

M.A. in Philosophy

M.A. PROGRAMME

GENERAL GUIDELINES FOR M.A. PROGRAMME IN C.B.C.S.

ELIGIBILITY:

- Graduates of the University of Mumbai or of any recognized University, equivalent to this University are eligible for direct admission to the M.A. Course in Philosophy as long as candidates have graduated with at least two papers in Philosophy.
- Graduates in the faculties other than the faculty of arts and graduates in the subject other than philosophy seeking admission to the M.A. degree course by papers/research are required to appear for the entrance test conducted by the department.
- Graduates of other universities seeking admission to the department will have to obtain an eligibility certificate from the University of Mumbai following due procedure.

APPLICATION PROCESS:

- Application forms for admission to the M.A./M.Phil./Ph.D. Courses can be had from the office during office hours. If required, a candidate shall appear for an interview before being finally admitted.
- While applying for admission, candidates shall have to submit prescribed fees, TC if application, Certificate of Eligibility, Statement of marks, Passing certificate or Degree certificate (attested photocopies).
- Candidates without a formal background in Philosophy in their undergraduate programme will have to appear for a faculty-change entrance test to seek admission into the M.A. Programme. The Syllabus for the test will be the history of Indian and Western Philosophy and the topics prescribed in the Syllabus for T.Y.B.A Philosophy Papers under the University of Mumbai.

M.A. PROGRAMMES OFFERED:

The Department offers M.A. by Papers and M.A by Research. Candidates intending to

do M.A. by papers shall be admitted only at the beginning of the academic year which begins in the month of June. Applications are open for M.A. by Research throughout the year. However the admission process will take place after the interview and Entrance / Faculty change test as per the guidelines of the University of Mumbai.

M.A. IN PHILOSOPHY (BY PAPERS)

As per the CBCS guidelines the first two semesters have four core papers in each semester. There are five electives that a student must choose within each basket in papers IX X XI XII XIII. In semester IV there is one paper to be chosen under the ability enhancement course (XIV) and one under the interdisciplinary course (XV) plus a dissertation (XVI).

M.A. IN PHILOSOPHY WITH SPECIALIZATION (BY PAPERS)

Papers	Specialization		
	BUDDHISM	JAINISM	YOGA
Paper IX	Buddhism and Metaphysics	Jaina Metaphysics	Samkhya Metaphysics
Paper X	Nagarjuna	Acharya Kundakunda	Sri Aurobindo OR Swami Vivekananda: four schools of Yoga.
Paper XI	Milinda Prasna	Apta- Mimamsa	Hathayoga- pradipika OR Jnaneshwar
Paper XII	Buddhist Epistemology	Jaina Epistemology	Yoga Epistemology
Paper XIII	Buddhist Psychology and Meditation	Jaina Psychology and Meditation	Yoga Psychology and Meditation
Papers XIV & XV	No Bar	No Bar	No Bar

To complete the specialization a student must choose a **dissertation topic (paper XVI)** in line with the area of specialization.

In addition, the prescribed combination of **electives** (Papers IX-XV) to attain specialization is as follows: The Department of Philosophy will organize workshops on Philosophical Concepts and Methods towards the end of Semester 3 and beginning of Semester 4. Participation by all students appearing for M.A. (By Papers) Semester IV as well as for students of M.A. (By Research) is mandatory. The workshop may culminate with student preliminary presentations required for finalizing the dissertation topic for Semester IV. Orientation to students will be given by the Coordinators towards the end of Semester 3 regarding dissertation to be submitted in semester.

THE AIM AND OBJECTIVE OF THE CORE PAPERS

is to get a grasp of ideas and concepts in core branches of philosophy and its debate through the ages by thinkers across the globe.

THE AIM AND OBJECTIVE OF THE ELECTIVES

is to enable the student to choose from a list of philosophers, traditions and texts and learn to study in depth through reading of primary texts as well as scholarly secondary sources. The course aims at preparing students for research through assignments and course work consisting of research methodology culminating in a final dissertation at the end of the fourth semester. Students are also encouraged to think and engage with contemporary issues during the entire programme apart from participating in seminars and conferences organized continuously in the department of philosophy.

LEARNING OUTCOMES OF THE PROGRAMME INCLUDE

The learner will be able to identify, summarize and critically engage with various philosophical concepts from the eastern and western philosophical traditions. He/she will become familiar with thinkers and his/her text with ability to read and understand the importance of primary texts. The wide range of electives offered in the second year enables the learner to undertake in-depth and focused reading in particular philosophical traditions especially Buddhism, Jainism and Yoga.

He/she will also be acquainted with current research trends and techniques in the field of philosophy through continuous project assignments and dissertation during the four semesters of the MA Programme. He/She will also develop skills of organizing and participating in seminars, workshops and conferences by availing of opportunities for active involvement in year round departmental academic activities.

FEE STRUCTURE

Course	Tuition Fees	P.G. Registration/ Registration Fees	Library Fees	Gymkhana Fees	Other Fees	Total
M.A.	Rs.1000/-	Rs.1025/-	Rs.1000/-	Rs.200/-	Rs.740/-	Rs.3965/-
M. Phil.	Rs.3000/-	Rs.850/-	Rs.1000/-	Rs.200/-	Rs.6315/-	Rs.11365/-
Ph.D.	Rs.6000/-	Rs.1000/-	Rs.1000/-	Rs.200/-	Rs.4965/-	Rs.13165/-

Those seeking admissions after the due date will have to pay late fee.

ATTENDANCE REQUIREMENT:

The candidates are required to attend a minimum of 75% of the total number of lectures

in each paper in order to be eligible to appear for the end of semester exams at the M.A. Part I level.

Internet, Student Library and Computers are available for research students.

FACILITIES OFFERED:

Local Railway Concession:

- Research Students - Up to 35 years.
- Regular Students - Up to 25 years.
- SC/ST Students - Up to 27 years.
- Employed Students - not entitled.

Students can avail of Scholarships under schemes of the Government of India and the Hon. Vice-Chancellor. They can also appear for the **Hon. Vice-Chancellor's Earn and Learn Scheme.**

M.A. PHILOSOPHY: PART I AND PART II

PROGRAM OUTCOMES FOR M.A. IN PHILOSOPHY (BY PAPERS)

- A. The learner is expected to develop an understanding of contemporary trends and developments in both Indian and Western Philosophy in general. The aim is to grasp meaningfully the ideas and concepts in core branches of philosophy and its debate through the ages by thinkers across the globe.
- B. The learner should be able to appreciate and employ the various terms of art in currency in different areas of academic philosophy and other interdisciplinary pursuits.
- C. The various text-study electives will enable the learner to engage with philosophical and academic texts with scholarly depth and rigor.
- D. Through the wide range of electives (Philosophical traditions, Thinkers and Texts), the learner will cultivate substantial reading and focus on specific subfields and areas of research of their choice, by in depth reading of primary texts as well as scholarly secondary sources.
- E. Through assignments and other modules, the learner will continually develop an ability to work on research problems in order to write and produce quality work of original research.
- F. The learner will cultivate the spirit and techniques of critical thinking and apply them to a host of debates around conceptual, social and political issues.
- G. The learner will develop the spirit of responsible citizenship and sensitivity to social and environmental issues through an exposure to a wide range of thinkers and texts
- H. The learner will undertake substantial and critical engagement with values such as interreligious and intercultural harmony, empathy, freedom, human rights, and compare cross cultural traditions for better holistic understanding of one's world.
- I. The learner will cultivate the spirit of independent thinking and enquiry.

OVERVIEW OF PAPERS FOR SEMESTER I, II, III, IV

SEMESTER I

**PAPER I (CORE):
METAPHYSICS (INDIAN AND WESTERN)**

**PAPER I (CORE):
EPISTEMOLOGY
(INDIAN AND WESTERN)**

**PAPER III (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) A**

**PAPER IV (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) B**

SEMESTER II

**PAPER V (CORE):
ETHICS (INDIAN AND WESTERN)**

**PAPER VI (CORE):
PHILOSOPHY OF CONSCIOUSNESS
(INDIAN AND WESTERN)**

**PAPER VII (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) C**

**PAPER VIII (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) D**

SEMESTER III

**PAPER IX
BASKET I (ELECTIVE)
CLASSICAL THOUGHT**

1. Ancient Greek Philosophy
2. Greek, Hellenistic, and Roman Philosophy
3. Early Medieval Philosophy
4. Late Medieval Philosophy
5. Traditional Logic
6. Buddhism and Metaphysics
7. Jaina Metaphysics
8. Samkhya Metaphysics
9. Schools of Vedanta
10. Shaivism, Shaktism and Tantrism
11. Islamic Philosophy

**PAPER X
BASKET II (ELECTIVE)
PHILOSOPHERS**

1. Plato: Moral Philosophy, Politics, and Art
2. Aristotle: Practical Philosophy
3. Kant: Practical Philosophy
4. Hume
5. Shankaracharya
6. Ramanujacharya
7. Vallabhacharya
8. Madhvacharya
9. Nagarjuna
10. Acharya Kundakunda
11. Sri Aurobindo
12. Swami Vivekananda: Four Yogas

**PAPER XI
BASKET III (ELECTIVE)
THINKERS AND TEXT**

1. Plato: Epistemology
2. Kant: Epistemology
3. Heidegger
4. Wittgenstein
5. Jnaneshwara
6. Gandhi
7. J. Krishnamurti
8. Milinda Prasna (Buddhist Text)
9. Apta Mimamsa (Jaina Text)
10. Hatha Yoga Pradipika (Yoga Text)
11. Viveka Cudamani (Vedanta Text)
12. Commentaries on the Bhagavad Gita

**PAPER XII
BASKET IV (ELECTIVE)
PHILOSOPHICAL DISCIPLINES**

1. Indian Epistemology (Advanced)
2. Western Epistemology (Advanced)
3. Symbolic Logic: First-order Sentential Logic
4. Nyaya Epistemology
5. Jaina Epistemology
6. Buddhist Epistemology
7. Yoga Epistemology
8. Modern Political Thought
9. Contemporary Political Thought
10. Philosophy of Religion and Culture

**PAPER XIII
BASKET V (ELECTIVE)
CONTEMPORARY THEMES**

1. Buddhist Psychology and Meditation
2. Jaina Psychology and Meditation
3. Yoga Psychology and Meditation
4. Existentialism
5. Femininities, Masculinities and Language
6. Frankfurt School and Critical Theory
7. Language and Reality
8. Mind and Conceptions of Self
9. Structuralism and Post Structuralism
10. Sufism and Culture

SEMESTER IV

**PAPER XV
INTERDISCIPLINARY
CROSS DISCIPLINARY COURSES
(ANY ONE)**

1. Philosophy of Art
2. Philosophy of Feminism
3. Philosophy of Film
4. Philosophy of Education
5. Philosophy of Management
6. Philosophy of Science
7. Studies in Meditation
8. Environmental Ethics
9. Symbolic Logic:
Relational Logic and Axiomatic Systems
10. Studies in World Religions
11. Jaina-Value Education
12. Buddhism-Value Education
13. Yoga-Value Education

**PAPER XIV
ABILITY ENHANCEMENT COURSE
(ANY ONE)**

1. Critical Thinking
2. Logical Reasoning (Indian & Western)
3. Symbolic Logic
(Second-order Sentential Logic)

**PAPER XVI
DISSERTATION**

The Final Dissertation will have a word limit 5000-8000 words and will be typed in one and a half spacing on one side of the paper.

The Final Dissertation will be evaluated out of 75 marks by the guide and 25 marks will be evaluated during presentation by internal committee.

M.A. PART - I

SEMESTER - I

PAPER I (CORE):
METAPHYSICS (INDIAN AND WESTERN)

PAPER I (CORE):
EPISTEMOLOGY
(INDIAN AND WESTERN)

PAPER III (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) A

PAPER IV (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) B

PAPER I (CORE) **METAPHYSICS (INDIAN AND WESTERN)**

LEARNING OUTCOMES

1. To comprehend the fundamental ideas related to the core area of philosophy in relation to metaphysics.
2. To compare and contrast the undercurrents of Indian and Western theories of metaphysics with respect to soul, nature of world, causality, space and time.
3. To develop critical thinking, debate and discuss the nature of speculative metaphysics.

SECTION I: INDIAN METAPHYSICS

UNIT I

- A. Substance: Monism, Dualism and Pluralism (Vedānta, Sāmkhya and Nyāya-Jaina); Realism and Idealism (Sāmkhya-Nyāya-Jaina and Vedānta/ Idealist Buddhistschools)
- B. Theory of Causation: Satkāryavāda and Ārambhavāda/ Asatkāryavāda; Vivartavāda and Pratitya-samutpāda

UNIT II

- C. Theories of Soul: Soul as substance (Jainism, Nyāya Vedānta), Soul as Reality (Sāmkhya- Yoga); Anātamavāda (Buddhism) and Dehātmanavāda (Cārvāka)
- D. Status of World: Vyāvahārika and Pāramārthika (Vedānta); Samvrtti and Pāramārthika (Buddhism)

SECTION II: WESTERN METAPHYSICS

UNIT III

- E. The Nature of Speculative Metaphysics: Being and Becoming; Existence and Essence; Universals and Particulars (Aristotle; Ockham)
- F. Reconstruction of Metaphysics: Critique of Speculative Metaphysics; Metaphysics as Ontology; Identity and Difference (Heidegger)

UNIT IV

- G. Realism and the problem of Causality, Space and Time: Humean, Kantian, Bergsonian interventions
- H. Varieties of Idealism: Subjective Idealism (Berkeley), Transcendental Idealism (Kant) and Objective Idealism (Hegel)

REFERENCES:

SECTION I: INDIAN METAPHYSICS

1. Iyer, M.K.V. Philosophy of Advaita. Asia/ AlliedPublication
2. Naulakha, R.S. Shankara's Brahmvada. Kanpur: Kitab Ghar,1964
3. Stcherbatsky, T.H. No-Soul Theory of Buddhism. Bharatiya Vidya Prakashan,1988.
4. Murti, T.R.V. Central Philosophy of Buddhism. Unwin Paperbacks,1980
5. Abhidharmakośa of Vasubandhu, Eng. Trans. By TheraNarada
6. Ācārya Kundakunda.Pañcāstikāyasāra-sangraha
7. Padmarajaiah, Y. A Comparative Study of Jaina Theories of Reality andKnowledge.
8. Ishwara Krishna. Sāmkhyakārikā with Tattva-Kaumudī of Śrī Vacaspati Misra, Ramakrishna MathPublication.
9. Swami H. Aranya. Yoga Philosophy of Patañjali. Calcutta University Press.2000.
10. "Nyāya-sūtra of Gautama with Tātparya- ikā of Vacaspati Misra", Trans. GanganathJha.

SECTION II: WESTERN METAPHYSICS PRIMARY SOURCES

1. Aristotle. The Basic Works of Aristotle (Metaphysics Book I). Trans. Richard McKeon. New York: Random House.1941.
2. Bergson, Henri. Creative Evolution. Trans. Arthur Mitchell. New York: Dover.1911
3. Berkeley, G. A Treatise Concerning the Principles of Human Knowledge. Ed. by Jonathan Darcy. OUP.1998.

SECONDARY SOURCES:

1. Cambridge Companion to Hegel, Ed. by Fredeich Beiser,1993.
2. Cambridge Companion to Kant, Ed. Paul Guyer,1992.
3. Hegel, G.W.F. The Phenomenology of Spirit (trans. A.V. Miller) Oxford: Oxford University, 1977.
4. Heidegger, Martin. Being and Time. Harper, Row: New York, 1927. (1957) 1969 'Identity and Difference' Harper Row: NewYork.

(1975) 'Overcoming Metaphysics' in his The End of Philosophy. Souvenir Press (Educational and Academic) London.

(1998a) 'What is Metaphysics?' in Pathmarks ed. William McNeill, 82-96. Cambridge: Cambridge University Press.

(1998b) 'Postscript to 'What is Metaphysics?' in Pathmarks ed. William McNeill, 231-238. Cambridge: Cambridge UniversityPress.

(1998c) 'Introduction to 'What is Metaphysics?' in Pathmarks ed. William McNeill, 277-290. Cambridge University Press:Cambridge.

5. Kant, Immanuel. Critique of Pure Reason. Tr. by Paul Guyer and Allen Wood, NY,1997.
6. Loux, Michael. Ockham's Theory of Terms. St Bend Indiana: St. Augustine Press (For Ockham's Summa Logicae),1998.
7. Cambridge Companion to Berkeley, Ed. by Kenneth P Winkler, CUP,2005.
8. Cambridge Companion to German Idealism, Ed. by Karl Ameriks,CUP,2000.
9. CambridgeCompaniontoCarnap,Ed.byRichardCreathandMichael Friedman,CUP,2007.
10. Lowe, E.J. A Survey of Metaphysics. OUP.2002.
11. Kim, Jaegwon and Sosa, Ernest (eds.) Metaphysics: An Anthology. Blackwell.1999.
12. Loux, Michael and Zimmerman, Dean (eds.) The Oxford Handbook of Metaphysics. Oxford University Press.2003.
13. Werner, Marx. Hegel's Phenomenology of Spirit. New York: Harper and Row.1975.
14. Inwood, Michael. Hegel. Oxford: Oxford University Press.1985.
15. Walsh, W.H. Metaphysics. London: Hutchinson University Library.1963
16. Taylor, A.E. Elements of Metaphysics. New York: The Macmillan Company.1909

PAPER II (CORE) EPISTEMOLOGY (INDIAN AND WESTERN)

LEARNING OUTCOMES

1. To comprehend the fundamental ideas related to the core area of theory of knowledge.
2. To compare and contrast the undercurrents of Indian and Western theories of knowledge
3. To apply the epistemic doctrines to the other core and applied philosophical concepts.

SECTION I: INDIAN EPISTEMOLOGY

UNIT I

- A. Jñāna and Pramā: Definition and kinds of Pramāna, Prāmānyavāda
- B. Perception
- C. Khyātivāda

UNIT II:

- A. Inference: Definition, Classification and Components
- B. Vyāpti and Fallacies
- C. Śabda: Meaning (Word and Sentence); Anvitābhidānavāda and Abhihitānvayavāda

SECTION II: WESTERN EPISTEMOLOGY

UNIT III:

- A. The problem of perception
- B. Memory: As a Source of Knowledge (Locke and Ayer); Types of Memory
- C. Knowledge and Belief: The tripartite account of knowledge as justified true belief; Gettier's paradox

UNIT IV:

- A. The Sceptical Challenge
- B. Critique of Epistemology I: Contextualism (Rorty)
- C. Critique of Epistemology II: Feminism (Harding)

REFERENCES:

SECTION I: INDIAN EPISTEMOLOGY

1. 'Mimamsa Theory of Knowledge' G.P.Bhatt.
2. 'Nyāya Theory of Knowledge' S.C.Chatterjee.
3. 'Presuppositions of Indian Philosophies', Karl H.Potter.

4. 'Six Ways of Knowing', D. M.Datta.
5. 'Doctrines and Arguments in Indian Philosophy', Ninian Smart.
6. 'Spirit of Indian Philosophy', Nikunjavihari Bannerjee.
7. 'History of Indian Epistemology', Jwala Prasad.
8. 'Theories of Error in Indian Philosophy', Bijayanand Kar.

SECTION II: WESTERN EPISTEMOLOGY

1. Ayer, A.J. The Problem of Knowledge. Penguin: Middlesex, 1956.
2. Chisholm, Roderick M. Theory of Knowledge. Prentice Hall: New Delhi, 1977.
3. Dancy, Jonathan. Contemporary Epistemology. Oxford University Press: Oxford, 1994.
4. Dancy, Jonathan and Sosa, Ernest (Ed.) A Companion to Epistemology. Blackwell: Oxford, 1994
5. Edwards, Paul (Ed.) The Encyclopedia of Philosophy. Routledge: London, 1969.
6. Hamlyn, D.W. Theory of Knowledge. Doubleday: London, 1971.
7. Harding, Sandra. The Science question in Feminism. Open University Press: Milton Keynes, 1986.
8. Harding, Sandra (Ed.) Feminism and Methodology: Social Science Issues. Indiana University Press: Bloomington, 1987.
9. Lehrer, Keith. Theory of Knowledge. Routledge: London, 1990.
10. Pojman, Louis (Ed.) Theory of Knowledge: Classical and Contemporary Readings. Wadsworth: Belmont, 1999
11. Rorty, Richard. Philosophy and the Mirror of Nature. New Jersey: Princeton University Press, 1979
12. Stroud, Barry. Significance of Philosophical Scepticism. Oxford University Press: Oxford, 1984.
13. A. Woozley. Theory of Knowledge. 1966

PAPER III (CORE)
CONTEMPORARY PHILOSOPHY (INDIAN AND WESTERN) A

LEARNING OUTCOMES

1. To evaluate the role played by modern logical tools in approaching philosophical problems and critiquing the philosophical traditions of the past.
2. To analyse and explore the dialogue between empirical science and philosophy in the first half of the 20th century and the possible role of language, meaning and objectivity in philosophical discourse.
3. To develop critical thinking argumentative skills, learn to review original writings and analyse their implications.

SECTION I: INDIAN PHILOSOPHY

UNIT I: RETHINKING TRADITION

- A. Swami Vivekananda: Universal Religion, Practical Vedānta and explanation of Māyā
- B. Sri Aurobindo: Ascent and descent of Reality, Seven Cords of reality, Gnostic Being

UNIT II: RECONSTRUCTING MYSTICISM

- A. R. D. Ranade: Mysticism as a Method, Pathway to God-realization, Advaita Vedānta Culmination of Spiritual Experience
- B. Rabindranath Tagore: Relation of the Individual to the Universe, Soul-consciousness, Problem of evil and Self, Realization of the Infinite through Love, Action and Beauty.

SECTION II: WESTERN PHILOSOPHY

UNIT III: IDEAL LANGUAGE, LOGICISM AND THE LINGUISTIC TURN

- A. Frege: Sense and Reference, Thought
- B. Russell's Ideal language philosophy: Analysis of facts, Theory of descriptions; Strawson: On Referring; Wittgenstein (Early): Logic and language; Picture theory of meaning.

UNIT IV: LOGICAL EMPIRICISM AND THE METAPHYSICAL QUESTION

- A. Carnap: Unity of Science project, Primitive Protocol statements, Internal and External questions; Schlick: Meaning and Verification, Basic/ Observation statements; Dummett: Justificatory Semantics.
- B. Pragmatism (Classical and Contemporary): Peirce, James, Dewey and Rorty

REFERENCES:

SECTION I: INDIAN PHILOSOPHY

1. Narawane, V.S. Contemporary Indian Thought.
2. Srivastava, R.S. Contemporary Indian Philosophy.
3. Lal, B. K. Contemporary Indian Philosophy.
4. Sharma, Nilima. Twentieth Century Indian Philosophy.
5. Lederle, Mathew. Philosophical Trends in Modern Maharashtra. Popular Prakashan
6. The Complete Works of Vivekananda. Eight Vols. Advaita Ashram. 1957
7. Sri Aurobindo. Life Divine.
8. Mishra, R.S. Integral Advaitism of Sri Aurobindo.
9. Ranade, R.D. Mysticism in Maharashtra.
10. Tagore, Rabindranath. 1913 (2000) Sadhana: The Realisation of Life. Macmillan: Delhi, Chennai and Mumbai
11. Maitra, S.K. An Introduction to the Philosophy of Sri Aurobindo.
12. Bhushan, Nalini and Garfield, Jay L. (eds.) Indian Philosophy in English: From Renaissance to Independence. Oxford University Press, 2011

SECTION II: WESTERN PHILOSOPHY

PRIMARY SOURCES:

1. Frege, Gottlob (1891), "Function and Concept", in The Frege Reader, Edited by Michael Beaney, Oxford: Blackwell Publishing, 1997, pp. 130-148.
2. Frege, Gottlob (1892), "On Sinn and Bedeutung", in The Frege Reader, Edited by Michael Beaney, Oxford: Blackwell Publishing, 1997, pp. 151-171.
3. Frege, Gottlob (1893), "On Concept and Object", The Frege Reader, Edited by Michael Beaney, Oxford: Blackwell Publishing, 1997, pp. 181-193.
4. Russell, B. (1918), The Philosophy of Logical Atomism, Logic and Knowledge: Essays 1901- 1950, London: Routledge, 1956, 1989, 1992; pp. 175-281.
5. Strawson P.F. (1950) "On Referring", Mind, Vol. LIX, pp. 320-344.
6. Wittgenstein, L. (1961) Tractatus Logico Philosophicus (Trans. D.F. Pears and B.F. McGuinness) London: Routledge and Kegan Paul.
7. Relevant articles in Ayer, A.J. (1959) Logical Positivism. London: George Allen and Unwin.
8. Dummett M. (1991) The Logical Basis of Metaphysics. Cambridge Massachusetts: Harvard University Press.
9. Carnap R. "Empiricism, Semantics and Ontology", Revue Internationale de Philosophie, Vol. 4, No. 11 (Janvier 1950), pp. 20-40
10. James W. (1902) A New Name For Some Old Ways of Thinking, Cambridge: MA. Harvard University Press
11. Rorty R. (1982) Consequences of Pragmatism, Sussex Harvester
12. Dewey J. (1999) The Essential Dewey (Two Volumes edited by Hickman and Alexander), Bloomington, Indiana University Press.

