

Syllabus for DDE Students Part I

Philosophy Syllabus

M.A. (D .D.E) Part - I

Total Marks - 525

- 1. Course 1 - 9 = 50 x 9 = 450
- 2. Assignment = 75
- Total Marks = 450 + 75 = 525

M.A. (D.D.E) Part - II

Total Marks - 475

- 1. **Core Papers :**
Course 10 - 12 = 50 x 3 = 150
- 2. **Optional Papers : Any five from Course 13 - 75**
Course 13 - 75 = 50 x 5 = 250
- 3. **Assignment = 75**
- Total Marks = 150 + 250 + 75 = 475

C - 1. ETHICS I (Indian)

The aim of this paper is to highlight the cosmocentric, community-centred and duty-oriented nature of ethical thinking in India. The paper is text-based and issue-oriented.

PART - I

1. The first five sūtras of Pūrva Mīmāṃsā Sūtra of Jaimini with Śabara's Bhāṣya to be read with Śāstra Dipika of Parthasārathi Miśra and Prakaranapaneka of Salikanātha.
2. Arthasaṃgraha of Laugākṣi Bhāṣkara :

The concepts and doctrines to be taken up for study are as follows:

- | | |
|----------------------------------|------------------------------------|
| a) Śabda (Veda Prāmānya) | b) Apauruṣeyatva |
| c) Puruṣa | d) Dharma |
| e) Apūrva | f) Bhāvanā |
| g) Sādhya-sādhanā, itikartavyatā | h) Iṣṭasādhanatā |
| i) Vidhi, niṣedha, arthavāda | j) Rules of textual interpretation |
3. The law of karma: ethical implications
 4. Sādhārana dharma

PART II

1. Selections from the Upaniṣads, the Bhagavadgita, Dhammapāda, Tauvartha Sūtra, Tirukkural: Santiparva of Mahābhārata (selections) and Arthasāstra of Kautilya (selections).

The concepts and doctrines to be taken up for study are :

- a) Ṛta and satya
- b) Ṛna and Yajña
- c) Yoga and Kśema
- d) Karmayoga, Svadharma and Lokasaṃgraha of the Bhagavadgita
- e) Upayakauśala of Buddhism along with Brahmavihāras
- f) Triratnas of Jainism along with dharmavidhi and Caitrācāra
- g) Yama and Niyama of Yoga

SUGGESTED READINGS:

- S. K. Maitra* : *The Ethics of the Hindus*
R. Prasad : *Karma. Causation and Retributive Morality*
----- : *Varnadharmā, Niskama Karma and Practical Morality*
N. K. Brahma : *Philosophy of the Hindu Sadhana*
Sri Aurobindo : *Essays on the Gita*
B. G. Tilak : *Srimadbhagavadgita Rahasya*
C. Hiriyanna : *The Indian Conception of Values*
I. C. Sharma : *Ethical Philosophies of India*
Surama Dasgupta : *Development of Moral Philosophy in India*
Saral Jhingran : *Aspects of Hindu Morality*

C - 2. ETHICS II (Western)

This course is meant to introduce the student to some of the important developments and debates that have shaped moral philosophy in the last sixty years or so. The emergence of logical positivism and subsequently the increased attention towards language forced the moral philosophers to focus upon semantical, epistemological and ontological aspects of moral concepts and categories. Though the meta-ethical phase had its sway for more than a decade, the dissatisfaction with this philosophical endeavour soon surfaced in various forms. While some philosophers began to debate and refine classical theories like Kantianism and Utilitarianism, others brought about a revival of the ethical theories of Plato and Aristotle under the name of Virtue Ethics. Besides a critical survey of these developments, the course also deals with major debates concerning justice and human rights. This course, therefore, presupposes an acquaintance with classical and modern Western ethics.

The reading material listed in each section may not be treated as prescribed text. The students are expected to acquaint themselves with the basic ideas relating to the topics in each section.

The articles included in the following list are available in either of the two anthologies mentioned below, except for 5 in Section V.

