Draft Syllabus for M.A. (Philosophy)
(The course applicable to post-graduate Centers and External students)
Semesters I & II
(Operative from academic year 2009-2010)
(Modified from academic year 2010-2011)

University of Pune, Pune-411007
M.A. Philosophy

General Instructions about Course & Pattern of Examination

1. General Structure
The post Graduate (M.A.) course is a full time course of the duration of two years. It is divided into two parts i.e. M.A. Part I (Consisting of two semesters-Semesters I and II) and M.A. Part II (Consisting of two semesters III and IV). Eligibility for the admission to this course is basically graduation in Philosophy but graduates from other faculties are also eligible provided they possess genuine interest and aptitude for studying philosophy at post-graduate level. The course is conducted in the form of lectures, seminars and tutorials. The teaching of semesters I to IV will be sequential. Syllabus for each paper will be discussed in 40 clock hours (approximately) during each semester.
The external students will be admitted to appear for semester exams of semesters I, II, III and IV in sequential order.

2. Pattern of Examination
A Post Graduate student is assessed for his/her performance at a written test of 1600 marks i.e. sixteen papers of 100 marks each. In the existing examination pattern a student is assessed for each paper at the end of each semester. The question paper will be set for 80 marks. The question papers will be set according to the revised pattern.

Internal assessment: The students will also be assessed for their performance in mid-semester test conducted by their center and for overall performance in each semester course for 20 marks. This provision, however, is not applicable to external students. The performance of external students in semester-end examination will be counted as a whole.

Outline of the Courses

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<th>Compulsory Courses:</th>
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Optional Courses: (Any two out of the following)

| PH - 103 - Plato |
| PH - 104 - Buddhism |
| PH - 105 - Traditional and Propositional Logic |
| PH – 106 - Analytic Philosophy (Early Phase) |
| PH - 107 - Sankhya |
**SEMESTER II**

**Compulsory Courses:**
- PH - 201 - Problems in Western Epistemology
- PH - 202 - Problems in Indian Metaphysics

**Optional Courses:** (Any **two** out of the following)
- PH - 203 - Descartes
- PH - 204 - Advaita Vedanta
- PH - 205 - Gandhian Philosophy
- PH - 206 - Philosophy of Religion
- PH - 207 - Early Wittgenstein

**SEMESTER III**

**Compulsory Courses:**
- PH - 301 - Ethics and Meta-ethics
- PH - 302 - Indian Philosophies of Life

**Optional Courses** (Any **Two** out of the following):
- PH - 303 - Aesthetics (Western and Indian)
- PH - 304 - Ambedkar
- PH - 305 - Yoga
- PH - 306 - Phenomenology
- PH - 307 - History & Philosophy of Natural Science

**SEMESTER IV**

**Compulsory Courses:**
- PH - 401 - Philosophy of Language (Indian and Western)
- PH - 402 - Social and Political Philosophy

**Optional Courses:** (Any **Two** out of the following):
- PH - 403 - Existentialism
Note: 1) All the compulsory papers will be compulsory for external students as well.
2) All the optional courses for internal students will also be available to external students except PH-408: Dissertation. Dissertation will be optional for internal students.

3) Dissertation:
In addition to optional courses, the syllabus provides for Dissertation which is applicable only to the internal students.
An internal student can write and submit a Dissertation in the fourth semester. The topic and the plan of the dissertation is decided in consultation with a Faculty member and is approved by the Departmental committee of the P.G. Centre. The length of the M. A. dissertation should about 60 to 100 pages (i.e., 18000 to 30000 words)
PH 101: Problems in Western Metaphysics

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Metaphysics.)

Topic I: Problem of being and becoming: Parmenides, Heraclitus and Aristotle.

Topic II: Problem of Universals: Realism, Conceptualism, Nominalism and Family resemblance.

Topic III: Problem of Substance- Aristotle, Leibniz, Spinoza, Descartes


Books for Reading


Books for Reference

PH – 102 : PROBLEMS IN INDIAN EPISTEMOLOGY

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Indian epistemology)

Topic I

(a) Nyaya view of Buddhi / Jnana and its kinds. Pramana and Prama.

