

M.A. I Philosophy

PHI111 Problems in Indian Metaphysics and Problems in Indian Epistemology

PHI112 Problems in Western Metaphysics and Problems in Western Epistemology

PHI114 Early Buddhism and Jainism

PHI115 Philosophy of Bhagvatgītā and Schools of Vedānta (I)

PHI111: Problems in Indian Metaphysics and Problems in Indian Epistemology

Unit I: Sat

- Sat as eternal reality, *Kūtaśthanītya* and *Parināmīnītya*: *Vedānta* and *Sāṃkhya*
- Sat as both eternal and non-eternal: Jainism
- Sat as non-eternal and momentary: Buddhism
- Vaiśeṣika View on the nature and classification of *Padārthas*
- Theory of Universals : Nyāya & Buddhism

Unit II: Ātman, Mind and Person

Perspectives of the following systems:

- Cārvāka
- Buddhism Sāṃkhya-Yoga
- Nyāya-Vaiśeṣika
- Advaita Vedānta

Unit III: External World

- Sāṃkhya
- Nyāya-Vaiśeṣika
- Buddhism
- Sankar & Rāmānuja

Unit IV: Causation

- Satkāryavāda* of Sāṃkhya
- Asatkāryavāda* of Vaiśeṣika
- Pratītyasamutpāda* of Buddhism
- Satkāryavāda* of Vedānta

Unit V:

- Nyāya view of *Buddhi* /*Jñāna* and its kinds; *Pramāṇa* and *Pramā*
- Pūrva Mīmāṃsā approach to nature and classification of *Pramāṇa*
- Buddhist approach to nature and classification of *Pramāṇa*
- Pramāṇa-vyavasthā* and *Pramāṇa-saṃplava*

Unit VI

- Pratyakṣa*: Its nature and kinds according to Nyāya
- Pratyakṣa* Its nature and kinds according to Buddhism
- Khyātivāda* : *Akhyāti*, *Anyathākhyāti*, *Viparītākhyāti*, *Ātmakhyāti*, *Asatkhyāti*, *Anirvacanīyakhyāti*, *Satkhyāti*

Unit VII

- (A) Nyāya views on *Anumāna*:
a) Nyāya views on The concept, structure and classification of *Anumāna*
b) Nyāya views on The notion of *Vyāpti*
- (B) Buddhist views on *Anumāna*
a) Buddhist views on The concept, structure and classification of *Anumāna*
b) Buddhist views on The notion of *Vyāpti*,

Unit VIII

- a) Introduction to Jaina classification of *Pramāna*
b) The Nature of other *Pramānas*: *Upamāna*, *Śabda*, *Arthāpatti*, *Anupalabdhi*
c) *Prāmānyavāda* according to Nyāya and Mīmāṃsā
d) The question of reducibility of *pramānas*

Texts to be used

Annambhatta: *Tarkasamgraha*
Dharmakīrti: *Nyāyabindu*
Dharmakīrti: *Hetubindu*
Kumarila Bhatta: *Ślokavārtika*
Yaśovijaya: *Jaina Tarka Bhāṣā*

Prescribed Readings

- 1) Dasgupta, S.N., *A History of Indian Philosophy*, Cambridge University Press, London, 1940, (Relevant volumes and chapters).
- 2) Hirianna, M., *Outlines of Indian Philosophy*, George Allen and Unwin, London 1918.
- 3) Mohanty, J.N., *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford 1992, (Relevant sections).
- 4) Athalye, V.Y. & Bodas, M.R. (tr. & ed.), *Tarka Samgraha of Annambhatta*, BORI, Pune, 1963, (Relevant Sections).
- 5) Athalye and Bodas (tr. & ed.), *Tarkasamgraha of Annambhatta*, BORI, Pune, 1963.
- 6) Mohanty, J.N., *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford, 1992
- 7) Matilal, B.K., *Perception*, Oxford, 1980.
- 8) Bhatt, Govardhan, P., *The Basic Ways of Knowing (An In-depth Study of Kumarila's Contribution to Indian Epistemology)*, Motilal Banarsidass, Delhi, 1989 (Second Ed.).
- 9) Bhatt, Govardhan, P., *Epistemology of the Bhāṭṭa School of Pūrva Mīmāṃsā*, The Chowkhamba Sanskrit Series Office, Varanasi, 1962.
- 10) Barlingay, S.S., *A Modern Introduction to Indian Logic*, National Publishing House, Delhi 1965.
- 11) Sharma, Ambikadatta, " *Pramanasamplava and Pramanavyavastha*", in: JICPR, Vol. XIV, No. 2, Jan.-April, 97.
- 12) Chinchore Mangala R. *Dharmakīrti's Theory of Hetu-centricity of Anumāna*; Motilal Banarsidass; New Delhi; 1989
- 13) Shastri, Indra Chandra., *Jaina Epistemology*, P.V Research Insititute, Varanasi, 1990
- 14) Antarkar, S.S, Gokhale, P.P., Katarnikar, Meenal, *Recollection, Recognition and Reasoning*, Sri Satguru Publications, Delhi, 2011.

