

Revised

As per letter No. A.A./ICD/2018-19/58.

UNIVERSITY OF MUMBAI

dt. 10/10/2018.

No. UG/104 of 2018-19

Revised syllabus again. As per A.A./ICD/2018-19/532 dt. 11-01-2019

CIRCULAR:-

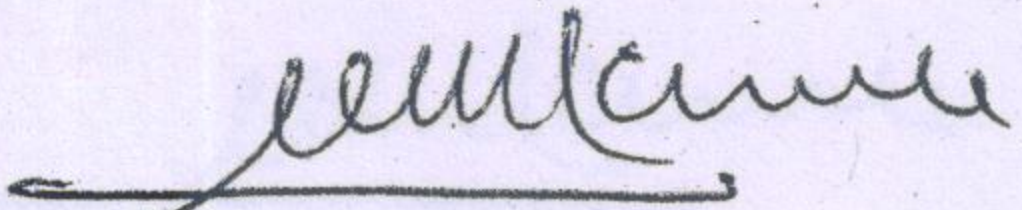
Attention of the Principals of the Affiliated Colleges, the Head University Departments and Directors of the recognized Institutions in Humanities Faculty is invited to this office circular No.UG/61 of 2016-17, dated 31st August, 2016 & No. UG/146 of 2017-18, dated 31st July, 2017 relating to syllabus of Master of Arts in Philosophy (Sem. I to IV)

They are hereby informed that the recommendations made by the Board of Studies in Logic and Philosophy at its meeting held on 3rd May, 2018 have been accepted by the Academic Council at its meeting held on 14th June, 2018 vide item No. 4.60 and that in accordance therewith, the revised syllabus as per the (CBCS) for the M.A. in Philosophy – Sem. I to IV has been brought into force with effect from the academic year 2018-19, accordingly. (The same is available on the University's website www.mu.ac.in).

MUMBAI – 400 032

21st August, 2018

To


(Dr. Dinesh Kamble)
I/c REGISTRAR

The Principals of the affiliated Colleges, the Head University Departments and Directors of the recognized Institutions in Humanities Faculty. (Circular No. UG/334 of 2017-18 dated 9th January, 2018.)

A.C./4.60/14/06/2018

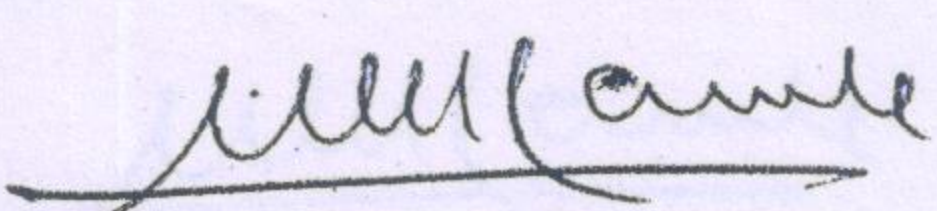
No. UG/104 -A of 2018

MUMBAI-400 032

21st August, 2018

Copy forwarded with Compliments for information to:-

- 1) The I/c Dean, Faculty of Humanities,
- 2) The Chairman, Board of Studies in Logic and Philosophy,
- 3) The Director, Board of Examinations and Evaluation,
- 4) The Director, Board of Students Development,
- 5) The Professor-cum-Director, Institute of Distance and Open Learning (IDOL),
- 6) The Co-Ordinator, University Computerization Centre,


(Dr. Dinesh Kamble)
I/c REGISTRAR

**SYLLABI FOR POSTGRADUATE PROGRAMME
UNDER THE DEPARTMENT OF PHILOSOPHY
UNIVERSITY OF MUMBAI (w.e.f. 2018-19)**

- **M.A. (By Papers)**

Syllabus (w.e.f. 2018-2019):

M.A. (Philosophy) Part I (Semester I and Semester II)

M.A. (Philosophy) Part II (Semester III and Semester IV)

Choice-based Credit System (C.B.C.S.)

Table of Contents

1. General Guidelines for M.A. Programme in C.B.C.S.....	1
2. MA Part I (Semester I) - Syllabus	9
3. MA Part I (Semester II) - Syllabus	20
4. MA Part II (Semester III) - Syllabus	30
5. MA Part II (Semester IV) - Syllabus	99

M.A. PROGRAMME

- **Eligibility:**

- a. 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.
- b. 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.
- c. 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:**

- a. 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.
- b. 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 photo copies).
- c. 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 chose 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):

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

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.

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
Overview of Papers for Semester I, II, III and IV

M.A. Part I

SEMESTER I

Paper I (Core):	Metaphysics (Indian and Western)
Paper II (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

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 Texts

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 XIV: Ability Enhancement Course (Any One)

1. Critical Thinking
2. Logical Reasoning (Indian & Western)
3. Symbolic Logic (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. 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 XVI: Dissertation

MA PART I (SEMESTER I)

Paper I (Core): Metaphysics (Indian and Western)

Section I: Indian Metaphysics

Unit I:

- a. Substance: Monism, Dualism and Pluralism (Vedānta, Sāṃkhya and Nyāya-Jaina); Realism and Idealism (Sāṃkhya-Nyāya-Jaina and Vedānta/ Idealist Buddhist schools)
- b. Theory of Causation: Satkāryavāda and Ārambhavāda/ Asatkāryavāda; Vivartavāda and Pratitya-samutpāda

Unit II

- a. Theories of Soul: Soul as substance (Jainism, Nyāya Vedānta), Soul as Reality (Sāṃkhya-Yoga); Anātamavāda (Buddhism) and Dehātmanavāda (Cārvāka)
- b. Status of World: Vyāvahārika and Pāramārthika (Vedānta); Samvṛtti and Pāramārthika (Buddhism)

Section II: Western Metaphysics

Unit III:

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

Unit IV

- a. Realism and the problem of Causality, Space and Time: Humean, Kantian, Bergsonian interventions
- b. 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/ Allied Publication
2. Naulakha, R.S. *Shankara's Brahmanavada*. 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 Thera Narada
6. Ācārya Kundakunda. *Pañcāstikāyasāra-saṅgraha*
7. Padmarajaiah, Y. *A Comparative Study of Jaina Theories of Reality and Knowledge*.

8. Ishwara Krishna. *Sāṃkhyakārikā* with *Tattva-Kaumudī* of Śrī Vacaspati Misra, Ramakrishna Math Publication.
9. Swami H. Aranya. *Yoga Philosophy of Patañjali*. Calcutta University Press. 2000.
10. “*Nyāya-sūtra of Gautama with Tātparya-ṭīkā of Vacaspati Misra*”, Trans. Ganganath Jha.

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: New York.
(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 University Press.
(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. *Cambridge Companion to Carnap*, Ed. by Richard Creath and Michael 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)

Section I: Indian Epistemology

Unit I:

- a) Jñāna and Pramā: Definition and kinds of Pramāṇa, Prāmāṇyavāda
- 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) Knowledge and Belief: The tripartite account of knowledge as justified true belief; Gettier's paradox
- b) The Problem of Perception
- c) Memory: As a Source of Knowledge (Locke and Ayer); Types of Memory

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

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. DF Pears and BF 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, Indian 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. *Philosophy in the twentieth Century*. London: George Allen & Unwin, 1984.
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

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, Fundamental ontology of Dasein (inauthenticity and authenticity), Time
- b) 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 Muktaicha 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 word books.
9. Ramabai, Pandita. 'The High-Caste Hindu Woman' (1887) in Pandita Ramabai through her own Words: Selected Works, ed. Meera Kosambi, 129-180. Oxford University Press: New Delhi, 2000 (Primary source)
10. Kosambi, Meera. "Introduction" in her (ed) Pandita Ramabai through her own Words: Selected Works, 1-32. Oxford University Press: New Delhi, 2000.
11. Tharu, Susie and K. Lalitha. "Literature of the Reform and Nationalist Movements' in their (ed.) *Women Writing in India Vol I: 600 B.C. to the early twentieth century*, 145-86. Feminist Press: New York, 1991.
12. Tilak, Lokmanya, "Geetarahasya"
13. Ganachari Arvind, (2005) Gopal Ganesh Agarkar: The Secular Rationalist Reformer. Popular Prakashan, Pune.
14. Garge, S M (1996) Gopal Ganesh Agarkar National Book Trust, India
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Section II: Western Philosophy Primary Sources:

