans have an essence by which they make distinctions, but this can be overcome
      2. One should just go along with things
      3. The sage does not need knowledge, restrictive covenants, favors, or trade