References:

- 1) Dravid, R.R., *The Problem of Universals in Indian Philosophy*, Motilal Banarsidass, Delhi, 1972.
- 2) Murti, T.R.V., *The Central Philosophy of Buddhism*, George Allen and Unwin, London, 1955.
- 3) Smart, Ninian, *Doctrine and Arguments in Indian Philosophy*, George Allen and Unwin, London, 1964.
- 4) Misra, S (tr), *Vedanta Paribhasa*, Jaya Krishna Das Hari Das Gupta, Benares, 1937.

- 5) Banarjee Nikunja Vihari : The Spirit of Indian Philosophy, Avnold- Hei nemann Publishers (India) private Ltd. New Delhi
- 6) Matilal, B.K., *Epistemology, Logic and Grammar in Indian Philosophy*, Monton, 1971.
- 7) Dasgupta, S.N., *A History of Indian Philosophy* (Relevant Volumes and Chapters), Cambridge Uni. Press, London, 1940.
- 8) Kar, B.N., *Theories of Error in Indian Philosophy*, Ajanta Publications, Delhi, 1978.
- 9) Datta, D.M., *Six Ways of Knowing*, University of Calcutta, Calcutta, 1960.
- 10) Stcherbatsky, Th., *Buddhist Logic*, Vol. 2, Dover Publications Inc., New York, 1962.5
- 11) Bapat Lata, *Buddhist Logic*, Bharatiya Vidya Prakashan New Delhi, 1989
- 12) Bhargava, Dayanand., *Jaina Tarka Bhāṣā*, Motilal Banarasidas, Delhi, 1973

PHI112 - Problems in Western Metaphysics and Problems in Western Epistemology

Unit I: Introduction to Metaphysics

- a) Problem of being and becoming: Parmenides, Heraclites, Aristotle, Hegel, Heidegger
- b) Theories of Reality : Realism & Idealism (Broad Introduction)

Unit II: Nature and conception of the External World

- a) Berkeley's Subjective Idealism
- b) Moore's Common-sense Realism
- c) Ayer's Phenomenalism

Unit III: Self and Mind

- a) Concept of Self : Descartes, Hume, Kant
- b) Mind-Body Dualism : Descartes and Ryle

Unit IV

- a) Categories: Aristotle, Kant
- b) Problems of Substance: Aristotle, Leibniz, Spinoza, Descartes
- c) Theories of Causation: Aristotle, Hume

Unit V:

- a) Nature and definition of knowledge
- b) Knowledge and belief (Plato);
- c) Challenge of skepticism to the possibility of knowledge

Unit VI:

- a) Fallibility and Skepticism
- b) Gettier problem and responses to it
- c) Intuitionism: Bergson

Unit VII: Justification of knowledge claims

- a) Foundationalism (knowledge as correspondence)
- Non-foundationalist approaches to the nature and analysis of knowledge
- b) Coherentism
- c) Reliabilism

Unit VIII:

- a) Problems of perception: i) Direct realism ii) Representative realism iii) Phenomenalism
- b) Rationalist, Empiricist and Kantian approach to knowledge (analytic-synthetic distinction, synthetic a priori, A Priori knowledge),
- c) Theories of truth: i) Correspondence ii) Coherence iii) Pragmatic
- d) Problem of Meaning: Denotative, Connotative, Use theory of meaning