13. Peirce C.S. (1992 and 1999) The Essential Peirce (Two Volumes edited by the Peirce edition project), Bloomington, Indian University Press.

SECONDARY SOURCES:

1. Baillie, J. Contemporary Analytic Philosophy. Prentice Hall. 2003.
2. Martinech, A. P. and Sosa, David (eds.) A Companion to Analytic Philosophy. Blackwell Anthologies. 2001.
3. Ayer, A.J. Language Truth and Logic. Dover Publications, 1952.
4. Pitcher, G. The Philosophy of Wittgenstein. Englewood Cliffs, Prentice Hall. 1964.
5. Encyclopedia of Philosophy. Ed. Paul Edwards. Vol. VI. London: Routledge.
6. Urmson, J.O. Philosophical Analysis. Oxford: Clarendon Press. 1956.
7. Ayer A.J. Russell and Moore – The Analytic Heritage. Macmillan. 1971

PAPER IV (CORE) CONTEMPORARY PHILOSOPHY (INDIAN AND WESTERN) B

LEARNING OUTCOMES

1. To be acquainted with current trends, Indian ethos, tradition and its critique in Indian Philosophy
2. To comprehend global philosophical debates on 'experience', 'perception' and 'embodiment' by foregrounding influential thinkers in contemporary phenomenology
3. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.

SECTION I: INDIAN PHILOSOPHY

UNIT I: REPUDIATION AND RECONSTRUCTION OF TRADITION

- A. Mahatma Jyotiba Phule: Critique of Tradition, Philosophy of Universal Humanism, Social Reforms
- B. Pandita Ramabai: Account of the High-caste Brahmin Woman, Social Reform from a Gender-perspective, the Issue of Conversion

UNIT II: REPUDIATION AND RECONSTRUCTION OF TRADITION

- A. Gopal Ganesh Agarkar: Critique of Hinduism, Reformist Position as Expressed in Sudhāraka, Agnosticism
- B. Lokmanya Tilak: Gītārahasya as a Commentary on Bhagvadgītā, Analysis of Karmayoga, Ethics founded on Metaphysics

SECTION II: WESTERN PHILOSOPHY

UNIT III: PHENOMENOLOGICAL PSYCHOLOGY AND SCIENCE

- A. Brentano: Critique of Psychologism; Intentionality, Primary and Secondary Objects
- B. Husserl: Rigorous science, Intentionality, Method (reduction), Life-world

UNIT IV: PHENOMENOLOGICAL ONTOLOGY AND EMBODIMENT

- A. Heidegger: Ontological difference between Being and beings, Significance of Dasein,
- B. Fundamental ontology of Dasein (inauthenticity and authenticity), Time
- C. Merleau-Ponty: Living Body, New Account of Perception, Art

REFERENCES:

SECTION I: INDIAN PHILOSOPHY

1. Lal, B. K. Contemporary Indian Philosophy.
2. Sharma, Nilima. Twentieth Century Indian Philosophy.
3. Lederle, Mathew. Philosophical Trends in Modern Maharashtra. Popular Prakashan
4. Laxman Shastri Joshi (1996) Jotirao Phule. New Delhi: National Book Trust
5. Malik-Goure, Archana (2013) Jyotiba Phule: A Modern Indian Philosopher. New Delhi: Suryodaya Publications.
6. Omvedit, Gail (Ed) (2002) Jyotiba Phule Ani Stree Mukticha Vichar. Mumbai: Lokvangmay group.
7. Phadke, Y.D. (ed.) (1991) Mahatma Phule Samagra Vangmaya. Mumbai: Maharashtra Rajya Sahitya and Sanskruti Mandal.
8. Deshapande, G.P. (2002) Selected Writing of Jotirao Phule, edited with annotations and introduction. New Delhi: Left wordbooks.
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SEMESTER - II

**PAPER V (CORE):
ETHICS (INDIAN AND WESTERN)**

**PAPER VI (CORE):
PHILOSOPHY OF CONSCIOUSNESS
(INDIAN AND WESTERN)**

**PAPER VII (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) C**

**PAPER VIII (CORE):
CONTEMPORARY PHILOSOPHY
(INDIAN AND WESTERN) D**

PAPER V (CORE) ETHICS (INDIAN AND WESTERN)

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Comprehend the role of reasoning in ethics and ethical dilemmas from metaethical and normative ethical perspectives.
3. Cultivate responsible citizenship through inclusiveness, tolerance, sensitivity to social vulnerability, as well as, intercultural and communicative competence via textual traditions.

SECTION I: INDIAN ETHICS

UNIT I

- A. Nature of Indian Ethics (Niti) - Ethics and Metaphysics, Ethics and Mysticism, Truth as moral standard and Spiritualend.
- B. Concept of Dharma and various approaches to Dharma in Indian tradition, Mimamsa definition of Dharma in terms of Chodana and nature of Vidhivakya

UNIT II

- A. Theory of Karma and Problem of Freedom, Analysis of Karma, Akarma, Vikarma and NishkamaKarma
- B. The Concept of Purusharthas, Nature and Kinds of Purusharthas, Three approaches to Purusharthas- Materialistic, Intuitionistic and Metaphysical.

SECTION II: WESTERN ETHICS

UNIT III

- A. Cognitivism: Intuitionism (Moore) Neo-naturalism(Searle)
- B. Non-Cognitivism: Emotivism(Ayer/Stevenson); Prescriptivism(Hare)

UNIT IV

- A. Existential Ethics: de Beauvoir/Sartre: Ethics of situation, freedom and ambiguity
- B. Feminist Ethics: Ethics of care (Gilligan); Ethics of justice(Okin)

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PAPER VI (CORE)

PHILOSOPHY OF CONSCIOUSNESS (INDIAN AND WESTERN)

LEARNING OUTCOMES

1. Study Upanishadic and Vedantic views of consciousness, psychological analysis of waking (Jagrita), dream (Swapna), deep sleep (Sushupti) and turiya states.
2. Critically evaluate the nuances of the various philosophical problems and debate that arise in the context of the problem of mind and consciousness in both Indian and Western traditions.
3. Situate the core conceptual notions of the mind, body, self, thought, language, reason among many others within the contemporary context as well as developments in the physical sciences, biology as well as the cognitive sciences.
4. To learn to evaluate and develop critical abilities for research in the discipline.

SECTION I: INDIAN PERSPECTIVE

- A. Upanishadic and Vedantic views of consciousness; Psychological analysis of waking, dream, deep sleep and turiyastates
- B. Sāmkhya-Yoga view: Purusa as drsta, citta, citta vritti, citta bhumi, nirvikalapa Samadhi
- C. Nyāya-Vaisesika: Status of Consciousness

UNIT II

- A. Jainism: Status of jiva and lesya
- B. Materialist (Carvaka) view of consciousness.
- C. Buddhist view of consciousness and the denial of Soul

SECTION II: WESTERN PERSPECTIVE

UNIT III

- A. The Problem of Consciousness: Aristotelian and the Cartesian paradigms; Spinozan interventions
- B. The Mind-Body problem and the linguistic solution: Ryle and Later-Wittgenstein

UNIT IV:

- A. The Mind-Body problem restated: The 'hard' problem of consciousness and the notion of an 'explanatory gap'; Theories of Consciousness: Identity theories (reductive and non-reductive), Eliminativism
- B. Computational model of mind, Artificial Intelligence and Functionalism, Naturalist and Transcendental theories of consciousness

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PAPER VII (CORE)

CONTEMPORARY PHILOSOPHY (INDIAN AND WESTERN) C

LEARNING OUTCOMES

1. Explore and evaluate the utility of the common sense approach in approaching philosophical problems, and critiquing philosophical traditions of the past.
2. Appreciate and analyze the various models developed by philosophers of language, logicians and linguists in order to understand communication, interpretation, translation and meaning in general.
3. Cultivate responsible citizenship, inclusiveness, sensitivity to otherness and social vulnerability, as well as, intercultural and communicative competence through the study and significance of fundamental notions like language and reason in human society through the study of contemporary philosophy.

SECTION I: INDIAN PHILOSOPHY

UNIT I: GANDHIAN APPROACH

- A. Mahatma Gandhi (Spiritual Foundations of Politics): Reality with Multiple Aspects, Truth as God, Interdependence between multiple selves and other forms of life-Swaraj and Ahimsa
- B. Mahatma Gandhi (Socio-Political Ideas): Foundations of Good Society- Trusteeship, Sarvodaya, Svadeshi, Means-ends relationship, Satyagraha, Communal Harmony

UNIT II: CRITIQUES OF TRADITION

- A. Dr. B. R. Ambedkar: Critique of Hinduism (Varna and Caste-system), Gandhi-Ambedkar debate about caste, critique of Early Buddhism, and Reconstruction of Buddhism
- B. M. N. Roy: Relation to Marxism, Freedom, Radical Humanism

SECTION II: WESTERN PHILOSOPHY

UNIT III: ORDINARY LANGUAGE PHILOSOPHY AND SPEECH ACT THEORY

- A. Ordinary Language Philosophy: Moore's defense of common sense and proof of the external world; Later-Wittgenstein on meaning and the notion of language games; Wittgenstein on certainty.
- B. Speech Act Theory: Austin's theory of speech acts, Grice's psychological theory of meaning, Searle's theory of indirect speech acts

UNIT IV: PROBLEMS OF MEANING AND TRUTH

- A. Quine: Naturalized epistemology, indeterminacy of translation, inscrutability of reference.
- B. Davidson: Truth and meaning, Radical Interpretation

REFERENCES:

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PAPER VIII (CORE) CONTEMPORARY PHILOSOPHY (INDIAN AND WESTERN) D

LEARNING OUTCOMES

1. Comprehend, debate and discuss on the synthesis and reconstruction of Contemporary Indian Philosophy.
2. Know global philosophy through the history of hermeneutics (as method, philosophy and critique) and discussions of key thinkers in contemporary hermeneutics.
3. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.

SECTION I: INDIAN PHILOSOPHY

UNIT I: SYNTHESIS OF TRADITION

- A. Mohammad Iqbal: Reconstruction of Islamic Religious Thought, Self-World-God, Man and Superman
- B. Dr. S. Radhakrishnan: Idealist View of Life, Intellect and Intuition, Rebirth

UNIT II: RECONSTRUCTION OF TRADITION

- A. J. Krishnamurti: Conditioned Self, Freedom from the Known, Awareness
- B. K.C. Bhattacharya: Concept of Philosophy, Subject as Freedom, Concept of Value

SECTION II: WESTERN PHILOSOPHY

UNIT III: HERMENEUTICS AS METHOD AND PHILOSOPHY

- A. Methodological Hermeneutics: Schleiermacher (Authorial Intention), Dilthey (Historical Reconstruction).
- B. Critique of method (Gadamer): Understanding (Verstehen), Prejudice (Vorurteil) and Tradition; Fusion of horizons

UNIT IV: CRITICAL HERMENEUTICS AND BEYOND

- A. Critical Hermeneutics (Habermas): Distance in Interpretation and Understanding; Ideology Critique; Knowledge and Human Interests
- B. Between Tradition and its Critique (Ricoeur): Mediation of Cultural Symbols; Conflict of Interpretations; Critical hermeneutics

REFERENCES:

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M.A. PART - II

SEMESTER - III

PAPER IX

BASKET I (ELECTIVE) : CLASSICAL THOUGHT

1. Ancient Greek Philosophy
2. Greek, Hellenistic, and Roman Philosophy
3. Early Medieval Philosophy
4. Late Medieval Philosophy
5. Traditional Logic
6. Buddhism and Metaphysics
7. Jaina Metaphysics
8. Samkhya Metaphysics
9. Schools of Vedanta
10. Shaivism, Shaktism and Tantrism
11. Islamic Philosophy

PAPER X

BASKET II (ELECTIVE) : PHILOSOPHERS

1. Plato: Moral Philosophy, Politics, and Art
2. Aristotle: Practical Philosophy
3. Kant: Practical Philosophy
4. Hume
5. Shankaracharya
6. Ramanujacharya
7. Vallabhacharya
8. Madhvacharya
9. Nagarjuna
10. Acharya Kundakunda
11. Sri Aurobindo
12. Swami Vivekananda: Four Yogas

PAPER XI

BASKET III (ELECTIVE) : THINKERS AND TEXT

1. Plato: Epistemology
2. Kant: Epistemology
3. Heidegger
4. Wittgenstein
5. Jnaneshwara
6. Gandhi
7. J. Krishnamurti
8. Milinda Prasna (Buddhist Text)
9. Apta Mimamsa (Jaina Text)
10. Hatha Yoga Pradipika (Yoga Text)
11. Viveka Cudamani (Vedanta Text)
12. Commentaries on the Bhagavad Gita

PAPER XII

BASKET IV (ELECTIVE) : PHILOSOPHICAL DISCIPLINES

1. Indian Epistemology (Advanced)
2. Western Epistemology (Advanced)
3. Symbolic Logic: First-order Sentential Logic
4. Nyaya Epistemology
5. Jaina Epistemology
6. Buddhist Epistemology
7. Yoga Epistemology
8. Modern Political Thought
9. Contemporary Political Thought
10. Philosophy of Religion and Culture

PAPER XIII

BASKET V (ELECTIVE): CONTEMPORARY THEMES

1. Buddhist Psychology and Meditation
2. Jaina Psychology and Meditation
3. Yoga Psychology and Meditation
4. Existentialism
5. Femininities, Masculinities and Language
6. Frankfurt School and Critical Theory
7. Language and Reality
8. Mind and Conceptions of Self
9. Structuralism and Post Structuralism
10. Sufism and Culture

PAPER IX

BASKET I (ELECTIVE) : CLASSICAL THOUGHT

1. Ancient Greek Philosophy
2. Greek, Hellenistic, and Roman Philosophy
3. Early Medieval Philosophy
4. Late Medieval Philosophy
5. Traditional Logic
6. Buddhism and Metaphysics
7. Jaina Metaphysics
8. Samkhya Metaphysics
9. Schools of Vedanta
10. Shaivism, Shaktism and Tantrism
11. Islamic Philosophy

ANCIENT GREEK PHILOSOPHY

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Comprehend and critique the history of ancient Greek philosophy through the doxological tradition and contemporary philosophical reception of Greek thought.
3. Cultivate interdisciplinary outlook, intercultural communication, decolonizing mind-set, responsible citizenship and cosmopolitanism.

UNIT I

- A. The Milesians - Thales: Water as arche; Anaximander: The Unlimited as arche; Anaximenes: 'aer' as arche. Were the Milesians philosophers?*
- B. The Pythagoreans: Human being's place in Nature; Number and things; Nature of the soul

UNIT II

- A. Becoming: Change, change and stability(Heraclitus)
- B. Being: Cosmic Substance as Being(Parmenides)
- C. Zeno: Zeno's puzzles - Is Zeno asceptic?

UNIT III

- A. Pluralists: Empedocles and Anaxagoras.
- B. Atomists: Leucippus and Democritus

UNIT IV

- A. Sophists : Philosophy of "Man"
 1. Relativism of Protagoras
 2. Nihilism of Gorgias
 3. Ethics: Justice, Nature and Convention
- B. Socrates:
 1. Socratic philosophy in relation to sophism.
 2. Socratic Method - Ignoratio Elenchus
 3. Socratic Ethics.

NOTE

The complex, hybrid cultural confluence of Mesopotamia, Egypt, Phoenicia and Hellas that went to constitute Greek civilization has to be introduced as a background. Given the doxological dimension of the sources for ancient Greek philosophy, the terms spelled out in the syllabus are simply pointers for further discussion. The rich contribution of the philosophers cannot be reduced to the key words in the syllabus.

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GREEK, HELLENISTIC AND ROMAN PHILOSOPHY

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Comprehend and critique post-Aristotelian Greek, Hellenistic and Roman thought and explore its modern European reception please remove the point that is deleted and retain the three that are highlighted
3. Cultivate interdisciplinary outlook, intercultural communication, decolonizing mind-set, responsible citizenship and cosmopolitanism.

UNIT I

Plato: Dialectic; Virtues with special reference to love; justice.
Aristotle: Four causes; Virtues with reference to Friendship; Eudemonism,

UNIT II

- A. Epicureanism: Physics, Cosmology, Ethics: The Happy Life in Accordance with Nature.
- B. Stoicism:
 1. Cynics : Diogenes
 2. The Greco-Hellenistic Stoics (Zenon, Cleanthes and Chrysippos): Duty and character formation; Natural Law.

UNIT III

- A. The Roman Stoics I (Markus Aurelius, Epictetus) : Ethics-Nature, The Sage and Humanity,
- B. Virtue and Vice
- C. The Roman Stoics II (Seneca, Cicero): Natural Law, State and Cosmopolitanism

UNIT IV

- A. Skepticism: Academic Skepticism, Pyrrhonian Skepticism, Sextus Empiricus
- B. Neo-Platonism: Plotinus The One; Intellect, Being, Life; the Soul; Organization of the Universe

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EARLY MEDIEVAL PHILOSOPHY

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10. Long, A. A., 2002, Epictetus: a Stoic and Socratic guide to life, Oxford: Oxford University Press.
11. Osborne, Catherine. 2004. PreSocratic Philosophy: A Very Short Introduction Oxford: Oxford University Press
12. Ross, W.D. 1951. Plato's Theory of Ideas. Oxford: Clarendon Press, 1951.
13. Sedley, David. 2003 The Cambridge Companion to Greek and Roman Philosophy Cambridge: Cambridge University Press Vlastos, Gregory (ed.) 1970.
14. Plato: A Collection of Critical Essays: Ethics, Garden City, New York: Anchor Books.

LEARNING OUTCOMES

1. Develop reasoning, reading and writing skills by discerning the difference between scriptural and philosophical texts
2. Comprehend Christian thinkers as impacted by Greek philosophy, as well as, learn their pioneering contribution to philosophical problems such as essence/existence and universals.
3. Ignite philosophical interest in thinkers of antiquity, respect religious diversity and create possibilities for comparative study.

UNIT I

St. Augustine (354): Theory of knowledge, Existence of God, Problem of Evil, Freedom of Will.

UNIT II

Boethius (475): The Consolation of Philosophy. Problem of Universal

UNIT III

Avicenna (980): Aristotle's metaphysics and salvation. Union of science, philosophy and theology

UNIT IV

St. Anselm (1033): Arguments for the Existence of God.
Peter Abelard (1079): Relation between Reason and Faith

REFERENCES:

1. Fredrick Copleston — History of Philosophy Volume II — New York: Dover, 1962
2. Fredrick Copleston — History of Philosophy Volume III — New York: Dover, 1963.
3. Anne Fremantle — The Age of Belief: The Medieval Philosophers — New York: New American Library, 1962.
4. Etienne Gilson — The Spirit of Medieval Philosophy — Notre Dame: University of Notre Dame Press, 1991.
5. Maurice De Wulf — History of Medieval Philosophy — Third edition, translated by P. Coffey, London: Longman, 1909.
6. H. O. Taylor — The Medieval Mind — London: Macmillan, 1938.
7. W. T. Jones — The Medieval Mind — New York: Wadsworth, 1969.

LATE MEDIEVAL PHILOSOPHY

8. St. Augustine — The Confessions of St. Augustine — Revised translation by J.M. Lelen, Totowa, N.J.: Catholic Book Publishing Company,1997.
9. Lenn E. Goodman — Avicenna — Cornell, N.Y.: Cornell University Press,2005.
10. St. Anselm — Anselm of Canterbury: The Major Works — Oxford: Oxford University Press, 2008.
11. William Turner — Scholastic Philosophy: Roscelin to Alexander of Hales — Areprint Service, 1903.
12. William Turner — Scholastic Philosophy: William of Ockham — Areprint Service,1903.
13. John Marenbon — The Philosophy of Peter Abelard — Cambridge:Cambridge.

LEARNING OUTCOMES

1. Develop reasoning, reading and writing skills by discerning the difference between scriptural and philosophical texts.
2. Comprehend the similarities and differences between Christian, Jewish and Islamic thinkers, as well as, their contribution to philosophical problems such as the relation of reason to spirituality.
3. Ignite philosophical interest in thinkers of antiquity, respect religious diversity and create possibilities for comparative study.

UNIT I

Averroes (1126): On science, Religion andsecularism
Moses Maimonides (1138): Immortality and the Duty to God as the path toimmortality.

UNIT II

St. Thomas Aquinas (1225): Proofs for the Existence of God, free will and God's foreknowledge

UNIT III

John Duns Scotus (1265): Separation of science and Religion, Theology Free Will and problem of Individuality

UNIT IV

William of Ockham (1287): Rejection of Universals. Revival of Nominalism

REFERENCES:

1. Fredrick Copleston — History of Philosophy Volume II — New York: Dover,1962.
2. Fredrick Copleston — History of Philosophy Volume III — New York: Dover,1963.
3. Anne Fremantle — The Age of Belief: The Medieval Philosophers — New York: New American Library, 1962.
4. Etienne Gilson — The Spirit of Medieval Philosophy — Notre Dame: University of Notre Dame Press, 1991.
5. Maurice De Wulf — History of Medieval Philosophy — Third edition, translated by P. Coffey, London:Longaman1909
6. H. O. Taylor — The Medieval Mind — London: Macmillan,1938.
7. W. T. Jones — The Medieval Mind — New York: Wadsworth,1969.
8. St. Augustine — The Confessions of St. Augustine — Revised translation by J. M. Lelen, Totowa, N.J.: Catholic Book Publishing Company,1997.
9. Lenn E. Goodman — Avicenna — Cornell, N.Y.: Cornell University Press,2005.

TRADITIONAL LOGIC

LEARNING OUTCOMES

1. To develop skills of valid and correct reasoning .
2. To apply critical reasoning in the legal sciences as well as other areas of human activity.
3. Critical reflection on the notion of self-evident truths, and eternal principles of justice and reason .

