SYLLABUS FOR I SEMESTER

MC PL 1813 CLASSICAL SYSTEMS OF INDIAN PHILOSOPHY

Objectives
1. To Trace the growth of Indian schools of thought
2. To understand the basic insights of each school
3. To compare and contrast the ancient with modern forms thinking

I. The Origin of Indian Philosophy and its systematization (darsanas):
   a. The meaning of Philosophy in Indian traditions
   b. The nature and scope of Indian Philosophy

II. Nyaya – Vaisesika:
   a. The theory of Padarthas
   b. Nyaya theory of knowledge
   c. The theory of causation; atomic theory.

III. Samkhya–Yoga
   a. The Samkhya theory of evolution and the 25 categories
   b. The eight limbs of yoga
   c. The process of integration and liberation; Yoga and contemporary culture.

IV. The Purva Mimamsa
   a. Sources of knowledge
   b. The importance of sabda pramana
   c. The apauruseya of the Vedas; their contribution to the philosophy of language.

V. Jaina Philosophy
   a. The life and teaching of Mahavira
   b. The theory of knowledge, ethics and liberation
   c. Jainism and the concept of non-violence
Books for Study


Frauwallner, *History of Indian Philosophy, 2 Volumes* Motilal Banarsidas, Delhi, 1973


Books for Reference

Radhakrishnan, *Indian Philosophy*, (two volumes) George Allen and Co., 1929

Raju, P.T., *Structural Depths of Indian Thought*, South Asian Publishers, New Delhi, 1985


Stevenson, S., *The Heart of Jainism*, Munshiram, New Delhi, 1984
MC PL 1814  METAPHYSICS

Objectives:
1. To make students aware of the importance of the metaphysical quest
2. To enable them to develop critical awareness of the meaning of reality
3. To make the students appreciate the relevance of metaphysical reflection
   in the light of contemporary human experience

I MEANING OF METAPHYSICS
   a. The meaning and method of metaphysics
   b. Intellectual dynamism
   c. Being and Categories

II ANALOGY OF BEING AND PRINCIPLES OF BEING
   a. Meaning and types of analogy
   b. Principals of being
   c. Causality and critique of Causality

III CHANGE AND THE MEANING OF TRANSCENDENTALS
   a. Meaning and types of change
   b. Meaning of transcendental
   c. Metaphysical implications

IV THE NOTION OF BEING AND THE BEING OF THE HUMAN PERSON
   a. Meaning of person
   b. Freedom
   c. Person and intersubjectivity

V Text Study
   a. Immanuel Kant, *Critique of Pure Reason*, selections

Books for Study:

**Books for Reference**


**MC PL 1815  HISTORY OF WESTERN PHILOSOPHY**

**Objectives**

1. To make students familiar with the treasure of Western philosophical tradition;
2. To enable them to have a firsthand knowledge of some of the classical texts of the Western Philosophy;
3. To make them understand and evaluate contemporary problems and the solutions suggested by the philosophers;

**I. Ancient Philosophy**

a. Pre – Socratic Philosophy

b. Socrates, Plato, Aristotle

c. Roman and Early Christian Philosophy

**II. Modern Philosophy**

a. The Enlightenment Philosophy

b. Rationalism & Empiricism

c. Kant & Hegel
III. Contemporary Philosophy
   a. Existentialism
   b. Phenomenology
   c. Analytic Philosophy

IV. Recent Philosophy
   a. Postmodernism
   b. Deconstruction

V. Selection: Any TWO of the following

Plato, *Symposium / Phaedo*

Rene Descartes, *Meditations / Discourse on Method*

David Hume, *An Enquiry Concerning Human Understanding* (selections)

Freidrich Nietzsche, *Thus Spake Zurathustra* (selections)

Emmanuel Levinas, *Existence and Existents* (selections)

Books for Study


Books for Reference


**MC PL 1816 LOGIC AND PHILOSOPHICAL INQUIRY**

**Objectives**

1. To introduce the students to key concepts of philosophy
2. To enable them to think logically
3. To familiarize them with methodological skills

1. **Introduction to Philosophy:**

   The definition, meaning, scope and subject matter of philosophy - the main branches of philosophy - Philosophical attitudes, motives for doing philosophy - characteristics of philosophy - schools of philosophy.

2. **Formal Logic**

   Definition, meaning- units of arguments - terms, definition, proposition, inference -mediate and immediate inference. Dilemma and fallacies.

3. **Symbolic Logic:** the transition to modern logic; constants and variables; truth tables, propositional and predicate logic.

4. **Indian Systems of Logic:** Hindu, Buddhist and Jaina Logic.
5. **Research Methodology:** General directions on writing the dissertation, thesis and steps in writing; research design, language and style; sectional arrangement, regulations on quotations, documenting sources, preparing bibliography.

**Books for Study**


**Books for Reference**

Indian Philosophy or Hindu Philosophy is generally classified into 6 orthodox schools (Āstika) and 3 heterodox (nĀstika) schools. The 6 classical schools (shatdarshan) are Nyaya, Vaisheshik, Sankhya, Yoga, Purva Mimansa and Uttar Mimansa (Vedanta). Out of these nine systems, eight are atheistic as there is no place for God in them. Only Uttara Mimansa, which is also called Vedanta, has a place for God in it. Six Orthodox Schools (Classical Schools) of Indian Philosophy. The 6 classical schools (shatdarshan) are Sankhya, Yoga, Nyaya, Vaisheshik, Purva Mimansa and Uttar Mimansa (Vedanta). Almost all Indian schools of thought accepted the theory of karma and rebirth, and the ideal of moksha is conceived as liberation from the cycle of births and deaths. Classical Indian Philosophy accepts perception (pratyakṣa), or perceptual experience, as the primary means of knowledge (pramāṇa). Perception (pratyakṣa) is etymologically rooted in the sense-faculty or the sense-organ (akāśa) and can be translated as sensory awareness, while pramāṇa, on the other hand, is derived from knowledge (pramāṇa) and, literally means “the instrument in the act of knowing”. However, the standard interpretation of perception accepted by classical Indian philosophers, barring the Buddhists and the VedĀntins, is that it is a cognition arising within the self.