

MAHARAJA GANGA SINGH UNIVERSITY, BIKANER

**Learning Outcome-based Curriculum Frame Work (LOCF)
for**

Master of Arts (M.A.)

Subject: Philosophy

Choice Based Credit System (CBCS)



Syllabus

M.A. SEM.- I & II (2024-25)

M.A. SEM.- III & IV (2025-26)

Disclaimer:

The CBCS syllabus has been approved by the Academic Council and Board of Management. Any query may kindly be addressed to the concerned Faculty.

Background

Maharaja Ganga Singh University, Bikaner undertook a comprehensive revision of its undergraduate and postgraduate curricula to align with the National Education Policy-2020 (NEP-2020) and the UGC Quality Mandate for Higher Education Institutions-2021. Recognizing curricular reforms as essential for achieving desired learning outcomes, the University developed a "Comprehensive Roadmap for Implementation of NEP-2020" that outlined key features of the policy and a detailed action plan with clear responsibilities and timelines. The revision process began with a series of webinars and discussions aimed at familiarizing faculty members with the key provisions of NEP-2020. This orientation helped faculty understand and integrate the policy's focus on creating holistic, thoughtful, and well-rounded individuals equipped with 21st-century skills. The revised curricula emphasize a multidisciplinary approach, innovative pedagogies, creative and critical thinking, ethical values, and life skills to support the development of socially conscious, knowledgeable, and skilled citizens.

Key highlights of the revised curriculum include the integration of modern and traditional pedagogies, flexible course structures, and student-centric learning models. The curricula promote multidisciplinary education, combining disciplines imaginatively and allowing multiple entry and exit points in undergraduate programs. Additionally, courses now include elements of the Indian knowledge system, cultural traditions, and exposure to classical literature through "Knowledge of India" courses, enhancing students' understanding of India's rich heritage. The University emphasized the inclusion of vocational courses aligned with the International Standard Classification of Occupations by the International Labour Organization, bridging gaps between education and industry needs. This approach is particularly relevant for engineering and vocational studies programs, where compliance with AICTE, NBA, NSQF, and other relevant agencies is essential. The revision also promotes blended learning, with 10% online and 90% face-to-face teaching, enhancing flexibility and accessibility for students.

The curriculum development involved a collaborative effort among faculty members, Heads of Departments, and Deans, with drafts being reviewed in multiple discussion sessions at the department, faculty, and university levels. The Vice Chancellor played a pivotal role, leading meetings with Heads and Deans to establish a uniform template for the revised curriculum. This template includes detailed sections such as Programme Outcomes, Programme Specific Outcomes, Postgraduate Attributes, Learning Outcome Index, Course-level Learning Outcomes, and Teaching-Learning Processes. The University's Internal Quality Assurance Cell (IQAC) further refined the curricula through a series of stimulated sessions, ensuring that the revised courses met high academic standards. Experts from various Boards of Studies also contributed significantly to shaping the final curriculum, incorporating feedback and recommendations to align with NEP-2020.

Programme Specific Outcomes (PSO) for M.A. in Philosophy

On completing the M.A. in Philosophy program, students will be able to achieve the following outcomes:

- PSO-1: Analyze the key philosophical traditions, including Ancient, Medieval, Modern, and Contemporary Western and Indian philosophy.
- PSO-2: Develop an understanding of the cultural, ethical, and spiritual heritage of various philosophical systems and their impact on society.
- PSO-3: Understand the philosophical aspects of human nature, mind, reality, and existence from regional, national, and international perspectives.
- PSO-4: Gain comprehensive knowledge of major philosophical theories in epistemology, metaphysics, ethics, political philosophy, and logic.
- PSO-5: Develop insight into the origins, evolution, and transformations of philosophical thought across different civilizations.
- PSO-6: Become critically aware of the relationship between philosophical ideas, thinkers, texts, and their historical and cultural contexts.
- PSO-7: Understand the basic themes, concepts, chronology, and scope of Indian and Western philosophical traditions.
- PSO-8: Engage with a broad range of philosophical issues related to ethics, social philosophy, aesthetics, and the philosophy of religion.
- PSO-9: Compare philosophical traditions of India with those of other cultures, fostering a global and comparative understanding.
- PSO-10: Develop the ability to think, argue, and critique philosophical ideas critically in both writing and discussion.
- PSO-11: Prepare for various competitive examinations, including those requiring analytical, logical, and ethical reasoning.
- PSO-12: Critically recognize and analyze the social, political, economic, and cultural dimensions of philosophical ideas and theories.

Post Graduate Attributes (PGA) for M.A. in Philosophy

On completion of the course, students are expected to have acquired the skills of critical thinking, rational inquiry, effective communication, and the ability to connect philosophical ideas with contemporary issues while being sensitive to the larger philosophical debates that shape human thought and society. The attributes expected from the post-graduates of the M.A. Philosophy Programme are:

- PGA1: In-depth knowledge of major philosophical traditions, including Indian and Western philosophies, and their impact on shaping human thought and society.
- PGA2: Familiarity with philosophical developments and key thinkers from various cultures across different eras, fostering a global perspective on philosophy.
- PGA3: Ability to critically read and analyze complex philosophical texts, evaluate arguments, and construct reasoned critiques of philosophical ideas.
- PGA4: Ability to identify and analyze patterns of thought, continuity, and change in philosophical traditions, and relate them to contemporary social, ethical, and existential issues.
- PGA5: Sensitivity to diverse socio-cultural, ethical, and spiritual issues, and an understanding of their philosophical underpinnings.

- PGA6: Respect for human values, ethical principles, and constitutional ideals, promoting philosophical thinking that aligns with a just and humane society.
- PGA7: Capability to assume leadership roles, apply philosophical reasoning in various contexts, and engage thoughtfully with complex moral, social, and existential challenges.
- PGA8: Appreciation of philosophical diversity and respect for the rich intellectual heritage and cultural plurality of human societies.

Programme Outcomes (PO) for M.A. in Philosophy

Vision: To nurture responsive, responsible, sensitive, creative, and thoughtful individuals with a deep philosophical understanding of regional, national, and international perspectives.

Mission: To contribute to the educational, cultural, ethical, and social advancement of the region and the nation by providing a multidisciplinary liberal education in philosophy. The program aims to foster creative and innovative insights, enhance critical thinking, and equip students with philosophical, analytical, and ethical skills, preparing them for professional, vocational, and academic pursuits.

On completing a Master's in Philosophy, students will be able to achieve the following outcomes:

- PO-1: Develop the capacity to explain key philosophical problems, arguments, and ideas, and understand their impact on human thought and society.
- PO-2: Cultivate skills to evaluate philosophical texts, arguments, and methods, and assess their validity and soundness critically.
- PO-3: Compare, contrast, and explain differences between various philosophical theories, traditions, and perspectives.
- PO-4: Gain an understanding of philosophical methodologies and learn to formulate appropriate philosophical research questions, engaging with primary texts and contemporary debates.
- PO-5: Recognize the complexity and nuances of philosophical arguments, reflecting on the limitations of philosophical theories and the gaps in existing knowledge.
- PO-6: Develop a clear understanding of philosophical evidence, including logical reasoning, empirical support, and critical debates within various fields of philosophy.
- PO-7: Acquire knowledge of major philosophical traditions, including Indian, Western, and global perspectives, emphasizing diversity, ethics, and cultural significance.
- PO-8: Understand the skills that philosophers use in analytical thinking, argumentation, and ethical reasoning, preparing them for research, teaching, and applied philosophical work.

Schemes for Postgraduate Programmes

Esteemed members of the Academic Council and Board of Studies are respectfully reminded to adhere to the prescribed Learning Outcomes-based Curriculum Framework (LOCF) syllabus for both science and other than science disciplines. It is requested that the distribution of credits outlined in the below given syllabus be implemented in the formulation of the syllabus for the academic year 2024-25.

- The scheme shall come into force for the academic session of 2024-25.
- For practical papers (P) of semesters I, and III, no external examiner will be appointed by the University. Instead, the examiner will be appointed by the respective head or principal of the college, and both marks and credits will be submitted to the University.
- Non-CGPA Courses are practice based courses having 2 Credits each and assessed internally, which shall be completely based on continuous internal assessment (no examination will be conducted by the University).
- The Credit, Credit Point and Grade will be reflected separately in the Marksheet under Non-CGPA Courses. The college will send the Satisfactory (S) or Not Satisfactory (NS) credentials of the student to the University.
- The following scheme should be followed to prepare all syllabus by all streams.

Marking Schemes for all Disciplines:

There will be a scheme of 150 marks. The scheme is structured as follows:

- **For M. A. Philosophy programs:**
 1. 150 = 30 Internal (overall) + 120 Theory

Pattern of Examination

All question paper will contain 5 units. The question paper shall contain three sections.

Section A (20 marks) shall contain 10 questions two from each Unit. Each question shall be of 2 marks. All the questions are compulsory. Section A will be prepared such that questions i through v are multiple-choice questions, while questions vi through x will be fill-in-the-blank questions.

Section B (40 marks) shall contain 5 questions (two from each unit with internal choice). Each question shall be of 8 marks. The candidate is required to answer all 5 questions. The answers should not exceed 150 words.

Section C (60 marks) shall contain 5 questions, one from each Unit. Each question shall be of 20 marks. The candidate is required to answer any three questions by selecting these three questions from different units. The answers should not exceed 400 words.

Distribution of Credits M. A. Philosophy

Semester-I											
Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)	
							*Internal Marks	External Marks			
---6.5AECT101	Introduction to Philosophy	AEC	2	0	0	2				Non-CGPA S/NS*	
---6.5DCCT102	Indian Philosophy (Epistemology)	DCC	5	1	0	6	30	120	150	36	
---6.5DCCT103	Western Philosophy (Epistemology)	DCC	5	1	0	6	30	120	150	36	
---6.5DCCT104	Indian Ethics	DCC	5	1	0	6	30	120	150	36	
---6.5DCCT105	Western Logic	DCC	5	1	0	6	30	120	150	36	
Total Credits						26					
Total Marks							600				

- DCC: Discipline centric compulsory course. AEC: Ability Enhancement course.
- S/NS*=Satisfactory or Not satisfactory.
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills in internal assessment.
- L=Lecture;
- T=tutorial;
- P=Practical

Semester-II										
Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks			**Minimum Passing Marks (%)
							*Internal Marks	External Marks	Total marks	
---6.5VACT201	National and Human Values	VAC	2	0	0	2				Non-CGPA S/NS*
---6.5DCCT202	Indian Philosophy (Metaphysics)	DCC	5	1	0	6	30	120	150	36

---6.5DCCT203	Western Philosophy (Metaphysics)	DCC	5	1	0	6	30	120	150	36
---6.5DCCT204	Indian Logic	DCC	5	1	0	6	30	120	150	36
---6.5DCCT205	Western ethics	DCC	5	1	0	6	30	120	150	36
Total Credits						26				
Total Marks							600			

- DCC: Discipline centric compulsory course. AEC: Ability enhancement course. VAC: Value added course
- S/NS*=Satisfactory or Not satisfactory.
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- For combined practical Model DCC I+II+III+IV = Internal 30 each (120), Theory 80 Each (320), Combined Practical =160
Total Marks =600.
- Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills in internal assessment.
- L=Lecture; T=tutorial; P=Practical

Semester-III

Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)
							*Internal Marks	External Marks		
---6.5SDCT301	Basic Communication Skills or Basic Computer Course or Seminar + Academic Writing	BCS or BCC or SAW	2	0	0	2				Non-CGPA S/NS*
---6.5DCCT302	Contemporary Western Philosophy	DCC	5	1	0	6	30	120	150	36
---6.5DCCT303	Meta Ethics	DCC	5	1	0	6	30	120	150	36
---6.5DSET304 (A) or ---6.5DSET304 (B)	Janism (A) or Bhagwat Geeta (B)	DSE	5	1	0	6	30	120	150	36
---6.5DSET305 (A) or ---6.5DSET305 (B)	Philosophy of Yoga (A) or Inductive logic (B)	DSE	5	1	0	6	30	120	150	36
Total Credits						26				
Total Marks							600			

