

**Department of Philosophy
University of Pune**

**Syllabus for M.A. Degree
(Semester and Credit system)
Semesters I and II
(2008-)
(Approved by B.O.S. in Philosophy)**

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General Instructions

- 1) In Semesters I and II the first two courses (viz., PH 101, PH 102, PH 201, PH 202) are compulsory.
- 2) Out of the list of Optional courses in the Semester I and II and out of the Group A and Group B in the Semester III and IV **two** courses **each** are to be offered.
- 3) A student has to successfully complete 16 courses for the Master's Degree.
- 4) A student can choose all the 16 course in the Department of Philosophy OR A student desirous to do M.A. in Philosophy has to choose at least 12 courses(of 4 credits each) from the Department of Philosophy (i. e., at least three courses -including compulsory courses, if any,- each semester) and 4 courses (i. e., at the most 16 credits in all, one course of 4 credits per semester) from any other department/s as interdisciplinary courses, such that the total number of credits is at least 64 out of which 75% credits are from philosophy department.
- 5) Dissertation and Open Course:
In addition to a wide range of options, the syllabus provides for (i) Dissertation and (ii) Open Course in semesters III and IV the details of which will be declared separately.
- 6) The lists of readings and references will be updated by the Department and by the respective teachers from time to time.

Rules & Regulations

The M.A.degree will be awarded to a student who completes a total of 64 credits (4x4 = 16 credits per Semester) in a minimum of two years taking four courses per Semester.

Each paper will be of 4 credits, the evaluation of which will be decided by the teacher. 4 credit course will have 100 marks.

A student may take a minimum of 48 credits and a maximum of 64 credits in his/her department.

In case a student wishes to take all courses from the Department of registration s/he can also do so.

Eligibility for registering for courses other than the department of registration will be decided by that department.

Each course will have :

1. 50% of marks as semester-end examination.
2. 50% marks for internal assessment

Each core unit will have an internal (continuous) assessment of 50% of marks and a teacher may select a minimum of two of the following procedures :

- Written Test (minimum one for each course)
- Term Paper
- Mid Term Test
- Journal/Lecture/Library notes
- Seminar presentation
- Short Quizzes
- Assignments
- Extension work

* There is no individual head of passing. The student has to pass in the combined total of continuous assessment and semester-end examination.

* Revaluation of the end of semester-end examination answer scripts (but not of internal assessment papers) can be done according to Ordinance no. 134 A&B.

* Internal Assessment answer books may be shown to the students concerned but not the end of semester answer scripts.

* While marks will be given for all examinations, they will be converted into grades. The semester end and final grade sheets and transcripts will have only grades and grade-points average.

* To pass a student shall have to get minimum aggregate 40% marks (E and above on grade point scale) in each course.

* The system of evaluation will be as follows: Each assignment/test will be evaluated in terms of marks. The marks for separate assignments and the final (semester end) examination will be added together and then converted into a grade and later, grade point average. Results will be declared for each semester and the final examination will give total marks, grades and grade point average.

<u>Marks</u>	<u>Grade</u>	<u>Grade Point</u>
100 to 75	O : Outstanding	06
74 to 65	A : Very Good	05
64 to 55	B : Good	04
54 to 50	C : Average	03
49 to 45	D : Satisfactory	02
44 to 40	E : Pass	01
39 to 0	F : Fail	00

The formula for conversion of Grade point average (GPA) into the final grade

05.5 -	06 -	O
04.5 -	05.49 -	A
03.5 -	04.49 -	B
02.5 -	03.49 -	C
01.5 -	02.49 -	D
00.5 -	01.49 -	E

$$\text{GPA} = \frac{\text{Total Amt. Of Grade Points Earned} \times \text{Credit hrs for each course}}{\text{Total Credit Hours}}$$

* If a student misses an internal assessment examination he/she will have a second chance with the permission of the teacher concerned.

* Students who have failed and who have been absent for the entire course may reappear at the semester-end exam. Their internal marks will not change. S/he can also repeat during the 5th /the 6th semester whichever is applicable.

* The description for each of the grades will be as follows :

<u>Grade</u>	<u>Proposed Norms</u>
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O : Outstanding	Excellent analysis of the topic
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(75% and above)

Accurate knowledge of the primary material, wide range of reading, logical development of ideas, originality in approaching the subject, neat and systematic organization of content, elegant and lucid style.

A : Very Good	Excellent analysis of the topic
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(65 to 74%)

Accurate knowledge of the primary material, acquaintance with seminal publications, logical development of ideas, neat and systematic organization of content, effective and clear

B : Good	Good analysis and treatment of the topic
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(55 to 64%)

Basic knowledge of the primary material. Logical development of ideas, neat and systematic organization of content, effective and clear expression.

C : Average	Some important points covered, basic knowledge of the primary material, logical development of ideas, neat and systematic organization of content, good language or expression.
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(50 to 54%)

D : Satisfactory	Some points discussed, basic knowledge of the primary material, some organization, acceptable language or
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(45 to 49%)

E : Pass	Any two of the above
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(40 to 44%)

F : Fail	None of the above
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(0 to 39%)

* There will be an evaluation of each course by students at the end of every semester.

ACADEMIC INTEGRITY AND PLAGIARISM

It is the Departments task to encourage ethical scholarship and to inform students and staff about the institutional standards of academic behaviour expected of them in learning, teaching and research. Students have a responsibility to maintain the highest standards of academic integrity in their work. Students must not cheat in examinations or other forms of assessment and must ensure they do not plagiarise.

The Department has adopted the following definition of plagiarism :

Plagiarism is the act of misrepresenting as one's own original work the ideas, interpretations, words of creative works of another. These include published and unpublished documents, designs, music, sound, images, photographs, computer codes and ideas gained through working in a group. These ideas, interpretations, words or works may be found in print and/ or electronic media.

The following are examples of plagiarism where appropriate acknowledgement or referencing of the author or source does not occur :

- ☐ Direct copying of paragraphs, sentences, a single sentence or significant parts of a sentence;
- ☐ Direct copying of paragraphs, sentences, a single sentence or significant parts of a sentence with an end reference but without quotation marks around the copied text;
- ☐ Copying ideas, concepts, research results, computer codes, statistical tables, designs, images, sounds or text or any combination of these;
- ☐ Paraphrasing, summarizing or simply rearranging another person's words, ideas, etc without changing the basic structure and/or meaning of the text;
- ☐ Offering an idea or interpretation that is not one's own without identifying whose idea or interpretations it is;
- ☐ A 'cut and paste' of statements from multiple sources;
- ☐ Presenting as independent, work done in collaboration with others;
- ☐ Copying or adapting another student's original work into a submitted assessment item.

**(COURSES OFFERED BY THE DEPARTMENT FOR SEMESTERS I
AND II:)**

SEMESTER I

Compulsory Courses:

- PH - 101 - Problems in Western Metaphysics
- PH - 102 - Problems in Indian Epistemology

Optional Courses: (Any two out of the following)

- PH - 103 - Traditional and Propositional Logic
- PH - 104 - History & Philosophy of Natural Science
- PH - 105 - Analytic Philosophy (Early Phase)
- PH - 106 - Plato
- PH - 107 - Descartes
- PH - 108 - Philosophy of Religion
- PH - 109 - Early Buddhism
- PH - 110 - Sankhya
- PH - 111 - Schools of Vedanta (I)
- PH - 112 - Saints of Maharashtra
- PH- 113 - The Early school of Nyaya (Pracinanyaya)

SEMESTER II

Compulsory Courses :

- PH - 201 - Problems in Western Epistemology
- PH - 202 - Problems in Indian Metaphysics

Optional Courses : (Any two out of the following)

- PH - 203 - Predicate Logic, Relational Logic and Axiomatics
- PH - 204 - Philosophy of Social Science
- PH - 205 - Hume
- PH - 206 - Early Wittgenstein
- PH - 207 - Analytic Philosophy (Later Phase)
- PH - 208 - Nyaya Epistemology and Logic
- PH - 209 - Mahayana Buddhism
- PH - 210 - Yoga
- PH - 211 - Schools of Vedanta (II)
- PH - 212 - Gandhian Philosophy
- PH - 213 - Philosophical Problems in Health Care

Outline of the Courses in Semesters III and IV: (accepted provisionally)

SEMESTER III

Compulsory Courses:

- PH - 301 - Ethics and Meta-ethics
- PH - 302 - Indian Philosophies of Life

Optional Courses (Any **Two** out of the following):

- PH - 303 - Aesthetics (Western and Indian)
- PH - 304 - Environmental Ethics
- PH - 305 - Modal and Temporal Logic
- PH - 306 - Kant
- PH - 307 - Later Wittgenstein
- PH - 308 - Phenomenology
- PH - 309 - Philosophical Psychology
- PH - 310 - Philosophy of Natural Science (Advanced)
- PH - 311 - Nagarjuna
- PH - 312 - Indian Scepticism and Materialism
- PH - 313 - Jaina theory of Reality and Values
- PH - 314 - Ambedkar
- PH - 315 - Open Course

SEMESTER IV

Compulsory Courses:

- PH - 401 - Philosophy of Language (Western)
- PH - 402 - Social and Political Philosophy

Optional Courses (Any Two out of the following):

- PH - 403 - Modern Indian Thinkers
- PH - 404 - Philosophical Logic
- PH - 405 - Existentialism
- PH - 406 - Contemporary Continental Philosophy
- PH - 407 - Philosophy of Education
- PH - 408 - Bio-ethics
- PH - 409 - Many Valued Logic
- PH - 410 - Philosophy of History
- PH - 411 - Consciousness Studies
- PH - 412 - Feminist Perspectives (Indian and Western)
- PH - 413 - Buddhist Logic and Epistemology
- PH - 414 - Jaina Logic and Epistemology
- PH - 415 - Open Course
- PH - 416 - Dissertation

PH 101: Problems in Western Metaphysics

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Metaphysics.)

