

M.A. Semester – II

PHI111-II PROBLEMS IN INDIAN EPISTEMOLOGY

Unit V:

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

Unit VI

- a) *Pratyakṣa*: Its nature and kinds according to Nyāya
- b) *Pratyakṣa* Its nature and kinds according to Buddhism
- c) *Khyātivāda* : *Akhyāti*, *Anyathākhyāti*, *Viparītākhyāti*, *Ātmakhyāti*, *Asatkhyāti*, *Anīrvacanīyakhyāti*, *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 *Pramāṇa*
- b) The Nature of other *Pramāṇas*: *Upamāna*, *Śabda*, *Arthāpatti*, *Anupalabdhi*
- c) *Prāmāṇyavāda* according to Nyāya and Mīmāṃsā
- d) The question of reducibility of *pramāṇas*

PHI112-II PROBLEMS IN WESTERN EPISTEMOLOGY

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

PHI114-II JAINISM

Unit V:

- a) Historical Development of Jainism
- b) Vedic culture and *Śramaṇa* culture and place of Jainism in *Śramaṇa* culture.
- c) Concept of *Dravya*
- d) 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*: *Mahāvratas*, *Samiti*, *Gupti*, *Gunasthānas*
- c) *Sallekhanā*: Its Bio-Ethical significance

PHI115-II SCHOOLS OF VEDĀNTA (I)

Unit V

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

Unit VI

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

Unit VII

Śankara's concept of Brahma, Jagat, J īva & Māyā

Unit VIII

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