- DCC: Discipline centric compulsory course. SDC: Skill development course. DSE: Discipline specific elective course
S/NS*=Satisfactory or Not satisfactory.
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills for internal assessment.
- L=Lecture; T=tutorial; P=Practical

Semester-IV

Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)
							*Internal Marks	External Marks		
---6.5AECT401	General Health and Hygiene	AEC	2	0	0	2				Non-CGPA S/NS*
---6.5DSET402 (A) Or ---6.5DSET402 (B)	Gandhi Philosophy(A) Or Vaishnava Vedanta(B)	DSE	5	1	0	6	30	120	150	36
---6.5DSET403 (A) Or ---6.5DSET403 (B)	Buddhist Philosophy(A) Or Political Philosophy (B)	DSE	5	1	0	6	30	120	150	36

---6.5DCCT404	Sankar Vedanta	DCC	5	1	0	6	30	120	150	36
---6.5DCCT405	Contemporary Indian philosophy	DCC	5	1	0	6	30	120	150	36
Total Credits						26				
Total Marks							600			

- DCC: Discipline centric compulsory course. AEC: Ability Enhancement course, DSE: Discipline specific elective course.
- S/NS*=Satisfactory or Not satisfactory. 18=8=8=2
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills in internal assessment).
- L=Lecture; T=tutorial; P=Practical

Semester-I

Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)
							*Internal Marks	External Marks		
---6.5AECT101	Introduction to Philosophy	AEC	2	0	0	2				Non-CGPA S/NS*
---6.5DCCT102	Indian Philosophy (Epistemology)	DCC	5	1	0	6	30	120	150	36
---6.5DCCT103	Western Philosophy (Epistemology)	DCC	5	1	0	6	30	120	150	36
---6.5DCCT104	Indian Ethics	DCC	5	1	0	6	30	120	150	36
---6.5DCCT105	Western Logic	DCC	5	1	0	6	30	120	150	36
Total Credits						26				
Total Marks							600			

- **DCC: Discipline centric compulsory course. AEC: Ability Enhancement course, DSE: Discipline specific elective course.**
- **S/NS*=Satisfactory or Not satisfactory. 18=8=8=2**
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- **Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills in internal assessment).**
- L=Lecture; T=tutorial; P=Practical

SEMESTER- I
Introduction to Philosophy
Paper Code - ---6.5AECT101

Course Description:

This course provides a comprehensive introduction to philosophy, exploring its nature, scope, and relevance in various contexts. It covers fundamental aspects of philosophy, including its definitions, origins, and the natural inclination toward philosophical thinking. The course also examines the relationship between philosophy, science, and religion, with a focus on both Indian and Western philosophical traditions. Students will gain insights into the major problems of philosophy and the distinct features of different philosophical systems.

Course Objectives:

- To understand the fundamental concepts and definitions of philosophy.
- To explore the origins and natural tendencies of philosophical thinking.
- To examine the primary areas of philosophical inquiry and their significance.
- To analyze the interconnections between philosophy, science, and religion.
- To introduce students to Indian and Western philosophical traditions, highlighting their characteristics and development.

Course Structure:

Unit I: Nature of Philosophy

1. Meaning of Philosophy
2. Some Other Definitions of Philosophy
3. Causes of the Origin of Philosophy
4. Naturalness of Philosophical Thinking
5. Nature of Philosophical Questions
6. Use of Philosophy in Life

Unit II: Scope of Philosophy

1. Scope of Philosophy
2. Main Problems of Philosophy
 - Cosmology: Study of the universe and its origins.
 - Ontology: Study of existence and reality.
 - Philosophy of Mind: Exploration of mental processes and consciousness.
 - Epistemology: Theory of knowledge and understanding.
 - Axiology: Study of values, including ethics and aesthetics.

3. Other Branches of Philosophy

Unit III: Philosophy, Science, and Religion

1. Nature of Science
2. Relation of Philosophy and Science
3. Nature of Religion
4. Relation of Philosophy and Religion

Unit IV: Introduction to Indian Philosophy

1. Nature of Indian Philosophy
2. Subject and Purpose of Indian Philosophy
3. Division of Indian Philosophy : Astika and Nastika
4. Shad-Darshanas: Six classical schools of Indian philosophy.
5. Development and Characteristics of Indian Philosophy

Unit V: Introduction to Western Philosophy

1. Nature of Western Philosophy
2. Subject and Purpose of Western Philosophy
3. Western Philosophical Schools
4. Development and Characteristics of Western Philosophy
5. Historical evolution and distinctive features of Western philosophical thought.

Learning Outcomes:

- Gain a foundational understanding of the nature and scope of philosophy.
- Analyze key philosophical problems and their relevance in various contexts.
- Understand the relationships between philosophy, science, and religion.
- Explore the main features and development of Indian and Western philosophical traditions.
- Apply philosophical concepts to real-life situations and critical thinking.

Recommended Reading List:

1. Introduction to Philosophy: Classical and Contemporary Readings - John Perry, Michael Bratman, and John Martin.
2. The Philosophy Book: Big Ideas Simply Explained - DK.
3. A History of Western Philosophy - Bertrand Russell.
4. Indian Philosophy: A New Introduction - K. N. Jayatilleke.
5. Philosophy of Mind: A Contemporary Introduction - John Heil.
6. The Oxford Handbook of Philosophy of Religion - William J. Wainwright.
7. Indian Philosophy: An Introduction - N. K. Singh.
8. तत्व मीमांसा व ज्ञान मीमांसा : आर. पी. शर्मा (टीच योर सेल्फ)
9. पाश्चात्य दर्शन : डॉ. ब्रह्म स्वरूप अग्रवाल उत्तर प्रदेश हिंदी संस्थान लखनऊ
10. भारतीय दार्शनिक निबंध: डी डी बंदिशे

[Video](#)

SEMESTER- I
Indian Philosophy (Epistemology)
Paper Code - ---6.5DCCT102

Course Description:

This course provides an in-depth exploration of Indian epistemology, focusing on the nature and classification of cognition, theories of validity, and the various pramanas (means of knowledge) recognized in Indian philosophical traditions. The course will critically examine the debates surrounding valid and invalid cognitions, the conditions of validity, and different theories of erroneous perceptions (khyativada). Emphasis will be placed on understanding key philosophical arguments and their implications for broader epistemological discussions.

Course Objectives:

- To understand the nature, classification, and instruments of valid cognition (pramana) in Indian philosophy.
- To explore the theories of validity (pramanya) and the debate on the origin and ascertainment of valid knowledge.
- To study different types of pramanas, including perception, inference, verbal testimony, comparison, postulation, and non-apprehension.
- To critically examine theories of erroneous cognition and their philosophical significance.

Course Structure:

Unit I: Nature and Validity of Cognition

1. Cognition: Definition and Nature

- Concept of valid (prama) and invalid (aprama) cognitions.
- Definition and nature of validity (pramanya).
- Classification of valid cognitions and their instruments (indriya).

2. Validity of Cognition:

- Nature, condition, and definition of validity.
- Debates on the nature, origin (utpatti), and ascertainment (jnapti) of validity.
- Theories: Svatahpramanyavada (intrinsic validity) and Paratahpramanyavada (extrinsic validity).
- Concepts of savisayatva, sakaratva, svaprakasatva, and paraprakasata.

Unit II: Pratyaksa (Perception)

1. Pratyaksa Pramanas:

- Definition and classification of perception.
- Types of perception according to various schools.

UNIT III: Anumana (Inference)

1. Anumana (Inference):

- Definition, types, and conditions of inference.
- Critique of Carvaka's rejection of inference.

Unit IV: Other Pramanas (Means of Knowledge)

1. Sabda Pramanas (Verbal Testimony):

- Definition and classification of verbal testimony.
- The role of sabda in Mimamsa philosophy.

2. Upamana (Comparison):

- Definition and types of upamana.
- Differences in the treatment of upamana between Nyaya and Mimamsa schools.

3. Arthapatti (Postulation):

- Definition and types of arthapatti.
- The necessity of postulation in epistemological discussions.

4. Anupalabdhi (Non-Apprehension):

- Definition and classification of anupalabdhi.
- Yogyanupalabdhi and its philosophical implications.

Unit V: Theories of Erroneous Perception (Khyativada)**1. Theories of Invalid Perceptual Cognitions:**

- Various theories explaining erroneous perception: Akhyati, Anyathakhyati, Viparitakhyati, Atmakhyati, Anirvacaniyakhyati, Satkhyati, Sadasatkhyati, and Asatkhyati.
- Comparative analysis of these theories and their implications for understanding error in perception.

Learning Outcomes:

- Develop a comprehensive understanding of the classification and nature of valid and invalid cognitions in Indian philosophy.
- Critically engage with the debates on the origin and ascertainment of validity.
- Understand and analyze the various pramanas recognized in Indian epistemology.
- Gain insights into the different theories of erroneous perception and their philosophical significance.

Recommended Reading List:

1. Nyaya-Sutras of Gautama (with Vatsyayana's commentary)
2. Indian Epistemology and Metaphysics - J.N. Mohanty
3. Perception: An Essay on Classical Indian Theories of Knowledge - B.K. Matilal
4. Epistemology in Classical India - Stephen Phillips
5. Indian Logic and Atomism - A.B. Keith
6. Theories of Error in Indian Philosophy - D.M. Datta
7. सिन्हा नीलिमा (2010) भारतीय ज्ञान मीमांसा, मोतीलाल बनारसीदास, दिल्ली।

E Content**Video**

SEMESTER- I
Western Philosophy (Epistemology)
Paper Code - ---6.5DCCT103

Course Description:

This course delves into key issues in Western epistemology, exploring the nature, scope, and limits of human knowledge. It examines foundational questions such as the nature of knowledge, the challenges of skepticism, theories of perception, and the complexities surrounding the understanding of truth, reference, and a priori knowledge. Students will engage with classic and contemporary debates that have shaped Western epistemological thought.

Course Objectives:

- To introduce students to the central problems and theories in Western epistemology.
- To explore skepticism and the challenges it poses to the possibility of knowledge.
- To critically analyze theories of perception, truth, and knowledge of other minds.
- To examine the distinctions between analytic and synthetic knowledge and the nature of a priori knowledge.

Course Structure:

Unit I: Nature of Knowledge

1. Nature and Definition of Knowledge:

- Defining knowledge: the tripartite definition (Justified True Belief).
- Distinguishing knowledge from belief: Gettier problems and further refinements.

2. Theories of Perception:

- Overview of direct realism, indirect realism, and phenomenism.
- The problem of perception: illusions, hallucinations, and the argument from perception.

Unit II: Knowledge of the Past and Other Minds

1. Problem of Memory: Knowledge of the Past:

- The nature of memory as a source of knowledge.
- Challenges to memory-based knowledge: reliability, reconstructive memory, and false memories.

2. Knowledge of Other Minds:

- The problem of other minds: direct and indirect approaches.
- Theories of mind: analogical inference, behaviorism, and the argument from analogy.

Unit III: Theories of Truth and Reference

1. Theories of Truth:

- Self-Evidence: The concept of self-evident truths and their role in knowledge.
- Correspondence Theory: Truth as correspondence to reality; strengths and criticisms.
- Coherence Theory: Truth as coherence among beliefs; advantages and drawbacks.
- Pragmatic Theory: Truth as what works or is useful; critiques and implications.
- Semantic Theory: Tarski's theory of truth and its impact on modern epistemology.

2. Meaning and Reference:

- Overview of theories of meaning: referentialism, descriptivism, and causal theories.
- The distinction between meaning and reference in language.