UNIT I: NATURE OF LOGIC

- A. Various definition of logic, Scope of Logic, formal and Material Truth
- B. The fundamental principles of logic
- C. The nature of argument, Truth and Validity

UNIT II: ANALYSIS OF LOGICAL PROPOSITION

- A. Traditional classification of proposition, General schema of standard form of Categorical proposition, Distribution of Terms
 1. Relation of categorical proposition, Square of Opposition
 2. Modern Classification of Proposition, Simple and Compound Statement

UNIT III: KINDS OF INFERENCE

- A. Mediate and Immediate inference
- B. Rules of Reduction into standard form of Categorical proposition
- C. Further Immediate inferences- Conversion, Obversion and Contraposition

UNIT IV: SYLLOGISM

- A. Categorical Syllogism: Structure and Rules of Categorical Syllogism
- B. Four figures and Valid Moods of Categorical Syllogism
- C. Special Rules of Four Figures

REFERENCES:

1. Irving Copi, Symbolic Logic (1957), 5th Edition, Collier Macmillan Publishers, London, Macmillan Publishing Co., Inc., New York.
2. Bholanath Roy, (1984), Text Book of Deductive Logic, S.C. Sarkar and Sons Pvt. Lit, Calcutta.
3. Krishna Jain, Tarkshashastra, (Hindi Book) 4th Edition, D.K. Printworld, New Delhi, 1998.
4. Sunita Ingle and Vandana Ghusha, Tarkshashastra - Traditional and Symbolic Logic, (Marathi Book), Vasu Prakashan, Nagpur, 2004.

10. Moses Maimonides — The Guide to the Perplexed — New York: Hackett Publishing Company, 1995.
11. St. Anselm — Anselm of Canterbury: The Major Works — Oxford: Oxford University Press, 2008.
12. Averroes — Decisive Treatise and Epistle Dedicatory — Provo, Utah: Brigham Young University Press, 2002.
13. Averroes — Averroes on Plato's Republic — Translated by Ralph Lerner, Cornell, N.Y.: Cornell University Press, 2005.
14. Duns Scotus — Philosophical Writings: A Selection — Translated by Allan Wolter, New York: Hackett Publishing, 1987.
15. William Turner — Scholastic Philosophy: Roscelin to Alexander of Hales — Areprint Service, 1903.
16. William Turner — Scholastic Philosophy: William of Ockham — Areprint Service, 1903.
17. John Marenbon — The Philosophy of Peter Abelard — Cambridge: Cambridge University Press.
18. St. Thomas Aquinas — Summa Theologica - Shorter Version — Manchester, New Hampshire: Sophia Institute Press, 2001.
19. A. Hyman and J.J. Walsh (eds.) - Philosophy of the Medieval Ages: The Christian, Islamic and Jewish Tradition - Indianapolis: Hackett, 1997.

BUDDHISM AND METAPHYSICS

LEARNING OUTCOMES

1. To understand the metaphysical principles of causation in the philosophy of Buddhism and the philosophical thesis of anatma vaada.
2. To compare the positions of different Buddhist schools and analyse the realist and idealist perspectives
3. To comprehend the impact of metaphysical truths on ways of living

UNIT I

- A. Problem of Substance: Denial of Both Conscious as well as Material substance, Denial of permanent soul - AnatmaVada
- B. Problem of Rebirth and Problem of Personal Identity

UNIT II

- A. Buddhist approach to Metaphysics - Notion of Avyakruta Prashana (Misarticulated Questions)
- B. Theory of Causation, PratityaSamutpada

UNIT III

- A. The Realistic Schools of Buddhism: Bahyapratyakshavadi and Bahayanumeyavadi Schools

UNIT IV

- A. The Sunyavada of Nagarjuna. Is it Nihilism? The status of world and self, nature of liberation.
- B. The Vijananavada-Is it subjective idealism? The concept of Alayavijnana, the status of world.

REFERENCES:

1. Buddhism: Its essence and Development - Edward Conze (Oxford: Oxford University Press, 1951)
2. Buddha and Buddhism - H.H. Wilson (Lucknow: Oriental Reprinters,1976).
3. The Soul Theory of the Buddhists - T. Scherbatsky (Varanasi: Bharatiya Vidya Prakashan,1988)
4. A Manual of Buddhism - Mrs. Rhys Davids (London: The Sheldom Press,1931)
5. The Frame work of Nagarjuna's Philosophy - A Padhya (Sri Satguru Publication,1988)
6. Buddhist Philosophy - A.B. Keith (BUP,1923)
7. Central Philosophy of Buddhsim - T.R.V. Murti (Unwin Paperbacks,1980)
8. Madhyamika and Yogacara - G.N. Nagao (Trans by L.S.Kawamura)
9. An Introduction to Buddhist Psychology, 4th edition by Padmasiri De Silva, Palgrave Macmillan. 10. Buddhism- Christmas Humphreys (London: Penguin Books,1962)

JAINA METAPHYSICS

LEARNING OUTCOMES

1. To understand the particulars of the Jaina concept of reality
2. To enable the descriptive analysis of the taxonomy of substances adopted in the Jaina Tradition.
3. To undertake the critical estimate of the metaphysical theory of Jainas in the light of other Indian theories.

UNIT I:

- A. Problem of Substance as reconciliation between permanence and change, Jaina Theory of substance as Permanence-cum-change
- B. Identity of Substance and Real, Definitions of Substance and Real
- C. Substance, Quality and Modes. Difference-cum-identity between the three

UNIT II:

- A. Anekantvada as a logical corollary of Jaina theory of Substance
- B. Application of Anekantavada in Logic-Syadvada
- C. Standpoint theory-Nayavada

UNIT III:

- A. Various Classifications of Substance: Jiva-Ajiva, Astikaya-Anastikaya, Rupi-Arupi
- B. Nature, Characteristics and Classification of Jiva
- C. Nature and Characteristics of Pudgala

UNIT IV:

- A. Dharmastikaya and Adharmastikaya- unique contribution of Jainism
- B. Akasha - Space or Vacuum?
- C. Kala- philosophical and mythological analysis

REFERENCES

PRIMARY SOURCES:

1. Tattvartha Sutra by Umasvati
2. Panchastikaya Sara Samgraha by Acarya Kundakunda
3. Dravyasamgraha by Nemichandra.

SECONDARY SOURCES

1. 'Studies in Jaina Philosophy' by Nathmal Tatia pub. L.D. Institute Ahmedabad,1987.
2. 'A Comparative Study of Jaina Theories of Reality and Knowledge' by Dr. Padmarajaiah
3. 'Jaina Philosophy of Non-absolutism' by Dr. S. Mukerjee, Pub. Motilal Banarasidas,1976.
4. 'Jaina Path of Purification' by P.S. Jaini, Pub. Motilal Banarasidas,1998.
5. 'The Jaina Theory of Anekantavada' by B.K. Matilal, pub. L.D. Institute, Ahmedabad,1980.

SAMKHYA METAPHYSICS

LEARNING OUTCOMES

1. Conversance with textual discussions of Samkhya-dualism.
2. Critical and comparative understanding of Samkhya darshana.
3. Comprehend the relevance of Samkhya materialism and spirituality in the contemporary period.

UNIT I

- A. A brief Introduction of Samkhya as DualisticPhilosophy
- B. Samkhya Theory of Satkarya (Samkhya Karikas:9-14)

UNIT II

- A. Purusa – Prakrti – Dualistic Ontology (Karikas: 3, 11-14, 17-19)

UNIT III

- A. Process of Evolution – Sarga (Karikas: 21 to 27, 52, 53)

UNIT IV

- A. Threefold misery (Dukhatraya)
- B. Bondage and Liberation (Karikas: 1, 55-68)

Note: The Karikas listed above are to be studied from the text Samkhya Karika of Isvarakrsna with Tattva Kaumudi of Sri Vacapati Misra.

REFERENCES:

1. Samkhya Karika of Isvarakrsna with the Tattva Kaumudi of Sri Vacapati Misra, Sri Ramkrsna Math, Mylapore, Madras 600 004. Tr.SwamiVirupakrinande
2. Samkhya Karika of Isvarakrsna with the Commentary of Gaudapada: Tr. By T.G. Mainkar, Chaukhamba Sanskrit Pratisthana,Delhi.

SCHOOLS OF VEDĀNTA

LEARNING OUTCOMES

Critical Study of the Major Upanisads and development of the major views of Advaita Vedānta (Śankarācārya),Viśistādvaita (Rāmānujācārya),Dvaita vedānta (madhwācārya), Śūdhādvaita(Vallabhācārya) .
To develop argumentative skills and creativity from different Ācaryas' idea and to use these ideas to solve current different types of burning problems.
To cultivate responsible citizenship, inclusiveness, sensitivity to otherness and social vulnerability, as well as, intercultural and communicative competence through the study of different Schools of vedānta.

INTRODUCTION: CRITICAL STUDY OF THE MAJOR UPANISADS AND DEVELOPMENT OF THE MAJOR VIEWS/ SCHOOLS OF VEDĀNTA.

UNIT I ADVAITA VEDĀNTA (ŚANKARĀCĀRYA)

Nirguna Brahman and Jiva; Maya and the Status ofWorld.
Sources of Knowledge andError
SadhanaChatustaya

UNIT II VIŚISTĀDVAITA VEDĀNTA (RĀMĀNUJĀCĀRYA)

Saguna Brahman, Jiva andJagata.
Satkhyativada
Prapatti

UNIT III DVAITA VEDĀNTA (MADHWĀCĀRYA)

Svatantra and Paratantra Reality; Jivas andJada.
Svatah:Pramanyavada
Madhva's Theory ofKarma.

UNIT IV ŚUDDHĀDVAITA VEDĀNTA (VALLABHĀCĀRYA)

Brahman, Self andWorld.
PramanaChatustaya
PushtiBhakti

REFERENCES:

1. S.N. Dasgupta – A history of Indian Philosophy Vol. II, III, IV (Cambridge UniversityPress)
2. Dr. S. Radhakrisnan - A history of Indian Philosophy Vol. II (George Allen & Unwin,U.K.)
3. Philosophy of Advaita – M.K.V. Iyer (Asia/AlliedPublication)
4. Sankara: A reappraisal – Dr. S.G. Mudgal (MotilalBanarasidas)
5. What is Advaita? - P. Shankaranarayana (Bharatiya Vidyabhavan,Mumbai)
6. Philosophy of Visistadvaita – P.N. Srinivasachari (Adyar Library,Madras)
7. A Critical Study ofRamanuja's Philosophy – Dr. Anima Sengupta (MotilalBanarasidas)

8. Philosophy of Ramanuja – J.N. Sinha (Sinha Publishing House, Calcutta)
9. Theology of Ramanuja – John Carman (Yale University Press)
10. Philosophy of Sri Madhvacarya – B.N.K. Sharma (Bharatiya Vidyabhavan, Mumbai)
11. An Outline of Madhva Philosophy – K. Narain (Udayana Publications).
12. Dvaita Vedanta – T.P. Ramachandran
13. Shrimad Vallabhacharya: His Philosophy & Religion – J.G. Shah (Vaishnav Mitra Mandal)
14. Philosophy of Vallabha school of Vedanta – K. Narain (Indological Research Center, Durgakunda, Varanasi)

SHAIVISM, SHAKTISM AND TANTRISM

LEARNING OUTCOMES

1. To study origin and development of the Saiva and sakta tradition.
2. To study Kashmir Śaivism, as a universal system, pure, real, and substantial in every respect, which can be practiced by all.
3. To develop argumentative skills and creativity from different Ācaryas' ideas and to use these ideas to solve current different types of burning problems.

UNIT I

Historical Sketch: Agama and Nigama (Shruti) tradition: Origin and Development of the Saiva and sakta traditions.

UNIT II

The basic concepts of saivism and saktism: Siva, Sakti, Pasu, Pasupati, Vidya, Avidya, Mala, Aava, Karma, Maya, Pasa, Moksa, Pramanas Pratyaksa, (including Pratyabhijha), Anumana and Agama, These concepts will be discussed with special reference to the following schools.

UNIT III

Kasmira saivism: The thirty six categories of Kashmira Shaivism: The concepts of svatantrya, and abhasa, the four fold upaya.

UNIT IV

Tantra – Marga (Tantrism): A general study. Influence on and of Kashmir Shaivism.

REFERENCES

1. Mishra, Kamalakar. Kashmir Saivism: The Central Philosophy of Tantrism. 1st edition. Sri Garib Dass Oriental Series. Delhi: Sri Satguru Publications, 1999.
2. Singh, Jaideva. Pratyabhijñāhadayam: The secret of Self-Recognition. Fourth. Delhi: Motilal Banarsidass, 1987
3. Sanderson, Alexis. "Śaivism in Kashmir." Edited by Mircea Eliade. The Encyclopedia of Religion. New York: Macmillan Publishing Company, 1987.
4. Pandey, Dr. Kanti Chandra. Abhinavagupta: An historical and philosophical Study. Vol. I. The Chowkhamba Sanskrit Series. Benares: Chowkhamba Sanskrit Series, 1935.

ISLAMIC PHILOSOPHY

LEARNING OUTCOMES

1. To apprehend the roots of fundamental philosophy of Islam.
2. To cultivate interdisciplinary outlook to comprehend, compare and contrast it with other philosophies of world religion.
3. To have in-depth comprehension of the ethico - spiritual present in Islamic philosophy.

UNIT I

Greek roots of Islamic Philosophy—The Translation Movement
From Jahilyya to Islam—Life of the Prophet

UNIT I

Quran, Sira, Hadith, Sunna
Quranic Values - Ethical discipline - Economic teachings - Political teachings

UNIT III

Fiqh-- Hanafi, Maliki, Shafi'i, Hanbali Schools
Kalam - Mu'tazilite, Ash'arite

UNIT IV

Tasawwuf — Origin of Classical Sufism - The Path and the Role of the Master
Falsafa and Hikma

REFERENCES:

1. The Philosophy of Islam - Khaja Khan
2. Studies in Muslim Philosophy - M. Saeed Sheikh
3. History of Islamic Philosophy - Afridi & Khan
4. Religious Philosophy of Islam - M.R.K. Afridi & Arif Ali Khan
5. Muslim Philosophy & Philosopher - Mohd. Sharif Khan & Mohd. Anular Salee
6. History of Philosophy in Islam - DEBOER
7. History of Muslim Philosophy - M.M. Sharief.

PAPER X BASKET II (ELECTIVE) : PHILOSOPHERS

1. Plato: Moral Philosophy, Politics, and Art
2. Aristotle: Practical Philosophy
3. Kant: Practical Philosophy
4. Hume
5. Shankaracharya
6. Ramanujacharya
7. Vallabhacharya
8. Madhvacharya
9. Nagarjuna
10. Acharya Kundakunda
11. Sri Aurobindo
12. Swami Vivekananda: Four Yogas

PLATO: MORAL PHILOSOPHY, POLITICS AND ART

LEARNING OUTCOMES

1. Conversance with Plato's dialogues on ethics, politics and art.
2. Critique and comprehend Plato's primary texts with reference to scholarly debates.
3. Analyse the philosophical contributions of Plato on the later philosophical traditions.

UNIT I:

- A. Virtue is knowledge (Protagoras 319-20, 324, 328; Meno 87-89); Critique of Hedonism and Problem with the virtue of temperance (Protagoras and Gorgias)
- B. Callicles/ Thracymachus on Justice and Socrates' Concept of Justice (Gorgias; Republic)

UNIT II:

- A. Civil Disobedience (Apology and Crito)
- B. The State (Republic)

UNIT III:

- A. Ideal and Defective Constitutions (Republic)
- B. Rule of law (Statesman and The Laws)

UNIT IV:

- A. Aesthetics and Art Education (Republic, Phaedrus)
- B. Love (Eros) and Beauty (Symposium)
- C. Rhetoric and Poetry (Republic and Phaedrus)

REFERENCES:

1. W. K. C. Guthrie, A History of Greek Philosophy, Vols. IV and V, Cambridge University Press, 1975, 1978.
2. Edith Hamilton and Huntington Cairns (eds.), The Collected Dialogues of Plato, Princeton University Press, 1989.
3. The following dialogues must be read:
 1. Apology
 2. Crito
 3. Phaedo
 4. Protagoras
 5. Gorgias

- 6 . Republic
- 7 . Theaetetus
- 8 . Timaeus
- 9 . Statesman
- 10 . Symposium

- 4. W. D. Ross, Plato's Theory of Ideas, Oxford: Clarendon Press,1951.
- 5. Norman Gully, Plato's Theory of Knowledge, London: Methuen,1962.
- 6. R. E. Allen, Studies in Plato's Metaphysics, New York: Humanities Press,1965.
- 7. A. E. Taylor, Plato: The Man and his Works, London: Methuen, 1927; New York: Dover, 2001.
- 8. George Klosko, The Development of Plato's Political Philosophy, London: Methuen,1986.
- 9. Gregory Vlastos (ed.), Plato: A Collection of Critical Essays: Metaphysicsand Epistemology, Garden City, N.Y.: Anchor Books,1970.
- 10. Gregory Vlastos (ed.), Plato: A Collection of Critical Essays: Ethics, Garden City, N.Y.: Anchor Books,1970.
- 11. Gregory Vlastos, Platonic Studies, 2nd edition, Princeton University Press,1981.
- 12. E. S. Belfiore, 'Plato's Greatest Accusation against Poetry', Canadian Journal of Philosophy, supp. 9 (1983): 39-62.

ARISTOTLE: PRACTICAL PHILOSOPHY

LEARNING OUTCOMES

- 1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers
- 2. To study what Aristotle termed has "practical" and "productive sciences " with a focus on his primary texts on ethics, politics and aesthetics , in the context of commentaries and debates.
- 3. To discern his abiding influence on Greek and Roman thought, Kant and contemporary philosophy by exploring his methodologies with reference to theoretical- practical philosophy, theoria-praxis and techne- poiesis.

UNIT I: ETHICS A

- A. Distinction between theoria, praxis, techne andpoiesis.
- B. Virtues-intellectual and moral; the doctrine of the mean;akrasia

UNIT II: ETHICS B

- A. Eudaimonism andjustice.
- B. The Virtue ofFriendship
- C. Views on Women and Slavery (with special reference to his hierarchicalbiology)

UNIT III: POLITICS

- A. Politics: politikê as a practical normative science; analogy between politics and craft (techne); Criticism of Plato's socialtheory.
- B. Forms of government (kingship vs tyranny, aristocracy vs oligarchy, polity v/s. democracy); rule of law; the city state as constituted by oikos, demos andcitizens.

UNIT IV: AESTHETICS

- A. Catharsis
- B. Imitation
- C. Rhetoric

REFERENCES

PRIMARY SOURCES:

- 1. Politics, Eudaeimonian Ethics, Nicomachean Ethics, Poetics, Prior Analytics and Posterior Analytics

SECONDARY SOURCES:

- 2. W. K. C. Guthrie, A History of Greek Philosophy, Vols. IV and V, CambridgeUniversity
- 3. Kenny, Anthony. The Aristotelian Ethics: A Study of The Relationship between the Eudemian and Nicomachean Ethics of Aristotle. Oxford: Clarendon Press,1978.

4. Kraut, Richard. "Two Conceptions of Happiness." *Philosophical Review* 88 (1979), pp.167- 197.
5. ---. *Aristotle: Political Philosophy*. Oxford: Oxford University Press,2002.
6. Mayhew, R. (2004). *The Female in Aristotle's Biology*, Chicago: University of Chicago Press.
7. Nussbaum, Martha C. *The Fragility of Goodness*. Cambridge: Cambridge University Press, 1986.

KANT: PRACTICAL PHILOSOPHY

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Learn global philosophy by comprehending and critiquing Kant's primary texts on ethics, politics and aesthetics to understand their infinite potential in the context of contemporary global reception (reading with a focus on the relationship between Kant's German texts and their English translations)
3. Cultivate interdisciplinary outlook, intercultural communication and decolonizing mind-set.

UNIT I: MORAL PHILOSOPHY

- A. Good Will and its significance in maxims of morality
- B. Hypothetical Imperative and Categorical imperative (3 Formulations)
- C. Doctrine of virtue

UNIT II: POLITICAL PHILOSOPHY

- A. Right, Social Contract and Justice
- B. Property
- C. Cosmopolitanism and World Peace

UNIT III: AESTHETICS - I

- A. From Art Production to Reception

- B. Reflective Judgements of Beauty
- C. Purposiveness without purpose and *sensus communis*

UNIT IV: AESTHETICS - II

- A. Sublime in Mathematics and Nature
- B. Teleology
- C. Anthropological Implications (Race and Gender)

PRIMARY SOURCES:

1. Habermas, Jurgen. 'Life-forms, Morality and the Task of the Philosopher', interview by Perry Anderson and Peter Dews, in *Autonomy and Solidarity*, edited by Peter Dews, Verso, London, 1992.
2. Kant, Immanuel (1788) 1956. *Critique of Practical Reason*, trans. Lewis White Beck. New York and London: Macmillan/Collier Macmillan.
3. Kant, I (1790) *Political Writings*, trans. H. Nisbit and ed. H. Reiss. Cambridge: Cambridge University Press.
4. ---. 1983. *Perpetual Peace and Other Essays*. Indianapolis: Hackett
5. ---. (1790) 1987. *Critique of Judgment*, trans. Werner Pluhar. Indianapolis: Hackett.
6. ---. (1798A, 1800B) 1996. *Anthropology from a Pragmatic Point of View*, trans. Victor Lyle Dowdell. Carbondale & Edwardsville: Southern Illinois University Press.
7. Lyotard, Jean Francois. 1994. *Lessons on the Analytic of the Sublime*. Stanford: Stanford University Press
8. Rawls, John. 1980. 'Kantian Constructivism in Moral Philosophy', *Journal of Philosophy*.
9. Strawson, P.F. 1966, *The Bounds of Sense*, London: Methuen.

SECONDARY SOURCES: RELEVANT ARTICLES FROM:

1. Bat-Ami Bar On Ed. 1994. *Modern Engendering: Critical Feminist Readings in Modern Western Philosophy*. New York: State University of New York Press.
2. Cazeaux, Clive. 2000. *The Continental Aesthetics Reader*. Routledge: London.
3. Guyer, Paul. 1992. *The Cambridge Companion to Kant*. Cambridge: Cambridge University Press.
4. Kelly, Michael. 1996. *Encyclopedia of Aesthetics*. Oxford: Oxford University Press.
5. O'Neill, Onora (1989) *Constructions of reason: Exploration of Kant's Practical Philosophy*. Cambridge: Cambridge University Press.

HUME

LEARNING OUTCOMES

1. To analyse and explore the relevance of Hume's writings to modern-day debates around religion, knowledge, morality and science.
2. To appreciate and evaluate the nuances of Hume's views in the context of the 18th century Enlightenment Era.
3. To develop the ability to read the works of a thinker with a critical and interdisciplinary approach.

UNIT I

- A. Humean Empiricism
- B. Scepticism

UNIT II

- A. The problem of Causation.
- B. The problem of Induction.

UNIT III

- A. Psychology
- B. Foundations of Morality.

UNIT IV

- A. Hume's views on Aesthetics
- B. Hume on Natural Religion.

REFERENCES:

PRIMARY SOURCES

1. Hume, David. A Treatise of Human Nature, edited by L. A. Selby-Bigge, 2nd ed. revised by P.H. Nidditch, Oxford: Clarendon Press,1975.
2. ----. A Treatise of Human Nature, edited by David Fate Norton and MaryJ. Norton, Oxford/New York: Oxford University Press,2000
3. ----. Dialogues concerning Natural Religion, edited by Norman Kemp Smith, Oxford: Oxford University Press, 19355. [Norton, David Fate (ed.),1993.
4. ----. Enquiry concerning Human Understanding, in Enquiries concerning Human Understanding and concerning the Principles of Morals, edited by L. A. Selby-Bigge, 3rd edition revised by P. H. Nidditch, Oxford: Clarendon Press,1975.
5. ----. Enquiry concerning the Principles of Morals, edited by L. A. Selby-Bigge, 3rd edition revised by P. H. Nidditch, Oxford: Clarendon Press,1975

SECONDARY SOURCES:

1. Norton, David Fate. The Cambridge Companion to Hume. Cambridge: Cambridge University Press, 1993.
2. Norton, David Fate. David Hume: Common Sense Moralist, Sceptical Metaphysician. Princeton: Princeton University Press,1982.

