Philosophy (General)

S.Y.B.A.

G-2 : Philosophy and Good Life

[Objectives : i) To acquaint the students with the Indian and Western perspectives on
good life.
   ii) To create an awareness about philosophical significance of some of the
   contemporary problems/issues.
   iii) To encourage philosophical thinking about the notion of good life.
   iv) To acquaint the student with the major issues and perspectives
   concerning Environmental ethics, Bio-medical ethics, Business ethics, and Media ethics.
   The approximate duration of teaching of each unit is 12 lectures]

Part I: Perspectives on Good Life

Unit 1 : Relevance of Philosophy for human life
1.1 Socrates : “Life unexamined is not worth living” The critical, questioning attitude
of philosophy; Synoptic approach : Role of Wisdom, ‘Darshana’

1.2 Concept of human being: One’s relation with nature, others, oneself and the
transcendent
   Different levels of existence: biological, social, personal, spiritual; The doctrine
   of Panchakosha, The need for a holistic perspective

1.3 The need for Ethics
   Traditional mechanisms of regulating conduct and their shortcomings (i) Religion
   (ii) Law (iii) Opinion of the majority (iv) Conscience. Significance of Reflective
   ethical thinking.

Unit 2 : Some conceptions of Good life (Western)
2.1 Socrates & Plato: ‘Virtue is knowledge’.

2.2 Aristotle: Virtue ethics
   The concepts of virtue, eudaemonia, weakness of the will

2.3 Epicureanism : Hedonism
   Stoicism : Deterministic ethics
Unit 3: Some conceptions of Good Life (Indian)

3.1 Goals of Life – *Purusartha*: Charvaka’s approach, The *Trivarga* doctrine; The concept of Moksha

3.2 Conceptions of Ideal person and the ways of achieving the ideal.  
*Arhat* (Buddhism); The way: *Sheela-Samadhi-Prajna, Brahma-Vihara Bodhisattva*-ideal (Buddhism); The way: *Paramita*.  
*Bodhimetta***: ideal (Buddhism); The way: *Paramita*.  
Yogin (Patanjaliyogina); The way: *Ashtangayoga, Vivekakhyati Jivanmukta* (Vedanta); *Dnyana-Marga*.

Unit 4: Contemporary issues regarding good life

4.1 Background:  
Colonial rule and its impact, Notions of tradition and modernity and confrontation between them.  
Response to modern western values: Liberty, Equality and Fraternity.

4.2 Religion and good life:  
Secularism, Religious tolerance, Religion and morality;  
Religion and Scientific temper (with reference to Gandhi, Vinoba and Savarkar).

4.3 The problem of discrimination  
Caste discrimination: Dr. Ambedkar’s views in *Annihilation of caste*  
Gender discrimination: Simon de Beavour’s views in *The Second Sex*.

Part II: Applied Ethics

Unit 5: Environmental Ethics

5.1 Nature and significance of Applied Ethics Environmental Ethics as a branch of Applied Ethics

5.2 Environmental Ethics: Theocentrism, Anthropocentrism, Biocentrism and Ecocentrism

5.3 Ethical issues concerning Animal rights, Vegetarianism and Experimentations on animals

5.4 Notion of Sustainable development. Deep ecology Vs shallow ecology

Unit 6: Bio-Medical Ethics

6.1 Nature of Bio-medical Ethics; Hippocratic Oath and its relevance  
Principles of Bio-Medical Ethics: Autonomy, Beneficence, Non-Maleficence, Justice

6.2 Ethical issues concerning Doctor-Patient Relationship: Paternalism and Autonomy; Rights and Duties of patients

6.3 Ethical issues concerning Right of life: Abortion and Euthanasia
Unit 7: **Corporate Ethics**:

7.1 Corporate Ethics as a sub-branch of Business Ethics; Nature and rise of Corporations: Corporation as a moral agent.

7.2 Corporate social responsibility: Narrow view & broad view

7.3 Ethical issues concerning employers and employees: Abusing one’s own official position, Whistle blowing, Bribing

Unit 8: **Media Ethics**:

8.1 Nature of Media Ethics; Nature and role of media in democracy

8.2 Ethical issues concerning media: Freedom, objectivity, Honesty, Privacy

8.3 Media and Sex, Media and Violence; Need for Code of Conduct

**Prescribed Readings:**

**Units 1 to 4:**

(Relevant sections from:)


2) Titus H.H.: _Ethics for Today_

3) Frankena, _Ethics_, Prentice Hall, New Jersey, 1978

4) Hosperse John: _Human conduct_

5) Rajendra Prasad: “Theory of Purusarthas: Revaluation and Reconstruction” as in _Karma, Causation and Retributive Morality_ (For the nature of Purusarthas and Trivarga theory of Purusarthas only)