Credit I : Problem of being and becoming: Parmenides, Heraclitus and Aristotle.
Nature of Self: Plato- Aristotle debate, Cartesian dualism, No-Self theory of Hume.

Credit II : Problem of Universals: Realism, Conceptualism, Imagism, Nominalism and Family resemblance.

Credit III : Problem of Substance- Aristotle, Leibniz, Spinoza, Descartes

Credit IV : Problem of Substance – Locke, Berkeley and Hume. Problem of Causality – Aristotle, Hume and Kant.

Books for Reading

1. O'Connor D.J. : *A Critical History of Western Philosophy*, Collier MacMillan Publishers, London, 1964.
2. Copleston F.: *History of Philosophy* (Relevant volumes), Image books New York, 1974.
3. Woozley A.D.: *Theory of knowledge : An Introduction* Hutchinson University Library, London, 1969.
4. Hospers, John : *An Introduction to Philosophical Analysis*, Prentice Hall, 1953.
5. Hume, David: *An Essay Concerning Human Understanding* (Book1) (Ed.) P.H. Nidditch Oxford, 1975
6. Mackie J.L.: *The Cement of the Universe* (Chapter 1) Oxford, 1974
7. Russell, Bertrand, *The Problems of Philosophy*, Oxford University Press

Books for Reference

1. Edwards Paul: *The Encyclopedia of Philosophy*. The Macmillan Co. and the Free Press, New York, 1967.
2. Woodhouse, R.S.: Descartes, Spinoza, Leibniz : *The Concept of Substance in 17th Century Metaphysics*. Routledge, London, 1993
3. Scruton, Roger.: *Spinoza*, Past Master Series, Oxford University Press, 1986

PH – 102 : PROBLEMS IN INDIAN EPISTEMOLOGY

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Indian epistemology)

Credit I

- (a) Nyaya view of *Buddhi*/ *Jnana* and its kinds. *Pramana* and *Prama*.
- (b) Purvamimamsa approach to nature and classification of *pramana*.
- (c) Buddhist approach to nature and classification of *pramana*.
The debate on *Pramana-vyavastha* and *Pramana-samplava*.

Credit II

- a) *Pratyaksa*: Its nature and kinds according to Nyaya and Buddhism.
- b) *Khyativada*: *Akhyati*, *Anyathakhyati*, *Viparitakhyati*, *Atmakhyati*, *Asatkhyati*, *Anirvacaniyakhyati*, *Satkhyati*.

Credit III

The Nyaya, Buddhist and Jaina views on the following aspects of *anumana*:

The concept and classification of *Anumana*, The nature of *sad-hetu* and its aspects (*rupas/laksanas*), The nature of argument (*Pararthanumana*) The notion of *Vyapti* the knowledge of *Vyapti*.

Credit IV

Some debates :

- (a) *_Pramanya* and *A-Pramanya* : *svatah* and *paratah*, *Utpatti* and *Jnapti*.
- (b) *_Savisayatva*, *Sakaratva*, *Svaprapakasatva*, *Paraprapakasatva* of cognitions.
- (c) Other *Pramanas* and the question of their reducibility:
Upamana, *Sabda*, *Arthapatti* and *Anupalabdhi*.

Texts to be used

Annambhatta	Tarkasamgraha
Dharmakirti	Nyayabindu, Hetubindu
Vadidevasuri	Pramananaya-tattvalokialamkara

Prescribed Readings

- 1) Athalye and Bodas (Trans. & Ed.) *Tarkasamgraha of Annambhatta*, BORI, Pune 1963.
- 2) Mohanty J.N.: *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford, 1992 (Relevant chapters)
- 3) Matilal B.K. : *Perception*, Oxford, 1980.
- 4) Bhatt, Govardhan, P.: *The Basic Ways of Knowing (An In-depth Study of Kumarila's Contribution to Indian Epistemology)*, Motilal Barsidass, Delhi, 1989 (Second Ed.)
- 5) Barlingay S.S. : *A Modern Introduction to Indian Logic*, National Publishing House, Delhi 1965.
- 6) Sharma, Ambikadatta, "Pramanasamplava and Pramanavyavastha", *JICPR*, Vol. XIV, No. 2, Jan.-April, 97

Books for Reference

1. Matilal B.K. : *Epistemology, Logic and Grammar in Indian Philosophy*, Monton, 1971.
2. Dasgupta S.N. : *History of Indian Philosophy*, Cambridge Uni. Press, London (1940) (Relevant Volumes and Chapters)
3. Kar B.N. :, *Theories of Error in Indian Philosophy*, Ajanta Publications, Delhi, 1978.
4. Datta D.N. : *Six ways of Knowing*, University of Calcutta, Calcutta, 1960.
5. Th. Stcherbatsky: *Buddhist Logic*, Vol. Two, Dover Publications, Inc. New York, 1962

PH – 103: TRADITIONAL AND PROPOSITIONAL LOGIC

(Objective: To introduce the elements of Aristotelean and the modern logic.

Note: Only the students having no background in Traditional or Propositional Logic are allowed to opt for this course.)

Credit I

Nature of logic; Place of logic in philosophy
Nature, structure and classification of propositions.
Terms, propositions and judgements.
Laws of Thought, Immediate Inference
Opposition of propositions

Credit II

Mediate Inference.

Eduction, Obversion, Conversion.

Deduction and Syllogism. Theory of Syllogism.

Figures, Moods,

Credit III

Simple and compound propositions. Truth and validity

Statement and statement-forms; argument and argument forms.

Decision procedures-Truth-table, Shorter truth-table, Truth-tree

Credit IV

Formal proof of validity -Direct, Conditional and Indirect proof.

Demonstration of invalidity of invalid arguments

Books for Reading

Copi I.M., *Introduction to Logic*, MacMillan Co.New York

Copi I.M., *Symbolic Logic* 6th ed. Mac Millan Co.New York 1995

Singh Arindam and Goswami Chinmoy, *Fundamentals of Logic* ICPR, New Delhi, 1998

Book for reference

Terrell D.B., *Logic : A Modern Introduction to Deductive Reasoning*.

Hughes G.E. & Londey D.G., *The Elements of Formal Logic*, Delhi, 1966

PH 104: History and Philosophy of Natural Sciences

(Objective: To acquaint the students with broad periods in history of science and with basic issues, concepts and debates in Philosophy of science through contribution of individual scientists and schools.)

Credit I

Early Greek Science: Thales, Anaximander, Anaxagoras, Pythagoras, Empedocles, Democritus; Aristotle and his critique of predecessors, doctrine of causation.

Credit II

Modern Science: Copernicus, Kepler, Galileo, Newton, Darwin.

Credit III

Aristotle's method, Medieval adoption of Aristotle – Averroes, Grosseteste. Roger Bacon, Buridan Ockham. Descartes, Renaissance critique of Aristotle, Francis Bacon and Rise of Inductionism, Hume, Kant.

Credit IV

Positivism and Post-Positivism: J.S. Mill, Whewell, Vienna Circle, Hempel, Karl Popper, T. S. Kuhn

Books for Reading:

1. Losee John, *A Historical Introduction to Philosophy of Science*, OUP, 1972.
2. Madden E.H. (ed.), *Theories of Scientific Method: The Renaissance through Nineteenth Century*, University of Washington Press, Seattle and London, 1966.
3. Lloyd G.E.R., *Early Greek Science: Thales to Aristotle*, Chatto and Windus, London, 1970.
4. Chalmers, A.F., *What is this Thing called Science? An Assessment of the nature and status of Science and its methods*, Milton Keynes, Open University Press, 1982.
5. Popper, Karl. *Logic of Scientific Discovery*, London. Hutchinson and Co. 1975.

Books for Reference:

1. Crombie. A.C., *Augustine to Galileo (Science in Middle Ages)*, Harmondsworth, Penguin, 1969.
2. Hawking Stephen (ed.), *On the Shoulders of Giants*, Viva Books, New Delhi, 2003.
3. Hacking, Ian, *Representing and Intervening*, Cambridge University Press

PH – 105: ANALYTIC PHILOSOPHY (EARLY PHASE)

(Objective: To introduce the main issues and trends in early Analytic Philosophy.)