Unit IV: A Priori Knowledge

1. A Priori Knowledge:

- Analytic vs. synthetic knowledge: distinctions and philosophical significance.
- Necessary vs. contingent truths: exploring the metaphysical implications.
- The concept of synthetic a priori: Kant's contribution and ongoing debates.

UNIT V: Skepticism

1. Skepticism and the Possibility of Knowledge:

- Overview of skepticism: historical background and contemporary issues.
- Major skeptical arguments and responses: Pyrrhonism, Cartesian skepticism, Hume, and contemporary defenses of skepticism.

Learning Outcomes:

- Gain a thorough understanding of the main issues and theories in Western epistemology.
- Critically analyze the arguments for and against skepticism and the possibility of knowledge.
- Understand the nature and theories of perception, memory, and knowledge of other minds.
- Explore and evaluate various theories of truth, meaning, and reference.
- Differentiate between analytic, synthetic, and a priori knowledge.

Recommended Reading List:

1. Epistemology: A Contemporary Introduction - Alvin I. Goldman
2. An Introduction to the Theory of Knowledge - Noah Lemos
3. Epistemology: Classic Problems and Contemporary Responses - Laurence Bonjour
4. Knowledge and Its Limits - Timothy Williamson
5. Skepticism: A Contemporary Reader - Keith DeRose & Ted A. Warfield
6. Perception: A Representative Theory - Frank Jackson
7. Truth: A Guide - Simon Blackburn
8. Theories of Truth - Richard L. Kirkham
9. Critique of Pure Reason - Immanuel Kant (for synthetic a priori discussion)
10. The Problems of Philosophy - Bertrand Russell
11. तत्व मीमांसा एवं ज्ञान मीमांसा : अशोक कुमार वर्मा, मोतीलाल बनारसी दास।
12. तत्व मीमांसा और ज्ञान मीमांसा: केदारनाथ तिवारी, मोतीलाल बनारसी दास दिल्ली।

[Video](#)

SEMESTER- I
Indian Ethics
Paper Code - ---6.5DCCT104

Course Description:

This course delves into the ethical dimensions of Indian philosophy, exploring concepts such as Rta, Satya, Rna, and Yajna. It examines the teachings of major Indian texts, including the Mahabharata, the Bhagavad Gita, and the Arthashastra, and considers the ethical implications of these works on individual and societal behavior. Students will study various ethical frameworks, including those found in Buddhism, Jainism, Yoga, and Mimamsa.

Course Objectives:

- To understand the foundational ethical principles in Indian philosophy.
- To explore the ethical teachings from key texts like the Mahabharata, Bhagavad Gita, and Arthashastra.
- To study specific ethical concepts and their application in everyday life according to different Indian traditions.
- To critically analyze the philosophical implications of the law of karma and Nishkama Karma Yoga.

Course Structure:

Unit I:

1. Rta and Satya:
2. Rna and Yajna:
3. Basic Teachings of Mahabharata:

Unit II:

1. Upayakausala
2. Brahnaviharas:
3. Triratnas of Jainism:
4. Yama and Niyama of Yoga:

Unit III:

1. Karmayoga
2. Svadharma
3. Yoga and Ksema
4. Loksangraha

Unit IV:

1. Purva Mimamsa Sutras of Jaimini: The first five sutras of Purva Mimamsa, Sutra of Jaimini with Sabara's bhasya to be read with sastra Dipika of Parthasarathi Misra and prakaranapancika of saliganatha.
2. Arthashastra of Kautilya:

UNIT V:

Law of Karma and Nishkama Karma Yoga from Gitarahasya (Ch 1- 5) by B.G. Tilak.

Learning Outcomes:

- Develop a comprehensive understanding of ethical principles in Indian philosophy.
- Analyze the ethical teachings of major Indian texts and their relevance to contemporary issues.
- Critically engage with the concepts of karma, duty, and social welfare in the Indian ethical tradition.
- Apply the ethical frameworks of Indian philosophy to real-world moral dilemmas.
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Recommended Reading List:

1. The Vedic Experience: Mantramanjari - Raimundo Panikkar.
2. Ethics in the Mahabharata - Satya P. Agarwal.
3. Gitarahasya - B.G. Tilak.
4. The Arthashastra - Kautilya, translated by R. Shamasastri.
5. Purva Mimamsa Sutras of Jaimini with Sabara Bhasya.
6. Ethics in Indian and Tibetan Buddhism - Roy Tzohar.
7. The Bhagavad Gita: A New Translation - Stephen Mitchell.
8. भारतीय नीति मीमांसा: प्रोफेसर राजवीर शेखावत
9. भारतीय नीतिशास्त्र : डॉ. दिवाकर पाठक, बिहार हिन्दी ग्रंथ अकादमी पटना।

E Content

[Vedik Ethics](#)

[Jain Triratna](#)

[Yama & Niyama](#)

[Study Material](#)

SEMESTER- I
Western Logic
Paper Code - ---6.5DCCT105

Course Description:

This course introduces students to fundamental concepts in Western logic, focusing on sentential connectives, inference rules, quantifiers, set theory, and symbolic representation of everyday language. The course closely follows Patrick Suppes' "Introduction to Logic," providing an in-depth understanding of symbolic logic, quantification, identity, and the formal structures underpinning logical reasoning.

Course Objectives:

- To understand the basic principles and connectives of sentential logic.
- To master the formal rules of inference and their applications.
- To learn how to symbolize complex everyday language into logical expressions.
- To explore the foundational aspects of set theory, relations, and definitions in logic.
- To familiarize students with Church's Lambda notation for functional expressions.

Course Structure:

Unit I: Sentential Logic

1. Chapter I: The Sentential Connectives

- Understanding basic connectives: conjunction, disjunction, negation, implication, and biconditional.
- Truth tables and their use in evaluating logical statements.
- Logical equivalence, tautologies, contradictions, and contingencies.

2. Chapter II: Sentential Theory of Inference

- Introduction to formal inference rules: modus ponens, modus tollens, hypothetical syllogism, disjunctive syllogism.
- Constructing valid arguments using sentential logic.
- Techniques for proving validity and invalidity of arguments.

3. Chapter III: Symbolizing Everyday Language

- Translating statements from natural language into formal logical expressions.
- Handling complex sentences: dealing with conditionals, biconditionals, and nested statements.
- Practicing symbolization with a variety of sentence types and structures.

Unit II: Quantifiers and Identity

1. Chapter IV: Rules Governing Existential and Universal Quantifiers

- Understanding existential ($\exists$) and universal ($\forall$) quantifiers.
- Restrictions and rules for applying quantifiers in logical expressions.
- Interchanging quantifiers: conditions under which interchanges are permissible.

2. Chapter V: Rules Relating to Interchange of Quantifiers, Identity, and Logical Truths Involving Quantifiers

- Detailed analysis of rules governing quantifiers and logical identity.
- Use of quantifiers in expressing logical truths and identity statements.
- Logical manipulation of quantified statements and their implications.

Unit III: Set Theory

1. Chapter IX: Elementary Intuitive Set Theory

- Introduction to basic set theory concepts: sets, subsets, unions, intersections, and complements.
- Operations on sets and their properties.
- Understanding set membership, power sets, and Cartesian products.

UNIT IV: Relations

1. Chapter X: Relations

- Definition and properties of relations: reflexivity, symmetry, transitivity.
- Types of relations: equivalence relations, partial orders, and functions.
- Diagrammatic representations of relations and their applications in logic.

Unit V: Definitions and Lambda Notation

1. Chapter XI.1: Definitions

- Understanding formal definitions in logical systems.
- The role of definitions in clarifying and structuring logical arguments.
- Constructing precise and unambiguous definitions in logical contexts.

2. Chapter XI.3: Church's Lambda Notation

- Introduction to Lambda notation (λ -notation) and its use in formal logic.
- Functional abstraction and application: expressing functions and their arguments.
- Practical examples of Lambda notation in defining functions within logical systems.

Learning Outcomes:

- Develop proficiency in formal logical reasoning using sentential and quantificational logic.
- Translate everyday language into precise logical symbols and structures.
- Understand and apply basic set theory concepts and relational properties in logical analysis.
- Utilize Church's Lambda notation to express functions and arguments effectively.
- Critically analyze and construct well-defined logical proofs and arguments.

Text Book:

1. Introduction to Logic - Patrick Suppes.

E Content

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Semester-II

Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)
							*Internal Marks	External Marks		
---6.5VACT201	National and Human Values	VAC	2	0	0	2				Non-CGPA S/NS*
---6.5DCCT202	Indian Philosophy (Metaphysics)	DCC	5	1	0	6	30	120	150	36
---6.5DCCT203	Western Philosophy (Metaphysics)	DCC	5	1	0	6	30	120	150	36
---6.5DCCT204	Indian Logic	DCC	5	1	0	6	30	120	150	36
---6.5DCCT205	Western ethics	DCC	5	1	0	6	30	120	150	36
Total Credits						26				
Total Marks							600			

- **DCC: Discipline centric compulsory course. AEC: Ability Enhancement course.**
- **S/NS*=Satisfactory or Not satisfactory.**
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- **Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills in internal assessment.**
- L=Lecture;
- T=tutorial;
- P=Practical

Marking Schemes for all Disciplines:

There will be a scheme of 150 marks. The scheme is structured as follows:

- **For M. A. Philosophy programs:**
 2. 150 = 30 Internal (overall) + 120 Theory

Pattern of Examination

This course will contain 5 units. The question paper shall contain three sections.

Section A (20 marks) shall contain 10 questions two from each Unit. Each question shall be of 2 marks. All the questions are compulsory. Section A will be prepared such that questions i through v are multiple-choice questions, while questions vi through x will be fill-in-the-blank questions.

Section B (40 marks) shall contain 5 questions (two from each unit with internal choice). Each question shall be of 8 marks. The candidate is required to answer all 5 questions. The answers should not exceed 150 words.

Section C (60 marks) shall contain 5 questions, one from each Unit. Each question shall be of 20 marks. The candidate is required to answer any three questions by selecting these three questions from different units. The answers should not exceed 400 words.

SEMESTER- II
Indian Philosophy (Metaphysics)
Paper Code - ---6.5DCCT202

Course Description:

This course explores the metaphysical aspects of Indian philosophy, examining the nature of God, the concept of Atman, and the philosophies of liberation. It focuses on the views of classical Indian schools as well as Bhakti traditions, debates on the existence of God, and the metaphysical understanding of bondage and liberation. The course also delves into discussions on universals and causality, comparing different perspectives from Indian philosophical traditions.

Course Objectives:

- To understand the role of God in classical and Bhakti schools of Indian philosophy.
- To explore proofs for and against the existence of God.
- To examine the nature of the self (Atman) and its distinctions from the concept of Jiva.
- To study various views on bondage (bandhan), liberation (moksha), and the means to achieve moksha.
- To analyze the debates on universals and causality within different Indian philosophical schools.

Course Structure:

Unit I: The Role of God in Indian Philosophy

1. God in Classical Systems:

- Understanding the role of God in the worldviews of classical Indian philosophies, including Nyaya, Vaisheshika, and Vedanta.
- Concepts of God in non-theistic systems like Samkhya and early Buddhism.

2. Bhakti Schools and the Central Role of God:

- The emergence of the Bhakti movement and its emphasis on a personal God.
- Contributions of prominent Bhakti philosophers:
 - Ramanujacharya: Vishishtadvaita, God as a personal and compassionate being.
 - Madhvacharya: Dvaita philosophy, dualism, and the distinctness of God from souls and matter.
 - Nimbakacharya: Dvaitadvaita, emphasizing devotion to Krishna.
 - Vallabhacharya: Shuddhadvaita, focusing on pure non-dualism and devotion to Krishna.

Unit II: Proofs for and Against the Existence of God

1. Arguments for God's Existence:

- Philosophical justifications for the presence of God as the creator, sustainer, and moral governor (Karmadhyaksa).
- The concept of God as the efficient and material cause in various theistic schools.

