



**SCHOOL OF BUDDHIST STUDIES, PHILOSOPHY & COMPARATIVE RELIGIONS**

**NALANDA UNIVERSITY**

**A DRAFT SYLLABUS FOR**

**MA IN PHILOSOPHY**

**COURSES**

**BATCH: 2025-27**

## DRAFT MA SYLLABUS IN PHILOSOPHY AT THE NALANDA UNIVERSITY

The Master of Arts in Philosophy program is designed to provide a comprehensive and integrative understanding of diverse Indian philosophical traditions, fostering a global outlook rooted in critical inquiry, comparative study, and dialogical engagement. Philosophy, as the timeless pursuit of wisdom (philosophia), transcends cultural and disciplinary boundaries, offering profound insights into the fundamental questions of existence, knowledge, values, and human purpose.

Besides the usual subjects taught at other universities, the highlight of this program is the contribution and interaction of Mithila and Nalanda Masters, which are nearly forgotten and almost lost. Mithila played a vital role in the development of Brahmanical traditions and was instrumental in shaping early Indian metaphysical and logical thought. Philosophical discourse in this region laid the foundations for schools such as Nyāya and Sāṃkhya, emphasizing rational analysis, metaphysical speculation, and experiential wisdom. Over time, Mithila evolved into a key hub for the formalization of logic and epistemology, with systematic reflections on perception, inference, and the structure of argumentation. With the revival of the Nalanda tradition that has contributed to the holistic growth of Indian traditions of wisdom, this course will have special emphasis on Mimamsa, Nyaya, and Vedantic traditions Buddhism and other orthodox and heterodox schools.

This unique program on Philosophy at Nalanda University, inspired by its historic legacy of cross-cultural intellectual exchange, brings together the depth and subtlety of Asian philosophical traditions in general and Indian in particular with the analytic precision of Western thought. It offers a fertile ground for dialogue, reflection, and synthesis, enabling students to appreciate the richness of philosophical inquiry across civilizations.

Anchored in a multidisciplinary and textually grounded approach, the program encourages students to engage deeply with original sources, classical commentaries, and contemporary interpretations. Through the study of key themes such as consciousness, ethics, cosmology, epistemology, metaphysics, and philosophy of language, students cultivate a nuanced and critical understanding of humanity's philosophical heritage while being equipped to apply these insights to address the ethical, social, and existential challenges of the contemporary world. The program aspires to shape scholars who are not only well-versed in the intellectual traditions of East and West but are also capable of contributing meaningfully to the ongoing global philosophical discourse.

**Program Objectives** - The MA in Philosophy program aims to:

1. **Understand** and **compare** major philosophical traditions—Indian, Asian, and Western—within their historical and cultural contexts.
2. **Apply** logical reasoning and **analyze** arguments through critical thinking and philosophical methods.
3. **Evaluate** the enduring relevance of philosophical ideas, especially ancient Indian wisdom, in addressing human and societal concerns.
4. **Create** informed responses to contemporary issues—such as environmental ethics, AI, and globalization—by integrating insights from classical philosophies for our well-being.

**SCHOOL OF BUDDHIST STUDIES, PHILOSOPHY & COMPARATIVE RELIGIONS**

**M.A. IN PHILOSOPHY**

**NALANDA UNIVERSITY**

<b>Semester I</b>	
<b>Core</b>	<b>Elective</b>
<ol style="list-style-type: none"><li>1. Introduction to Asian Philosophical Traditions</li><li>2. Thought and Thought Systems of Classical and Modern Indian Philosophy</li><li>3. European Philosophy: Greek to Enlightenment</li><li>4. Fundamentals of an Indian Logic through the <i>Tarka-saṃgraha</i> of <i>Annambhaṭṭa</i></li></ol>	<ol style="list-style-type: none"><li>1. Sanskrit Language (I)</li><li>2. Yoga – Texts and Traditions (From Patañjali to Vācaspati and Beyond)</li><li>3. Indian Philosophy of Beauty</li></ol>
<b>Semester II</b>	
<b>Core</b>	<b>Elective</b>
<ol style="list-style-type: none"><li>1. Mīmāṃsā: Epistemology &amp; Hermeneutics</li><li>2. Introduction to Chinese Philosophy</li><li>3. Western Logic (Deductive to Symbolic)</li></ol>	<ol style="list-style-type: none"><li>1. Sanskrit (II)</li><li>2. Recent Western Philosophy - Analytic and Continental.</li><li>3. Sāṃkhya-kārikā – A Textual Study</li><li>4. Ethics and Epics in Indian Philosophy</li><li>5. Indian Heterodoxy – Cārvaka, Jainism, and Buddhism</li></ol>

**Semester III**

<b>Core</b>	<b>Elective</b>
<p>1. Nyāya and Mīmāṃsā-Foundations for Indian Logic and Hermeneutics</p> <p>2. Philosophy of Language (Indian and Western)</p>	<p>1. Sanskrit Language (III)</p> <p>2. Ethics in Eastern and Western Traditions</p> <p>3. Advaita Vedānta: from Maṇḍana to Vācaspati</p> <p>4. Philosophy of Consciousness and Mind</p> <p>4. Philosophy of Mind and Science of Consciousness</p> <p>5. Philosophy in Films: Perception and Reality in Cinema</p>

**Semester IV**

<b>Core</b>	<b>Elective</b>
<p>1. Study of an Indian Classic- The Naiṣkarma-siddhi of Sureśvara</p> <p>2. Dissertation: Research Project</p>	<p>1. Sanskrit Language (IV)</p> <p>2. Philosophy of Religion</p> <p>3. Contemporary Indian Philosophy</p>



## CORE - 1

**COURSE TITLE:** INTRODUCTION TO ASIAN PHILOSOPHICAL TRADITIONS

**COURSE:** CORE

**SEMESTER:** SEMESTER I (FALL)

**CREDITS:** 03

**INSTRUCTION HOURS:** 48

**INSTRUCTOR(S):**

**Course Outline:** This course invites students to understand key concepts from the diverse philosophical traditions of Asia, including those of India, China, Japan, Korea, and related regions. Rather than treating Asia as a mere geographical category, the course encourages learners to analyze how different traditions address fundamental questions concerning reality, ethics, social harmony, and liberation. By engaging with both distinctive and overlapping frameworks, students will apply comparative methods to philosophical texts and practices. Through reflective discussion and critical reading, they will evaluate the ongoing relevance of Asian thought in contemporary pluralistic societies. Ultimately, the course aspires to empower students to create informed, inter-culturally aware contributions to current philosophical and ethical debates, fostering a more integrative and dialogical global intellectual culture.

**Course Modules:****Module I: Asian Philosophy – An Introduction**

Nature of Philosophy and the sense in which Philosophy is Asian; Distinction between Western and Asian Conceptual Approaches and Methodological Orientations; Understanding Asia as a Philosophical unity in spite of diversity; designing methodological frameworks and integration of Analytical frameworks for understanding Asian Philosophy; Eastern Philosophical methods and integration of intuition and reason with empirical experience.

**Module 2: Indian Philosophy**

Outline of Vaidik and Avaidika darśana-s, understanding Vedas and Upanishads, distinction between Karmakāṇḍa and Jñānakāṇḍa; Fundamental Concepts: Dharma, Karma, and Mokṣa across philosophical traditions.

**Module 3: Chinese Philosophy**

Confucianism: Ethics, Rituals, and promotion of peace and amity in the society; Daoism: The Way (Dao), Nature, and Principle of Non-Action (Wu Wei); Legalism and Mohism; Theories of Governance and Moral Philosophy, Synthesis in Neo-Confucianism.

**Module 4: Buddhist Philosophy across Asia**

Buddhist Traditions: Śrāvākayāna and Mahāyāna (Pāramitāyāna and Tantrayāna) Core Doctrines: Emptiness (Śūnyatā), Dependent Origination (Pratītyasamutpāda), and Bodhisattva Philosophy; Nālandā Scholastic Tradition: Buddhist Thinkers and Their Intellectual Legacy. Transmission and Transformation in Tibet, China, Japan, and Southeast Asia.

**Module 5: Japanese and Korean Philosophical Traditions**

Japanese Zen Buddhism - Philosophy of Mind and Enlightenment; Soka Gakkai Tradition and Value-Creating Philosophy; Shinto Philosophy and Japanese Aesthetic Theory; Confucianism and Buddhism in Korean Thought.

**Module 6: Comparative Themes and Contemporary Relevance**

Liberation, Peace, Ethics and Social Commitments in Asian Thoughts; Insight into Ultimate Reality and its Transformative Implications; Cosmology, Nature and Spiritual Ecology; Dialogue with Modernity and Global Philosophical Discourse.

**Suggested Readings**

Ames, Roger T. *Living Chinese Philosophy: Zoetology as First Philosophy*. Albany, NY: SUNY Press, 2024.

Carr, Brian. *Morals and Society in Asian Philosophy*. London: Curzon Press, 2006.

Chakrabarti, Arindam, & Ralph Weber, eds. *Comparative Philosophy without Borders*. Hyderabad/London: Bloomsbury Academic India, 2022.

Chan, Wing-Tsit, ed. and trans. *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press, 1963.

Cua, Antonio S. *Moral Vision and Tradition: Essays in Chinese Ethics*. Albany, NY: State University of New York Press, 1998.

Deutsch, Eliot. *Classical Asian Philosophy*. New York: Prentice Hall, 1996.

Faure, Bernard. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton, NJ: Princeton University Press, 1996.

Flood, Gavin D. "Ancient Origins." In *An Introduction to Hinduism*, edited by Gavin Flood, pp. 35–50. Cambridge: Cambridge University Press, 1996.

Garfield, Jay L., and Nalini Bhushan. "Introduction: Whose Voice? Whose Tongue? Philosophy in English in Colonial India." In *Indian Philosophy in English: From Renaissance to Independence*, edited by Nalini Bhushan and Jay L. Garfield, pp 1–22. Oxford: Oxford University Press, 2011.

Kasulis, Thomas P. *Engaging Japanese Philosophy: A Short History*. Honolulu: University of Hawai'i Press, 2018.

- McLeod, Alexis. *Understanding Asian Philosophy: Ethics in the Analects, Zhuangzi, Dhammapada and the Bhagavad Gita*. New York: Bloomsbury Academic, 2014.
- Moeller, Hans-Georg, and Andrew K. Whitehead, eds. *Landscape and Travelling East and West: A Philosophical Journey*. London: Bloomsbury Academic, 2014.
- Siderits, Mark. *The Buddha's Teachings as Philosophy*. Indianapolis: Hackett Publishing, 2021.
- Seok, Bongrae, ed. *Naturalism, Human Flourishing, and Asian Philosophy: Owen Flanagan and Beyond*. New York: Routledge, 2019.
- Smart, Ninian. *Understanding Asian Philosophy: Ethics in the Analects, Zhuangzi, Dhammapada and the Bhagavad Gita*. London: Bloomsbury Academic, 2014.
- Tan, Sor-hoon, ed. *The Bloomsbury Research Handbook of Chinese Philosophy and Methodologies*. New York: Bloomsbury Academic, 2016.
- Connolly, Tim. *Doing Philosophy Comparatively: Foundations, Problems, and Methods of Cross-Cultural Inquiry*. New York: Bloomsbury Academic, 2015.
- Van Norden, Bryan W. *Introduction to Classical Chinese Philosophy*. Indianapolis: Hackett Publishing Company, 2011.

## **CORE-2**

<b>COURSE TITLE:</b>	<b>THOUGHT AND THOUGHT SYSTEMS OF CLASSICAL AND MODERN INDIAN PHILOSOPHY</b>
<b>NATURE:</b>	<b>CORE</b>
<b>CREDITS:</b>	<b>03</b>
<b>SEMESTER:</b>	<b>SEMESTER I (FALL)</b>
<b>INSTRUCTION HOURS:</b>	<b>48</b>
<b>INSTRUCTOR(S):</b>	

**Course Outline** In its nearly twenty five hundred year history, Classical Indian Philosophy, from ancient past through to Modern India, has progressed only via a culture of reasoning and debate. For this, the model of commentarial tradition through which ‘schools’ build on the deliberations of preceding masters, has been key. This may be called a linear progression of a ‘school’ of thought. However, many of the commentaries found are not just an explication on deliberations of preceding thinkers, but key philosophical texts advancing novel thought and reasoning in their own right. This is the reason some contemporary scholars call the notion of a philosophical ‘school’ a misnomer among Classical Indian Philosophical traditions, for the commentaries may seem like a distributary of a larger thought, which carries the waters of the same river, but in newer directions.

Commentarial texts not only progress deliberations niche to a ‘school’ in a linear fashion, but also diversify philosophical thought of a ‘school’ by engaging and responding to critiques of other ‘schools’, thereby

strengthening the defense of their own points of view of viewing the world, through reasoning and argumentation. As to what is it that these ‘schools’ deliberate and debate about – the topics are as diverse and deep as they can get. Some prime points of contention are belief and disbelief in Vedic authority, the Self, God, nature of consciousness, heaven and rebirth, means of knowing the world and nature of virtue and evil, among others. The course will provide a comprehensive introduction to the fundamental concepts, categories, and systems of Indian philosophy.

### **Course Modules:**

#### **Module 1: Philosophy as darśana as opposed to ‘thinking’, The Genesis of Indian Philosophical Traditions, and pre-Modern divisions of philosophical systems, Philosophical systems in debate**

Sūtra, Bhāṣya and Vārtika; Āstika-Nāstika schools; brother schools, Tarka: a method of philosophical debate, Sources of Indian philosophy: Śruti, Smṛti, and other texts; Concepts of truth, reality, and liberation.

#### **Module 2: The Vedas: Of the earliest deliberations extant on profound topics**

Philosophical hymns of the Ṛgveda; Key Upaniṣadic concepts: Brahman, Ātman, Sat, Cit, Ānanda; Theories of creation and cosmology; Philosophical dialogue and method in the Upaniṣads.

#### **Module 3: Defying Vedic Authority through the lens of the Ajivaka-s, Buddhists, Jains, and Cārvāka-s**

Determinism of Ajivaka, The Buddha’s Four Noble Truths, Anattā, and Śūnyatā; Jain epistemology, ethics, and Anekāntavāda; Cārvāka materialism and rejection of metaphysical speculation.

#### **Module 4: Newer directions of Vedic thought: Consciousness in the Sāṃkhya-Yoga**

Dualism of Puruṣa and Prakṛti in Sāṃkhya; The theory of causation; (*Satkāryavāda*) and evolution; Patañjali’s *Yogasūtras*: the eightfold path and mind-body discipline.

#### **Module 5: Defending Vedic Authority through Logic and Atomism in the Nyāya-Vaiśeṣika**

Nyāya theory of knowledge and categories of valid cognition (pramāṇa); Vaiśeṣika categories (padārthas): substance, quality, action, etc. Inference, debate, and theory of error.

#### **Module 6: Interpreting Vedic deliberations as Action-centric versus Knowledge-centric through the Pūrva Mīmāṃsā and Vedānta**

Pūrva Mīmāṃsā: ritual duties, Dharma, and the authority of the Veda; Vedānta: interpretations of the Upaniṣads—Advaita (Śaṅkara), Viśiṣṭādvaita (Rāmānuja), Dvaita (Madhva); Theories of Brahman, Ātman, Māyā, and liberation.

#### **Module 7: Other Key Concepts and Debates in Indian Philosophies**

Karma and rebirth: ethical and metaphysical dimensions; Mokṣa as freedom: psychological, ontological, and ethical views; Pramāṇa theory: perception, inference, testimony, etc. The nature of the self: Ātman vs. Anātman.

## Module 8: Deliberations of Modern Indian Thinkers

Influence of Indian philosophy on modern thinkers: Vivekananda, Aurobindo, Gandhi, Tagore, Krishnachandra Bhattacharya, Gopinath Bhattacharya; Dialogues between Indian and Western thought; Philosophy in modern Indian education and society.

### Suggested readings

Bhatt, Govardhan P. *The Basic Ways of Knowing*. 2nd ed. Delhi: Motilal Banarsidass, 1989.

Bhattacharyya, Sibajiban. *Doubt, Belief and Knowledge*. New Delhi: Indian Council of Philosophical Research, 1987.

Chakrabarti, Arindam, and B. K. Matilal, eds. *Knowing from Words: Western and Indian Philosophical Analysis of Understanding and Testimony*. Dordrecht: Kluwer, 1994.

Chakrabarti, Kisor. *Classical Indian Philosophy of Mind: The Nyāya Dualist Tradition*. Albany: State University of New York Press, 1999.

Dreyfus, Georges B. J. *Recognizing Reality: Dharmakīrti's Philosophy and Its Tibetan Interpretations*. Albany: State University of New York Press, 1997.