1. Brentano, Franz. 1973. *Psychology from an Empirical Point of View* London: Routledge
2. Heidegger, Martin. 1963 *Being and Time* New York: Harper and Row
3. Husserl, Edmund. 1965 *Phenomenology and the Crisis of Philosophy*, New York: Harper Torchbooks.
4. Merleau-Ponty, Maurice. 1962. *Phenomenology of Perception* London: Routledge and Kegan Paul.
5. Moran Dermont, Timothy Mooney. 2002. *The Phenomenology Reader* London: Routledge
6. _____ & Lester Embree. 2004. *Phenomenology: Critical Concepts* (4 volumes) London: Routledge

Secondary Sources:

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SEMESTER II

Paper V (Core): Ethics (Indian and Western)

Section I: Indian Ethics

Unit I:

- a. Nature of Indian Ethics (Niti) - Ethics and Metaphysics, Ethics and Mysticism, Truth as moral standard and Spiritual end.
- 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 Nishkama Karma
- 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)

Section I: Indian Perspective

Unit I:

- a. Upanishadic and Vedantic views of consciousness; Psychological analysis of waking, dream, deep sleep and turiya states
- b. Sāṃkhya-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; Spinozean 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

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

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Section I: Indian Philosophy

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3. Pitcher George, *The Philosophy of Wittgenstein* Englewood Cliffs, Prentice Hall, 1964.

Paper VIII (Core): Contemporary Philosophy (Indian and Western) D

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

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Section I: Indian Philosophy

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Section II: Western Philosophy

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SEMESTER III AND IV

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

1. ANCIENT GREEK PHILOSOPHY

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 a sceptic?

Unit III

- a. Pluralists: Empedocles and Anaxagoras.
- b. Atomists: Leucippus and Democritus

Unit IV

- a. Sophists : Philosophy of "Man"
 - i. Relativism of Protagoras
 - ii. Nihilism of Gorgias
 - iii. Ethics: Justice, Nature and Convention
- b. Socrates:
 - i. Socratic philosophy in relation to sophism.

- ii. Socratic Method – Ignoratio Elenchus
- iii. Socratean Ethics.

Note:

1. The complex, hybrid cultural confluence of Mesopotamia, Egypt, Phoenicia and Hellas that went to constitute Greek civilization has to be introduced as a background.
2. 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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2. GREEK, HELLENISTIC AND ROMAN PHILOSOPHY

Unit I

- a. Plato: Dialectic; Virtues with special reference to love; justice.
- b. 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:
 - i. Cynics: Diogenes
 - ii. 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, Virtue and Vice
- b. 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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3. EARLY MEDIEVAL PHILOSOPHY

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

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

References:

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13. John Marenbon — The Philosophy of Peter Abelard — Cambridge: Cambridge.

4. LATE MEDIEVAL PHILOSOPHY

Unit I

- a Averroes (1126): On science, Religion and secularism
- b Moses Maimonides (1138): Immortality and the Duty to God as the path to immortality.

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:

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5. TRADITIONAL LOGIC

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
- b. Relation of categorical proposition, Square of Opposition
- c. Modern Classification of Proposition, Simple and Compound Statement

Unit III: Kinds of Inference

- a. Mediate and Immediate inference
- b. Rules of Redaction 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.
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6. BUDDHISM AND METAPHYSICS

Unit I

- a. Problem of Substance: Denial of Both Conscious as well as Material substance, Denial of permanent soul – Anatma Vada
- 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, Pratitya Samutpada

Unit III

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.

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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)

7. JAINA METAPHYSICS

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.

7. SAMKHYA METAPHYSICS

Unit I

- a. A brief Introduction of Samkhya as Dualistic Philosophy
- b. Samkhya Theory of Satkarya (Samkhya Karikas: 9-14)

Unit II

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

Unit III

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.

8. SCHOOLS OF VEDĀNTA

Introduction: Critical study of the Major Upanisads and development of the major views/ schools of Vedānta.

Unit I Advaita Vedānta (Śankarācārya)

- a. Nirguna Brahman and Jiva; Maya and the Status of World.
- b. Sources of Knowledge and Error
- c. Sadhana Chatusthaya

Unit II Viśistādvaita Vedānta (Rāmānujācārya)

- a. Saguna Brahman, Jiva and Jagata.
- b. Satkhyativada
- c. Prapatti

Unit III Dvaita Vedānta (Madhwācārya)

- a. Svatantra and Paratantra Reality; Jivas and Jada.
- b. Svatah: Pramanyavada
- c. Madhva's Theory of Karma.

Unit IV Śuddhādvaita Vedānta (Vallabhācārya)

- a. Brahman, Self and World.
- b. Pramana Chatushtaya
- c. Pushti Bhakti

References:

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

9. SHAIVISM, SHAKTISM AND TANTRISM

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. Pratyabhijñāhodayam: 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.

10. ISLAMIC PHILOSOPHY

Unit I

- a. Greek roots of Islamic Philosophy—The Translation Movement
- b. From Jahilyyya to Islam—Life of the Prophet

Unit I

- a. Quran, Sira, Hadith, Sunna
- b. Quranic Values – Ethical discipline – Economic teachings – Political teachings

Unit III

- a. Fiqh-- Hanafi, Maliki, Shafi’i, Hanbali Schools
- b. Kalam - Mu`tazilite, Ash`arite

Unit IV

- a. Tasawwuf — Origin of Classical Sufism – The Path and the Role of the Master
- b. 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

1. PLATO: MORAL PHILOSOPHY, POLITICS AND ART

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.

The following dialogues must be read:

- a. *Apology*
 - b. *Crito*
 - c. *Phaedo*
 - d. *Protagoras*
 - e. *Gorgias*
 - f. *Republic*
 - g. *Theaetetus*
 - h. *Timaeus*
 - i. *Statesman*
 - j. *Symposium*
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, N.Y.: 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.

2. ARISTOTLE: PRACTICAL PHILOSOPHY

Unit I: Ethics A

- a) Distinction between *theoria*, *praxis*, *techne* and *poiesis*.

- b) Virtues-intellectual and moral; the doctrine of the mean; akrasia

Unit II: Ethics B

- a) Eudaimonism and justice.
- b) The Virtue of Friendship
- c) Views on Women and Slavery (with special reference to his hierarchical biology)

Unit III: Politics

- a) Politics: *politikê* as a practical normative science; analogy between politics and craft (*techne*); Criticism of Plato's social theory.
- 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 and citizens.

Unit IV: Aesthetics

- a) Catharsis
- b) Imitation
- c) Rhetoric

References

Primary Sources:

Politics, Eudaeimonian Ethics, Nicomachean Ethics, Poetics, Prior Analytics and Posterior Analytics

Secondary Sources:

1. W. K. C. Guthrie, *A History of Greek Philosophy*, Vols. IV and V, Cambridge University
2. Kenny, Anthony. *The Aristotelian Ethics: A Study of The Relationship between the Eudemian and Nicomachean Ethics of Aristotle*. Oxford: Clarendon Press, 1978.
3. Kraut, Richard. "Two Conceptions of Happiness." *Philosophical Review* 88 (1979), pp.167-197.
4. ——. *Aristotle: Political Philosophy*. Oxford: Oxford University Press, 2002.
5. Mayhew, R. (2004). *The Female in Aristotle's Biology*, Chicago: University of Chicago Press.
6. Nussbaum, Martha C. *The Fragility of Goodness*. Cambridge: Cambridge University Press, 1986.