SHANKARACHARYA

LEARNING OUTCOMES

1. To develop critical thinking, argumentative skills and creativity to rigorously read philosophical commentary of Shankaracharya on Prastāntrayi i.e. Upanishads, Śrīmadbhagavadgītā and Brahmasutra.
2. To critically study the various arguments given by Shankaracharya in defence of his philosophical position and learn the nuances of text based interpretations with a focus on the unique metaphysical position taken.
3. To study place of ethics (morality and role of action) in Shankaracharya's philosophy and achieve an in depth understanding of the philosophy of Advaita Vedanta.

UNIT I

- A. Prasthānatrayi: Śankara's Commentary onPrasthānatrayi
- B. Gaudapāda and his relation toŚankara

UNIT II

- A. Nature of Ultimate Reality
- B. Para and AparāBrahman
- C. Three levels of Existence and Four states ofExperience
- D. Criteria of Truth and Theory ofError

UNIT III

- A. Avidyā, Māyā andMāyāvāda
- B. Adhyāsa: Vivartavāda as Theory ofcausation

UNIT IV

- A. Concept of Self: Its Bondage andLiberation
- B. Sādhana Ātustaya
- C. Jivana Mukti and VidehaMukti
- D. Place of Ethics (Morality and RoleofAction)

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1. Philosophy of Advaita - M.K. V. Iyer, Asia / AlliedPublication.
2. Brahmapada of Sankara - Dr.Naulakh.
3. History of Indian Philosophy: Vol. II Nagpur Dr. S. Radhakrishnan - George Allen and Unwin, U.K.
4. Vedantaparibhasa - Text with Eng. Tr. By - Swami Nikhilananda, Ramkrishna Mission, Mysore.
5. The mind of Sankara, Keshav Menon(Jaico)
6. History of Indian philosophy Vol. II and III - Dr.S.N.Dasgupta.
7. Brahmasutra Bhasya - Text with Tr. By - Swami Veereshwarananda Ramkrishna Mission, Mysore.

8. Philosophy of Sankara – Dr. Rao VihariDas.
9. What is Advaita? – P. Shankaranarayana – Bharatiya Vidya Bhavan, Mumbai
10. Sankara: A Reappraisal – Dr. S.G. Mudgal – Motilalbanarasidas.
11. Philosophy of Advaita – By T.M.P. Mahadevan

RĀMĀNUJACHARYA

LEARNING OUTCOMES

1. To achieve an in depth understanding of the philosophy of Shuddhadvaita.
2. To critically study the various arguments given by Vallabhacharya in defence of his philosophical position.
3. To learn the nuances of text based interpretations with a focus on the unique metaphysical position taken.

UNIT I

- A. Introduction: Śrī Vaisnavism and Viśistādvaita Vedānta
 1. Meaning of Viśistādvaita
 2. Tattvatraya (Relation of Brahman to cit and acit)
- B. Epistemology:
 1. Dharmabhūtajñāna
 2. Sources of Knowledge
 3. Theory of Error (Satkhyātivāda)

UNIT II

- A. Parabrahman as Parmeśvara (Supreme Godhead):
- B. Nature and Attributes of God (Meaning of Saguna and Nirguna)
- C. Brahman as the Sole Cause: Efficient, Material and Auxiliary (Immanence and Transcendence of God)
- D. Brahman as Bhuvanasundara (Five forms of Parabrahman: Para, Vibhava, Vyuha, Antaryāmi, Arcā)

UNIT III NATURE AND STATUS OF THE WORLD:

- E. Satkāryavāda-Parināmavāda
- F. Criticism of Śankara's Māyāvāda

UNIT IV

- A. Self and Liberation:
 1. Nature of Individual Self (Jivātman)
 2. Plurality of Self
 3. Types of Self: Baddha, Mukta and Nitya
 4. Tattvamasi
- B. Pathway to God (Sādhanā):
 1. Place of Jñāna, Karma and Bhakti
 2. Bhakti, upāsana and Sādhanasaptaka
 3. Prapatti (Nyāsavidyā): The Doctrine of Surrender (Śaranāgati)

REFERENCES:

1. P. N. Srinivasachari – Philosophy of Visistadvaita – Adyar Library, Madras.
2. Dr. Anima Sengupta – A Critical Study of Ramanuja's Philosophy – Motilal Banarsidas.
3. Swami Abidevananda (translator) – Yatindramata Dipika (of Srinivasdas) – Text in Sanskrit with English translation, Ramakrishna Mission Publications, Mysore.
4. Professor Yamunacharya – Ramanuja's Teachings in His Own Words – Bharatiya Vidya Bhavan.
5. Eric Lot – God, Self and World in Ramanuja.
6. John Carman – Theology of Ramanuja.
7. Swami Adidevananda (translator) – Sri Bhasya (Original Text with Translation in English), Ramakrishna Mission, Mysore.
8. J. N. Sinha – Philosophy of Ramanuja, Sinha Publishing House, Calcutta.

VALLABHACHARYA

LEARNING OUTCOMES

1. To achieve an in depth understanding of the philosophy of Shuddhadvaita.
2. To critically study the various arguments given by Vallabhacharya in defence of his philosophical position.
3. To learn the nuances of text based interpretations with a focus on the unique metaphysical position taken.

UNIT I

- A. Rejection of other means of Knowledge (Perception, Inference and Analogy)
- B. Śabda (Verbal Testimony) as the only means of Knowledge (Pramānaśatustayi: Inclusion of Bhāgavata in Pramāna)

UNIT II

- A. Nature of Ultimate Reality/Brahman
- B. Three Forms of Brahman (Ādhibhautika, Ādhyātmika and Ādhidaivika)

UNIT III

- A. Theory of Causation: Āvirbhāva and Tirobhāva
- B. The Nature of World and its relation to Brahman (Avikṛta Parināma of Brahman)
- C. World (Jagat) and Samsāra

UNIT IV

- A. Nature of Self: Its Bondage and Liberation
- B. Three types of Jīva (pusti-pravāha-maryādājīva)
- C. Bhakti as Rasa: Jivana Mukti and Videha Mukti
- D. Bhakti as Means: Maryādābhakti
- E. Bhakti as End: Pustibhakti

REFERENCES:

1. M. C. Parekh - Sri Vallabhacharya: Life teaching and Movement, a Religion of Grace.
2. H. O. Shaastri - The Tattvartha Dipanibandha with Pakyas.
3. J. G. Shah - A Primer of Anubhasya.
4. N. G. Shag - A Bird's Eye View of Pusti-Marga.
5. G. H. Bhatt - The school of Vallabha - Cultural Heritage of India, Vol. III, pp.347-359.
6. S. N. Dasgupta - A History of Indian Philosophy - Vol. IV, Chapter 31, Cambridge: Cambridge University Press.
7. G. H. Bhatt - Vallabha: A History of Eastern and Western Philosophy, Volume I, (Edited by Dr. S. Radhakrishnan and others), Chapter XI.

MADHVACHARYA

LEARNING OUTCOMES

1. To achieve an in depth understanding of the philosophy of Dvaita Siddhanta.
2. To critically study the various arguments given by Madhvacharya in defence of his philosophical position.
3. To learn the nuances of text based interpretations with a focus on the unique metaphysical position taken.

UNIT I

- A. Sources and works of Dvaita Tradition.
- B. Realism and Criteria of Reality.
- C. Metaphysical Categories (Padarthas): Special emphasis on Difference (Bheda), Dependence (Partantrya), Witness (Saksi) and Mukhya -Prana.

UNIT II

- A. Madhwa's critique of Advaita and Visistadvaita.
- B. God: Brahman
- C. God as Vishnu, Role and place of Lakshmi in Dvaita.

UNIT III

- A. Nature and classification of Souls 'Tat tvam asi' -explained
- B. Worlds and Causation
- C. Epistemology: Nature of Knowledge, Means of knowledge (Any-Pramana), Theory of Error (Abhinava-anyatha-Khyati)

UNIT IV

- A. Nature of Moksha and means of achieving it: Nature and Place of Bhakti, Knowledge (Niscaya) and Action.
- B. Vaikuntha: The Abode of God, Ananda - tratamya and life eternal in the abode.

REFERENCES

1. T.P. Ramchandran - Dvaita Vedanta
2. Nagaraj Sharma - Rein of Realism (Ch. On Vishu - Tattya-Nirnaya) The National press, Madras, 1977
3. B.N.K. Sharma - Philosophy of Sri Madhvacharya - (Bharatiya Vidya Bhavan)
4. K. Narian - An outline of Madhva Philosophy - (Udayana Publications)
5. S.N. Dasgupta - A history of Indian Philosophy. Vol.IV, Chs. 25 to 30, (Cambridge University Press)
6. B.N.K. Sharma - History of Dvaita School of Vedanta and its literature (Book Sellers Publicing Co.)
7. B.A. Krishnaswami Rao - Outlines of the Phil. of Shri. Madhvacharya (The Author, Tumkur, 1951)
8. B.N.K. Sharma - Brahma Sutras: A Comparative Study (Samkara, Ramanuja, Madhwa) 1st Edition (Bharatiya Vidya Bhavan) 2nd Edition

NAGARJUNA

LEARNING OUTCOMES

1. To get acquainted with various dimensions of Nagarjuna's philosophy such as scepticism, rationalism, mysticism etc.
2. To understand the logical rigour in Nagarjuna's arguments and his critiques of other philosophies.
3. To recognize the time-honoured significance of Nagarjuna's dialectic.

UNIT I

- A. Historical and Philosophical Context of Nagarjuna
- B. Major Works of Nagarjuna:
- C. Mulamadhyamaka-Karika
- D. Vighraha-Vyavartini

UNIT II

- A. Basic Tenets of Madhyamaka Philosophy: Pratitya-Samutpada and Sunyata
- B. Nature of Lokasamvrtti and Paramartha and their interrelations.

UNIT III

- A. Catuskoti as a Paradigm to deal with Metaphysical Questions
- B. Nagarjuna's Critique of Pramanas

UNIT IV

- A. Nagarjuna's Influence on the further Development of Buddhism

REFERENCES

1. The Dialectical Method of Nagarjuna: Vighravavyavartini, Trans. & Annotated by Kamaleshwar Bhattacharya, Motilal Banarasidas, Delhi, 1990.
2. Madhyamakasastra of Nagarjuna, Ed. Vaidya P.L. Bauddha Sanskrit Text No.10, Mithila Institute, Darbhanga, 1960.
3. Prasannapada of Candrakirti, Ed. by Vaidya P.L., Bauddha Sanskrit Text No.10, Mithila Institute, Darbhanga, 1960.
4. Buddhist Thought in India, by Conze, E., George Allen and Unwin Ltd. London, 1962.
5. Early Buddhist Theory of Knowledge, by Jayatilleke, K.N., George Allen and Unwin Ltd. London, 1963.
6. Buddhist Philosophy of Universal Flux, by Mookherji, S., Motilal Banarasidas, Delhi, 1975.
7. Studies in the Origin of Buddhism, by Pande, G.C., Ancient History Research Series 1, University of Allahabad, Allahabad, 1957.
8. Systems of Buddhistic Thought, by Sogen, Y., University of Calcutta, Calcutta, 1912.
9. Outlines of Mahayana Buddhism, by Suzuki, D.T., Schocken Books, New York, 1970.
10. The Framework of Nagarjuna's Philosophy, by Padhye, A.M., Sri Satguru Publications, New Delhi, 1988.

ACARYA KUNDAKUNDA

LEARNING OUTCOMES

1. To recognize the historical importance of the philosophical legacy of the Digambara Acharya Kundakunda.
2. To study the philosophical contribution of the propounder of the Digambara Jaina tradition Acharya Kundakunda.
3. To offer the descriptive analysis of the influence of Acharya Kundakunda on the future tradition.

UNIT I:

- A. Philosophical heritage of Kundakunda and his position in the Jainatradition
- B. Kundakunda's philosophy as a Radical Shift in JainaPhilosophy

UNIT II:

Major works of Kundakunda-

- A. Pravacanasara, Niyamasara
- B. Pancastikayasara, Astapahuda

UNIT III:

- A. Study of Samayasara (with the help of two commentaries)
- B. Introducing the duo of Niscaya-VyavaharaNaya

UNIT IV:

- A. Kundakunda's influence on the further Development of Jainism

REFERENCES:

1. Acarya Kundakunda's Samayasara (with English trans.and commentary based upon Amratcandra's Atmakhyati), Ed. Chakravarti A. Bharatiya Jnanapeeth, New Delhi, 1989.
2. Acarya Kundakunda's Pravacanasara (with Amratcandra's Tattvadipika), Trans. & Ed. By Faddegon Barend, Cambridge University Press, London, 1935.
3. The Sacred Books of the Jainas Vol. IX, Niyamsara, Trans & Ed. By Sain Uggar, Jagmanderlal Jain Memorial Series, Lucknow, 1931.
4. The Dialectic of Knowledge and Reality in Indian Philosophy, by Shaha, S.M., Eastern Book Linkers, 1987.
5. Jain Philosophy and Religion, by Shah, Nagin J., Motilal Banarasidas, 1998.
6. Jaina Ontology, Dixit K.K., L.D. Institute of Indology, Ahmedabad, 1971.
7. Harmless Souls, Johnson, W. J., Motilal Banarsidas, Delhi, 1995.
8. The Jaina Path of Purification, Jaini, Padmanabh S., Motilal Banarasidas, Delhi, 1999.

SRI AUROBINDO

LEARNING OUTCOMES

1. Awareness of the psycho-spiritual aspects of human life
2. Analysis of Indian philosophical thought from the matter -spirit perspective
3. Deeper reflections on skills to nurture inquisitiveness, introspection and insight about human life.

UNIT I:

The Philosophical Background and influences on 'Sri Aurobindo's Philosophy'. East and West in Aurobindo's Philosophy. Some important tenets of Sri Aurobindo's philosophy

UNIT II:

Integralism and Two Negations. Denial of Materialistic Approach of Pure Scientific spirit and Denial of Ascetic Approach of Sanyasa and Escapism from world.

UNIT III:

The World-process and creation: Descent or involution and ascent or Evolution. Theories of Existence: Super-cosmic, Terrestrial or Cosmic, Other- worldly or Supra-terrestrial and synthetic or integral Why (Lila) and How (Maya) of Creation.

UNIT IV

The Divine Life and Integral (Purna) yoga. The nature and aim of Purna-Yoga. Sri Aurobindo's thoughts on Education.

REFERENCES:

1. Sri Aurobindo, Life Divine .Sri Aurobindo Ashram,Pondicherry.
2. Sri Aurobindo Synthesis of Yoga. Sri Aurobindo Ashram,Pondicherry.
3. Sri Aurobindo, Human cycle. Sri Aurobindo Ashram,Pondicherry.
4. Maitra, S.K, An Introduction to SriAurobindo's Philosophy. Sri Aurobindo Ashram, Pondicherry.
5. Maitra S.K, East and West in SriAurobindo's philosophy. Sri Aurobindo Ashram, Pondicherry.
6. Chowdhary, Haridas. Philosophy of Integralism: The Metaphysical Synthesis in Sri Aurobindo's Teaching. Sri Aurobindo Ashram,Pondicherry.
7. Sharma, Ramnath. Philosophy of Sri Aurobindo. Kedar Nath Ram Nath,1963.
8. Sanyal Indrani & Roy Krishna, Understanding thoughts of Sri Aurobindo.New Delhi: D.K. Print World,2007

SWAMI VIVEKANANDA: FOUR SCHOOLS OF YOGA

LEARNING OUTCOMES

1. Deeper reflections on patterns of knowing and becoming.
2. Philosophical and spiritual essence of tools of transformation
3. Strengthening the ability to live in harmony with oneself and others

UNIT I

BHAKTIYOGA:

the path of love, heart, emotion, sentiment; types of persons for whom the Bhaktipath is suitable; definitions and meaning of Bhakti'; concepts of Ishvara; qualifications of the sadhaka aspiring for the Bhaktipath and the teacher who imparts Bhaktividya; the need for a guru; basic discipline of Bhakti; ceremonials, worship, rituals and mantra chantings as aids to Bhakti; role of renunciation; aparabhakti and parabhakti; unconditional love towards God

UNIT II

KARMAYOGA:

the path of action as the very essence of life; types of persons for whom the Karampath is suitable ; Karma and character formation; Karmayoga vs Karmasanyasa; the attitudes or approach of a sadhaka towards action - no difference between "trivial " and "important " actions; the secret of Karmayoga - Detached work - Niskamakarma - Duty - consciousness; working in Freedom.

UNIT III

JNANAYOGA:

the path of thought, intellect, reasoning; types of persons for whom Jnanapath is suitable; the spiritual nature of a person - the concept of Atman; the notions of individual spirit and the Universal Spirit; Shri Shankaracharya, a representative of Jnanayogins; the Vedantin's concept of Maya; Nirguna Nirakara Brahman as the Absolute Highest Reality; Brahman and Atman; Brahman and God; the Absolute and the manifestation. The Atman; its bondage and freedom; avidya as the cause of bondage; Brahmjnana is freedom; difference between Brahmajnana of Advaitin and Brahmajnana of Vishistadvaitin interpretations of Mahavakyas: Tat Tvam asi, Aham Brahmasmi, Ayam Atma Brahman and Prajananam Brahman.

UNIT IV

RAJAYOGA:

Tenets of Rajayoga, Limbs of Yoga, The Psychic Prana- and its control, Pratyahara and Dharana, Dhyana and Samadhi

PRACTICALS & OR PROJECT WORK:

Technique for practicals: Bhakti: Ishvarapranidhana; Mantrajapa or Namajapa; pranavajapa; Bhajan, Kritan Karma: Tapah Svadhyaya, Ishvarapranidhana; Mauna - Kastha Mauna & Akara Mauna Surrendering of Actions and fruits thereof to God

REFERENCES

1. 'The four Yogas of Swami Vivekananda' - Condensed and Retold by Swami Tapasyananda (Pub.: Advaita Ashrama ; 5 Delhi Entally Road, Kolkata700014)
2. 'Bhakti - Yoga '- The Yoga of Love and Devotion '- Swami Vivekananda (Pub.: Advaita Ashrama ; 5 Delhi Entally Road, Kolkata700014)
3. ' The Yoga of action - Karma Yoga' - Swami Vivekananda (Pub.:Advaita Ashrama ; 5 Delhi Entally Road, Kolkata700014)
4. ' The Yoga of Knowledge - Jnana Yoga - Swami Vivekananda (Pub.: Advaita Ashrama ; 5 Delhi Entally Road, Kolkata700014)
5. 'Quintessence of Yoga Philosophy' - D.V. Athalya (Pub.: D.B. Taraporevala Sons & Co. Pvt.Ltd.,)
6. The Complete works of Swami Vivekananda. Advaita Ashrama,Calcutta.

PAPER XI**BASKET III (ELECTIVE) : THINKERS AND TEXT**

1. Plato:Epistemology
2. Kant:Epistemology
3. Heidegger
4. Wittgenstein
5. Jnaneshwara
6. Gandhi
7. J. Krishnamurti
8. Milinda Prasna (BuddhistText)
9. Apta Mimamsa (JainaText)
10. Hatha Yoga Pradipika (YogaText)
11. Viveka Cudamani (VedantaText)
12. Commentaries on the Bhagavad Gita

PLATO : EPISTEMOLOGY

LEARNING OUTCOMES:

1. Conversance with Plato's dialogues on epistemology
2. Critique and comprehend Plato's primary writings with reference to their scholarly debates.
3. To analyse the impact of Plato on the Western philosophical tradition.

UNIT I: THEORY OF IDEAS/ FORMS

- A. Socratic search for universal definitions and emergence of theory of Ideas/ Forms (Euthyphro, Meno).
- B. Theory of Ideas/Forms - the form of the Good (Phaedo 65-66; Symposium 211; Republic 100-101, 472)
- C. Criticism of the theory of Ideas/ Forms (Parmenides)

UNIT II: CONCEPT OF SOUL

- A. The tri-partite division of the soul and the supremacy of reason (Republic)
- B. The immortality of the soul (Phaedo, Phaedrus)

UNIT III: ONTOLOGY AND COSMOLOGY

- A. Ontology the nature of the real; being and thought (Republic, Timaeus, Sophist)
- B. Cosmology: the creation doctrine (Timaeus).

UNIT IV: THEORY OF KNOWLEDGE

- A. Ascendancy of knowledge and knowledge of Forms (Theaetetus; Republic).
- B. Opinion, true belief, knowledge and knowledge by recollection (Phaedo 73-6; Meno 71-3; Theaetetus 182; Republic 477ff, 509-11, 514-17, 533; Timaeus 49-50)
- C. Error; false judgement (Theaetetus 187-200; Sophists 233-41; 258; 262-3).

REFERENCES

1. W. K. C. Guthrie, A History of Greek Philosophy, Vols. IV and V, Cambridge University Press, 1975, 1978.
2. Edith Hamilton and Huntington Cairns (eds.), The Collected Dialogues of Plato, Princeton University Press, 1989. The following dialogues must be read: a. Phaedo b. Meno c. Protagoras d. Gorgias e. Symposium f. Republic g. Theaetetus h. Timaeus i. Parmenides j. Statesman k. Sophist
3. W. D. Ross, Plato's Theory of Ideas, Oxford: Clarendon Press, 1951.
4. Norman Gully, Plato's Theory of Knowledge, London: Methuen, 1962.

5. R. E. Allen, *Studies in Plato's Metaphysics*, New York: Humanities Press, 1965.
6. A. E. Taylor, *Plato: The Man and his Works*, London: Methuen, 1927; New York: Dover, 2001.
7. George Klosko, *The Development of Plato's Political Philosophy*, London: Methuen, 1986.
8. Gregory Vlastos (ed.), *Plato: A Collection of Critical Essays: Metaphysics and Epistemology*, Garden City, N.Y.: Anchor Books, 1970.
9. Gregory Vlastos (ed.), *Plato: A Collection of Critical Essays: Ethics*, Garden City, NY: Anchor Books, 1970.
10. Gregory Vlastos, *Platonic Studies*, 2nd edition, Princeton University Press, 1981.
11. E. S. Belfiore, 'Plato's Greatest Accusation against Poetry', *Canadian Journal of Philosophy*, supp. 9 (1983): 39-62.

KANT - EPISTEMOLOGY

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Closely study the development of thought in Kant's first Critique and its epistemological significance with special reference to its translations from the German by Norman Kemp Smith and Paul Guyer.
3. Explore Kant's 'age of criticism' in the context of his focus on the receptive and spontaneous capacities of the mind.

UNIT I: KANT'S TRANSCENDENTAL/CRITICAL PROJECT

- A. Beyond Rationalism and Empiricism; Phenomena and the Noumenon; Copernican revolution
- B. Analytic and Synthetic Judgements; the Synthetic a priori judgments in Mathematics, Natural Sciences and Metaphysics
- C. What is transcendental philosophy?

UNIT II: SENSIBILITY AND THE CATEGORIES OF UNDERSTANDING

- A. Space and time as a priori intuitions
- B. The metaphysical and transcendental deduction of categories
- C. The twelve categories of understanding and forms of judgement

UNIT III: PROOFS FOR THE CATEGORIES, SCHEMATISM AND THE SELF

- A. The axioms of intuition, analogies of experience and postulates of empirical thought
- B. Schematism between perception and categories
- C. Transcendental Unity of Apperception

UNIT IV: THE TRANSCENDENTAL DIALECTIC

- A. Speculative metaphysics and the natural dialectic of pure reason
- B. Paralogisms: Critique of Rational Psychology
- C. Critique of Rational Cosmology: Antinomies
- D. Critique of Rational Theology: Critique of the Arguments for the existence of God

REFERENCES

PRIMARY SOURCES:

1. Kant, Immanuel. *Critique of Pure Reason* (trans. and ed.) Paul Guyer and Allen W. Wood (1997) Cambridge: Cambridge University Press

2. ----. Critique of Pure Reason (trans.) Norman Kemp Smith (1965) New York: St. Martin's Press Secondary Sources: Allison, H. E.(2004)
3. Secondary Sources:
4. Kant's Transcendental Idealism (revised and enlarged edition). New Haven: Yale University Press Ameriks, Karl(2000)
5. Cambridge Companion to German Idealism. Cambridge: Cambridge University Press
6. Beck, L.W. (1974) (ed.) Kant's Theory of Knowledge. Dordrecht: Reidel Guyer, Paul (1987) Kant and the claims of knowledge. Cambridge: Cambridge University Press
7. Kemp, J. (1968) The Philosophy of Kant. Oxford: Oxford University Press
8. Korner, S. (1967) Kant. New York: Cambridge University Press
9. Parrini, Paolo (1994) "On Kant's Theory of Knowledge." In Kant and Contemporary Epistemology (ed.) Paolo Parrini. Dordrecht: Kluwer Academic Publishers, pp.195-230
10. Randall, Allan F. In Defence of Transcendental Idealism: A Reconstruction of Kant's Transcendental Deduction of the Categories (B Edition). Toronto: Dept. of Philosophy, York University

HEIDEGGER

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Learn global philosophy by comprehending and critiquing Heidegger's primary texts on ethics, politics and aesthetics to understand their potential in the context of contemporary global reception (reading with a focus on the relationship between Heidegger's German texts and their English translations)
3. Cultivate interdisciplinary outlook, intercultural communication and decolonizing mind-set.