Credit I

Gotlob Frege: Sense and Reference.
B. Russell: On Denoting.

Credit II

G.E. Moore: Refutation of Idealism, Defense of Common sense.

Credit III

Ludwig Wittgenstein: Analysis of facts, propositions and their interrelation

A.J. Ayer: Logical Positivism – ‘Elimination of Metaphysics and the principle of verification’.

Credit IV

Philosophy and ordinary language: G. Ryle: Systematically Misleading Expressions’.

P.F. Strawson: On Referring.

Prescribed Readings:

1. *Classics of Analytic Philosophy*, Ed. R. R. Ammerman, Tata McGraw-Hill Publishing Co. Ltd., 1965.
2. *Philosophy of Language* by Alexander Miller, Indian Edition Rupa New Delhi 2004
3. *Philosophical Papers* by G.E.Moore, Routledge,
4. Sense and Nominatum by Frege: in *Contemporary Readings in Logical Theory* Ed. I.M.Copi and J.A.Gould, The Macmillan Company, New York, 1971

Books for Reference:

1. *Central Questions of Philosophy* A. J. Ayer, The McMillan Company of Indian Ltd, 1979
2. *Linguistic Turn* Richard Rorty, *Phoenix Books, The University of Chicago Press*, 1970

(Objective : To introduce some basic issues and problems discussed by Plato.)

Credit I:

Meno

a) The nature of virtue, (b) whether virtue can be taught, (c) the recollection theory of knowledge, (d) relation between virtue and knowledge and (e) wisdom.

Credit II:

Theaetetus

a) nature of knowledge, (b) role of Socrates as a midwife, (c) Protagoras doctrine – ‘Man is the measure of all things’, (d) nature of things vis-à-vis motion and rest, (e) the laws of thought, (f) role of a philosopher, (g) whole and part.

Credit III:

Parmanides

a) All is one, being can't be many, (b) nature of Ideas, (c) the one and many.

Credit IV:

The Republic Books V, VI, VII, X

a) Opinion and knowledge, (b) knowledge and truth, philosophy, philosopher, c) The allegory of cave, (d) The idea of Form.

Prescribed Reading:

Hamilton Edith & Cairns Huntington (ed.) *The Collected Dialogues of Plato*, Princeton University Press, USA, 1961.

Books for Reference:

Moravosik, *Patterns in Plato's Thought*, D. Reidel Dordrecht, 1973.

Vlastos, G.(ed) *Plato : A Collection of Critical Essays*, Anchor Books, New York, 1971.

Allen R.E., *Plato's Parmanides : Translation & Analysis*, Basil Blackwell, London, 1983

Sarye, K.M., *Plato's Analytic Method*, University of Chicago Press, Chicago, 1969.

Mathews G., *Plato's Epistemology and Related Problems*, Faber and Faber, London, 1972.

Crombi I.M., *An Examination of Plato's Doctrines*, R.K.P., London, 1963.

Bluck R.S., *Plato's Meno*, Cambridge, London, 1964.

PH-107: DESCARTES

(Objective: To introduce the major aspects of Descartes' Philosophy.)

Credit I:

Descartes and Modern philosophy. Epistemological shift. Cartesian tree of Knowledge. Rationalism and scientific method. Rules for the direction of mind.

Credit II:

Method of doubt. Cogito Ergo Sum. Primacy of subject. Doctrine of innate ideas. Clearness and distinctness of ideas.

Credit III:

Theory of Knowledge: Views on perception. Natural light of reason. Truth and possibility of error. Charge of circularity. Arguments for the existence of God.

Credit IV:

Notion of substance. Corporeal and incorporeal substance. Problem of mind-body-dualism.

Prescribed Readings:

1. Rene Descartes; *Discourse on Method and Meditations*. Trans. with an Intro; Laurence J Lafleur, the Liberal Arts Press, New York, 1960.
2. *Descartes' Rules for the Direction of the Mind* by the late H. H. Joachim Reconstructed From Notes taken by his Pupils Ed. Erol E. Haris George Allen Union LTD London, 1957.

Books of Reference:

1. Cottingham, John (Ed.), *Philosophical Writings of Descartes*, Cambridge University Press.
2. Doney Wills (Ed.), *Descartes: A Collection of Critical Essays*, Garden City, New York, 1969.
3. Smith N. K., *Descartes' Philosophical Writings*, Macmillan, 1952.
4. Keeling, S. V. (1968). *Descartes*. Oxford: Oxford University Press..
5. Boyer, Carl (1985). *A History of Mathematics*. Princeton, NJ: Princeton University Press
6. Clarke, Desmond (2006). *Descartes: A Biography*. Cambridge: Cambridge University Press.
7. Farrell, John. "Demons of Descartes and Hobbes." *Paranoia and Modernity: Cervantes to Rousseau* (Cornell UP, 2006), chapter seven.

8. Sorrell, Tom (1987). *Descartes*. Oxford: Oxford University Press...
9. Cottingham, John (1992). *The Cambridge Companion to Descartes*. Cambridge: Cambridge University Press..
10. Garber, Daniel (1992). *Descartes's Metaphysical Physics*. Chicago: University of Chicago Press..
11. Gaukroger, Stephen (1995). *Descartes: An Intellectual Biography*. Oxford: Oxford University Press..
12. Garber, Daniel; Michael Ayers (1998). *The Cambridge History of Seventeenth-Century Philosophy*. Cambridge: Cambridge University Press..
13. Melchert, Norman (2002). *The Great Conversation: A Historical Introduction to Philosophy*. New York: McGraw Hill..
14. Grayling, A.C. (2005). *Descartes: The Life and times of a Genius*. New York: Walker Publishing Co., Inc..
15. William, Bernard, *Descartes: A Project of Pure Inquiry*, Penguin

PH – 108 PHILOSOPHY OF RELIGION

(Objective : To acquaint the student with various issues that arise regarding the nature and structure of religion, religious beliefs and its postulates.)

Credit I

Religion and Philosophy of Religion. Classification of religions Religion as a social projection, social and non-social dimensions of religious life, universal and prophetic dimensions in religion.

Inter-relationship between religious faith and reason.

Credit II

Methods in scientific and religious inquiry – Pervasive and persuasive characteristics of paradigms, objectivity and involvement – observer involvement in religion and science.

Scientific and religious logic – Causes and meanings, differing kinds of logic

Nature, structure and dynamics of religious experience. (mysticism)

Freudian analysis of religious experience.

Inter-relationship between religion and morality.

Credit III

Arguments for the existence of God-- Teleological, Ontological, Cosmological.
Problem of Evil.
Inter religious dialogue.

Credit IV

Concept of Divine Grace. Doctrine of Karma and fatalism.
Marxian critique of religion.

Books for Reading

- 1) Hick John, *Philosophy of Religion*, Prentice Hall, 1963.
- 2) Cahn S.M. and Shatz David ed., *Contemporary Philosophy of Religion*, Oxford University Press.
- 3) Rolston Holmes III, *Science and Religion A Critical Survey*, Harcourt Brace Custom Publishers.1997
- 4) Freud S., *Future of an Illusion*, tr by W.D. Robson-Scott, Hoqarth Press Ltd. London, 1949 .

Books for Reference

- 1) Paul Edwards, *Encyclopedia of Philosophy*, Macmillan and Co, The Free Press, New York, 1967
- 2) James William, *Varieties of Religious Experience :A Study in Human Nature*, Longmans Green, London 1928
- 3) Hubert John Richards, *The Philosophy of Religion*, Heinemann Publication 1998
- 4) Wainwright William ed., *The Oxford handbook of Philosophy of Religion*, Oxford University Press.
- 5) Matilal, B. K., *Logical and Ethical Issues in Religious Belief*, Oxford University Press

(Objective : To introduce to the student the philosophical and religious dimensions of early Buddhism)

- Credit I :**
- [a] Vedic tradition and Buddha's response to it.
 - [b] Other contemporary philosophical sects (*Samannaphalasutta*)
 - [c] The role of faith, experience and reason in Buddha's teaching. Is Buddhism a religion? Three jewels of Buddhism.
 - [d] *Avyakṛta prasna*s and Buddha's silence.
- Credit II :**
- [a] *Dharma-cakra-pravartana*. The four noble truths, their nature and meaning.
 - [b] *Trilaksana* : *Anitya*, *Anatma* and *Duhkha*. Kinds of *Duhkha*, *Duhkhata*
 - [c] Diagnosis of *Duhkha*, *Avidya*, *Trsna* and *Satkaṇḍarsti*, *Akusala* and *Akusalamula*.
 - [d] *Pratītyasamutpada* and *Dvādaśanidāna*.
- Credit III :**
- [a] *Nibbana/Nirvana* its descriptions, interpretations and kinds (*Sopādisesa* and *Nirupādisesa*)
 - [b] Four stages towards *Nirvana* : *Srotapanna*, *Sakṛdagami*, *Anagami* and *Arhat*.
 - [c] Comparison of *Nirvana* with the conception of *Mokṣa* according to other school (Vaisesika, Sankhya-Yoga, Advaita-Vedanta, Jainism)
- Credit IV :**
- [a] The path towards *Nirvana* : *Madhyama Pratipat*, *Astāngika Marga*, *Trisikṣa* (*Sila-Samadhi-Prajna*)
 - [b] *Sila* : For *Sravakas* and *Bhikkhus*, *Brahmavihara*
 - [c] The nature, objects and types of concentration-meditation (*Samadhi*)
 - [d] Insight meditation (*Vipassana*), *Satipatthana*