2. Arguments Against God's Existence:

- Critiques from atheistic and materialistic schools, such as Carvaka, on the non-necessity of God.
- Buddhist and Jain perspectives on the non-existence or irrelevance of God in metaphysical and ethical contexts.

Unit III: Atman and the Self

1. Nature and Proofs of Atman:

- The concept of Atman (self) across various schools: Advaita Vedanta, Samkhya, and Nyaya-Vaisheshika.
- Nairatmyavada: The Buddhist doctrine of no-self (anatman) and its critique of the Atman concept.

2. Atman and Jiva:

- Distinctions between Atman (universal self) and Jiva (individual self).
- Perspectives on Jiva as Karta (doer), Bhokta (enjoyer), and Jnata (knower).
- Different schools' views on the relationship between Atman, Jiva, and the body-mind complex.

Unit IV: Bondage, Liberation, and Metaphysical Concepts

1. Nature of Bandhan (Bondage) and Moksha (Liberation):

- Concepts of bondage and the means to attain moksha in Vedanta, Jainism, Buddhism, and other schools.
- Ethical, spiritual, and philosophical paths to liberation, including Jnana (knowledge), Bhakti (devotion), Karma (action), and Dhyana (meditation).

2. Universals:

- The debate on universals (samanya) among different schools: Nyaya's realistic view, Buddhism's nominalism, and Vedanta's absolutism.

UNIT V: Cause-effect Relationships

3. Causation:

- Comparative study of causality: Satkaryavada (pre-existence of the effect) in Samkhya, Asatkaryavada (non-preexistence) in Nyaya, and Pratityasamutpada (dependent origination) in Buddhism.
- Examination of cause-effect relationships and their implications for understanding the world.

Learning Outcomes:

- Gain a comprehensive understanding of the metaphysical aspects of Indian philosophy.
- Analyze the nature of God and the arguments for and against God's existence in Indian philosophical discourse.
- Understand the concept of Atman and the debates surrounding it, especially in relation to Jiva.
- Explore the nature of bondage and liberation and the paths prescribed by various Indian schools.
- Critically evaluate metaphysical concepts such as universals and causality from multiple philosophical perspectives.

Recommended Reading List:

1. The Philosophy of the Upanishads - S. Radhakrishnan.
2. Ramanuja's Vedanta - Julius Lipner.
3. The Philosophy of Madhvacharya - B.N.K. Sharma.
4. Indian Philosophy: Volume I & II - S. Radhakrishnan.
5. Moksha: Concept of Liberation in Indian Philosophy - J.N. Mohanty.
6. The Nyaya Theory of Knowledge - S.C. Chatterjee.
7. Buddhist Philosophy: Essential Readings - William Edelglass and Jay Garfield.
8. भारतीय दार्शनिक समस्याएं : नंदकिशोर शर्मा, राजस्थान हिंदी ग्रंथ अकादमी जयपुर।
9. भारतीय दार्शनिक निबंध : डीडी बंदिशे, मध्य प्रदेश हिंदी ग्रंथ अकादमी

E Content

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SEMESTER- II
Western Philosophy (Metaphysics)
Paper Code - ---6.5DCCT203

Course Description:

This course explores foundational topics in Western metaphysics, including the nature of existence, the distinction between appearance and reality, the debate over universals and particulars, and the metaphysical implications of mind-body dualism. Students will engage with classical and contemporary metaphysical theories, examining key concepts such as substance, essence, time, and space. The course also covers traditional arguments for the existence of God and the metaphysical underpinnings of major philosophical debates.

Course Objectives:

- To understand the nature, scope, and possibility of metaphysics.
- To explore the classical and contemporary debates on substance, universals, and particulars.
- To critically examine the nature of reality, including distinctions between appearance and essence.
- To analyze metaphysical arguments related to the mind-body problem and the existence of God.
- To gain insights into metaphysical discussions on time, space, and their implications.

Course Structure:

Unit I: Metaphysics, Appearance, and Reality

1. Metaphysics: Possibility, Scope, and Existence

- The nature and aims of metaphysics: What is metaphysics?
- Key questions: What is existence? What kinds of things exist?
- Scope of metaphysical inquiry: from abstract entities to everyday objects.

2. Appearance and Reality

- The distinction between appearance and reality in classical philosophy.
- Concepts of being and becoming: exploring the changeable vs. unchangeable aspects of existence.
- Essence vs. existence: understanding what things are vs. that they are.

Unit II: Substance and Philosophical Debates

1. Substance

- Aristotle's account of substance: primary substances, form, and matter.
- Substance and properties: how do substances relate to their attributes?
- Different kinds of substances and their activities: material, immaterial, living, and non-living.

UNIT III: Rationalism vs. Empiricism

1. Rationalism vs. Empiricism and the Process View of Reality

- The debate between rationalism and empiricism: sources of knowledge and reality.
- Key figures: Descartes, Locke, Hume, Kant.
- Process philosophy: viewing reality as dynamic and constantly changing (e.g., Whitehead's process view).

Unit IV: Universals, Particulars, and the Mind-Body Problem

1. Universals and Particulars

- Distinctions between universals (abstract, shared properties) and particulars (individual, specific entities).
- Varieties of universals: qualities, relations, and abstract entities.
- Philosophical positions: nominalism (denying universals), realism (affirming universals), and resemblance theory.
- Classical and contemporary debates on the nature and existence of universals.

2. Mind and Body

- Dualism: mind as distinct from the body (Descartes).
- Materialism: mind as a physical phenomenon (reductive and non-reductive materialism).
- Contemporary debates: functionalism, eliminative materialism, and the hard problem of consciousness.

Unit V: God, Time, and Space

1. God: Proof of Existence

- Classical arguments for God's existence: ontological, cosmological, and teleological arguments.
- Criticisms and alternative views: atheism, agnosticism, and pantheism.
- Contemporary approaches to metaphysical arguments about God.

2. Time and Space

- Metaphysical theories of time: absolute vs. relational views, presentism, eternalism.
- The nature of space: substantival vs. relational theories.
- Implications of time and space in metaphysics and physics.

Learning Outcomes:

- Develop a comprehensive understanding of key metaphysical concepts and debates in Western philosophy.
- Critically assess arguments for and against metaphysical positions on substance, universals, and the nature of reality.
- Analyze the implications of metaphysical theories for understanding the mind, body, and the existence of God.
- Explore the philosophical discussions surrounding time and space, and their relevance to contemporary metaphysical inquiry.

Recommended Reading List:

1. Metaphysics - W.V.O. Quine.
2. Being and Time - Martin Heidegger.
3. Appearance and Reality - F.H. Bradley.
4. Substance and Attribute - Michael Loux.
5. Universals: An Opinionated Introduction - D.M. Armstrong.
6. The Concept of Mind - Gilbert Ryle.
7. God, Time, and Eternity - William Lane Craig.
8. The Philosophy of Time - Robin Le Poidevin and Murray MacBeath.
9. Metaphysics: A Very Short Introduction - Stephen Mumford.
10. तत्त्व मीमांसा एवं ज्ञान मीमांसा: अशोक कुमार वर्मा, मोतीलाल बनारसी दास दिल्ली।
11. तत्त्व मीमांसा और ज्ञान मीमांसा : केदारनाथ तिवारी, मोतीलाल बनारसी दास दिल्ली।

E Content

https://sde.uoc.ac.in/sites/default/files/sde_videos/PHL2C05.pdf

https://archive.mu.ac.in/myweb_test/SYBA%20Study%20Material/Philosophy-%20III.pdf

SEMESTER- II
Indian Logic
Paper Code - ---6.5DCCT204

Course Description:

This course offers an in-depth exploration of Indian logical systems, focusing on the definitions, processes, and key elements of reasoning (Anumana) in various philosophical traditions, including Nyaya, Navya Nyaya, Buddhism, and Jainism. The course covers the concepts of inference, Vyapti (pervasion), and fallacies (Hetvabhasa) with a comparative analysis across different schools of thought. Students will engage with traditional texts and learn to formalize logical arguments within these frameworks.

Course Objectives:

- To understand the definitions, constituents, and processes of inference (Anumana) in various Indian philosophical traditions.
- To compare and contrast the logical methodologies employed by Nyaya, Navya Nyaya, Buddhism, and Jainism.
- To explore the concept of Vyapti (pervasion) and its formalization within Indian logic.
- To analyze and categorize fallacies (Hetvabhasa) as understood in different schools.

Course Structure:

Unit I: Definition and Constituents of Anumana (Inference)

1. Anumana in Old Nyaya
2. Anumana in Navya Nyaya
3. Anumana in Buddhism
4. Anumana in Jainism

Unit II: Constituents of Inference

1. Paksha : Nyaya, Buddhism
2. Hetu : Panchrupahetu, Trirupahetu, Sadrmayahetu & Vidarmyahetu
3. Sadhya : Nyaya, Buddhism, Jainism

Unit III: Process and Types of Anumana

1. Process and Types of Anumana in Nyaya
2. Process and Types of Anumana in Buddhism
3. Process and Types of Anumana in Jainism

Unit IV: Grounds of Inference

1. Definition and Types of Vyapti
2. Vyapti in Nyaya
3. Vyapti in Buddhism
4. Formalization of Vyapti in Indian Logic
5. Paksha Darmta

Unit V: Hetvabhasa

1. Definition and Types of Hetvabhasa:
2. Hetvabhasa in Nyaya:
3. Hetvabhasa in Buddhism:
4. Inductive element in Indian logic

Learning Outcomes:

- Develop a comprehensive understanding of inference in Indian logic systems.
- Critically analyze and compare Anumana as presented in Nyaya, Navya Nyaya, Buddhism, and Jainism.
- Master the concept of Vyapti and its formalization in logical reasoning.
- Identify and categorize various fallacies of inference (Hetvabhasa) across different schools of Indian philosophy.

Recommended Reading List:

1. Nyaya-Sutras of Gautama with Vatsyayana Bhasya - Translations and commentaries.
2. Nyaya-Manjari - Jayanta Bhatta.
3. Buddhist Logic - Th. Stcherbatsky.
4. The Philosophy of Nyaya-Vaisheshika - Debiprasad Chattopadhyaya.
5. Jain Logic - S.C. Vidyabhusan.
6. Indian Logic: A Reader - Jonardon Ganeri.
7. An Introduction to Indian Logic: Navya Nyaya - Bimal Krishna Matilal.
8. भारतीय तर्कशास्त्र : एम पी तिवारी,
9. भारतीय तर्कशास्त्र : केदारनाथ तिवारी मोतीलाल बनारसी दास दिल्ली।

E Content

[Video](#)

SEMESTER- II
Western ethics
Paper Code - ---6.5DCCT205

Course Description:

This course provides an in-depth exploration of Western ethical theories, focusing on four key philosophers: Spinoza, Butler, Hume, and Kant. Students will examine each philosopher's conception of human nature, moral reasoning, and ethical principles, and analyze their contributions to the development of Western ethics. The course aims to cultivate critical thinking about ethical issues and to understand the historical and philosophical contexts that shape ethical thought.

Course Objectives:

1. To introduce students to the fundamental theories of Western ethics.
2. To critically analyze and compare the ethical theories of Spinoza, Butler, Hume, and Kant.
3. To develop a thorough understanding of the concepts of human nature, moral judgment, and ethical principles as proposed by these philosophers.
4. To foster an appreciation of the historical and intellectual contexts that influence ethical reasoning.
5. To evaluate the relevance and application of these ethical theories in contemporary moral issues.