UNIT I: THE TURN: RELATION TO HUMANISM

- A. Critique of modernity and existentialist humanism
- B. Redefinition of Humanism
- C. Understanding the Human Being as ek-sistence and Da-sein rather than as an existential subject

UNIT II: RELATION TO WESTERN METAPHYSICS

- A. Forgetfulness of Being and the Critique of Western Metaphysics
- B. Redefining Metaphysics
- C. Identity and Difference

UNIT III: THE QUESTION CONCERNING TECHNOLOGY

- A. An engagement with Western tradition in the search for Being (Sein)
- B. Techne and technology; poiesis

UNIT IV: ART AND LANGUAGE

- A. Aesthetics as the end of art; The phenomenon of art
- B. Language: Critique of representative language, Beyond Rede (discourse) to language as the house of being; Poetic Language

REFERENCES

PRIMARY SOURCES

1. Heidegger, Martin. Identity and Difference. J. Stambaugh, trans. New York: Harper & Row, 1969.
2. Poetry, Language and thought (Harper and Row: New York, 1971)
3. The End of Philosophy. J. Stambaugh, trans. New York: Harper & Row, 1973.
4. Nietzsche: The Will to Power as Art. David Farrell Krell, ed. and trans. New York: Harper & Row, 1979.

5. Basic Writings Edited by David Farrell Krell (Routledge:London,1993)
6. Pathmarks. William McNeill, ed. Cambridge: Cambridge University Press,1998
7. Off the Beaten Path. J. Young and K. Haynes, eds. and trans. Cambridge: Cambridge University Press,2002.
8. Introduction to Metaphysics. G. Fried and R. Polt, trans. New Haven: Yale University Press, 2000.

SECONDARY SOURCES:

1. Bernasconi, Robert "Heidegger" in A Companion to Aesthetics Edited by David Cooper Oxford: Blackwell.1992
2. Cooper, David. Thinkers of Our Time: Heidegger London: Claridge Press,1996.
3. Derrida, J., The Ear of the Other: Otobiography, Transference, Translation, C. V. MacDonald (ed.), P. Kamuf and A. Ronell (trans.), New York: Schocken Books,1985.
4. ----. The Truth in Painting, G. Bennington and I. McLeod (trans.), Chicago: University of Chicago Press,1987.
5. Dreyfus, Hubert & Harrison Hall (Ed.) Heidegger: A Critical Reader USA: Blackwell Publishers.
6. Inwood, Michael. 1993. Heidegger: A Very Short Introduction. Oxford: Oxford University Press, 2002.
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9. Magee, Brian Men of Ideas Oxford University Press: Oxford,1978
10. Megill, Allan. Prophets of Extremity - Nietzsche, Heidegger, Foucault, Derrida. Berkeley: University Of California Press,1985.
11. Murray, Michael. Heidegger and Modern Philosophy: Critical Essays New Haven, Yale University Press,1978.
12. Polt, Richard. Heidegger: An Introduction Ithaca: Cornell University Press,1999.
13. Spiegelberg, Herbert. The Phenomenological Movement. Martinus Nishoff: Hague,1984
14. Sundara Rajan, R. Essays in Phenomenology, Hermeneutics and Deconstruction. ICPR: New Delhi,1991
15. Wolin, R. The Politics of Being: The Political Thought of Martin Heidegger, New York: Columbia University Press,1990.
16. Wei, Zhang. Heidegger, Rorty and the Eastern Thinkers: A Hermeneutics of Cross-Cultural Understanding Albany: SUNY Press,2007
17. Vinay Lal & Roby Rajan (ed) India and the Unthinkable Backwaters Collective on Metaphysics and Politics New Delhi: OUP,2016

WITTGENSTEIN

LEARNING OUTCOMES

1. To examine the history of and open up new possibilities for interpreting Wittgenstein's works.
2. To assess the legacy and relevance of Early and later Wittgenstein's writings for current and living philosophical debates.
3. To develop the ability to read the works of a thinker with a critical and holistic approach.

UNIT I

- A. The Logical form of language; Fregean and Russellian influences.
- B. On logical necessity and the truth-functional nature of language.

UNIT II

- A. The world as a totality of facts and proposition as a logical picture of reality.
- B. Limits of language and limits of the world.

UNIT III

- A. Philosophy and language; Grammar, Language as rule following and the notion of a language- game; Meaning as Use.
- B. Critique of the private language argument and problem of other-minds.

UNIT IV

- A. Wittgenstein's views on Ethics and Aesthetics, Religion and Psychology
- B. Philosophy as therapy and the descriptive role of philosophy.

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PRIMARY SOURCES:

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5. ----. Wittgenstein: Lectures and Conversations on Aesthetics, Psychology and Religious Belief, Berkeley: University of California Press,2007.

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1. Anscombe GEM, An introduction to Wittgenstein's Tractatus, London: St. Augustine's Press, 2001.
2. Black Max, A companion to Wittgenstein's Tractatus, Cambridge: Cornell University Press, 1964.

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4. Kenny Anthony, *Wittgenstein*, London: Wiley-Blackwell, 2005.
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9. Hacker PMS, *Insight and Illusion: Themes in the Philosophy of Wittgenstein*, St. Augustines Press, 1997.
10. Pitcher G, *The Philosophy of Wittgenstein*, NJ: Prentice Hall, 1964.
11. Sluga Hans and Stern David, *The Cambridge Companion to Wittgenstein*, Cambridge University Press, 1996.
12. Hunter JFM, *Understanding Wittgenstein: Studies in Philosophical Investigations – Edinburgh*, Edinburgh University Press, 1985.

JÑĀNEŚWARA

LEARNING OUTCOMES

1. To introduce the philosophical background and the philosophy of Jnaneshwara.
2. To critically study the various interpretations and views given by Jnaneshwara.
3. To enable the students to see the real world practices of the Warkari tradition in the light of the teachings of its founder.

UNIT I: PHILOSOPHICAL BACKGROUND OF JÑĀNEŚWARA

- A. Nātha, Vārakari and Māhānubhāvacharya
- B. Vedānta and Kāśmīra Śaivism
- C. Jñāneśwara: Poet, Philosopher and Mystic

UNIT II: JÑĀNEŚWARA'S INTERPRETATION OF BHAGAVAD GĪTĀ

- A. His views on poetry, the role and limits of language (vačana parihāra and śabda-khandana)
- B. Place of jñāna, karma and bhakti in his Philosophy
- C. Concept of Bhakti

UNIT III: JÑĀNEŚWARA'S VIEWS ON-

- A. Yoga and Kundalini
- B. Dharma, Svadharma, Loka-samgraha
- C. Pasayadāna
- D. The place and importance of Guru

UNIT IV: NATURE OF REALITY

- A. Jñāneśwara's interpretation of Sat, Ćit and Ānanda
- B. Śiva and Śakti, Vāstu and Vāstuprahā, Drstā and Drśya
- C. Jñāna and Ajñāna as reflected in his 'Amrtānubhava'
- D. Is Jñāneśwara's philosophical position Kevalādvaita or Ćidvilāsavāda?

REFERENCES

PRIMARY TEXTS:

1. Jnaneshwari (Chapter IV, VI, IX, XII Namana of 1 Chapter, Pasayadana)
2. Anubhavamrta
3. Changadevapasashti
4. Haripatha

SECONDARY REFERENCES:

1. Bahirat B.P., *Philosophy of Jnanadeva*, Popular Prakashana, Mumbai, 1993
2. Bahirat B.P. and Bhalerao P.D., *Varakari Sampradaya: Udaya & Vikasa*, Pune, 1988
3. Chitre D.P. *Nectar of experience*, Sahitya Academy, Delhi, 1966.

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5. Bhavade T.S. (Ed) Jnaneshwara, Navadarshan Govt. of Maharashtra.Mumbai,1977.
6. More S. Trayodashi, Navin Udyoga, Pune,1995.
7. Gokhale P.P. Jnanadevance Anubhavamritatil Tattwajnana Amola Granthaseva, Sangamner,1985.
8. Talaghatti, S.R. Changadeva Pasashti, MIT, Pune,1996.
9. Bhagawat R.K., Jnaneshwari, Samata Books, Chennai,2001.
10. Bhagawat R.K. Jnanaeshwar's Amritanubhava with Changadeva Pasashti, Samata Books, Chennai,2006.

GANDHI

LEARNING OUTCOMES

1. To understand, debate, discuss Gandhi's moral and political works.
2. To undertake the rigorous reading of primary texts written by Gandhi and situate them in the contemporary context.
3. To analyse the philosophical contribution of Gandhi at the global platform and impact on global polices.

UNIT I: GANDHI'S NOTION OF SWARAJ

- A. Critique of civilization
- B. Critique of culture

UNIT II: GANDHI'S MORAL PHILOSOPHY

- A. The Eleven Vows
- B. Sevensins
- C. Sarvodaya

UNIT III: GANDHI'S POLITICAL PHILOSOPHY

- A. Vision of Non - violent society
- B. Gandhi on Nationalism
- C. Gandhi's concept of Democracy

UNIT IV: RELEVANCE OF GANDHI IN CONTEMPORARY TIMES

- A. Gandhi and dignity of human beings
- B. Gandhi and human rights
- C. Gandhi and world peace

NOTE:

This topic should be discussed with reference to constitutional rights in the Indian context, national and international movements like Chipko-Andolan, Bhoodan and Gramdan movements, The JP movement, role of SEWA, Narmada Bachao-Andolan , The African American Struggle in the USA(Martin Luther King Jr) Gandhi's disciple in the West: Shantidas (Lanza del Vasto) , "Servants of Peace", Apartheid in South Africa and reaction/revolt (Nelson Mandela), The Third Way: ThichNhatHanh and Cao Ngoc Phuong, Petra Kelly and the German Greens.

REFERENCES

PRIMARY SOURCES

1. M.K. Gandhi (2008) My Experiments with Truth, Ahmedabad: Navajivan PublishingHouse.
2. ----. (1958) Hind Swaraj, or Indian Home Rule, Ahmedabad: Navajivan PublishingHouse.
3. ----. (1958) Sarvodaya Ahmedabad, Navajivan PublishingHouse.

J. KRISHNAMURTI

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2. Desai, A.R., Social Background of Indian Nationalism, Bombay, Popular Prakashan,1948.
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6. Hardiman, David, Gandhi: In His Times and Ours, New Delhi: Permanent Black,2003
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8. Richard Glyn, The Philosophy of Gandhi: A study of His Basic Ideas, London and Dublin: Curzon Press and Totowa,1982.
9. V.Geetha (ed.) Soul Force, Chennai: Tara Publishing,2004
10. Weber, Thomas, Gandhi, Gandhism, and Gandhians, New Delhi: Lotus Collections,2006.
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12. Parekh, Bhikhu, Gandhi's Political Philosophy - A critical examination, New Delhi: Ajanta Publications,1995.
13. Iyer Raghavan, The Moral and Political Thoughts of Mahatma Gandhi, Civilization, Politics and Religion, New Delhi: Oxford University Press,1991.
14. A. Raghuramaraju (Ed), Debating Gandhi- A Reader, Oxford University Press,2010.
15. K. S. Bharathi, Mahatma Gandhi - Man of Milleninium, S.Chand and Company, New Delhi, 2000
16. Homer A Jack (Ed) The Gandhi Reader: A Sourcebook of his Life and Writings, Grove Press, 1994.
17. Nimbalkar Namita, Gandhi's Quest for Religion and Communal Harmony, Navvishnu Publication in association with University of Mumbai, Mumbai,2017.

LEARNING OUTCOMES

1. Analysis of J Krishnamurti's writings in an interdisciplinary context
2. Grasp the methodological significance of J.Krishnamurti's philosophical attitude and its application to life situations and problems.
3. Develop analytical and critical tools of investigation.

UNIT I

- A. Rejection of all organized religions and Truth as a Pathlessland
- B. Problem of Violence and Conflict

UNIT II

- A. Relationships within Individuals and Society - Comparison, Competition and Exploitation
- B. Hindrances to Self-knowing: Knowledge, Memory, Thought and Time

UNIT III

- A. Conditioning and Freedom from the Known
- B. The art of living: Living and Dying

UNIT IV

- A. Inner revolution: Choiceless awareness- Sensitivity, Insight and Intelligence
- B. Education and the birth of a newmind

REFERENCES

PRIMARY SOURCES:

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- . The Awakening of Intelligence, KFI Foundation Trust, London, Krishnamurti,1973
- . Tradition and Revolution, Sangam Books,1972.
- . The Flight of the Eagle (1971, KFI), Morning Light,2004.
- . The First and Last Freedom (Relevant Chapters) Victor Gollancz, London,1961.
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- . The Future of Humanity, A Conversation, Madras,KFI1987.
- . On Education, KFI,2001.
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1. Lutyens Mary: The years of Awakening, Avon Books, N.Y.1975.
2. Lutyens Mary (Compiled): The Penguin Krishnamurti Reader, Louis Braille productions, 1992.
3. Jayakar Pupul, J. Krishnamurti: A Biography, Cambridge,1986.

MILINDA PRASNA (BUDDHIST TEXT)

LEARNING OUTCOMES

1. To comprehend the philosophical significance of Milinda Praśna.
2. To judge from the analysis of questions proposed in Milinda Praśna, what were the subjects on which differences obtained among the early Buddhists .
3. To study the style of Milinda Praśna which is very much like a Platonic dialogue , Nāgasena playing the part of Socrates and winning over King Milinda to the Buddhist view point by his sound reasoning and his fitting similes.

UNIT I (GENERAL QUESTIONS)

- A. The philosophical significance of Milinda Prasna
- B. The fundamental philosophical views as argued in Milinda Prasna
- C. Critical analysis of the nature and limitations of various examples used in Milinda Prasna

UNIT II (BOOK 2)

- A. The Problem of Identity
- B. The nature of five skandhas forming human person and their interrelations as discussed by Nagasena
- C. Mindfulness and Meditation

UNIT III (BOOK 4)

- A. Avyakrta Prasnas
- B. The revision of the rules of Sangha Nirvana
- C. Nirvana

UNIT-IV (BOOK 5)

- A. Nagasena's argument to prove that the Buddha lived in the past with all greatness
- B. The illustration of 'The City of Righteousness'
- C. Nagasena's argument on the way of living of the Buddha.

REFERENCES:

1. Milind Prasna (Trans. By I.B. Horner, Lezac Co. Ltd. London,1964)
2. The Sacred Books of The East; Translated by Various Oriental Scholars. Edited by F. Max Muller, Volume35
3. The Question of King Milinda; Translated From Pali by T.W.Rhys Davids part-II; Motilal Banarsidass Publishers Private Limited,Delhi,2006.
4. The Sacred Books of The East; Translated by Various Oriental Scholars. Edited by F. Max Muller, Volume36
5. The Debate of King Milinda; An Abridgement of the Milinda Pañha; Edited by Bhikkhupesala, Motilal Banarsidass Publishers Private Limited, Delhi,2009.

APTA MIMAMSA (JAINA TEXT)

LEARNING OUTCOMES

1. To situate the historicity and philosophical significance of the Sanskrit text Apta Mimamsa written by the Jaina logician Acharya Samantabhadra in 3rd C.E.
2. To grasp the multi-valued logic of the Jainas which was theorized for the first time in the text
3. To read the text with the immediate Sanskrit commentary as well as English translation as a specimen application of proper methodology.

UNIT I - METAPHYSICAL DEBATES

- A. Oneness and Separateness
- B. Permanence and Transience

UNIT II – METAPHYSICAL DEBATES

- A. Difference and Identity
- B. Dependence and Independence

UNIT III – EPISTEMOLOGICAL DEBATE

- A. Reason and Scripture
- B. Pan-internalism and Pan-externalism

UNIT IV - DEBATE IN ETHICS

- A. Fate and Perseverence
- B. Virtue and Sin

NOTE

Chapters 1 and 10 of the Text may be allotted for Internal projects.

REFERENCES:

1. Samantabhadra's Aptamimamsa: Critique of an Authority, Trans. & Annotation Nagin J.Shah, Sanskrit-Sanskriti Granthamala 7, Ahmadabad,1999
2. Aptamimamsavrutti by Pt.JaychandChhabda, Anekant Jnanamandir Shodhasansthana, Beena, MP,2003

HATHA YOGA PRADIPIKA: YOGA TEXTSTUDY

LEARNING OUTCOMES

1. Distinction between Hatha-Yoga and Patanjala-Yoga
2. Significance of Hathayoga in the past and present
3. Limitations of Hathayoga in ordinary life

UNIT I: PRANAYAMA: MENTAL PURIFICATION

(Balancing the Prana through proper inhalation and exhalation Technique)

- A. Nadishodhana (2/20)
- B. Kapalbhathi (2/35to1/37)
- C. Bhastrika (1/50to1/52)

UNIT II: KUNDALINI

- A. The Nature of Kundalini and the Arousal of Kundalini along with Pranyam and Asanas described in Hatha Yoga (2/59 to 2/67, 3/1 to 3/5, 3/68, 3/69, 3/120, 3/122, 4/64).

UNIT III: MUDRAS - THEIR NATURE & IMPACT

- A. Mahamudra (3/6 to 3/18)
- B. Viparitakarani (3/78 to3/82)
- C. Khechari (3/ 32 to3/42)

UNIT IV: BANDHAS - THEIR NATURE & IMPACT

- A. The three Bandhas: its importance (2/45,2/46)
- B. Mahabandhas: Its significance (3/19 to3/24)
- C. Practice of Pranayama andBandhas

NOTE

The Sutras listed above are to be studied from the text Hathayoga Pradipika through Muktibodhananda's commentary guided by Swatmaram.

REFERENCES

1. Hatha Yoga Pradipika - Commentary by Muktibhodhananda (Guided by Swami Satyananda Saraswati) - Bihar School of Yoga, Mungaer, 1998

VIVEKACUDAMANI (VEDANTA TEXT)

LEARNING OUTCOMES

1. Engage with the basic philosophical concepts of Jiva, Atman and Brahman as analyzed by Shankaracharya in the Vivekacudamani
2. Develop critical thinking skills, problem solving skills as well as life skills apart from many other skills by mainly understanding the role of viveka or discrimination in not only one's life but also other areas of one's activity
3. The learner will develop the ability to relook and redefine life in a transformative manner

UNIT I

- A. Knowledge of the Atman (Self): Its Nature
- B. Relation between Jiva and Brahman

UNIT II

- A. Discrimination between atman and anatman
- B. Pancakosha's and its negation

UNIT III

- A. Sadhana Catushtaya
- B. The problematic of the self (ego)

UNIT IV

- A. Renunciation of Actions Thoughts and Vasana
- B. Aids to Meditation

REFERENCES

1. Adi Sankaracarya's Vivekacudamani (Commentary by Swami Chinmayananda), Mumbai: Chimanaya Prakashan, 2016.
2. Vivekacudamani of Sri Sankaracarya (Translated by Swami Turiyananda) Editor: Pravrajika Brahmaprana, Sri Ramakrishna Math, Mylapore, Madras.

COMMENTARIES ON THE BHAGAVAD GITA

LEARNING OUTCOMES

1. Awareness of the distinction between Bhagavad-gita and war-ethics
2. Awareness of diverse interpretations of the Gita
3. Contextualizing Gita with reference to modern interpretations

UNIT I: ANNIE BESANT

Bhagavad Gita or The Lord's Song - A scripture of Yoga Significance of translation, rendering in 1905

UNIT II: SRI AUROBINDO

Essays on the Gita: Our demand and Need from the Gita, The Essence of the Gita, The Message of the Gita

UNIT III: R.D. RANADE

Bhagavad Gita as a philosophy of God-realisation; mystical interpretation: Jnanadeva The labyrinth of Modern interpretations; the sublime and the Divine

UNIT IV: VINOBA BHAVE

Talks on Gita
Geetai Chintanika, Sthitaprajna Darshana

REFERENCES

1. Besant, Annie - The Bhagavadgita or The Lord's Song - Theosophical Publishing Society, London, 1895. <https://archive.org/stream/bhagavadgitorlor00unkngoog#page/n6/mode/2up>
2. ----. - The Bhagavadgita - Theosophical Publishing Society, London, 1905.
3. Sri Aurobindo - Essays on the Gita - Sri Aurobindo Ashram, Pondicherry, 1972
4. The Bhagavad Gita with Text, Translation and Commentary in the Words of Sri Aurobindo - Third Edition, 2008
5. Sri Aurobindo Anil Baran Roy - Bhagavad Gita and Its Message Paperback, 1996
6. Anilbaran Roy - The Message of the Gita by Aurobindo Sri (Author), Gurupershad (Editor)
7. Sri Aurobindo (Author), Galeran d'Esterno (Editor) The Gita In The Vision And The Words Of Sri Aurobindo Paperback - 1 Dec 2009
8. (Ed) Maheshwar - Bhagavadgita in the light of Sri Aurobindo www.auro-ebooks.com/essays-on-the-gita
9. R.D. Ranade. The Bhagavadgita as a philosophy of God-realisation. Nagpur University, 1959 <https://archive.org/stream/in.ernet.dli.2015.531079/2015.531079.bhagavad-gita#page/n5/mode/2up>
10. Bhave Vinoba - Talks on Gita; Geetai chintanika; Sthitaprajna Darshana - Gram Seva Mandal, Wardha, 1946.
11. (ed.) Joshi Kireet - Philosophy of Value-Oriented Education: Theory and Practice - ICPR, 2012

PAPER XII
BASKET IV (ELECTIVE) : PHILOSOPHICAL DISCIPLINES

1. Indian Epistemology(Advanced)
2. Western Epistemology(Advanced)
3. Symbolic Logic: First-order Sentential Logic
4. Nyaya Epistemology
5. Jaina Epistemology
6. Buddhist Epistemology
7. Yoga Epistemology
8. Modern Political Thought
9. Contemporary Political Thought
10. Philosophy of Religion and Culture

ADVANCED INDIAN EPISTEMOLOGY

LEARNING OUTCOMES

1. Engage with various epistemological debates in the classical Indian philosophy.
2. Discern strategies of debate and argument adopted by various systems.
3. A deeper understanding of philosophizing in India

UNIT I:

- A. Inter- relation between Pramata, Prameya and Pramana
- B. Nagarjuna's critique of Pramanas, Pramana- samplava and Pramana-viplava.

