SYLLABUS FOR I SEMESTER

MC PL 1813  CLASSICAL SYSTEMS OF INDIAN PHILOSOPHY

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

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

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

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

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

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

Books for Reference
MC PL 1814 METAPHYSICS

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

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

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

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

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

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

Books for Study:


**Books for Reference**


**MC PL 1815  HISTORY OF WESTERN PHILOSOPHY**

**Objectives**

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

**I. Ancient Philosophy**

a. Pre – Socratic Philosophy

b. Socrates, Plato, Aristotle

c. Roman and Early Christian Philosophy

**II. Modern Philosophy**

a. The Enlightenment Philosophy
b. Rationalism & Empiricism
c. Kant & Hegel
III. Contemporary Philosophy

a. Existentialism
b. Phenomenology
c. Analytic Philosophy

IV. Recent Philosophy

a. Postmodernism
b. Deconstruction

V. Selection: Any TWO of the following

Plato, *Symposium / Phaedo*

Rene Descartes, *Meditations / Discourse on Method*

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

Freidrich Nietzsche, *Thus Spake Zurathustra* (selections)

Emmanuel Levinas, *Existence and Existents* (selections)

Books for Study


Books for Reference


**MC PL 1816  LOGIC AND PHILOSOPHICAL INQUIRY**

**Objectives**

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

1. **Introduction to Philosophy:**

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

2. **Formal Logic**

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

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

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

**Books for Study**


**Books for Reference**

Indian philosophy refers to philosophical traditions of the Indian subcontinent. A traditional classification divides orthodox (Āstika) and heterodox (nĀstika) schools of philosophy, depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas. A special class of people called â€œphilosophersâ€ has defined itself, which makes a profession of studying things in their separation from human life and practice. [See Cyril Smithâ€™s article: Some Communist Reflections on Philosophy.] The main branches of Philosophy are Logic, Epistemology, Ontology and Ethics. Western Philosophy. Although Western Philosophy traces its roots to the philosophy of ancient Greece, the philosophy of ancient Greece only reached Europe thanks to the Arabs. [See Hegel on Arabian Philosophy.] However, a long interval separates the bourgeois society, which began to emerge in Renaissance Europe of the 16th century, from the society of slave-owners of the 3rd to 6th century ancient Greek polis. Indian philosophy begins with the Vedas where questions related to laws of nature, the origin of the universe and the place of man in it are asked. In the famous Rigvedic Hymn of Creation the poet says: "Whence all creation had its origin, he, whether he fashioned it or whether he did not, he, who surveys it all from highest heaven, he knows or maybe even he does not know." In classical times, these inquiries were systematized in six schools of philosophy. Some of the questions asked were: What is the ontological nature of consciousness? Indian Philosophy or Hindu Philosophy is generally classified into 6 orthodox schools (Āstika) and 3 heterodox (nĀstika) schools. The 6 classical schools (shatdarshan) are Nyaya, Vaisheshik, Sankhya, Yoga, Purva Mimansa and Uttar Mimansa (Vedanta). The basic difference between the two branches of Hindu Philosophy schools is said to be based on the recognition of Vedas. Orthodox schools recognize the authority of Vedas while heterodox schools don’t believe in the authority of Vedas. Out of these nine systems, eight are atheistic as there is no place for God in them. Only Utara Mimansa, which is also called Vedanta, has a place for God in it. Six Orthodox Schools (Classical Schools) of Indian Philosophy. The History of Indian Philosophy is a comprehensive and authoritative examination of the movements and thinkers that have shaped Indian philosophy over the last three thousand years. An outstanding team of international contributors provide fifty-eight accessible chapters, organized into three clear parts: knowledge, context, concepts philosophical traditions engaging and encounters: modern and postmodern. This outstanding collection is essential reading for students of Indian philosophy. It will also be of interest to those seeking to explore the lasting significance of this rich (...) an