Course Structure:

UNIT - I

Spinoza

1. Knowledge and Human Understanding in Spinoza's Philosophy
2. Spinoza's Theory of Human Nature and Vital Impulse
3. Emotions and Human Bondage in Spinoza's Philosophy
4. Spinoza's Ethical and Psychological Egoism
5. Spinoza's Conception of Good, Evil, and Perfection
6. The Role of Society and the State in Spinoza's Philosophy

UNIT - II

Butler

1. Butler's Ethical Foundations and Affinities
2. The Hierarchical Structure of the Human Mind
3. Critique and Defense of Butler's Moral Philosophy
4. Conscience, Self-Love, and Moral Judgment
5. Merits and Limitations of Butler's Theory

UNIT - III

Hume

1. Hume's Definition of Good and Bad
2. The Role of Sentiment in Hume's Ethics

3. Hume's Theory of Justice
4. Defense Against Psychological Egoism
5. Reason and Sentiment in Ethics
6. Critique and Evaluation of Hume's Ethical Theory

UNIT - IV

Kant

1. Fundamental Principles of Kant's Ethics
2. The Moral Law and Categorical Imperatives
3. Critiques and Challenges to Kant's Theory
4. Further Developments and Limitations in Kant's Theory
5. Kant's Theory of Moral Obligation and Human Nature
6. Kant's Emotional and Metaphysical Considerations in Ethics

UNIT V - Sidgwick

1. Philosophic Merits and Literary Defects
2. Synopsis of Sidgwick's Theory
3. Analysis of Ethical Terms and Epistemological Questions
4. Psychological and Ethical Hedonism
5. Free Will and Determinism
6. Classification and Detailed Discussion of Ethical Methods
7. Comparative Morality and Divergences in Ethical Practices
8. Relations Between Ethical Methods

Course Outcomes:

By the end of the course, students will be able to:

1. Understand and articulate the key ethical theories of Spinoza, Butler, Hume, and Kant.
2. Critically analyze and evaluate the similarities and differences among these philosophers' ethical views.
3. Apply ethical theories to contemporary moral problems.
4. Develop well-argued positions on ethical issues based on an understanding of Western ethical thought.
5. Demonstrate improved skills in philosophical analysis, critical thinking, and academic writing.

Text Book :

- Five types of ethical theory by Broad, C. D. 1930 New York : Harcourt, Brace
- नीतिशास्त्रीय सिद्धांत के पांच प्रकार सी. डी. ब्राड, बिहार हिन्दी ग्रंथ अकादमी पटना।

Recommended Reading List:

- The Works of Joseph Butler by Joseph Butler.
- Butler's Ethics by Terence Irwin.
- Conscience in Moral Philosophy and the Age of Enlightenment by Douglas Langston.

E Content : [Five types of ethical theory](#)

Semester-III

Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)
							*Internal Marks	External Marks		
---6.5SDCT301	Basic Communication Skills or Basic Computer Course or Seminar + Academic Writing	BCS or BCC or SAW	2	0	0	2				Non-CGPA S/NS*
---6.5DCCT302	Contemporary Western Philosophy	DCC	5	1	0	6	30	120	150	36
---6.5DCCT303	Meta Ethics	DCC	5	1	0	6	30	120	150	36
---6.5DSET304 (A) or ---6.5DSET304 (B)	Janism (A) or Bhagwat Geeta (B)	DSE	5	1	0	6	30	120	150	36
---6.5DSET305 (A) or ---6.5DSET305 (B)	Philosophy of Yoga (A) or Inductive logic (B)	DSE	5	1	0	6	30	120	150	36
Total Credits						26				
Total Marks							600			

- DCC: Discipline centric compulsory course. AEC: Ability Enhancement course.
- S/NS*=Satisfactory or Not satisfactory.
- A candidate shall be required to obtain 36% marks to pass in theory, practical and internals separately.
- Assignment/seminar, Logical thinking/application of knowledge, class viva, attentiveness and skills in internal assessment.
- L=Lecture;
- T=tutorial;
- P=Practical

SEMESTER- III
Paper Code - ---6.5DCCT302
Contemporary Western Philosophy

Course Description:

This course provides an in-depth exploration of major philosophical movements and figures in twentieth-century Western philosophy. Key topics include the distinction between appearance and reality, theories of language and meaning, the critique of idealism, phenomenology, logical positivism, and pragmatism. Through critical engagement with the works of thinkers such as Bradley, Moore, Russell, Wittgenstein, Ryle, Carnap, Ayer, Husserl, Peirce, James, and Dewey, students will develop an understanding of how these ideas have shaped contemporary philosophy.

Course Objectives:

- To familiarize students with key philosophical doctrines and debates of the twentieth century.
- To critically examine the contributions of major philosophers and their impact on the development of Western philosophy.
- To understand the philosophical methods employed by these thinkers, such as logical analysis, phenomenology, and pragmatism.
- To develop analytical skills through the evaluation of arguments presented by different philosophers.
- To connect philosophical ideas to broader intellectual and cultural contexts.

Course Structure:

Unit I:

Bradley: Appearance and Reality, Doctrine of Internal Relation

Moore: Sense and Reference, Refutation of Idealism, Defense of Common Sense, Proof of an External World

Russell: Logical Atomism, Definite Descriptions, Refutation of Idealism

Unit II:

Wittgenstein: Language and Reality, Facts and Objects, Names and Propositions, The Picture Theory, Critique of Private Language, Meaning and Use, Forms of Life, Notion of Philosophy, Wittgensteinian Fideism, On Certainty

Gilbert Ryle: Systematically Misleading Expressions, Category Mistake, Concept of Mind, Critique of Cartesian Dualism

Unit III:

Carnap: Verification Theory of Meaning, Elimination of Metaphysics, The Work of Philosophy

A. J. Ayer: Verification Theory of Meaning, Elimination of Metaphysics, The Work of Philosophy

Unit IV:

Husserl: Phenomenological Method, Philosophy as a Rigorous Science, Intentionality, Phenomenological Reduction, Intersubjectivity

Peirce: Doubt, Belief, and Inquiry, Theory of Meaning, Doctrine of Fallibilism

Unit V:

William James: Pragmatic Theories of Meaning and Truth, Varieties of Religious Experience

John Dewey: Concept of Truth, Common-Faith, Education

Learning Outcomes:

By the end of the course, students will be able to:

- Explain the major philosophical theories and ideas of twentieth-century Western philosophers.
- Analyze key texts and arguments related to language, reality, and meaning.
- Critique idealism and understand its refutation by analytic philosophers.
- Understand phenomenology and pragmatism as alternative philosophical methodologies.
- Apply philosophical theories to contemporary debates and problems.

Recommended Reading List:

1. Bradley, F. H. (1893). *Appearance and Reality: A Metaphysical Essay*. Clarendon Press.
2. Moore, G. E. (1925). *Philosophical Papers*. George Allen & Unwin.
3. Russell, B. (1918). *The Philosophy of Logical Atomism*. Routledge.
4. Wittgenstein, L. (1922). *Tractatus Logico-Philosophicus*. Routledge.
5. Wittgenstein, L. (1953). *Philosophical Investigations*. Blackwell Publishing.
6. Ryle, G. (1949). *The Concept of Mind*. Hutchinson.
7. Carnap, R. (1932). *The Elimination of Metaphysics through Logical Analysis of Language*. Springer.
8. Ayer, A. J. (1936). *Language, Truth, and Logic*. Penguin Books.
9. Husserl, E. (1913). *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*. Springer.
10. Peirce, C. S. (1877). *The Fixation of Belief*. *Popular Science Monthly*.
11. James, W. (1907). *Pragmatism: A New Name for Some Old Ways of Thinking*. Harvard University Press.
12. Dewey, J. (1938). *Logic: The Theory of Inquiry*. Holt, Rinehart, and Winston.
13. लाल, बसंत कुमार(1996): *समकालीन पाश्चात्य दर्शन*, मोतीलाल बनारसी दास दिल्ली
14. सक्सेना, लक्ष्मी (1989): *समकालीन पाश्चात्य दर्शन*, उत्तर प्रदेश हिंदी ग्रंथ अकादमी।

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SEMESTER- III
Paper Code - ---6.5DCCT303
Meta-Ethics

Course Description:

This course provides an in-depth study of meta-ethics, focusing on its nature, scope, and foundational issues. It explores various meta-ethical theories, including non-naturalism, emotivism, prescriptivism, and neo-naturalism, analyzing the perspectives of significant philosophers and their contributions. The course aims to understand the underlying philosophical debates about the nature of ethical statements, the meaning of moral language, and the development of ethical theories.

Course Objectives:

- To understand the fundamental nature and scope of meta-ethics and its distinction from normative ethics.
- To explore key meta-ethical theories and the philosophical arguments surrounding them.
- To analyze the contributions of prominent philosophers to the field of meta-ethics.
- To critically evaluate the development and impact of meta-ethical theories in ethical discourse.

Course Structure:

Unit 1

1. Nature and Scope of Meta-Ethics

1. Definition of Meta-Ethics
2. Meta-Ethics vs. Normative Ethics
3. Fundamental Problems in Meta-Ethics
4. The Emergence and Development of Meta-Ethics
5. Classification of metaphysical theories

2. Naturalism

1. Basic Assumptions
2. The nature of subjective naturalism and its main supporters
3. The main difficulties of subjective naturalism
4. The nature of objective naturalism and its main supporters

Unit 2

3. Non-Naturalism

1. Basic Tenets of Non-Naturalism
2. G. E. Moore
3. H. A. Prichard
4. W. D. Ross

Unit 3

4. Emotivism

1. Basic Tenets of Emotivism
2. Rise and Development
3. Rudolf Carnap
4. A. J. Ayer

5. C. L. Stevenson

Unit 4

5. Prescriptivism

1. R. M. Hare
2. P. H. Nowell-Smith

UNIT 5

6. Neo-Naturalism

1. Basic Tenets
2. P. T. Geach
3. Philippa Foot
4. G. J. Warnock

Learning Outcomes:

- Develop a comprehensive understanding of the nature and problems of meta-ethics.
- Critically evaluate various meta-ethical theories and their philosophical underpinnings.
- Analyze the contributions of key philosophers to the field of meta-ethics.
- Apply meta-ethical concepts to contemporary moral debates.

Text : वर्मा, वेद प्रकाश (2016) अधिनीतिशास्त्र के मुख्य सिद्धांत, एलाइड पब्लिशिंग प्राइवेट लिमिटेड, (Ch 1,3,4,6,7 व 9)

[Video](#)

Recommended Reading List:

1. G. E. Moore, Principia Ethica.
2. A. J. Ayer, Language, Truth, and Logic.
3. R. M. Hare, The Language of Morals.
4. Philippa Foot, Natural Goodness.

SEMESTER- III
Paper Code - ---6.5DSET304 (A)
Jainism

Course Description:

This course provides a comprehensive understanding of Jain philosophy, focusing on its metaphysical, epistemological, and ethical dimensions. It covers the nature of reality, the doctrine of non-absolutism (Anekantavada), and the concepts of Jiva (soul) and Ajiva (non-soul). The course also critically examines Jain epistemology, including the theory of pramanas and the Naya perspective, alongside a comparative analysis of other Indian philosophical systems such as Carvaka, Nyaya-Vaisesika, Sankhya, Buddhism, and Advaita Vedanta. Students will explore the Jain theory of karma, the path to liberation, and the essential tattvas (principles) that guide spiritual practice.

Course Objectives:

1. To understand the fundamental principles of Jain metaphysics, epistemology, and ethics.
2. To explore the nature of Jiva and Ajiva, and the doctrine of Anekantavada.
3. To critically analyze the Jain theories of knowledge, pramanas, and Naya, and compare them with other Indian philosophical systems.
4. To study the Jain theory of karma and the path to moksha (liberation).
5. To encourage a comparative approach to understanding the metaphysical debates within Indian philosophy.