UNIT II:

- A. Epistemic status of Intuition - Self knowledge and Godknowledge
- B. Theories of Pramanya - Svatah and Paratah Pramanyavada

UNIT III

- A. Pratyaksha - Polemics among Nyaya, Buddhist and Jaina Schools
- B. Anumana - Polemics among Nyaya, Buddhist and Jaina Schools

UNIT IV

- A. Sabda - debate between Rationalist and Exegetical schools
- B. Other Pramanas: Upamana, Arthapatti and Anupalabdhi

REFERENCES:

1. Buddhist Logic - T. Scherbatsky Vols. I & II (New Delhi: Motilal Banarasidas, 1994)
Buddhist Logic and Epistemology Ed by B.K. Matilal and Robert E. Evans (Holland: D. Reidel Publishing Company, 1982)
2. Buddhist Logic - Dr. Lata S. Bapat (Bhartiya Vidya Prakashan, 1989)
3. Indian Logic in Early Schools - H. N. Randle (Oriental Books Reprint Corporation 1976)
4. Akalanka's Criticism of Dharmakirti's Philosophy - Nagin J. Shah. Ahmedabad: L.D. Institute, 1967.
5. The Philosophy of Nyaya - Vaiesika and its conflict with the Buddhist Dinnaga School - D.
6. N. Shastri (New Delhi: Bhartiya Vidya Prakashan, 1976)
7. The Nyaya Theory of Knowledge - S.C. Chatterjee (Calcutta: University of Calcutta, 1950)
8. The Six Ways of Knowing - D. M. Datta (Calcutta: University of Calcutta Pub., 1975)
9. 'Mimamsa Theory of Knowledge' G.P. Bhatt.
10. 'Presuppositions of Indian Philosophies', Karl H. Potter.
11. 'Doctrines and Arguments in Indian Philosophy' Ninian Smart.
12. 'Theories of Error in Indian Philosophy' Bijayanand Kar.
13. Recollection, Recognition and Reasoning: Study of Jaina Theory of Paroksa Pramana, by Prof. Antarkar, Prof. Gokhale and Dr. Katarnikar, Satguru Publications, New Delhi, 2011

ADVANCED WESTERN EPISTEMOLOGY

LEARNING OUTCOMES

1. To acquire the knowledge of historical and conceptual development of the epistemological ideas in the classical Western philosophy.
2. Discern the importance of taking scepticism seriously and developing the concept of 'knowledge' along with it.
3. Awareness of contemporary challenges to traditional epistemology and get acquainted with the current trends about 'knowledge'.

UNIT I: THE SCEPTICAL CHALLENGE

- A. Ancient Greek: Academic and Pyrrhonian
- B. Modern: Cartesian & Humean. Ayer's characterization of the skeptic.
- C. Attempts to meet the skeptical challenge: Moore, Malcolm

UNIT II: JUSTIFICATION OF KNOWLEDGE CLAIMS

- A. Foundationalism
- B. Coherentism
- C. Reliabilism (Externalism) and Lehrer's critique of externalism and internalism.

UNIT III: APRIORI KNOWLEDGE

- A. The synthetic a priori (Kant, Ewing)
- B. Analytic A priori (Ayer, C.I. Lewis)

UNIT IV: SOCIAL KNOWLEDGE

- A. Goldman: Social Epistemology
- B. Apel: Objectivity and transcendental community

REFERENCES:

1. K.O. Apel. 1980. Towards a Transformation of Philosophy (Routledge and Kegan Paul: London)
2. A.J. Ayer. 1956. The Problem of Knowledge (Penguin: Middlesex)
3. Laurence Bonjour. 1997. A Defense of Pure Reason: A Rationalist Account of a Priori Justification. (Cambridge University Press: Cambridge)
4. Roderick M. Chisholm. 1977. Theory of Knowledge (Prentice Hall: New Delhi)
5. Jonathan Dancy (Ed) 1988 Perceptual Knowledge. (Oxford University Press: Oxford)
6. ----. 1994. Contemporary Epistemology. (Oxford University Press: Oxford)
7. Jonathan Dancy and Ernest Sosa (Ed) 1994. A Companion to Epistemology (Blackwell: Oxford)
8. Paul Edwards (Ed) 1969. The Encyclopedia of Philosophy (Routledge: London)

9. D.W. Hamlyn. 1971. Theory of Knowledge. (Doubleday: London)
10. Philosophy of Perception. (Routledge and Kegan Paul: London)
11. Keith Lehrer. 1990. Theory of Knowledge. (Routledge: London)
12. Louis Pojman (Ed) 1999. Theory of Knowledge: Classical and Contemporary Readings. (Wadsworth: Belmont)
13. A. D. Woozley. 1966. Theory of Knowledge: An Introduction. Michigan: Hutchinson's University Library.

FIRST-ORDER SENTENTIAL LOGIC

LEARNING OUTCOMES

1. To develop analysis of propositions with the help of logical connectives.
2. To expand classification of propositions further, based on logical condition.
3. To investigate inferences in terms of the arguments that represent them and develop skills of deeper levels of analysis of logical propositions on the basis of rules of inference and replacement.

UNIT I: BASIC CONCEPTS INVOLVED IN FIRST-ORDER SENTENTIAL LOGIC

- A. Historical Path of Symbolic Logic, Nature of logic
- B. Methods and Principles used in study of logic
- C. Basic Concepts involved in first-order sentential logic, Symbolization technique of proposition in first order sentential logic

UNIT II: NATURAL DEDUCTION SYSTEM

- A. Rules of Inference: Formal Proof of Validity involving rules of inference
- B. Rules of Replacement: Formal Proof of Validity involving rules of inference
- C. Incompleteness of the nineteen rules, Meta-theorem to be proved

UNIT III: ADDITIONAL RULES OF DEDUCTION SYSTEM

- A. Need of Additional rules of Copi's list to determine the validity of an Argument:
- B. Proofs of Tautologies with Additional rules
- C. Reduction ad Absurdum Method: Proofs of propositions as Tautology, Contradictory and Contingent

UNIT IV: OTHER METHODS IN SYMBOLIC LOGIC

- A. Conjunctive Normal Form formula to determine statement from to be Tautologies or not-tautology
- B. Disjunctive Normal Form formula to determine statement from to be Contradictory or not- Contradictory.

REFERENCES:

1. Irving Copi, Symbolic Logic (1957), 5th Edition, Collier Macmillan Publishers, London, Macmillan Publishing Co., Inc., New York.
2. Symbolic logic, Copi Irving, MacMillan Pub. Co., New York, 1979.
3. Elements of logic, J. Sta Maria, New Literature Pub. Co., Mumbai.
4. Irving Copi, Symbolic Logic (2000), 9th Edition, Collier Macmillan Publishers, London, Macmillan Publishing Co., Inc., New York.

NYAYA EPISTEMOLOGY

LEARNING OUTCOMES

1. To comprehend the fundamental ideas related to concept of Knowledge as expounded in Nyaya System.
2. To compare and contrast the undercurrents of these ideas with the realistic paradigm of scientific knowledge.
3. To apply these epistemic doctrines to the contemporary knowledge-field.

UNIT I:

- A. Historical and Philosophical Introduction of Nyāya-Prachin and Navya Nyaya; Concept of Mangalam and Anubandha Catushtaya
- B. Works dealing with the sixteen epistemological 'categories' of Gautama and Kanada. Status of Nyaya among other Astika Darshanas, Concept of Realism of Nyaya

UNIT II:

- A. Theory of Definition: Fallacies of Definition: Avyapti, Ativyapti and Asmabhava.
- B. Concept of Jnana in Nyaya - Vaishesika School: its nature, content and truth value; Concept of Pramana.

UNIT III:

- A. Pratyaksa: Definition, Nature, Classification.
- B. Perceptual Error - Anyatha-khyati.

UNIT IV:

- A. Anumana: Definition, nature, Classification and Hetvabhava
- B. Shabda and Upama

REFERENCES:

1. 'Tarakasangraha' of Annambhatta with the author's own 'Dipika' Revised and Enlarged 2nd Edition. Athalye, Y.V. and Bodes M.R. (eds.) (Bhandarkar Oriental Research Institute, Pune)
2. 'Critique of Indian Realism' - Dharmendra Nath Shastri (Agra University, Agra)
3. 'The Nyaya Theory of Knowledge' - Satishchandra Chatterjee (University of Calcutta, Calcutta)
4. 'The Navya - Nyaya Doctrine of Negation' - Bimal Krishna Matilal (Harvard University Press - Cambridge, Massachusetts)
5. Chapters IX and X from Jadunath Sinha's 'A History of Indian Philosophy': Vol.I.
6. Chapter II: from S. Radhakrishnan's 'Indian Philosophy'. Vol.II
7. Chapter VIII: from Dasgupta's 'A History of Indian Philosophy' Vol.I.
8. 'The Encyclopedia of Indian Philosophies', Vol. II (Nyaya - Vaishesika) editor: Karl H. Potter

JAINA EPISTEMOLOGY

LEARNING OUTCOMES

1. To comprehend the specific connotations of the sources of knowledge as analysed in the Jaina tradition.
2. To analyse the relation between knowledge, consciousness and reality as clearly reflected in the Jaina tradition
3. To apprehend the contemporary relevance of the Jaina epistemic ideas.

UNIT I

- A. Jaina Definition of Pramana, Characteristics of Pramana; Five types of knowledge; Various classifications of knowledge, classical and contemporary, into Pratyaksa and Paroksa.
- B. Special understanding of Mati-jnana

UNIT II

- A. Pratyaksa
 1. Theory of Samvyavaharikapratyaksa
 2. Sub types of Mukhya Pratyaksa: Avadhi, Manahparyaya, Kevala-jnana
- B. Concept of Sarvjna, Controversy about its possibility

UNIT III

- A. Smrti, Pratyabhijna
- B. Tarka: Nature and Definition of Inductive Reasoning - Its Status as a type of knowledge

UNIT IV

- A. Anumana- Theory of inference - for oneself and for others, Different Approach towards Hetu, Paks and vyapti
- B. Verbal Testimony

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2. Jaina Concept of Omniscience - Ramjee Singh Published by L.D. Institute of Indology Ahmedabad, 1974, 1st edition.

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5. An Epitome of Janism. P.C. Nahar and K.C. Ghosh. Calcutta, 1917.
6. Indian Logic in the Early Schools, H.N. Randle, London 1930.
7. The Nyaya Theory of knowledge, S.C. Chatterjee, Calcutta University, 1939.
8. Buddhist Logic - Vol. I and II by Th. Stcherbatsky.
9. Studies in Jaina Philosophy. Nathmal Tatia. Jaina Cultural Research Society, Banaras, 1951.
10. Recollection, Recognition and Reasoning: Study of Jaina Theory of Paroksa Pramana, by Prof. Antarkar, Prof. Gokhale and Dr. Katarnikar, Satguru Publications, New Delhi, 2011.

BUDDHIST EPISTEMOLOGY AND LOGIC

LEARNING OUTCOMES:

1. To comprehend the specific connotations of the sources of knowledge as analysed in the Buddhist tradition and highlight the originality of these ideas.
2. To analyse the relation between knowledge, consciousness and reality as clearly reflected in the Buddhist tradition
3. To apprehend the contemporary relevance of the unique epistemic ideas which were developed by the Buddhist logicians.

UNIT I

- A. Repudiation of Logic and Epistemology: Early Buddhism; Reconstruction of Epistemology - Approach of the Realistic and Idealistic Schools of Buddhism
- B. Nagarjuna's Scepticism: Dialectics of Pramana and Prameya.

UNIT II:

- A. The Copernican revolution introduced by Dinnaga
- B. The Nature and Definition of Perception: Dinnaga and Dharmakirti

UNIT III:

- A. Theory of Inference, Definition of Inference and Nature of Inferential Judgment
- B. Nature, Definition and Classification of Universal Concomitance

UNIT IV:

- A. Syllogism and Fallacies
- B. Theory of Universals: Apohavada.

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2. Buddhist Logic and Epistemology Ed by B.K. Matilal and Robert E. Evans (Holland: D. Reidel Publishing Company,1982).
3. Indian Logic in Early Schools – H. N. Randle (Oriental Books Reprint Corporation1976)
4. Akalanka's Criticism of Dharmakirti's Philosophy – Nagin J. Shah (Ahmedabad: L.D. Institute,1967)
5. Indian Logic in the Early Schools – H. N. Randle (New Delhi: Munshiram Manoharlal, 1976).
6. The Philosophy of Nyaya-Vaisesika and its conflict with the Buddhist Dinnaga School D.
7. N. Shastri (New Delhi : Bhartiya Vidya Prakashan, 1976)
8. The Nyaya Theory of Knowledge – S.C. Chatterjee (Calcutta: University of Calcutta,1950)
9. The Six Ways of Knowing – D. M. Datta (Calcutta : University of Calcutta,1975)
10. Recollection, Recognition and Reasoning: Study of Jaina Theory of Paroksa Pramana, by Prof. Antarkar, Prof. Gokhale and Dr. Katarnikar, Satguru Publications, New Delhi,2011.

YOGA EPISTEMOLOGY

LEARNING OUTCOMES

1. Application of the idea of 'Epistemology' to Yoga
2. Comparative and critical understanding of Yogasutras in epistemological endeavours
3. Significance of Yogic ideals in the present life.

UNIT I

Epistemology dimension of Patanjali's Yoga: Concepts of Pramatra, Prameya, Pramiti and Pramana; notion of pramana, systems- relative; Pratyaksa, Anumana and Agama as three pramanas; their details through Vyasabhasya and Vachaspati's gloss, Epistemology intertwined with psychophysiology in Patanjali's system; Knowledge arising through chittavrttis, ashraya/locus of Knowledge being chitta (Analysis of sutra 1/7)

UNIT II

Knowledge a function of Chittabhoomi ; details of the nature of chitta and chittabhoomis; nature of vrttis and difference among them in relation to the three gunas; analysis of patanjali's definition of 'Yoga'; notions of Samprajnate and Asamprajnate samadhis getting involved in the definition notions of Dharmamaghadhyana and Paramprasankhyana (Analysis of Sutra 1/1)

UNIT III

Discriminative knowledge; faculty of Discriminative knowledge; relation and distinction between Chitishakti and sattavagunatmaka chitta; shobhana, Ashobhana Svaroopavastha and saropyam Avasthabhasa; Knowledge/Consciousness during Vyutthanavastha of the chitta-a continuous change, the two 'fundamental divisions' for types of vrttis - the five-fold and the two- fold (Analysis of sutras 1/2 to 1/6; 1/8 to 1/11)

UNIT IV

Knowledge of Visayas to be curbed through vrttinirodha; Abhyasa and vairagya; definition and nature of 'Abhyasa'; definition, nature & kinds of vairagya (Analysis of sutras 1/12 to 1/16)

NOTE:

The sutras listed above are to be studied through Vyasabhasya and Mishra's vritti. 40 marks Practicals/ Project work:

TECHNIQUE FOR PRACTICALS:

Mindful Meditation on Cognitive states / Knowing states of mind, that is chittavrttis [10 minutes]. Meditation on Vishayavati pravrutti, i.e. Sattvikavrutti of chitta to know (Y.S. 1/35) – Ten minutes. Meditation on Vishokavrutti – knowing and Sattvika feeling full of peace and harmony (Y.S. 1/36) [10 minutes]. Yonimudra or Shanmukhimudra for training of senses by way of Pratyahare training or Withdrawal of senses, Regulation of Senses [10 minutes]. Techniques for Training for Perception – Jyoti Trataka – visual Nishapandabhava – Auditory; Anahata nada or Nadanusandhana – Auditory; Jivhagra/ Tip of the Tongue – Gustatory; Nasikagra- Olfactory; Kaparandhra – dhouti – Thermal Hand Mudras – Chin mudra, Chinmayi, Jnana Mudra, Padma Medra, Etc.

MODERN POLITICAL THOUGHT

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers .
2. Learn the specificity of the political by comprehending the rise of the natural rights tradition and its critiques.
3. Cultivate conflict-management, peace-building, constitutionalism, sensitivity to social vulnerability and responsible citizenship.

UNIT I: SOCIAL CONTRACT THEORIES

- A. Self-Preservation (Hobbes): Scientific method in politics; human nature; commonwealth
- B. Right to Life, Liberty, Property (Locke): State of nature, labour theory of value and social contract.

UNIT II: IDEALIST THEORY OF STATE (WITH REFERENCE TO HEGEL AND BOSANQUET)

- A. Family, Civil Society and State
- B. The State as Moral

UNIT III: CRITICS OF THE ENLIGHTENMENT

- A. Rousseau: Origin of inequality; reason v/s. feeling; individual and community.
- B. Burke: Tradition vs reason; community and history; formal conservatism.

UNIT IV: SOCIALIST THEORY OF STATE

- A. Critique of Natural Rights and liberal freedom
- B. Materialist Reinterpretation of History: Class Struggle, Socialism, Communism Internationalism

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2. 1. Engels, Friedrich. 1970b. "The Origin of the Family, Private Property and the State" in Karl Marx and Frederick Engels: Selected Works in 3 vols (vol 3) Moscow: Progress Publishers
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5. Locke, John. 1967. Two Treatises on Government. Cambridge: Cambridge University Press.
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10. Rousseau, Jean-Jacques. 1987. "On the Origin of Inequality" in his Basic Political Writings. Indianapolis: Hackett.
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SECONDARY SOURCES:

1. Ducan G. 1973. Marx and Mill: Two Views on Social Conflict and Harmony. Cambridge
2. Habermas, Jürgen. 1974. "The Classical Doctrine of Politics in Relation to Social Philosophy" in Theory and Practice. London.
3. Plant, Raymond. 1991. Modern Political Thought. Oxford: Blackwell.
4. Schlomo, Avineri. 1970. The Social and Political Thought of Karl Marx. Cambridge: Cambridge University Press.
5. Skirbekk, Gunnar & Nils Gilje. 2001. A History of Western Thought: From Ancient Greece to the Twentieth Century. Psychology Press.
6. Overviews in:
7. The Cambridge Companions (esp. to Hobbes, Locke, Rousseau and Marx)
8. Edwards Paul (ed.) 1967. The Encyclopedia of Philosophy. London: Routledge
9. Miller David (ed.) 1987. The Blackwell Encyclopedia of Political Thought. Blackwell.

CONTEMPORARY POLITICAL THOUGHT

LEARNING OUTCOMES:

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Learning global contemporary perspectives on public reason.
3. Cultivate conflict-management, peace-building, constitutionalism, sensitivity to social vulnerability and responsible citizenship.

UNIT I: THEORIES OF JUSTICE

- A. Entitlement Approach: Nozick
- B. Fairness Approach: Rawls
- C. Capabilities Approach: Sen/Nussbaum

UNIT II: JUSTICE AND SOCIAL RECOGNITION (AMBEDKAR)

- A. Analysis of Caste System and the Need to Abolishment
- B. Social Revolution as a precondition for Political Revolution
- C. Fair Representation in Institutions to the Oppressed Castes

UNIT III: MULTICULTURALISM (PAREKH/ TAYLOR/ KYMLICKA)

- A. Critique of Liberalism
- B. Differentiated citizenship or Location and Identity and cultural politics
- C. Gendered critique of multiculturalism (Susan Okin and Nira Yuval Davis)

UNIT IV: NEO-MARXISM (MARCUSE)

- A. Critique of Advanced Industrial Societies
- B. Basic and Surplus Repression: Beyond Marx's economism to Freud
- C. Art and Women with Revolutionary Potential

PRIMARY SOURCES:

1. Ambedkar, B.R. 1990. Annihilation of Caste. New Delhi: Arnold Publications
2. Arendt, Hannah. 1958. The Human Condition. Chicago: The University of Chicago Press.
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6. The Philosophical Forum XXI (1-2): 32-52.
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2. Plant, Raymond. 1991. Modern Political Thought. Oxford, Mass: Blackwell Publishers
3. Poonacha, Veena (1995) Gender within the Human Rights Discourse. Mumbai: Research Centre for Women's Studies.
4. Rodrigues, Valerian. 2005 "Ambedkar on Preferential Treatment" Seminar 549:55-61.
5. Skirbekk, Gunnar & Nils Gilje. 2001. A History of Western Thought: From Ancient Greece to the Twentieth Century. Psychology Press.
6. General Overviews on each of the topics are available in: The Cambridge Companions (esp. to Arendt, Feminism and Habermas)
7. Miller David (ed.) 1987. The Blackwell Encyclopedia of Political Thought. Blackwell.

PHILOSOPHY OF RELIGION AND CULTURE

LEARNING OUTCOMES

1. To have a comparative comprehension of the significance of religious concepts, language, experience, traditions and social reforms.
2. To cultivate an interdisciplinary outlook and interplay between science and religion.
3. To apprehend and analyse the contemporary relevance of the studies through critical thinking.

UNIT I

- A. Alternative beliefs about God and Fundamental questions about our place in the Cosmos
- B. Interplay between Science and Religion

UNIT II: SIGNIFICANCE OF RELIGIOUS CONCEPTS

- A. Role of faith, Prayer and Surrender
- B. Role of Selfless Service and ethical principles

UNIT III: THE MEANINGFULNESS OF RELIGIOUS LANGUAGE AND EXPERIENCE

- A. Symbolic language (Tillich); Forms of Life (Wittgenstein)
- B. Varieties of Religious Experience (W. James); Language of transcendence (Mystical experiences of Lal Ded and Kabir)

UNIT IV: RELIGIOUS TRADITIONS AND SOCIAL REFORM IN INDIA

- A. Brāhmo Samāj, Ārya samāj, Prarthanā Samāj and Satyaśodhaka Samāj
- B. Gadage Maharaj, Vinobha Bhave, Narayan Guru, Mother Theresa

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4. Religion and Rational Choice - Shivesh Thakur. Palgrave Macmillan UK, 1981.
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20. Philosophical trends in Modern Maharashtra; Matthew Lederle: Popular Prakashan: Bombay. 1976
21. Shri Gadage Maharaj. G.N. Dandekar. Mrinmayee Prakashan 'Manssi' 68, Tulsibagwale Colony, Pune.
22. Parivartan (Marathi); Dr. S. G. Nigal; Sanskar Niketan, Nashika. 2016. (Article on Gadage Maharaj. pg.109).
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27. Science and Self Knowledge; Acharya Vinoba Bhave; Vedic Books Sales
28. Meditation On Life: Mother Teresa; Anthony Stern; Publisher: Jaico. 2008

**PAPER XIII
BASKET V (ELECTIVE): CONTEMPORARY THEMES**

1. Buddhist Psychology and Meditation
2. Jaina Psychology and Meditation
3. Yoga Psychology and Meditation
4. Existentialism
5. Femininities, Masculinities and Language
6. Frankfurt School and Critical Theory
7. Language and Reality
8. Mind and Conceptions of Self
9. Structuralism and Post Structuralism
10. Sufism and Culture

BUDDHIST PSYCHOLOGY AND MEDITATION

LEARNING OUTCOMES

1. To study Buddhism which includes an analysis of human psychology, emotion, cognition, behavior and motivation along with therapeutic practices.
2. To study a unique feature of Buddhist psychology is that it is embedded within the greater Buddhist ethical and philosophical system, and its psychological terminology is colored by ethical overtones.
3. To study therapeutic goals: the healthy and virtuous life of a householder (samacariya, "harmonious living") and the ultimate goal of nirvana, the total cessation of dissatisfaction and suffering (dukkha).

UNIT I

- A. Definition and Concept of Citta (Intentional Consciousness); Principles of Classification
- B. Definition and Classification of Cetasika (Mental Factors)

UNIT II

- A. Definition, enumeration and classification of Rupa (Matter)
- B. Analysis of Birth and Death; death consciousness and Rebirth Consciousness

UNIT III

- A. Constitutive and instrumental roles of Vijnana and Samskara.
- B. Nibbana - Concept, Aspects and Criteria.

UNIT IV

- A. Concept of Satti as explained in Mahasatipatthana Sutta
- B. Vipassana Meditation

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2. Max Muller, ed. & trans., Sacred Books of the Buddhist Series (Vols. 2-4), Dialogues of the Buddha, II Dighanikāya, London: Luzac, 1969.
3. Pe Maung Tin, ed. & trans., The Expositor, Atthasālini, Oxford: The Pāli Text
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9. VRI. Types of Vedanā and State Beyond Vedanā in The Importance of Vedanā and Sampajañña.
10. VRI. Vedanā in the Practice of Satipathana in Sayagi U Ba Khin Journal.

