MASTER OF PHILOSOPHY

CURRICULUM AND SYLLABUS

(Effective from 2017 admission onwards)

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Program Outcomes

Introduction

The program aims to give students an excellent grounding and a deep insight into Indian philosophical traditions, as well as Western thought. Its core unit explores the methodological foundations of Indian Epistemology, Metaphysics, Ethics, Logic, Tantra, Aesthetics and other allied areas. It encourages students to gain a working knowledge of Sanskrit in order to be better acquainted with primary sources. The program offers (1) a comprehensive introduction to the doctrinal foundations, history, regional context and theoretical presuppositions of Indian and Western schools of thought, and (2) advanced skills in research methodologies, writing, presentation and communication of knowledge.

Program Outcomes (PO)

PO1: Historical, Cultural, Spiritual and Philosophical knowledge

PO2: Critical and Analytical thinking

PO3: Social engangement

PO4: Western and Indian doctrines and syetems

PO5: Ethics and life management skills

Program Specific Outcomes (PSO)

1. To create knowledge of the Historical, Cultural and Spiritual dimensions of classical Indian Philosophy.

2. To inculcate analytical and critical thinking.

3. To encourage the Social engagements from a Philosophical perspective

4. To understand the Philosophical basis of western and Indian doctrines and systems

5. To develop the essential skills for life management

Curriculum

(*Effective from 2017 admissions onwards)*

Semester I

Sl.No.	Subject Name	LTP	Credits	Nature
1	Introduction to Philosophical Thinking in India and Europe	400	4	Core
2	Indian Theories of Knowledge	400	4	Core
3	Principles of Indian Metaphysics	400	4	Core
4	Aspects of Western Metaphysics	400	4	Core
5	Elective I	300	3	Elective

Semester II

Sl.No.	Subject Name	LTP	Credits	Nature
6	Logic and Critical Thinking in Indian Philosophy	400	4	Core
7	Logic and Epistemology in European Thought	400	4	Core
8	Moral Philosophy in India	400	4	Core
9	Introduction to Western Moral Philosophy	400	4	Core
10	Elective II	300	3	Elective
11	Elective III	300	3	Elective

Semester III

Sl.No.	Subject Name	LTP	Credits	Nature
12	Philosophy of Mind (East and West)	400	4	Core
13	Social and Political Philosophy in India	400	4	Core
14	Elective IV	300	3	Elective
15	Elective V	300	3	Elective
16	Elective VI	300	3	Elective

Semester IV

Sl.No.	Subject Name	LTP	Credits	Nature
17	Elective VII	300	3	Elective
18	Elective VIII	300	3	Elective
19	Dissertation		10	Core
	Total		74	

List of Electives

Sl.No.	Subject Name	LTP	Credits	Nature
1	Indian Philosophy of Language	300	3	D/E
2	Ecology, Philosophy and Environmental Ethics	300	3	D/E
3	Aesthetics (Indian and Western)	300	3	D/E
4	Philosophy of Science	300	3	D/E
5	Philosophy of Tantra	300	3	D/E

Sl.No.	Subject Name	LTP	Credits	Nature
6	Philosophy of Advaita Vedanta	300	3	D/E
7	Yoga Philosophy	300	3	D/E
8	South Indian Philosophy	300	3	D/E
9	Contemporary Indian Thought	300	3	D/E
10	Indian Philosophy of Religion	300	3	D/E

SYLLABUS

17PHL501 Introduction to Philosophical Thinking in India and Europe 4004

Preamble

"Introduction to Philosophical Thinking in India and Europe" is a course offered to S1 MA Philosophy students. It aims to introduce both Indian and Western Philosophical systems. The course provides a general understanding on the cosmic order of the world from both Indian and Western perspectives with its historical developments. This course intends (including students who's Under Grad is in other discipline) to get a clear understanding on the basics of both Indian and Western Philosophical traditions.

Course Objectives

1. To introduce the basic tenets of Indian and Western Philosophical schools
2. To introduce the common terminologies in Philosophy
3. To give a historical understanding on the gradual development of Philosophy from its beginning to the modern stage
4. To give an understanding on the essential differences among various philosophical schools on the concepts like Self, God, World etc.

Course Outcomes

CO1: Understand the general features of Indian and Western Philosophy

CO2: To get a historical understanding on the systems of Philosophy

CO3: To analyse the general features of Philosophy by comparing Indian and Western Philosophical traditions

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Course Syllabus

Unit I

Nature of Indian Philosophy: Plurality as well as Common Concerns.

Basic Concepts of the Vedic and Upanisadic World-Views: Rta (the Cosmic Order), The Divine and the Human Realms, The Centrality of the Institution of Yajna (Sacrifice- Pancamahayajnas), Rna (duty or obligation), Vedas: The concept of Absolute (Nasadiya Suktam)

Unit II

Atman, Jagrt, Svapna, Susupti, Turiya, Brahman, Sreyas, Preyas, Karma, Samsara, Mukti.

Unit III

Historical Development in: Carvaka School, Jainism, Buddhism, Nyaya, Vaisesika, Sankhya, Yoga, Mimamsa and Advaita.

Unit IV

Introduction to Early Greek Philosophy: Origin and Development of Early Greek Philosophy, Early Greek Philosophers, Naturalism to Metaphysics.

Philosophy in middle Ages.

Unit V

Modern Philosophy: Transition from Metaphysics, Moral Nihilism, Philosophy of Language, Epistemology: Rationalism, Idealism and Empiricism, Enlightenment and German Idealism.

Reference:

1, Hiriyanna, M. Outlines of Indian Philosophy. Delhi: Motilal Banarsidass, 1992. English.

2, Hiriyanna, M. Essentials of Indian Philosophy. Delhi: Motilal Banarsidass, 1948. English. (Text Book)

3, Russel, B. A History of Western Philosophy. UK: George Allen & Unwin Ltd., 1946. English.

4, Jadunadh Sinha. History of Indian Philosophy. Delhi: Motilal Banarsidass, 1973. English.

5, Thilly, Frank. A History of Philosophy. New York: Henry Holt and Company, 1924. English. (Text Book)

6, C. D. Sharma. A Critical Survey of Indian Philosophy. Delhi: Orient Book Distributors, 1971. English.

7, S. N. Dasgupta. A History of Indian Philosophy. Delhi: Motilal Banarsidass, 1997. English.