1. Louis Pojman (Ed) : Ethical Theory : Classical and Contemporary Readings, Belmont : Wadsworth, 1998. This anthology is hereafter cited as (P).
2. Steven M. Cahn & Peter Markie (Eds) : Ethics : History, Theory and Contemporary Issues, New York : Oxford University Press, 1998. This anthology is hereafter cited as [CM].

SECTION I : Fact/Value

1. A.J. Ayer : “Emotivism,” from A.J. Ayer, Language, Truth and Logic, Dover, 1946 [P].
2. C.L. Stevenson : “The Emotive Meaning of Ethical Terms”, from Mind, 46, 1937 [P] and [CM].
3. R.M. Hare : “Prescriptivism : The Structure of Ethics and Morals, from R.M. Hare, Essays in Ethical Theory, Oxford : Oxford University Press, 1989 (P).
4. Philippa Foot : “Moral Beliefs” from the Proceedings of the Aristotelian Society, 59, 1958-59, [P].
5. Geoffrey Warnock: ‘The Object of Morality’, from G. Warnock, The Object of Morality, London : Methuen & Co., 1971 [P].

FURTEHR READINGS FOR SECTION I :

- Mary Warnock : Ethics Since 1900, Oxford University Press, 1960
- W.D. Hudson : Modern Moral Philosophy, Macmillan, 1983
- R.M. Hare : The Language of Morals, Oxford : Oxford University Press,
1952.
- : Freedom and Reason, Oxford : Oxford University Press,
1961.
- : Moral Thinking, Oxford : Oxford University Press, 1981.
- Philippa Foot : Virtues and Vices, Oxford : Blackwell, 1978
- C.L. Stevenson : Ethics and Language, New Haven : Yale University Press,
1944.
- Roger Hancock : Twentieth Century Ethics, New York : Columbia
University
1974.
- K.E. Goodpaster (ED): Perspectives on Morality : Essays by William Frankena,
University of Notre Dame Press, 1976.

SECTION II : Moral Skepticism : For and Against

1. J.L. Mackie : “The Subjectivity of Values,” Excerpted from J.L. Mackie, Ethics : Inventing Right and Wrong, Harmondsworth : Penguins, 1977. [P].
2. David Brink : ‘Moral Realism and Sceptical Arguments from Disagreement and Queerness,’ from Australasian Journal of Philosophy, 62. 1984 [P].
3. Gilbert Harman : Moral Bihilism, ‘Excerpted from Gilbert Harman, The Nature of Morality, Oxford : Oxford University Press, 1977 [P].
4. Nicholas Sturgeon : ‘Moral Explanations’, Excerpted from Morality, Reason and Truthed. By D. Copp and D. Zimmerman, Rowan & Allanheld, 1984 [P].
5. Thomas Nagel : ‘Value : The View from Nowhere,’ from The Tanner Lectures in Human Values, University of Utah Press, 1980. [P].
6. Bernard Williams : ‘Ethics and the Limits of Philosophy,’ from Bernard Williams, Ethics and the Limits of Philosophy, Harvard University Press, 1985, [P].

7. James Rachel : The Challenge of Cultural Relativism, from *Journal of Moral Philosophy*, New York : McGraw-Hill, 1978, (CM].

FURTHER READINGS FOR SECTION II. :

- Norman Gillespie (Ed) : 'Moral Realism,' *Southern Journal of Philosophy*, 24, Supplement, 1986.
- David Copp : 'Moral Scepticism,' *Philosophical Studies*, 62, 1991
- Peter Railton : 'Moral Realism,' *Philosophical Review*, 95, 1986
- Geoffrey Sayre-McCord (Ed) : *Essays in Moral Realism*, Ithaca : Cornell University Press, 1988 Walter Sinnott-Armstrong & Mark Timmons (Eds) : *Moral Knowledge : New Readings in Moral Epistemology*; New York : Oxford University Press, 1996.
- Gilbert Harman & Judith Jarvis Thompson : *Moral Relativism and Moral Objectivity* : Oxford : Blackwell, 1996.