Ganeri, Jonardon, ed. *The Oxford Handbook of Indian Philosophy*. Oxford: Oxford University Press, 2017.

Heidegger, Martin. *What Is Called Thinking?* Translated by J. Glenn Gray. New York: Harper & Row, 1968. Part I, Lecture 1, pp. 3–18.

Kumar, Shiv. *Upamāna in Indian Philosophy*. Delhi: Eastern Book Linkers, 1980.

Matilal, B. K. *Perception: An Essay on Classical Indian Theories of Knowledge*. Oxford: Oxford University Press, 1986.

Matilal, B. K., and R. D. Evans, eds. *Buddhist Logic and Epistemology*. Dordrecht: Kluwer, 1986.

Mohanty, J. N. *Reason and Tradition in Indian Thought*. Oxford: Clarendon Press, 1992.

Perrett, Roy W. *An Introduction to Indian Philosophy*. Cambridge: Cambridge University Press, 2016.

Phillips, Stephen H. *Classical Indian Metaphysics: Refutations of Realism and the Emergence of "New Logic"*. Chicago: Open Court, 1995.

Potter, Karl H., ed. *Encyclopedia of Indian Philosophies*. 12 vols. Delhi: Motilal Banarsidass, 1983–.

Raja, K. Kunjunni. *Indian Theories of Meaning*. 2nd ed. Madras: Adyar, 1969.

Ram-Prasad, Chakravarthi. *Advaita Metaphysics and Epistemology*. London: Routledge Curzon, 2002.

Siderits, Mark. *Indian Philosophy of Language*. Dordrecht: Kluwer, 1991.

Solomon, Ester. *Indian Dialectics*. 2 vols. Ahmedabad: Gujarat Vidya Sabha, 1976.

Tuske, Joerg, ed. *Indian Epistemology and Metaphysics*. London: Bloomsbury Academic, 2017.

Olivelle, Patrick, trans. *The Upaniṣads*. Oxford: Oxford University Press, 1996.

Siderits, Mark. *Buddhist Non-self: The No-Owner's Manual*. In *The Oxford Handbook of the Self*, edited by Shaun Gallagher, 297–315. Oxford: Oxford University Press, 2011.

---

### CORE-3

**COURSE TITLE:** EUROPEAN PHILOSOPHY: GREEK TO ENLIGHTENMENT

**NATURE:** CORE

**CREDITS:** 03

**SEMESTER:** SEMESTER I (FALL)

**INSTRUCTION HOURS:** 48

**INSTRUCTOR(S):**

**Course Outline:** This course is designed to explore the evolution of Western philosophical thought from ancient Greece through to the Enlightenment period. The aim of this course is to prepare the students to gain an inclusive view of important philosophical movements, contributions made by philosophers, as well as the textual movements that have taken place in the West from the pre-Socratic period up to the Enlightenment period. The major areas that the course module will deal with are metaphysics, ethics, politics, and epistemology, as well as their historical development. The course will examine the intellectual legacy of these philosophical traditions, their impact on modern thought, and the transformation of ideas leading to the Enlightenment. Students will develop critical thinking skills, the ability to analyze classical philosophical texts, and an appreciation for the historical development of Western intellectual history.

**Course Modules:**

#### **Module 1: Introduction to European Philosophy and Pre-Socratic Thought**

Overview of European Philosophy: The Definition and Scope of Philosophy, The Origin of Philosophy in Ancient Greece: Context and Historical Background; Pre-Socratic Philosophers: Thales, Heraclitus, Pythagoras, and Parmenides; Nature and Cosmos: Early Greek Metaphysics.

#### **Module 2: Socratic and Platonic Philosophy**

The Life and Method of Socrates: Dialectical Reasoning and Ethical Inquiry; Plato's Theory of Forms: Epistemology and Metaphysics; The Republic: Justice, the Ideal State, and the Philosopher-King; Plato's Influence on Later Philosophy and Christian Thought.

#### **Module 3: Aristotle and Hellenistic Philosophy**

Aristotle's Empiricism: Metaphysics, Ethics, and Logic; The Concept of Substance and the Four Causes; Aristotle's Ethics: Virtue Ethics and the Golden Mean; The Hellenistic Schools: Stoicism, Epicureanism, and Scepticism; Influence of Hellenistic Thought on Roman and Later Christian Philosophy.

#### **Module 4: Medieval Philosophy: Augustine and Aquinas**

Early Christian Philosophy: Augustine and the Problem of Evil; Augustine's Confessions and the Nature of God; The Influence of Neoplatonism on Early Christian Thought; Thomas Aquinas: Synthesis of Aristotelianism and Christian Theology; Natural Law, Ethics, and Political Philosophy in Aquinas.

#### **Module 5: Renaissance and Early Modern Philosophy**

The Rebirth of Classical Philosophy in the Renaissance; Humanism: The Revival of Individualism and Rational Inquiry; Descartes: Rationalism and the Cogito (I think, therefore I am); Cartesian Dualism: The Body, Mind, and the Nature of Reality; Francis Bacon and the Scientific Method: Empiricism as a Response to Rationalism.

#### **Module 6: The Enlightenment and the Age of Reason**

The Enlightenment: Reason, Progress, and the Birth of Modern Philosophy; John Locke: Empiricism, the State of Nature, and the Social Contract; Baruch Spinoza: Pantheism and the Nature of God; Jean-Jacques Rousseau: The Social Contract and the General Will; Immanuel Kant: The Critique of Pure Reason, Epistemology, and Ethics; The Concept of Freedom and Autonomy in the Enlightenment; Influence of Enlightenment Ideas on Modern Political and Ethical Thought.

#### **Suggested Readings**

Barnes, Jonathan. *Early Greek Philosophy*. London: Penguin Books, 2001.

Cohen, Marc S., Patricia Curd, and C. D. C. Reeve, eds. *Readings in Ancient Greek Philosophy*. Indianapolis: Hackett, 1995.

Copleston, Frederick Charles, S.J. *A History of Philosophy*. 9 Vols. London: Burns, Oates & Washbourne, 1946–1975; revised U.S. ed. as *A History of Philosophy*, 3 vols. New York: Image Books (Doubleday), 1985; expanded Continuum edition, 11 vols., London: Continuum, 2003.

Davidson, Donald. "Three Varieties of Knowledge." In *Subjective, Intersubjective, Objective*, vol. 3 of *Collected Papers*, 205–220. Oxford: Oxford University Press, 2001.

Fogelin, Robert J. *Hume's Skepticism in the Treatise of Human Nature*. London: Routledge and Kegan Paul, 1985.

Frankfurt, Harry G., ed. *Leibniz: A Collection of Critical Essays*. Notre Dame: University of Notre Dame Press, 1976.

Gallop, David, trans. *Parmenides of Elea: Fragments*. Toronto: University of Toronto Press, 1991.

Graham, Daniel W. *The Texts of Early Greek Philosophy: The Complete Fragments and Selected Testimonies of the Major Presocratics*. 2 vols. Cambridge: Cambridge University Press, 2010.

Guyer, Paul. *Kant and the Claims of Knowledge*. Cambridge: Cambridge University Press, 1987.

Haxton, Brooks, trans. *Fragments: The Collected Wisdom of Heraclitus*. New York: Viking, 2001.

Hume, David. *A Treatise of Human Nature*. Edited by L. A. Selby-Bigge. Oxford: Oxford University Press, 1958.

Hume, David. *An Enquiry Concerning Human Understanding*. 3rd ed. With an introduction by L. A. Selby-Bigge. Oxford: Oxford University Press, 1975.

Kant, Immanuel. *Critique of Pure Reason*. Translated by Norman Kemp Smith. London: Macmillan, 1978.

Kirk, G. S., J. E. Raven, and M. Schofield. *The Presocratic Philosophers*. Cambridge: Cambridge University Press, 1957..

Leibniz, Gottfried Wilhelm. "Monadology," "Primary Truths," "The Nature of Truth," and "Necessary and Contingent Truths." In *Leibniz: Philosophical Writings*, edited by G. H. R. Parkinson. London: Dent, Everyman's Library, 1973.

Miller, Patrick Lee. *The Essential Xenophanes: Fragments with Commentary*. Bloomington: Indiana University Press, 2023.

Owen, G. E. L. "Plato on Not-Being." In *Plato: Metaphysics and Epistemology*, edited by Gregory Vlastos, 223–267. Notre Dame: University of Notre Dame Press, 1971.

Russell, Bertrand. *History of Western Philosophy*. London: George Allen & Unwin, 1946.

Sesonske, Alexander, and Noel Fleming, eds. *Human Understanding: Studies in the Philosophy of David Hume*. London: Wadsworth Publishing Company, 1966.

Tankha, V. *Ancient Greek Philosophy: Thales to Socrates*. India: Pearson, 2012.

Waterfield, Robin, trans. *The First Philosophers: The Pre-Socratics and the Sophists*. Oxford: Oxford University Press, 2000.

---

#### **CORE - 4**

**COURSE TITLE:** **A STUDY OF NYĀYA-VAIŚEṢIKA: THE TARKA-SAMĠGRAHA OF ANNAMBHAṬṬA**

**NATURE:** **CORE**

**CREDITS:** **03**

**SEMESTER:** **SEMESTER I (FALL)**

**INSTRUCTION HOURS: 48**

**INSTRUCTOR(S):**

**Course Outline:** This course aims to introduce students to the foundational concepts and methods of Indian logic and epistemology through a close study of *Tarka-saṃgraha*, a widely studied primer in the Nyāya-Vaiśeṣika tradition. Students will learn key concepts in inference, perception, fallacies, categories of reality, and the basic principles of debate and reasoning.

By the end of the course, students will be able to understand and explain the fundamental concepts of Indian logic and epistemology. Translate and analyze selected portions of *Tarka-saṃgraha* and *Dīpikā* (Annambhaṭṭa's commentary). Identify and apply different types of pramāṇas (valid means of knowledge). Engage with classical Indian logical arguments and fallacies. Compare Indian logic with basic concepts in Western logic and epistemology.

**Course Modules:**

**Module I: Examining the philosophical character of Nyāya Logic**

Historical development: Nyāya, Vaiśeṣika, Navya-Nyāya; Concept of Tarka: Debate, reasoning, and refutation; Place of *Tarka-saṃgraha* in Indian philosophy; The role of debate in knowledge production

**Module II: Epistemological concepts for understanding Nyāya Logic: Pramā and Pramāṇa**

Definitions of Pramā (valid cognition) and Pramāṇa (means); Four accepted Pramāṇas: *pratyakṣa*, *anumāna*, *upamāna*, *śabda*; Types of perception: Nirvikalpaka and savikalpaka; Classification and structure of inference (*anumāna*).

**Module III: Metaphysical concepts for understanding of Nyāya Logic: Padārthas**

Seven categories: *ravya*, *guṇa*, *karman*, *sāmānya*, *viśeṣa*, *samavāya*, *abhāva* Ontological framework of Nyāya-Vaiśeṣika.

**Module IV: Key Concepts of Nyāya model of Reasoning: A Toolbox to engage with logical arguments**

Vyāpti and Hetu; the five-membered syllogism (*pañcāvayava-vākya*), Classification of inference: *pūrvavat*, *śeṣavat*, *sāmānyato dṛṣṭa*; Fallacies (*hetvābhāsa*): Types and illustrations.

**Module V: Identifying Errors in Reasoning**

Tarka (Hypothetical reasoning); *Jāti* (eristic arguments); *Nigrahasthāna* (points of defeat in debate)

**Module VI: Comparative and Applied Logic**

Comparative study of Indian inference and Aristotelian syllogism; Introduction to Navya-Nyāya notational logic; Contemporary relevance and applications.

**Suggested Readings**

Chakrabarti, Arindam. "On Knowing by Being Told." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.

Bhattacharya, Gopinath, editor. *Tarkasaṅgraha-dīpikā on Tarkasaṅgraha* by Annambhaṭṭa. Progressive Publishers, 1976.

Ganeri, Jonardon. *Indian Logic: A Reader*. Psychology Press, 2001.

Gokhale, Pradeep P. *Hetvābhāsa in the Nyāya Tradition: The Formal and Informal Fallacies*. Indian Council of Philosophical Research / DK Printworld, 1992.

Jha, Vashishtha Narayan, editor. *Tarkasaṅgraha of Annambhaṭṭa: English Translation with Notes*. Chinmaya International Foundation Shodha Sansthan, 2010.

Matilal, Bimal Krishna. *The Navya-Nyāya Doctrine of Knowledge: A Critical Study of Some Problems of Logic and Metaphysics*. Motilal Banarsidass, 1968. Reprint 1991.

Matilal, Bimal Krishna. *The Character of Logic in India*. Edited by Jonardon Ganeri and Heeraman Tiwari, State University of New York Press, 1998.

Mohanty, J. N. "A Fragment of the Indian Philosophical Tradition – Theory of Pramāṇa." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.

Mohanty, Jitendra Nath. *Reason and Tradition in Indian Thought: An Essay on the Nature of Indian Philosophical Thinking*. Clarendon Press, 1992.

Mohanty, Jitendranath. "The Nyāya Theory of Doubt." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.

Jha, Ganganatha (Translated). *Nyāya-sūtra of Gautama. Anumāna-khaṇḍa*. 1939.

Mukhopadhyay, Pradyot Kumar. *The Nyāya Theory of Linguistic Performance: A New Interpretation of Tattvacintāmaṇi*. Calcutta: Published for Jadavpur University, Calcutta by K.P. Bagchi & Co., 1992.

Perrett, Roy W., editor. *Logic and Philosophy of Language*. Garland, 2001.

Potter, Karl H. *Presuppositions of India's Philosophies*. Prentice-Hall, 1963.

Sastri, S. Kuppuswami. *A Primer of Indian Logic*. The Adyar Library and Research Centre, 1928.

Vidyabhusana, Satis Chandra. *A History of Indian Logic: Ancient, Mediaeval and Modern Schools*. Motilal Banarsidass, 1921. Reprint 2006.

---

## ELECTIVE - 1

**COURSE TITLE:**

**SANSKRIT LANGUAGE (LEVEL 1)**

**NATURE:**

**ELECTIVE**

**CREDITS:** 03

**SEMESTER:** SEMESTER I (FALL)

**INSTRUCTION HOURS:** 48

**INSTRUCTOR(S):**

**Course Outline:** The course ‘Sanskrit Language - 1’ is a foundation course which consists of introductory analysis and study of the Sanskrit Language, basic Sanskrit grammar, and knowledge of the Sanskrit vocabulary. It aims to bring awareness among the students about the richness of the language and enables the students to study basic as well as higher texts written in Sanskrit.

**Course Modules:**

**Module I Introduction to the Script and Language**

Script: Sanskrit Alphabet (with Devanāgarī and transliteration with Roman Diacritic), Vowels, Semi Vowels, consonants, sibilants, conjunct consonants, pronunciation of alphabet, points of articulation of the alphabet, combination of alphabets into simple words); Language: 1. Language as a medium of communication; 2. spoken aspects of Sanskrit. (Examples and exercises).

**Module II Cases (Vibhakti-s) in Sanskrit**

Cases (Vibhakti): Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, Vocative; Indeclinable, Adjectives, Numerals.

**Module III Declension Pattern**

Practice of Following Śabdarūpas: Masculine: Rāma (Lord Rama); Kavi (Poet); Pitr (Father); Guru (Teacher); Feminine: Latā (Creeper); Mati (Intelligence); Nadī (River); Neuter: Phala (fruit); Vāri (rain); Akṣi (Eye); Sakhi (friend); Pronouns: Asmad (I); Yuṣmad (You); Tad (He/she/that); Sarva (All); Mātr (Mother)

**Module IV Basic Conjugation Pattern-1**

Verb; Practice of Following Verbal roots (Dhātūrūpas) in its three major moods (Lakāras): Present (Laṭ), Imperfect (Lañ) and Future (Lṛṭ): Paṭh (read), Bhū (to be); Gam (go); Has (laugh); Kṛ (do)

**Module V Acquaintance of Sanskrit Vocabulary**

Practice of the vocabulary which contains: body parts, vegetables & fruits, daily use materials, family relationships, Genders, Numbers, Numeric, synonyms etc.

**Module VI Reading, Writing and Speaking of simple sentences**

Writing: writing simple Sanskrit sentences using noun and verb; Reading: Reading the following prose passages and verbs with quittance in pronunciation 1. Kākasya Upāyaḥ (Crow and Snake story), 2. Kīlotpāṭi Vānarakathā (The monkey and the wedge story); 3.

Selected verses from Mitralābha of Hitopadeśa, Pañcatantra of Viṣṇuśarmā; Speaking: Speaking simple Sanskrit sentences, speaking on current affairs, tourist place etc.

### Suggested Readings

Apte, Vasudeo Govind (ed.), *The Concise Sanskrit-English Dictionary*, Motilal Banarsidass, Delhi, 2007 (reprint).