Course Structure:

Unit-1

1. The problem of Reality and Nature of Dravya.
2. The doctrine of Non - Absolution (Anekantvad).
3. Nature of Jiva Dravya - its five states (Bhavas)

Unit-II

1. Jiva's description into nine ways as

(i) vital (ii) possessing upyoga (iii) formless (iv) actor (karta) (v) enjoyer (vi) Co-extensive with the extension of the body (vii) bonded (viii) Liberated (ix) being of the nature of upward going (Urdvagaman)

2 Ajiva Dravya - Pudgala, Dharma Adharma, Akash and Kal

3.Critical exposition of the metaphysical systems Carvaka, Nyaya- vaisesika, Sankhya, Buddhism and Advaita Vedanta

Unit-III

1. Jain definition of praman. Critical evaluation of the definitions of praman according to Nyaya and Buddhism.
2. Concept of praman and Naya. Nature and types of Naya.
3. Syadvad and Saptabhangi Naya.

Unit-IV

1. Knowledge its nature and relation to self, five kinds of knowledge, definition, nature and their objectives (Mati Jnana, Shrut Jnana, Avadhi Jnana, Manah Parya Jnana and Keval Jnana).
2. Praman, Pramanyavad, Direct knowledge, nature of Apta and Sarvajya Sidhi.
3. Indirect knowledge Memory, Recognition, Tarka, Inerence and Testimony (Agam).

Unit- V

- 1.. Jain Theory of Karma - Principles of influx and bondage.
2. Nature and Means of Moksha (Triratna).
3. Favourable and Unfavourable conditions of moksha and seven tattvas.
- (i) Jiva (ii) Ajiva (iii) Asrava (iv) Bandh (v) Samvara (vi) Nirjan (vii) Moksha

Learning Outcomes:

By the end of the course, students will be able to:

1. Explain the foundational principles of Jain metaphysics, including the nature of Jiva and Ajiva.
2. Analyze the Jain doctrine of Anekantavada and its impact on philosophical discourse.
3. Critically compare Jain epistemology with other Indian philosophical traditions.
4. Understand the Jain theory of karma and the process of spiritual liberation.
5. Apply the insights of Jain philosophy to broader philosophical and ethical debates.

Books Recommended

- 1 मुनिनथमल : जैन दर्शन मनन और मीमांसा
2. ब्रह्मदेव : बृहद् द्रव्य संग्रह
3. मल्लिसेन : स्यादवाद मंजरी
4. डॉ. महेन्द्र कुमार जैन : जैन दर्शन
5. अनन्तवीर्य : प्रमेय रत्नमाला
6. समन्तभद्र : आप्त मीमांसा
7. उमा स्वामी : तत्त्वार्थ सूत्र

[Video](#)

SEMESTER- III
Paper Code - ---6.5DSET304 (B)
Bhagavad Geeta

Course Description:

This course delves into the philosophical and psychological dimensions of the Bhagavad Gita, exploring its teachings on the nature of the self, ethical conduct, and the path to spiritual liberation. The course emphasizes critical analysis of Arjuna's psychological state, the nature of the Atman, and the characteristics of a person of steady wisdom (Sthitaprajna). It further examines the interplay of various paths such as Bhakti (devotion), Jnana (knowledge), and Karma (action) within the Gita's teachings. Students will engage with the Gita's insights into the nature of God, the cosmic vision, and the distinction between divine and demonic qualities.

Course Objectives:

- To understand the philosophical teachings of the Bhagavad Gita and their relevance to human life and conduct.
- To analyze Arjuna's mental state and its transformation through Krishna's guidance.
- To explore the concept of the Atman, its imperishable nature, and the characteristics of a realized soul.
- To examine the apparent contradictions in the Gita and reconcile them through a deeper understanding of its teachings.
- To study the nature of God in personal and impersonal forms and the vision of the Vishvarupa.
- To discuss the status of Purushottam and the distinction between divine and demoniac natures.

Course Structure:

Unit-I

Psychological Analysis of Arjuna's Mental Condition.
Criteria of the Imperishable Nature of the Atman.
Characteristics of Sthitaprajna.

Unit-II

Reconciliation of the various apparent contradiction in Gita
Prakrti - Para and Apra

Unit-III

The Brahma Yogi and Nishkam - Karma Yogi
The interdependence of Bhakti,
Jnana and Vairagya.

Unit-IV

Personal and impersonal aspects of God.
The meaning of various Vibhutes of God.
Description of Vishvarupa and its reactions in Arjuna's mind.

Unit-V

The, Status of Purushottam.

Learning Outcomes:

By the end of the course, students will be able to:

- Analyze the psychological and philosophical themes in the Bhagavad Gita, particularly concerning human dilemmas and moral choices.
- Understand the nature of the self (Atman) and its significance in the Gita's teachings.
- Reconcile various apparent contradictions in the Gita through a comprehensive study of its teachings on action, knowledge, and devotion.
- Gain insights into the nature of God, both in personal and impersonal forms, and the vision of the cosmic form (Vishvarupa).
- Differentiate between divine and demonic qualities and their implications for ethical and spiritual life.

Books Recommended

1. TilakB.G : Gita Rahasya
2. Munshi Ram Manohar lal : Brahma Yoga of the Gita
3. Radhakrishnan, S.(1948).The Bhagavad Gita: With an Introductory Essay, Sanskrit Text, English Translation and Notes. HarperCollins.
teachings.
4. Prabhupada, A. C. Bhaktivedanta Swami. (1986). Bhagavad-gita-Yatharoop

[Video.](#)

SEMESTER- III
Paper Code - ---6.5DSET305 (A)
Philosophy of Yoga

Course Description:

This course provides an in-depth exploration of the foundational principles of Sankhya and Yoga philosophies, focusing on their metaphysical, ethical, and practical aspects. It covers the basic concepts of Sankhya Darshan, including its theory of evolution and the concept of suffering. The course also delves into various forms of Yoga, including Raja Yoga, Karma Yoga, Bhakti Yoga, and Jnana Yoga, with references from the Bhagavad Gita and other significant texts. A comprehensive study of Patanjali's Yoga Sutras, Hatha Yoga practices, and the impact of Yogic practices on health and well-being is also included.

Course Objectives:

- To understand the basic philosophical concepts of Sankhya Darshan and the theory of evolution.
- To explore the different types of Yoga and their applications as presented in the Bhagavad Gita and other Indian texts.
- To critically study Patanjali's Yoga Sutras, with a focus on Samadhi, Sadhana, Vibhuti, and Kaivalya Padas.
- To gain practical knowledge of various yogic practices including Asanas, Pranayama, Dhyan, and Samadhi.
- To explore the scientific basis and therapeutic benefits of Yoga, including stress management and personality development.

Course Structure:

Unit-1

Basic concepts of Sankhya darshan Dukh, Theory of evolution, Satkarya vada.

Different Kind of Yoga: Raj yoga, karma yoga, Bhaktiyoga, Jnana Yoga. Yoga in Bhagwat Gita and other Indian texts and Philosophy. Concept of Panchkosha, Nadi and Vayu.

Unit - II

Patanjali Yoga Sutra

Chapter - I : Samadhi Pada

Chapter - II : Sadhana Pada

Unit-III

Patanjali Yoga Sutras

Chapter - III : Vibhuti Pada

Chapter - IV : Kaivalya Pada

Unit-IV

Yama, Niyama, Asnas, Pranayama Dhyan, Samadhi Shatkarma, Mudras, Chakras Bandhas, Sidhhi, Kundain

Study of above concepts described in the following Yogic Texts.

- Hatha Pradipika by Swatmaran
- Vashishtha Samhita (Yogkand)
- Gheramd Saimhita
- Ashtang Yoga by Charandas

Unit - V

- Basic Principles of Yoga Practices
- Scientific basis of Yogic Practices
- Benefits of Yoga Practice
- Yoga practice and food
- Causes of Tridosha (Vata, pitta and Kapha) and yoga therapy
- Stress management and Yoga
- Meaning and types of personality, Role of yoga in personality development.
- Meaning and classification of value and Yoga.
- Method, benefits and pictorial representation of stages of SURYA NAMASKAR.

Learning Outcomes:

By the end of the course, students will be able to:

- Demonstrate an understanding of the fundamental concepts of Sankhya and Yoga philosophy.
- Analyze the interrelation between the different types of Yoga and their philosophical underpinnings.
- Critically engage with Patanjali's Yoga Sutras and apply their teachings in practical contexts.
- Perform various yogic practices and understand their physiological and psychological benefits.
- Apply yogic principles in managing stress and promoting holistic health and personal development.

Basic Texts

1. Patanjali Yoga Sutra
2. Hatha Pradipika by Swatmaram
3. Vashishtha Saimhita
4. Gherand Samhita
5. Ashtang Yoga by Sant Charandas

Reference Books

1. पतंजलि योग सूत्र : उदयवीर शास्त्री
2. योगविज्ञान प्रदीपिका : विजयपाल शास्त्री
3. Complete books of yoga : Swami Vivekanand
4. Personality development : Uday Shankar
5. भारतीय योग परम्परा के विविध आयाम : राजकुमारी पाण्डेय
6. Sri Aurobindo. The Synthesis of Yoga.

[Video](#)

SEMESTER- III
Paper Code - ---6.5DSET305 (B)
Inductive Logic

Course Description:

This course provides an in-depth exploration of inductive reasoning, focusing on the nature and types of induction, formal and material grounds, hypothesis formulation, experimental methods, analogical inference, explanation, and classification. It aims to develop a comprehensive understanding of scientific induction and its application in logical reasoning and scientific investigation. The course will enable students to critically evaluate various inductive methods and apply them in real-world scenarios.

Course Objectives:

- To understand the meaning, nature, and types of induction and its role in scientific inquiry.
- To differentiate between induction and deduction and analyze various inductive methods.
- To explore the formal and material grounds of induction, including the laws of causality and experimentation.
- To develop skills in formulating and testing hypotheses and applying analogical reasoning.
- To understand the principles of scientific explanation and classification and their relevance in logical analysis.

Course Structure:

Unit 1: Fundamentals of Induction

- **Meaning of Induction:** Definition and scope of induction.
- **Types of Inference:** Inductive and deductive reasoning.
- **Nature of Scientific Induction:** Inductive leap and methods of scientific induction.
- Relationship and Differences between Induction and Deduction.
- Types of Induction
- Induction by Analogy

Unit 2: Grounds of Induction

1. Formal Grounds of Induction

- Nature and Symmetry Law
- Law of Cause and Effect
- Known Facts Related to Cause: Causal parts, multicausalism, and combinations of causes and effects.
- Scientific vs. Popular Reasons

2. Material Grounds of Induction

- Observation and Experimentation:
- Inspection Mistakes
- Experimentation vs. Inspection

Unit 3: Hypothesis Formation

- **Hypothesis:** Definition, conditions, and evidence for hypotheses.
- **Types of Hypotheses:** Subject Hypothesis, Legal Fiction, Situational Imagination, Explanatory, and Descriptive Imagination.

Unit 4: The Experimental Methods

- The method of agreement.
- The method of difference
- The joint method of agreement and difference.
- The method of residues.
- The method of concomitant variation.

Unit 5: Inference, Explanation, and Classification

1. Inference from Analogy: Form, types, and utility of analogical inference.

2. Explanation: Meaning, types, nature, and limitations of scientific explanation.

3. Classification:

- Scientific vs. Secular/Natural vs. Artificial Classification.
- Natural Classification and Species Theory.
- Typological and Definitional Classification.
- Sequential Classification, Classification and Division.
- Rules, Limitations, and Uses of Classification.

Course Outcomes:

- Understand and articulate the principles of induction and differentiate between various inductive methods.
- Critically evaluate the formal and material grounds of induction and their implications for scientific inquiry.
- Formulate and test hypotheses using appropriate experimental methods.
- Apply analogical reasoning and scientific explanation in different contexts.
- Utilize classification techniques to organize and interpret data logically and systematically.