8, F. Copleston. A History of Philosophy. New York: Image, 1993. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	3	2	1	3	-
CO2	3	-	1	1	-
CO3	1	1	-	2	-
CO4	-	3	-	3	-

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL502 Indian Theories of Knowledge 4004

Preamble

Indian Theories of Knowledge is a course offered in the first semester of the M. A. Philosophy Programme. The core concern of the course is to provide the learners with the various aspects and themes of epistemology as expounded by the orthodox and heterodox schools of Indian philosophy. The focal point of the course is an elaborate study of the *Pramāṇa śāstra* or the origin of knowledge and the various means to ascertain the validity of knowledge. It will further enable the learners to analyze the points of debate in classical Indian epistemology. This course is designed mainly as the gateway to the study of Indian logic in the third semester.

Course Objective

1. Discuss about cognitions
2. Explanation on validity and invalidity of cognition
3. Discussion on theories on invalid perceptual cognition
4. Explanation on special role on Sabda pramana

Course Outcome

CO 1: Overall understanding of the problem of knowledge from a philosophical point of view.
CO 2: Comprehensive study of the key concepts like jnana, prama/aprama, pramanya etc.
CO 3: To make a brief study of *Pramanas* with reference to the debate over the number of valid cognitions approved by various schools.
CO 4: Analytic study of the various norms of pramanya or the ascertainment of cognition.
CO 5: To develop a critical approach to the problem of the validity/invalidity of knowledge on the basis of the different positions held by the different schools of classical Indian philosophy.
CO 6: To study the classical Indian view of the validity/invalidity of dream and memory cognitions.
CO 7: Analytic study of the various theories of erroneous cognition held by the different schools of classical Indian philosophy.

Prerequisites

None

Syllabus

Unit I

Cognition: Definition and Nature, Division of Cognitions: Valid (*prama*) and Invalid (*aprama*), Validity (*pramanya*): Nature, Conditions and Definitions, Valid Cognitions (*prama*): Classification, Instruments of Cognition (*Indriya*) and its' Nature.

Unit II

The Debate on: The Nature, Origin (*Utpatti*) and Ascertainment (*Jnapti*) of Validity, *Svatahpramanyavada*, *Paratahpramanyavada*.

The Debate on the Validity and Invalidity of Dream and Memory Cognitions.

Unit III

The Debate about Knowledge: Savisayatva, Sakaratva, Svaprakasatva and Paraprakasatva.

A Brief Study of Pramanas: *Pratyaksa*, *Anumana*, *Sabda*, *Upamana*, *Arthapatti* and *Anupalabdi*.

Unit IV

The Theories about Invalid Perceptual Cognitions (*Khyativada*): *Akhyati*, *Anyathakhyati*, *Viparitakhyati*, *Atmakhyati*, *Asatkhyati*, *Anirvacaniyakhyat*i, *Satkhyati*, *Abhinava Anyathakhyati* and *Sadasatkhyati*,

Unit V

The Debate on: *Pramana Vyavasta* and *Pramana Samplava*

The Special Role of *Sabda Pramana*

References:

1. Debabrata Sen. *The Concept of Knowledge*. Calcutta: K P Bagchi, 1984. English.
2. K. N. Jayatilleke. *Early Buddhist Theory of Knowledge*. London: Routledge, 1963. English.
3. Swami Satprakasananda. *Methods of Knowledge*. London: Springer, 1965. English.
4. D. M. Datta. *The Six Ways of Knowing*. Calcutta: Motilal Banarsidass, 1960. English.
5. Satischandra Chatterjee. *The Nyaya Theory of Knowledge*. Calcutta: Calcutta University, 1965. English.
6. P. S. Sastri. *Indian Idealism*, Vols. I & II. Delhi: Bharatiya Vidya Prakashan, 1975-76. English.
7. Govardhan P. Bhatt. *Epistemology of the Bhatta School of Purva Mimamsa*. Varanasi: Mittal Publications, 1962. English.
8. B. K. Matilal. *Perception*. London: Oxford University Press, 1968. English.
9. Srinivasa Rao: *Perceptual Error: The Indian Theories*. Honolulu: University Press of Hawaii, 1998. English.
10. Roy W Perret. *An Introduction to Indian Philosophy*. UK: Cambridge University Press, 2016. English.

CO – PO Affinity Map

PO / CO	PO 1	PO 2	PO 3	PO 4	PO 5	PO 6
CO 1	3	1		2	3	
CO 2	3		2		2	3
CO 3		3		3		
CO 4	3		3		1	1
CO 5		3		3		
CO 6	2	1	3		1	2
CO 7	3	3		2		

3 – strong, 2 – moderate, 1 – weak

Evaluation pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL503 Principles of Indian Metaphysics 4004

Preamble

Principles of Indian Metaphysics is a course offered in the first semester of the M. A. Philosophy Programme. The core concern of the course is to enable the learners to study the metaphysical postulates held by the orthodox and heterodox schools of Indian philosophy. The course highlights include the concepts of Being and becoming, matter, the self, causality, space-time etc. In addition to the views of different classical schools, there is also is an elaborate study of the thoroughgoing criticism of sceptics. This course is designed so as to let the students familiarize with the active logical debates that enriched the philosophical traditions in India.

Course Objectives

1. To understand the salient features of Indian Metaphysics
2. To analyse the relation between God and the world in various Indian philosophical schools
3. To understand the concept of matter in Indian metaphysics
4. To analyse the concept of time and space

Course Outcomes

CO 1: Familiarity with the themes of metaphysics such as reality, being and becoming.

CO 2: Comprehensive study of the concept of matter as expounded by the different schools of classical Indian philosophy.

CO 3: Exposition of the pivotal notion of the Self.

CO 4: Comparative analysis of Atma Vada and Anatmavada with reference to the debate between Advaita Vedanta and Buddhism.

CO 5: Acquaintance with the different statuses of Atman in the empirical and transcendental realms.

CO 6: Descriptive study of the nature and constitution of the physical world on the basis of the different positions held by the different schools of classical Indian philosophy.

CO 7: Comparative and critical analysis of the theories of universals as expounded by the

different schools of classical Indian philosophy.

CO 8: Critical analysis of the metaphysical doctrines with reference to the views of Sceptics.

Prerequisites

None

Course Syllabus

Unit I

Prameya, Padartha

Man, God and the World as the Basic General Categories of Metaphysics. Reality: Being and Becoming

Unit II

The Concept of Matter: Various Schools

Unit III

Ontological Concepts: Self as Atman, Nairatmyavada, Atman and Jiva, The Jiva as Karta, Bhokta and Jnata (Different perspectives).

Unit IV

Space and Time

Physical World: World as Karmabhumi, Nature and Constitution of the Physical World, The Theories of Five Elements (Pancabhutas), Gunas and Pancikarana, Vyavaharika and Paramarthika Satta. Critique of Metaphysics.