3. KANT: PRACTICAL PHILOSOPHY

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/CollierMacmillan.
3. Kant, I (1970) *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 & Eadwards ville: 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.

4. HUME

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.

5. SHANKARACHARYA

Unit I

- a. Prasthānatrayī: Śāṅkara's Commentary on Prasthānatrayī
- b. Gaudapāda and his relation to Śāṅkara

Unit II

- a. Nature of Ultimate Reality
- b. Para and Apra Brahman
- c. Three levels of Existence and Four states of Experience
- d. Criteria of Truth and Theory of Error

Unit III

- a. Avidyā, Māyā and Māyāvāda
- b. Adhyāsa: Vivartavāda as Theory of causation

Unit IV

- a. Concept of Self: Its Bondage and Liberation
- b. Sādhana Ātustaya
- c. Jivana Mukti and Videha Mukti
- d. Place of Ethics (Morality and Role of Action)

References:

1. Philosophy of Advaita – M.K. V. Iyer, Asia / Allied Publication.
2. Brahmananda 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 Vihari Das.
9. What is Advaita? – P. Shankaranarayana – Bharatiya Vidya Bhavan, Mumbai
10. Sankara: A Reappraisal - Dr. S.G. Mudgal – Motilal banarasidas.
11. Philosophy of Advaita – By T.M.P.Mahadevan

6. RĀMĀNUJACHARYA

Unit I

- a. Introduction: Śrī Vaisnavism and Viśistādvaita Vedānta
 - i. Meaning of Viśistādvaita
 - ii. Tattvatraya (Relation of Brahman to ċit and aċit)
- b. Epistemology:
 - i. Dharmabhūtajñāna
 - ii. Sources of Knowledge
 - iii. 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, Vyūha, Antaryāmi, Arcā)

Unit III Nature and Status of the World:

- a. Satkāryavāda -Parināmavāda
- b. Criticism of Śankara's Māyāvāda

Unit IV

- a. Self and Liberation:
 - i. Nature of Individual Self (Jivātman)
 - ii. Plurality of Self
 - iii. Types of Self: Baddha, Mukta and Nitya
 - iv. Tattvamasi
- b. Pathway to God (Sāadhanā):

- i. Place of Jñāna, Karma and Bhakti
- ii. Bhakti, upāsanā and Sādhanaśaptaka
- iii. Prapatti (Nyāsaśidyā): The Doctrine of Surrender (Śaraṇāgati)

References:

1. P. N. Srinivasachari – Philosophy of Viśiṣṭadvaita – 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 – Bharaitya 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.

7. VALLABHACHARYA

Unit I

- a. Rejection of other means of Knowledge (Perception, Inference and Analogy)
- b. Śabda (Verbal Testimony) as the only means of Knowledge (Pramāṇaśatustayi: Inclusion of Bhāgavata in Pramāṇa)

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: Maryādā bhakti
- e. Bhakti as End: Pustibhakti

References:

1. M. C. Parekh – Sri Vallabhacarya: Life teaching and Movement, a Religion of Grace.
2. H. O. Shaastri – The Tattavārtha 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.

8. MADHVACHARYA**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 Madhvacarya - (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. 25to30, (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. Madhwacarya (The Author, Tumkur, 1951)
8. B.N.K.Sharma – Brahma Sutras: A Comparative Study (Samkara, Ramanuja, Madhwa) 1st Edition (Bharatiya Vidya Bhavan) 2nd Edition

9. NAGARJUNA

Unit I

- a. Historical and Philosophical Context of Nagarjuna
- b. Major Works of Nagarjuna:
 - i. Mulamadhyamaka-Karika
 - ii. 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

Nagarjuna's Influence on the further Development of Buddhism

References

1. The Dialectical Method of Nagarjuna: *Vigrahavyavartini*, Trans. & Annotated by Kamaleshwar Bhattacharya, MotilalBanarasidas, 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.

10. ACARYA KUNDAKUNDA

Unit I:

- a. Philosophical heritage of Kundakunda and his position in the Jaina tradition
- b. Kundakunda's philosophy as a Radical Shift in Jaina Philosophy

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-Vyavahara Naya

Unit IV:

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.

11. SRI AUROBINDO

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 Sri Aurobindo's Philosophy. Sri Aurobindo Ashram, Pondicherry.

5. Maitra S.K, East and West in Sri Aurobindo's philosophy. Sri Aurobindo Ashram, Pondicherry.
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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

12. SWAMI VIVEKANANDA: FOUR SCHOOLS OF YOGA

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 – Kasta 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, Kolkata 700014)
2. ‘Bhakti – Yoga ‘– The Yoga of Love and Devotion ‘– Swami Vivekananda (Pub.: Advaita Ashrama ; 5 Delhi Entally Road, Kolkata 700014)
3. ‘ The Yoga of action – Karma Yoga’ – Swami Vivekananda (Pub.:Advaita Ashrama ; 5 Delhi Entally Road, Kolkata 700014)
4. ‘ The Yoga of Knowledge – Jnana Yoga – Swami Vivekananda (Pub.: Advaita Ashrama ; 5 Delhi Entally Road, Kolkata 700014)
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 Texts

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

1. PLATO: EPISTEMOLOGY

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

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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.

2. KANT - EPISTEMOLOGY

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 apriori 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 apriori 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)

Secondary Sources:

1. Kant's Transcendental Idealism (revised and enlarged edition). New Haven: Yale University Press
2. Ameriks, Karl (2000)
3. Cambridge Companion to German Idealism. Cambridge: Cambridge University Press
4. Beck, L.W. (1974) (ed.) Kant's Theory of Knowledge. Dordrecht: Reidel
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6. Kemp, J. (1968) The Philosophy of Kant. Oxford: Oxford University Press
7. Korner, S. (1967) Kant. New York: Cambridge University Press
8. Parrini, Paolo (1994) "On Kant's Theory of Knowledge." In Kant and Contemporary Epistemology (ed.) Paolo Parrini. Dordrecht: Kulwer Academic Publishers, pp.195-230
9. 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

3. HEIDEGGER (LATER PHILOSOPHY)

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.
7. Steiner, George. *Heidegger* Fontana: London, 1978
8. Macquarie, John. *Martin Heidegger* John Knox Press: Richmond, 1968
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

4. WITTGENSTEIN

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.

References

Primary Sources:

1. Wittgenstein L (1921), *Tractatus Logico-Philosophicus*, Translated by David Pears and Brian McGuinness, London: Routledge, 1961.
2. ———. (1947), *Philosophical Investigations*, Translated by G. E. M. Anscombe, 2nd edition, Oxford: Blackwell, 1998.
3. ———. *On Certainty*, London: Wiley-Blackwell, 1991.
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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.
3. Copi, I. (ed.), *Essays on Wittgenstein's Tractatus*, London: Routledge, 2005.
4. Kenny Anthony, *Wittgenstein*, London: Wiley-Blackwell, 2005.
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10. Pitcher G, *The Philosophy of Wittgenstein*, NJ: Prentice Hall, 1964.

11. SlugaHans 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.

5. JÑĀNEŚWARA

Unit I: Philosophical Background of Jñāneśwara

- a. Nātha, Vārakari and Māhānubhāva cults
- 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 (vaćana 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, Ācit and Ānanda
- b. Śiva and Śakti, Vāstu and Vāstuprabhā, Drstā and Drśya
- c. Jñāna and Ajñāna as reflected in his 'Amrtānubhava'
- d. Is Jñāneśwara's philosophical position Kevalādvaita or Ācidvilāsavāda?

References

Primary Texts:

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

Secondary References:

1. Bahirut B.P., Philosophy of Jnanadeva, Popular Prakashana, Mumbai, 1993

2. Bahirat B.P. and Bhalerava P.D., Varakari Sampradaya: Udaya & Vikasa, Pune, 1988
3. Chitre D.P. Nectar of experience, Sahitya Academy, Delhi, 1966.
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10. Bhagawat R.K. Jnanaeshwar's Amritanubhava with Changadeva Pasashti, Samata Books, Chennai, 2006.