(b) Purvamimamsa approach to nature and classification of pramana.

(c) Buddhist approach to nature and classification of pramana.
The debate on Pramana-vyavastha and Pramana-samplava.

Topic II

a) Pratyaksa: Its nature and kinds according to Nyaya and Buddhism.

Topic III

The Nyaya, Buddhist and Jaina views on the following aspects of anumana:

The concept and classification of Anumana. The nature of sad-hetu and its aspects (rupas/laksanas). The nature of argument (Pararthanumana) The notion of Vyapti the knowledge of Vyapti.

Topic IV

Some debates :
(a) _Pramanya and A-Pramanya : svatah and paratah, Utpatti and Jnapti.
(b) _Savisayatva, Sakaratva, Svaparakasatva, Paraparakasatva of cognitions.
(c) Other Pramanas and the question of their reducibility: Upamana, Sabda, Arthapatti and Anupalabdhi.

Texts to be used

Annambhatta          Tarkasamgraha
Dharmakirti          Nyayabindu, Hetubindu
Vadidevasuri         Pramananaya-tattvalokialamkara
Prescribed Readings

4) Bhatt, Govardhan, P.: *The Basic Ways of Knowing (An In-depth Study of Kumarila’s Contribution to Indian Epistemology)*, Motilal Barsidass, Delhi, 1989 (Second Ed.)

Books for Reference


PH – 103: PLATO

(Objective: To introduce some basic issues and problems discussed by Plato.)

Topic I

Meno
a) The nature of virtue, (b) whether virtue can be taught, (c) the recollection theory of knowledge, (d) relation between virtue and knowledge and (e) wisdom.

Topic II

Theaetetus
a) nature of knowledge, (b) role of Socrates as intellectual midwife, (c) Protagoras doctrine – ‘Man is the measure of all things’, (d) nature of things vis-à-vis motion and rest, (e) the laws of thought, (f) whole and part.

Topic III

Parmenides
a) All is one, being can’t be many, (b) nature of Ideas, (c) the one and many.

Topic IV

The Republic Books V, VI, VII, X
a) Opinion and knowledge, (b) knowledge and truth, philosophy, philosopher, c) The allegory of cave, (d) The idea of Form.

Books of Reading


Books of Reference


PH 104: Buddhism

(Objective: To introduce to the student the philosophical and religious dimensions of early Buddhism)

Topic I:
[a] Vedic tradition and Buddha’s response to it.
[b] Other contemporary philosophical sects (*Samannaphalasutta*).
[c] The role of faith, experience and reason in Buddha’s teaching. Is Buddhism a religion? Three jewels of Buddhism.
[d] *Avyakrta prasnas* and Buddha’s silence.

Topic II:
[a] *Dharma-cakra-pravartana*. The four noble truths, their nature and meaning.
[c] Diagnosis of Duhkha, Avidya, Trsna and *Satkayadrsti*, Akusala and Akusalamula.
[d] *Pratityasamutpada* and *Dvadasanidana*.

Topic III:
[a] *Dukkha-Nirodha* - *Nirvana* - *Sopadisesa* and *Nirupadisesa*.
[c] *Trisiksa* (*Sila-Samadhi-Prajna*) Insight meditation (Vipassana), Satipatthana.

Topic IV:
[a] Schools of Buddhism: (Introduction only)
   (i) Sautrantika
   (ii) Vaibhasika
   (iii) Yogacara
   (iv) Madhyamika

[b] Doctrines of Buddhism:
   (i) Anatmavada
   (ii) Anityata – Ksanikata
   (iii) Sunyavada

Books for Reading:

1. *Early Buddhism in its origins* by V.P.Varma, Munshiram Manoharlal.
Books for Reference:

(A) Dialogues of the Buddha: The following dialogues may be referred to:

**Topic I**
- Kalamasutta, Kutadantasutta, Tevijjasutta, Assalayanasutta, Samannaphalasutta.

**Topic II**
- Dhammacakkappavattanasutta, Anattalakkhanasutta, Bharasutta, Mahanidanasutta.

**Topic III**
- Itivuttaka 44.; Mahasatipatthanasutta.

(B) Dhammapada
- Milindapanho
- Visuddhimagga

(C)
3. Upadhyay B.; *Baudda Darsana Mimamsa*; Chowkamba Vidya Bhavan, Benaras, 1954
4. Chinchore M.R.; *Anatta-Anatmata: An Analysis of Buddhist Antisubstantialist Crusade*, Indian Book Centre, Delhi, 1995
PH – 105  TRADITIONAL AND PROPOSITIONAL LOGIC

(Objective: To introduce the elements of Aristotelean and the modern logic. Note: Only Students having no background in Traditional and Propositional Logic are allowed to opt for this course.)

**Topic I**
Nature of logic, place of logic in philosophy
Terms, propositions and judgements.
Laws of Thought, Immediate Inference
Opposition

**Topic II**
Mediate Inference.
Eduction, Obversion, Conversion.
Deduction and Syllogism. Theory of Syllogism.
Figures, Moods,

**Topic III**
Simple and compound of propositions. Truth and validity
Statement and statement-forms; argument and argument forms.
Decision procedures - Truth-table, Shorter truth-table, Truth-tree

**Topic IV**
Formal proof of validity - Direct, Conditional and Indirect proofs.
Demonstration of invalidity of invalid arguments

**Books for Reading**
Singh Arindam and Goswami Chinmoy, *Fundamentals of Logic* ICPR, New Delhi, 1998

**Books for reference**
Terrell D.B., Logic : *A Modern Introduction to Deductive Reasoning*.
PH – 106: ANALYTIC PHILOSOPHY (EARLY PHASE)

(Objective: To introduce the main issues and trends in early Analytic Philosophy.)

Topic I

Gotolob Frege: Sense and Reference.
B. Russell: On Denoting.

Topic II

G.E. Moore: Refutation of Idealism, Defense of Common sense.

Topic III

Ludwig Wittgenstein: Analysis of facts, propositions and their interrelation

Topic IV

P.F. Strawson: On Referring.

Prescribed Readings

3. *Philosophical Papers* by G.E.Moore, Routledge,

Books for Reference

PH 107 : Samkhya

(Objectives : To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines of Sankhyadarsana with reference to Sankhyakarika and its two commentaries Gaudapadabhasya and Samkhyaatattvakaumudi)

Topic I : [a] Early Samkhya as found in the Upanisads, Gita and Carakasamhita.  
[c] Twenty five tattvas and their classification

Topic II : [a] Samkhya theory of knowledge; means of knowledge  
[b] Vyakta, Avyakta and Jna (Similarities and differences)  
[d] The theory of Trigunas

Topic III : [a] Evolution of Tattvas  
[b] The relation between Prakrti and Purusa and their role in creation and destruction of the world  
[c] Antahkarana, Eight forms of Buddhi, Pratyaya-Sarga

Topic IV : [a] Bondage and Liberation, Kevalajnana and Kaivalya  
[b] Samkhya Atheism  
[c] Relation between Samkhya and Yoga  
[d] Relation between Samkhya and Vedanta

Books for Reading :

1. Hardatta Sharma (Ed. & Tr.) Samkhya karika with Gaudapadabhasya  
2. Bhattacharya Ramashankar : Samkhyaattvakaumudi, Motilal Banarasidas, Delhi 1964  

Books for Reference:

PH 201: Problems in Western Epistemology

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Epistemology.)

Topic I : Nature and definition of knowledge, Knowledge and belief (Plato) Challenge of scepticism to the possibility of knowledge, Gettier problem and responses to it.

Topic II : Justification of knowledge claims: Foundational and non-foundational approaches to the nature and analysis of knowledge. Theories of truth – correspondence, coherence, pragmatic and semantic.

Topic III : (a) Problems of Perception - Direct realism, Representative realism, Phenomenalism
(b) Rationalist, Empiricist and Kantian approach to knowledge (analytic-synthetic distinction and synthetic a priori)

Topic IV : Problem of Meaning
Denotative, connotative and use theory of meaning.