Unit V

Human Mind, Universals: The Debate amongst the Different Schools.

Causation: The Different Views and Debates

The Scepticism about Categories: Nagarjuna, Jayarasi Bhatta and Sriharsa.

Freedom and Determinism, Death and Freedom.

References:

1, Sinha, Jadunath. *Indian Realism*. London: Motilal Banarsidass, 1938. English.

2, P. K. Mukhopadhyaya. *Indian Realism*. Calcutta: Lexington Books,1984. English.

3, Stephen H. Phillips. *Classical Indian Metaphysics*. Delhi: Motilal Banarsidass, 1997. English.

4, Harsh, Narain. *Evolution of the Nyaya-Vaisesika Categoriology*. Varanasi: Bharati Prakashan,1976. English.

5, Sadananda Bhaduri. *Nyaya Vaisesika Metaphysics*. Poona: Bhandarkar Oriental Research Institute, 1947. English.

6, Sankara. *Pancikarana*. Madras: Ramakrishna Math, 1961. English.

CO – PO Affinity Map

PO / CO	PO 1	PO 2	PO 3	PO 4	PO 5
CO 1	3	3	2	1	2
CO 2	2	1	1	1	2
CO 3	3	2	1	1	3
CO 4	2	2	1	1	2
CO 5	1	1	1	1	3
CO 6	2	2	3	1	2
CO 7	3	3	1	3	1
CO 8	3	3	2	3	2

3 – strong, 2 – moderate, 1 – weak

Evaluation Pattern

Internal			**External**	**Total**
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL504 Aspects of Western Metaphysics - 4004

Preamble

"Aspects of Western Metaphysics" is a course offered to S1 MA Philosophy students. It aims to provide an insight to the Western Philosophical schools of Metaphysics. The course provides a general understanding on the concept of Reality with its historical developments. This course intends (including students who's Under Grad is in other discipline) to provide a clear understanding on the Metaphysical teachings and its relevance in Western Philosophical traditions.

Course Objectives

1. To introduce the various metaphysical terms
2. To analyse the concept of Substance from the point of view of various philosophers
3. To understand the dimensions of space and time
4. The metaphysical problems of mind and body

Course Outcomes

CO1: Understand the general features of Western Metaphysics

CO2: To get a historical understanding on Western Metaphysics

CO3: To analyse the scope and concerns of Metaphysics in Western Philosophy

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Syllabus

Unit I

Metaphysics: Possibility, Scope and Concerns, Appearance and Reality, Being, Becoming, Essence and Existence.

Unit II

Substance: Aristotle's Account, Substance and Properties, Kinds and Activity. The Debate between Rationalism and Empiricism, Process View of Reality.

Causation: Causation and Regularity, Causation and Conditionals, Relata of Causation.

Unit III

Space: Nature and Dimensions, Theories, Absolute and Relational, Appearance or Reality.

Time: Nature and Direction, Passage of Time, Theories, Absolute and Relational, Appearance or Reality.

Relation between Space and Time.

Unit IV

Universals and Particulars: Distinctions, Varieties, Abstract Entities, Nominalism, Resemblance, Classes.

Realism: Classical and Contemporary.

Unit V

Mind and Body: Dualism and Materialism, Contemporary Debates.

Self-Knowledge and Self-Identity: Memory Criterion, Body Criterion, The Primitiveness of the Concept of the Person.

References:

1, F. H. Bradley. Appearance and Reality. London: Scholar's Choice, 2015. English.

2, Richard Taylor. Metaphysics. London: Prentice Hall, 1992. English.

3, Sosa & Tooley (Eds.). Causation. London: Oxford University Press, 1993. English.

4, Richard Swinburne. Space and Time. New York: Macmillan and Co Ltd., 1968. English.

5, D. M. Armstrong. Universals: An Opinionated Introduction. Boulder: West View Press, 1989. English.

6, Blackwell. Companion to Contemporary Philosophy of Mind. USA: Blackwell Publishing Ltd., 2007. English.

7, David Hales (Ed.). Metaphysics: Contemporary Readings. Michigan: Wadsworth Publishing Company Ltd., 1999. English.

8, D. C. Dennett. Consciousness Explained. UK: Penguin Books, 1991. English.

9, A. C. Greling (Ed.). Philosophy: A Guide Through the Subject. London: Oxford University Press, 1998. English.

10, P. M. Churchland. Matter and Consciousness. New York: Rockefeller University Press, 1985. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5

CO1	-	3	1	3	-
CO2	-	3	3	3	-
CO3	1	2	2	3	1
CO4	-	2	1	2	1

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL 514 Moral Philosophy in India - 4004

Preamble

"Moral Philosophy in India" is a course offered to S2 MA Philosophy students. It aims to provide an insight to the moral philosophical systems in India. The course provides a detailed understanding on various concepts of moral philosophy in India from Upanishads, Bhagavad Gita, Tirukural, Arthasastra etc. This course will help the students to get a clear understanding on the moral philosophical teachings of India.

Course Objectives

1. To understand the characteristics of Indian ethics
2. To inculcate the capacity to have debates in ethical concepts
3. To analyse the contemporary relevance of the ethical teachings found in Indian epics and purāṇās
4. To analyse the law of karma and its interconnectedness with ethics

Course Outcomes

CO1: To get a historical understanding on Indian moral philosophical system

CO2: To understand the moral concepts from reliable classical texts

CO3: To analyse the contextual relevance of ancient Indian moral teachings

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Course Syllabus

Unit I

Contemporary Debates: Upanisads, Bhagavad Gita, Dhammapada, Tattvartha Sutra, Tirukural, Santiparva of Mahabharata and Arthasastra of Kautilya: Rta and Satya, Rna and Yajna, Yoga and Ksema. Viduraniti and Nitisatakam.

Unit II

Arthasangraha of Laugaksi Bhaskara: Sabda (Veda Pramanya), Apauruseyatva, Purusa, Dharma, Apurva, Bhavana, Sadhya-Sadhana, Itikartavyata, Istasadhanata, Vidhi, Nisedha, Arthavada, Rules of Textual Interpretation.

Unit III

The Law of Karma: Ethical Implications, Sadharana Karma. Sruthi, Smrti and Sadacara.

Unit IV

Purva Mimamsa Sutra of Jaimini: The first Five Sutras with Sabara's Bhasya, Sastra Dipika of Parthasarathi Misra and Prakaranapancika of Salikanatha.

Unit V

Bhagavad Gita: Karmayoga, Svadharma and Lokasangraha.

Yoga: Yama and Niyama.