6. GANDHI

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. Seven sins
- 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 Publishing House.
2. ———. (1958) *Hind Swaraj*, or Indian Home Rule, Ahmedabad: Navajivan Publishing House.
3. ———. (1958) *Sarvodaya* Ahmedabad, Navajivan Publishing House.

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15. Homer A Jack (Ed) *The Gandhi Reader: A Sourcebook of his Life and Writings*, Grove Press, 1994.
16. Nimbalkar Namita, *Gandhi's Quest for Religion and Communal Harmony*, Navvishnu Publication in association with University of Mumbai, Mumbai, 2017.

7. J. KRISHNAMURTI

Unit I

- a. Rejection of all organized religions and Truth as a Pathless land
- 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 new mind

References

Primary Sources:

1. Krishnamurti, J. *Freedom from the known* (Ed: Mary Lutyens) B.I. Publication, Bombay 1969.
2. ———. *The Awakening of Intelligence*, KFI Foundation Trust, London, Krishnamurti, 1973
3. ———. *Tradition and Revolution*, Sangam Books, 1972.
4. ———. *The Flight of the Eagle* (1971, KFI), Morning Light, 2004.
5. ———. *The First and Last Freedom (Relevant Chapters)* Victor Gollancz, London, 1961.
6. ———. *Beyond Violence*, KFI, 1970.
7. ———. *The Way of Intelligence*, Seminars in Delhi (1981), Madras (1978) and talks of Buddhists (1978), KFI, 1985.
8. ———. *Truth and Actuality*, London, Victor Gollencz, 1978.
9. ———. *You are the World*, Madras, KFI, 1992.
10. ———. *Total Freedom* N. Y. Harper San Fransisco, 1996.
11. ———. *The Future of Humanity, A Conversation*, Madras, KFI 1987.

12. ———. 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.

8. MILINDA PRASNA (BUDDHIST TEXT)

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, Volume 35
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, Volume 36
5. The Debate of King Milinda; An Abridgement of the Milinda Pañha; Edited by Bhikkhupesala, Motilal Banarsidass Publishers Private Limited, Delhi, 2009.

9. APTAMIMAMSA (JAINA TEXT)

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. Jaychand Chhabda, Anekant Jnanamandir Shodhasansthana, Beena, MP, 2003

10. HATHAYOGAPRADEPIKA: YOGA TEXT STUDY

Unit I: Pranayama: Mental Purification

(Balancing the Prana through proper inhalation and exhalation Technique)

- a) Nadishodhana (2/20)
- b) Kapalabhati (2/35 to 1/37)
- c) Bhastrika (1/50 to 1/52)

Unit II: Kundalini

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 to 3/82)
- c) Khechari (3/ 32 to 3/42)

Unit IV: Bandhas - Their Nature & Impact

- a) The three Bandhas: its importance (2/45, 2/46)
- b) Mahabandhas: Its significance (3/19 to 3/24)

- c) Practice of Pranayama and Bandhas

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

References

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

11. VIVEKACUDAMANI (VEDANTA TEXT)

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 SwamiChinmayananda), Mumbai: Chimanya Prakashan, 2016.
2. Vivekacudamani of Sri Sankaracarya (Translated by Swami Turiyananda) Editor: Pravrajika Brahmaprana, Sri Ramakrishna Math, Mylapore, Madras.

12. COMMENTARIES ON THE BHAGAVAD GITA

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

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1. Besant, Annie - The Bhagavadgita or The Lord's Song - Theosophical Publishing Society, London, 1895. <https://archive.org/stream/bhagavadgtorlor00unkngoog#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

1. ADVANCED INDIAN EPISTEMOLOGY

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 God knowledge
- 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. N. Shastri (New Delhi: Bhartiya Vidya Prakashan, 1976)
6. The Nyaya Theory of Knowledge – S.C. Chatterjee (Calcutta: University of Calcutta, 1950)
7. The Six Ways of Knowing – D. M. Datta (Calcutta: University of Calcutta Pub., 1975)
8. 'Mimamsa Theory of Knowledge' G.P. Bhatt.
9. 'Presuppositions of Indian Philosophies', Karl H. Potter.
10. 'Doctrines and Arguments in Indian Philosophy' Ninian Smart.
11. 'Theories of Error in Indian Philosophy' Bijayanand Kar.
12. Recollection, Recognition and Reasoning: Study of Jaina Theory of Paroksa Pramana, by Prof. Antarkar, Prof. Gokhale and Dr. Katarnikar, Satguru Publications, New Delhi, 2011

2. ADVANCED WESTERN EPISTEMOLOGY

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.

3. FIRST-ORDER SENTENTIAL LOGIC

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:

- a. Irving Copi, *Symbolic Logic* (1957), 5th Edition, Collier Macmillan Publishers, London, Macmillan Publishing Co., Inc., New York.
- b. Symbolic logic, Copi Irving, MacMillan Pub. Co., New York, 1979.
- c. Elements of logic, J. Sta Maria, New Literature Pub. Co., Mumbai.
- d. Irving Copi, *Symbolic Logic* (2000), 9th Edition, Collier Macmillan Publishers, London, Macmillan Publishing Co., Inc., New York.

4. NYAYA EPISTEMOLOGY

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

5. JAINA EPISTEMOLOGY

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
 - i. Theory of Samvyavaharika pratyaksa
 - ii. Sub types of Mukhya Pratyaksa: Avadhi, Manahpariyaya, Kevala-jnana
- b. Concept of Sarvjna, Controversy about its possibility

Unit III

- a. Smṛti, 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, Paksa and vyapti
- b Verbal Testimony

References:

Primary Sources:

1. Prameya Kamalamartanda of Prabhacandra, Ed. Mahendra Kumar Nyayacarya Bombay, Nirnayasagara Press 1941.
2. Pramana – mimamsa of Hemachandra: Ed. S. Mukerjee and N. Tatia. Tara publications, Varanasi, 1970.
3. Jaina Tarka Bhasa of Yasovijaya – Tr by Dayanand Bhargava. Motilal Banaridas, Delhi, 1973.

Secondary Sources:

1. Jaina Logic and Epistemology – H. M. Bhattacharya. K.P. Bagchi and Company: Calcutta, 1994.
2. Jaina Concept of Omniscience – Ramjee Singh Published by L.D. Institute of Indology Ahmedabad, 1974, 1st edition.
3. Jaina theory of Perception – Pushpa Bothra. Motilal Banarasidas, New Delhi, 1996, 1st Edition.
4. Akalanka – Granthatrayam by Akalanka, Ed. by Mahendra – Kumar Shastri, Singh Jaina Granthamala Ahmedabad, 1939.
5. An Epitome of Jainism. 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.

6. Buddhist Epistemology and Logic

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: Apoha vada.

Reference Books:

1. Buddhist Logic – T. Scherbatsky Vols. I & II (New Delhi: Motilal Banarasidas, 1994)
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 Corporation 1976)
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. 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, 1975)
9. Recollection, Recognition and Reasoning: Study of Jaina Theory of Paroksa Pramana, by Prof. Antarkar, Prof. Gokhale and Dr. Katarnikar, Satguru Publications, New Delhi, 2011.