Books for Reading :

1. *Early Buddhism in Its Origins* by V.P.Varma, Munshiram Manoharlal.
2. *The Buddha and his Teachings* by Narada, Buddhist Missionary Society Malasia.
3. *The Three Jewels* by Bhikṣu Sangharakṣita (Sthavira) London, Wind horse Publications, 1977
4. Ian Kesarcodi Watson (The chapter on Mokṣa only)

Books for Reference :

(A) Dialogues of the Buddha : The following dialogues may be referred to :

Credit I : Kalamasutta, Kutadantasutta, Tevijjasutta, Assalayanasutta, Samannaphalasutta.

Credit II : Dhammacakkappavattanasutta, Anattalakkhanasutta, Bharasutta, Mahanidanasutta.

Credit III : Itivuttaka 44.

Credit IV : Mahasatipatthanasutta.

(B) Dhammapada
Milindapanho
Visuddhimagga

PH 110 : Samkhya

(Objectives : To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines of Sankhyadarsana with reference to *Sankhyakarika* and its two commentaries *Gaudapadabhasya* and *Samkhyatattvakaumudi*)

Credit I : [a] Early Samkhya as found in the *Upanisads*, *Gita* and *Carakasamhita*.

[b] The problem of *Duhkha* and its solution.

[c] Twenty five *tattvas* and their classification

Credit II : [a] Samkhya theory of knowledge; means of knowledge
[b] *Vyakta*, *Avyakta* and *Jna* (Similarities and differences)
[c] Theory of causation.
[d] The theory of *Trigunas*

Credit III : [a] Evolution of *Tattvas*
[b] The relation between *Prakrti* and *Purusa* and their role in creation and destruction of the world
[c] *Antahkarana*, Eight forms of *Buddhi*, *Pratyaya-Sarga*

Credit IV : [a] Bondage and Liberation, *Kevalajnana* and *Kaivalya*
[b] Samkhya Atheism
[c] Relation between Samkhya and Yoga

Books for Reading :

1. Hardatta Sharma (Ed. & Tr.) *Samkhyakarika with Gaudapadabhasya*
2. Bhattacharya Ramashankar : *Samkhyatattvakaumudi*, Motilal Banarasidas, Delhi 1964
3. Gerald Larson : *Classical Samkhya* : Motilal Banarasidass, Delhi, 1979.

Books for Reference:

Anima Sengupta : *Classical Samkhya : A Critical study*, Manoranjana sen Gaur Ashram, Lucknow 1969.

PH 111: Schools of Vedanta

(Objectives: 1. To introduce the original formation of Advaitic philosophy.
2. To introduce the basic issues discussed in the Pre-Samkara and Samkara Vedanta)

Gaudapada:

Credit I:

- 1 *Pranava* as a symbol of *Brahman*. Nature of knowledge. Unity of Knower as *Visva, Taijasa* and *Prajna*.
- 2 Three states of experience: waking, dream and deep sleep.
- 3 *Turiya* as non-dual reality.
- 4 Nature of *Vaitathya*.

Credit II:

Ajativada, Asparsayoga, and Moksa, Gaudapada's dialectical method

Shankaracarya:

Credit III:

Dharmajijnasa and Brahmajijnasa; Nature of *Adyasa, Brahman, Jagat, Jiva*, and *Moksa*

Credit IV:

Sankaracarya's criticism of other schools of Indian Philosophy (Vaisheshika, Sankhya and Buddhism) with reference to *Tarkpada*

Books for Reading:

1. Karmarkar R.D.(Tran) *Gaudapada; Gaudapad karika* Government oriental series , class 13, no 9.1938.
2. Bhattacharya Vidhushekhar(ed and trans and noted) ;*Agamasastra of Gaudapada*, , University of Culcutta,culcutta, 1943.
3. George Thibute (Tran) ;*Brahma Sutra with commentary of Sankaracharya*, Vols. I&II Bharatiya Vidya Prakashan, Delhi -2004.
4. Dr..Rao Srinivas M (Tran) ; *Mandukya Upanisad with Gaudapada's karika and Sankara's commentary*, The Vedanta kesari, Madras vols XVIII– XXI1931-35.
4. Swami Nikhilananda (Tran and annotated) ;*Mandukakya Upanisad with Gaudapada's karika and Sankara's commentary*; Sari Ramkesishna Ashrams ;Mysore1939.
5. Shastri. Satynarayana S.S and C. Kunhan Raja(Tran); *The Bhamati ; Catussutri*, Theosophical publishing House, Adyar ,Madras, India 1933.
6. AbhyankarV.K (Tran); *Brahma Sutra Shankara Bhasya I- IV* Published byDeccan Education Society ,Poona,1911 –1957.
7. Bhanu C.G. (Tran); *Catussutri*, Yashvant Prakashan Pune -1912

Books of Reference:

1. Datye V.H.; *Vedanta Explained*, Book Sellers publishing Co, Bombay 1954.
2. Pandey S.L.; *Pre- Sankara Advaita Philosophy*; Darshana Pitha, Alahabad1991.
3. Mahadevan T M P; *The Philosophy of Advaita*; Ganesh and Co. Madras 1969.
4. Sharma C.D; *Advaita Tradition in Indian Philosophy*, Motilal Banarasi Dass Delhi1996

PH – 112: SAINTS OF MAHARASHTRA

(Objective : To introduce some dominant trends in Bhakti Philosophy in Maharashtra with their distinctive characteristics in terms of epistemology, metaphysics and ethics.)

Credit I:

- A) Salient features of bhakti movement and its socio-cultural impact.
- b) Cakradhara's views regarding knowledge and *pramanas*. Nature of and interrelation among *Isvara*, *Jagat*, *Devata* and *Jiva*. The nature of Moksha and the pathway to it. *Acaradharmas*. The issue of interpretation of Mahanubhava texts.

Credit II:

Jñanesvara's views regarding knowledge. The roles of *anubhava*, *sabda*, *jñana* and *ajñana*. The nature of Reality (*Vastu*) *Jagat* and *Jiva* and their interrelation. The role of *Jñana Karma* and *Bhakti* with regard to liberation.

Credit III:

The place of Tukaram in the tradition of saints in Maharashtra, His approach to Vedic and Upanisadic philosophy, The concept of *Santa*, The nature of *Isvara* and *Bhakti*. Social Philosophy.

Credit IV:

Epistemological thought of Ramdas (*Jñana*, *Ajñana*, *Viveka*) The nature of reality (*Brahman*, *Isvara*, *Jagat*, *Maya*) Ninefold *bhakti* and fourfold *mukti*, social philosophy (*Prapanca* and *Paramartha*, *Prarabdha*, *Prayatna* and *Purusartha*)

Books for reading

- 1 Kolte, V.V., *Mahanubhava Tattvajñana*, Arun Prakashan, Malkapur, 1956.
- 2 Dandekar S. B.(Ed.), *Sartha Amrtanubhava ani Cangadevapasasti*, Varkari shikshan Sanstha, Alandi, 1978.
- 3 *Sartha Jñanesvari*, (Relevant sections only)
- 4- *Tukarama Maharajanca Gatha* (Relevant sections only)
5. *Dasabodha*, (Relevant chapters only)

Books for Reference

- 1) Nene, H. N., *Cakradharokta Sutrapatha*, Nagpur, 1942
- 2) Bahirat, B.P., *Philosophy of Jñanadeva*, Popular Prakashan, Mumbai] 1993.
- 3) More, Sadanand, *Trayodasi*, Naveen Udyog, Pune, 1995.
- 4) Chitre Dilip Purushottam, Nector of Experience, Sahitya Academy, Delhi, 1996.
- 5) Gokhale, P. P. *Jñanadevance Anubhavamrtatila Tattvajñana*, Amod Granthaseva, Sangamner, 1985.
- 6) Ranade, R. D., *Tukaramavacanamrti*
- 7) Ramdas, Manace Sloka, *Atmarama*
- 8) Bhave Vinoba, *Santanca Prasada*
- 9) More, Sadanand, *Tukaramadarsana*, Gaj Prakashan, Ahmednagar
- 10) Special Numbers of *Paramarsha* University of Pune) on 1) *Tattvacintaka Jñanesvara* (Vol. 13 No. 1, May 1991), 2) *Santanca Tattvajñana* (1) (Vol.16 No.1, May,1994), 3) Vol.18, No. 4 (February,1997)
- 11) *Paramarsha*, Vol.26, Nos.2-3 (August 2004-Jan. 2005) (A special number on Mahanubhava philosophy)