SECTION III : Kantianism : For and Against

1. Fred Feldman : 'Kantian Ethics,' from *Fred Feldman, Introductory Ethics*, Englewood Cliffs : Prentice Hall, 1978 [P].
2. Onara O'Neill : 'Kant's Formula of the End-In-Itself,' from "Ending World Hunger" in *Matters of Life and Death* (Ed) : Tom Regan, New York : McGraw-Hill, 1993, [P].
3. Phillippa Foot : 'Morality as a System of Hypothetical Imperatives,' Reprinted from *Philosophical Review*, 84, 1972 [P]
4. Thomas Nagel : 'Moral Luck,' from *Thomas Nagel, Mortal Questions*, Cambridge : Cambridge University Press, 1979, [P]

FURTHER READINGS FOR SECTION III :

- Onara O'Neill : *Acting on Principle : An Essay on Kantian Ethics*, Oxford : Oxford University Press, 1975.
- Alan Donagan : *The Theory of Morality*, Chicago : University of Chicago Press, 1977.
- Fred Feldman : *Introductory Ethics*, Prentice-Hall, 1978

- C.E. Harris : Applied Moral Theories, Wadsworth, 1980 ^{UGC Model Curriculum}
- A. MacIntyre : After Virtue, Oxford : Blackwell, 1974
- B. Williams : Ethics and the Limits of Philosophy, London : Fontana, 1985

SECTION IV : Utilitarianism : For and Against

1. J.J.C. Smart : ‘Extreme and Restricted Utilitarianism’, Reprinted from the Philosophical Quarterly, VI : 25, 1956 [P].
2. Bernard Williams : ‘Against Utilitarianism,’ from Bernard Williams & J.J.C. Smart, Utilitarianism : For and Against, Cambridge : Cambridge University Press, 1973 [P].
3. Peter Railton : ‘Alienation, Consequentialism and the Demands of Morality,’ Reprinted from Philosophy and Public Affairs, 13, 1984. [P].
4. Robert Nozick : ‘Side Constraints,’ from Robert Nozick, Anarchy, State and Utopia, London : Basic Books, 1974 [P].
5. Robert Nozick : ‘The Experience Machine,’ from Robert Nozick, Anarchy, State and Utopia, London : Basic Books, 1974 [P].
6. Philippa Foot : ‘Utilitarianism and the Virtues,’ Reprinted from Mind, 94, 1985 [P]
7. Samuel Scheffler : ‘Agent-Centred Restrictions, Rationality and the Virtues,’ Reprinted from Mind, 94, 1985 [P].
8. Diana Jeske & Richard Fumerton : ‘Relatives and Relativities : A Critique of Consequentialism,’ Reprinted from Philosophical Studies, 1977. [P].

FURTHER READINGS FOR SECTION IV:

- Richard Brandt : ‘In Search of a Credible Form of Rule Utilitarianism,’ in Morality and Language of Conduct (Eds) : H.N. Castenada and George Nakhnikian, Wayne State University Press, 1953.
- R.M. Hare : Moral Thinking, Oxford : Oxford University Press, 1981
- David Lyons : The Forms and Limits of Utilitarianism, Oxford : Oxford University Press, 1965

Harlan B. Miller & B. Williams (Eds) : The Limits of Utilitarianism, ^{UGC Model Curriculum} University of Minnesota Press, 1982.

Derek Parfit : Reason and Person, Oxford : Oxford University Press, 1984

Samuel Scheffler (Ed) : Consequentialism and its Critics, Oxford : Oxford University Press, 1988.

A. Sen & B. Williams (Eds) : Utilitarianism and Beyond, Cambridge : Cambridge University Press, 1982.

J.J.C. Smart & B. Williams : Utilitarianism : For and Against, Cambridge : Cambridge University Press, 1973.