7. YOGA EPISTEMOLOGY

Unit I

Epistemology dimension of Patanjali's Yoga: Concepts of Pramatr, Prameya, Pramiti and Pramana; notion of pramana, systems- relative; Pratyaksa, Anumana and Agama as three pramanas; their details through Vyasabhasya an 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 an difference among them in relation to the three gunas; analysis of patanjalis's definition of 'Yoga'; notions of Samprajnate and Asamprajnate samadhis getting involved in the definition notions of Dharmamaghadhyana and Paramprasankhyanan (Analysis of Sutra 1/1)

Unit III

Discriminative knowledge; faculty of Discriminative knowledge; relation and distinction between Chitishakti an sattavagunatmaka chiita; shobhana, Ashobhana Svaroopavastha and saroopyam Avasthabhasa; Knowledge/Consciousness during Vyutthanavastha of the chitta-a continuous change, the two 'fundamentum 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; Abhayasa an 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:

1. Mindful Meditation on Cognitive states / Knowing states of mind, that is chittavrttis – Ten minutes
2. Mediation on Vishayavati prasvrtti, i.e. Sattvikarvrtti of chitta to know (Y.S. 1/35) – Ten minutes
3. Meditation on Vishokarvrtti – knowing and Sattvika feeling full of peace and harmony (Y.S. 1/36) Ten minutes
4. Yonimudra or Shanmukhimudra for training of senses by way of Pratyahare training or Withdrawal of senses, Regulation of Senses – Ten minutes
5. 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.

8. MODERN POLITICAL THOUGHT

Unit I: Social Contract Theories

- a. Self-Preservation (Hobbes): Scientific method in politics; human nature; common wealth
- 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

References

Primary Sources:

1. Burke, Edmund. 1993. *Reflections on the Revolution in France*. Oxford
2. 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
3. Hegel, G.F.W. 1967. *Philosophy of Right*. Oxford: Oxford University Press.
4. Hobbes, Thomas. 1981. *Leviathan*. London: Penguin Books
5. Locke, John. 1967. *Two Treatises on Government*. Cambridge: Cambridge University Press.
6. Machiavelli, Niccolo. 1950. *Prince*. New York: The Modern Library
7. Marx, Karl & Friedrich Engels. 1948. *Manifesto of the Communist Party*. Moscow: Foreign Languages Publishing House.
8. Mill, J.S. 1996a. *On Liberty*. Hertfordshire: Wordsworth
9. ———. 1996b. *The Subjugation of Women*. Hertfordshire: Wordsworth
10. Rousseau, Jean-Jacques. 1987. "On the Origin of Inequality" in his *Basic Political Writings*. Indianapolis: Hackett.
11. Wollstonecraft, Mary. 1792. (1988/1975) *A Vindication of the Rights of Woman* in Carol H.Poston (Ed). *A Vindication of Rights of Woman: An Authoritative Text, Backgrounds, The Wollstonecraft Debate, Criticisms* 1-194. New York and London: W.W. Norton and Co.

Secondary Sources:

1. Duncan 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.

Overviews in:

6. The Cambridge Companions (esp. to Hobbes, Locke, Rousseau and Marx)
7. Edwards Paul (ed.) 1967. *The Encyclopedia of Philosophy*. London: Routledge
8. Miller David (ed.) 1987. *The Blackwell Encyclopedia of Political Thought*. Blackwell.

9. CONTEMPORARY POLITICAL THOUGHT

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 Abolish it
- 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.
3. Dworkin, Ronald. 1977. Taking Rights Seriously. Cambridge: Harvard University Press
4. Guttman, Amy Ed. 1994. Multiculturalism: Examining the Politics of Recognition. New Jersey: Princeton University Press.
5. Habermas, Jürgen. 1989-90. 'Justice and Solidarity: On the Discussion Concerning 'Stage 6'
The Philosophical Forum XXI (1-2): 32-52.
6. ———. 1996. *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy* Polity Press, Cambridge: UK.
7. ———. 1998. *The Inclusion of the Other: Studies in Political Theory*. Polity Press, Cambridge: MA.
8. Hartmann, Heidi. 1997. "The Unhappy Marriage of Marxism and Feminism: Towards A More Progressive Union". In The Second Wave: A Reader in Feminist Theory, ed. Linda Nicholson, 97-102. New York and London: Routledge.
9. Marcuse, Herbert (1964) One Dimensional Man. Boston: Beacon Press.
10. Nozick, Robert (1974) Anarchy, State and Utopia. New York: Basic Books
11. Parekh Bhiku. (2000), Rethinking Multiculturalism: Cultural Diversity and Political Theory. London: Macmillan Press
12. Pateman, Carol (1988) The Sexual Contract Stanford: Stanford University Press.
13. Rawls, John (1971) A Theory of Justice Cambridge, M.A. Harvard University Press.
14. Rodrigues, Valerian. 2004 (2002) The Essential Writings of B.R. Ambedkar New Delhi: Oxford University Press.
15. Sandel, Michael. 1982. Liberalism and the Limits of Justice. Cambridge: Cambridge University Press.
16. Sen, Amartya. The Idea of Justice.
17. Walzer, Michael. 1992. "Membership" Communitarianism and Individualism ed. Shlomo Avineri and Avner de-Shalit, 65-84. Oxford: Oxford University Press.
18. ———. 1999. "The Communitarian Critique of Liberalism" in Liberalism and the Communitarian Challenge. Ed. B.N. Ray, 39-60. New Delhi: Kanishka Publishers

Secondary Sources:

1. Gore, M. S., (1993) *The Social Context of an Ideology: Ambedkar's Social and Political Thought*. New Delhi: Sage Publications.

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.

10. PHILOSOPHY OF RELIGION AND CULTURE

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 samāja, Prarthanā Samāja and Satyaśodhaka Samāja
- b. Gadage Maharaj, Vinobha Bhave, Narayan Guru, Mother Theresa

References

1. A Students Philosophy of Religion - W.K.Wright; The International Journal of Ethics 32, no. 4 (Jul., 1922): 448-449; The Macmillan Co. 1922; p. 441
2. Philosophy of Religion - Ninian Smart. Oxford: Oxford University Press, 1970.
3. Reasons and Faiths: An Investigation of Religious Discourse – Ninian Smart. Christian and non-Christian. London: Routledge, 1958. ISBN0-415-22564-7
4. Religion and Rational Choice - Shivesh Thakur. Palgrave Macmillan UK, 1981.

5. Introduction to Religious Philosophy. Y. Masih. Motilal Banarshidas. 2nd Edition. Delhi. 1991
6. Varieties of Religious Experience - William James; Longmans, green & co. 1902.
7. Encyclopedia of Philosophy of Religion
8. Many Peoples and Many Faiths. Robert Ellwood (University of Southern California, 1996).
9. Philosophy of Religion - 4th Edition by John Hick (New Delhi, 1993)
10. The Religious Philosophy by D. Miall Edwards (Calcutta, 1963).
11. Eternal Values for changing Society, Vol. I, Philosophy and Spirituality by Swami Ranganathan; Bharatiya Vidya Bhavan, Bombay.
12. *Science and Modern World*. Alfred North Whitehead. Simon and Schuster, 1967.
13. ——. Religion in the making. Cambridge University Press, 2011.
14. I, Lalla: The Poems of Lal Dēd; by Lal Dēd (Author), Ranjit Hoskote (Translator) Sold by: Amazon Asia-Pacific Holdings Private Limited.
15. Mystic Wisdom of Kabir. Translated by Swami Brahmeshananda. Vedanta Press, 1946.
16. Saint Kabir (Mystics Saints of India); by B.K.Chaturvedi; Publisher: Books for All (2002)
17. The Search for Truth: A Philosophical View of Self, Society and Culture; Dr. S. G. Nigal; Sanskar Niketan, Nashika: June 2012.
18. An Introduction to Philosophy of Religion. Dr. S. G. Nigal; Vakratunda Art, Nashika-1; 2009
19. An Introduction to Philosophy of Dharma; Dr. S. G. Nigal; Vakratunda Art, Nashika-1; 2009.
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).
23. Prabodhan (Marathi); Dr. S. G. Nigal; Sanskar Niketan, Nashika. 2013. (Article on Narayan Guru in Marathi, pg. 179)
24. Philosophy of Narayana Guru; Swami Muni Narayana Prasad; D.K. Printworld (P) Ltd.; 2010
25. Sri Naraya Guru; Nitya Chaitanya Yati; An East-west Publication: Kerala.
26. Article, Vinoba Bhave 'INDIAN SOCIAL REFORMER'. The Editors of Encyclopaedia Britannica
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

1. BUDDHIST PSYCHOLOGY AND MEDITATION

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

References:

1. Rhys Daviss, C.A.F., Trans, Buddhist Psychology: A Buddhist Manual of Psychological Ethics, Dhammasarigani, Delhi: Orintal Books Reprint Corporation, 1975.
2. Max Muller, ed. & trans., Sacred Books of the Buddhist Series (Vols. 2-4), Dialogues of the Buddha, II Dighanikāya, London: Luzac, 1969.
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4. Dhammapiya, U., Nibbāna in Theravāda Perspective. USA: Triple Gem Publications, 2004.