PH 113 : Early School of Nyaya (Pracina Nyaya)

[Objective : To introduce the chief tenets of the early school of Nyaya as it developed from Gautama to Vacaspatimisra, Jayanta and Bhasarvajna. The first three credits deal with the Nyaya tenets with reference to Nyayasutra and Nyayabhasya. The last credit deals with the selected issues discussed by later Naiyayikas belonging to the early school]

- Credit I :** [a] The concept of *Anviksiki*, Brief introduction to the 16 terms of Nyaya. *Nihsreyasa*; The notions of *Prameya* and *Apavarga*.
[b] The classification of *Pramanas* : The definitions of *pratyaksa*, *anumana*, *upamana* and *sabda*.
- Credit II :** [a] The nature and classification of *Anumana*; Related notions: *Drstanta*, *Siddhanta*, *Avayava*, *Tarka*, *Nirnaya*
[b] The nature and classification of *Hetvabhasas*
- Credit III :** [a] The Nyaya theory of debate and discussion : *Vada*, *Jalpa*, *Vitanda*, *Chala*, *Jati* (Concept only), *Nigrahasthana*.
[b] Debates concerning *Prameyas* in *Nyayasutra*
- Credit IV :** Later phase of early Nyaya :
[a] The issues concerning *anumana* : Justification of *anumana* as *pramana*, *Vyaptijnana*, *Paramarsa*, Five constitutive features of *Hetu* (*Udyotakara*, *Vacaspatimisra*, *Jayanta*)
[b] Arguments for the existence of *Isvara* (*Jayanta*, *Bhasarvajna*)

Books for Reading :

1. Potter, Karl (Ed.) : *Encyclopedia of Indian Philosophies (Vol. II)*, Motilal Banarsidass, Delhi, 1977 (Relevance sections)
2. Vidyabhushan, Satishchandra, *History of Indian Logic*, Motilal Banarsidass, Delhi, 1978 (Relevant sections)

Books for Reference:

1. Ganganath Jha, *Nyayasutras of Gautama*, (Vols.I-IV), Motilal Banarsidass, Delhi, 1984
2. Barlingay S.S., *A Modern Introduction of Indian Logic*, National Publishing House, New Delhi, 1976
3. Gokhale, P. P., *Inference and Fallacies Discussed in Ancient Indian Logic*, Indian Book Center, Delhi, 1992

PH 201: Problems in Western Epistemology

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Epistemology.)

Credit I : Nature and definition of knowledge, Knowledge and belief (Plato)
Challenge of scepticism to the possibility of knowledge, Gettier problem
and responses to it .

Credit II : Justification of knowledge claims: Foundational (knowledge as
correspondence) and non-foundational (Coherentism and Reliabilism)
approaches to the nature and analysis of knowledge.
Theories of truth – correspondence, coherence and pragmatic.

Credit III : (a) Problems of Perception - Direct realism, Representative realism,
Phenomenalism
(b) Rationalist, Empiricist and Kantian approach to knowledge
(analytic-synthetic distinction , synthetic a priori)

Credit IV : Problem of Meaning - Denotative, connotative and use theory of meaning.
A priori knowledge

Books for Reading :

1. Lehrer Keith, *Theory of Knowledge*, Westview Press, second edition 2000
2. O' Connor D.J. and Caar B. *Introduction to Theory of Knowledge*,
Harvestor Press Ltd. (Sussex) 1982.
3. Canfield and Donnell (eds) *Readings in the Theory of Knowledge*,
Appleton Century – Crofts, USA, 1964 .
4. Dancy Jonathan, *An Introduction to Contemporary Epistemology*, Basil
Blackwell.

Books for Reference:

1. G.S. Pappas and Swain (eds.), *Essays on Knowledge and Justification*, Cornell University Press Ithaca, New York 1978.
2. Copleston F., *History of Philosophy* (Relevant Volumes) Image Books, New York, 1997.
3. Ayer A.J., *Central Questions of Philosophy* Holt, Rinechart and Winston, New York, 1979.
4. Armstrong., *Belief, Truth and Knowledge*, Cambridge University Press, Cambridge, 1973.
5. Ayer A.J., *The Problem of Knowledge*, Pelican Books, London, 1971.
6. Yolton J.W. *Theory of Knowledge*, Collier MacMillan, New York, 1965.
7. Alston W.P. *The Philosophy of Language*, Prentice Hall, 1964.

PH – 202: Problems in Indian Metaphysics

(Objective_:To introduce basic issues and problems of metaphysics as discussed in Indian traditions.)

Credit I***Sat***

- 1) Sat as eternal reality, *Kutasthanitya* and *Parinamanitya* : Vedanta and Samkhya.
- 2) Sat as both eternal and non-eternal : Jainism.
- 3) Sat as non-eternal, momentary : Buddhism.
- 4) Vaishesika View on the nature and classification of *Padarthas*.

The status of universals in general and that of existence in particular in the above perspectives would also be discussed.

Credit II***Atman, Mind and Person***

Perspectives of the following systems.

- 1) Nyaya Vaishesika (2) Samkhya, Yoga (3) Advaita – Vedanta
- 4) Buddhism (5) Carvaka

The relevance of the above conceptions in the respective systems to the problem of bondage, rebirth and emancipation would also be discussed.

Credit III

Physical World

World as

- 1) *Vyavaharika Sat* : Advaita Vedanta view.
- 2) the manifestation/evolution of *Prakrti* – Samkhya view.
- 3) an aspect of God : Ramanuja's view.
- 4) a product of atoms and as produced by God : The Nyaya-Vaisesika view.

Credit IV

Causation

- 1) The Vaisesika definition and classification of cause
- 2) *Satkaryavada* of Samkhya.
- 3) *Asatkaryavada* and *Arambhavada* of Vaisesikas.
- 4) *Pratityasamutpada* : The Buddhist doctrine.
- 5) The Advaita Vedanta doctrines of *Vivartavada*, *Abhasavada*, *Pratibimbavada*, *Avacchedavada*.

Books for Reading

Dasgupta, S.N., *History of Indian Philosophy*, Cambridge University Press, London, 1940
(Relevant volumes and chapters)

Hirani, M.; *Outlines of Indian Philosophy*, George Allen and Unwin, London 1918.

Mohanty J.N. : *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford 1992. (Relevant sections only)

Athalye V.Y. and Bodas M.R. (Trans and Ed.) *Tarka Samgraha of Annambhatta*
(Relevant Sections) BORI, Pune 1963.

Books for Reference

Dravid, R.R. : *The Problem of Universals in Indian Philosophy*, Motilal Banaridass, Delhi, 1972.

Murti, T.R.V. : *The Central Philosophy of Buddhism*, George Allen and Unwin, London 1955.

JJC Ninian Smart : *Doctrine and Arguments in Indian Philosophy*, George Allen and Unwin, London, 1964.

Misra S. (Tr.) *Vedanta Paribhasa*, Jaya Krishna Das Hari Das Gupta, Benares 1937.

PH – 203: Predicate Logic, Relational Logic and Axiomatics

(Objectives : To enable a student to develop proficiency in Predicate and Relational logic and Axiomatization of Logic.)

Credit I

Predicate Logic - Propositional functions and propositions, square of opposition. Rules of quantification (preliminary version) and restrictions on rules of quantification. Quantification Negation and Equivalence. Deductive demonstration of validity of valid arguments involving quantifiers - Direct, Conditional and Indirect proof.

Credit II

Demonstration of invalidity of invalid arguments involving quantifiers. Multiply general propositions. Relations, Properties of relations, Definite description and identity. Arguments involving relations.

Credit III

Axiomatic system - nature and structure. Consistency, completeness and independence of axioms.

Credit IV

PM system: 25 theorems; Rosers system: 20 theorems.

Books for Reading

Copi I.M., *Symbolic Logic*, 6th ed. MacMillan Co. New York 1995
Hughes G.E. & Londey D.G. *The Elements of Formal Logic*, Delhi, 1966
Singh Arindam & Goswami Chinmoy, *Fundamentals of Logic*, ICPR, New Delhi, 1998

PH 204: Philosophy of Social Sciences

(Objective: To acquaint the student with points of similarity and difference between natural and social sciences through discussions of problems, methodology and concepts in social sciences.)

Credit I:

Distinction between social sciences, social philosophy and philosophy of science. The problem of methodological unity of sciences; a case for autonomy of social sciences.

Credit II:

Nature of explanation in social sciences: The problem of methodological individualism and methodological holism; Theories, laws and predictions in social sciences. Historicism and its critique.