Apte, Vaman Shivaram, *The Student's Guide to Sanskrit Composition*, Chowkhamba Sanskrit Series Office, Varanasi, 1890.

Aiyar, T.K. Ramachandra, *A Short History of Sanskrit Literature*, R.S. Vidyadhar & Sons, Palghat, 2002.

Ballantyne, James R., *Laghusiddhāntakaumudī*, Chaukhamba Orientalia, Varanasi, 2012.

Bhandarkar, R.G., *First Book of Sanskrit: Being a treatise on Grammar with Exercises*, Gyan Publishing House, 2021 (Reprint).

Bhandarkar, R.G., *Second Book of Sanskrit: Being a treatise on Grammar with Exercises*, Gyan Publishing House, 2021 (Reprint).

Burrow, T., *The Sanskrit Language*, Motilal Banarsidass, New Delhi, 2016 (Reprint).

Colebrook, H.T., *Amarakośa of Amarasimha*, ( Eng. Tr. And annotations), Nag Publishers, Delhi 1990 (Reprint).

Egenes, Thomas, *Introduction to Sanskrit (in two parts)*, Motilal Banarsidass, Delhi, 2018 (reprint).

Goldman Robert P. & Goldman, Sally J. Sutherland, *Devavāṇīpraveśikā (An Introduction to the Sanskrit Language)*, Motilal Banarsidass, Delhi, 2011.

Shastri, Sunanda, *Sanskrit for Beginners*, Sriyogi Publications, Ahmedabad, 2014.

Tubb, Gary A. & Boose, Emery R., *Scholastics Sanskrit (A manual for students)*, The American Institute of Buddhist Studies, New York, 2007.

Whitney, William Dwight, *The Roots, Verb-Forms and Primary Derivatives of the Sanskrit Language*, Motilal Banarsidass, Delhi, 2016 (11<sup>th</sup> edn.).

---

## ELECTIVE-II

<b>COURSE TITLE:</b>	<b>YOGA PHILOSOPHY: A TEXTUAL STUDY FROM PATAÑJALI TO VĀCASPATI AND BEYOND</b>
<b>NATURE:</b>	<b>ELECTIVE</b>
<b>CREDITS:</b>	<b>03</b>
<b>SEMESTER:</b>	<b>SEMESTER I (FALL)</b>
<b>INSTRUCTION HOURS:</b>	<b>48</b>
<b>INSTRUCTOR(S):</b>	

**Course Outline:** This course explores the historical, textual, and philosophical development of Yoga from its classical formulation in the *Yoga Sūtras* of Patañjali through its medieval commentators such as Vācaspati Miśra, Bhoja, and others, and into its broader engagements with Advaita Vedānta, Sāṃkhya, and Bhakti traditions. It aims to develop a nuanced understanding of Yoga as a systematic philosophical and spiritual tradition, while engaging critically with its textual sources and interpretative trajectories.

**Course Modules:**

**Module I: Foundations of Yoga Philosophy**

Historical background: Vedic and pre-classical roots; Overview of Sāṃkhya Yoga Metaphysics; The six darśanas and the place of Yoga; Ethics and the theory of liberation (*kaivalya*) in Indian thought.

**Module II: Patañjali's *Yoga-sūtras***

Structure and key themes of the four pādas; Epistemology and metaphysics; The theory of citta, kleśas, and nirodha; Eightfold path (*aṣṭāṅga yoga*); Liberation (*kaivalya*) and the role of īśvara; Textual Reading of selected portions of *Yoga Sūtras* of Patañjali.

**Module III: Classical Commentarial Tradition**

Vyāsa's Bhāṣya: Sāṃkhya-Yoga synthesis; Vācaspati Miśra's *Tattvavaiśārādī* – integration with Advaita Vedānta; Bhoja's *Rājamārtaṇḍa* – Bhakti and royal ideology, Comparison of commentators.

**Module IV: Yoga in Dialogue with Other Traditions**

Yoga and Advaita Vedānta (e.g., Sureśvara, Śaṅkara), Yoga and Tantra; Yoga in Bhakti traditions (Nārada Bhakti Sūtra, Yoga-vāsiṣṭha); Haṭha Yoga and Nātha traditions (Gorakṣaśataka, Haṭha-yoga-pradīpikā).

**Module V: Modern and Contemporary Interpretations of Yoga**

Neo-Vedāntic reinterpretations: Vivekananda, Aurobindo; Yoga in modern Spirituality and global reception; Philosophical challenges and comparative perspectives; Yoga and contemporary psychology/science of consciousness.

**Suggested Reading**

Alter, Joseph. *Yoga in Modern India: The Body between Science and Philosophy*. Princeton: Princeton University Press, 2004.

Aurobindo, Sri. *The Synthesis of Yoga*. Pondicherry: Sri Aurobindo Ashram Press, 1999 (first published 1948).

Bhattacharya, Ram Shankar. *An Introduction to the Yoga Sūtra*. Delhi: Bharatiya Vidya Prakasana, 1985.

Bronkhorst, Johannes. *The Two Traditions of Meditation in Ancient India*. Delhi: Motilal Banarsidass, 1993.

Bryant, Edwin. *The Yoga Sūtras: A New Edition, Translation, and Commentary*. New York: North Point Press, 2009.

- Chapple, Christopher Key, and Ana Laura Funes Maderey. *Thinking with the Yoga Sūtra of Patañjali: Translation and Interpretation*. Lanham, MD: Lexington Books, 2019.
- Dasgupta, S. *A History of Indian Philosophy*. Delhi: Motilal Banarsidass, 1922.
- Dasgupta, S. *Hindu Mysticism*. Chicago: The Open Court Publishing Company, 1927.
- De Michelis, Elizabeth. *History of Modern Yoga: Patanjali and Western Esotericism*. New York and London: Continuum, 2004.
- Eliade, Mircea. *Yoga: Immortality and Freedom*. Translated by Willard R. Trask. London: Kegan Paul, 1958.
- Eliade, Mircea. *Yoga: Immortality and Freedom*. Translated by Willard R. Trask. Princeton: Princeton University Press, 1969.
- Feuerstein, Georg. *The Deeper Dimension of Yoga: Theory and Practice*. Boston: Shambhala, 2003.
- Feuerstein, Georg. *The Philosophy of Classical Yoga*. Rochester, VT: Inner Traditions, 1996.
- Feuerstein, Georg. *The Yoga Tradition: Its History, Literature, Philosophy and Practice*. Prescott, AZ: Hohm Press, 1998.
- Feuerstein, Georg. *The Yoga Tradition: Its History, Literature, Philosophy, and Practice*. Prescott, AZ: Hohm Press, 2001.
- Feuerstein, Georg. *The Yoga-Sūtra of Patañjali: A New Translation and Commentary*. Rochester, VT: Inner Traditions, 1989.
- Gokhale, Pradeep P. *The Yogasūtra of Patañjali: A New Introduction to the Buddhist Roots of the Yoga System*. 1st ed. Oxon: Routledge India, 2020.
- Larson, Gerald James. *Classical Sāṃkhya: An Interpretation of Its History and Meaning*. Delhi: Motilal Banarsidass, 1979.
- Larson, Gerald James. *Classical Yoga Philosophy of Patañjali and Vyāsa: A Comparative Study of Indian and Western Approaches to the Nature of the Self*. Delhi: Motilal Banarsidass, 1987.
- Larson, Gerald James, and Ram Shankar Bhattacharya. *Yoga: India's Philosophy of Meditation*. Encyclopedia of Indian Philosophies. Vol. XII. Delhi: Motilal Banarsidass, 2008.
- Mallinson, James, and Mark Singleton. *Roots of Yoga*. London: Penguin Classics, 2017.
- Singleton, Mark. *Yoga Body: The Origins of Modern Posture Practice*. Oxford and New York: Oxford University Press, 2010.
- Whicher, Ian. *The Integrity of the Yoga Darśana*. New York: State University of New York Press, 1998.
- Yamashita, Koichi. *Pātañjala Yoga Philosophy with Reference to Buddhism*. Calcutta: Firma KLM, 1994.
-

### ELECTIVE-III

**COURSE TITLE:** INDIAN PERSPECTIVES ON PHILOSOPHY OF BEAUTY

**NATURE:** ELECTIVE

**CREDITS:** 03

**SEMESTER:** SEMESTER I (FALL)

**INSTRUCTION HOURS:** 48

**INSTRUCTOR(S):**

**Course Outline:** This course explores the rich traditions of aesthetics and the philosophy of beauty in Indian thought. Drawing from classical sources in Sanskrit poetics (*kāvya-śāstra*), metaphysics, and devotional literature, the course investigates how beauty (*saundarya*), *rasa*, and aesthetic experience are conceptualized across various schools of Indian philosophy, especially Vedānta, Sāṅkhya, Bhakti traditions, and Kashmir Śaivism. By the end of the course, students will be able to: Understand the philosophical foundations of beauty (*saundarya*) in Indian thought. Analyze key concepts such as *rasa*, *bhāva*, *śṛṅgāra*, *ananda*, and *āhlāda*. Interpret classical texts on aesthetics, poetry, and art theory. Engage critically with aesthetic theories in Abhinavagupta, Ānandavardhana, Bharata, and other thinkers. Apply aesthetic categories to visual and performing arts in the Indian context.

**Course Modules:**

#### Module I: Introduction to Indian Aesthetics

Overview of Indian philosophical approaches to beauty; *Kāvyaśāstra*, *nāṭya*, *śilpa*, and *bhakti* as aesthetic systems; Difference between Western and Indian theories of beauty.

#### Module II: The Rasa Theory

Origin and development of *rasa* from Bharata to Abhinavagupta; The eight/ nine *rasas* and their psychological basis (*sthāyī-bhāva*, *vyabhicāri-bhāva*); Role of the *sahṛdaya* (sensitive spectator/reader).

#### Module III: Dhvani and Suggestion

Ānandavardhana's theory of *dhvani* (suggestion) as soul of poetry; Classification of *dhvani* and its relation to aesthetic experience; Abhinavagupta's interpretation and integration with *rasa*.

#### Module IV: Beauty in Metaphysical and Spiritual Traditions

Sāṅkhya and the aesthetic of *prakṛti*; Advaita Vedānta and the idea of *satyam-śivam-sundaram*; Kashmir Śaivism and Abhinavagupta's concept of *camatkāra* (sublime delight); Rāmānuja and the aesthetics of *divya-saundarya* in *bhakti*.

### **Module V: Beauty, Devotion, and the Arts**

The aesthetic dimension of *bhakti-rasa* (Rūpa Gosvāmin and Vallabhācārya); Śṛṅgāra as the parama-rasa; Indian dance, music, painting, and sculpture: philosophical aesthetics in practice.

### **Module VI: Contemporary Reflections and Comparative Philosophy**

Indian aesthetic theory in modern art and criticism; Comparisons with Kant, Hegel, and Croce on beauty; Relevance of *rasa* and *saundarya* in contemporary Indian performance and visual culture.

### **Suggested Readings**

Chakrabarti, Arindam, ed. *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*. New York: Bloomsbury Academic, 2016.

De, S.K., *History of Sanskrit Poetics*, Motilal Banarsidass, New Delhi, 2014.

Kane, P.V., *History of Sanskrit Poetics*, Motilal Banarsidass, 1994.

Raghavan, V., *Some Concepts of Alamkāraśāstra*, Theosophical Publishing House, Theosophical Society, Adyar, Chennai, 2009.

Rangacharya, Adya, *Introduction to Bharata's Nāṭyaśāstra*, Munshiram Manoharlal Publishers, Delhi, 2011.

Dasgupta, S. N., *A History of Indian Aesthetics*. Edited and compiled posthumously by Daya Krishna. New Delhi: Indian Council of Philosophical Research / Munshiram Manoharlal, 2004.

Vatsyayan, Kapila, *The Square and the Circle of Indian Arts*. New Delhi: Abhinav Publications, 1997.

Gnoli, Raniero, *The Aesthetic Experience According to Abhinavagupta (Trilocana): A Translation and Annotation of the Chapter 4 of the Locana of Abhinavagupta's Commentary on the Dhvanyāloka of Ānandavardhana*. Varanasi: Chowkhamba Sanskrit Series Office, 1968.

Coomaraswamy, Ananda K., *Christian and Oriental Philosophy of Art*. New York: Dover Publications, 1956.

---

## SEMESTER II

### Core-3 and Elective-5

#### Core-1

**COURSE TITLE:** MĪMĀMSĀ: EPISTEMOLOGY & HERMENEUTICS

**NATURE:** CORE

**CREDITS:** 03

**SEMESTER:** SPRING (SEMESTER II)

**TEACHING HOUR:** 48

#### COURSE INSTRUCTOR:

**Course Outline:** This course introduces students to one of the most foundational schools of classical Indian philosophy— Pūrva-Mīmāṃsā—that provided the basic framework for epistemology, and textual interpretation (hermeneutics) in Indian thought. Mīmāṃsā developed refined techniques for interpreting the Vedic texts, laying the foundation for classical Indian hermeneutics, semantics, and ritual theory. The course traces the evolution of this tradition, key concepts, and their mutual influence. The purpose of this course is to introduce the foundational concepts of Mīmāṃsā hermeneutics and to explore their contribution to Indian epistemology and interpretation of sacred texts. It also will give an outline to the methodological approaches of thinkers such as Jaimini, Śābara, and Kumārila Bhaṭṭa besides examining the dialogue and debate between Nyāya, Mīmāṃsā, and other darśanas. It will also make the students acquainted with the philosophical underpinnings of pramāṇa theory and dharma theory.

#### Course Modules

##### Module 1: Introduction to Indian Epistemology and Hermeneutics

Overview of the Indian darśana framework: What is *pramāṇa*? Introduction to Indian epistemology; The place of Nyāya and Mīmāṃsā in the philosophical system; Nyāya = logic and epistemology; Mīmāṃsā = interpretation and dharma.

## **Module 2: Nyāya Philosophy – Early Foundations**

*Nyāya Sūtra* of Gautama and *Nyāya Bhāṣya* of Vātsyāyana, Four *pramāṇas* of Nyāya: perception, inference, comparison, testimony; Five-membered syllogism (*pañcāvayava*); Debate (*vāda*), fallacies (*hetvābhāsa*), doubt (*saṁśaya*), and knowledge

## **Module 3: Mīmāṃsā Philosophy – Foundations in Dharma and Textual Meaning**

*Mīmāṃsā Sūtra* of Jaimini and *Śābarabhāṣya*, Dharma as action (*kṛti*) inferred from the Vedas, The six-fold division of Mīmāṃsā texts (*ṣaḍaṅga*); Authority of the Veda and self-validity of verbal testimony (*śabda pramāṇa*)

## **Module 4: Advanced Nyāya – Uddyotakara, Jayanta, and Gangeśa**

Uddyotakara's *Nyāyavārttika* and defence against Buddhist logic; Jayanta Bhaṭṭa's *Nyāyamañjarī* – Nyāya applied to social and religious thought; Gangeśa's *Tattvacintāmaṇi* – New Nyāya and precise logic.

## **Module 5: Kumārila Bhaṭṭa and the Bhāṭṭa Mīmāṃsā School**

Critique of Buddhism and Advaita; Theories of arthavāda, apūrva, and niyoga; *Śloka-vārttika*: texts on *śabda*, *pratyakṣa*, and *tarka*; Realism and defence of Vedic ritualism.

## **Module 6: Key Thematic Discussions**

Theories of meaning (*śābdabodha*) and sentence comprehension; Conflict and reconciliation between *pramāṇas*; Comparison of Nyāya and Mīmāṃsā views on *śabda*, *artha*, and *smṛti*; Influence on Vedānta and Indian jurisprudence.

## **Module 7: Comparative Logic and Hermeneutics**

Nyāya and Aristotle's logic: points of convergence/divergence; Mimamsa and Western hermeneutics (e.g., Gadamer, Ricoeur); The Indian method of *pūrva-pakṣa* and *uttara-pakṣa*; Legacy in Indian intellectual culture: Vedānta, Dharmasāstra, Buddhism.