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8. Ven. U Silananda, The four foundations of mindfulness. Wisdom Publication, USA, 2002
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 Journa.

2. JAINA PSYCHOLOGY AND MEDITATION

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 Pschosynthesis
5. Acarya Tulsi. Preksha Meditation

3. YOGA, PSYCHOLOGY AND MEDIATION

Theory: 60 Marks

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

Psychological aids/ prescriptions in Patanjali's system; means prescribed for chittaprasadana – 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

Psychological deviations – Panchaleshah – 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)

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

Practicals and/or Project work: (40 Marks)

Technique for practicals:

- a. 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
- b. Meditative postures – gradations and kinds (Y.S. 2/46, to 2/48) Sukhasana, Padmasana, Siddhasana
- c. Japa in Patanjali's system – Pranava japa (Y.S.1/27, to1/29)
- d. Concentrative Meditation – Dharana technique – Practice of focusing of mind on breath or area between the eyebrow, tip of nose, naval zone
- e. 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 110 007)
5. Patanjali's Yoga Pradeep – Grantkhar: Omananda Teertha (Geeta Press, Gorakhpur)

4. EXISTENTIALISM

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.

References

Primary Sources:

1. Buber, M. (1958) I and Thou (trans. R. G. Smith). New York: Charles Scribner's Sons

2. Camus, A. (1955) *The Myth of Sisyphus and Other Essays* (trans. J.O'Brien). New York: Vintage
3. Dostoevsky Fyodor. *Notes from Underground*
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5. ____ (1988) *Stages on Life's Way*, Princeton: Princeton University Press.
6. Jaspers, Karl (1963) *Philosophy and the world*. Washington D.C. Regnery Gateway.
7. Marcel, Gabriel. *Man Against Mass Society*
8. Sartre, Jean-Paul (1977) *Being and Nothingness*. New York: Washington Square Press

Secondary Sources:

1. Gardiner, Patrick (1988) *Kierkegaard*. Oxford: Oxford University Press
2. Schlip Paul (Ed) (1957) *The Philosophy of Karl Jaspers*. New York: Tudor Publishing Company.
3. Steiner, George (1978) *Heidegger*. London: Fontana
4. Warnock, Mary (1965) *The Philosophy of Sartre*. London: Hutchison University Press.
5. Arrington, Robert (Ed) (1999) *A Companion to the Philosophers*. Oxford: Blackwell
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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.

5. FEMININITIES, MASCULINITIES AND LANGUAGE

Unit I:

- i. Indian Feminism - Women during the 19th and the 20th Century
 - a. Savitribai Phule, Muktabai, Pandita Ramabai, Nazar Sajja Hyder, Sarojini Naidu
 - b. Relation to Gandhi
- ii. Western Feminism during the 19th and 20th Century:
 - a. Women's demands for individual rights and political representation through Universal suffrage: Mary Wollstonecraft, Elizabeth Cady Stanton and Harriet Tubman
 - b. 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:
 - i. Critique of oriental/colonial constructions of India
 - ii. Gender's intersection with caste, class, race and colony: Gayatri Spivak
- b. The Emergence of Masculinities Studies:
 - i. Global Context
 - ii. Indian Context

Unit III

- a. Female/ Feminine:
 - i. The sex /gender debate
 - ii. Gender as performance - Butler
- b. Male/ Masculine:
 - i. Men problematizing clichés about their gender
 - ii. The mythopoetic approach: Robert Bly
 - iii. Anti-patriarchal masculinities: Kaufmann

Unit IV

- a. Language and Gender - I:
 - i. Critique of Gender Neutrality
 - ii. Women's Writing (metaphor and metonymy), Men's Writing
- b. Language and Gender - II:
 - i. The Silencing of Women (Rae Langton and Jennifer Hornsby adoption of Speech Act Theory)
 - ii. Excitable Speech-Butler

References:

1. Bordo, Susan. 1993. *Unbearable Weight*. Berkeley: University of California Press.
2. Benhabib, Seyla and Drucilla Cornell, eds. 1987. *Feminism as Critique*. Minneapolis: University of Minnesota Press.
3. Benhabib, Seyla, et al. 1995. *Feminist Contentions*. New York: Routledge.
4. ———. 1999. Sexual Difference and Collective Identities: The New Global Constellation *Signs* 24: 335-361.
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<http://www.menweb.org/bly-iv.htm>
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29. ———. 2005. Sex, Gender and the Body. Oxford University Press: Oxford
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31. Silverman, Kaja. 1992. Male Subjectivity at the Margins. New York: Routledge.
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33. Spender, D., 1985, Man Made Language, 2nd edition, New York: Routledge
34. Spivak Gayatri Chakravorty. 1987. In Other Worlds: Essays in Cultural Politics. New York and London: Methuen.
35. Tharu, Susie & K. Lalita (ed) 1993 (1991) Women Writing in India: 600 B.C. to the Present (vol. 1) New York: The Feminist Press.
36. Tong, Rosemarie. 1989. Feminist Thought: A Comprehensive Introduction. Boulder, CO: Westview Press.

6. FRANKFURT SCHOOL AND CRITICAL THEORY

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:

1. Adorno, Theodor. 1984. *Aesthetic Theory*. London: Routledge and Kegan Paul.
2. Apel, Karl Otto. *Towards a Transformation of Philosophy*
3. Benjamin, Walter. 1970. *Illuminations*. London: Jonathan Cape
4. Bloch, Ernst. 2000. *The Spirit of Utopia*. Stanford: Stanford University Press
5. Habermas, Jürgen. 1972. *Knowledge and Human Interests*. Boston: Beacon
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7. Honneth, Axel. 1992. Integrity and Disrespect: Principles of a Conception of Morality Based on a Theory of Recognition. *Political Theory*. 20(2): 187-201.
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9. ———. 2007. *Disrespect: The Normative Foundations of Critical Theory*. Cambridge: Polity Press
10. Horkheimer, Max. 1947. *The Eclipse of Reason*. Oxford: Oxford University Press
11. Adorno, Theodor. 1972. *The Dialectic of Enlightenment*. London: Seabury Press
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1. Benhabib, Seyla. 1987. *Critique, Norm and Utopia: A Study in the Normative Foundations of Critical Theory*. Cambridge: Polity Press.
2. Dews, Peter. 1987. *Logics of Disintegration: Poststructuralist Thought and the Claims of Critical Theory*. London: Verso
6. ———. Ed. 1999. *Habermas: A Critical Reader*. Oxford: Blackwell
7. Glendinning, Simon. 1999. *The Edinburgh Companion to Continental Philosophy* Edinburgh: Edinburgh University Press
8. Jarvis, Simon. 1998. *Adorno: A Critical Introduction*. Cambridge: Polity Press

9. Kellner, Douglas. 1989. *Critical Theory, Marxism, and Modernity*. Cambridge, UK and Baltimore, John Hopkins University Press, 1989.
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11. Wolin, Richard. 1994. *Walter Benjamin: An Aesthetics of Redemption* Berkeley and London: University of California Press.
12. Cambridge Companions (where applicable)

7. LANGUAGE AND REALITY

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 II

- 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.
4. Quine, W.V.O. 1951. Two Dogmas of Empiricism. *Philosophical Review* Vol. 60, No. 1, pp. 20-43.
5. Grice, H.P. and Strawson, P.F. (1956) In Defense of a Dogma. *Philosophical Review* —Vol. 65, pp. 141-158.