Prescribed Readings

- 1) O'Connor, D.J., *A Critical History of Western Philosophy*, Collier Macmillan Publishers, London, 1964.
- 2) Copleston, F., *A History of Philosophy* (Relevant volumes), Image Books, New York, 1974.
- 3) Hospers, John, *An Introduction to Philosophical Analysis*, Prentice Hall, 1953.
- 4) Russell, Bertrand, *The Problems of Philosophy*, Oxford University Press, 2006.
- 5) Shields, Christopher, *Aristotle*, Routledge New York, 2007
- 6) Lehrer, Keith, *Theory of Knowledge*, Westview Press, 2000 (second edition).
- 7) O'Connor, D.J. & Carr, B., *Introduction to Theory of Knowledge*, Harvester Press Ltd. (Sussex), 982.
- 8) Canfield & Donnell (eds.), *Readings in the Theory of Knowledge*, Appleton-Century Crofts, USA, 1964.
- 9) Dancy, Jonathan, *An Introduction to Contemporary Epistemology*, Basil Blackwell, 1985

Books for References

- 1) Kirk G.S. and J.E. Raven. *The Pre – Socratic Philosophers: A Critical History with a Selection of Texts*, Cambridge University Press, Cambridge, 1957
- 2) Edwards, Paul, *The Encyclopedia of Philosophy*, Macmillan Co. and the Free Press, New York, 1967.
- 3) Daya Krishnam, *Paschyatya Tattvana ka Itihas*
- 4) Pappas & Swain (eds.), *Essays on Knowledge and Justification*, Cornell University Press, Ithaca, New York, 1978.
- 5) Copleston, F., *A History of Philosophy* (Relevant Volumes), Image Books, New York, 1997.
- 6) Ayer, A.J., *The Central Questions of Philosophy*, Holt, Rinehart and Winston, New York, 1979.
- 7) Armstrong, D. M., *Belief, Truth and Knowledge*, Cambridge University Press, Cambridge, 1973.
- 8) Ayer, A.J., *The Problem of Knowledge*, Pelican Books, London, 1971.
- 9) Yolton, J.W., *Theory of Knowledge*, Collier-Macmillan, New York, 1965.
- 10) Alston, W.P., *The Philosophy of Language*, Prentice-Hall, 1964.

PHI114: Early Buddhism and Jainism

Unit I

- Origin of Buddhist thoughts — Continuation of *Vaidic* tradition or revolt against *Vaidic* tradition
- Distinction between *Vaidic* and *Śramaṇa* tradition
- The Nature of the Buddha's problem and the nature of his inquiry (*Ariyapariyeṣanasutta*)
- Buddha's first sermon, Four noble truths and the Middle path (*Dhamma-cakkappavattana-sutta*),

Unit II: Suffering and its cause

- Three characteristics of Phenomena: Anicca, Anattā and Dukkha: Their interrelation (*anattalakkhana sutta*)
- The doctrine of Anattā and five aggregates. The question of compatibility between Anattā and Rebirth (Discussion in *Milindapañho*)
- The Buddhist concept of Dukkha, Three kinds of *Dukkhatā*
- Moral-psychological causes of suffering: *Sakkāyadiṭṭhi*, *Avijjā* and *Taṇhā*, *Akusalamūla*
- Pratīccea-samuppāda* and *Dvādaśa-nidāna*

Unit III: Cessation of Suffering and the Path

- Nibbāna/Nirvāṇa*— Nature and Kinds — *Sopādiṣeṣa*, *Nirupādiṣeṣa*. Arhat-hood as the ultimate goal. Four stages to Arhattva: *Sotapanna*, *Sakadāgāmi*, *Anāgāmi*, *Arhat*
- Way to *Nibbāna* — *Aṭṭhangika-magga*, *Śīla-Samādhi-Prajñā*;
- Samatha-Anupassanā*, Mindfulness Meditation (*Satipaṭṭhānasutta*), Four *Brahma-Vihāras*

Unit IV: Some Special Features and Issues

- Pragmatic Approach: Silence over 'Unanswerable Questions' (*Avyākṛta-praśna*) unrelated to the problem of Suffering
- Rational Approach: Emphasis on one's own experience and critical examination; Criticism of ritualism
- Egalitarian Approach: Criticism of hierarchical system of four *Vaṇas* based on birth and divine origin. (*Brāhmaṇavagga* of *Samyutta-nikāya*), Critique of the concept of *Brāhmaṇa*.
- Some Issues: (1) Is Buddhism Pessimistic?
(2) Is belief in Rebirth and other worlds a necessary part of the Buddha's way.

