

				Knowledge and Skepticism (DSE IX)	
				Philosophy of Logic (DSE X)	

7.0 Courses for Programme B.A. (Hons) Philosophy.

SEMESTER 1

**Indian Philosophy
(CC (1))
Core Course - (CC) Credit:6**

Course Objectives

- The objective of this course is to make students familiar with Indian Intellectual traditions. This course will be an Introduction to the major schools of Indian philosophy. Focus will be on interactive learning where students will engage themselves into rigorous and an analytical examination of key concepts in a manner that enables them for contemporary engagement and reflection . The course will help the students in understanding the significance of Indian philosophical studies in their daily life, how to overcome the stress, how to manage their life and take challenges in life; hence there will be a focus on the dialectical and analytical method to understand Indian philosophy.
- The aim is to make students familiar with and develop a clear understanding of the major concepts such as the Shruti and Smriti, Karma, Jnana and Bhakti in different systems, Idealism and Materialism, and Preyas, Shreyas and Nihisreyas in Kathopanishads etc within Indian Philosophical studies.
- Debate amongst the schools regarding the nature of the self will enhance various perspectives and further increase students understanding of Indian Philosophical systems and their philosophy.
- Improved critical reading of the texts, their rational and logical understanding, and writing abilities.
- Exposure to various Indian Philosophical texts.
- Finally it will give a holistic development of their personality

Course Learning Outcomes

- Students of the B.A. (Honors) Indian Philosophy will understand the richness of Indian Intellectual Traditions through basic concepts such as Shruti (agama) and Smriti(Nigama), Karma, Jnana and Bhakti, Indian Idealism vs. Indian Materialism, Preyas, Shreyas and Nihisreyas etc
- Students will appreciate the Indian Metaphysics of various ancient Indian schools such as Charvaka, Buddhism, Jainism, Samkhya, Mimamsa and Vedanta. They will become aware of the Metaphysics of various schools which will help them to understand the society at large.

In the unit III, students will gain familiarity with the epistemology of Jaina and Nyaya - Vaishesika system. Unit II and Unit III are interrelated in the sense that epistemology of a particular school can be understood through its metaphysics and vice-versa.

- In Unit IV Students will learn to develop scientific, logical and rational inquiry for understanding the systems. Students will be able to do a comparative analysis of all systems which will further enhance their debating skills. Students will develop the ability to think critically and to read and analyze scientific literature.
- Students will develop strong oral and written communication skills through the effective presentation of Projects, Quiz as well as through Seminars.

UNIT I: Introducing Basic Concepts and Outlines of Indian Philosophy

(a) Basic Concepts

1. Distinction between *Shruti* (agama) and Smriti (nigama)
2. Emphasis on *Karma* (Action), *Jnana* (Knowledge) and *Bhakti* (devotion): An Understanding of different Indian Philosophical Schools
3. Distinction between *Indian Idealism vs. Indian Materialism*
4. *Preyas, Sreyas and Nihisreyas* with reference to Kathopanishadas

(b) General Characteristics of Indian Philosophy

Recommended Readings:

- Chatterjee, S and D.M.Datta. 1984. *An Introduction to Indian Philosophy*, 8th ed. Calcutta: University of Calcutta.

- Chattopadhyaya, Debiprasad. 2008. *Lokayata: A Study in Ancient Indian Materialism*, 7thed. Delhi: People's Publishing House.
 - Cowell, E. B. and A.E. Gough. 1882. *The Sarva-Darshana-Samgraha or Review of the Different Systems of Hindu Philosophy*, by Madhavacharaya, London: Trubner's & Co. Ludgate Hill.
 - Dasgupta, S.N. 2004. *A History of Indian Philosophy*, vol.1. Delhi: Motilal Banarasidass.
 - Mohanty, J.N. 1992. *Reason and Tradition in Indian Thought*. Oxford (U.K.): Calrendon Press.
 - Paul S. and Anthony J. Tribe. 2000. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. London: Routledge.
 - Radhakrishnan, S. and C. A. Moore. 1967. *A Source book in Indian Philosophy*. Princeton: Princeton University Press.
 - Radhakrishnan, S. 1967. *The Principal Upanishads*. United States : Princeton University Press .
 - Raju, P.T. 1985. *Structural Depths of Indian Thought*. Albany (New York): State University of New York Press.
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UNIT II: Indian Metaphysics (*Tattva Vicara*)

- (a) Indian Materialism: Carvaka
- (b) Four Noble Truths (*catvariaryasatyani*) and Doctrine of Dependent Origination (*Pratityasamutpada*) and Doctrine of Momentariness (Kshanabhangavada) in Buddhism
- (c) Jaina *Anekantavada* (Relativistic pluralism)
- (d) Samkhya Dualism: Prakriti and Purusha
- (e) *Purva Mimamsha* theory of Karma (*Apurva*)

Recommended Readings:

- Bhattacharya, Ramkrishna. “[Materialism in India: A Synoptic View](http://www.carvaka4india.com/2011/08/materialism-in-india-synoptic-view.html).” Retrieved 27 July 2012. <http://www.carvaka4india.com/2011/08/materialism-in-india-synoptic-view.html>
- Chakravarti, P. 1975. *Origin and Development of the Samkhya System of Thought*. Delhi: Munshiram Manoharlal Publishers.
- Dasgupta, S.N. 2004. *A History of Indian Philosophy*, vol.1. Delhi: Motilal Banarasidass.