JAINA PSYCHOLOGY AND MEDITATION

LEARNING OUTCOMES

1. To understand the Jaina notion of consciousness in psychological and meditative stages of a person.
2. To know the role of psychological elements in various types of meditation.
3. To learn theoretically the classical and contemporary types of meditation and know about their results in actual life

UNIT I

- A. Introduction to foundations of Jain Psychology
- B. Role of Mind and Consciousness in Human Behaviour

UNIT II

- A. Psychological Analysis of karma and its relation to behavior with special reference to Tattvartha Sutra
- B. Analysis of Sex - Biological (Linga) and Psychological (Veda)

UNIT III

- A. Constructive and Destructive Role of Passions (Kasaya) in Human Personality - (with special reference to Acaranga sutra and Tattvartha Sutra)
- B. Physio-Psychological Aspect of Human Personality - Lesya (with special reference to Uttaradhyayana Sutra)

UNIT IV

- A. Jaina concept of Meditation: Traditional Meditation
- B. Mob-psychology and Samgha; Role of Tantric Practices.

REFERENCES:

1. Mehta, Mohanlal. Jain psychology: A psychological analysis of the Jaina doctrine of karma. Amritsar: Sohanlal Jain Dharm Pracharak Samiti. 1957.
2. Tr. K. K. Dixit. Umasvati's Tattvartha Sutra, L.D. Institute of Indology. Ahmedabad
3. W. Johnson, Harmless Souls, Motilal Banarsidass, New Delhi.
4. Haribhadra's Psychosynthesis
5. Acarya Tulsi. Preksha Meditation

YOGA, PSYCHOLOGY AND MEDIATION

LEARNING OUTCOMES:

1. Focus on dynamism of ancient Indian philosophical thought in the context of the “matter –spirit” discussion
2. To nurture life skills as well as learning skills.
3. Relate self-development with social progress.

UNIT I

- A. Meditational states and psychologically deviated states of the chitta; Nine Antarayah and four Viksepasahabhunvah as psychological obstacles causing distractions to the chitta;
- B. Means to overcoming these obstacles (Analysis of Sutras 1/30, 1/31 and 1/32; 1.40-48; 2.18)

UNIT II

- A. Psychological aids/ prescriptions in Patanjali's system; means prescribed for chittaprasadana
- B. Maitraikarunadi and the six options (Analysis of Sutras 1/33, to 1/39)

UNIT III

- A. Samprajnate and Asamprajnate Samadhis as meditational /trance states and their details
- B. Prakritilayas and Videhas; notion of Sampatti, a psychological nature of chitta; kinds of Sampatti, arousal of Rt ambharaprajna leading the chitta towards Nirbeeja Samadhi (Analysis of Sutras 1/17, 1/18, 1/19, 1/41 to 1/51,2.18)

UNIT IV

- A. Psychological deviations – Panchalesha – details of Avidya, Asmita, Raga, Dvasha and Abhinivesha; Patanjali's prescriptions to destroy these psychological deviations to bring samyavastha (Analysis of Sutras 2/3, to 2/11)
- B. Note: The sutras listed above are to be studied through Vyasabhasya and Vachaspati Mishra's vritti.

PRACTICALS AND/OR PROJECT WORK: (40 MARKS)

TECHNIQUE FOR PRACTICALS:

Three stages of Meditation : Dharna, Dhyana & Samadhi (Y.S. 3/1, 2,3) with Mudras – Kechari, Akasha, Bhuchari; Vajrasana with Chinmudra; Padmasana; Siddhasana with Dhyanamudra

Meditative postures – gradations and kinds (Y.S. 2/46, to 2/48) Sukhasana, Padmasana, Siddhasana

Japa in Patanjali's system – Pranava japa (Y.S.1/27,to1/29)

Concentrative Meditation – Dharana technique – Practice of focusing of mind on breath

or area between the eyebrow, tip of nose, navalzone

Contemplative Meditation – Ishvarapranidhana Maitri, Karuna

REFERENCES:

1. Yoga Philosophy of Patanjali's with Bhasvati – Swami Hariharananda Aranya - Rendered into English by P.N. Mukherjee, University of Calcutta, Kolkata
2. Yoga Karika (with Yoga Sutras, Transliteration, English Translation) of Swami Hariharananda Aranya. Translators: Swami Maheshananda et al. Kaivalyadham, Lonavla.
3. The Yoga of Patanjali – Ed. M.R.Yardi (Bhandarkar Oriental Research Institute, Pune)
4. Patanjali's Yoga Sutras with the commentary of Vyasa and gloss of Vachaspati Mishra – Translated by Rama Prasada (Munshiram Manoharlal Publishers: New Delhi) OR (Divine Books, Indological Publishers, 40/5, Shakti Nagar, Delhi 110007)
5. Patanjali's Yoga Pradeep – Grantkhar: Omananda Teertha (Geeta Press, Gorakhpur)

EXISTENTIALISM

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Engage with existentialist philosophy in autobiographical, literary and philosophical contexts
3. Cultivate intertextuality, interdisciplinarity and interculturality.

UNIT I: EMERGENCE OF EXISTENTIALISM

- A. Critique of reason and the absurd
- B. Resurgence of Art
- C. The Individual v/s. the system (Nietzsche, Dostoevsky and Camus)

UNIT II: EXISTENTIALISM AND RELIGION

- A. Kierkegaard: Existential dialectic
- B. Buber: I/Thou, Love and Divine Experience

UNIT III: EXISTENTIALIST ONTOLOGY (SARTRE)

- A. Transphenomenality of being
- B. Being-for-itself and Being-in-itself
- C. Bad faith, Being-for-others.

UNIT IV: PHILOSOPHY OF EXISTENZ (JASPERS)

- A. The encompassing and the modes of approaching it (Dasein, consciousness-as-such, Geist, Existenz-world, transcendence -reason)
- B. Symbols and ciphers
- C. Communication.

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2. Camus, A. (1955) The Myth of Sisyphus and Other Essays (trans. J.O'Brien). New York: Vintage
3. Dostoevsky Fyodor. Notes from Underground
4. Kierkegaard, Soren (1941) Concluding Unscientific Postscript. Princeton: Princeton University Press.
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4. Warnock, Mary (1965) The Philosophy of Sartre. London: Hutchison University Press.
5. Arrington, Robert (Ed) (1999) A Companion to the Philosophers. Oxford: Blackwell
6. Edwards Paul (Ed) (1967) The Encyclopedia of Philosophy (London: Routledge)
7. Barrett, William (1961) The Irrational Man. London: Heinemann
8. Critchley, Simon and William R. Schroeder (Ed) (1998) A Companion to Continental Philosophy. Malden & Oxford: Blackwell.

FEMININITIES, MASCULINITIES AND LANGUAGE

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Learn global perspectives on the relationship between gender identity (both feminine and masculine) and language.
3. Cultivate responsible citizenship through inclusiveness, interdisciplinarity and gender-sensitivity.

UNIT I:

- A. Indian Feminism - Women during the 19th and the 20th Century
 1. Savitribai Phule, Muktabai, Pandita Ramabai, Nazar Sajja Hyder, SarojiniNaidu
 2. Relation to Gandhi
- B. Western Feminism during the 19th and 20th Century:
 1. Women's demands for individual rights and political representation through Universal suffrage: Mary Wollestonecraft, Elizabeth Cady Stanton and HarrietTubman
 2. Second Wave Feminism: Uniqueness and Diversity of Women's experience, focus on women's psychological oppression, cultural representation of femininity, sexual division of labor

UNIT II

- A. Feminist Thought in Post-Independent India:
 1. Critique of oriental/colonial constructions of India
 2. Gender's intersection with caste, class, race and colony: Gayatri Spivak
- B. The Emergence of Masculinities Studies:
 1. GlobalContext
 2. IndianContext

UNIT III

- C. Female/Feminine:
 1. The sex /genderdebate
 2. Gender as performance -Butler
- D. Male/Masculine:
 1. Men problematizing clichés about theirgender
 2. The mythopoetic approach: RobertBly
- E. Anti-patriarchal masculinities:
 1. Kaufmann

UNIT IV

- Language and Gender -I:
Critique of GenderNeutrality
Women's Writing (metaphor and metonymy), Men'sWriting
- Language and Gender -II:
The Silencing of Women (Rae Langton and Jennifer Hornsby adoption of Speech ActTheory)
ExcitableSpeec
Butler

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FRANKFURT SCHOOL AND CRITICAL THEORY

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Comprehend culture and critique in European philosophical debates (through conversance with the Frankfurt School and critical theory)
3. Cultivate intertextuality, interdisciplinarity and interculturality.

UNIT I

Theodor Adorno: The 'emphatic' use of philosophical concepts in late capitalism, the critique of Enlightenment, arts and its truth content.

UNIT II

Max Horkheimer: Materialism and metaphysics; reconstruction of dialectic; critical theory of society.

UNIT III

Walter Benjamin: Cultural criticism; analysis of tragedy; art and politics.

UNIT IV

Jürgen Habermas: Knowledge and human interests; discourse theory; the postnational turn.

NOTE:

The reconstruction of Marxism with reference to culture is an abiding theme which should be discussed while teaching this paper.

PRIMARY SOURCES:

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3. Benjamin, Walter. 1970. Illuminations. London: JonathanCape
4. Bloch, Ernst. 2000. The Spirit of Utopia. Stanford: Stanford UniversityPress
5. Habermas, Jurgen. 1972. Knowledge and Human Interests. Boston:Beacon
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LANGUAGE AND REALITY

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SECONDARY SOURCES:

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2. Dews, Peter. 1987. *Logics of Disintegration: Poststructuralist Thought and the Claims of Critical Theory*. London: Verso
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8. Wolin, Richard. 1994. *Walter Benjamin: An Aesthetics of Redemption*. Berkeley and London: University of California Press.
9. Cambridge Companions (where applicable)

LEARNING OUTCOMES

1. To appreciate forceful departures from early analytic debates on knowledge and reality made by thinkers from the latter-half of the 20th century.
2. To critically analyze and evaluate the continuing relevance of language as a methodological element in approaching metaphysical and epistemic problems.
3. To critically engage with philosophical insights into the very nature of language

UNIT I

- A. The problem of Names: Russell and Searle
- B. Kripke on the notion of a Rigid Designator

UNIT II

- A. Post positivism: Popper on Falsifiability, Critical Rationality and Objective knowledge
- B. Quine on Two Dogma's of Empiricism and Naturalized Epistemology

UNIT III

- A. Later-Wittgenstein's notion of language as rule-following and Kripke on the rule-following paradox
- B. Knowledge of Language: Chomsky's notion of I-language

UNIT IV

- A. Theories of Truth: Substantive theories (Coherence/ Correspondence/Pragmatism)
- B. Theories of Truth: Deflationary theories (Redundancy - Ramsey, Frege), (Disquotational - Quine) and Semantic theory of truth (Tarski)

REFERENCES

PRIMARY SOURCES:

1. Russell, B. *An Inquiry into Meaning and Truth*, 1952, George Allen and Unwin, Reprinted by Routledge, 1992.
2. Searle, J. Proper names. *Mind* 67, 166-173. 1958.
3. Kripke, S. *Naming and Necessity*, HUP, 1980.
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10. Chomsky. *New Horizons in the study of language and mind*. CUP, 2000.
11. Quine. *Word and Object*. MIT press, 1960.
12. Tarski, Alfred. (1944) 'The Semantic Conception of Truth and the Foundations of Semantics' in *Philosophy and Phenomenological Research* 4 (edited version of 1992) reprinted in Michael Lynch (ed.), *The Nature of Truth*, Cambridge, Mass: The MIT Press, 2001, pp. 331- 363.

MIND AND CONCEPTIONS OF SELF

LEARNING OUTCOMES

1. Mind and Conceptions of Self :
2. To understand the import and implications of the basic philosophical concepts in the study of problems in the philosophy of mind and consciousness
3. To develop skills in application of philosophical issues in other applied fields like cognitive sciences and psychology.
4. To broaden the scope of the study by grasping the interdisciplinary relevance of the concepts under study in the field of ethics, language, ontology and personal identity among others.

UNIT I

- A. Problem of Intentions and Intentionality.
- B. Propositional attitudes and Propositional content.

UNIT II

- A. Mental representation and the language of thought hypothesis
- B. Phenomenalism and the problem of qualia

UNIT III

- A. Actions and Events
- B. Reasons and Causes

UNIT IV

- A. Conceptions of the Self: The notion of a Person
- B. Rationality and the Moral sense

REFERENCES

PRIMARY SOURCES:

1. Brentano, *Psychology from empirical standpoint*, Tr. by Rancurello and Terrell, London Routledge, 1973.
2. Anscombe, *Intentions*, Ithaca, Cornell University Press, 1963.
3. Davidson, D. *Essay on 'Actions and Events'*, OUP, 1980.
4. Fodor, *Language of Thought*, Crowell, NY, 1975.
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6. Hume, D. *A Treatise of Human nature*, ed. LA Selby-Bigge, 2nd edn. rev. PH Nidditch, Oxford, Clarendon, 1978.
7. Locke, J. *An essay concerning Human understanding*, ed. PH Nidditch, OUP, 1975.
8. Parfit, D. *Personal Identity*, *Philosophical review*, LXXX: 1, 3-27, 1971.

9. ----. The unimportance of identity, OUP,1995.
10. Shoemaker, S. Self knowledge and Self identity, Cornell University Press,1963.
11. Searle J, Intentionality - An Essay in the Philosophy of Mind, CUP,1983
12. ----. The rediscovery of Mind, MIT,1992.
13. ----. Rationality in Action, MIT,2001.

SECONDARY SOURCES:

1. Guttenplan, S. A Companion to Philosophy of Mind. Oxford: Blackwell,1994.
2. Stephen P. Stich and Ted A. Warfield (eds.) The Blackwell Guide to Philosophy of Mind Oxford: Blackwell,1993.
3. Ramana, Geeta. 2014. Human Action, Consciousness and Problems of Representation. Oxford University Press.

STRUCTURALISM AND POST STRUCTURALISM

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers
2. Comprehend European philosophical debates through conversance with the histories of structuralism and post-structuralism
3. Cultivate intertextuality, interdisciplinarity and interculturality.

UNIT I: FERDINAND DE SAUSSURE

- A. Semiology/ Science of Signs; diachronic and synchronic; phonemic
- B. Difference

UNIT II: MICHEL FOUCAULT

- A. Critique of human science, the construction of subjects, power and resistance

UNIT III

- A. Lyotard: The Postmodern Condition, Critique of Meta-narratives, Defense of Small Narratives
- B. Rehabilitation of the Sublime

UNIT IV

- A. Jacques Derrida: Critique of the 'metaphysics of presence'; sign, difference; text and writing
- B. Deconstruction.

NOTE:

This paper should be taught with reference to the difference between structuralism and post-structuralism. Critiques by Alain Badiou and Slavoj Žižek must be incorporated into the discussion.

REFERENCES

PRIMARY SOURCES:

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2. Barthes, Roland. Mythologies. London: Vintage,1993.
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4. Derrida, Jacques. Of Grammatology. Baltimore: Johns Hopkins University Press,1976.
5. Foucault, Michel. Power/knowledge Selected Interviews and Other Writings. 1972-1977. Pantheon: New York,1980

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7. Levi Strass, Claude. The Savage Mind. Chicago: University of Chicago Press.1966.
8. Lyotard, Jean-Francois. The Postmodern Condition: A Report on Knowledge. Manchester: Manchester University Press.1979.
9. Taylor, Victor E and Charles E. Winquist. Postmodernism: Critical Concepts (4 vols.) London: Routledge.1998.

SECONDARY SOURCES:

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2. Badiou, Alain. Ethics: An Understanding of Evil. London and New York: Verso,2001.
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9. Sturrock, John. Structuralism and Since. Oxford: Oxford University Press,1979.
10. Gutting, Gary. The Cambridge Companion to Foucault. Cambridge: Cambridge University Press, 1994.

SUFISM AND CULTURE

LEARNING OUTCOMES

1. To recognize and comprehend the mystical traditions in Islam and across cultures
2. To encourage interdisciplinary outlook to comprehend, compare and contrast it with other world mystical traditions.
3. To have an in-depth understanding of the ethico - spiritual dimension present in Sufi Philosophy.

UNIT I

- A. Sufi Orders and Fraternities; Community Life; Asceticism
- B. The Orders: Naqshbandi, Chishti, Qadiri, Suhrawardi

UNIT II

- A. The Sufis and the State
- B. Sufism and World Peace

UNIT III

- A. Mysticism across Cultures: Sufism, Bhakti and Christian Mysticism
- B. Shrine Worship Veneration of Saints and Miracles

UNIT IV

- A. Sufi Literature, Music and Dance
- B. Sufism and Popular Culture

REFERENCES

1. The Encyclopædia Iranica is a comprehensive research tool dedicated to the study of Iranian civilization in the Middle East, the Caucasus, Central Asia, and the Veneration of Saints and Miracles. Indian subcontinenthttp://www.iranicaonline.org/
2. Nicholson, Reynold (1990) The Mystics of Islam. (New York:Penguin)
3. Nicholson, Reynold (1979) Studies in Islamic Mysticism (Cambridge: Cambridge University Press)
4. Schimmel, Annemarie (1982) As Through A Veil: Mystical Poetry in Islam. 111 (New York : Columbia UniversityPress)
5. Nasr, Seyyed Hossein (2002) The Heart of Islam (San Francisco:Harper)
6. Nasr, Seyyed Hossein (2007) Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition (New York: HarperOne)
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15. Schimmel, Annemarie (1980) The Triumphal Sun: A Study of the Works of Jalaloddinn Rumi (London: East-WestPub)
16. Leonard Lewisohn, Christopher Shackle (2007) Attar and the Persian Sufi Tradition: The Art of Spiritual Flight (London: I.B. Tauris in association with The Institute of IsmailiStudies)

SEMESTER - IV

PAPER XIV ABILITY ENHANCEMENT COURSE (ANY ONE)

1. CriticalThinking
2. Logical Reasoning (Indian &Western)
3. Second-order Sentential Logic

PAPER XV INTERDISCIPLINARY/CROSS DISCIPLINARY COURSES (ANY ONE)

1. Philosophy of Art
2. Philosophy of Feminism
3. Philosophy of Film
4. Philosophy of Education
5. Philosophy of Management
6. Philosophy of Science
7. Studies in Meditation
8. Environmental Ethics
9. Relational Logic and AxiomaticSystems
10. Studies in World Religions
11. Jaina -Value Education
12. Buddhism - Value Edcation
13. Yoga - Value Education

PAPER XVI DISSERTATION

1. The Final Dissertation will have a word limit 5000-8000 words and will be typed in one and a half spacing on one side of thepaper.
2. The Final Dissertation will be evaluated out of 75 marks by theguide and 25 marks will be evaluated during presentation by internalcommittee.

**PAPER XIV
ABILITY ENHANCEMENT COURSE
(ANY ONE)**

1. CriticalThinking
2. Logical Reasoning (Indian &Western)
3. Second-order Sentential Logic

CRITICAL THINKING

LEARNING OUTCOMES

1. To promote logical consistency and argumentative skills
2. To develop critical thinking by visiting different debates in Indian and Western philosophy.
3. Critical awareness of the relation between social location of race, gender and caste and philosophical thinking.

UNIT I:

- A. Critical Thinking: Logical, consistent and argumentative; what is an argument
- B. Creative Thinking: Literary, metaphorical and innovative: can creativity and critical thought be reconciled?
- C. Theorizing Experience: What is experience? Is the empiricist perspective adequate for theorizing experience? Is experience always first-person?

UNIT II: DEBATES IN INDIAN PHILOSOPHY

- A. Realism-Anti-realism debate (the debates about the status of the world among the Vedantins, Buddhists, Sankhya, Nyaya and Jainism)
- B. Internalism-Externalism debate (the debates about the norm of validity of knowledge among the Nyaya, Buddhists, Jainas and the Mimamsakas)
- C. Debate on Purusharthas (the arguments regarding one, two, three and four Purusharthas as well as about the compatibility of these concepts, contemporary views on Purusharthas,
- D. e.g. Daya Krishna, Rajendra Prasad, Barlingay)

UNIT III: SOCIAL LOCATION (RACE, GENDER AND CASTE)

- A. Race and philosophy: Appiah, Bernasconi, Mills
- B. Caste and theory: Guru, V. Geetha, Rege
- C. Gender and philosophy: Irigaray, Alcoff and Kelkar

UNIT IV: COUNTER-PERSPECTIVES IN CONTEMPORARY INDIAN PHILOSOPHY

- A. Three Myths about Indian Philosophy: Daya Krishna
- B. Conceptions of Indian Philosophy: K. Sacchidananda Murthy
- C. Tradition and Modernity in Indian Philosophy- J.N. Mohanty

REFERENCES:

1. "Philosophy in India" Dr. Murty Satchidananda K. (Motilal Banarasidas, Delhi, 1985)
2. "Indian Philosophy: A Counter Perspective", Daya Krishna, (Oxford University Press, New Delhi, 1991)

3. "Explorations in Philosophy: Indian Philosophy" Mohanty, J.N. (Oxford University Press, New Delhi,2001)
4. "The Philosophy of Nyaya-Vaisesika & Its conflict with the Buddhist Dinnaga School", Shastri Dharmendra Nath (Bhartiya Vidya Prakashan, New Delhi,1976)
5. "Indian Realism" Mukherjee,Satkari.
6. Alcoff, L. 2006, Visible Identities: Race, Gender, and the Self, New York: Oxford University Press.
7. Appiah,Anthony.1995,"TheUncompletedArgument:DuBoisandtheIllusionofRace,"
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10. -----.2012b"CrossedLinesintheRacializationProcess;RaceasaBorderConcept"
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14. Irigaray, Luce. 1985. Speculum of the Other Woman. Cornell University Press:Ithaca
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17. Rege, Sharmila. 2005 (2003) "A Dalit Feminist Standpoint" in Gender and Caste. Anupama Rao (ed.) 90-101. Women Unlimited: New Delhi2008.
18. "Writing Caste, Writing Gender: Dalit Women's Testimonies" in Women's Studies in India: A Reader. Mary E. John (ed.), 452-58. OUP: NewDelhi.
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LOGICAL REASONING (INDIAN AND WESTERN)

LEARNING OUTCOMES

1. To understand the fundamental importance of the role of logical reasoning in human knowledge
2. To comprehend multiple directions of the process of reasoning applied by human person across the cultures and recognize the universal elements therein
3. To investigate the possibilities of application of these processes with modifications required in the contemporary knowledge phenomenon.

UNIT I: NATURE OF LOGICAL REASONING

- A. Logic beyond Induction and Deduction
- B. Laws of Thought
- C. Truth and Validity

UNIT II: STUDY OF "DEFINITION"

- A. 'Definition' according to Indian Logic
- B. 'Definition' according to Western Logic
- C. Possibility of Incomplete Definition

UNIT III: NATURE AND KINDS OF FALLACIES

- A. Fallacies in IndianLogic
- B. Fallacies in WesternLogic
- C. Role of Language in LogicalReasoning

UNIT IV: CATEGORIES OF SYLLOGISM

- A. Syllogism in Indian Logic
- B. Syllogism in Western Logic
- C. Role of 'Example' (Drstanta) in Syllogism

REFERENCES:

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2. Copi Irving, (1994), Introduction to logic, 9th Edition, MacMillan, NewYork.
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4. The Nyaya Theory of Knowledge. Satishchandra Chatterjee (University of Calcutta,Calcutta)
5. 'Critique of Indian Realism' - Dharmendra Nath Shastri. (Bhartiya Vidya Prakashan, Delhi, 1964)
6. Indian Logic in Early Schools - H.N. Randle (Oriental Books Reprint Corporation,1976)
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9. Tarkashashtra, Traditional and Symbolic Logic, (Marathi Book) Dr. Sunita Ingle and Prof. Vandana Ghushhe, Vasu Prakashan, Nagpur,2004.