Recommended Reading List:

1. Copi, I. M., & Cohen, C. (2016). Introduction to Logic. Pearson.
2. Hempel, C. G. (1966). Philosophy of Natural Science. Prentice Hall.
3. Mill, J. S. (1843). A System of Logic, Ratiocinative and Inductive. Longmans.
4. Nagel, E. (1961). The Structure of Science. Harcourt, Brace & World.
5. आगमन तर्क शास्त्र : वीणा झा, बिहार हिन्दी ग्रंथ अकादमी, पटना।
6. Inductive Logic. by: Bhola Nath Roy. Publication

E Book:

[Inductive Logic E Book](#)

[Video](#)

Semester-IV

Paper Code	Paper Name	Code	L	T	P	Total Credits	Maximum Marks		Total marks	**Minimum Passing Marks (%)
							*Internal Marks	External Marks		
---6.5AECT401	General Health and Hygiene	AEC	2	0	0	2				Non-CGPA S/NS*
---6.5DSET402 (A) Or ---6.5DSET402 (B)	Gandhi Philosophy(A) Or Vaishnava Vedanta(B)	DSE	5	1	0	6	30	120	150	36
---6.5DSET403 (A) Or ---6.5DSET403 (B)	Buddhist Philosophy(A) Or Political Philosophy (B)	DSE	5	1	0	6	30	120	150	36
---6.5DCCT404	Sankar Vedanta	DCC	5	1	0	6	30	120	150	36
---6.5DCCT405	Contemporary Indian philosophy	DCC	5	1	0	6	30	120	150	36
Total Credits							26			
Total Marks							600			

SEMESTER- IV
Paper Code - ---6.5DSET402 (A)
Gandhi Philosophy (A)

Course Description:

This course offers an in-depth exploration of Mahatma Gandhi's philosophy, focusing on his concepts of man, religion, ethics, social philosophy, and political ideology. The course examines Gandhi's views on truth, nonviolence, religion, and his vision for a just society. By analyzing primary texts and philosophical interpretations, students will engage with the ethical and social dimensions of Gandhi's thought and its relevance in contemporary times.

Course Objectives:

To understand the fundamental concepts of Gandhian philosophy, including his views on man, God, truth, and ethics.
To explore Gandhi's approach to religion, his advocacy for the unity of all religions, and his interpretation of Hinduism.
To examine Gandhian ethics, including his principles of nonviolence and truth.
To analyze Gandhi's social philosophy concerning marriage, the caste system, the status of women, and his ideas on property and trusteeship.
To study Gandhian political philosophy, focusing on democracy, Satyagraha, and Sarvodaya.

Course Structure:

Unit I:

1. The Gandhian Concept of Man.
2. God and Truth.
3. World and God.
4. God and Evil.

Unit II:

1. Gandhi's View of Religion and Hinduism.
2. Unity of All Religions.
3. Hinduism

Unit III:

1. Nonviolence (Ahimsa).
2. Truth (Satya).

Unit IV:

1. Marriage.
2. Varnashrama (Caste System).
3. Status of Women and Untouchability.
4. Property and Trusteeship.

Unit V:

1. Democracy.
2. Satyagraha.
3. Sarvodaya.

Course Outcomes:

By the end of the course, students will:

- Gain a comprehensive understanding of the key elements of Gandhian philosophy.
- Develop an appreciation for Gandhi's ethical teachings and their application to personal and social life.

- Critically assess Gandhi's social and political ideas and their relevance today.
- Articulate the significance of Gandhi's approach to religion and his belief in the unity of all faiths.
- Demonstrate the ability to connect Gandhian thought to contemporary social and political challenges.

Recommended Reading List:

1. M.K. Gandhi, The Story of My Experiments with Truth.
2. D.M. Dutta, The Philosophy of Mahatma Gandhi.
3. Ramji Singh, Gandhi Darshan Mimansa
4. Mahadeo Prasad, Social Philosophy of Gandhi
5. Kama K. K. L., Mahatma Gandhi's contribution in Hinduism

[Video](#)

SEMESTER- IV
Course Code - --6.5DSET402 (B)
VaishnavA Vedanta (B)

Course Description:

This course explores the various philosophical systems within Vaishnavism, focusing on significant schools such as Pancharatra, Alvar, Bhagavata Purana, and Vedantic traditions including Ramanuja's Vishishtadvaita, Nimbarka's Dvaitadvaita, Madhva's Dvaita Vedanta, Vallabha's Shuddhadvaita, and Chaitanya's Achintya Bhedabheda. The course covers their metaphysical, epistemological, and ethical frameworks, examining primary texts and the doctrinal developments of these schools. Students will critically engage with the unique contributions and influences of each tradition on Indian philosophy.

Course Objectives:

- To provide an in-depth understanding of Vaishnava philosophical traditions.
- To analyze the core principles, metaphysical concepts, and literary contributions of major Vaishnava schools.
- To explore the philosophical arguments presented in the Pancharatra, Alvar tradition, and Bhagavata Purana.
- To critically examine the Vedantic interpretations by Ramanuja, Nimbarka, Madhva, Vallabha, and Chaitanya.
- To understand the historical development and influence of these schools on Indian philosophical thought.

Course Structure:

Unit 1:

1. Pancharatra School

1. Antiquity of Pancharatra: Historical background and significance.
2. Place of Pancharatra Literature: Role in Vaishnavism and Indian philosophy.
3. Overview of Pancharatra Literature: Key texts and their themes.
4. Philosophical Concepts in Jayakhya and Other Samhitas.
5. The Philosophical Doctrines of Ahirbudhnya Samhita.

2. Alvar School

1. Chronology of Alvars: Historical context and timeline.
2. Philosophical Doctrines of Alvars: Key teachings and their influence.

3. Bhagavata Purana

1. Concept of Dharma in Bhagavata Purana.
2. Brahman, Paramatman, Bhagavan, and Parameshwara: Their interrelations and distinctions.
3. Kapila's Philosophy in the Bhagavata Purana.
4. Post-Mortem State Theory: Concepts and implications in Bhagavata Purana.

Unit 2

Ramanuja's Vishishtadvaita Vedanta

1. Philosophical Thought: Nature of Reality and the concept of God.
2. Five Forms of Ishvara: Analysis of God's manifestations.

3. Chit Tattva (Jivatma): Nature and role of the soul.
4. Relationship Between Jivatma and Paramatma: Unity in diversity.
5. Achit Tattva and the Concept of Jagat (Universe): Nature and truth of the material world.
6. Concepts of Maya, Samsara, and Moksha: Reality of the world and liberation.
7. Bhakti as the Means to Moksha: Devotion as a path to salvation.

Unit 3

Nimbarka's Dvaitadvaita Philosophy

1. Literary Contributions: Key texts and their influence.
2. Epistemology and Ontology: Knowledge theories and the nature of reality.
3. Cause-Effect Principle and Creation of the Inanimate World.
4. Distinctiveness of Jivatma and Paramatma: Differentiation and relationship.
5. Concepts of Bondage and Liberation: The nature of the soul's entrapment and release.

Unit 4

Madhva's Dvaita Vedanta

1. Introduction and Key Texts: Historical background and philosophical writings.
2. Epistemology: Theories of knowledge; nature of perception and cognition.
3. Three Pramanas: Direct perception, inference, and verbal testimony.
4. Supremacy of Direct Perception and Critique of Illusory Knowledge.
5. Ontological Viewpoint: Twenty substances and the nature of reality.
6. Satkaryavada and Parinamavada: Theories of causality and transformation.
7. Distinct Nature of Brahman, Jiva, and Jagat: Analysis of dualistic worldview.
8. Concept of Bondage and Moksha: Liberation as separation from material entanglement.

Unit 5

1. Vallabha's Shuddhadvaita Vedanta

1. Introduction, Life, and Literary Contributions of Vallabha.
2. Epistemological Views: Sources of knowledge and the validity of perception.
3. Metaphysical Principles: Nature of Brahman, Jiva, and Jagat.
4. Cause-Effect Relationship and Creation: Theory of absolute non-dualism.
5. Concepts of Bondage and Liberation: Nature of the soul's freedom.
6. Jiva and the Universe: Understanding the soul's place in the cosmos.

2. Chaitanya's Achintya Bhedabheda Vedanta

1. Introduction to the Philosophy and Life of Chaitanya.
2. Doctrine of Inconceivable Oneness and Difference: Unique perspective on God and the universe.
3. Philosophical Contributions of Chaitanya's Followers: Teachings of Krishnadas, Jivagoswami, and Baladeva Vidyabhushan.

Course Outcomes:

1. Gain a thorough understanding of the key concepts and teachings of major Vaishnava Vedanta schools.
2. Develop critical skills to compare and contrast the philosophical positions within Vaishnavism.

3. Understand the role of devotional practices in the context of these philosophies.
4. Appreciate the cultural and theological diversity that characterizes Vaishnavism.
5. Engage with primary texts and commentaries to form independent interpretations of philosophical arguments.

Recommended Reading List:

1. Chari, S. M. Srinivasa. Philosophy and Theistic Vedanta: Ramanuja's Vishishtadvaita
2. Tapasyananda, Swami. Sri Ramanuja's Nine Gems of Philosophy
3. Sharma, B. N. Krishnamurti. Philosophy of Sri Madhvacharya
4. Rosen, Steven J. Vaishnavism: Contemporary Scholars Discuss the Gaudiya Tradition
7. Raghunathacharya, M. V. Pancharatra Literature and Thought
8. Bhattacharya, K. C. Studies in Vedanta: Madhva, Vallabha, Nimbarka, Chaitanya
9. दासगुप्त, एस. एन. (2012) भारतीय दर्शन का इतिहास, राजस्थान हिन्दी ग्रंथ अकादमी भाग 3 व 4।
10. देवराज, नंद किशोर (1999) भारतीय दर्शन, उत्तर प्रदेश हिन्दी संस्थान, लखनऊ (Ch - 17)

[Video](#)

SEMESTER- IV
Paper Code - --6.5DSET403 (A)
Buddhist Philosophy (A)

Course Description:

This course delves into the intricate philosophical discourses of three prominent Buddhist philosophers: Vasubandhu, Dharmakirti, and Nagarjuna. It explores their contributions to Buddhist epistemology, metaphysics, and logic, focusing on concepts such as consciousness, perception, inference, and emptiness. Students will engage with critical texts, examining arguments related to subjective idealism, the theory of dependent origination, and the role of logic in Buddhist thought.

Course Objectives:

- To provide a comprehensive understanding of Vasubandhu's philosophy, including his views on consciousness, idealism, and common experience.
- To explore Dharmakirti's theories of perception, inference, and logical reasoning.
- To critically analyze Nagarjuna's Madhyamaka philosophy, focusing on his critique of pramanas (means of knowledge) and his concept of Shunyata (emptiness).
- To develop skills in interpreting and evaluating philosophical arguments within the context of Buddhist thought.
- To engage with primary texts and scholarly interpretations to understand the historical and philosophical significance of these Buddhist philosophers.

Course Structure:

Unit I: Vasubandhu's Philosophy

1. Vasubandhu's Discussion Against the Objections to His Philosophy.
2. Nature of Consciousness and Its Different Transformations.
3. Subjective Idealism of Vasubandhu.

Unit II: Common Experience and Ratnakirti's Apoha Theory

1. Vasubandhu's Explanation of Common Experience and External Objects.
2. The Sense of Vigyapti After the Pudgal Nairatma and Dharma Nairatma.
3. Apoha Theory According to Ratnakirti.

Unit III: Dharmakirti's Logic and Epistemology

1. Nature and Types of Perception According to Dharmakirti.
2. Definition of Inference and Nature of Inference for Others (Pararthanuman).
3. Hetu and the Concept of Trairupya Hetu According to Dharmakirti.
4. Dharmakirti's Views on Logic with Reference to Cognitive and Practical Behaviour.

Unit IV: Nagarjuna's Critique of Knowledge and Emptiness

1. Nagarjuna's Criticism of the Concept of Praman (Means of Knowledge).
2. The Role of Reduction and Absurdity (Prasangapad Anuman) in Nagarjuna's Method.
3. Nagarjuna's Concept of Shunyata and Shunyavad.