SECTION V : Rights and Justice

1. Joel Feinberg : The Nature and value of Rights, Reprinted from the Journal of Value Inquiry, 4, 1970 [P].
2. Alan Gewirth : 'Epistemology of Human Rights,' from Ellen Paul, Fred Miller & Jeffrey Paul (Eds) : Human Rights, Oxford : Blackwell, 1984 [P].
3. A. MacIntyre : 'A critique of Gewirth and the Notion of Rights,' from A. MacIntyre, After Virtue, Indiana : University of Notre Dame Press, 1981. [P].
4. John Rawls : 'A Liberal Theory of Justice,' from John Rawls. A Theory of Justice, Cambridge, Mass : Harvard University Press, 1971. [P].
5. Robert Nozick : 'Distributive Justice,' from Robert Nozick, Anarchy, State and Utopia, Chapter 7, Basic Books, 1974.
6. Wallace Matson : 'Justice : A Funeral Oration,' from Social Philosophy and Policy, I, 1983 [P].

FURTHER READINGS FOR SECTION V:

Ronald Dworkin : Taking Rights Seriously, Cambridge, Mass : Harvard University Press, 1977.

Alan Gewirth : Human Rights, Chicago : University of Chicago Press, 1982

- J. Waldron (Ed) : Theories of Rights, Oxford : Oxford University Press, 1984
UGC Model Curriculum
- Loren Lomasky : Persons, Rights and Moral Community, Oxford : Oxford University Press, 1987
- L.W. Sumner : Moral Foundations of Rights, Oxford : Clarendon Press, 1987
- Norman Daniels (Ed) : Reading Rawls, New York : Basic Books, 1975
- James Sterba : Justice : Alternative Political Perspectives, Belmont : Wadsworth, 1980
- Thomas Nagel : Equality and Partiality, Oxford : Oxford University Press, 1991

SECTION VI : Virtue Ethics

1. Bernard Mayo, 'Virtue and the Moral Life,' from Bernard Mayo, Ethics and the Moral Life, London : Macmillan, 1958, [P]
2. William Frankena, 'A Critique of Virtue-Based Ethical System,' from William Frankena, Ethics, Englewoods Cliffs : Prentice - Hall, 1973, Second Edition [P]
3. Walter Schaller, 'Are Virtues No More Than Dispositions to Obey Moral Rules ?' Reprinted from Philosophia 20, July, 1990 [P].
4. Robert Louden, 'Some Vices of Virtue Ethics,' Reprinted from American Philosophical Quarterly 21, 1984 [P].
5. A. MacIntyre, 'The Nature of Virtues,' from A. MacIntyre, After Virtue, University of Notre Dame Press, 1981. [P].
6. Susan Wolf, 'Moral Saints,' Reprinted from Journal of Philosophy 79, 1982 [P].
7. Louis Pojman, 'In Defence of Moral Saints,' (Written especially for [P]).
8. Jonathan Bannet, 'The Conscience of Huckleberry Finn,' Reprinted from Philosophy 49, 1974 [P].
9. James Rachel, "The Ethics of Virtue," from James Rachel, Elements of Moral Philosophy, New York: McGraw - Hill, 1978 [CM].

FURTHER READINGS FOR SECTION VI :-

G.E.M. Anscombe, 'Modern Moral Philosophy,' Philosophy 33, 1958.

G. Pence, 'Recent Works on the Virtues', American Philosophical Quarterly 21, 1984.

R. Kruschwitz & R. Roberts (Eds) : The Virtues : Contemporary Essays on Moral Character: Belmont: Wadsworth, 1987.

A. Macintyre : After Virtue, Indiana ; University of Notre Dame Press, 1981

Philippa Foot : Virtues and Vices, Oxford: Blackwell, 1978

Iris Murdoch : The Sovereignty of Good, Schocken Books, 1971

Marcia Baron, Philip Petit & Michael Slote : The Three Methods of Ethics, Oxford : Blackwell, 1997.

Richard Taylor : Ethics, Faith and Reason, Englewood Cliffs ; Prentice - Hall, 1985.

Lawrence A. Blum : Friendship, Altruism and Morality, London: Routledge, 1980

John Casey : Pagan Virtues, Oxford : Clarendon Press, 1990

Edmund Pincoffs : Quandaries and Virtues, Lawrence, Kansas : University of Kansas Press, 1986.