6) Sangharaksita, _A survey of Buddhism (Its doctrines and methods through the ages)_ , Tharpa Publication, London, 1987 (Relevant Sections only)

7) Yardi M.R., _Yogasutras of Patanjali_, Bhandarkar Oriental Research Institute, Pune, 1979 (Relevant Sections only)

8) Dr. B.R. Ambdekar – _Annihilation of Caste_

9) Bhave, Vinoba, _Science and Spirituality_, Sarva –Seva –Sangh, Varanasi

10) Bose, N. K., Selections from Gandhi, Navajivan Publishing House, Ahmedabad, 1957


13) Bedekar, D. K. and Bhanage, B. S., Bharatiya Prabhodan, Samaj Prabodhan Sanstha, Pune 1973 (Part I only)

14) Bhave, Vinoba, _Atmajnan ani Vijnana_, Vardha Gram Seva Mandal, Vardha

15) Rege, M. P. _Ihavad aani Sarvadharmanasamabhav_, Sarvadharma Adhyayan Kendra va Prajna-Pathshala Mandal, Wai, 1996
16) Sardar G.B.– *Dharma aani Samajparavartan*
17) Patankar, R. B., *Apurna Kranti* (Relevant sections)
18) Sangvai Vijaya, *Prushartha-vichar*
19) Savarkar V. D., *Samagravangmaya (Nibandha-khanda)* (Relevant sections)

**Units 5 to 8:**

16)  P. Singer – *Practical Ethics* – Cambridge University Press 1999  
17)  S. Luper, & C. Brown (Ed.) *The Moral Life* (2\textsuperscript{nd} Ed) – Trinity University, Harcourt Brace College Publishers, 1999  
19)  A. Belsey & R. Chadwick – *Ethical Issues in Journalism & the Media*, Routledge, 1982  
22)  *Abhivyakti Media for Development*; Mayadhyamvedha, Nasik, 2002 Editors Sanjay Sangawai, Shrinivas Hemade, Kenda P.N.

**Prescribed References**

**Units 1 to 4:**

Joshi, B. R.(Ed.) *Tattvadnyana-Tarkashastra*, Continental Prakashan  
Mehta, Geeta, *Philosophy of Vinoba Bhave, A New Perspective in Gandhian Thought*, Himalaya Publication, Mumbai  
Marcus Aurelius, *Meditations*  
Jonathan Barnes, *Aristotle*
Units 5 to 8:

*Paramarsha*, Pune University, Vol. 17, Number 3, (Special issue on the Philosophy of Environment)
Philosophy (General)  
S.Y.B.A.  

G-2 (Alternative Course): Philosophy of Indian Saints  
[Objective :  
1) To acquaint the student with the metaphysical, Soteriological and social approaches of selected saints  
The approximate duration of teaching of each unit is 12 lectures]  

Part I:  

Unit I : Background  
1.1 The conception of a saint.  
1.2 Nature and role of Bhakti Movement in the medieval India;  
1.3 Saints as Socio-cultural reformers.  

Unit II Basaveshvara  
2.1 Basaveshvara’s views on Bhakti (the relation between devotee and God, the path of Satsang).  
2.2 Guru, Linga and Jangama.  
2.3 Approach to Pravritti – Nivritti.  
2.4 Approach to social reforms (views on caste, equality of men and women, criticism of ritualism)  

Unit III Kabir  
3.1 Impact of Vaishnavism and Sufism  
3.2 Nature of Ultimate Reality (Sahab, Brahma, Ram)  
3.3 Nirguna Bhakti and Sahaja Yoga.  
3.4 Criticism of orthodoxy, ritualism and social customs of Hindus and Muslims, Equality of religions, Equality among human beings.  

Unit IV Guru Nanak  
4.1 The concepts of Supreme Being (Niramkara, Omkara, Akala) and Divine Ordinance (Hukum)  
4.2 The concepts of Raja and Bhai (Will and Fear); Bhakti and Sahaj.  
4.3 Guru Nanak’s attitude towards Hinduism and Islam.  
4.4 Ethical and social aspects of his thought.  
4.5
Part II:

Unit V Dnyaneshvara
5.1 Impact of Shaivism, Vedanta and Nath cult
5.2 Concept of God, Significance of Vishvatmaka Deva.
5.3 Chidvilasavada
5.4 Concept of Bhakti: Avyabhichari Bhakti, Para Bhakti