## **Suggested Readings**

- Bhattacharya, Sibajiban. *Language, Logic, and Reality: Indian Philosophy and Semantics*. Motilal Banarsidass, 1990.
- Chakrabarti, Arindam. "On Knowing by Being Told." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.
- Chakrabarti, Arindam. "The Concepts of Jnana, Prama, and Aprama." *Philosophical Concepts Relevant to Sciences in Indian Tradition*, edited by Pranab Kumar Sen and Prabal Kumar Sen, Motilal Banarsidass, 2006, pp. 1–145.
- Dasti, Matthew R., and Stephen H. Phillips, editors. *The Nyāya-Sūtra: Selections with Early Commentaries*. Hackett Publishing, 2017.
- Datta, D. M. *The Six Ways of Knowing: A Critical Study of the Advaita Theory of Knowledge*. University of Calcutta, 1932.
- Franco, Eli, and Karin Preisendanz, editors. *Beyond Orientalism: The Work of Wilhelm Halbfass and Its Impact on Indian and Cross-Cultural Studies*. Motilal Banarsidass, 2007.
- Ganeri, Jonardon. *Indian Logic: A Reader*. Psychology Press, 2001.
- Ganeri, Jonardon. "Indian Logic." *Greek, Indian and Arabic Logic*, vol. 1, edited by Dov M. Gabbay and John Woods, Elsevier, 2004, pp. 309–395.
- Ingalls, Daniel H. H. *Materials for the Study of Navya-Nyāya Logic*. Motilal Banarsidass, 1988.
- Matilal, Bimal Krishna. *The Character of Logic in India*. Edited by Jonardon Ganeri and Heeraman Tiwari, State University of New York Press, 1998.
- Matilal, Bimal Krishna. *The Logic of Gotama: An Examination of the Nyāya Theory of Inference*. Routledge & Kegan Paul, 1968.
- Matilal, Bimal Krishna. "Philosophical Questions and Pramāṇas." *Perception*, pp. 21–45.
- Mohanty, J. N. *Reason and Tradition in Indian Thought: An Essay on the Nature of Indian Philosophical Thinking*. Clarendon Press, 1992.
- Mohanty, J. N. "A Fragment of the Indian Philosophical Tradition – Theory of Pramāṇa." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.
- Mohanty, Jitendranath. "The Nyāya Theory of Doubt." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.
- Perrett, Roy W., editor. *Logic and Philosophy of Language*. Garland, 2001.
- Phillips, Stephen H. *Epistemology in Classical India: The Knowledge Sources of the Nyāya School*. Routledge, 2012.
- Potter, Karl H. *Presuppositions of India's Philosophies*. Prentice-Hall, 1963.

Siderits, Mark, Tom J. F. Tillemans, and Arindam Chakrabarti, editors. *Apoha: Buddhist Nominalism and Human Cognition*. Columbia University Press, 2011.

Tripathi, Radhavallabh. *Vāda in Theory and Practice: Studies in Debates, Dialogues, and Discussions in Indian Intellectual Discourses*. Indian Institute of Advanced Study and DK Printworld, 2016.

*Vaiśeṣika-sūtra: Anumāna-khaṇḍa*, with Praśastapāda's Bhāṣya and Śrīdhara's *Nyāyakandalī*. Benares, 1895.

Vidyabhusana, Satis Chandra. *A History of Indian Logic: Ancient, Mediaeval and Modern Schools*. Motilal Banarsidass, 1921. Reprint 2006.

## Core-2

**COURSE TITLE:** INTRODUCTION TO CHINESE PHILOSOPHY

**SEMESTER:** SECOND (SPRING)

**COURSE TYPE:** CORE

**NUMBER OF CREDITS:** THREE

**TEACHING HOURS:** 48

### COURSE INSTRUCTORS:

**Course Outline:** This course is designed to introduce students to the key thinkers, texts, and schools of classical Chinese philosophy. The main objective is to explore the philosophical foundations of Confucianism, Daoism, Mohism, Legalism, and Buddhism in China. To examine how Chinese philosophical traditions address questions of ethics, politics, metaphysics, and cosmology. The students would be able to analyse how these traditions have influenced Chinese civilization, culture, and governance, and they would be able to cultivate comparative philosophical thinking and appreciation of non-Western traditions. Upon successful completion of this course, students will be able to demonstrate knowledge of major Chinese philosophical traditions and figures. They would also be able to analyse key texts and concepts in their historical and cultural context, besides comparing Chinese philosophical ideas with those from other traditions, especially Indian and Western. Above all, the students would engage critically with Chinese notions of morality, society, and the cosmos and apply Chinese philosophical insights to contemporary philosophical and ethical problems.

## **Course Modules:**

### **Module 1: Salient Features of Chinese Philosophy**

The origins and scope of Chinese philosophy; Historical context: Zhou Dynasty, Warring States, Han synthesis; Sources: transmitted texts, commentaries, and excavated texts; The idea of “philosophy” in China: *zhexue* and beyond.

### **Module 2: Confucianism (Ru School)**

Confucius (*Analects*): ren, li, junzi, filial piety; Mencius: human nature (*xing*), moral intuitionism; Xunzi: ritual, education, and the "evil" nature of man.

### **Module 3: Daoism (Daojia)**

Laozi and the *Dao De Jing*: wu wei, Dao, naturalness; Zhuangzi: relativism, spontaneity, scepticism; Critique of Confucianism and formalism.

### **Module 4: Mohism (Mozi and the Mo School)**

Mozi: universal love (*jian ai*), utilitarianism, anti-ritualism; Opposition to Confucianism; Logic and reasoning in early Mohist thought; Ethical universalism vs. familial partiality; Meritocracy and social reform.

### **Module 5: Legalism (Fajia)**

Han Feizi and the foundations of Legalist thought; Statecraft, law, authority, and control; Realism and rejection of moralism in politics; Rule of law vs. rule of virtue; Mechanisms of governance and discipline.

### **Module 6: Chinese Buddhism and Its Philosophical Impact**

Introduction of Buddhism into China; Interaction with Daoism and Confucianism; Major schools: Tiantai, Huayan, Chan (Zen), Madhyamaka in China; Notions of emptiness (*śūnyatā*), mind-only (*cittamātra*); Rebirth, karma, and liberation in Chinese thought; Philosophical syncretism (e.g., Neo-Confucianism).

### **Module 7: Neo-Confucianism (Song–Ming Synthesis)**

Revival and transformation of Confucian thought; Key figures: Zhu Xi, Wang Yangming; Metaphysics of li (principle) and qi (vital force); Unity of knowledge and action; Inner cultivation, cosmic order, education, Reconciliation of Confucianism with Buddhist and Daoist ideas.

## **Module 8: Contemporary Reflections and Applications**

Chinese philosophy in the 20th and 21st centuries; May Fourth Movement and modernization; Confucian revival in present-day China; Chinese philosophy and global ethics; Modern Confucianism and democracy; Environmental ethics and Daoism; Intercultural philosophy and comparative dialogue.

### **Suggested Readings:**

Ames, Roger T., *Confucian Role Ethics: A Vocabulary*. Honolulu: University of Hawai'i Press, 2011.

Chan, Wing-tsit, ed. and trans. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1963.

Fingarette, Herbert, *Confucius: The Secular as Sacred*. New York: Harper & Row, 1972.

Fung, Yu-lan, *A Short History of Chinese Philosophy*. Edited by Derk Bodde. New York: Free Press, 1948.

Hansen, Chad. *A Daoist Theory of Chinese Thought: A Philosophical Interpretation*. New York: Oxford University Press, 1992.

Tan, Sor-hoon, ed., *Bloomsbury Research Handbook of Chinese Philosophy Methodologies*. London: Bloomsbury Academic, 2016.

## **Core-3**

**COURSE TITLE:** WESTERN LOGIC (DEDUCTIVE TO SYMBOLIC)

**SEMESTER:** SECOND (SPRING)

**COURSE TYPE:** CORE

**NUMBER OF CREDITS:** THREE

**TEACHING HOURS:** 48

### **COURSE INSTRUCTORS:**

**Course Outline:** This course aims to provide a comprehensive understanding of the evolution of Western logic and acquaint the students with the foundational systems of deductive reasoning from Aristotle to modern symbolic logic. The purpose is to train students in the application of formal logic techniques in philosophical analysis and to develop proficiency in propositional and predicate logic, besides cultivating an appreciation of the philosophical implications of logical systems. By the end of the course, students will be able to: explain the historical development of logic in Western philosophy. Analyse classical and modern logical systems, including categorical, propositional, and predicate logic. Translate natural language arguments into formal logical notation, construct and evaluate formal proofs, and understand the scope and limits of formal logical systems.

### **Course Modules**

#### **Module 1: Introduction to Logic and Reasoning**

What is logic? Definitions, scope, and importance; Basic terminology: argument, premise, conclusion, validity, soundness; Types of reasoning: deductive vs. inductive.

#### **Module 2: Classical Logic — Aristotelian Syllogistic**

Aristotle's Organon and the theory of syllogism; Categorical propositions: A, E, I, O; Figures and moods of syllogism; Square of opposition, conversion, obversion, contraposition; Limitations of syllogistic logic.

#### **Module 3: Propositional (Sentential) Logic**

Syntax and semantics of propositional logic; Logical connectives:  $\neg$ ,  $\wedge$ ,  $\vee$ ,  $\rightarrow$ ,  $\leftrightarrow$  Truth tables and tautologies; Logical equivalence and laws (De Morgan, Distributive, etc.); Argument forms and validity; Natural deduction in propositional logic

#### **Module 4: Predicate (First-Order) Logic**

Limitations of propositional logic; Quantifiers: universal ( $\forall$ ), existential ( $\exists$ ). Predicates and domain of discourse; Translating natural language into predicate logic; Proofs in predicate logic, Extending first-order Logic to include Identity and Complex Terms (Relation and Definite Description Operator)

#### **Module 5: Inference, Proof Techniques, and Formal Systems**

Rules of inference and replacement; Direct and indirect proof methods; Constructing formal proofs; Formal systems: axioms, derivations, theorems; Mathematical induction, Consistency, soundness, completeness, compactness, cut-elimination, and decidability (basic ideas)

#### **Module 6: Philosophical Foundations and Limits of Logic**

Logicism, formalism, intuitionism; Gödel's incompleteness theorems (basic introduction); Logic and language: Frege, Russell, Carnap, Logical Positivism, Wittgenstein; Mathematical Logic and computation: Turing and Church.

#### **Module 7: Applications and Extensions of Logic**

Modal logic: necessity and possibility; Multi-valued and fuzzy logic; Logic in AI and computer science; Contemporary debates in philosophy of logic.

#### **Suggested Reading**

Bergmann, Merrie, James Moor, and Jack Nelson. *The Logic Book*. Random House, 1980.

Copi, Irving M., and Carl Cohen. *Introduction to Logic*. 14th ed., Pearson, 2014.

Enderton, Herbert B. *A Mathematical Introduction to Logic*. 2nd ed., Academic Press, 2001.

Frege, Gottlob. *Begriffsschrift, a Formula Language, Modeled upon That of Arithmetic, for Pure Thought*. Translated selections in Jean van Heijenoort, editor, *From Frege to Gödel: A Source Book in Mathematical Logic, 1879–1931*, Harvard University Press, 1967, pp. 1–82.

Haack, Susan. *Philosophy of Logics*. Cambridge University Press, 1978.

Hurley, Patrick J. *A Concise Introduction to Logic*. 13th ed., Cengage Learning, 2016.

Kneale, William Calvert, and Martha Kneale. *The Development of Logic*. Oxford University Press, 1962. Chapter 2.

Linnebo, Øystein. *Philosophy of Mathematics*. Princeton University Press, 2017.

Priest, Graham. *Logic: A Very Short Introduction*. Oxford University Press, 2000.

Shapiro, Stewart. *Thinking About Mathematics*. Oxford University Press, 2000.

Smith, Peter. *An Introduction to Formal Logic*. Cambridge University Press, 2003.

Smullyan, Raymond M. *First-Order Logic*. Springer-Verlag, 1968.

Strawson, P. F. *Introduction to Logical Theory*. Routledge, 2011. Chapters 1–3.

## **ELECTIVE-1**

**NAME OF THE COURSE:** SANSKRIT LANGUAGE (LEVEL-2)

**NATURE:** ELECTIVE

**CREDITS:** 03

**SEMESTER:** II/SPRING

**TEACHING HOURS:** 48

## **INSTRUCTOR**

**Course Outline:** The course ‘(Mastering) Sanskrit Language (Level-2)’ is a bridge course with the language that contains *loṭ* and *vidhiliṅ* moods of different *dhātus*, *sandhis*, *kāraṅas*, and sentence structure of Sanskrit and translation skills. It aims at providing better skills to handle

higher texts in Sanskrit. The purpose is to bring awareness about the different verbal roots and their usages in the Sanskrit language; To provide the basic concepts of the use of different sandhis and kārakas used in the Sanskrit language. To educate the students about the sentence structure of Sanskrit language. To exhibit the reading, writing, speaking and translation skills for the students.

## Course Modules

### Module I Basic Conjugation Pattern-2:

Study and Practice of Following Verbal roots (Dhāturūpas) in its three major moods (Lakāras): Loṭ (imperative), Vidhiliṅ (potential) of the parasmaipada verbs. Paṭh (read), Bhū (to be); Gam (go).

### Module II The Kāraka systems of Sanskrit:

Definition of kāraka; Its importance in Sanskrit sentence structure; Division of kārakas: kartā, karma, karaṇa, sampradāna, apādāna, adhikaraṇa; the sambandha-pada; e-tools for learning Sanskrit; Formation of simple sentences: kartari and karmani proyoga; karaka and vibhakti; Use of online tools for sentential analysis, anvaya of śloka.

### Module III The Sandhi structure of Sanskrit:

Definition of Sandhi, Sandhi as an important tool for understanding Sanskrit Language; Division of Sandhi (Vowel sandhi, Consonant sandhi, Visarga Sandhi) with examples; online segmentation tools.

### Module IV The Prefixes in Sanskrit language:

Examples of prefix used in Sanskrit; use of prefix in different verbs; meaning and uses of following prefixes such as: *pra, parā, apa, sam, vi, ā, upa, abhi, api, apa, ava, pari, ati, adhi, ud, anu, ni, nis, prati, su, dus, a, an, sa.*

### Module V Reading, Writing and Speaking Sanskrit Sentences:: Reading:

Reading and understanding simple prose paragraphs from 1. Hitopadeśa (one story from Mitrālābha), 2. Selected Stotras from Baudhdhastotrasaṅgraha, 3. Naladamayantī-kathā (story of Nala-damayantī) from Mahābhārata, 4. Selected stotras from minor works of Śaṅkarācārya, etc., 5. Selected stories; **Writing:** Writing simple Sanskrit sentences using sandhi and kāraka; translation from English to Sanskrit and vice versa; **Speaking:** Practicing spoken Sanskrit (topics related to 1. current affairs, 2. daily life, 3. favourite leader etc.).

## Suggested Readings:

- Apte, Vaman Shivaram, *The Student's Guide to Sanskrit Composition*, Chowkhamba Sanskrit Series Office, Varanasi, 1890.
- Ballantyne, James R., *Laghusiddhāntakaumudī*, Chaukhamba Orientalia, Varanasi, 2012.
- Bhandarkar, R.G., *First Book of Sanskrit: Being a treatise on Grammar with Exercises*, Gyan Publishing House, 2021 (Reprint).
- Bhandarkar, R.G., *Second Book of Sanskrit: Being a treatise on Grammar with Exercises*, Gyan Publishing House, 2021 (Reprint).
- Burrow, T., *The Sanskrit Language*, Motilal Banarsidass, New Delhi, 2016 (Reprint).
- Colebrook, H.T., *Amarakośa of Amarasimha*, (Eng. Tr. And annotations), Nag Publishers, Delhi 1990 (Reprint).
- Egenes, Thomas, *Introduction to Sanskrit (in two parts)*, Motilal Banarsidass, Delhi, 2018 (reprint).
- Goldman Robert P. & Goldman, Sally J. Sutherland, *Devavāṇīpraveśikā (An Introduction to the Sanskrit Language)*, Motilal Banarsidass, Delhi, 2011.
- Kale, M.R., *Hitopadeśa of Nārāyaṇa*, Motilal Banarsidass, Delhi, 1976. Shastri, Sunanda, *Sanskrit for Beginners*, Sriyogi Publications, Ahmedabad, 2014.
- Pandeya, Janardan Shastri (ed.), *Bauddhastotrasaṅgraha*, Motilal Banarsidass, New Delhi, 1994.
- Bhagavat, H.R. (ed.), *Minor Works of Śākarācārya*, Oriental Book Agency, Poona, 1952.
- Tube, Gary A. & Boose, Emery R., *Scholastics Sanskrit (A manual for students)*, The American Institute of Buddhist Studies, New York, 2007.
- Whitney, William Dwight, *The Roots, verb-Forms and Primary Derivatives of the Sanskrit Language*, Motilal Banarsidass, Delhi, 2016 (11<sup>th</sup> edn.).