Credit III:

Problem of value neutrality, structuralism and functionalism, teleological considerations.

Credit IV:

Marxism, Hermeneutics, Critical theory, Phenomenological approach.

Books for Reading:

1. Rudnar, Richards. *Philosophy of Social Sciences*, Prentice Hall, Engel Cliffs, N.J.1996.
2. Benton, Ted. *Philosophy of Social Science: Philosophical foundation of social thought*. Craib Ian, Palgrave, Newyork.
3. Tucker, John. *Philosophy of Social Sciences*.
4. Popper, Karl. *The Poverty of Historicism*.
5. Baert Patrick. *Philosophy of Social Sciences: Towards Pragmatism*. Polity Press, Cambridge, 2005.

Books for Reference:

1. Scott, Gordon. *The History and Philosophy of Social Sciences*. Routledge, 1991.
2. Roy, Krishna. *Hermeneutics: East and West*.

(Objective : To introduce the major aspects of Hume's philosophy.)

Credit I:

Historical Background of Hume's philosophy, Hume's dichotomous classification (Propositions about matters of facts and those about relations of ideas); Rejection of Metaphysics.

Credit II:

Hume's views on Substance, Attributes, Perception, Impressions, Ideas.

Credit III:

Hume's views on causation, Induction and Probability.

Credit IV:

Hume's views on Self, Personal Identity and Is-Ought problem

Prescribed Readings:

1. Hume, David, *A Treatise on Human Nature*, (Ed.) A.A.Selby Bigge, OUP, 1978.
2. Hume, David, *An Inquiry Concerning Human Understanding*, (With the Introduction by J.N. Mohanty), Progressive publishers
3. Ayer, A.J., *Hume*, Oxford, 1980

Books for Reference:

1. V.C. Chappel (Ed.), *Hume: A Collection of Critical Essays*, Macmillan, London, 1963.
2. Smith N.K., *The Philosophy of David Hume*, Macmillan, London, 1966.
3. Meldon, *Causal Powers*
4. Rathod, R.T., *David Hume's Scepticism: A Critical Study*, Nimitta Prakashan, Pune, 1996.
5. Mackie, J.L., *The Cement of the Universe*, (Chapter 1), Oxford, 1974
6. Stove, D.C., *Probability and Hume's Inductive Scepticism*, Oxford.

(Objective: To acquaint the student with major philosophical aspects of Wittgenstein's *Tractatus Logico-Philosophicus*)

Credit I: The Background and the central idea of *Tractatus Logico-Philosophicus*

(A) Some possible influences on *Tractatus*

- 1) Russell's rejection of Traditional Logic and his thesis of Propositional logic.
His theory of 'logical atomism'.
- 2) Frege's notions of 'Sense'- 'Reference' and 'Function'- 'Argument'
- 3) The Transcendental roots: Kant and Schopenhauer

(B) The Tractarian Project: A Textual Study of the Preface of the *Tractatus*.

Credit II: A textual study of the *Tractatus*, (Issues in Philosophical logic)

- a. Neologisms of Wittgenstein: 'names', 'objects', 'facts', 'world', 'propositions', 'language', 'sense', 'nonsense', 'senseless'.
- b. Picture theory of meaning- Logical Form, Pictorial Form and Representational Form.
- c. Saying-Showing dichotomy.
- d. Truth- Function theory.

Credit III: A textual study of the *Tractatus*, (Allied Issues)

- a. Distinction between Philosophy and Science.
- b. The status of the *Tractatus* itself (Proposition 6.54).
- c. The status of 'value- propositions'- The 'Mystical in the *Tractatus*.
- b. The status of the Metaphysical-Self and solipsism.

Credit IV: Critical assessment of the philosophy of *Tractatus* by Later Wittgenstein

- a. 'Essence' v/s 'Family resemblance'
- b. 'Word-object correlation' v/s 'words as tools'
- c. The critical assessment of the Tractarian 'Picture theory' of propositions

Prescribed Readings:

- a. Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*, (trans., D.F. Pears and B.F. McGuinness), Routledge and Kegan Paul Ltd., (revised edition), 1974.
- b. Ludwig Wittgenstein, *Philosophical Investigations*, -(Passages 1-133), (English text with index), (trans., G.E.M. Anscombe), Basil Blackwell Publication, 1968.
- c. G.E.M. Anscombe, *An Introduction to Wittgenstein's Tractatus*, Huntington and Co., London, 1959.
- d. Erik Stenius, 'Wittgenstein's *Tractatus*: A critical Exposition of its main lines of thought', Basil Blackwell, 1960.
- e. Donald Peterson, *Wittgenstein's Early Philosophy- 'Three Sides of the Mirror'*, BPCC, Wheaton Ltd, 1990

- f. K.T. Fann, *Wittgenstein's Conception of Philosophy*, Basil Blackwell, 1969.

Prescribed References

1. Ludwig Wittgenstein, 'Notebooks: 1914-1916', (trans., G.E.M. Anscombe), Harper Torchbook Edition, New York, 1969.
2. Ludwig Wittgenstein, 'The Blue and Brown Books: Preliminary Studies for the Philosophical Investigations', Basil Blackwell, 1958.
3. William Warren Bartley III, *Wittgenstein (Revised Edition)*, The Cresset Library, 1986 (Chapter 2, pp 45 – 70)
4. Ray Monk, *Ludwig Wittgenstein- Duty of a Genius*, Vintage, 1991 (Chapter 1 – 8, pp. 3 – 191)
5. Ray Monk, *How to Read Wittgenstein*, Granta Publications, London, 2005 (Chapter 1 – 5, pp. 1 – 53)
6. Alexander Maslow, *A study in Wittgenstein's Tractatus*, England, Thoemmes Press, 1997
7. Richard M. McDonough, *The arguments of the Tractatus*, State University of New York Press, 1986
8. Paul M. Livingstone, *Russellian Atomism and Wittgensteinian Atomism*, *Philosophical Investigations* 24:1, Jan 2001.
9. W. D. Hart, The Whole Sense of the Tractatus, *The Journal of Philosophy*, 68:9, May 1971.
- 10 B. F. McGuinness, *The Mysticism of the Tractatus*, *The Philosophical Review*, 75:3, Jul. 1966
11. Jaakko Hintikka, *On Wittgenstein's 'Solipsism'*, *Mind*, New Series, 67: 265, Jan. 1958
12. Thomas Ricketts, *Pictures, Logic, and the limits of sense in Wittgenstein's Tractatus*, in
The Cambridge Companion to Wittgenstein, ed. H. Sluga and David G. Stern, Cambridge University Press, U.S.A., 1996.
13. Frege, 'Function and Concept' in *Translations from the Philosophical Writings of Gottlob Frege*, P. Geach and M. Black (eds. and trans.), Oxford, Blackwell, 3rd edition, 1980.
14. R.C. Pradhan, *The Great Mirror*, Kalki Publication, New Delhi, 2007 (Reprint)
15. Ganguly, S. N., *Wittgenstein's Tractatus*, Visva-Bharati, Shantiniketan

PH – 207: ANALYTIC PHILOSOPHY (LATER PHASE)

(Objective: To provide a broad understanding of the later phase of analytic philosophy)

Credit I:

Language as an Activity:

Wittgenstein's views on the nature and function of language. The notions of language game, form of life, rule following.

Credit II:

Language and Communication:

Searle: What is a Speech act?

Dummet: Language and Communication

Davidson: Communication and Convention

Credit III:

Critique of Empiricism

W.V.O. Quine – Two dogmas of Empiricism

Donald Davidson: On the very Idea of Conceptual Scheme

Wilfrid Sellars: Does Empirical Knowledge have a Foundation?

Credit IV:

Critique of Epistemology

Richard Rorty: The Idea of a Theory of Knowledge and Epistemological Behaviorism

Thomas Nagel: Subjective and Objective

Books for Reading

1. Wittgenstein, *Philosophical Investigations*, tr. By G.E.M. Anscombe, Oxford, Basil Blackwell, 1969.
2. Davidson Donald: Truth and Meaning in *Truth and Interpretation*, OUP, 1985.
3. Donald Davidson: On the Very Idea of Conceptual Scheme in *Post Analytic Philosophy* Ed. by John Rajchman and Cornel West, Columbia University Press, 1985
4. Michael Dummet, *The Seas of Language*, Oxford Clarendon Press, 1993, (Relevant sections only)

5. W.V.O. Quine: Two Dogmas of Empiricism in *Classics of Analytic Philosophy*, ed. by R.R. Ammerman, Tata McGraw Hill Publishing House Co. Ltd., 1965.
6. Richard Rorty: *Philosophy and the Mirror of Nature*, Basil Blackwell, Oxford, 1980.
7. Wilfried Sellars: *The Myth of the Given: Three Lectures on Empiricism and Philosophy of Mind* Cambridge 1997
8. Thoms Nagel: Subjective and Objective in *Post Analytic Philosophy* Ed. by John Rajchman and Cornel West, Columbia University Press, 1985

Reference:

1. Wikipedia The Free Encyclopedia At www.wikipedia.com
2. Evnine, Simon: *Donald Davidson's Philosophy of Language*, Basil Backwell
3. Graneyfold: *Dummett*, Polity Press

PH 208 : Nyaya Epistemology and Logic

(Objectives : To introduce the epistemological and logical theory of Nyaya with the Navyanyaya terminology and techniques.)