Unit VI Tukaram
6.1 Conception of God
6.2 Conception of true Dharma and Criticism of heresies (Pakhanda).
6.3 Concepts of Bhakti and Mukti
6.4 Criticism of social inequalities

Unit VII Bahenabai
7.1 Non-dualism and explanation of Maya
7.2 The status and the conception of Vedic authority
7.3 Concept of a true Brahma as described in the light of Vajrasuci-Upanisad
7.4 (a) Dnyana, Bhakti, Karma (b) ‘Loyalty to one’s husband’ (Pativrata) in conventional and spiritual sense

Unit VIII Ramadasa
8.1 Monotheism, Concepts of Brahma and Maya.
8.2 Synthesis of Prapancha and Paramartha.
8.3 Views on Viveka and Shahanapana.
8.4 Socio-Political Though (Prayatnavada, Dharma, Maharashtra Dharma, Rajakarana, Varna and Caste).

Book for Reading: (Relevant Sections only)
3. Dr. Govind Trigunayat : Kabir Ki Vichardhara Sahayat Niketan, Shradhanand park, Kanpur.
5. Dr. Ashok Kamat : BhaktiBharati, Shivparvati Pratishthan, Nasik.
6. R. D. Ranade: Paramarthasopana
11. V.R. Bokil – *Ramdasa*.

Books for Reference
5. D. P. Chitre: *Punha Tukaram*, Published by S. K. Belvalkar, Pune 1990
Philosophy (Special)

S – 1: Indian Philosophical Approaches

[Objective: To acquaint the student with the major philosophical tenets of Upanisads, the Gita, and the nine systems of classical Indian philosophy. The approximate duration of teaching of each unit is 12 lectures]

Unit I : Upanisadic Philosophy:
  a) Opposition to the ritualism of Brahmanas, Diversity and Unity in Upanisadic thought.
  b) The doctrines: Brahman, Atman, Para and Apara Vidya (Mundaka and Isa), Ethical thought (Isa)
  c) Introduction to some dialogues: Prajapati – Virocana - Indra, Uddalaka – Svetaketu (Chandogya); Yajnavalkya – Maitreyi : (Brhadaranyaka)

Unit II : Philosophy of the Gita
Arjuna’s problem and Krsna’s answer; The problem of karmic bondage and liberation, Upanisadic and Sankhya metaphysics, Karmayoga, Jnanayoga, Bhaktiyoga, Ideal person as Sthitaprajna.

Unit III : Purvamimamsa and Carvaka
  a) Purvamimamsa: Social and Philosophical role of Purvamimamsa Doctrines concerning interpretation of Vedas : Impersonality (Apauruseyatva) of Vedas, Vidhi-Arthavada; Six Pramanas, Theories of error: Akhyati and Viparitakhyati
  b) Carvaka : Lokayata Tradition, Theory of Pramanas, Criticism of Vedas and Vedic ritualism, Bhuta-Caitanyavada and Dehatmavada; Ethical approach.

Unit IV : Jainism
Founders of Jainism, Jaina sects; knowledge and its kinds; Anekantavada, Syadvada; The nature and kinds of Dravya; the nature of Jiva, Pudgala, Dharma, Adharma, Akasa and Kala; Theory of Bondage and Liberation.

Unit V : Buddhism:
Four noble truths, Pratityasamutpada and Dvadasanidana, Noble eightfold Path, Anityata and Anatmavada, Nirvana, Avyakta-
prasnas and The Buddha’s silence, Four major schools of Buddhism, Hinayana and Mahayana.

Unit VI: Nyaya – Vaisesika

a) Nyaya: Definition and classification of Pramana, The nature of four Pramanas. Kinds of Pratyaksa and Anumana, Anyathakhyati

b) Vaisesika: Six padarthas and the addition of Abhava; kinds Dravyas and Gunas, Qualities of Atman, Atomism, Kinds of Abhava; Interrelation between Nyaya and Vaisesika

Unit VII: Sankhya – Yoga

a) Sankhya: Prakrti and Purusa, their nature and interrelation; The Nature and function of three gunas; satkaryavada; creation and destruction of the universe, Bondage and Liberation

b) Yoga: Relation between Sankhya and Yoga, Citta, Cittavrtti and Cittavrttinirodha; Cittabhumi., Abhyasa and Vairagya, Klesa, Types of Samadhi, Isvara and Isvarapranidhana

Unit VIII: Vedanta:

b) Kevaladvaita of Samkara
The nature of Brahman, Jiva and Jagat; Adhyasa and Maya-vada Brahmajnana and Moksa, Nirguna and Saguna-Brahman, Three levels of Existence.