- Jha, Ganganath. 1978. Prabhakara School of Purva Mimamsa. Delhi: Motilal Banarsidass.
 - Kewal Krishna.1974. *Materialism in Indian Thought*. Delhi: Munshiram Manoharlal Publishers.
 - Mohanty, J.N. 1993. *Essays on Indian Philosophy*, Ed. Purusottama Bilimoria. Oxford (U.K.): University Press.
 - Paul S. and Anthony J. Tribe.2000. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. London: Routledge.
 - Radhakrisnan, S. 1929. Indian Philosophy, Vol.1, Muirhead library of philosophy 2nd ed. London: George Allen and Unwin Ltd.
 - Sharma, C.D. 2000. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarasidass
 - Stevenson, S.1951. The Heart of Jainism. London: Oxford University Press.
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UNIT III: Indian Epistemology (*Pramana Vicara*)

- (a) *Syadvada* of Jainism
- (b) *Prama* and *Pramana* Distinction with reference to Nyaya theory of Perception (*Pratyaksha*) and Inference (*Anumana*)

Recommended Readings:

- Bijalwan, C.D. 1977. *Indian Theory of Knowledge based upon Jayanta's Nyaya Manjari*. New Delhi: Heritage Publishers.
 - Chatterjee, Satishchandra. 2015. The Nyaya theory of Knowledge. Delhi: Rupa publishers.
 - Datta, D.M. 1972. *The Six Ways of Knowing*. Calcutta: University of Calcutta Press.
 - Sharma, C.D. 2000. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarasidass.
 - Stevenson, S.1951. The Heart of Jainism. London: Oxford University Press.
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UNIT IV: Indian Philosophical Debates

- (a) Carvaka, Buddha and Samkaracharya on Doctrine of Self

(b) *Satkaryavada* of Samkhya System and *Asatkaryavada* of Nyaya-Vaisheshika System

(c) Samkaracharya and Ramanuja on *Maya*

Recommended Readings:

- Bhattacharya, Ramkrishna. “[Materialism in India: A Synoptic View.](http://www.carvaka4india.com/2011/08/materialism-in-india-synoptic-view.html)”Retrieved 27 July 2012.<http://www.carvaka4india.com/2011/08/materialism-in-india-synoptic-view.html>
- Murthi, Satchidananda K. 1959. *Revelation and Reason in Advaita Vedanta*. Waltair: Andhra University Press.
- Organ, Troy Wilson. 1964. *The Self in Indian Philosophy*. London: Mouton & Co.
- Pandey, Sangam Lal. 1983. *Pre-Samkara Advaita Philosophy*, 2nd ed. Allahabad: Darshan Peeth.
- Paul S. and Anthony J. Tribe. 2000. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. London: Routledge.
- Srinivasachari, P.N. 1943. *The Philosophy of Visitadvaita*. Madras: Adayar library.
- Stcherbatsky, Theodore. 1970. *The Soul Theory of Buddhists*, 1st ed. Varanasi: Bharatiya Vidya Prakasana.

Additional Resources:

Suggested Readings:

- [Chatalian](#), George. 1983. Early Indian Buddhism and the nature of philosophy: A philosophical investigation. *Journal of Indian Philosophy* 11(2): 167-222.
- Gokhle, Padeep P. 1991. The Logical Structure of Syadvada, *The Journal of Indian Council of Philosophical Research* 8 (3): PP.1-10.
- Koller, John M. 1977. [Skepticism in Early Indian Thought](#). *Philosophy East and West* 27(2): 155-164
- Murty, T. R. V. 1955. *Central Philosophy of Buddhism*. London: George Allen & Unwin .
- Mehta, Sonia. 2017. *The Buddhist Theory of Meaning*. Delhi: Krishi Sanskriti Publications.
- [Prevos](#), Peter. “*The Self in Indian Philosophy: Hindu, Buddhist and Carvaka views.*” Retrieved, April 2002. <https://prevos.net/humanities/philosophy/self/> uddhist Theory of Meaning, Delhi, 2017

Teaching-Learning Process:

Teaching learning is a continuous process which is surrounded by students attitude to learn share the knowledge, academic curiosity, reading & practicing, creativity, thinking ability and extending your knowledge levels. This course demands interaction among the students and their ability to think independently. The B.A (Honours) Indian Philosophy aims to make the student proficient in understanding their Philosophy, Culture and Society through the transfer of knowledge in the classroom as well as in life. In the classroom this will be done through blackboard and chalk lectures, charts, powerpoint presentations, and the use of audio-visual resources that are available on the internet such as virtual lab. An interactive mode of teaching will be used. The student will be encouraged to participate in discussions, group discussions and deliver seminars on some topics. A problem-solving approach will be adopted wherever suitable.

Assessment methods

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. Students will strictly follow the course policies.

Grade will be determined on the basis of graded assignments as specified below:

Evaluation:

- Four Assignments/ Projects: 10% each
- Three in-class quizzes/oral tests: 5% each
- Paper Presentations: 5%
- Final exam: 10%
- Attendance and participation 5%

Keywords

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Shruti and Smriti, Idealism, Materialism, Realism, Pluralism, Self, Brahman, Maya, Dualism, Preyas, Shreyas and Nihshreyas, Anekantavada, Syadvada, Karma, Jnana, Bhakti, Pratiyasamutpada, Nirguna and Saguna Brahman, Jiva, Apurva, etc