Jainism: Triratnas, Dharmavidhi and Caitracara.

Buddhism

Modern Interpretation of Dharma: Tilak and Gandhi.

Reference:

1, S. K. Maitra. The Ethics of the Hindus. Calcutta: Calcutta University Press, 1925. English.

2, R. Prasad. Karma, Causation and Retributive Morality. Delhi: ICPR, 1989. English.

3, Sri. Aurobindo. Essays on the Gita. Pondicherry: Sri Aurobindo Ashram Press, 1997. English.

4, M. Hiriyanna. The Indian Conception of Values. Mysore: Kavyalaya Publishers, 1975. English.

5, Surama Dasgupta. Development of Moral Philosophy in India. New York: F Ungar Publishing Company, 1965. English.

6, I. C. Sharma. Ethical Philosophies of India. California: Harper and Row, 1970. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	3	-	2	-	1
CO2	3	3	3	-	2
CO3	3	3	3	-	2
CO4	1	1	3	-	2

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and	20%			

Presentations				

17PHL 511 Introduction to Western Moral Philosophy - 4004

Preamble

"Introduction to Western Moral Philosophy" is a course offered to S2 MA Philosophy students. It aims to provide an insight to the Western moral philosophical systems. The course provides a detailed understanding on various concepts of Western moral philosophy. This course will help the students to get a clear understanding on the moral philosophical teachings in the West.

Course Objectives

1. To introduce the moral teachings of the West
2. To analyse the scope and nature of Ethics with various schools of Morality
3. To get a clear understanding on the theory of Virtue and its implications
4. To understand the theories on action and its consequences

Course Outcomes

CO1: To get a historical understanding on Western moral philosophical system

CO2: To understand the moral concepts from various western philosophers

CO3: To analyse the contextual relevance of western moral teachings

CO4: To develop a culture of critical and analytical thinking

Prerequisite

None

Syllabus

Unit I

Nature and Scope of Ethics: Nature of Ethical Questions, Three Forms of Ethics- Normative Ethics, Meta Ethics and Applied Ethics.

Psychological Basis of Moral Action: Desire, Wish, Will, Character and Conduct, Problem of Responsibility and Freedom of Will, Determinism and Self Determinism.

Unit II

Theory of Virtue: Socrates. Plato: Cardinal Virtues- Concept of Justice and Aristotle: Middle Path. Eudemonism.

Unit III

Theories on Action and Consequence: Hedonism, Psychological Hedonism, Utilitarianism of Bentham and J. S. Mill, Act and Rule Utilitarianism.

Social Contract Theory: Hobbes, Locke and Russo

Unit IV

Theories on Action and Moral Law: Categorical Imperative of Immanuel Kant, Kant's Maxims of Morality, Action and Self Realisation. Idealism

Theories: of Hegel, F. H. Bradley, T. H. Green and Henry Sedgwick Thorough

Unit V

Logical Positivism, Emotivism and Meta Ethics: Distinction Between Ethical Cognitivism and Non-Cognitivism, Ethical Naturalism and Non-Naturalism, Naturalistic Fallacy.

Applied Ethics: Bio-Ethics, Business Ethics and Media Ethics.

Reference:

1, Jadunath Sinha. A Manual of Ethics. London: New Central Book Agency, 2014. English.

2, William K. Frankena. Ethics. New Delhi: Prentice-Hall of India, 2005. English.

3, Meckentire. Ethics

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	-	3	1	2	-

CO2	-	3	3	2	-
CO3	-	3	3	-	1
CO4	-	3	3	2	1

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL 601 Philosophy of Mind (East and West) - 4004

Preamble

"Philosophy of Mind (East and West)" is a course offered to S3 MA Philosophy students. It aims to provide an insight to both the Indian and Western Philosophical schools of Mind. The course provides a detailed understanding on the concept of Mind from various schools of Philosophy. This course will help the students to get a clear understanding on the concept of 'Consciousness' from both Indian and Western Philosophical traditions.

Course Objectives

1. To introduce the various issues in Philosophy of Mind
2. To analyse the concept of Consciousness concept in cognitive science
3. To introduce the Nyāya conception of Dualism and its interconnectedness to Western concept
4. To analyse the concept of 'Self' from the view points of Buddhism and Nyāya

Course Outcomes

CO1: Understand the general features of Mind

CO2: To get a historical understanding on Philosophy of Mind

CO3: To analyse the scope, concerns and problems of Philosophy of Mind in both Western and Indian Philosophical schools

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Course Syllabus

Unit I

Cartesian Dualism: The Mind Body Relation, Problems of Causal Interactionism, Mind and Science.

Unit II

Behaviourism: Methodological and Philosophical Behaviourism, Explanatory Inadequacy, Cognitivism in Psychology. Functionalism: Mind as a Functional System, The Computational Mind, Problems of Inverted Spectrum and Absent Qualia.

Unit III

Consciousness, Cognitive Science and Philosophy, The Mystery of Consciousness and the Explanatory Gap, Naturalism About Phenomenal Consciousness.

Unit IV

Nyaya-Vaisesika Dualism: The Defining Property of Being Physical, Nyaya Dualism Distinguished from Cartesian Dualism, The Nature of Self, The Issue of Psycho-Physical Interaction.

Unit V

The Nature of Self: Vatsyayana's Argument for the Self as a Substance, The Buddhist Aggregate Theory and Objections to the Category of Substance, The Reply to Buddhist Objections.

Reference:

1, David Chalmers. The Conscious Mind. UK: Oxford University Press, 1996. English.

2, E. J. Lowe. An Introduction to the Philosophy of Mind. USA: Cambridge University Press, 2000. English.

3, David M Armstrong. A Materialist Theory of Mind. London: Routledge, 1968. English.

4, Kisor Kumar Chakrabarti. Classical Indian Philosophy of Mind. New Delhi: ICPR, 2001. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	-	3	3	3	-
CO2	-	3	3	3	-
CO3	1	3	2	3	1
CO4	-	3	-	3	1

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL 602 Social and Political Philosophy in India - 4004

Preamble

"Social and Political Philosophy in India" is a course offered to S3 MA Philosophy students. It aims to provide an insight to the ancient Indian social and political system. The course provides a detailed understanding on various concepts of social and political systems of ancient India from Vedas, Bhagavad Gita and Kautilya's Arthashastra. This course will help the students to get a clear understanding on the

ancient Indian concept of Rashtra and its relevance in the modern world with a critical approach. This course also covers Gandhian concepts on Political Power, Power Decentralisation and Ramarajya.