SECOND-ORDER SENTENTIAL LOGIC

LEARNING OUTCOMES

1. It helps to develop logical and critical reasoning skills into a rigorous and formal discipline
2. It has significant impact on analytic philosophy and philosophical logic
3. Logic investigates inferences in terms of the arguments that represent them. It helps to develop skill of deeper levels of analysis.

UNIT I: IMPORTANT TERMS

- A. Basic Concepts involved in second order sentential logic, Predicate logic
- B. Modern classification of proposition: Singular and General, Universal and Particular
- C. Difference between Propositional function and Proposition, free Variable and bound variables
- D. Singly General proposition and Multiply General proposition, Symbolization techniques

UNIT II: RULES GOVERNING QUANTIFICATION

- A. Guidelines for correct application of quantification rules-U.G., E.G., U.I., E.I.
- B. Identify mistake to the erroneous quantification proof
- C. Boolean interpretation of Square of Opposition

UNIT III

- A. Formal Proofs of validity of an argument
- B. Proving Invalidity of an argument

UNIT IV

- A. Logical Equivalences of quantification, Logical Truths involving quantifier
- B. Prenex Normal Form, Reduction of the given formula to its P.N.F.

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PAPER XV INTERDISCIPLINARY/CROSS DISCIPLINARY COURSES (ANY ONE)

1. Philosophy of Art
2. Philosophy of Feminism
3. Philosophy of Film
4. Philosophy of Education
5. Philosophy of Management
6. Philosophy of Science
7. Studies in Meditation
8. Environmental Ethics
9. Relational Logic and Axiomatic Systems
10. Studies in World Religions
11. Jaina -Value Education
12. Buddhism - Value Education
13. Yoga - Value Education

PHILOSOPHY OF ART

LEARNING OUTCOMES:

1. To critically engage with the value of beauty from the perspectives of art appreciation and philosophy
2. To understand the philosophical nuances of the debates around beauty, taste and related aesthetic notions.
3. To examine modern critiques from Indian and Western traditions of the classical approaches to aesthetics

UNIT I:

- A. Representative Aesthetics: Plato and Aristotle.
- B. Aesthetics of Taste: Hume and Kant.

UNIT II

- A. Idealist and Materialist aesthetics : Hegel and Marx
- B. Overcoming Aesthetics: Nietzsche and Heidegger; Language and Art: Wittgenstein.

UNIT III

- A. The concept of Rasa (Bharata) and its Interpreters (Bhatta Lollata and Abhinavagupta) Dhvani in the context of artappreciation.
- B. Abhida, Laksana, Vyanjana and Tatparya in the context of artappreciation

UNIT IV

- A. Art and Spirituality: Tagore, SriAurobindo
- B. Art and Symbolism: A. Coomaraswamy and KapilaVatsayan

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PHILOSOPHY OF FEMINISM

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write papers.
2. Learn global perspectives on the relationship between the heterogeneity of women's movements and feminist theorizations, as well as, philosophy and society.
3. Cultivate responsible citizenship through inclusiveness, interdisciplinarity and gender-sensitivity.

UNIT I: FEMINIST PSYCHOLOGY

- A. Simone de Beauvoir on women's situation: between being-for-itself and being-in-itself, transcending embodiment
- B. The embodied self: Irigaray and Butler
- C. Cyborg: Haraway

UNIT II: FEMINIST EPISTEMOLOGY

- A. Feminist critique of traditional epistemology and science: Simone de Beauvoir and Sandra Harding
- B. Feminist Empiricism
- C. Feminist Standpoint Epistemology

UNIT III: FEMINIST AESTHETICS

- A. Critique of traditional aesthetics
- B. Gynocentric Art
- C. Rethinking Kantian Aesthetics

UNIT IV: FEMINIST POLITICS

- A. Liberalism (Pateman): the contract between sexes; freedom for women.
- B. Feminist Socialism (Hartman and Mitchell): Critique of classical Marxism, Women's cultural change in politics

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25. Mulvey, Laura. 1989. *Visual Pleasure and Narrative Cinema*. London: Macmillan.
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PHILOSOPHY AND FILM

LEARNING OUTCOMES

1. Develop critical thinking, argumentative skills and creativity to rigorously read philosophical texts and write academically.
2. Understand the bond between reading philosophical texts rigorously and watching films attentively to open up the textuality of film.
3. Cultivate intertextuality, interdisciplinarity and responsible film-viewing practices.

UNIT I: ACADEMIC ENGAGEMENT WITH FILM IN A PHILOSOPHICAL CONTEXT

- A. Film histories: Hollywood (pre-WWI), European (post-WWII), Indian (colonial and post-colonial, commercial and popular)
- B. Film as text: journalistic and academic/ philosophical approaches
- C. Film and knowledge: cognitive approach and its critics

UNIT II: DEBATING THE ONTOLOGICAL STATUS OF FILM

- A. The Silent Film (Rudolf Arnheim) and Realism (Andre Bazin; Stanley Cavell)
- B. Film as Dream (Suzanne Langer)
- C. Film as Language (Gregory Currie)

UNIT III: CINEMA'S CONCEPTS/IMAGES

- A. Movement Images (Classic Cinema) and Time Images (Modern Cinema) Deleuze
- B. Moving Images: Arthur Danto and Noel Carroll

UNIT IV: AUTHORS AND SPECTATORS

- A. Auteur theory, collaborative authorship and debates
- B. Reception: emotive, social-critical and epistemological

READING LIST:*

1. Adorno, Theodor. 1991. *The Culture Industry*. Routledge: London
2. Arnheim, Rudolf. 1957. *Film as Art*. Berkeley: University of California Press.
3. Bazin, André. 1967 and 1971. *What is Cinema?* 2 volumes. Hugh Grey, tr. Berkeley: University of California Press.
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5. Andrew, Dudley. 1998 "Film and History" in *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
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***THE FILM HISTORY COMPONENT HAS REFERENCE TO THE TRADITIONS MENTIONED. CHOICE OF CINEMATIC TEXTS FOR THE ABOVE AND ALL OTHER SECTIONS ARE AT THE DISCRETION OF THE COURSE INSTRUCTORS.**

PHILOSOPHY OF EDUCATION

LEARNING OUTCOMES

1. To comprehend the history and struggle for Universal Education in India.
2. To be aware of the impact of different commissions and perspectives on Education.
3. To be aware of the challenges in the field of education.

UNIT I: THE STRUGGLE FOR UNIVERSAL/INCLUSIVE EDUCATION IN INDIA

- A. Macaulay Minutes and Critique of Macaulay Minutes
- B. The Movements for Inclusive Education (Savitribai Phule, Pandita Ramabai)

UNIT II: THE COMMISSIONS OF EDUCATION

- A. Functions of Education
- B. Recommendations of the Commissions & Critique of the Commissions

UNIT III: PERSPECTIVES IN PHILOSOPHY OF EDUCATION

- A. Dewey, J. Krishnamurthi, Tarabai Modak
- B. Swami Vivekananda, Rabindranath Tagore, Gandhi

UNIT IV: CHALLENGES IN THE FIELD OF EDUCATION

- A. Ivan Illich and Paulo Freire
- B. Yash Pal Committee Report on Higher Education, 2009

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1. Bailey, R., Barrow, R., Carr, D., & McCarthy, C. (Eds.) 2010. The SAGE Handbook of Philosophy of Education. Los Angeles, London, New Delhi, Singapore and Washington: Sage.
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13. Chakrabarti, Mohit (1998) Rabindranth Tagore: A critical evaluation, Atlanticpublishers.
14. Krishnamurti, Jiddu (1977) Krishnamurti on Education, Harper andRow.
15. Naik, J.P. (2008) The Education Commissions and after, New Delhi: A.P.H publishing corporation.

PHILOSOPHY OF MANAGEMENT

LEARNING OUTCOMES

1. Development of I- Management i. e. Application of Indian Philosophy to Management
2. Comparative understanding of Classical and Contemporary theories of Management
3. Philosophizing management with critical analysis of managerial concepts and theories

UNIT I

The history of management-Scientific Management (Taylor), Bureaucratic (Weber), Administrative principles (Fayol); human relations movement, neo-humanmovement

UNIT II:

Theories in Organisational Behaviour and Organisational Culture-System Approach, Contingency Approach, Ouchi, Peters, Waterman,Schein

UNIT III:

Harry Braverman's Marxism- Transorganisational Development

UNIT IV:

Philosophical Foundation of Management - Rta, Rna, Dharma, Lokasamgraha, Aparigraha, Isvarapranidhana, Nishkama Karmayoga.

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Work in the Twentieth Century. New York: Monthly Review Press.

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PHILOSOPHY OF SCIENCE

LEARNING OUTCOMES

1. To contrast and assess multiple perspectives on the very conception of what science is.
2. To critically analyze the distinctiveness of problems and methods in natural science vis-à-vis humanities and social sciences.
3. To explore the interface between science, history, knowledge and culture.

UNIT I

Aristotelian and Galilean conceptions of Science

UNIT II

Nature and Method of Scientific Explanations; Fact-Value distinction and debate on methodology of the Natural and Human sciences

UNIT III

Different Approaches to the Philosophy of Science: Analytical (Carnap, Quine), Historical (Kuhn) and Critical (Popper)

UNIT IV

Realism and Anti-realism debates

REFERENCES:

1. Toulmin Stephen, The Philosophy of Science: An Introduction, London: Hutchinson University Press, 1953.
2. Lakatos Imre and Musgrave Alan (eds.) — Criticism and the Growth of Knowledge — Cambridge: Cambridge University Press, 1970.
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10. Russell Norwood Hanson, Patterns of Discovery, London: New Left Books, 1975; Verso, 2002.
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14. Giere, R. Explaining Science, Chicago: University of Chicago Press, 1987.
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STUDIES IN MEDITATIONS

LEARNING OUTCOMES

1. Expose the to dimensions of transcendence as reflected in different schools of thought that explore the notions of meditation as self reflection and self discovery.
2. Enhance life-skills by knowing oneself, going beyond and knowing the other that would explore the possibility of coexistence in peace and harmony
3. Compare techniques of meditations in both Eastern and Western traditions of thought which enables one to have a global perspective on value systems and develop cultural sensitivity.

UNIT I: MEDITATION IN GREEK AND MODERN WESTERN TRADITION

- A. Stoic Perspective: Meditation as self-reflection oriented to practical philosophy (Marcus Aurelius)
- B. Modern Perspective: Meditation(s) as first-philosophy oriented towards self-discovery (Descartes)

UNIT II: MEDITATION IN PHENOMENOLOGICAL TRADITION

- A. Meditation as critique and self-discovery: Husserl
- B. Meditation as non-calculative, assimilative thought: Heidegger

UNIT III: MEDITATION IN VEDIC TRADITION

- A. Salient features of Vedic notion of Meditation
- B. Vedantic tradition - Concept of Contemplation or "Manana", "Dhyana", "Upasana"
- C. Patanjala Yoga- Concept of Meditation, i.e. 'Dhyana', Antaranga Yoga and "Samyama"

UNIT IV: MEDITATION IN SRAMANA TRADITION

- A. Salient features of Sramanic notion of Meditation
- B. Buddhist tradition - 'Vipassana': Its philosophical foundations and practice
- C. Jaina tradition - 'Preksha-Dhyana': Its philosophical foundations and practice

REFERENCES:

1. Aurelius, Marcus. 2003. *Meditations*. trans. by Gregory Hays (London: Weidenfeld & Nicolson)
2. Descartes, Rene. 1996. *Meditations on First Philosophy: With Selections from the Objections and Replies*. trans. John Cottingham Cambridge University Press: Cambridge
3. Heidegger, Martin 1966 *Discourse on Thinking* Harper Torchbooks: New York
4. Husserl, Edmund 1960 *Cartesian Meditations: An Introduction to Phenomenology*
5. Martinus Nijhoff: Hague, Boston

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16. Husserl - *Cartesian Meditations: An Introduction to Phenomenology*- Springer, 1973
17. *Mindfulness: Diverse Perspectives on its meaning, orientation and applications*- J. Mark
18. G. Williams, Jon Kabat-Zinn (ed.) *Jain S.*
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23. Amit Ray- *Yoga and Vipassana: An Integrated Way of Life* - Jain Vishva Bharati
24. S. N. Tandon. *A Re-appraisal of Patanjali's Yoga-sutras in the Light of the Buddha's Teaching*
25. Mahasi Sayadaw - *Satipatthana Vipassana: Insight Through Mindfulness Mahasatipatthana Sutta*, Vipassana Research Institute Publication, 2006

ENVIRONMENTAL ETHICS

LEARNING OUTCOMES

1. To realise the significance of environmental ethics as a discipline and the role it plays in global environment movements.
2. To engage with environmental movements across cultures
3. To develop an understanding and contribute towards sustenance of environment.

UNIT I: SIGNIFICANCE OF ENVIRONMENTAL ETHICS

- A. Nature and Scope of Environmental Ethics; The Naturalization of Values -Holmes Rolston III
- B. World Summits and Laws on Environment: Environmental Summits: Kyoto, Bali and Rio
- C. Environment Protection Law in India

UNIT II: CONTEMPORARY APPROACHES TO THE ENVIRONMENT

- A. Biocentric Ethics- Paul Taylor and Animal Rights- Peter Singer
- B. Ecocentric Ethics-Aldo Leopold and Deep Ecology- Arne Naess

UNIT III: RETHINKING THE HUMAN NATURE RELATION

- A. Ecofeminism-Karen Warren, Vandana Shiva and Maria Mies
- B. Social Ecology-Murray Bookchin

UNIT IV: ENVIRONMENTAL MOVEMENTS ACROSS CULTURES

- A. Indian: Pani Panchayat Movement (Vilas Salunke)
- B. Chipco and Appiko Movements, Narmada Bachao Movement
- C. Germany: Greenpeace
- D. Nigeria: Movement for the Survival of the Ogoni People (Ken Saro-Wiwa)

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12. Shiva, Vandana & Ingunn Moser (Ed.) 1995. Biopolitics: A Feminist and Ecological Reader on Biotechnology London: Zed Books
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14. Zimmerman, Michael (2004) Environmental Philosophy: From Animal Rights to Radical Ecology New Jersey: Prentice Hall

RELATIONAL LOGIC AND AXIOMATIC SYSTEMS

LEARNING OUTCOMES

1. To study the logical relationships that exist between declarative statements and the logical properties of statements, further throwing light on the relation between beliefs.
2. To develop critical thinking in the process of legal argument.
3. To understand the interdisciplinary significance of areas like psychology, Law and Mathematics

UNIT I: THE LOGIC OF RELATION

- A. The Logic of Relations; Symbolizing technique
- B. Attribute possessed by relations-Symmetry, Transitivity and Reflexivity
- C. Prove of the validity of the Enthymemes

UNIT II: IDENTITY RELATION

- A. Identity and definite Description
- B. Predicate variables and Attributes of Attributes
- C. Constructing formal proofs of validity for arguments involving relations

UNIT III: AXIOMATIC SYSTEMS

- A. An Axiom system for the propositional calculus
- B. Objective Language and Metalanguage
- C. Primitive Symbols and Well formed formulas, Symbols and definition of Set, Null Set

UNIT IV: ZERMELO-FRAENKEL - SET THEORY

- A. Various notions related to set theory
- B. Three Axioms in The Zermelo-Fraenkel System
- C. Theorems in Zermelo-Fraenkel System

REFERENCES:

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2. Irving, Copi. (1973) Symbolic Logic, 9th Edition, Collier Macmillan Publishers, London, Macmillan Publishing Co., Inc., New York.
3. Elliot, Mendelson. 'Introduction to Mathematical Logic', Wadsworth and Brooks Cole, Advanced Books and Software Pacific Grove, California.
4. Hunter, Geoffrey. 'Metalogic: An - Introduction to the Metatheory of Standard First order Logic', Macmillan and Co., London and Basingstoke.
5. 'Axiomatic Set Theory, Suppes Patrick, Van Nostrand Reinhold C. New York.

STUDY IN WORLD RELIGIONS

LEARNING OUTCOMES

1. To study the nature of religious traditions of the world from a philosophical perspective
2. To study the role of religion in contemporary times
3. To appreciate and learn to be sensitive to the truths discovered by different seekers, thereby promoting intercultural peace and harmony.

UNIT I: INTRODUCTION TO RELIGION

- A. Methodology of Religious Study
- B. Primal Religion: Shamanism and Animism
- C. Ancient Religions: Egyptian, Canaanite, Greek

UNIT II: THE PROPHETIC TRADITION

- A. Semitic: Judaism, Christianity, Islam
- B. Iranian: Zoroastrianism, Baha'i Faith.

UNIT III: LIVING RELIGIONS OF THE EAST

- A. Indian: Hinduism, Buddhism, Jainism, Sikhism
- B. Chinese/Japanese: Confucianism, Taoism, Shintoism

UNIT IV: CONTEMPORARY PERSPECTIVES ON RELIGIOUS PLURALISM

- A. Vedic paradigm, Buddhist paradigm, Jain paradigm
- B. Sri Ramkrishna Paramhans, Dr. Bhagwan Das, Ninian Smart

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8. Green, Ronald. (1988) Religion and Moral Reason: A New Method for Comparative Study. Oxford: Oxford University Press

JAINISM: VALUE EDUCATION

9. Little, David, and Sumner Twiss (1978) Comparative Religious Ethics: A New Method. San Francisco: Harper and Row
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20. Gupta, Mahendranath. Swami Nikhilananda (1942) The Gospel of Sri Ramakrishna, Ramakrishna-Vivekananda Center.

LEARNING OUTCOMES

1. To have in-depth comprehension of the ethico-spiritual values embedded in the Jaina teachings
2. To do the selective analysis of those values which can be incorporated in education system/
3. teaching-learning process
4. To apprehend the inter-disciplinary nature of this study and learn its application in actual life-situations.

UNIT I

- A. Sramanacara: Code of Conduct for Ascetics-Conceptual Understanding and Contemporary Practice
- B. Sravakacara: Code of Conduct for Householders - Conceptual Understanding and Contemporary Practice.

UNIT II

- A. Haribhadra's concept of Yoga drshti's and its comparison with Patanjali's eightfold path
- B. Gunasthanas

UNIT III

- A. Jaina Perspective on Living Bio-Ethical Issues: Abortion and Euthanasia, Genetic Engineering and Organ Transplant
- B. Application of Jaina Values in the context of Environmental Issues

UNIT IV

- A. Gender Ethics: Classical and Contemporary Account of the Status of Women and Transgenders
- B. Jaina Approach to Aesthetics

REFERENCES

- R. Williams, Jain Yoga, Motilal Banarsidass, New Delhi, 1963
Jaini, P.S. Gender and Salvation, Motilal Banarsidass, New Delhi, Christopher Key Chappel, 'Jainism and Ecology', Motilal Banarasidas, Delhi, 2006

BUDDHISM: VALUE EDUCATION

LEARNING OUTCOMES

1. To study that Buddha does not liberate men, but he teaches them how to liberate themselves as he was liberated himself.
2. To realize that Buddha is humanistic in promoting religion of love, service and care
3. To understand that Buddhism has shown not only a marked spirit of socialism and humanitarian service for the have-nots but also forbearance, mutual accommodation and co-existence in several regimes and cultures in Asia with reference to its remarkable organizational power

UNIT I

- A. Buddhist approach to ideal of Morality
- B. Concept of Pancashila and Brahma Vihara; Their Role in Individual and Social Moral Life

UNIT II

- A. Code of conduct for Ascetics- Its Social significance; Code of conduct for Householders- Its Spiritual relevance
- B. Relevance of Buddhist Ethics in contact with living Ethical issues: Violence and Peace, Sustainable development and Environmental Problems

UNIT III

- A. Buddhist Approach to Gender Issues - Classical and Contemporary Context
- B. Buddhist approach to Aesthetics

UNIT IV

- A. Political context of 20th Century Buddhism - Dr. B.R. Ambedkar's NeoBuddhism
- B. Buddhism in Contemporary Political Context - the Dalai Lama.

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6. The Debate of King Milinda, Dr. Ven Pesala, Delhi: Motilal,1991.
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10. What the Buddha taught, Ven. Rahula. Taiwan,2003.
11. Buddha and His Dhamma, B. R.Ambedkar

YOGA:VALUE-EDUCATION

LEARNING OUTCOMES

1. Integrate body-mind dynamics
2. Develop an orientation towards components essential for value based lifestyle with reference to the philosophy of Yoga
3. Explore ways to progressive and purposeful life -peace within and the world outside.

UNIT I

Eight Angas of Patanjali's yoga - an important ethical means; Pancha Yamah; concept of mahavrtam; Pancha Niyamah; thoughts of evil tendencies & Pratipakshabhavanam (Analysis of Sutras 2/28 to 2/34)

UNIT II

Effects of practising Pancha Yamah and Pancha Niyamah (Analysis of Sutras 2/35 to 2/45)

UNIT III

Abhyasa and Vairagya as means to restraining the vrttis; Paravairagya and Aparavairagya; Maitri, Karuna, Mudita & Upeksha used as ethical means for the purpose of purification (Analysis of Sutras 1/12 to 1/16 and 1/33)

UNIT IV

Kriyayoga in Patanjali's system; practice of Tapah, Svadhyaya and Ishvarapranidhana; purpose of kriyayoga - removal of panchakleshah and bringing about Samadhi; Attachment, Aversion and Clinging to worldly life as major setbacks to ethical progress; Pratiprasava (involution) of the kleshah through Ethical means (Analysis of Sutras 2/1 to 2/4 and 2/7 to 2/17)

NOTE:

The sutras listed above are to be studied through Vyasabhasya and Vachaspati Mishra's vrtti

PRACTICALS AND/ OR PROJECT WORK

Techniques for Practicals:

Saucha (Yoga purity) - Jalaneti, Sutraneti, Wamanadhauti, kapalabhati, nauli Tapas: Dhanurasana, Paschimottasana, Bhujangasana; Yonimudra (Shanmukhi), Vajrasana, Ekapadasana, Utkatasana

For practice of Yamah: Maitri bhavana, karuna bhavana, Mudita (1/33) and pratipaksha bhavana(2/33)

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1. Yoga Philosophy of Patanjali's with 'Bhasvati' - Swami Hariharananda Aranya- Rendered into English by P.N. Mukherjee, University of Calcutta, Kolkatta
2. Yoga Karika (with Yoga Sutras, Transliteration, English Translation) of Swami Hariharananda Aranya Translators: Swami Maheshananda et al. (Kaivalyadham, Lonavla)
3. The Yoga of Patanjali - Ed. M.R. Yardi (Bhandarkar Oriental Research Institute, Pune)
4. Karambelkar P.V. Patanjali Yoga-sutras. Kaivalyadham, Lonavala.
5. Anand Rishi - Patanjala Yogasutras: A Comparative Study - Yoga Vidya Niketan, Thane
6. The Yoga of Patanjali - Ed: M.R. Yardi (Bhandarkar Oriental Research Institute, Pune).
7. The Yoga Sutras of Patanjali - Edwin F. Bryant (North Point Press, New York)
8. The Yoga System of Patanjali - James Haughton Wood (Motilal Banarasidas)
9. Patanjali's Yoga Sutras with the Commentary of Vyasa and gloss of Vachaspati Mishra (Munshiram Manoharlal Publishers, New Delhi) Or (Divine Books, Indological Publishers: Delhi)
10. A History of Indian Philosophy - Jadunath Sinha, Vol. II, Ch. II (Yoga Philosophy)
11. Indian Philosophy - S. Radhakrishnan Vol. II, Ch. V (The Yoga System of Patanjali)

**PAPER XVI
DISSERTATION**

1. The Final Dissertation will have a word limit 5000-8000 words and will be typed in one and a half spacing on one side of the paper.
2. The Final Dissertation will be evaluated out of 75 marks by the guide and 25 marks will be evaluated during presentation by internal committee.