James Wallace : Virtues and Vices, Ithaca: Cronell University Press, 1978

Crisp & Slote (Eds) : Virtue Ethics.

Rosalind Hursthorpe : Virtue Ethics

Owen Flanagan & A. Rorty (Eds) : Identity, Character and Morality.

C - 3. LOGIC I (Indian)

The nature of logic has been considerably different in the Indian Philosophical Systems. For example, the neat division of logic into deductive and inductive which is found in the West was not made in India. Because of very close connection between logic and metaphysics, it is quite important in Indian logic to accept or not to accept certain forms of reasoning depending upon their bearing on certain metaphysical positions vital to a school. This course aims at highlighting the distinctive and unique aspects of Indian logic.

1. The close relationship of logic, epistemology and metaphysics in the Indian tradition : primacy of logical reasoning in establishing one's own system and refuting all rival systems : the method of purvapaksa and siddhanta : the concepts of anviksiki and anumiti
 - a) Logic or anumāna pramāṇa as part of epistemology (pramāṇaśāstra)
 - b) Logic or anumāna pramāṇa as rooted in metaphysics (prameyaśāstra)
 - c) Logic or anumāna pramāṇa as Hetuvidyā or Vadavidhi and Ānvikṣiki.
2. Definition of Anumāna : Nyāya and Buddhist perspectives.
3. Constituents of Anumāna : Nyāya, Buddhist, Jaina and Advaitic perspectives
4. Process of Anumana : Nyāya, Buddhist and Jaina perspectives.
5. Types of Anumāna : Nyāya, Buddhist, Jaina and Advaitic perspectives
6. Nyāya : Pakṣatā; parāmarśa; definition of vyāpti
7. Inductive elements in Indian logic: the concepts of vyaptigrahopāya, sāmānya lakṣaṇā pratyāsatti, tarka, ūpādhi.
8. Hetucakra Damaru of Dinnāga
9. Hetvābhāṣas

SUGGESTED TEXTS:

Viśvanātha : Bhāṣaparichheda

Annambhatta	:	Takrasaṁgraha
Dinnāga	:	Nyāyapraveśa
Dharmakīrti	:	Nyāyabindu
Vadideva Suri	:	Pramānanāyatattvalokalankāra
Hemacandra	:	Pramānamimāṃṣā
Uddyotakara	:	Nyāyavārttika
Jagadisa	:	Tarkāmṛta
Praśastapādabhāṣya	:	
Vātsyāyanabhāṣya	:	
Yuktidīpika	:	

SUGGESTED READINGS:

S.S. Barlingay	:	A Modern Introduction to Indian Logic
D.C. Guha	:	Navya Nyāya System of Logic
Nandita Bandyopadhyay	:	The Concept of Logical Fallacies
B.K. Matilal	:	The Navya Nyāya Doctrine of Negation
-----	:	Logic, Language and Reality
F. Th. Stcherbatsky	:	Buddhist Logic Vols. I & II
S.R. Bhatt (Tr)	:	Buddhist Epistemology

C - 4. LOGIC II (Western)

The aim of this course is to introduce the student to the basic elements of sentential logic as well as the logic of sets. The students is expected not only to master the basic theoretical concepts but is also expected to master the logical techniques through working on various exercises given in the suggested books.

1. Elementary notions and principles of truth-functional logic; techniques of symbolization : proof construction.
2. Quantification theory : singular and general propositions; multiply-general propositions; techniques of symbolization; quantification rules; proof construction ; logical truths involving quantifiers.
3. The logic of relations : symbolizing relations : arguments involving relations; attributes of relations; identity and definite description.
4. Attributes of attributes.
5. Intuitive set theory : definition; basic operations and their calculus; relations; binary, n-nary; functions; equivalence and order relations.