Course Objectives

1. To introduce the dominant concepts in the social and political domain of India
2. To analyse the concept of Ruler and Ruler in the Ancient Indian concepts
3. To give a critical approach to the public administration and economic affairs of ancient India
4. To analyse the contemporary relevance of Gandhian Philosophy

Course Outcomes

CO1: To get a historical understanding on Ancient Indian social and political system

CO2: Understand the ancient Indian concept of Rashtra

CO3: To analyse the contextual relevance of ancient Indian concepts on public administration

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Course Syllabus

Unit I

Concepts in Vedas: Rashtra, Swarajya and Vairajya, Dharma and Rajadharma, Dandaniti.

Unit II

Concept of the Ruler: Status, Characteristics and Role of the Ruler, Education for the Rulers, Relationship Between the Ruler and the Ruled. Bhagavat Gita Concept of Rajarshi and Lokasamgraha.

Unit III

Kautilya: Public Administration, Economic Affairs of a State, Organic Theory of the State, Foreign Affairs, Prajadharma and Rajadharma.

Unit IV

State: Origin, Purpose and Goal.

Government: Forms of Governments in Ancient India, The Concept of Sovereignty.

Ancient Indian Methods in Law-Enforcement: Sama, Dana, Bheda and Danda.

Unit V

Gandhian View of Political Power and Social Context, Power-Decentralism and Ramarajya.

Reference:

1, Samhitas of- Rgveda and Atharva Veda

2, Ramayana

3, Santiparva of the Mahabharata

4, Manusamhita and Viduraniti

5, Artha Sastra of Kautilya

6, Kamandaka Niti Sara

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CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	1	3	3	3	1
CO2	-	3	3	1	1
CO3	-	3	3	3	1
CO4	-	3	1	3	-

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL534 Indian Philosophy of Language 3003

Preamble

The course intends to provide a brief account of the diverse developments in ancient, classical and medieval with regard to language. This discusses various aspects of language in the evolving religious and philosophical traditions in India, traditions which shared some common conceptions, but thrived in full-blooded disagreements on major issues. Such disagreements relate to the ontological nature of language, its communicative role, the nature of meaning, and more specifically the nature of word-meaning and sentence-meaning.

Course objective

1. Discussion on the theory of meaning and various stand points in this regard in various systems of India.
2. Origin and development of sound and various debates on the theory
3. Different aspects that help in knowing sentence and word meaning
4. Metaphysical basis of language

Course Outcomes

CO1: Students will (a) understand some major positions among Indian thinkers about word and sentence meaning and (b) understand the debate over dhvani in Alaṅkāra.

CO2: Students will attain beginning competence in reading Sanskrit philosophical texts in translation and integrating it responsibly with secondary literature.

CO3: Students will attain beginning competence in writing philosophical papers which (a) present a thesis original to the student, (b) argue for the thesis using careful and charitable reading of primary and select secondary material, and (c) engage with compelling objections to the position and/or develop further implications of the view.

CO4: Students will be able to critique philosophical positions about language (a) by drawing upon appropriate resources in Indian philosophical literature and (b) by employing their own reasoning skills.

CO5: Students will become aware of their own position as a language-user and become more reflective about the way language functions.

Prerequisites

None

Syllabus

Unit I

The Problem of Meaning: Abhidha, Classes of words, import of words, Akrtivada-Vyaktivada, Jativada-Jatyakrtivyaktivada, Apohavada, Sabdabodha.

Unit II

Sphota Vada: Sphota Siddhanta of Patanjali, Sphota Siddhanta of Bhartrhari, Arguments in Favour of Sphota vada, Arguments Against

Unit III

Conditions for Knowing Sentence-Meaning: Akanksa, Yogyata, Sannidhi, Tatparyajnana, Comprehension of Sentence-Meaning – Anvitabhidhanavada and Abhihitanvayavada

Unit IV

Laksana: Nature and Classifications, Vyanjana, The Theory of Dhvani

The Mimamsaka Theory of Bhavana and its Criticism by the Vaiyakaranas

Realism: Classical and Contemporary.

Unit V

The Metaphysical basis of Language: Bhartrhari's Theory of Sabdabrahman

References

1. K. N. Chatterjee. *Word and its Meaning – A New Perspective*. Varanasi: Chaukhambha, 1980. English.

2. Gaurinath Sastri. *The Philosophy of Word and Meaning*. Calcutta: Sanskrit College, 1983. English.

3. K. Kunjunni Raja. *Indian Theories of Meaning*. Adyar: Adyar Library and Research Centre, 1963. English.

4. K. A. Subramaniya Iyer. *Bhartrhari*. Poona: Deccan College Postgraduate and Research Institute, 1969. English.

5. Tandra Patnaik. *Sabda: A Study of Bhartrhari's Philosophy of Language*. Delhi: D. K. Print world, 1994. English.

6. P. K. Mazumdar. *The Philosophy of Language: An Indian Approach*. Calcutta: Sanskrit Pustak Bhandar, 1977. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	-	3	1	3	-
CO2	-	3	3	3	-
CO3	1	2	2	3	1
CO4	-	2	1	2	1
CO5	-	2	3	2	-

3- Strong, 2- Moderate, 1- Weak

Evaluation pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL 533 Ecology, Philosophy and Environmental Ethics - 3003

Preamble

"Ecology, Philosophy and Environmental Ethics" is a course offered to S2 MA Philosophy students. It aims to provide an insight to the Environmental theories and its application. The course provides a detailed understanding on various concepts of Environmental Ethics. This course will help the students to get a clear understanding on the application of Philosophical theories.

Course Objectives

1. To create an ecological awareness
2. To understand the requirement of ethics in environmental aspects
3. To analyse the various approaches in Environmental Ethics towards environmental issues
4. To understand the various environmental movements

Course Outcomes

CO1: To get a historical understanding on Environmental Ethics

CO2: To understand the Environmental theories from various Western and Indian philosophers

CO3: To analyse the contextual relevance of Environmental Ethics

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Course Syllabus

Unit I

Ethics and Environmental Ethics:- central questions- on built environment and non-built environment- concept of value in environmental concepts- Instrumental value, Non-instrumental value, intrinsic value- subjectivist value, and objectivist value- man and non-human world.

Unit II

Environmental Ethics:-problems and perspectives according to strong Anthropocentrism – weak anthropocentrism, individualist consequentialistism - individualist deontologicalism – biocentrism-denial of superiority of man - concept of Holistic Environmental Ethics.

Scope of Environmental Ethics: - Monism and Pluralism- Respect for Nature-Bio centric Ethics-Outlook and implications- Humans in Earth's community life-Denial of human superiority.