## ELECTIVE 2

<b>NAME OF THE COURSE:</b>	<b>RECENT WESTERN PHILOSOPHY - ANALYTIC AND CONTINENTAL</b>
<b>NATURE:</b>	<b>ELECTIVE</b>
<b>CREDITS:</b>	<b>03</b>
<b>SEMESTER:</b>	<b>II/SPRING</b>
<b>TEACHING HOURS:</b>	<b>48</b>

## **INSTRUCTOR**

**Course Outline:** This course offers an in-depth study of Logical Positivism (Logical Empiricism) — a revolutionary philosophical movement of the early 20th century. Arising from the Vienna Circle, Logical Positivism sought to combine empiricist epistemology with the tools of modern symbolic logic. The course examines the historical background, key figures, foundational texts, core doctrines (like the verifiability principle), and the movement’s impact on philosophy of science, language, and metaphysics. It also explores the major critiques that led to its decline and eventual transformation into contemporary analytic philosophy. The objective of this course is to understand the historical roots and intellectual context of Logical Positivism and analyze the central tenets, arguments, and objectives of the Logical Positivists. The students pursuing this course will be able to examine the influence of advances in logic and science on philosophical method and engage with critiques from Popper, Quine, Kuhn, and others besides evaluating the legacy and relevance of Logical Positivism in current philosophy.

## **Course Modules**

### **Module 1: Historical Context and Origins**

Intellectual background: Empiricism, Enlightenment, and Kant; Science and philosophy in early 20th-century Europe; Frege, Russell, and Wittgenstein’s early influence; The Vienna Circle: origins, members, and manifesto.

### **Module 2: Core Doctrines of Logical Positivism**

The Verification Principle: Rejection of metaphysics as meaningless; Analytic vs. synthetic distinction, Emphasis on logical analysis and formal language.

### **Module 3: Language, Logic, and Meaning**

Influence of Wittgenstein’s *Tractatus Logico-Philosophicus*; Meaning as verification conditions; Logical syntax and semantics; The ideal of a unified science and formal language.

### **Module 4: Philosophy of Science and Scientific Knowledge**

Empirical laws vs. theoretical terms; Protocol sentences and observational language; Induction and probability; Reichenbach and the structure of scientific explanation.

### **Module 5: Criticisms and Challenges**

Karl Popper: falsifiability vs. verifiability; W.V.O. Quine: “Two Dogmas of Empiricism”; Thomas Kuhn: paradigms and the non-cumulative history of science; Internal tensions: protocol sentence debates, analytic/synthetic divide.

## Module 6: Transformation and Legacy

Decline of Logical Positivism; Rise of linguistic philosophy and ordinary language analysis; Neo-positivism and contemporary analytic philosophy; Impact on analytic philosophy of language and science.

## Module 7: Contemporary Relevance and Comparative Reflections

Logical Positivism and the demarcation problem today; Positivism vs. post-positivism in philosophy of science; Indian Nyaya and Buddhist logical empiricism: Comparative perspectives; Lessons from the Positivist movement for contemporary inquiry.

### Suggested Readings

- Ayer, A. J. *Language, Truth and Logic*. London: Gollancz, 1936.
- Carnap, Rudolf. *The Logical Syntax of Language*. Translated by Amethe Smeaton. London: Routledge & Kegan Paul, 1937.
- Schlick, Moritz. *Problems of Ethics*. Translated by David Rynin. New York: Prentice-Hall, 1939.
- Reichenbach, Hans. *The Rise of Scientific Philosophy*. Berkeley: University of California Press, 1951.
- Popper, Karl. *The Logic of Scientific Discovery*. London: Hutchinson, 1959.
- Quine, W. V. O. "Two Dogmas of Empiricism." *The Philosophical Review* 60, no. 1 (1951): 20–43.
- Kuhn, Thomas S. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press, 1962.
- Friedman, Michael. *Reconsidering Logical Positivism*. Cambridge: Cambridge University Press, 1999.
- Haack, Susan. *Philosophy of Logics*. Cambridge: Cambridge University Press, 1978.
- Musgrave, Alan. *Essays on Realism and Rationalism*. Amsterdam: Rodopi, 1999.
- Reisch, George A. *How the Cold War Transformed Philosophy of Science: To the Icy Slopes of Logic*. Cambridge: Cambridge University Press, 2005.
- Shanker, S. G., ed. *Wittgenstein and Contemporary Philosophy*. London: Routledge, 1986.
- van Fraassen, Bas C. *The Scientific Image*. Oxford: Clarendon Press, 1980.

### ELECTIVE 3

NAME OF THE COURSE: SĀMKHYAKĀRIKĀ -A TEXTUAL STUDY

**NATURE:** **ELECTIVE**

**CREDITS:** **03**

**SEMESTER:** **II/SPRING**

**TEACHING HOURS:** **48**

**INSTRUCTOR**

Course Outline: The course provides an in-depth textual study of Īśvarakṛṣṇa's Sāṃkhyakārikā with Gauḍapāda's classical commentary (Bhāṣya) as a foundation. It focuses on epistemology, metaphysics, and teleology of Sāṃkhya, and explores its relevance to contemporary philosophy of mind, psychology, and consciousness studies. The purpose of this course is to engage with the original Sanskrit text of Sāṃkhyakārikā and Gauḍapāda's commentary. To understand the ontological and epistemological doctrines of classical Sāṃkhya. To explore the relevance of Sāṃkhya concepts (Prakṛti, Puruṣa, Guṇas, causality) in modern contexts. To evaluate the applicability of Sāṃkhya in contemporary psychology and cognitive sciences.

**Course Modules:**

**Module 1: Introduction to Sāṃkhya Philosophy**

Historical development of Sāṃkhya: Vedic roots to Īśvarakṛṣṇa; Sāṃkhya as a dualistic realism; Role of Sāṃkhyakārikā in Indian philosophical tradition.

**Module 2: Textual Study – Sāṃkhyakārikā with Gauḍapāda's Commentary**

Detailed reading of selected kārikās with Gauḍapāda's bhāṣya; Twenty-five tattvas and their interrelations; Epistemology: Three pramāṇas in Sāṃkhya; Theories of causation: Satkāryavāda and its implications.

**Module 3: Gauḍapāda's Interpretation**

Method and hermeneutics in Gauḍapāda's bhāṣya; Relation of Gauḍapāda's thought to later Advaita Vedānta; Differences in emphasis between classical Sāṃkhya and Gauḍapāda's interpretative lens.

## **Module 4: Contemporary Applications**

Sāṃkhya and modern psychology: Theory of Guṇas and personality types;

Sāṃkhya and cognitive science: Consciousness studies and mind-body debates  
Parallels with systems theory and process philosophy; Current research linking  
Sāṃkhya to meditation, neuroscience, and well-being.

## **Module 5: Critical Debates and Inter-school Dialogues**

Sāṃkhya versus Yoga: Points of convergence and divergence; Critiques from Nyāya,  
Vedānta, and Buddhism; Modern reinterpretations and criticisms.

## **Suggested Readings**

Dasgupta, SN, Īśvarakṛṣṇa. (Trans.) *Sāṃkhyakārikā with Gauḍapāda Bhāṣya*, MLBD, New Delhi, 1989.

Īśvarakṛṣṇa, *Sāṃkhyakārikā with Gaudapada and Vācaspati Miśra's commentaries*. Calcutta Sanskrit Series; 1967.

Larson, G. J., *Classical Sāṃkhya: An Interpretation of its History and Meaning*, Motilal Banarsidass, 1969.

Dasgupta, S., *A History of Indian Philosophy (Vol. 1)*. Cambridge University Press, 1991.

Bhattacharya, R. (Ed.). *History of Science, Philosophy and Culture in Indian Civilization: Sāṃkhya and Yoga*, 2011.

## **ELECTIVE - 4**

**NAME OF THE COURSE:** ETHICS AND EPICS IN INDIAN PHILOSOPHY

**NATURE:** ELECTIVE

**CREDITS:** 03

**SEMESTER:** II/SPRING

**TEACHING HOURS:** 48

**INSTRUCTOR**

**Course Outline:** This course explores the rich ethical dimensions of Indian epics, especially the Mahābhārata and the Rāmāyaṇa, using the philosophical framework developed by Bimal Krishna Matilal, one of the foremost modern interpreters of classical Indian thought. Students will engage with Indian epic narratives not just as mythological stories, but as ethical texts dealing with dilemmas, virtues, duties, and practical reasoning (*nīti* and *dharma*). The course introduces students to Indian moral philosophy through detailed case studies of characters, decisions, and conflicting duties, examining these in light of Matilal’s interpretive and analytic approach. The purpose of this course is to understand the Indian epics as sources of moral and philosophical reflection and to examine ethical dilemmas and decision-making in the Mahābhārata and Rāmāyaṇa. In addition, this course envisaged an application of analytic philosophy to classical Indian texts as exemplified by Professor BK Matilal. This is designed to introduce key concepts in Indian ethics to the students, like dharma, niṣkāma karma, Artha, the four basic puruṣrthas, besides encouraging critical reflection on moral reasoning, relativism, and universality in the Indian tradition.

**Course Modules**

**Module 1: Introduction — Ethics, Epics, and Indian Philosophy**

What is ethics? Indian categories of moral reasoning; Introduction to Indian epics as ethical texts; B.K. Matilal’s philosophical method: textual interpretation and analytic rigor.

**Module 2: Dharma and Dilemma in the Mahābhārata**

Nature of dharma: fluid, context-sensitive, and plural; Moral ambiguity: Drona, Bhīṣma, Karṇa; The “Dharma of a Kṣatriya” vs. universal moral law; The Yakṣa Prashna and situational ethics.

**Module 3: Arjuna’s Crisis and the Ethics of the Gītā**

Arjuna’s moral hesitation; The Gītā’s response: Karma Yoga and detachment  
Debate on action without desire (*niṣkāma karma*).

#### **Module 4: Truth, Deception, and Moral Ambiguity**

Dharma Yuddha vs. victory at all costs; Yudhiṣṭhira's lie and the death of Droṇa; Krishna's pragmatism: nīti vs. dharma; Ethical relativism or moral realism.

#### **Module 5: Sītā, Rāma, and Gendered Ethics in the Rāmāyaṇa**

Dharma of the king vs. dharma toward wife; Sītā's trial by fire and abandonment; Matilal's analysis of moral failure and the dharma of compassion.

#### **Module 6: Philosophical Themes in Indian Epic Ethics**

Duty, desire, and consequence; Practical reason and contextual moral judgment; Human fallibility, karma, and moral responsibility; Ethics without a single authority.

#### **Module 7: Matilal in Conversation with Global Ethics**

Comparative ethics: Indian epics and Western moral theory; Are Indian ethics virtue-based or deontological? Matilal vs. Western relativists and essentialists; Continuing relevance of epic ethics in public life.

#### **Suggested Readings:**

Radhakrishnan, S., ed. and trans. *The Bhagavadgītā*. London: George Allen & Unwin, 1948.

Sukthankar, V. S., ed. *The Mahābhārata: Critical Edition*. 19 vols. Pune: Bhandarkar Oriental Research Institute, 1933–1966.

Vālmīki. *The Rāmāyaṇa of Vālmīki*. Various editions; focus on Araṇya Kāṇḍa, Yuddha Kāṇḍa, and Uttara Kāṇḍa.

Matilal, B. K. *The Moral Dilemma in the Mahābhārata*. Leiden: E.J. Brill, 1989.

Matilal, B. K. "Ethics and Epics." In *The Collected Essays of B.K. Matilal, Vol. I: Ethics and Epics*, edited by Jonardon Ganeri, 101–126. New Delhi: Oxford University Press, 2002.

Ganeri, Jonardon, ed. *The Collected Essays of B.K. Matilal, Vol. I: Ethics and Epics*. New Delhi: Oxford University Press, 2002.

Patton, Laurie L., ed. *Ethics and Narrative in the Mahābhārata*. New York: Oxford University Press, 2004.

Das, Gurcharan. *The Difficulty of Being Good: On the Subtle Art of Dharma*. New Delhi: Penguin India, 2009.

Nussbaum, Martha C. *Love's Knowledge: Essays on Philosophy and Literature*. New York: Oxford University Press, 1990.

Shaw, J. L. *Ethics in Indian and Comparative Philosophy*. New Delhi: Indian Council of Philosophical Research & Motilal Banarsidass, 1993.

## **ELECTIVE - 5**

**NAME OF THE COURSE:** INDIAN HETERODOXY – CĀRVĀKA, JAINISM AND BUDDHISM

**NATURE:** ELECTIVE

**CREDITS:** 03

**SEMESTER:** II/SPRING

**TEACHING HOURS:** 48

### **COURSE INSTRUCTORS:**

**Course Outline:** This Master's course explores the rich intellectual tradition of Indian heterodoxy through a comprehensive examination of Buddhism, Jainism, and Cārvāka philosophy. Students will engage with foundational concepts of nāstika traditions that emerged as distinctive philosophical perspectives within India's diverse intellectual landscape, analyzing their unique epistemological approaches, metaphysical frameworks, and ethical systems. The curriculum traces historical developments from ancient origins to contemporary relevance, examining how these schools fostered critical inquiry and rational discourse. Through primary textual analysis and comparative methodology, students will investigate Buddhist concepts of impermanence and dependent origination, Jain principles of non-violence and liberation, and Cārvāka's worldview. The course emphasizes philosophical dialogues and intellectual exchanges that enriched Indian thought, while exploring their profound contributions to ethics, social justice, and environmental consciousness. Students will develop analytical skills in Sanskrit terminology, philosophical argumentation, and cross-cultural interpretation, preparing them for advanced research in Indian philosophy, religious studies, or related fields focused on India's pluralistic intellectual traditions.

### **Course Modules:**

#### **Module 1: Introduction to Indian Heterodoxy**

Defining Orthodoxy and Heterodoxy in Ancient Indian Context: Āstika vs. Nāstika Traditions; Historical Context: Thinkers of Indian Heterodoxy and their Legacies; Sources and Methodologies: Primary Texts and Scholarly Interpretations, Common Themes: Perspective on Indian Orthodoxy, Emphasis on Reason and Experience, Path and Practice.

## **Module 2: Cārvāka: Ancient Indian Materialism**

Historical Reconstruction: Sources and Challenges in Understanding Cārvāka; Cārvāka Epistemology and Pratyakṣa (Perception) as Valid Means of Knowledge; Cārvāka Metaphysics: Rejection of Soul, Afterlife, and Supernatural Entities; Hedonistic Ethics: Pursuit of Pleasure and Rejection of Asceticism; Dialogue and Critique of Religious Orthodoxy; Cārvāka's Influence on Later Indian Philosophy and Contemporary Relevance.

## **Module 3: Jainism: The Path of Non-Violence and Liberation**

Historical Development: From Pārśva to Mahāvīra; Fundamental Principles: Ahimsā (Non-Violence), Satya (Truth), Asteya (Non-Stealing), Brahmacharya (Celibacy), Aparigraha (Non-Possessiveness); Jain Metaphysics: Jīva (Soul), Pudgala (Matter), Karma Theory, and Bondage; Digambara and Śvetāmbara Jain Traditions; Jain Ethics: Ahimsā in Practice and Environmental Philosophy

## **Module 4: Buddhism: The Middle Way and Critical Inquiry**

Life of the Buddha and the Historical Context of Buddhist Origins; Buddhist Tradition: Motivation, Path and Goals; Four Noble Truths, the Eightfold Path, Anityatā, Pratīyasamutpāda, Anātman, Śūnyatā: Foundational Doctrines; Introduction to Buddhist Tenets: Vaibhaśika, Sautrantika, Madhyamaka, Yogācāra; Buddhist Epistemology: Perception and Inference; Buddhist Ethics and Bodhisattva Practices: Individual and Collective Well-being.

## **Module 5: Comparative Analysis and Philosophical Debates**

Heterodox Responses to Orthodox Challenges: Debates on Validity, Karma, and Liberation; Ethical Frameworks: Virtue Ethics and Deontological Approaches; Soteriology, Satisfaction and Good Life: Nirvāṇa, Mokṣa, and Happiness; Inter-Traditional Debates: Buddhist-Jain Dialogues, Materialist Critiques.

## **Module 6: Impacts and Contemporary Implications of Indian Heterodoxy**

Influence on ancient Indian society, culture, and perspectives on Vedic authority; Philosophical Contributions: Fostering critical thinking, promoting rational inquiry,

and embracing philosophical diversity; Social Impact: Advancing ideas of equality, social justice, non-violence, and harmonious coexistence; Contemporary Relevance: human rights, environmental stewardship, and fostering a global philosophical outlook; Psychological Benefits: mindfulness, mental health, and overall well-being.

### **Module 6: Intersections, Debates, and Cross-Influences**

Dialogues and contestations between Vedic and non-Vedic systems; Shared concerns: Valid means of knowledge (pramāṇa), causality, and liberation; Philosophical engagements: Nāgārjuna on causality vs Nyāya; Jain critiques of Advaita; Buddhist critique of ātman.

#### ***Suggested Readings:***

Bhattacharya, Ramkrishna. *Studies on the Carvaka/Lokayata*. CUP, 2012.