Credit I : Survey of the Nyaya theory of *Pramanas*. The definitions and explanations of the following : *Atman*, *Visesagunas* of *Atman*, *Buddhi*, *Anubhava*, *Smrti*, *Prama*, *Pramana*, *Karana*, *Vyapara*, Kinds of *Prama* and *Aprama*.

Credit II : [a] Introduction to Navya-Nyaya Terminology : *Svarupasambandha*, *Visayata*, *Nirupakata*, *Avacchedakata*, *Anuyogita*, *Pratiyogita*.
[b] The nature of *Anumana*, *Svarthanumana* and *Prarthanumana*, *Paksata*, The primary and conclusive definition of *Vyapti* *Paramarsa*, *Kevalanvayi*, *Kevala-vyatireki* and *Anvaya-vyatireki anumana*.

Credit III : [a] *Hetvabhasa* : General definition, kinds and examples
[b] Some logical issues concerning *anumana* : Formal representation of *anumana*. The issues concerning truth, validity and Soundness. *Drstanta* and existential import.

Credit IV : [a] The Nyaya theory of *Upamana* and *Sabda*. The concept of a meaningful sentence, *Saktivada*, *Sabdabodha*.

- [b] The logic of Negation : The nature of *abhava* and its kinds.
The theories concerning knowledge of *abhava* and the Nyaya response to them.

Books for Reading :

1. Swami Madhavananda, *Bhasa-Pariccheda with Siddhanta-Muktavali* by Vishvanatha Nyaya Pancanana, Advaita Ashram, Calcutta (1954)
2. Ingals D.H.H., *Materials for the study of Navya-Nyaya Logic*, Harward University Press, Harward 1951
3. E.R. Shrikrishna Sharma (Ed. & Tr.), *Manikana: A Navyanyaya Manual*, The Adyar Library and Research Centre, Adyar, Madras, 1960

Books for Reference:

1. Barlingay S.S., *A Modern Introduction of Indian Logic*, National Publishing House, New Delhi, 1976
2. Vattanky John, *Nyaya Philosophy of Language*, Shri Satguru Publications, Delhi 1993
3. Matilal B.K., *The Navya-Nyaya Theory of Negation*, Harward University Press, 1968.
4. Mullatti L.C., *Navya-Nyaya theory of Inference*, Karnatak University, Dharwad, 1977
5. Shukla B.H. : *Navya-Nyayake Paribhasika Padirtha*, Paramarsha Publication, Pune
6. Nandita Bandopadhyay, *The concept of Logical Fallacies*, Sanskrit Pustak Bhandar, Calcutta, 1977
7. Joshi K. R., *Nyayasiddhantamuktavali* (with Marathi Translation and Notes), BORI, Pune, 1985

PH-209: Mahayana Buddhism

(Objective: To introduce the major philosophical aspects of Mahayana Buddhism. The historical and religious aspects will be discussed as a background wherever needed.)

Credit I:

Origin and Development of Mahayana Buddhism:

- (a) Similarities and contrasts between Hinayana and Mahayana schools of Buddhism
- (b) Basic teachings of Mahayana: The idea of the three turnings of *Dharmacakra*; the *Bodhisattva* ideal; *Trikaya* doctrine; *Paramitayana*: six *Paramitas*, ten *Paramitas* and *Bhumis*

Credit II:

Yogacara school: Sources and writers; *Vijnaptimatratna*; *Trisvabhavata*; Role and kinds of *Vijnana*; *Santana* and *Santanantara*; *Citradvaitavada*

Credit III:

Madyamika Buddhism: Sources and writers; Criticism of the concepts and doctrines of *Svabhavavadins'* schools; *Prjnāparamita*; *Sunyata*, *Pratityasamutpada*; Doctrine of two truths; *Prasangika* and *Svatantrika* approach

Credit IV:

- (a) **Tantric Buddhism:** Differences from *Paramitayana*; Some concepts of *Vajrayana*: *Vajra*, *Mantra* and *Sahajakaya*; ritualism and yogic practices
- (b) **Moral and social aspects of Mahayana Buddhism:** Criticism of *varna*-caste hierarchy; Status of women in religious and spiritual practices; interaction with Brahmanical and other religious traditions

Prescribed readings:

Sangharaksita, *A survey of Buddhism (Its doctrines and methods through the ages)*, Tharpa publication, London, 1987 (sixth edition)

Schumann, *Buddhism and Outlines of its Teachings and Schools*, Reidel and Co., London, 1973

Chatterjee, A.K., *The Yogacara Idealism*, Delhi, Motilal Banarsidass Publishers Pvt. Ltd, 1986

Murti, T.R.V., *The Central Philosophy of Buddhism*, New Delhi, Harper Collins, 1998

Bhattacharya B., *An Introduction to Buddhist Esoterism*, Motilal Banarsidass, Delhi, 1980

Books for Reference:

- N. Dutt, *Aspects of Mahayana Buddhism in its relation to Hinayana*, Luzac and Co. Ltd., London, 1930
- K. Venkata Ramanan, *Nagarjuna's Philosophy as presented in Mahaprajnaparamitasastra*, Books from India Ltd., London, 1976
- Kenneth Inada (Tr). *Nagarjuna: A translation of His Mulamadhyamakakarika with an Introductory Essay*, The Hokuseido Press, Tokyo, 1970
- Chatterjee, A. K., *Readings on Yogacara Buddhism*, Varanasi, Centre of Advanced Study in Philosophy (Banaras Hindu University), 1971
- Conze, Edward, *Buddhist Thought in India*, London, George Allen & Unwin, 1983
- S. Mukhopadhyaya (Tr and Ed.) *The Trisvabhavanirdesa of Vasubandhu*, Vishvabharati, 1939
- Vasubandhu; *Vijnapti-matrata-siddhi*, Chatterjee, K. N. (Trans.) Kishor Vidya Niketan, Varanasi, 1980
- Shashi Bhusahan Dasgupta, *An Introduction to Tantric Buddhism*, Shambhala Publications, Boulder and London, 1974
- Getly, Alice; *The Gods of Northern Buddhism*, Munshiram Manoharlal Pvt. Ltd. New Delhi, 1978
- Pande, G.C.; *Bauddhadharmake Vikasaka Itihasa*, Hindisamiti Granthamala, U.P. 1976
- Upadhyay B.; *Bauddha Darsana Mimamsa*; Chowkhamba Vidya Bhavan, Benaras, 1954

PH – 210: YOGA

(Objectives :

- 1) To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines in Yoga system with reference to the original texts.
- 2) To give an idea of the application of the philosophy of yoga to human life.)

Credit I:

Introduction to Sankhya as a background, Relation between Sankhya and Yoga, The problem of *Citta*, *Cittavrttis*, *Cittavrttinirodha*, Patanjali's concept of Yoga, Yoga epistemology, *Abhyasa* and *Vairagya*

Credit II:

Nature and status of *Isvara*. Nature and types of *Samadhi*, *Kriyayoga*, *Klesa*, *Avidya* and *Prajna*,

Credit III:

The four-fold framework (*Heya-Heyahetu-Hana-Hanopaya*), The eight fold path. *Samyama, Siddhis, Kaivalya*.

Credit IV:

Introduction to some other types of Yoga: *Hathayoga, Jainayoga, Budddhist Yoga*, Relation of yoga to Vedanta, Yoga and modern psychology. Yoga as therapy.

Books for Reading:

Prasad Ram, *Patanjala Yoga Sutras with the Commentary of Vacaspati Mishra*, Chaukhanbha, Varanasi, 1980.

Yardi M.R., *Yogasutras of Patanjali*, Bhandarkar Oriental Research Institute, Pune, 1979.

Taimini I.K., *The Science of Yoga*, Theosophical Publishing House, Adyar, Madras 1971.

Taimini I.K., *Glimpses into the Psychology of Yoga*, The Theosophical Society Publishing House, Adyar, Madras, 1973.

Yoga : Its Philosophy and Science, Dattalaxmi trust, Pune 1995.

Kuvalayanand and Vinekar, S.L., *Yogic Therapy*, Central Health Education Bureau, Govt. of India, New Delhi, 1963.

Shaha, S.M., *Acarya Haribhadrasuri's Contribution to Jaina Yoga*, Firodia Prakashan, Pune 7, 1998

PH – 211 : SCHOOLS OF VEDANTA (II)

(Objective :To introduce Ramanuja, Vallabha Madhva and Nimbarka as the exponents of Vedanta Philosophy)

Credit I:

Ramanuja

Criticism of *Mayavada* of Samkara, Nature of *Brahman*, Nature of and relation between *Cit, Acit & Isvara*.