SUGGESTED READINGS :

- I.M. Copi : Symbolic Logic (6th Edition), Chapters 4 and 5
- Richard Jeffrey : Formal Logic : its Scope and Limits (2nd Edition), Chapters 1 to 5
- A.N. Prior : Formal Logic
- Patrick Suppes : Introduction to Logic, Part II : Elementary Intuitive Set Theory, Chapters 9 to 11
- A. Singh & C. Goswami : Fundamentals of Logic

C - 5. EPISTEMOLOGY I (Indian)

This course aims at introducing the student to the distinctive ideas of Indian epistemology. While classical Western epistemology tends to view the notion of “Wrong knowledge” as self-contradictory and discrepant, Indian epistemology has at its very core, the fundamental task of identifying “right knowledge” and distinguishing it from “Wrong knowledge”. The distinction between knowledge and belief which is central to Western epistemology, does not play the same kind of role in Indian epistemology. Therefore several questions that never, and can never, arise in Western epistemology naturally arise in Indian epistemology. The goal of this course is to highlight the distinctive and unique ideas of Indian epistemology.

1. Cognition: its definition and nature; division of cognitions; valid (pramā) and invalid (apramā); validity (prāmānya); its nature, conditions and definitions; valid cognitions (prama) : classification; instruments of cognition (indriya) and their nature.
2. The debate about the nature, origin (utpatti) and ascertainment (jñāpti) of validity; svataḥprāmānyavāda; parataḥprāmānyavāda
3. The debate about the validity and invalidity of dream and memory cognitions
4. The debate about knowledge : saviṣayatva, sakāratva, svaprakāśatva; paraparakāśatva
5. A brief study of pramanas : pratyaksa, anumana, sabda, upamana, arthapatti, anupalabdhi
6. The theories about invalid perceptual cognitions (khyātivāda) : akhyati, anyathākhyāti, viparitakhyāti, ātmakhyāti, asatkhyāti, anirvacaniyakhyāti, satkhyāti, abhinava anyathākhyāti, sadāsatkhyāti
7. The debate concerning pramāṇa vyavasthā and pramāṇa saṃplava
8. The special role of śabda pramāṇa

SUGGESTED READINGS :-

Debabrata Sen : The Concept of Knowledge, Calcutta, 1984

K.N. Jyatileke	:	Early Buddhist Theory of Knowledge, London, 1963
Swami Satprakasananda	:	Methods of Knowledge, London, 1965
D.M. Datta	:	The Six Ways of Knowing, Calcutta, 1960
Satischandra Chatterjee	:	The Nyaya Theory of Knowledge, Calcutta, 1965
Govardhan P. Bhatt	:	Epistemology of the Bhatta School of Pūrva Mimāṃsā, Varansi, 1962.
P.S. Sastri	:	Indian Idealism, Vols. I & II, Delhi, 1975-76.
J.N. Mohanty	:	Gangeśa's Theory of Truth, Visva Bharati, 1966
B.K. Matilal	:	Perception, Oxford University Press, 1986
Srinivasa Rao	:	Perceptual Error : The Indian Theories, University Press of Hawali, Honolulu, 1988.
Visvanatha	:	Siddhantamūktāvali (Tr. Svami Madhavananda)
Dharmakirti	:	Nyāyabindu (Tr. In Stecherbatsky's Buddhist Logic, Vol. II)
Dharmaraja Adhvarin	:	Vedāntaparibhāṣa
Narayana Bhatta	:	Mānameyodaya
Ramanuja	:	Vedārthasaṅgraha
Madhva	:	Viṣṇūtattvavinirnaya

C - 6. EPISTEMOLOGY II (Western)

This course aims at providing a bird's eye view of the general features and problems of Western epistemology. The question of clearly distinguishing knowledge from what is not knowledge is the central task of Western epistemology very much as in India, but this task is pursued in a very different way in the West. Unlike in India, what is not knowledge is not "wrong" knowledge but "no" knowledge at all or plain absence of knowledge. Familiarity with the following topics is expected to generate an awareness of the issues and debates that uniquely characterize Western epistemology.