Edelglass, William, and Jay L. Garfield. *Buddhist Philosophy: Essential Readings*. OUP, 2009.

Flügel, Peter, and Olle Qvarnström. *Jaina Scriptures and Philosophy*. Routledge, 2015.

Ganeri, Jonardon. *Indian Philosophy: A Reader*. Routledge, 2020.

Gokhale, Pradeep P. *Lokayata/Charvaka*. OUP, 2015.

Hiriyanna, M. *Outlines of Indian Philosophy*. Motilal Banarsidass, 2014.

Jayarāśibhaṭṭa. *Tattvopaplavasīṃha*. Translated by V. N. Jha. Ernakulam: Chinmaya International Foundation, 2013.

Matilal, B. K. *Moral Dilemmas in the Mahabharata*. Motilal Banarsidass, 2004.

Nāgārjuna. *Nāgārjuna's Middle Way: Mūlamadhyamakakārikā*. Translated by Mark Siderits and Shōryū Katsura. Boston: Wisdom Publications, 2013.

Qvarnstrom, Olle. *Hindu Philosophy in Buddhist Perspective: The Vedāntatattvaviniścaya chapter of Bhavya's Madhyamakahrdayakārikā*. Plus Ultra, 1989.

Raju, P. T. *Structural Depths of Indian Thought*. SUNY, 1989.

Sharma, C. D. *Indian Philosophy: A Critical Survey*. Motilal Banarsidass, 1987.

## SEMESTER III

Core-2: Electives: 3

### Core-1

**COURSE TITLE:** NYĀYA AND MĪMĀṂSĀ -  
FOUNDATIONS FOR INDIAN  
LOGIC AND HERMENEUTICS

**NATURE:** CORE

**CREDITS:** 03

**SEMESTER:** FALL (SEMESTER III)

**TEACHING HOUR:** 48

### COURSE INSTRUCTOR:

**Course Outline:** This course introduces students to two of the most foundational schools of classical Indian philosophy—Nyāya and Pūrva-Mīmāṃsā—that provided the basic framework for logic, epistemology, and textual interpretation (hermeneutics) in Indian thought. While Nyāya developed rigorous systems of inference, debate, and epistemology (*pramāṇa-śāstra*), Mīmāṃsā developed refined techniques for interpreting the Vedic texts, laying the foundation for classical Indian hermeneutics, semantics, and ritual theory. The course traces the evolution of these traditions, key concepts, and their mutual influence. The purpose of this course is to introduce the foundational concepts of Nyāya logic and Mīmāṃsā hermeneutics and to explore their contribution to Indian epistemology and interpretation of sacred texts. It also will give an outline to the methodological approaches of thinkers such as Gautama, Vātsyāyana, Uddyotakara, Jaimini, Śabara, and Kumārila Bhaṭṭa besides examining the dialogue and debate

between Nyāya, Mīmāṃsā, and other darśanas. It will also make the students acquainted with the philosophical underpinnings of pramāṇa theory and dharma theory.

## Course Modules

### Module 1: Introduction to Indian Epistemology and Hermeneutics

Overview of the Indian darśana framework: What is *pramāṇa*? Introduction to Indian epistemology; The place of Nyāya and Mīmāṃsā in the philosophical system; Nyāya = logic and epistemology; Mīmāṃsā = interpretation and dharma.

### Module 2: Nyāya Philosophy – Early Foundations

*Nyāya Sūtra* of Gautama and *Nyāya Bhāṣya* of Vātsyāyana, Four *pramāṇas* of Nyāya: perception, inference, comparison, testimony; Five-membered syllogism (*pañcāvayava*); Debate (*vāda*), fallacies (*hetvābhāsa*), doubt (*saṁśaya*), and knowledge

### Module 3: Mīmāṃsā Philosophy – Foundations in Dharma and Textual Meaning

*Mīmāṃsā Sūtra* of Jaimini and *Śābarabhāṣya*, Dharma as action (*kṛti*) inferred from the Vedas, The six-fold division of Mīmāṃsā texts (*ṣaḍaṅga*); Authority of the Veda and self-validity of verbal testimony (*śabda pramāṇa*)

### Module 4: Advanced Nyāya – Uddyotakara, Jayanta, and Gangeśa

Uddyotakara's *Nyāyavārttika* and defence against Buddhist logic; Jayanta Bhaṭṭa's *Nyāyamañjarī* – Nyāya applied to social and religious thought; Gangeśa's *Tattvacintāmaṇi* – New Nyāya and precise logic.

### Module 5: Kumārila Bhaṭṭa and the Bhaṭṭa Mīmāṃsā School

Critique of Buddhism and Advaita; Theories of arthavāda, apūrva, and niyoga; *Ślokavārttika*: texts on *śabda*, *pratyakṣa*, and *tarka*; Realism and defence of Vedic ritualism.

### Module 6: Key Thematic Discussions

Theories of meaning (*śābdabodha*) and sentence comprehension; Conflict and reconciliation between pramāṇas; Comparison of Nyāya and Mīmāṃsā views on *śabda*, *artha*, and *smṛti*; Influence on Vedānta and Indian jurisprudence.

### Module 7: Comparative Logic and Hermeneutics

Nyāya and Aristotle's logic: points of convergence/divergence; Mimamsa and Western hermeneutics (e.g., Gadamer, Ricoeur); The Indian method of *pūrva-pakṣa* and *uttara-pakṣa*; Legacy in Indian intellectual culture: Vedānta, Dharmasāstra, Buddhism.

### **Suggested Readings**

- Bhattacharya, Sibajiban. *Language, Logic, and Reality: Indian Philosophy and Semantics*. Motilal Banarsidass, 1990.
- Chakrabarti, Arindam. "On Knowing by Being Told." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.
- Chakrabarti, Arindam. "The Concepts of Jnana, Prama, and Aprama." *Philosophical Concepts Relevant to Sciences in Indian Tradition*, edited by Pranab Kumar Sen and Prabal Kumar Sen, Motilal Banarsidass, 2006, pp. 1–145.
- Dasti, Matthew R., and Stephen H. Phillips, editors. *The Nyāya-Sūtra: Selections with Early Commentaries*. Hackett Publishing, 2017.
- Datta, D. M. *The Six Ways of Knowing: A Critical Study of the Advaita Theory of Knowledge*. University of Calcutta, 1932.
- Franco, Eli, and Karin Preisendanz, editors. *Beyond Orientalism: The Work of Wilhelm Halbfass and Its Impact on Indian and Cross-Cultural Studies*. Motilal Banarsidass, 2007.
- Ganeri, Jonardon. *Indian Logic: A Reader*. Psychology Press, 2001.
- Ganeri, Jonardon. "Indian Logic." *Greek, Indian and Arabic Logic*, vol. 1, edited by Dov M. Gabbay and John Woods, Elsevier, 2004, pp. 309–395.
- Ingalls, Daniel H. H. *Materials for the Study of Navya-Nyāya Logic*. Motilal Banarsidass, 1988.
- Matilal, Bimal Krishna. *The Character of Logic in India*. Edited by Jonardon Ganeri and Heeraman Tiwari, State University of New York Press, 1998.
- Matilal, Bimal Krishna. *The Logic of Gotama: An Examination of the Nyāya Theory of Inference*. Routledge & Kegan Paul, 1968.
- Matilal, Bimal Krishna. "Philosophical Questions and Pramāṇas." *Perception*, pp. 21–45.
- Mohanty, J. N. *Reason and Tradition in Indian Thought: An Essay on the Nature of Indian Philosophical Thinking*. Clarendon Press, 1992.
- Mohanty, J. N. "A Fragment of the Indian Philosophical Tradition – Theory of Pramāṇa." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.

Mohanty, Jitendranath. "The Nyāya Theory of Doubt." *Indian Philosophy: A Collection of Readings*, edited by Roy W. Perrett, Garland, 2001.

Perrett, Roy W., editor. *Logic and Philosophy of Language*. Garland, 2001.

Phillips, Stephen H. *Epistemology in Classical India: The Knowledge Sources of the Nyāya School*. Routledge, 2012.

Potter, Karl H. *Presuppositions of India's Philosophies*. Prentice-Hall, 1963.

Siderits, Mark, Tom J. F. Tillemans, and Arindam Chakrabarti, editors. *Apoha: Buddhist Nominalism and Human Cognition*. Columbia University Press, 2011.

Tripathi, Radhavallabh. *Vāda in Theory and Practice: Studies in Debates, Dialogues, and Discussions in Indian Intellectual Discourses*. Indian Institute of Advanced Study and DK Printworld, 2016.

*Vaiśeṣika-sūtra: Anumāna-khaṇḍa*, with Praśastapāda's Bhāṣya and Śrīdhara's *Nyāyakandalī*. Benares, 1895.

Vidyabhusana, Satis Chandra. *A History of Indian Logic: Ancient, Mediaeval and Modern Schools*. Motilal Banarsidass, 1921. Reprint 2006.

## Core-2

**COURSE TITLE:** PHILOSOPHY OF LANGUAGE  
(INDIAN AND WESTERN)

**NATURE:** CORE

**CREDITS:** 03

**SEMESTER:** FALL (SEMESTER III)

**TEACHING HOUR:** 48

**COURSE INSTRUCTOR:**

**Course Outline:** This course provides a comparative exploration of the Philosophy of Language in Indian and Western philosophical traditions. It focuses on the fundamental questions of meaning, reference, truth, and communication, while also delving into culturally distinct frameworks—analytic philosophy and classical Indian semantic theories like Nyāya, Mīmāṃsā, and Bhartṛhari's Vākyapadīya. The course emphasizes key thinkers such as Frege, Wittgenstein, Austin, and Russell in the West, and Bhartṛhari, Kumārila, and Gangeśa in India. This course is meant to introduce major issues and themes in the philosophy of language and to explore Indian and Western approaches to meaning, reference, and linguistic cognition. Besides fostering comparative philosophical thinking, this course will prepare students to cultivate the ability to analyse and interpret technical arguments on language.

**Course Modules:**

**Module 1: Introduction to Philosophy of Language**

What is the philosophy of language? Core questions: meaning, reference, truth, use, context; Overview of Western and Indian approaches.

**Module 2: Classical Western Philosophy of Language**

Frege: Sense and Reference; Russell: Descriptions and Logical Atomism, Wittgenstein (Early and Later): Picture Theory and Language-games, Austin and Searle: Speech Acts; Quine and the Indeterminacy of Translation.

**Module 3: Indian Philosophy of Language – Foundational Concepts**

Word (*śabda*) as *pramāṇa*; Sentence meaning (*vākya-artha*), *sphoṭa* theory, Three schools: Nyāya, Mīmāṃsā, Bhartṛhari's Grammarian school; Sentence comprehension: *abhihitānvaya* vs. *anvitābhidhāna*; Semantic autonomy of language.

**Module 4: Theories of Meaning and Reference – Indian and Western Dialogues**

Frege–Nyāya on sense and reference; Wittgenstein vs. Bhartṛhari: language, context, and usage; Bhartṛhari's *sphoṭa* vs. analytic theories of meaning; Mīmāṃsā and the intention of the speaker; Comparative discussion: use, context, and verification.

**Module 5: Contemporary Reflections and Debates**

Is meaning use-based or representational? Can Indian semantic theories be integrated with modern linguistics? Language and reality: relativism, realism, and linguistic pluralism; Is there a philosophy of language proper in India?

## Module 6: Language and Dharma; Language and Logic; Language and Cognition

### Suggested Readings:

Subramania Iyer, K.A., *Bharṭṛhari. Vākyapadīya (Kāṇḍa I)*, with the Padavākya Vivaraṇa of Helārāja. Edited by. Delhi: Motilal Banarsidass, 1965.

Chakrabarti, Arindam, ed. *Knowing from Words: Western and Indian Philosophical Perspectives on Testimony*, Dordrecht: Kluwer Academic Publishers, 1994.

Frege, Gottlob, "On Sense and Reference." In *Translations from the Philosophical Writings of Gottlob Frege*, edited by Peter Geach and Max Black, 56–78. Oxford: Blackwell, 1952.

Ganeri, Jonardon. *Semantic Powers: Meaning and the Means of Knowing in Classical Indian Philosophy*. Oxford: Oxford University Press, 1999.

Matilal, B.K., *The Word and the World: India's Contribution to the Study of Language*. Delhi: Oxford University Press, 1990.

Staal, J.F., *Universals: Studies in Indian Logic and Linguistics*, Chicago: University of Chicago Press, 1988.

Wittgenstein, Ludwig, *Philosophical Investigations*, Translated by G.E.M. Anscombe, P.M.S. Hacker, and Joachim Schulte. Revised 4th edition. Oxford: Wiley-Blackwell, 2009.

### ELECTIVES

#### Elective-1

**NAME OF THE COURSE: SANSKRIT LANGUAGE -3**

**COURSE**

**ELECTIVE**

**SEMESTER**

**FALL (SEMESTER III)**

**CREDIT**

**03**

**TEACHING HOUR:**

**48**

## COURSE INSTRUCTOR

**Course Outline:** The course '(Mastering) Sanskrit Language -3' is meant for those who have undergone the earlier modules given in Semester I and II. It consists a study of the Sanskrit language in an advanced level with its various grammatical forms and usages. It also focuses on different surface and deep structure of Sanskrit as used in the texts, literary as well as philosophical. To enable the students to independently handle the texts and delve deep into the linguistic structure of the Sanskrit texts. Usually, the Sanskrit texts are studied through the secondary sources, and this course is designed to encourage the students to get interested in the original texts and understand the meaning in the proper manner. It would help them to speak, read, and write Sanskrit, which will broaden their knowledge and understanding of Indic Traditions. The highlight of the course is to study of *samāsa*, *upasarga*, *pratyaya*, *chandasa* etc.

### Course Modules:

#### Module I: Kṛt Suffixes

Understanding the following suffixes with examples: *ktvā*, *lyap*, *tumun*, *śatr*, *śānac*, *kta*, *ktavatu*, *tavya*, *anīya*.

#### Module II: Strī Suffix

Understanding the stri-pratyayas and its implications in the language.

#### Module III: Sanskrit Compounds

Importance of Compound in understanding the Sanskrit language and literature; Definition and characteristics of the Sanskrit compounds; Divisions of Compounds; Understanding basic concepts/rules of the following compounds: Avyayībhāva compound, Tatpuruṣa Compound, Bahuvrīhī Compound, Dvandva compound; Methods of understanding compounds in a semantic and syntactic way.

#### Module IV: Reading, Writing, Speaking and Translating Sanskrit Sentences

**Reading:** Reading of simple paragraphs from different texts of Sanskrit viz. (1) Nṛpasevaka-vānarakathā (the story of servant monkey), (2) Mūrkhāśāśaka-kathā (the story of fool rabbit), (3) selected stotras of Śaṅkarācārya and selected verses from Cāṇakyanīti; **Writing:** Writing simple Sanskrit sentences using *sandhi*, *kāraka*, *samāsa* etc.; translation from English to Sanskrit and Sanskrit to English; **Speaking:** Developing the spoken Sanskrit skills through the (1) topics related to current affairs, (2) daily life (3) short stories etc.).

#### Module V: Sanskrit Language/Grammar through Literature

Brief outlines about the time and author of Hitopadeśa; chapters of Hitopadeśa; (kathā-2) of Mitralābha of Hitopadeśa and understanding different aspects of Sanskrit Grammar; Identification of certain Linguistic models in consonance with the above.

### **Module VI: Introduction to Sanskrit Prosody**

Origin of *chandas*/metre as a Vedānga; Different types of the Sanskrit Prosodic Literature; Understanding technical terms: Varṇa, Dīrgha, Hrasva, Laghu, Guru, Gaṇa, Mātrā, Trika, Yati, Pratyaya, Vṛtta, Jāti, Daṇḍaka, Gadyavṛtta, Sama, Ardhasama, Viṣama, Śloka; Selected verses composed in- a. Sama metre, b. Ardhasama metre, c. Viṣama metre, d. Recitation/Practice of the verses/ślokas

### **Suggested Readings**

Apte, Vaman Shivaram, *The Student's Guide to Sanskrit Composition*, Chowkhamba Sanskrit Series Office, Varanasi, 1890.

Ballantyne, James R., *Laghusiddhāntakaumudī*, Chaukhamba Orientalia, Varanasi, 2012.

Bhandarkar, R.G., *First Book of Sanskrit: Being a treatise on Grammar with Exercises*, Gyan Publishing House, 2021 (Reprint).

Bhandarkar, R.G., *Second Book of Sanskrit: Being a treatise on Grammar with Exercises*, Gyan Publishing House, 2021 (Reprint).

Burrow, T., *The Sanskrit Language*, Motilal Banarsidass, New Delhi, 2016 (Reprint).

Colebrook, H.T., *Amarakośa of Amarasimha*, (Eng. Tr. And annotations), Nag Publishers, Delhi 1990 (Reprint).