Books for Reading:

1. Lehrer Keith, Theory of Knowledge, Claremont fires,1972

Books for reference:

PH – 202 : Problems in Indian Metaphysics

(Objective : To introduce basic issues and problems of metaphysics as discussed in Indian traditions.)

Topic I
Sat
1) Sat as eternal reality, Kutasthanitya and Parinamanitya : Vedanta and Samkhya.
2) Sat as both eternal and non-eternal : Jainism.
3) Sat as non-eternal, momentary : Buddhism.
4) Vaisesika View on the nature and classification of Padarthas.

The status of universals in general and that of existence in particular in the above perspectives would also be discussed.

Topic II
Atman Mind and Person
Perspectives of the following systems.
1) Nyaya Vaisesika  (2) Samkhya, Yoga  (3) Advaita – Vedanta
4) Buddhism  (5) Carvaka

The relevance of the above conceptions in the respective systems to the problem of bondage, rebirth and emancipation should be discussed.

Topic III
Physical World
1) World as Vyavaharika Sat : Advaita Vedanta view.
2) World as the manifestation/evolution of Prakrti – Samkhya – view.
3) World as an aspect of God : Ramanuja’s view.
4) World as a product of atoms and as produced by God : The Nyaya-Vaisesika view.

Topic IV
Causation
1) The Vaisesika definition and classification of cause
2) Satkaryavada of Samkhya.
3) Asatkaryavada and Arambhavada of Vaisesikas.
4) Pratityasamutpada : The Buddhist doctrine.

Books for Reading
Dasgupta, S.N., History of Indian Philosophy, Cambridge University Press, London, 1940 (Relevant volumes and chapters)

Hirianna, M; Outlines of Indian Philosophy, George Allen and Unwin, London 1918.


Books for Reference


PH-203: DESCARTES

(Objective: To introduce students to the major aspects of Descartes’ Philosophy.)

**Topic I:**

**Topic II:**

**Topic III:**

**Topic IV:**

**Prescribed Readings:**

**Books of Reference:**
PH 204: Advaita Vedanta

(Objectives: 1. To introduce the original formation of Advaitic philosophy.
2. To introduce the basic issues discussed in the Pre-Samkara and Samkara Vedanta)

Gaudapada:

Topic I:
2. Three states of experience: waking, dream and deep sleep.
3. Turiya as non-dual reality.

Topic II:
Ajativada, Asparsayoga, and Moksa, Gaudapada’s dialectical method

Shankaracarya:

Topic III:
Dharmajijnasa and Brahmajijnasa; Nature of Adyasa, Brahman, Jagat, Jiva, and Moksa

Topic IV:
Sankaracarya’s criticism of other schools of Indian Philosophy (Vaisesika, Sankhya and Buddhism) with reference to Tarkpada

Books for Reading:

2. Bhattacharya Vidhushekhar( ed and trans and noted) :Agamasastra of Gaudapada, , University of Culcutta,culcutta, 1943.
4Dr..Rao Srinivas M (Tran) ; Mandukya Upanisad with Gaudapada’s karika and Sankara’s commentary, The Vedanta kesari, Madras vols XVIII– XXII1931-35.
4. Swami Nikhilananda (Tran and annotated ) ;Mandukakya Upanisad with Gaudapada’s karika and Sankara’s commentary; Sari Ramkesishna Ashrams ;Mysore1939.
5. Shastri. Satynarayana S.S and C. Kunhan Raja(Tran); The Bhamati ; Catussutri, Theosophical publishing House, Adyar ,Madras, India 1933.
6. AbhyankarV.K (Tran); Brahma Sutra Shankara Bhasya I- IV Published byDeccan Education Society ,Poona,1911 –1957.
7. Bhanu C.G. (Tran); Catussutri, Yashvant Prakashan Pune -1912

Books of Reference:
4. Sharma C.D; Advaita Tradition in Indian Philosophy, Motilal Banarasidass Delhi1996
PH – 205: GANDHIAN PHILOSOPHY

(Objective: To acquaint the student with major aspects of Gandhian thought.)