Unit III

Problems of environment and approaches to the problem: Pollution Population-Resources-Cultural Diversity and Appropriate technology-Education and Scientific Knowledge- Ethics of Global Environment and International inequality

Unit IV

Indian approaches to environment: Gita view of mutual dependence-Upanishadic view of Cosmic life-Buddhism on environment- Environment according to Ayurveda. Kalidasas Approach to Environment, Unity of Nature in Indian Scriptures.

Unit V

Concepts of Deep Ecology and Shallow Ecology – eight point derivational system – ecological platform- multiple roots of deep ecology -Eco feminism - Environmental Pragmatism- Ecosystem Ecology

Reference:

1. Light, Andrew &Rolston, Holmes. Environmental Ethics. UK: Blackwell, 2007. English.
2. Fox, Warwick. Toward A Transpersonal Ecology Shambhala. USA: Blackwell Publishers Ltd., 1990. English.
3. Joseph. R.Des Jardins. Environmental Ethics. UK: Wadsworth, 2004. English.
4. Singer, Peter. Practical Ethics. USA: Cambridge, 1993. English.
5. Miller G Tyler. Living in the Environment. USA: Thomson, 2004. English.
6. Miller G Tyler. Essentials of Ecology. USA: Thomson, 2005. English.
7. Light & Rolston. Environmental Ethics an Anthology.UK: Blackwell, 2004. English.
8. Singer, Peter. Applied Ethics. USA: Cambridge University Press, 2001. English.
9. Hugh La Follette. The Blackwell Guide to Ethical Theory. UK: Blackwell, 2007. English.
10. Singer, Peter ed. Ethics. UK: Oxford University Press, 1994. English.
11. Andrew I Cohen and Christopher ed. Contemporary Debates in Applied Ethics. UK:

Wiley Blackwell, 2009. English.
12. Fox, Warwick. Built environment. London: Routledge, 2012. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	1	3	3	2	-
CO2	2	3	3	1	2
CO3	2	3	3	2	1
CO4	1	3	3	1	1

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL 531 Aesthetics (Indian and Western) - 3003

Preamble

"Aesthetics (Indian and Western)" is a course offered to S2 MA Philosophy students. It aims to provide an insight to the Western and Indian Aesthetics theories and art appreciation. The course provides a detailed understanding on various concepts of Western and Indian Aesthetics. This course will help the students to get a clear understanding on the Aesthetic theories of various Indian and Western Philosophers.

Course Objectives

1. To give an understanding on Indian and Western Aesthetics
2. To analyse various literary arts and its specifications
3. To understand various schools of literary criticism

4. To analyse the interconnectedness of Art and emotion

Course Outcomes

CO1: To get a historical understanding on Western and Indian Aesthetics

CO2: To understand the aesthetic concepts from various Western and Indian philosophers

CO3: To analyse the contextual relevance of aesthetic theories

CO4: To develop a culture of critical and analytical thinking

Prerequisites

None

Course Syllabus

Unit I

Literary Art Kavya, Fine Arts: Painting (Chitra), Music (Sangita), Sculpture (Bhaskarya).

Kavya-Laksana (Definition of Poetry), Kavya-hetu: Pratibha, Vyutpatti and Abhyasa, Their distinctive roles in Poetic Creation, Kavya Prayojana.

Varieties of Kavya: Drsya and Sravya, Structural Varieties of Drsyakavya.

Unit II

Different Schools of Literary Criticism (Kavyavicara): Rasa School (Bharata), Vakrokti School or the School of Alankara (Bhamaha and Kuntaka), Riti School or the School of 6 Gunas (Dandin and Vamana), Dhvani School (Anandavardhana) and Rasadvani School (Abhinavagupta).

Unit III

Aesthetics and Philosophical Aesthetics: Second order Aesthetics, The World of Human Experience and Art and Experience.

Art and its Definition: Art as Representation, Art as Expression and Art as Significant Form.

Kantian Aesthetics (Critique of Judgment)

Unit IV

Art and Emotion: The Concept of Emotion, The Concept of Fiction and Fiction and Emotion.

Literary Aesthetics: The Concept of Literature, Metaphor, Truth, Meaning and Interpretation.

Unit V

Art, Society and Morality: Views of Tolstoy and Post-modernism.

Reference:

1, K. C. Pandey. Comparative Aesthetics Vol. 1. Chowkhamba: Chowkhamba Sanskrit Series Office, 1950. English.

2, R. Gnoli. The Aesthetic Experience According to Abhinavagupta. Chowkhamba: Chowkhamba Sanskrit Series Office, 1968. English.

3, Panchapagesha Sastri. The Philosophy of Aesthetic Pleasure. Annamalai: _____, 1940. English.

4, S. Kunjunni Raja. Indian Theories of Meaning. Madras: Adyar Library and Research Centre, 1963. English.

5, K. Krishna Murthy. Dhvanyaloka and its Critics. Mysore: Kavyalaya Publishers, 1963. English.

6, S. P Bhattacharyya. Studies in Indian Poetics. Calcutta: _____, 1964. English.

7, Anne Sheppard. Aesthetics: An Introduction to the Philosophy of Art. UK: Oxford University Press, 1987. English.

8, Peter Lamarque. Philosophy and Fiction: Essays in Literary Aesthetics. _____: Aberdeen University Press, 1983. English.

9, Bernard Bosque. History of Western Aesthetics. _____

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5

CO1	1	2	2	3	-
CO2	-	3	3	3	2
CO3	-	3	3	2	3
CO4	-	3	3	2	2

3- Strong, 2- Moderate, 1- Weak

Evaluation Pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL538 Philosophy of Tantra 3003

Preamble

Philosophy of Tantra is a course offered in the third semester of the M. A. Philosophy Programme. The core concern of the course is to enable the learners to understand the origin and development of the Tantric traditions in India. The course further aims at a detailed study of the various streams of Tantra. It will provide the learners with the opportunity to analyze the potential of Tantric vision and practice as a way to spiritual realization.

Course Objectives

1. To understand the evolution of Tantra
2. To analyse various types of Tantra practices
3. To understand the current tantric practices
4. To analyse the tantric way of realisation

Course Outcomes

CO 1: Understanding the nature and scope of Tantra from a philosophical point of view.

CO 2: Comprehensive study of the components of *Siva Tantra* to delineate their ritualistic orientation.

CO 3: Descriptive study of the various currents of Tantra.

CO 4: Analytic study of concept of consciousness in Tantra philosophy.

CO 5: Exploratory study of the scope and significance of Tantra as a way to spiritual realization.

CO 6: Understanding the uniqueness of Tantric tradition in the wider context of classical Indian philosophy.