Criticism of *Nirvikalpajnana*. *Satkhyativada*. Concepts of *Moksa* and *Bhakti*.

Relationship between *Jiva* and *Isvara*. Synthesis of *Jnana, Karma* and *Bhakti*.

Credit II:

Vallabha

Concepts of *Brahman, Jiva, Jagat* and their inter-relation.
Nature & kinds of *Pramanas & Prameyas Anyathakhyati*.
The concepts of *Moksa, Bhakti, Mukti, Pusti* and *Isvara* and their relationships.

Credit III:**Madhva**

Criticism of *Advaita*. Concept and kinds of *Bheda*. Concepts of *Isvara, Jiva, Jagat* and their inter-relationship; Concepts of *Svatantra, Asvatantra, Bhakti* and *Moksa*.

Credit IV:**Nimbarka**

The nature of *Brahman, Jiva or Cit & Acit*. The doctrine of *Bhedabheda*. The concept and five means to attain *Moksa*; Nature & kinds of *Prapatti*, The doctrine of *Bhakti*.

Books for Reading:

1. Dvivedi V.P.(ed) *Vedanta-Parijata Saurabha* C.S.S. No.152, Banaras,1910
2. Ghate P V.S.; *The Vedanta, A Study of the Brahmasutras with the Bhasya of Sankaracharya, Ramanuja*, Deccan College,Pune, 1981.
3. Abhyankarshatri V.; *Sribhasya of Ramanuja*, Bombay Sanskrit and Prakrut Series No.LXX 11,Bombay,1916.
4. Agarwal M.M.(Ed.) *Brahma Sutra Nimbarkabhasyam* Vol 1- 111 Vrajajivana-Prachya Bharati Granthamala 94, Chaukhamba Sanskrit Pratisthan, Delhi, 2000.
5. Aiyngar M.B. Vardaraja, ; *The Vedantasutras with the Sribhasya of Ramanuja* Murshiram Manoharlal Publisher Pvt. Ltd., Delhi, 1988.
6. Comas Michael, *A study of Advaita & Visistadvita*, Sri Satguru Publications, Delhi, 1988.
7. Goswami S.M.; *Subodhi*, Sree Vallabhavidyapeeth, Shree VitthaleshPrabhucharana Trust, Kolhapur,U.S- 2039.
8. Kavishvar D.D.(Tr.) *Sribhagavan-Nimbarka-Viracitah Vedantaparijata-Saurabha* (Marathi),Tilak Maharashtra Vidyapeeth Publications, Pune, 1965.

Books for Reference:

1. Agarwal M.N.; *The Philosophy of Nimbarka*, Bhargava Book House,Agra, 1977.
2. Buiteren J.A.B.; *Ramanuja's Vedantasangraha*, Deccan College,Monography:16,Pune,1962.
3. Avadhani R.B.; *Sriman Madavacharaya va tyanche Tattvajnana* (Marathi)Dvaitasiddhanta Office, Pune, 1871.

4. Bapat Shailaja.; *A study of the Vedanta in the light of Brahmasutras*, Bharatiya Vidya Book Corporastion, New delhi,2004.
5. Barz Richard; *The Bhakti Sect in Vallabhacharaya*, Thomson press Limited, India,1976.
6. Chari S.M. Srinivas; *Advaita and Visistadvita*, Motilal Banarasidass , Delhi,1976.
7. Raghvan V.L.S.N.; *History of Visistadvita Literature*, Ajanta Publication,Delhi,1979.
8. Shah J.G.; *Sri Vallhabhacharya: His philosophy and Religion*,Pushtimagiya,Pustakalaya,Nadiad,1979.
9. Shanbhag D.N.; *Some Problems in Dvaita Philosophy in their Dialectical Setting*, Bharat Book Depot. and Prakashan,Dharwad,1982.
10. Shanbhag D.N.; *Sri Madhvacharaya and his Cardinal Doctrines*, Bharat Book Depot & Prakashan, Dharwad, 1990.
11. Sharma B.N.K.; *History of Dvaita School of Vedanta & its Literature*, Motilal Banarasidass, Delhi,1960.
12. Sharma B.N.K.; *Philosophy of Sri Madhvacharaya*, Motilal Banarasidass,Delhi,1986.
13. Sinha J.; *The Philosophy of Nimbarka*, Sinha Publishing House,Calcutta,!973.
14. Choudhuri, Rama: *Ten Schools of Vedanta*, Rabindra Bharati University

PH – 212: GANDHIAN PHILOSOPHY

(Objective : To acquaint the student with major aspects of Gandhian thought.)

Credit I:

Religion and Ethics

Truth and God, Relation between Truth and Non Violence, Equality of all religions (*Sarva-dharma-sama-bhava*), *Anasaktiyoga*.

Credit II:

Social Thought

Doctrine of *Sanatanadharma*, *Varnasramadharma*, Approach to *Varna*, *Jati* and untouchability – The status and role of women, conception of ideal society (*Ramarajya*) – the doctrine of *Sarvodaya*, Critique of modern civilization.

Credit III:

Political Thought

The doctrine of *Satyagraha*: scope and application, limits and significance of *Satyagraha*, Civil Disobedience, the doctrine of *Swaraj* (Self-rule) – Politics & Ethics – Political Ideal.

Credit IV:

a) Economic and educational thought

The doctrine of Bread labour, Trusteeship and socialism, The doctrine of *Swadeshi* (self-reliance), Economics and Ethics, Gandhi's views on education

B) Some Controversies: Tilak-Gandhi controversy on interpretation of Bhagavad-Gita, Tagore-Gandhi controversy on nationalism and modernity, Ambedkar-Gandhi controversy on *Varna* and caste.

Books for Readings (Relevant sections only)

Gandhi, M.K., *Hind Swaraj*, Navjivan, 1938.

Gandhi, M.K., *Satyagraha in South Africa*, Navjivan 1928.

Gandhi, M.K., *In Search of the Supreme*, Vol. III, Navjivan 1940.

Gandhi, M.K. *Sarvodaya*, Navjivan, 1957.

N.K. Bose, (ed.,) *Selections from Gandhi*, Navjivan , 1957.

Iyer, Raghavan (ed.) : *The Moral and Political writings of Mahatma Gandhi*, Vol. I, II, III, Clarendon Press, Oxford 1986.

Bhikhu Parekh : *Gandhi's Political Philosophy*.

Glyn Richards : *The Philosophy of Gandhi : A study of His Basic Ideas*, Conzen Press, 1982.

Books for Reference

Gosavi.D.K.: *Tilak, Gandhi and Gita*, Bartiya vidhya bhavan, Bombay, 1983.

Kelekar prabhu : *Gandhi and Tagore: Truth called them differently*, comps and eds, Navajivan trust 1961.

Ambedkar B.R: *Annihilation of Caste*, Bheem Partrika Publication, Jullundur, (1975)

Raghuramraju: *Debating Gandhi*, Oxford university press

PH 213 - Philosophical Problems in Health Care

(Objective: To introduce the student to the philosophical issues concerning health care and health care policies)

Credit I :

Various concepts of health, illness and disease and their inter- relationship.

WHO definition of Health

Ayurveda's concept of health as discussed in Caraka Samhita.

Christopher Boorse's distinction between disease and illness.

Engelhardt's concept of disease

Concept of mental illness – Thomas Szasz, Ruth Macklin, Wakefield's combined approach.

Credit II :

Concept of person, moral status of embryo. – Michael Lockwood, Robert M Veatch

Credit III :

Concept of health care in illness, feminist approach to health care, limits of health care, rationing in health care, cost /benefit analyses.

The context of health care - Justice and Health care

- a) Ethical reflections on health care expenditure
- b) Ethical reflections on resource allocation – (macro-allocation and micro-allocation)

Credit IV :

Ethical review of ICMR guidelines

Social Iatrogenesis - Medicalisation of life, dependence on care, dependence on drugs, patient majorities.

Medicalisation as a by-product of an over-industrialised society

Prescribed Readings:-

1. Greaves David, Upton Hugh ed : *Philosophical Problems in Health Care* Avebury 1997

2. Matthews E, Menlowe Michael ed : *Philosophy and Health Care* Avebury 1992
3. Beauchamp T.L. and Walters Le Roy, *Contemporary Issues in Bioethics*. Third Edn Wadsworth, 1989
4. Illich Ivan, *Medical Nemesis, The Expropriation of Health*, Rupa and Co, 1975

Prescribed References:

1. Foucault M, *The Birth of the Clinic*, Tavistock, London (1973)
2. King L., What is disease? In *Philosophy of Science*, Vol. 21, 1954
3. Ladd J. The Concepts of Health and Disease and their ethical implications, in Edwards R.B. and Graber G.C.(eds), *Bio-ethics*, Harcourt Brace Jovanovich, San Diego 1988.