6. Popper, K. Conjectures and Refutations – The growth of scientific knowledge. Routledge, 1963.
7. Popper, K. Objective Knowledge – An evolutionary approach. Clarendon Press. 1972.
8. Quine, W. V. O. ‘Epistemology Naturalized’ in Ontological relativity and other essays, NY University Press. 1969.
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8. MIND AND CONCEPTIONS OF SELF

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.

5. Dretske, Explaining Behaviour, MIT press, 1988.
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.

9. STRUCTURALISM AND POST STRUCTURALISM

Unit I: Ferdinand de Saussure

- a. Semiology/ Science of Signs; diachronic and synchronic; phonemic
- b. Difference

Unit II: Michel Foucault

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 Zizek must be incorporated into the discussion.

References

Primary Sources:

1. Althusser, Louis. *Reading Capital*. London: New Left Books. 1970.
2. Barthes, Roland. *Mythologies*. London: Vintage, 1993.
3. de Saussure, Ferdinand. *Course in General Linguistics*. Duckworth: London. 1983.
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
6. Kearney, Richard & Mara Rainwater (eds.) *The Continental Philosophy Reader* Routledge: London. 1996.
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.
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Secondary Sources:

1. Anderson, Perry. *Considerations on Western Marxism*. London: New Left Books, 1976.
2. Badiou, Alain. *Ethics: An Understanding of Evil*. London and New York: Verso, 2001.
3. Callinicos, Alex. *Althusser's Marxism*. London: Pluto Press, 1976.
4. Culler Jonathan. *Ferdinand de Saussure*. Ithaca: Cornell University Press, 1986.
5. Glendinning, Simon. *The Edinburgh Companion to Continental Philosophy*. Edinburg: Edinburg University Press, 1999.
6. Kearney, Richard. *Dialogues with Contemporary Continental Philosophers: The Phenomenological Heritage (Paul Ricœur, Emmanuel Levinas, Herbert Marcuse, Stanislas Breton, Jacques Derrida)*. Manchester, UK and New York, 1984.
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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.

10. SUFISM AND CULTURE

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 subcontinent <http://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 University Press)
5. Nasr, Seyyed Hossein (2002) *The Heart of Islam* (San Francisco: Harper)
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7. Arberry, A.J. (1955) *Sufism: An Account of the Mystics of Islam* (London: Allen and Unwin)
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13. Arberry, A. J. (1952) *The Mystical Poems of Ibn Al-Farid* (2 vols.) (London: Emery Walker)
14. Schimmel, Annemarie (2001) *Rumi's World: The Life and Works of the Greatest Sufi Poet* (Shambhala Dragon)
15. Schimmel, Annemarie (1980) *The Triumphal Sun: A Study of the Works of Jalaloddinn Rumi* (London: East-West Pub)
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 Ismaili Studies)

SEMESTER IV

Paper XIV Ability Enhancement Course (Any One)

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

CRITICAL 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 Purusarthas (the arguments regarding one, two, three and four Purusarthas as well as about the compatibility of these concepts, contemporary views on Purusarthas, 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:

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2. "Indian Philosophy: A Counter Perspective", Daya Krishna, (Oxford University Press, New Delhi, 1991)
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4. "The Philosophy of Nyaya-Vaisesika & Its conflict with the Buddhist Dinnaga School", Shastri Dharmendra Nath (Bhartiya Vidya Prakashan, New Delhi, 1976)
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15. Rege, Sharmila. 2005 (2003) "A Dalit Feminist Standpoint" in *Gender and Caste*. Anupama Rao (ed.) 90-101. Women Unlimited: New Delhi 2008.
16. "Writing Caste, Writing Gender: Dalit Women's Testimonies" in *Women's Studies in India: A Reader*. Mary E. John (ed.), 452-58. OUP: New Delhi.
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18. Scott, Joan. 1992. "Experience" in *Feminists Theorize the Political*. Ed. Judith Butler and Joan W. Scott, 22-40. Routledge: London and New York.

LOGICAL REASONING (INDIAN AND WESTERN)

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 Indian Logic
- b. Fallacies in Western Logic
- c. Role of Language in Logical Reasoning

UNIT IV: Categories of Syllogism

- a. Syllogism in Indian Logic
- b. Syllogism in Western Logic
- c. Role of ‘Example’ (Drstanta) in Syllogism

References:

1. Copi, Irving (1979) Introduction to logic, 5th Edition, MacMillan, New York.
2. Copi Irving, (1994), Introduction to logic, 9th Edition, MacMillan, New York.
3. ‘Tarkasangraha’ 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).
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)
7. Recollection, Recognition and Reasoning: Study of Jaina Theory of Paroksa Pramana, by Prof. Antarkar, Prof. Gokhale and Dr. Katarnikar, Satguru Publications, New Delhi, 2011.
8. Tarkashastra, (Hindi Book) 4th Edition, Krishna Jain, D.K. Printworld, New Delhi, 1998.
9. Tarkashashtra, Traditional and Symbolic Logic, (Marathi Book) Dr. Sunita Ingle and Prof. Vandana Ghushie, Vasu Prakashan, Nagpur, 2004.

SECOND-ORDER SENTENTIAL LOGIC

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 quantificational 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.

References:

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

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

1. PHILOSOPHY OF ART

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 art appreciation.
- b. Abhida, Laksana, Vyanjana and Tatparya in the context of art appreciation

Unit IV

- a. Art and Spirituality: Tagore, Sri Aurobindo
- b. Art and Symbolism: A. Coomaraswamy and Kapila Vatsayan

References

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2. Bender, John. Contemporary Philosophy of Art: Readings in Analytic Aesthetics. Englewood, Cliffs: Prentice Hall, 1993.
3. Burke Edmund, A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful, Ed. by James T. Boulton. Notre Dame: University of Notre Dame Press, (1957/1968)
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10. Heidegger, Martin. Basic Writings. Ed. David Ferrell Krell London: Routledge (1977/1993)
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12. Hume, David. "Of the Standard of Taste" in Essays: Moral, Political and Literary, Eugene Miller (ed.), Indianapolis: Liberty, 1985.
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16. Lamarque, Peter et al (Eds), Aesthetics and the Philosophy of Art: The Analytic Tradition Malden: Blackwell, 2004.
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25. Wolheim, Art and its Objects, Cambridge University Press, 1980.

Indian Debates:

1. Amaladass, Anand. Philosophical implications of Dhvani, Vienne: S. J. Pub. of DeNobil; Research Lib, 1984.
2. Bhattacharya, S.P. Studies on Indian Poetics, Calcutta, De, SK, History of Sanskrit Poetics, 2 Vols./ Calcutta, 2nd Edition, 1960.
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13. ———. The Meaning of Art. Lalit Kala Academy, Delhi, 1961.

2. PHILOSOPHY OF FEMINISM

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

References:

1. Bat-Ami Bar On ed.1994. *Modern Engendering: Critical Feminist Readings in Modern Western Philosophy*. Albany: State University of New York Press.
2. Butler, Judith. 2007 (1990) *Gender Trouble*. London and New York: Routledge.
3. ———. 1993. *Bodies that Matter*. New York and London: Routledge.
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13. Hein, Hilde and Carolyn Korsmeyer, eds. (1993). *Aesthetics in Feminist Perspective*. Bloomington: Indiana University Press.
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20. Lovibond, Sabina. 1989. "Feminism and Postmodernism." New Left Review 178 Winter, 5-28.
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23. Mitchell Juliet. 1974. *Psychoanalysis and Feminism*. London: Allen Lane.
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25. Mulvey, Laura. 1989. *Visual and Other Pleasures*. London: Macmillan.
26. Nicholson, Linda. 1994. *Feminism/Postmodernism*. New York and London: Routledge.
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29. Tong Rosemarie. 1989. *Feminist Thought: A Comprehensive Introduction*. Boulder, CO: Westview Press.