Prerequisites

None

Course Syllabus

Unit I

The Evolution of Tantras: The Vedas and the Tantras, Origin and the Development of Tantras

The Siva Tantras (18 Agamas): Their Ritualistic Character

The Eight Yamalas: Rudra, Kanda, Brahma, Visnu, Yama, Vayu, Kubera and Indra; Their Development in the Tantric Sadhana

Unit II

Three Currents of Tantric Traditions: Daksina, Vama and Madhyama, Significance of Tantric Sadhana

Unit III

The Buddhist Tantras: Introduction, Similarity to Saktism in essence

The Brahmanical Tantras: Saiva, Vaisnava, Saura and Ganapatya

Unit IV

Tantra as a Way of Realization: Pure and Perfect Consciousness, Being and Bliss, Cit-Sakti and Cid-Vilasa

The Spirit and Culture of Tantra: Types of Sadhanas and Sadhakas, The Seven Acaras and Saptabhumikas

Unit V

Significance of Diksa (Initiation): Modes of Worship, Kulajnana

Realisation of the Supreme: Paths Towards Realisation, Kala, Tattva, Bhuvana, Varna, Pada and Mantra.

References:

1. Agehananda Bharati. *The Tantric Tradition*. Delhi: S. Weiser, 1975. English.
2. Pandit Mukunda Rama Shastri (Tr). *The Para-Trimshika*. Delhi: _____, 1991. English.
3. T. Ganapati Sastri (Ed). *Tantra Samuccaya*. Delhi: J R Gharpure, 1990. English.

CO – PO Affinity Map

PO	PO 1	PO 2	PO 3	PO 4	PO 5
CO					

CO 1	3	3	2	1	2
CO 2	2	1	1	1	2
CO 3	3	2	1	1	3
CO 4	2	2	1	1	2
CO 5	1	1	1	1	3
CO 6	2	2	3	1	2

3 – strong, 2 – moderate, 1 – weak

Evaluation Pattern

Internal			**External**	**Total**
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL536 Philosophy of Advaita Vedanta 3003

Preamble

Advaita Vedanta is one of the important schools of Indian Philosophy. The course intends to offer the knowledge on its tradition moving through the works of Acharyas like Gaudapada, Mandana Mishra, Sankaracharya etc. Specific focus is given to the debating tradition of Vedanta. The Metaphysical and Epistemological aspects are offered through readings of Upanishads and Brahmasutras.

Course Objective

1. Introduce the origin, development and literature of this branch of study
2. Familiarise basic tenets of Advaita Vedanta school
3. Discussion on the metaphysical aspects of the tradition

4. Introduce the traditional methodology of criticism
5. Readings on the primary text

Course Outcome

CO1 Understand the peculiarity of the school of Advaita Vedanta

CO2 Understand the ancient methodology of criticism

CO3 Understand the reality of life

CO4 Comprehend the literary style of Advaita Vedanta

Prerequisite

None

Syllabus

Unit I

Advaita School Before Sankara

Mandana Misra: Brahman as the only Positive Reality, Admission of Negative Realities like Removal of Ignorance (Avidyanivrtti) and Absence of the World (Prapancaabhava), Analysis of the States of Consciousness in the Mandukyopanisad.

Gaudapada: Equivalence of Dream and Waking States, Metaphysical Interpretation of Dream and Sleep, Theory of Non-Origination (Ajativada), Maya as Projecting (Viksepa) and Concealing (Avarana).

Unit II

Sankara: Nirguna Brahman, Adhyasa, Rejection of the (unconscious) Sankhyan Prakrti as the Source of the Universe, Cetana Brahma as the Non-Different Material and Efficient Cause (Abhinnanimittopadanakarana) of the Universe, Theory of Causation, Nature of the Jiva, Jivanmukti.

Unit III

Criticism of Other Schools of Philosophy: Sankhya, Vaisesika, Buddhism and Jainism. Tarkapada.

The Teachings of the Prasthanatrayi, The Relative Importance of Reason and Sruti, Jnana as the Means to Liberation.

Unit IV

Post Sankara Advaita: The Identification of Avidya with Maya, Maya as neither real nor Unreal (Sadasadvilaksana), Avidya as Cosmic as well as Individual, Acetana Maya as the Material Cause and Saguna Brahman (Isvara) as the Efficient Cause of the Universe, Vivartavada, Three Levels of Reality (Sattatraividhhya) and the Theory of Sublation (Badha), Important Differences between Bhamatiprasthana and Vivaranaprasthana, Avacchedavada, Abhasavada, Ekajivavada, Drstisrstivada and Srstidrstivada.

Unit V

Advaita Theory of Knowledge: Svatahpramanyavada and Pramanas

Reference:

1, T. M. P. Mahadevan. *The Philosophy of Advaita*. Madras: ____, 1957. English.

2, Jadunath Sinha. *Problems of Post-Sankara Advaita Vedanta*. Calcutta: Sinha Publishing House, 1971. English.

3, Govind Chandra Pande. *Life and Thought of Sankaracharya*. Delhi: Motilal Banarsidass, 1994. English.

4, P. K. Sundaram. *Advaita Epistemology*. Madras: University of Madras Publication, 1968. English.

5, A. B. Shastri. *Studies in Post-Sankara Dialectics*. Calcutta: _____, 1936. English.

6, Sankara. *Commentaries on the Vedanta Sutras, Chandogya Upanisad and Brhhadaranyaka Upanisad (Selections)*. _____:_____, _____. English.

CO – PO Affinity Map

PO CO	PO1	PO2	PO3	PO4	PO5
CO1	-	2	1	2	-
CO2	-	2	3	3	-
CO3	1	2	2	3	1
CO4	-	2	1	2	1

3- Strong, 2- Moderate, 1- Weak

Evaluation pattern

Internal			External	Total
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL532 Contemporary Indian Thought 3003

Preamble

This is a course offered in the third semester of the M. A. Philosophy Programme. The core concern of the course is to provide the learners with the opportunity to study the transition of Indian philosophy from its classical to contemporary times. The focal point of the course is how the vision of the ancient Indian seers had been developed into the tool for social change in modern India. It will further enable the learners to understand the views and positions of the prominent figures in contemporary Indian philosophy that had been the motivation for what we refer to as the Indian renaissance.

Course Objective

1. Discuss generally about contemporary philosophers
2. Introduce the fundamental literary works of contemporary philosophers
3. Discuss about spiritual and social movements
4. Explain the concept of Neo Vedanta

Course Outcomes

CO 1: Overall understanding of the nature and characteristics of contemporary Indian philosophy and the prominent figures in the context of Indian Renaissance.