Egenes, Thomas, *Introduction to Sanskrit (in two parts)*, Motilal Banarsidass, Delhi, 2018 (reprint).

Goldman Robert P. & Goldman, Sally J. Sutherland, *Devavāṇīpraveśikā (An Introduction to the Sanskrit Language)*, Motilal Banarsidass, Delhi, 2011.

Kale, M.R., *Hitopadeśa of Nārāyaṇa*, Motilal Banarsidass, Delhi, 1976. Shastri, Sunanda, *Sanskrit for Beginners*, Sriyogi Publications, Ahmedabad, 2014.

Murthi, Srimannarayan, *An Introduction to Sanskrit Linguistics*, D.K. Publications, Delhi, 1984.

Tube, Gary A. & Boose, Emery R., *Scholastics Sanskrit (A manual for students)*, The Americal Institute of Buddhist Studies, New York, 2007.

Whitney, William Dwight, *The Roots, verb-Forms and Primary Derivatives of the Sanskrit Language*, Motilal Banarsidass, Delhi, 2016 (11<sup>th</sup> edn.).

## **ELECTIVE-2**

**COURSE TITLE:** ETHICS IN EASTERN AND WESTERN TRADITIONS

**NATURE:** ELECTIVE

**CREDITS:** 03

**SEMESTER:** FALL (SEMESTER III)

**TEACHING HOUR:** 48

**COURSE INSTRUCTOR:**

**Course Outline:** This course explores the ethical frameworks and moral philosophies in both Eastern and Western traditions. It examines foundational texts and thinkers from Greek, Christian, Enlightenment, and modern Western ethics alongside classical Hindu, Buddhist, Jain, Confucian, and Daoist ethical systems. Through close reading and critical comparison, the course uncovers underlying metaphysical assumptions, views on selfhood, moral agency, and the good life, as well as their relevance in contemporary ethical debates. This course is meant to familiarize students with the major schools of ethical thought from both Eastern and Western traditions and to explore how these traditions conceive of moral action, virtue, duty, happiness, and the ultimate human good. It will also foster comparative and critical philosophical inquiry besides giving clues to apply traditional ethical insights to modern issues such as justice, violence, ecology, and human rights.

**Course Modules:**

## **Module 1: Introduction to Ethics and Moral Traditions**

What is ethics? Key concepts: virtue, duty, consequence, self, and society Normative ethics, metaethics, applied ethics; Universalism and relativism; Comparing Eastern and Western ethical methodologies.

## **Module 2: Classical Western Ethics**

Socrates and Plato: the examined life, justice, and the ideal good; Aristotle: virtue ethics, eudaimonia, the doctrine of the mean; Stoicism and Epicureanism: apatheia and pleasure as ethical aims.

## **Module 3: Christian and Enlightenment Ethics**

Augustine & Aquinas: divine command, love, and natural law; Kant: deontology and the categorical imperative; Mill & Bentham: utilitarianism and the greatest happiness principle; Nietzsche: critique of morality and revaluation of values.

## **Module 4: Hindu Ethics and Dharma Traditions**

Dharma and Karma: role-based ethics and cosmic order; Puruṣārthas: goals of life (dharma, artha, kāma, mokṣa); Bhagavad Gītā: karma-yoga, svadharma, and renunciation; Mahābhārata and Rāmāyaṇa: narrative ethics and dilemmas.

## **Module 5: Buddhist and Jain Ethics**

Buddhist Ethics: Four Noble Truths, Eightfold Path, compassion, non-self; Jain Ethics: ahiṃsā, aparigraha, anekāntavāda, vows of restraint; Concept of moral purification and liberation.

## **Module 6: Confucian and Daoist Ethics**

Confucian Ethics: li (ritual), ren (benevolence), filial piety, social harmony; Daoist Ethics: wu wei (non-action), naturalness, simplicity, self-cultivation; Harmony with the cosmos and non-coercive action.

## **Module 7: Comparative Ethical Themes and Contemporary Reflections**

Moral agency and the self in East and West; Ethics of care and justice; Violence, war, and non-violence (Gandhi, King, Nietzsche); Ethics and ecology in Hindu, Buddhist, and Daoist thought; Human rights and cultural pluralism.

## **Suggested Readings**

Ames, Roger T. *Confucian Role Ethics: A Vocabulary*. Honolulu: University of Hawai'i Press, 2011.

Aristotle. *Nicomachean Ethics*. Translated by Terence Irwin. Indianapolis: Hackett Publishing, 1999.

Jaini, Padmanabh S. *The Jaina Path of Purification*. Delhi: Motilal Banarsidass, 1979.

Kant, Immanuel. *Groundwork of the Metaphysics of Morals*. Translated by Mary Gregor. Cambridge: Cambridge University Press, 1998.

Keown, Damien. *Buddhist Ethics: A Very Short Introduction*. Oxford: Oxford University Press, 2005.

Matilal, B.K. *The Moral Dilemmas of the Mahābhārata*. Shimla: Indian Institute of Advanced Study, 1989.

Mill, John Stuart. *Utilitarianism*. Edited by George Sher. Indianapolis: Hackett Publishing, 2001.

Nietzsche, Friedrich. *On the Genealogy of Morals*. Translated by Walter Kaufmann and R. J. Hollingdale. New York: Vintage, 1989.

Raju, P.T. *Introduction to Comparative Philosophy*. Lincoln: University of Nebraska Press, 1962.

Singer, Peter, ed. *A Companion to Ethics*. Oxford: Blackwell Publishing, 1991.

### **ELECTIVE - 3**

**NAME OF THE COURSE:                      ADVAITA VEDANTA - FROM MAṆḌANA TO VĀCASPATI**

**NATURE:                                      ELECTIVE**

**CREDITS:                                     03**

**SEMESTER:                                 II/SPRING**

**TEACHING HOURS:                        48**

**INSTRUCTOR**

**Course Outline:** This course explores the evolution of Advaita Vedānta in the period after Śaṅkara, focusing on major thinkers who contributed to refining, systematizing, and at times reinterpreting the Advaita framework. The primary figures include Maṇḍana, Sureśvara, and Vācaspati Mīśra. The course traces debates around key doctrinal issues such as *jñāna vs. karma, avidyā, mokṣa, adhyāsa*, and the methods of epistemology (*pramāṇa-śāstra*) within the Advaita tradition, highlighting intra-school developments and influence from Mīmāṃsā and Nyāya thought. To study in detail the developments of Vedānta mainly during Post-Sankara period. The course entails an analysis of the philosophical development of Vedānta after Sankara and how the modern nuances like avidyā, mokṣa, and jñāna-karma-samuccaya were understood in a different manner. Besides acquainting the students with the emerging trends like Bhamati and Vivarana, this course will provide sufficient understanding of textual and commentarial developments in Vedānta.

## Course Modules

### Module 1: Introduction to Post-Śaṅkara Advaita Vedānta

Historical background: Life and legacy of Śaṅkara; Main themes of classical Advaita; the question of Śaṅkara's authentic successors; overview of post-Śaṅkara developments.

### Module 2: Maṇḍana Mīśra – Life and Works

*Brahmasiddhi*: structure and themes; Jñāna and karma: possibility of *samuccaya* The nature of mokṣa and avidyā; Maṇḍana's Mīmāṃsā leanings and their influence.

### Module 3: Sureśvara – The Consistent Śaṅkarite

*Vārtika-s on Brhadāranyaka Upaniṣad and Taittirīya Upaniṣad*; Defense of pure jñāna-mārga; Refutation of jñāna-karma-samuccaya; Theory of adhyāsa and avidyā.

### Module 4: Vācaspati Mīśra and the Bhāmatī School

Life and context: synthesis of Nyāya-Mīmāṃsā and Vedānta; Commentary on Śaṅkara's *Bhāṣya — Bhāmatī*, Theory of avidyā as located in the individual (*jīva*); Emphasis on *adhyāropa-apavāda* and indirect method.

### Module 5: Core Philosophical Debates

Mokṣa: knowledge or knowledge action; Avidyā: real? unreal? individual or collective? Jñāna-karma-samuccaya: debate between Maṇḍana and Sureśvara; Status of īśvara, jīva, and jagat.

## Module 6: Bhamati vs. Vivarana Schools

Doctrinal distinctions and implications; Vācaspati Mīśra vs. Prakāśātman;  
Epistemological orientation of Bhāmatī; Legacy of Vācaspati and his successors.

## Module 7: Legacy and Influence

Influence of post-Śaṅkara thinkers on later Vedāntins (e.g., Vidyāraṇya, Madhusūdana); Influence on modern Advaita (e.g., Vivekananda, Radhakrishnan); Philosophical assessment of post-Śaṅkara development.

## Suggested Readings

Balasubramanian, R., ed. *Advaita Vedānta*. Delhi: Centre for Studies in Civilizations, multiple volumes, 2000s.

Deutsch, Eliot. *Advaita Vedānta: A Philosophical Reconstruction*. Honolulu: University of Hawaii Press, 1969.

Mohanty, J. N. *Classical Indian Philosophy*. New York: Rowman & Littlefield, 2000.

Narain, K. *The Advaita Tradition in Indian Philosophy: A Study of Advaita in Buddhism, Vedānta and Kāshmiri Shaivism*. Varanasi: Chowkhamba Sanskrit Series, 1981.

Potter, Karl H., ed. *Encyclopedia of Indian Philosophies, Vol. III: Advaita Vedānta up to Śaṅkara and His Pupils*. Delhi: Motilal Banarsidass, 1981.

Suryanarayana Sastri, S. S. *Sureśvara and His Philosophy*. Madras: University of Madras, 1942.

## ELECTIVE-4

**Course Title: PHILOSOPHY OF MIND AND SCIENCE OF CONSCIOUSNESS**

**Course Type: Elective**

**Semester: Fall (III Semester)**

**Number of Credits: 3**

**TEACHING HOURS: 48**

**Faculty:**

## **Course Outline**

This course critically examines the philosophical issues surrounding the nature of mind, mental states, and consciousness. It juxtaposes Western theories of mind with Indian philosophical perspectives and engages with recent findings from neuroscience, cognitive science, and empirical research on meditation. Students will explore key debates such as mind-body dualism, physicalism, the hard problem of consciousness, and the possibility of integrating subjective experience with objective science.

The purpose of this course is to introduce major philosophical theories of mind and consciousness from both Western and Indian traditions; and to explore the challenges posed by the mind-body problem and reductionism. Examine recent scientific approaches to consciousness, including neuroscience, cognitive science, and empirical studies on meditation. Compare and integrate insights from Indian texts like Upanishads, Yoga Sutras, and Vedanta with contemporary science.

## **Course Modules**

### **Module 1: Introduction to Philosophy of Mind**

Definition and scope: What is mind? Historical background: Descartes' dualism and its critics; Mind-body problem, mental causation, personal identity; Contemporary debates: Functionalism, behaviorism, and eliminativism.

### **Module 2: Consciousness and its Hard Problem**

The explanatory gap and qualia; David Chalmers: Easy vs. Hard problems of consciousness; Intentionality, subjectivity, and phenomenal experience; Thought experiments: Philosophical zombies, Mary's room.

### **Module 3: Neuroscience and Cognitive Science Perspectives**

Neural correlates of consciousness (NCC); Integrated Information Theory (Tononi), Global Workspace Theory (Baars); Brain rhythms and consciousness (brief introduction); AI and machine consciousness debate.

### **Module 4: Indian Philosophical Approaches to Mind and Consciousness**

Antaḥkaraṇa (mind complex) in Vedanta and Yoga; Puruṣa and Prakṛti in Sāṃkhya: Dualism reinterpreted; Consciousness (Cit / Ātman) in Upanishads and Advaita Vedanta; Citta-vṛtti-nirodhaḥ: Consciousness and cognitive restraint in Yoga Sutra.

### **Module 5: Comparative and Critical Approaches**

Dualism vs. Non-dualism: Cartesian vs. Advaita; Physicalism vs. Panpsychism vs. Idealism; Emergentism and modern panpsychist theories (Strawson, Goff); Can Indian concepts resolve the Hard Problem?

### **Module 6: Science of Consciousness: Contemporary Debates and Applications**

The role of first-person experience in science; Consciousness and quantum theories (overview); Ethics and consciousness: Free will, AI, and moral responsibility.

### **Module 7: Meditation and Empirical Research**

Meditation as an object of scientific inquiry: Early studies to modern neurophenomenology; EEG and brain wave studies (alpha, theta, gamma rhythms in meditation); fMRI and brain network changes during mindfulness, Yoga, and Advaita practices; Role of attention, self-referential processing, and default mode network; Implications for cognitive enhancement, stress reduction, and well-being.

### **Suggested Readings**

Chalmers, D. J., *The Conscious Mind: In Search of a Fundamental Theory*. Oxford University Press. 1996.

Dennett, D. C., *Consciousness Explained*. Little, Brown and Co., 1991.

Varela, F., Thompson, E., & Rosch, E., *The Embodied Mind: Cognitive Science and Human Experience*. MIT Press. 1991.

Buzsáki, G., *Rhythms of the Brain*. Oxford University Press. 2006.

Davidson, R. J., & Goleman, D., *The Science of Meditation and the Brain*, 1977.

Lutz, A., Dunne, J. D., & Davidson, R. J., Meditation and the neuroscience of consciousness. In P. Zelazo et al. (Eds.), *The Cambridge Handbook of Consciousness*, 2007.

Koch, C., *Consciousness: Confessions of a Romantic Reductionist*. MIT Press. 2012

**Course Title: PHILOSOPHY IN FILMS: PERCEPTION AND REALITY IN CINEMA**

**Course Type: Elective**

**Semester: Fall (III Semester)**

**Number of Credits: 3**

**TEACHING HOURS: 48**

**Faculty:**

**Course Outline** This course investigates how cinema functions as a vehicle for philosophical inquiry. Drawing on classic and contemporary films from various languages that include the works by Akira Kurosawa, Andrei Tarkovsky, Ingmar Bergman, Federico Fellini, Christopher Nolan, and others, this course examines metaphysical, epistemological, ethical, and aesthetic themes through the cinematic lens. Students will engage every week with one primary film and the related philosophical readings, and will lead discussions and submit analytical reflections. The course will conclude with a substantial written or video-based research project synthesizing philosophical ideas and cinematic form.

**Course Modules**

**Module 1: Cinema as Philosophical Medium**

Cinema as Philosophical Inquiry, Narrative, Aesthetic Form, and Argument in Cinema.

**Module 2: Metaphysics & Ontology: Simulation, Self, and Reality**

*The Matrix (1999)*: Liberation, Reality, and the Mind–Body Problem, *Being John Malkovich (1999)*: Selfhood, Consciousness, and Loop of Causality.

**Module 3: Memory, Truth, and Temporal Dislocation**

*Rashomon (1950)*: Perspective, Truth, and Subjectivity; *Inception (2010)*: Dreams, Memory, and Layers of Reality.

**Module 4: Time, Identity, and Ethical Consequences**

*Predestination (2014)*: Cyclic Loop and the Idea of Free Will; *Minority Report (2002)*: Predictive Logic and Issues of Surveillance.

**Module 5: Cosmic Scale, Love, and Metaphysical Imagination**

*Interstellar* (2014): Time Dilation, Sacrifice, and Cosmic Faith; *2001: A Space Odyssey* (1968): Evolution and Human Development.

### **Module 6: Memory, Grief, and the Ethics of Encounter**

*Solaris* (1972): Grief, Memory, and the Idea of Otherness; *Kagemusha* (1980): Impermanence and the Shadow Self.

### **Module 7: Faith, Suffering, and Transcendence**

*The Seventh Seal* (1957): Death, Doubt, and the Silence of God; *La Strada* (1954): Redemption, *Karma*, and Human Dignity.

### **Module 8: Final Integration & Student Presentations**

Truth, Time, and Transcendence in Global Cinema: Thematic integration from *Rashomon*, *Inception*, *Solaris*, *Interstellar*; Final Presentations and Discussions: Student research paper or video essay (4000–5000 words or 15–20 minutes).

### **Suggested Readings:**

Carroll, Noël, and Jinhee Choi, eds. *Philosophy of Film and Motion Pictures: An Anthology*. Malden, MA: Blackwell, 2006.

Davies, David, ed. *The Thin Red Line*. Philosophers on Film. London: Routledge, 2008.

Diocaretz, Myriam, and Stefan Herbrechter, eds. *Matrix in Theory: Reading the Matrix Trilogy*. Amsterdam: Rodopi, 2006.

Eaton, A. W., ed. *Talk to Her*. Philosophers on Film. New York: Routledge, 2009.

Falzon, Christopher. *Philosophy Goes to the Movies: An Introduction to Philosophy*. 2nd ed. London: Routledge, 2007.