1. Scepticism and the possibility of knowledge.
2. Nature and definition of knowledge; belief and knowledge.
3. Gettier Problem and responses to it
4. Justification of knowledge-claims and epistemic decision : foundationalism, coherentism, casual theory, reliabilism.
5. Theories of perception.
6. Problem of memory : knowledge of the past.
7. Knowledge of other minds
8. Theories of truth : self-evidence, correspondence, coherence, pragmatic and semantic
9. Meaning and reference
10. A priori knowledge; analytic and synthetic; necessary and contingent; synthetic a priori
11. Knowledge of knowledge
12. Limits of knowledge.

SUGGESTED READINGS :

- K. Lehrer : Knowledge
- R.M. Chisholm : Theory of Knowledge, (3rd ed)
- A.J. Ayer : The Problem of Knowledge
- A.C. Danto : Analytical Philosophy of Knowledge
- J. Hintikka : Knowledge and Belief

- B. Russell : Human Knowledge : Its Scope and Limits
- N. Rescher : Coherence Theory of Truth
- J.L. Pollock : Knowledge and Justification
- : Contemporary Theories of Knowledge
- J.R. Ammerman : Classics in Analytic Philosophy.
- B. Blanshard : The Nature of Thought, Vols. I & II.
- Hamlyn : Theory of Knowledge.
- A. Stroll (Ed) : Epistemology : New Essays in the Theory of Knowledge
- P.F. Strawson : Skepticism and Naturalism : Some Varieties
- P. Unger : Ignorance : A Case for Scepticism
- G.S. Pappas & M. Swain (Eds) : Essays on Knowledge and Justification
- N. Malcolm : Knowledge and Certainty
- S. Bhattacharyya : Doubt, Belief and Knowledge
- D.P. Chattopadhyaya : Induction, Probability and Scepticism
- R.L. Martin (Ed) : Recent Essays on Truth and the Liar Paradox
- Wittgenstein : On Certainty.

C - 7. METAPHYSICS I (Indian)

The world-views according to which human beings act and live are derived, shaped and modified by metaphysics which has been at the core of all philosophical reflections in the West as well as in India. Although the Buddha scrupulously avoided getting entangled in metaphysics, his followers later on ended up developing some of the most spectacular systems of metaphysics developed in India. The nature of man and the world that surrounds her is central to metaphysics and its discussion often brings in God into the picture. In India metaphysics has generally been looked upon as a means that helps man transcend his finitude and permanently cross over the ocean of samsara into a state of everlasting liberation. This course is aimed at familiarizing the student with the broad outlines of the distinctive ideas of Indian metaphysics.

1. Prameya; Padārtha
2. Man, God and the world as the basic general categories of metaphysics.
3. Reality : being, becoming
4. God : God of the people and God of the Philosophers ; the role of God in the world-views of classical systems; the new and central role of God in the Bhakti schools starting with Ramānuja; proofs for and against the existence of God; God as Karmadhyaksa.
5. Man : self as Ātmān; nairatmyavāda; Ātman and Jiva; the Jiva as kartā, bhoktā and Jñātā: different perspectives.
6. Physical world: world as karmabhūmi; nature and constitution of the physical world : the theories of five elements (pancabhūtas), guṇas pancikaraṇa; vyavahārika and pāramārthika sattā.
7. Human mind
8. Universals : the debate amongst the different schools
9. Causation : the different views and debates
10. The scepticism about categories : Nagārjuna, Jayarasi Bhaṭṭa and Śriharṣa.

SUGGESTED READINGS :

- Stephen H. Phillips : Classical Indian Metaphysics, Delhi : Motilal Banarasidass, 1997
- Jadunath Sinha : Indian Realism, London : Kegan Paul, 1938
- P.K. Mukhopadhyaya : Indian Realism, Calcutta : K.P. Bagchi, 1984
- Harsh Narain : Evolution of the Nyaya-Vaisesika Categoriology; Varanasi : Bharati Prakashan, 1976.
- H. Ui : Vaiseska Philosophy : Varanasi : Chowkhambha Snaskrit Series 22, reprinted in 1962.
- Sadananda Bhaduri : Nyaya Vaisesika Metaphysics
- Nagarjuna : Mulamadhyamakarika
- Jayarasi Bhatta : Tattvopaplavasimha
- Sriharsa : Khandanakhandakhadya

C - 8. METAPHYSICS II (Western)

Although a wide variety of ideas have engaged the attention of metaphysicians in the West over the centuries, the nature of man and the world that surrounds her have been central to them all and their discussion has also brought in the concept of God into the picture. Since the time of Hume, the very possibility - and also the legitimacy - of metaphysics has been repeatedly called into question in the West and thus metaphysics has remained a fertile field of debate and discussion. There is also a close relationship between science and metaphysics in the West. This course aims at familiarizing the student with the broad outlines of the chief ideas, issues and debates in Western metaphysics.