Unit V: Nagarjuna's Debate and the Theory of Dependent Origination

1. Nagarjuna's Debate with Opponents for the Establishment of Shunyavad.
2. Theory of Dependent Origination.
3. Relation Between Shunyata and Dependent Origination.

Course Outcomes:

By the end of the course, students will:

Gain an in-depth understanding of the philosophical contributions of Vasubandhu, Dharmakirti, and Nagarjuna.

Develop the ability to critically analyze complex philosophical arguments within the Buddhist tradition.

Articulate the relevance of Buddhist epistemology and metaphysics in historical and contemporary contexts.

Demonstrate proficiency in interpreting primary texts and engaging with scholarly debates.

Present and defend their understanding of key concepts such as consciousness, perception, emptiness, and dependent origination.

Recommended Reading List:

1. Dharmakirti, Nyaya Bindu.
2. Ratnakirti, Apoha Sidhi.
3. Vasubandhu, Vigaptimatrasiddhi (Vimsatika only).
4. Nagarjuna, Vigrahavyavartani.
5. Nagarjuna, Mool Madhyamik Karika.

Books Recommended:

1. Narendra Dev, Buddha Dharma Darshan.
2. Tokakura, Essentials of Buddhist Philosophy.
3. T. R. Murti : The Central Philosophy of Buddhism

[Video](#)

[the teaching of Buddha ebook](#)

[the life of Buddha](#)

[अपोह सिद्धि](#)

[न्याय बिन्दु](#)

[Vigyaptimatra Sidhi](#)

[Mool Madhyamik Karika \(Eng\)](#)

SEMESTER- IV
Course Code - --6.5DSET402 (B)
Political Philosophy (B)

Course Description:

This course provides a comprehensive exploration of the major political philosophies from classical to modern times, examining the thoughts of key philosophers and their contributions to political theory. It covers foundational concepts such as the state, political control, sovereignty, law, and the relationship between political and economic order. Through the study of seminal texts and critical discussions, students will gain an in-depth understanding of the evolution of political thought and its impact on contemporary political systems.

Course Objectives:

- To introduce students to the foundational political philosophies of Plato, Aristotle, Locke, Rousseau, Mill, Hegel, and Marx.
- To analyze the philosophical underpinnings of the state, authority, and political control.
- To critically examine the concepts of sovereignty, law and order, and their relevance in modern political contexts.
- To explore the relationship between political government and economic order.
- To develop the ability to critically engage with political theories and apply them to contemporary issues.

Course Structure:

Unit I:

1. Plato
2. Aristotle

Unit II:

1. John Locke
2. Jean-Jacques Rousseau

Unit III:

1. John Stuart Mill
2. G.W.F. Hegel
3. Karl Marx:

Unit IV:

1. Concept of the State: Definition, nature, and functions.
2. The Limits of Political Control: Freedom, authority, and the role of the state.
3. The Locus of Authority: Legitimate power, consent, and the rule of law.

Unit V:

1. Sovereignty
2. Law and Order
3. Political Government and Economic Order

Course Outcomes:

By the end of the course, students will:

- Gain an in-depth understanding of key political philosophers and their contributions to political theory.
- Critically analyze the development of political thought from ancient to modern times.
- Articulate the philosophical debates surrounding the nature of the state, authority, and governance.
- Evaluate the impact of political philosophy on contemporary political ideologies and practices.
- Demonstrate the ability to engage with complex political theories and apply them to current political issues.

Recommended Reading List:

1. Sabine, History of Political Theory.
2. Lane V. Lancaster, Masters of Political Thought (ed.) Vol III.
3. Barker, Plato and His Predecessors.
4. W. T. Jones, Masters of Political Thought - Volume II.
5. M.B. Foster, Masters of Political Thought - Vol. I.
6. J.P. Suda, History of Political Thought - I and Vol. II.
7. Machiavelli, The Modern State.
8. A.C. Kapoor, The Principles of Political Science (Hindi & English).
9. जे पी सूद, पाश्चात्य राजनीतिक विचारों का इतिहास Vol. I & II.
10. हरिदत्त वेदालंकार, पाश्चात्य राजनीतिक विचार खण्ड 1 और 2.
11. ओ.पी. गाबा, राजनीति विज्ञान के आधार तत्व.
12. बी.एल. फड़िया, राजनीति विज्ञान के सिद्धान्त.
13. डॉ.पी.डी. शर्मा, पाश्चात्य राजनीतिक विज्ञान का इतिहास.

[Video](#)

SEMESTER- IV
Course Code - --6.5DCCT404
Sankar Vedanta

Course Description:

This course provides an in-depth exploration of Advaita Vedanta, one of the most influential schools of Indian philosophy, focusing on its metaphysical, epistemological, and ethical aspects. Advaita Vedanta, propounded by Adi Shankaracharya, emphasizes the non-dual nature of reality, positing that the individual self (Atman) and the universal consciousness (Brahman) are one and the same. The course covers foundational concepts such as Maya, Adhyasa, the theory of causality, and the nature of liberation (Moksha). It critically examines key texts, philosophical arguments, and critiques related to Advaita Vedanta.

Course Objectives:

To introduce students to the fundamental concepts and principles of Advaita Vedanta.

- To understand the contributions of major Advaita philosophers, particularly Adi Shankaracharya.
- To critically analyze the philosophical doctrines such as Maya, the self (Atman), and Brahman.
- To explore the philosophical implications of non-dualism in understanding reality, knowledge, and liberation.
- To evaluate the critique of Advaita Vedanta from other philosophical schools.

Course Structure:

Unit I: Introduction to Advaita Vedanta

1. Introduction to Vedanta: Origin, development, and main branches.
2. Key Philosophers of Advaita: Focus on Adi Shankaracharya.
3. Adi Shankaracharya: Life, works, and philosophical contributions.
4. Concept of Adhyasa (Superimposition) and its significance.

Unit II: Core Doctrines of Advaita Vedanta

1. Maya: Nature and significance of illusion in Advaita.
2. Theory of Causality: Cause and effect in Advaita philosophy.
3. Trividha Satta (Threefold Reality): Pratibhasika, Vyavaharika, and Paramarthika.
4. Refutation of Vijñānavāda (Idealism).

Unit III: Concepts of Brahman, Atman, and Jiva

1. Brahman: Nature, attributes, and philosophical implications.
2. Ishvara: Relation between Brahman and Ishvara.
3. Atman: Nature of the self and its identity with Brahman.
4. The unity of Atman and Brahman: Interpretation of “Tat Tvam Asi.”

Unit IV: Path to Liberation and Key Philosophical Concepts

1. Moksha: Definition, nature, and importance in Advaita.
2. Means to Moksha: Knowledge (Jnana) and its role; Karma and its relation to knowledge.
3. Jivanmukti: Concept of liberation while living.
4. Interpretation of philosophical terms: Jahat, Ajahat, Jahajjahat Lakshana.

Unit V: Critique and Comparative Analysis

1. Shankaracharya's critique of Sankhya and Vaisheshika philosophies.
2. Refutation of Buddhist philosophies such as Sarvastivada and Yogachara.
3. Analysis of Shankaracharya's critique of Madhyamika (Shunyavada) and Jainism.

Course Outcomes:

- Students will gain a comprehensive understanding of Advaita Vedanta's core philosophical concepts.
- Ability to critically assess Shankaracharya's contributions and the significance of Advaita Vedanta in Indian philosophy.
- Enhanced skills in analyzing complex metaphysical concepts like Maya, Brahman, and Atman.
- Understanding of the path to liberation (Moksha) and its application in philosophical thought.
- Comparative evaluation of Advaita Vedanta with other Indian philosophical systems.

Recommended Reading List:

1. Shankaracharya, Adi. Brahmasutra Bhasya
2. Shankaracharya, Adi. Vivekachudamani
3. Dasgupta, Surendranath. History of Indian Philosophy
4. Radhakrishnan, S. Indian Philosophy Volumes I & II
7. Hiriyanna, M. Essentials of Indian Philosophy

[Video](#)

SEMESTER- IV
Paper Code - --6.5DCCT405
Contemporary Indian Philosophi

Course Description

This course explores the significant contributions of modern Indian philosophers who shaped contemporary thought by integrating traditional ideas with modern perspectives. It covers key figures such as Vivekananda, Sri Aurobindo, Tagore, K.C. Bhattacharyya, Radhakrishnan, J. Krishnamurti, Gandhi, Ambedkar, D.D. Upadhyaya, Narayana Guru, and M.N. Roy. Their teachings on topics like Vedanta, nationalism, humanism, social equality, and integral philosophy will be examined critically to understand their relevance in today's socio-cultural and philosophical landscape.

Course Objectives

1. To understand the philosophical contributions of key modern Indian thinkers.
2. To critically analyze their views on religion, philosophy, education, and society.
3. To explore the impact of these ideas on modern Indian thought and their global significance.
4. To develop an understanding of the practical applications of these philosophies in contemporary contexts.
5. To encourage students to reflect on the ethical, spiritual, and socio-political dimensions of Indian philosophical thought.

Course Structure:

Unit I:

Vivekananda: Practical Vedanta, Universal Religion, Religious Experience, Religious Rituals.

Sri Aurobindo: Evolution, Mind and Supermind, Integral Yoga.

Unit II:

K.C. Bhattacharyya: Swaraj in Ideas, Concept of Philosophy, Subject as Freedom, The Doctrine of Maya.

J. Krishnamurti: Conception of Thought, Freedom from the Known, Analysis of Self, Choiceless Awareness.

Unit III:

Gandhi: Truth, Non-Violence, Satyagraha, Swaraj, Critique of Modern Civilization.

Ambedkar: Annihilation of Caste, Philosophy of Hinduism, Neo-Buddhism.

Unit IV:

Tagore: Religion of Man, Ideas on Education, Concept of Nationalism.

Narayana Guru: Spiritual Freedom and Social Equality, One Caste, One Religion, One God.

Unit V:

Radhakrishnan: Intellect and Intuition, The Idealist View of Life, Concept of Universal Religion, Hindu View of Life.

D.D. Upadhyaya: Integral Humanism, Advaita Vedanta, Purusartha.

M.N. Roy: Radical Humanism, Materialism.

Learning Outcomes:

By the end of the course, students will be able to:

1. Explain the philosophical ideas and contributions of prominent modern Indian thinkers.
2. Critically assess the philosophical arguments related to Vedanta, humanism, spirituality, and social reform.
3. Apply the principles of these philosophies to contemporary social, ethical, and political issues.
4. Compare and contrast the differing philosophical approaches and their impact on Indian and global thought.
5. Develop reflective and analytical skills through the study of complex philosophical texts.

Recommended Reading List:

1. Vivekananda, Swami. Practical Vedanta and Other Lectures. Advaita Ashrama.
2. Sri Aurobindo. The Life Divine. Sri Aurobindo Ashram Publication.
3. Tagore, Rabindranath. Religion of Man. Beacon Press.
4. Bhattacharyya, K.C. Studies in Philosophy. Motilal Banarsidass.
5. Radhakrishnan, S. An Idealist View of Life. Harper & Row.
6. Krishnamurti, J. Freedom from the Known. HarperOne.
7. Gandhi, M.K. Hind Swaraj or Indian Home Rule. Navajivan Publishing House.
8. Ambedkar, B.R. Annihilation of Caste. Navayana Publishing.
9. Upadhyaya, D.D. Integral Humanism. Bharatiya Jana Sangh Publications.
10. Narayana Guru. The Philosophy of Universal Vision. Gurukripa Publications.
11. Roy, M.N. Radical Humanism. Prometheus Books.
12. लाल बसंत कुमार (2015) समकालीन भारतीय दर्शन, मोतीलाल बनारसीदास, दिल्ली।
13. सक्सेना लक्ष्मी (1998) समकालीन भारतीय दर्शन, उत्तर प्रदेश हिन्दी संस्थान, लखनऊ।

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[Video](#)