Unit V:

- Historical Development of Jainism
- Vedic culture and *Śramaṇa* culture and place of Jainism in *Śramaṇa* culture.
- Concept of *Dravya*
- Nature of *Jīva*; nature and its kinds

- e) Nature of *Ajīva*; *Pudgala*, *Dharma*, *Adharma*, *Ākāśa*
- f) *Kāla*

Unit VI:

- a) *Pramāṇa* : Nature and Classification of *Pramāṇas* (Introduction only)
- b) *Syadvāda*; The relevance of *Syadvāda* to *Ahimsā*
- c) *Nayavāda*
- d) *Anekāntavāda*

Unit VII:

- a) Seven/Nine *Tattvas*
- b) *Karmabandha* and *Mokṣa*
- c) Path of *Mokṣa* (*Triratna*); Centrality of *Ahimsā*; Issue of women with regards to Liberation

Unit VIII:

- a) The Code of Conduct for *Śrāvakas*: *Aṇuvrata*, *Gunavrata*, *Śikṣavrata*, *Pratimā*
- b) The Code of Conduct for *Śramaṇas*: *Mahāvratā*, *Samiti*, *Gupti*, *Gunasthānas*
- c) *Sallekhanā*: Its Bio-Ethical significance

Prescribed Readings

- 1) Varma, V.P., *Early Buddhism and Its Origins*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1973.
- 2) Narada, *The Buddha and his Teachings*, Buddhist Missionary Society, Malaysia, 1988.
- 3) Sangharakshita, *The Three Jewels*, Windhorse Publications, London, 1977.
- 4) Kesarcodi Watson, Ian, *Approaches to Personhood in Indian Thought*, Sri Satguru Publications, 1995, (The chapter on Moksa only).
- 5) Chincore Mangala R. *Buddhist Conceptions of Man and Human Emancipation: A Critical Investigation*; New Bharatiya Book Corporation; Delhi; 2007
- 6) Goenka Satyanarayan, *Kyā Buddha DukkhavādīThe ?*
- 7) Gokhale, Pradeep, "The Possibility of Secular Buddhism", *Proceedings of the Institute of Oriental Studies*, Moscow, 2017, 288 pages; Page Nos. 160-72
- 8) Dharmananda Kosambi, *Bhagavan Buddha*, Rajkamal Prakashan, Mumbai, 1956

Books for References

- 1) Dialogues of the Buddha (mostly available at: www.accesstoinsight.org):
- 2) *Kalamasutta* (AN 3.65); *Kutadantasutta* (DN 5); *Tevijjasutta* (DN 13); *Assalayanassutta* (MN 93); *Samannaphalasutta* (DN 2); *Dhammacakkappavattanasutta* (SN 56.11); *Ariyapariyesanasutta*
- 3) *Anattalakkhanasutta* (SN 22.59); *Bharasutta* (SN22.22); *Mahanidanasutta* (DN 15)15; *Milindapanho*: Questions of King Milinda (in The Pali Canon: Sutta Pitaka: KhuddakaNikaya)
- 4) *Itivuttaka*: Iti. 44 (in Sutta Pitaka: KhuddakaNikaya) *Mahasatipatthanasutta* (DN 22); *Vacchagotta Sutta* ; *Cula Malunkya Sutta*; *Kālāmasutta* ; *Assalayanassutta*; *Esukārī-sutta*; *VāsetṭhaSutta*; *Brāhmaṇavagga*
- 5) *Dhammapada* (in The Pali Canon: *SuttaPitaka: Khuddaka Nikaya*)
- 6) Bhargava, Dayananda; *Jaina Ethics*, Motilal Banarasidas, Delhi, 1968.
- 7) Mehta, M.L *Jaina Philosophy*. P.V. Research institute, Varanasi, 1971.
- 8) Umasvati; *Tattvarthasutra* translated by K.K. Dixit, L.D. Institute of Sociology, Ahmedabad,
- 9) Tukul, T.K., *Sallekhana is not Suicide*, L.D Institute, Ahmedabad.
- 10) Umāsvāti/Umāsvāmī's *Tattvartha sūtra That Which Is* translated by Nathmal Tatia, Motilal Banarasidas, Delhi, 2007.