CO 2:Comprehensive study of Neo-Vedanta as the conspicuous trend in contemporary Indian philosophy.

CO 3: Descriptive study of the different expressions of Neo-Vedanta in prominent contemporary thinkers.

CO 4: Comprehensive study of the synthesis of western and Indian views with special reference to Sri. Aurobindo and K. C. Bhattacharyya.

CO 5: Analytic study of the radically divergent positions held by J. Krishnamurti and B. R. Ambedkar.

CO 6: Exploratory study of Mohammad Iqbal's metaphysical interpretation of Islamic theology.

Prerequisites

None

Syllabus

Unit I

Context of Modern Indian Thought

Swami Vivekananda: Man, Universal Religion and Practical Vedanta.

Sri. Aurobindo: Reality as "Sat-Cit-Ananda", Three Phases of Reality-evolution, Mind and Supermind, Integral Yoga.

Ramana Maharshi

Unit II

Concept of Swaraj

B. G. Tilak: Interpretation of the Gita.

Rabindranath Tagore: Man and God, Religion of Man.

M. K. Gandhi: Truth, Non-Violence, Critique of Modern Civilisation.

Unit III

Rajaram Mohan Roy

Mohammed Iqbal: Intellect and Intuition, Self and Perfect man.

K. C. Bhattacharyya: Concept of Philosophy, Subject as Freedom, The Absolute and its Alternative Forms and Interpretation of Maya.

Unit IV

S. Radhakrishnan: God and the Absolute, Intellect and Intuition and The Idealist View of Life.

J. Krishnamurti: The Self, Freedom from the Known and Inner Revolution.

Unit V

B. R. Ambedkar: Critique of Social Evils and Neo-Buddhism.

Reference:

1, T. M. P. Mahadevan & C. V. Saroja. *Contemporary Indian Philosophy*. Madras: _____,1985. English.

2, Basant Kumar Lal. *Contemporary Indian Philosoph.* Delhi: Motilal Banarsidass, 1999. English.

3, Benay Gopal Ray. *Contemporary Indian Philosophers*. Allahabad: _____1957. English.

4, V. S. Naravane. *Modern Indian Thought*. Bombay: Asia Publishing House, 1964. English.

5, Swami Vivekananda. *Practical Vedanta*. Calcutta: Advaita Ashrama, 1964. English.

6, Sri. Aurobindo. *Integral Yoga*. Pondicherry: Sri Aurobindo Ashram Publication Department, 1972. English.

7, R. Tagore: *Religion of Man*, London, 1961.

8, K. C. Bhattacharyya: *Studies in Philosophy*, Delhi, 1983.

9, Prabhu: *The Mind of the Mahatma*,

10, J. Krishnamurti: *Freedom from the Known*, San Francisco, 1997.

11, B. R. Ambedkar: *Writings and Speeches*, Maharashtra, 1979.

CO – PO Affinity Map

PO	PO 1	PO 2	PO 3	PO 4	PO 5

CO					
CO 1	2	3	2	1	1
CO 2	2	2	3	1	1
CO 3	1	2	2	3	3
CO 4	2	3	1	3	1
CO 5	2	3	2	1	3
CO 6	2	3	1	3	2

3 – strong, 2 – moderate, 1 – weak

Evaluation pattern

Internal			**External**	**Total**
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			

17PHL539 South Indian Philosophy 3003

Preamble

South Indian Philosophy is a course offered in the fourth semester of the M. A. Philosophy Programme. The core concern of the course is to provide the learners with the opportunity to study the contributions the prominent representatives of spiritualist philosophy in South India. The course further highlights the doctrines of Saivism and Bhakti Movement as the unique interpretations of Indian spiritualism. Its specific goal is to create an awareness in the learners about the views and positions of contemporary Indian philosophers that had been the motivation for what we refer to as the Indian Renaissance.

Course Objective

1. Discuss various aspects of Saiva Siddhanta
2. Explain philosophical ideologies of philosphers from kerala
3. Discussion on the Philosophy of Sri Mata Amritanandamayi Devi
4. Discuss various Bhakti movements

Course Outcomes

CO 1: Overall understanding of the doctrines and postulates of Saivism.

CO 2: Detailed study of the teachings of Chattampi Swamikal and Sree Narayana Guru.

CO 3: Analytic study of the contributions of Chattampi Swamikal and Sree Narayana Guru as the inspiration for social revolution in the Kerala context.

CO 4: Comprehensive study of the teachings of Mata Amritanandamayi Devi with focus on the core values and practical ethics for spiritualizing life.

CO 5: Detailed study of the teachings of Ramana Maharshi and Basaveswara as the fingerposts to self-analysis and self-management.

CO 6: Exploratory study of the characteristics of Bhakti Movement as the pioneering effort of universalizing Vedanta *darśana*.

Prerequisites

None

Syllabus

Unit I

Saiva Siddhanta: Sources of Knowledge, Theories of Knowledge, Pati (God), Pasu (Soul) and Pasa (Bondage), Paths Towards the Realisation of the God, Proofs for the Existence of God.

Unit II

Chattampi Swamikal: Core Philosophical Teachings, Practical Implication of Philosophy to Common Man, Democratisation of Knowledge.

Sri Narayana Guru: Core Philosophical Teachings, Social Reformation through Philosophy, Imparting Knowledge to the Laymen.

Unit III

Mata Amritanandamayi Devi (Amma): Practical Implication of Vedanta, Methods adopted to Impart Bhagavad Gita, Compassion, Love and Universal Brotherhood, Man Making through Selfless Service.

Unit IV

Ramana Maharshi and Basaveswara

Unit V

Bhakti Movement: Purandara Dasa, Kanaka Dasa and Tyaga Raja

References:

1, K. A. Neelakantha Sastri. *Development of Religions in South India*. Bombay: Orient Longmans, 1931. English.

2, K. S. Ramaswamy. *The Tamils and Their Culture*. Tamil Nadu, Annamalai University Press, 1976. English.

CO – PO Affinity

PO / CO	PO 1	PO 2	PO 3	PO 4	PO 5
CO 1	3	1	3	1	2
CO 2	3	3	3	1	2
CO 3	3	3	3	2	2
CO 4	3	3	3	2	3
CO 5	3	1	3	1	3
CO 6	3	3	3	2	2

3 – strong, 2 – moderate, 1 – weak

Evaluation pattern

Internal			**External**	**Total**
Components	Weightage		Examination conducted for 100 marks and Weightage: 50%	Internal + External = 100
First Periodical	15%	50%		
Second Periodical	15%			
Assignments and Presentations	20%			