1. Metaphysics : possibility, scope and concerns
2. Appearance and reality
3. Being, becoming : essence and existence
4. Substance : Aristotle's account ; substance and properties; kinds and activity : the debate between rationalism and empiricism ; process view of reality.
5. Causation : causation and regularity ; causation and conditionals; relata of causation.
6.
 - i) Space : nature and dimensions ; theories : absolute and relational; appearance or reality
 - ii) Time : nature and directions; passage of time; theories; absolute and relational ; appearance or reality.
 - iii) Relation between space and time.
7. Universals and particulars : distinction; varieties; abstract entities; nominalism; resemblance, classes; realism : classical and contemporary
8. Mind and Body : dualism and materialism; contemporary debates
9. Self-knowledge and self-identity : memory criterion; body criterion; the primitiveness of the concept of the person.

SUGGESTED READINGS :

- F.H. Bradley : Appearance and Reality (Oxford)
- Richard Taylor : Metaphysics (Prentice - Hall)
- Sosa & Tooley (Eds) : Causation (Oxford)
- Richard Swinburne : Space and Time (Methuen)
- M. Macbeath & Others (Eds): The Philosophy of Time (Oxford)
- David Wiggins : Sameness and Substance (Oxford)
- P.M. Churchland : Matter and Consciousness (Cambridge, Mass)
- D.C. Dennett : Consciousness Explained (Boston)
- A.C. Greyling (Ed) : Philosophy : A Guide Through the Subject (Oxford)
- (Ed) : Philosophy : Further into the Subject (Oxford)
Cambridge Companion to Metaphysics.
- D.M. Armstrong : Universals : An Opinionated Introduction, CO :
Westview Press, 1989
- Hamlyn : Metaphysics
- Blackwell : Companion to Contemporary Philosophy of Mind
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C - 9 MODERN INDIAN THOUGHT

Modern Indian thought differs in many ways from classical Indian thought. While classical Indian thought developed virtually without any outside influences, the stamp of the awareness of the West, its culture and its philosophy is evident in modern Indian thought. Most of the classical Indian schools of thought like Nyaya, Sankhya and Mimamsa cease to be of interest to the modern Indian thinker and advaita vedanta assumes considerable importance. Also, more attention is paid to the individual in the society than in the classical past. The vernacular languages now come to be increasingly used in philosophical discussions and debates. There is an attempt at re-examining the past and appropriating whatever the thinker believes to be still relevant and of universal value. The course aims at introducing the student to this rich fare of modern Indian thought in a panoramic way.

1. Background
2. Swami Vivekananda ; man, universal religion; practical vedanta
3. B.G. Tilak : interpretation of the Gita
4. Sri Aurobindo : reality as “sat-cit-ananda,” three phases of reality-evolution; mind and supermind; integral yoga
5. Mohammed Iqbal : Intellect and intuition; self ; perfect man
6. Rabindranath Tagore : man and God; religion of man
7. K.C. Bhattacharya : concept of philosophy; subject as freedom; the absolute and its alternative forms; interpretation of maya
8. S. Radhakrishnan : God and the Absolute; intellect and intuition; the idealist view of life.
9. J. Krishnamurti : the self; freedom from the known ; inner revolution
10. M.K. Gandhi : truth; non-violence; swaraj; sarvodaya; critique of modern civilization
11. B.R. Ambedkar : critique of social evils ; neo-Buddhism

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- Bhikhu Parekh : Gandhi's Political Philosophy.