PHI115 Philosophy of Bhagvatgīta and Schools of VedĀnta (I)

Unit I:

- a) Place and importance of Bhagavadgītā
- b) Bhagavadgītā as *Prastāna* : Historical and Philosophical Development

Unit II: Ways of Life

- a) *Karmayoga* :
 - i) Classification of *Karma* — *Karma*, *Akarma*, *Vikarma*
 - ii) *Niṣkamakarma*
 - iii) *Jnānottara Karma*
- b) *Bhaktiyoga*
 - i) Types of *Bhakta* — *Arta*, *Arth ārthi*, *Jijñāsu* and
 - ii) Nature of *Bhakti*
 - iii) Relation between *jnāna* and *Karma*
- c) *Jnānayoga*
 - i) Distinction between *Jñāna*, *A jñāna* and *Vijñāna*
 - ii) *Ātmajñāna*
 - d) *Samanvaya* of *Karmayoga*, *Bhaktiyoga* and *Jñānayoga*, in Bhagavadgītā

Unit III: Metaphysics of Bhagavadgītā

- a) Concept of *Kṣara*, *Akṣara*
- b) Concept of *Kṣhetra-Kṣhetrajna*
- c) Concept of *Prakṛiti*
- d) Concept of *Puruṣottama*

Unit IV: Ethical and Social aspects of Bhagavadgītā

- a) *Swadharmā*
- b) *Niṣkāmā Karma*
- c) *Sthitadharmā*
- d) *Varnādharmā*
- e) *lokasamgraha*

Unit V

- a) *Prasthānatrayi*
- b) Gaudapāda : Unity of Knower as *Viśva*, *Taijasa* and *Prājña*
- c) *Ajātivaāda*
- d) *Aśarśayoga*

Unit VI

- a) Śankar's Adhyāsabhāsyā :
- b) Refutation of different theories of error

Unit VII

Śankara's concept of Brahma, Jagat, Jīva & Māyā

Unit VIII

- a) The concept of Mokṣa : The significance of Jñānayoga as stated in Bhagavadgītābhāsyā.
- b) Śankara's criticism of Samkhya, Vaiśeṣika & Buddhism
- c) Śankara's concept of God

Prescribed Readings

- 1) Śankarbhāsyā of Bhagavadgītā
- 2) Tilak B. G. Śrīmadgītarahasya Athava Karmayogaśāstra, J. S. Tilak, Pune, 1973 (10th ed.)
- 3) Radhakrishnan S., The Bhagavatgita, Blackie & Sons Pvt. Ltd., Bombay, 1983 (8th ed.)
- 4) More S.S. Gīta as Theory of action, Satguru Publication, New Delhi
- 5) Arvindo, *Essays on Bhagavadgītā*
- 6) Karmarkar, R.D. (tr.), *Gaudapāda; Gaudapāda Karika*, Government Oriental Series, Class 13, No. 9, 1938.
- 7) Bhattacharya, Vidhuśekhara (ed., tr., note.), *Agamaśāstra of Gaudapāda*, University of Calcutta, Calcutta, 1943.
- 8) Thibute, George (tr.), *Brahma Sutra with Commentary of Śankaracharya*, vols. I & II, Bharatiya Vidya Prakashan, Delhi, 2004.
- 9) Rao, Srinivas M (tr.), *Mandukya Upanisad with Gaudapādas Karika and Sankar as Commentary*,
- 10) Nikhilananda (tr. & note.), *Mandukya Upanisad with Gaudapadas Karika and Sankaras Commentary*, Sri Ramakrishna Ashrama, Mysore, 1939.
- 11) Shastri, Satynarayana S.S & Kunhan Raja, C. (tr.), *The Bhamati: Catussutri*, Theosophical publishing House, Adyar, Madras, India, 1933.
- 12) Abhyankar, K. V. (tr.), *Brahma Sutra Śankara Bhāsyā (I- IV)*, Deccan Education Society, Poona, 1911 —1957.
- 13) Bhanu, C.G. (tr.), *Catussutri*, Yashvant Prakashan, Pune, 1912.

Books for References

- 1) Datye, V.H., Vedanta Explained, Book Sellers publishing Co, Bombay, 1954.
- 2) Pandey, S.L., Pre-Śankara Advaita Philosophy, Darshana Pitha, Alahabad, 1991.
- 3) Mahadevan, T. M. P., The Philosophy of Advait, Ganesh and Co, Madras, 1969.18
- 4) Sharma, C.D., Advaita Tradition in Indian Philosophy, Motilal Banarasisidass, Delhi, 1996