c) Introduction to Visistadvaita (Ramanuja) and Dvaita (Madhva): The nature of and interrelation between Brahman, Jiva and Jagat according to them. Qualified non-dualism, between Cit Acit and Isvara (Ramanuja); Bheda and its kinds (Madhva)

Prescribed Readings:

1. Hiriyanna, M.: Outline of Indian Philosophy
   (Chapters on Upanisads and the Gita only)
2. Datta and Chatterjee, An Introduction to Indian Philosophy,
   University of Calcutta, Calcutta 1950
Prescribed References:

1) Hiriyanna, M: *Outline of Indian Philosophy*, London, 1956
2) Joshi, G. N., *Bharatiya Tattvajnanaca Brhad Itihasa*, Shubhada Sarasvat Prakashan, Pune
4) Laxman Shastri Joshi, *Spiritual Materialism in India*
Philosophy (Special)

S.Y.B.A.

S2 : History of Western Philosophy
(Ancient, Medieval and Modern)

[Objective: To acquaint the student with the philosophical positions of major western philosophers of ancient, medieval and modern period.
The approximate duration of teaching of each unit is 12 lectures]

Part I: Ancient and Medieval

Unit 1 : Pre-Socratic Philosophers and Socrates

1.1 Cosmologists : Thales, Anaximander, Anaximenes, Empedocles, Anaxagoras Democritus.
1.2 Pythagoras: Number, universe and soul; Heraclitus: Logos, Becoming; Parmenides: Being
1.3 Sophists: Relativism, Scepticism;
1.4 Socrates: Virtue, knowledge

Unit 2 : Plato

2.1 Response to tradition: Relativism and Scepticism of sophists: Being-Becoming
2.2 Distinction between knowledge and opinion. Knowledge as recollection
2.3 Theory of forms

Unit 3 : Aristotle

3.1 Response to tradition: criticism of Plato’s theory of forms and his views on knowledge, being and becoming.
3.2 Substance as a category; concepts of form and matter
3.3 Problem of change, Four causes, potentiality and actuality.

Unit 4 : Medieval Philosophy

4.1 Synthesis of Greek and Christian world view, faith and reason; St. Augustine: nature of God, Soul and World.
4.2 St. Anselm: Ontological argument for the existence of God.
St. Aquinas: Reconciliation of Aristotelian and Christian worldview.
Proofs for the existence of God.
4.3 Abelard and Ockham: Universal: Conceptualism and Nominalism
Part II: Modern

Unit 5 : Rationalists
   a) Descartes : Rationalist method, Clear and distinct ideas, Cogito, Truths of reason and truths of facts.
   b) Spinoza : Substance –attributes – modes, pantheism /Atheism
   c) Leibniz: Monadology, God, Truths of reason and truths of facts.

Unit 6 : Empiricism
   a) Locke: Primary and secondary qualities. Rejection of innate ideas, Representative theory of perception.
   b) Berkeley: Criticism of representative theory of perception, Immaterialism.
   c) Hume : Mitigated Scepticism, Matters of fact – Relations of ideas, problem of causation, self

Unit 7 : Kant
   a) Critical Philosophy : Response to rationalism and empiricism
   b) Possibility of synthetic a priori knowledge
   c) Space-time, Categories, Noumena-phenomena.

Unit 8 : Hegel
   a) Absolute idealism: Concept of Absolute/Geist, The nature of the Absolute
   b) Concept of dialectic: The triadic process and its significance; “Real is Rational.”
   c) Phenomenology of mind: Different stages of development of consciousness
Prescribed Readings:


Readings in Marathi:

G. N. Joshi : *Paschatya Tattvadyanacha Itihas*, Continental Prakashan, Pune, Volume 2 and 3 (Relevant Sections)

Prescribed References:

Relevant Sections from Paul Edwards (ed) *Encyclopedia of Philosophy* (8 volumes)
Anthony Flew *An Introduction to Western Philosophy* Thames and Hudson (1971)

References in Marathi:

D.Y. Deshpande : *Prajnavaada*, Nagpur
D.Y. Deshpande : *Anubhavavada*, Nagpur
D.Y. Deshpande : *Kant*, Nagpur
D.Y. Deshpande : *Arvachin Paschatya Tattvajnana*, Nagpur
D.Y. Deshpande : *Chintane* (Marathi Translation of Descarte’s *Meditations*), Maharashtra Rajya Sahitya ani Sanskriti Mandal, Mumbai, 1974
M.P. Rege : An essay on Kant’s Philosophy (An appendix to *Saundaryamimansa* by R.B. Patankar)
M.P. Rege : Greek Philosophy Lekhmala (Navbharat)