Topic I

Religion and Ethics

Topic II

Social Thought
Doctrine of *Sanatanadharma, Varnasramadharma*, Approach to *Varna, Jati* and untouchability.
– The status and role of women, conception of ideal society (*Ramarajya*) – the doctrine of *Sarvodaya*, Critique of modern civilization.

Topic III

Political Thought
The doctrine of *Satyagraha*: scope and application, limits and significance of *Satyagraha*, Civil Disobedience, the doctrine of *Swaraj* (Self-rule) – Politics & Ethics – Political Ideal.

Topic IV

a) Economic and educational thought
The doctrine of Bread labour, Trusteeship and socialism, The doctrine of *Swadeshi* (self-reliance), Economics and Ethics, Gandhi’s views on education

B) Controversies of Gandhi: Tilak-Gandhi controversy on interpretation of Bhagavad-Gita, Togare-Gandhi controversy on nationalism and modernity, Ambedkar-Gandhi controversy on *Varna* and caste.

Books for Readings (Relevant sections only)

Bhikhu Parekh: *Gandhi’s Political Philosophy*.
Books for Reference

Raghuramraju (Ed.): *Debating Gandhi*, Oxford University Press
(Objective : To acquaint the student with various issues that arise regarding the nature and structure of religion, religious beliefs and its postulates.)

Topic I

Religion and Philosophy of Religion. Classification of religions Religion as a social projection, social and non-social dimensions of religious life, universal and prophetic dimensions in religion.
Inter-relationship between religious faith and reason.

Topic II

Methods in scientific and religious inquiry – Pervasive and persuasive characteristics of paradigms, objectivity and involvement – observer involvement in religion and science.
Scientific and religious logic – Causes and meanings, differing kinds of logic
Nature, structure and dynamics of religious experience. (mysticism)
Freudian analysis of religious experience.
Inter-relationship between religion and morality.

Topic III

Arguments for the existence of God-- Teleological, Ontological, Cosmological. Problem of Evil.
Inter religious dialogue.

Topic IV

Concept of Divine Grace. Doctrine of Karma and fatalism.
Marxian critique of religion.

Books for Reading


Books for Reference

5) Matilal, B. K., Logical and Ethical Issues in Religious Belief, Oxford University Press
PH-207: Early Wittgenstein

(Objective: To acquaint the student with major philosophical aspects of Wittgenstein’s *Tractatus Logico-Philosophicus*)

**Topic I: The Background and the central idea of Tractatus *Logico-Philosophicus***

(A) Some possible influences on Tractatus

1) Russell’s rejection of Traditional Logic and his thesis of Propositional logic. His theory of ‘logical atomism’.
2) Frege’s notions of ‘Sense’- ‘Reference’ and ‘Function’- ‘Argument’
3) The Transcendental roots: Kant and Schopenhauer

(B) The Tractarian Project: A Textual Study of the Preface of the Tractatus.

**Topic II: A textual study of the *Tractatus*, (Issues in Philosophical logic)**


b. Picture theory of meaning- Logical Form, Pictorial Form and Representational Form.

c. Saying-Showing dichotomy.

d. Truth- Function theory.

**Topic III: A textual study of the *Tractatus*, (Allied Issues)**

a. Distinction between Philosophy and Science.

b. The status of the Tractatus itself (Proposition 6.54).

c. The status of ‘value- propositions’- The ‘Mystical in the Tractatus.

b. The status of the Metaphysical-Self and solipsism.

**Topic IV: Critical assessment of the philosophy of *Tractatus* by Later Wittgenstein**

a. ‘Essence’ v/s ‘Family resemblance’

b. ‘Word-object correlation’ v/s ‘words as tools’

c. The critical assessment of the Tractarian ‘Picture theory’ of propositions

**Prescribed Readings:**


Prescribed References

15. Ganguly, S. N., Wittgenstein’s Tractatus, Visva-Bharati, Shantiniketan