3. PHILOSOPHY AND FILM

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.
4. Belton, John. 1998. "American cinema and film history" in *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
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
6. Benjamin, Walter. 1969. *Illuminations*. New York: Schocken Books
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8. Carroll, Noël and Jinhee Choi. 2006. *The Philosophy of Film and Motion Pictures: An Anthology*. Malden, MA: Blackwell Publishers.
9. Carroll, Noël, *et al.* 1998. "Film" in *Encyclopedia of Aesthetics*. Michael Kelly, ed. (New York and Oxford: Oxford University Press). Vol. 2, 185-206.
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11. Currie, Gregory. 1995. *Image and Mind: Film, Philosophy, and Cognitive Science*. Cambridge: Cambridge University Press.
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14. Forbes, Jill 1998 “The French Nouvelle Vague” *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
15. Monticelli, Simona 1998 “Italian post-war cinema and Neo-Realism” *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
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19. Petrie, Duncan. 1998. “History and cinema technology” in *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
20. Rajadhyaksha, Ashish 1998 “Indian cinema” in *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
21. Sieglöhr, Ulrike 1998 “New German Cinema” in *The Oxford Guide to Film Studies* ed. John Hill and Pamela Church Gibson. Oxford: Oxford University Press
22. Wartenberg, Thomas E. and Angela Curran. 2005. *The Philosophy of Film: Introductory Text and Readings*. Malden, MA: BlackwellPublishers. Gaut, Berys. 2004. “The Philosophy of the Movies: Cinematic Narration,” in *The Blackwell Guide to Aesthetics*. Peter Kivy (ed.) (Oxford: Blackwell Publishing), 230-253.
23. Livingstone, Paisley and Carl Plantinga (eds.) 2009. *The Routledge Companion to Philosophy and Film*. Oxon: Routledge

***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.**

4. PHILOSOPHY 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

References:

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2. Dewey, J. (1941). *Education Today*. (J. Ratner, Ed.) London: George Allen & Unwin Ltd.
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14. Krishnamurti, Jiddu (1977) Krishnamurti on Education, Harper and Row.
15. Naik, J.P. (2008) The Education Commissions and after, New Delhi: A.P.H publishing corporation.

5. PHILOSOPHY OF MANAGEMENT

Unit I

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

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.

References:

1. George, Claude S. 1968. *The history of management thought* (1st ed). Englewood Cliffs: N. J. Prentice-Hall.
2. Hartley, Nell T. (2006.) Management history: an umbrella model. *Journal of Management History*, 12 (3), 2006. pp. 278-92.
3. S.Radhakrishnan - Indian Philosophy, Oxford, 2008
4. Van Buuren, H. J. III. (2008). Fairness and the Main Management Theories of the Twentieth Century: A Historical Review, 1900–1965. *Journal of Business Ethics*. Vol 82, pp. 634-44.

5. Wren, D. A. (2005.) *The history of management thought*, (5th ed). Hoboken, N.J.: John Wiley.
6. Hiriyanna M.- Indian Conception of Values, Kavyalaya Publishers, 1975
7. Renton David- *Dissident Marxism: Past voices for present times*. New York: Zed Books.
8. Greenberg, Jerald. *Managing Behavior in Organizations*. 4th ed. Upper Saddle River, NJ: Prentice Hall, 2004. ISBN: 9780131447462.
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6. PHILOSOPHY OF SCIENCE

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:

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2. Lakatos Imre and Musgrave Alan (eds.) — *Criticism and the Growth of Knowledge* — Cambridge: Cambridge University Press, 1970.

3. Popper, Karl. *The Logic of Scientific Discovery*, London: Hutchinson, 1959. London: Routledge Classics, 2002.
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6. Nagel Ernest, *The Structure of Science: Problems in the Logic of Scientific Explanation* — New York: Hackett Publishing, 1979.
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9. Feyerabend Paul, *Against Method*, London: New Left Books, 1975; Verso, 2002.
10. Russell Norwood Hanson, *Patterns of Discovery*, London: New Left Books, 1975; Verso, 2002.
11. Stathis Psillos, *Philosophy of Science A-Z*, Edinburgh: Edinburgh University Press, 2007.
12. ———. *Causation and Explanation*, McGill: Queens University Press, 2003.
13. Chakravartty A. *A Metaphysics for Scientific Realism: Knowing the Unobservable*. Cambridge: Cambridge University Press, 2007.
14. Giere, R. *Explaining Science*, Chicago: University of Chicago Press, 1987.
15. Longino H, *Science as Social Knowledge: Values and Objectivity in Scientific Inquiry* Princeton, NJ: Princeton University Press, Princeton, 1990.
16. Hacking, *Representing and Intervening*, CUP, 1983.
17. *Realism with a Human Face*, Harvard University Press, 1990
18. Carnap R, *Empiricism, Semantics and Ontology*, 1950 (Article).
19. Papineau D, *The Philosophy of Science*, OUP, 1999

7. STUDIES IN MEDITATIONS

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* Martinus Nijhoff: Hague, Boston
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 16. Mindfulness: Diverse Perspectives on its meaning, orientation and applications - J. Mark G. Williams, Jon Kabat-Zinn (ed.) Jain S.
 17. Method and Metaphysical Meditations: Descartes- Delhi, Oriental Book Centre, 2004
 18. Bradford Smith-Meditation - London: George Allen & Unwin. 1964.
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 20. Mahaprajna A.Preksha Dhyana: Theory and Practice- Bharatiya Book Corporation
 21. Amit Ray- Yoga and Vipassana: An Integrated Way of Life - Jain Vishva Bharati
 22. S. N. Tandon. A Re-appraisal of Patanjali's Yoga-sutras in the Light of the Buddha's Teaching
 23. Mahasi Sayadaw - Satipatthana Vipassana: Insight Through Mindfulness Mahasatipatthana Sutta, Vipassana Research Institute Publication, 2006

8. ENVIRONMENTAL ETHICS

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: Green Peace
- d. Nigeria: Movement for the Survival of the Ogoni People (Ken Saro-Wiwa)

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Ecology New Jersey: Prentice Hall

9. RELATIONAL LOGIC AND AXIOMATIC SYSTEMS

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 Meta language
- 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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5. 'Axiomatic Set Theory, Suppes Patrick, Van Nostrand Reinhold C. New York.

10. STUDY IN WORLD RELIGIONS

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 Paramhansa, Dr. Bhagwan Das, Ninian Smart

References

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11. JAINISM: VALUE EDUCATION

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 drsihti'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

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

12. BUDDHISM: VALUE EDUCATION

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 Neo Buddhism
- b. Buddhism in Contemporary Political Context - the Dalai Lama.

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1. Democracy in Early Buddhist Sangha, De Gokuldas, Calcutta: 1955.
2. Development of Buddhist Ethics, Misra G.S.P., New Delhi, 1984.
3. Early Buddhist and Its Origins, Varma V.P.Delhi: Motilal, 1973
4. Man in Society, the Buddhist View, Karnaratne W.S., Sri Lanka: Dept. Of Culture Affairs, 1956
5. Political Thought of Buddha, Piyasena Dissanayake. Colombo: Department of Cultural affairs, 1977.
6. The Debate of King Milinda, Dr. Ven Pesala, Delhi: Motilal, 1991.
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13. YOGA: VALUE-EDUCATION

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:

1. **Saucha (Yoga purity)** – Jalaneti, Sutraneli, Wamanadhauti, kapalabhati, nauli
2. **Tapas:** Dhanurasana, Paschimottasana, Bhujangasana; Yonimudra (Shanmukhi), Vajrasana, Ekapadasana, Utkatasana

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

References:

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
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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.