Furby, Jacqueline, and Stuart Joy, eds. *The Cinema of Christopher Nolan: Imagining the Impossible*. Columbia University Press, 2015.

Gilmore, Richard A. *Doing Philosophy at the Movies*. Albany: SUNY Press, 2005.

Grau, Christopher, ed. *Philosophy and the Matrix*. New York: Oxford University Press, 2005.

Heider, Karl G. “The Rashomon Effect: When Ethnographers Disagree.” *American Anthropologist* 90, no. 1 (1988): 73–81.

Litch, Mary M. *Philosophy Through Film*. New York: Routledge, 2002.

Mulhall, Stephen. *On Film*. Thinking in Action. London: Routledge, 2002.

Sanders, Steven M., ed. *The Philosophy of Science Fiction Film*. Lexington: University Press of Kentucky, 2008.

Verchery, Lina. "Buddhism through the Lens: A Study of the Study of Buddhism through Film." In *Studying Buddhism in Practice*, 25–38. London: Routledge, 2012.

Wartenberg, Thomas E. *Thinking on Screen: Film as Philosophy*. London: Routledge, 2007.

## SEMESTER IV

### Core-1: Elective-1 and Dissertation

#### Core-1

**COURSE TITLE:** STUDY OF AN INDIAN CLASSIC – NAISKARMYASIDDHI OF SURESVARA

**NATURE:** CORE

**CREDITS:** 03

**SEMESTER:** SPRING (SEMESTER IV)

**TEACHING HOUR:** 48

**COURSE INSTRUCTOR:**

**Course Outline:**

This course is a focused textual and philosophical study of *Nāiṣkarmyasiddhi*, a seminal work of Sureśvara, one of the earliest and most important disciples of Śāṅkara. The course explores the doctrinal significance of the text in Advaita Vedānta, especially in its treatment of karma, jñāna, renunciation, and liberation. The student will engage in close reading of the original Sanskrit passages with commentary, explore debates with Pūrvamīmāṃsā, and assess Sureśvara's role in shaping post-Śāṅkara Advaita thought. The objective is to introduce students to the *Nāiṣkarmyasiddhi* as a foundational Advaita Vedānta text; To understand the doctrinal nuances of *karma*, *jñāna*, *sannyāsa*, and *mokṣa* in Sureśvara's interpretation; To situate Sureśvara's arguments in relation to Śāṅkara's bhāṣyas and opponents such as Pūrvamīmāṃsakas.; to assess the historical and philosophical development of post-Śāṅkara Advaita thought.

**Course Modules****Module 1: Introduction to the Text and Author**

Life and works of Sureśvara; Position in Advaita tradition; Historical context: post-Śāṅkara Advaita; Philosophical aims and structure of *Nāiṣkarmyasiddhi*.

**Module 2: Nature of Karma and Human Pursuits**

Karma and dharma: critique of ritualism; Four puruṣārthas: emphasis on mokṣa; Karma as binding vs. liberating; Refutation of *karma-jñāna-samuccaya*; *Nāiṣkarmyasiddhi* – Verses 1–25; Analysis of the *karma-jñāna* debate with Pūrvamīmāṃsā.

**Module 3: Jñāna as the Sole Means of Liberation**

Sureśvara's arguments against ritualism as path to mokṣa; The primacy and nature of self-knowledge; Jñāna vs. dhyāna or upāsana; Role of śravaṇa, manana, nididhyāsana.

**Module 4: Sannyāsa, Renunciation and the Jñānin**

Qualifications for renunciation; Jñānaniṣṭhā and karma-sannyāsa; Householder vs. renunciate debate; Sureśvara's defense of jñāna-niṣṭhā and vidvat-sannyāsa; Refutation of ritual continuance post-realization.

**Module 5: Nature of Reality and the Self (Ātman-Brahman)**

Identity of ātman and brahman; Analysis of ignorance (*avidyā*) and superimposition (*adhyāsa*); Sureśvara's metaphysics and epistemology; Unity vs. plurality: overcoming duality.

## Module 6: Liberation and the Jīvanmukta

Concept of jīvanmukti and videhamukti; Characteristics of the liberated sage; Freedom from action and desire; Ethical implications of realization.

## Module 7: Sureśvara's Legacy and Influence

Continuities and divergences with Śaṅkara; Influence on later Advaitins: Vācaspati Mīśra, Padmapāda; Philosophical significance of Sureśvara's *Nāiṣkarmyasiddhi*; Critical appraisal and his contribution.

## Suggested Readings

Balasubramanian, R., ed. *Sureśvara's Philosophy*. New Delhi: Indian Council of Philosophical Research, 1999.

Mahadevan, T.M.P. *The Philosophy of Advaita*. Madras: University of Madras, 1957.

Potter, Karl H., ed. *Encyclopaedia of Indian Philosophies, Vol. III: Advaita Vedānta up to Śaṅkara and His Immediate Disciples*. Delhi: Motilal Banarsidass, 1981.

Subrahmanian, V. *Advaita Vedānta of Sureśvara*. Delhi: Motilal Banarsidass, 1988.

## Elective: 1

**Course Title:** Sanskrit Language (Level 4)

**NATURE:** ELECTIVE

**CREDITS:** 03

**SEMESTER:** IV/SPRING

**TEACHING HOURS:** 48

**COURSE INSTRUCTOR:**

**Course Outline:** The course '(Mastering) Sanskrit Language (Level 4)' is a specialised course of Sanskrit for the fourth semester students. It consists brief Introduction to History of Sanskrit Literature; study of selected stanzas of Raghuvamśa of Kālidāsa, Buddhacaritam of Aśvaghōṣa, Jātakamālā of Āryasūra, Śukanāsopadeśa from Kādambari of Bāṇabhaṭṭa Hitopadeśa of Nārāyaṇa. This course will enable students to develop critical outlook about the literatures in Sanskrit. After completion of the course the students will have a practical approach to the study of Sanskrit literary treasure, which will also encourage them for further study of different Sanskrit texts.

**Module I Raghuvamśa of Kālidāsa- Textual Reading**

Brief outline about the time and works of Kālidāsa; Introduction to the Raghuvamśa and its cantos (in brief); Selected verses from thirteenth canto of Raghuvamśa.

**Module II Buddhacaritam of Aśvaghōṣa- Textual Reading**

Brief outline of the time and works of Aśvaghōṣa; Description of Buddhacaritam of Aśvaghōṣa (in brief); Study of selected verses from canto 1.

**Module III Śukanāsopadeśa of Kādambarī of Bāṇabhaṭṭa- Textual Reading**

Brief outline of the time and works of Bāṇabhaṭṭa; Textual reading of selected concepts from Śukanāsopadeśa.

**Module IV Jātakamālā of Āryasūra- Textual Reading**

Introduction to the time and works of Āryasūra; Description of different chapters of Jātakamālā (in brief); Study of one selected chapter of Jātakamālā of Āryasūra.

**Module V Hitopadeśa (Mitralābha) of Nārāyaṇa- Textual Reading**

Introduction to ethics in Sanskrit literature; Ethical values of Hitopadeśa (in brief); Selected stories from Mitralābha of Hitopadeśa of Nārāyaṇa

**Suggested Readings:**

Aiyar, T.K. Ramachandra, *A Short History of Sanskrit Literature*, R.S. Vidyadhar & Sons, Palghat, 2002.

Kale, M.R., *Hitopadeśa of Nārāyaṇa*, Motilal Banarsidass, Delhi, 1976.

Kale, M.R., *Raghuvamśa of Kālidāsa*, Motilal Banarsidass, Delhi, 2008 (Reprint).

Kale, M.R., *Bāṇa's Kādambarī*, Bomay, 1924.

Kern, Hendrik (ed.), *The Jātakamālā*, The Havard University Press, Cambridge, 1943.

Krishnamachariar, M., *History of Classical Sanskrit Literature*, Motilal Banarsidass, New Delhi, 2016 (Reprint).

Swami Madhavananda (tr.), *Vairāgya-Śatakam*, AdvaitaAshrama, Kolkata, 2004.

Sovani, V.V., *Buddhacaritam of Aśvaghoṣa (canto 1-5)*, A.C. Bhat & Co, Poona, 1911.

Speyer, J.S. (tr.), *The Jātakamālā of Āryasūra*, Akshaya Prakasan, 2007.

Vaidya, P.L. (ed.), *Jātakamālā of Āryasūra*, The Mithilā Institute, Darbhanga, 1959.

## **ELECTIVE: 2**

**COURSE TITLE: PHILOSOPHY OF RELIGION**

**NATURE: ELECTIVE**

**CREDITS: 03**

**SEMESTER: IV/SPRING**

**TEACHING HOURS: 48**

## **COURSE INSTRUCTOR:**

**Course Outline:** This course explores philosophical reflections on religious belief, practice, and experience. It investigates questions about the nature of the divine, the existence of God, the relationship between faith and reason, religious language, pluralism, and the problem of evil. The course takes a comparative and critical approach, drawing from classical Western theistic traditions as well as Indian religious-philosophical schools. Thinkers such as Anselm, Aquinas, Kant, Nāgārjuna, Śāṅkara, and Ramanuja will be considered alongside contemporary debates in the philosophy of religion. The purpose of this course is to introduce the major philosophical questions concerning religion and explore classical and contemporary arguments for and against the existence of God. To critically examine concepts like revelation, religious experience, faith, and reason. To analyze key topics in religious epistemology, language, and pluralism. To foster comparative insights between Indian and Western approaches.

## **Course Modules:**

### **Module 1: Introduction to Philosophy of Religion**

What is Philosophy of Religion? Religion and Philosophy: Historical and conceptual relations; Religion as worldview and practice; Approaches: Analytic, Phenomenological, Comparative.

## **Module 2: Arguments for the Existence of God**

Ontological Argument (Anselm, Descartes, Gaunilo, Kant); Cosmological Argument (Aquinas, Leibniz, Kalām version); Teleological Argument (Paley, Darwinian challenge, fine-tuning); Indian parallels: Nyāya inference of Īśvara, Vedāntic perspectives.

## **Module 3: The Problem of Evil**

Logical and Evidential Problem of Evil; Theodicy and Defense (Augustinian, Irenaean, process theology), Karma and suffering in Indian traditions; Critique of divine omnipotence and omnibenevolence.

## **Module 4: Faith and Reason**

Rationalism, Fideism, and Critical Rationalism; Pascal's Wager, Kierkegaard, Plantinga's Reformed Epistemology; Śraddhā in Indian texts; Reason and devotion in Śaṅkara and Rāmānuja; Revelation vs. Rational inquiry.

## **Module 5: Religious Language and Symbolism**

Analogy, metaphor, and negative theology; Verificationism and falsifiability (Ayer, Flew, Hare); Myth and symbol in religious discourse; Language of silence: Nāgārjuna and apophatic traditions.

## **Module 6: Religious Experience and Mysticism**

Types and characteristics of religious experience; William James on mysticism; Mystical traditions in Christianity, Sufism, and Vedānta; Critiques of subjectivity and verifiability.

## **Module 7: Religion and Ethics**

Divine Command Theory and Its Critiques; Autonomy vs. heteronomy in ethics; Dharma and ethics in Indian religions; Religion, violence, and tolerance.

## **Module 8: Religious Pluralism and Interfaith Dialogue**

Exclusivism, Inclusivism, Pluralism; Hick's theory of religious pluralism; Gandhi, Vivekananda, and Radhakrishnan on religious unity; Comparative theology and dialogue.

**Suggested Readings:**

Hick, John. *Philosophy of Religion*. 4th ed. Upper Saddle River, NJ: Prentice Hall, 1990.

James, William. *The Varieties of Religious Experience: A Study in Human Nature*. New York: Modern Library, 1902.

Phillips, D.Z. *The Concept of Prayer*. London: Routledge & Kegan Paul, 1965.

Plantinga, Alvin. *God and Other Minds: A Study of the Rational Justification of Belief in God*. Ithaca: Cornell University Press, 1967.

Radhakrishnan, S. *The Hindu View of Life*. London: George Allen & Unwin, 1927.

Rowe, William L. *Philosophy of Religion: An Introduction*. 4th ed. Belmont, CA: Wadsworth, 2006.

Smart, Ninian. *Dimensions of the Sacred: An Anatomy of the World's Beliefs*. Berkeley: University of California Press, 1996.

Yandell, Keith E. *Philosophy of Religion: A Contemporary Introduction*. London: Routledge, 1999.

Zaehner, R.C. *Mysticism: Sacred and Profane*. Oxford: Oxford University Press, 1957.

**ELECTIVE: 3**

**COURSE TITLE: CONTEMPORARY INDIAN PHILOSOPHY**

**NATURE: ELECTIVE**

**CREDITS: 03**

**SEMESTER: IV/SPRING**

**TEACHING HOURS: 48**

**COURSE INSTRUCTOR:**

## **Course Outline:**

This course introduces students to the major developments in Indian philosophical thought from the 19th century to the present. It critically examines the works of key thinkers who responded to colonialism, modernity, nationalism, and socio-cultural change. Emphasis will be placed on how classical Indian philosophical categories were reinterpreted, revived, or challenged in response to Western thought, scientific rationalism, and changing social realities. The course aims to uncover the intellectual, ethical, and spiritual concerns shaping modern India's philosophical identity. The objective of this course is to trace the development of Indian philosophical thought from the 19th century onwards and understand how classical concepts were transformed in response to colonial and modern conditions. It also intends to analyze the social, political, and religious commitments of contemporary Indian philosophers and explore comparative insights between Indian and Western philosophical movements besides assessing the relevance of contemporary Indian philosophy in today's world.

## **Course Modules**

### **Module 1: Introduction to Contemporary Indian Philosophy**

Historical and cultural context: Colonialism, reform, and modernity; Debates on the "modern" in Indian thought; Continuity and transformation of traditional schools.

### **Module 2: Reform and Religious Universalism – Rammohan Roy, Keshab Sen,**

#### **Dayananda Saraswati**

Rationalism and Vedāntic reinterpretation; Monotheism, Upanishadic universalism,

Revivalism and socio-religious reform.

### **Module 3: Sri Ramakrishna and Swami Vivekananda – Mysticism and Neo-Vedānta**

Advaita, service, and social engagement; Religion as realization; East-West dialogue and global spirituality.

### **Module 4: Aurobindo Ghose – Evolution, Integral Yoga, and Spiritual Humanism**

Consciousness and cosmology; Human evolution and supermind; Spiritual nationalism.

### **Module 5: Rabindranath Tagore – Religion of Man and Aesthetic Philosophy**

Aesthetic humanism and spirituality; Education, cosmopolitanism, and nature  
Critique of nationalism.

### **Module 6: Mahatma Gandhi – Ethics, Truth, and Nonviolence**

Satyagraha and ahimsa; Religious pluralism and self-realization; Swaraj and moral politics.

### **Module 7: B.R. Ambedkar – Critique of Caste and Religion**

Buddhism and social justice; Radical humanism and equality; Reason, religion, and reform.

### **Module 8: Modern Darśana Engagement – Matilal, Daya Krishna, J.N. Mohanty**

Reinterpreting Nyāya, Mīmāṃsā, Advaita; Indian logic and analytic philosophy  
Intercultural philosophy.

### **Suggested Readings:**

Chattopadhyaya, Debi Prasad, ed. *Studies in the History of Indian Philosophy*. New Delhi: People's Publishing House, 1980.

Halbfass, Wilhelm. *India and Europe: An Essay in Understanding*. Albany: State University of New York Press, 1988.

Krishna, Daya. *Indian Philosophy: A Counter Perspective*. Delhi: Oxford University Press, 2006.

Matilal, B.K. *Indian Philosophy: An Analytical Study*. Delhi: Oxford University Press, 1990.

Mohanty, J.N. *Classical Indian Philosophy*. Lanham, MD: Rowman & Littlefield, 2000.

Radhakrishnan, S. *Indian Philosophy: Volume II*. London: George Allen & Unwin, 1927 (reprint editions available from Oxford University Press).

### **Dissertation (9 Credits)**

Course Outline: In the final semester of the programme, students shall write a dissertation that will be an original piece of research. The dissertation will be a specialised study of the courses studied. Students will select a theme of their academic interest in consultation with supervisor/s. In the dissertation, students shall demonstrate their capacity to carry out independent research based on

the primary and secondary sources. It is expected that the dissertation will have academic rigour and originality so that it can potentially be published in a peer-reviewed research journal. In view of these considerations, the maximum word limit of the dissertation will be 10,000 to 12,000, including notes (excluding bibliography).

### **Seminar Course**

Course Outline: The Seminar course is basically an interdisciplinary course designed for students to enrich their presentation and writing skills. Critical engagement with faculty and peers will help them to chart out topics for their research and dissertation. One of the aims of this course is to make them aware of the methodology of their selected topics. It will help them in participating in international, national seminars, conferences, and debates.