

**SRI SATHYA SAI INSTITUTE
OF HIGHER LEARNING**
(Deemed to be University)



**Syllabus
for
B.A.(Philosophy)**

PRASANTHI NILAYAM – 515 134
Anantapur District, Andhra Pradesh
Ph: (08555) 287239, Fax: 287919,
Email: registrar@sssu.edu.in;
Website: www.sssu.edu.in; www.srisathyasai.org.in

B.A. (Philosophy)

SCHEME OF INSTRUCTION AND EVALUATION

Applicable from the academic year 2010-2011 onwards

Sl. No.	Code	Title of the Paper	Credits	Mode of Evaluation	Theory/ Practical	Max. Marks
FIRST SEMESTER						
1.	PHIL-101	<i>Introduction to Indian Philosophy</i>	5	IE	T	100
SECOND SEMESTER						
2.	PHIL-201	<i>Introduction to Western Philosophy</i>	5	IE	T	100
THIRD SEMESTER						
3.	PHIL-301	<i>Twentieth Century Philosophers – Indian and Western</i>	5	IE	T	100
FOURTH SEMESTER						
4.	PHIL-401	<i>Western Logic (Formal and Symbolic)</i>	5	IE	T	100
FIFTH SEMESTER						
5.	PHIL-501	<i>The Philosophy of the Upanishads</i>	5	IE	T	100
6.	PHIL-502	<i>Major: Ethics – Normative and Applied</i>	6	IE	T	100
SIXTH SEMESTER						
7.	PHIL-601	<i>General Psychology</i>	5	IE	T	100
8.	PHIL-602	<i>Major: Study of Classics – Eastern and Western</i>	6	IE	T	100
Total			42			800

IE : Continuous Internal Evaluation (CIE) and End Semester Examination (ESC)

I : Continuous Internal Evaluation E: End Semester Examination

PHIL-101 INTRODUCTION TO INDIAN PHILOSOPHY

(5 Credits)

1. **Nature of Indian Philosophy** – Spiritualistic nature – Āsthika and Nāsthika Schools. -- 2 hrs
2. **Basic concepts of the Vedic and the Upaniṣadic views** – Vedās (śruti): three sections: Karmā, Upāsanā, Jñāna kāndās, four parts of each Vedā: the Mantra, the Brāhmanā, the Aranyakā, and the Upaniṣads: the meaning, number and principal Upaniṣads, the central teachings of the Upaniṣads. -- 6 hrs
3. **Cārvākā** – Epistemology and Metaphysics – two types of Cārvākās.-- 4 hrs
4. **Jainism** – Meanings of JINA – Tīrthakarā – Theory of knowledge: Sapta bhanginayā: Classification of substances: Jīva and Ajīva – Theory of bondage and liberation. -- 4 hrs
5. **Buddhism** - Tripītakās – Four Noble Truths: an analysis of partiyasamudpādā and astāngamargā – Nairātmyavādā – Kśānikavādā – Concept of nirvānā. -- 7 hrs
6. **Nyāyā** – Perception – definition and classification – Inference: five steps, types of inference – Upamānā: Comparison with Mīmāṃsā upamānā – Śabdā – idea of God and proofs for the existence of God. -- 10 hrs
7. **Vaiśeṣika** – The seven categories: Dravya, Guṇa, karmā, Sāmānya, Viśeṣa, Samavāya, Abhāvā – The theory of atoms – The theory of causation: Asatkāryavādā, three kinds of causes: Samavāyī kāraṇā. Asamavāyī kāraṇā and Nimitta Kāraṇā. -- 8 hrs
8. **Sāṅkhya** – Prakṛiti: its constituents. Evolutes – Purushā: arguments for its existence, plurality of purushās – Theory of evolution – Kaivalyā. -- 7 hrs
9. **Yogā** - The yoga Sūtra: four sections – Concept of God – Definition of yogā – Five modifications of cittā – Eightfold path for liberation, Kinds of Samādhi.--5 hrs
10. **Pūrva Mīmāṃsā** – Śruti and its importance – classification of śruti vākyās: vidhi, ṅisedha artavāda; dharmā; bhāvanā – types of actions: nitya, naimittika, kāmya. partiśiddha prayaścita karmas. -- 8 hrs
11. **Advaitā** – Nirguna Brahman – Isvarā; Jīvā; Māyā; vivartavādā; three grades of sattā, bondage and liberation – direct means to liberation (Jivanmukti).-8 hrs
12. **Viśistādvaitā** – Saguna Brahman; refutation of māyā – pariṇāmavādā, aprthaksiddi – jīvā, dharmabhūta Jñānā, bhakti prapatti. -- 7 hrs
13. **Dvaita** – Five fold differences – Criticisms against Nirguṇa Brahman – Concept of Brahman – Soul: bondage and liberation. -- 4 hrs

PHIL-101 Contd....

Basic Text:

Chandradhara Sharma *A Critical Survey of Indian Philosophy*
(New Delhi, Motilal Banarasidas, 2003)

Suggested Readings:

M. Hiriyanna *Outlines of Indian Philosophy,*
(Madras, George and Unwin, 1973)

S.N. Dasgupta *A History of Indian Philosophy Vols. I to V.*
(New Delhi, Motilal Banarasidas, 1975)

S. Radhakrishnan *Indian Philosophy, I & II.*
(New Delhi, Blackie & Sons, 1985)

Jadunath Sinha *Indian Philosophy Vol I to IV*
(New Delhi, Motilal Banarasidas, 1999)

Debiprasad Chattopadhyaya *Indian Philosophy – A Popular Introduction*
(People Publishing House, 1986)

Datta & Chatterjee, *An Introduction to Indian Philosophy:*
(University of Calcutta 1984.)

T.M.P.Mahadevan *Invitation to Indian Philosophy*
(New Delhi, Heinemann Publishers, 1982)

* * *

PHIL-201 INTRODUCTION TO WESTERN PHILOSOPHY

(5 Credits)

1. **Introduction** – Early Greek philosophy – The Milesian School and the Eleatic School: views of Thales, Anaximander, Anaxemenes, Parmenides, Zeno and Heraclitus – Socrates. -- 12 hrs
2. **Plato – Theory of Form** – Theory of Knowledge (episteme) and opinion (doxa) – Theory of Soul. -- 8 hrs
3. **Aristotle** – Critique of Plato’s theory of Forms – Theory of causation – Form and matter, Potentiality and actuality – God. -- 8 hrs
4. **St. Thomas Aquinas** – Faith and reason – Proofs for the existence of God. --3 hrs
5. **Descartes:** Method and the need for the method in philosophy, method of doubt: *cogito ergo sum* – Doctrine of innate ideas – Mind – Body problem – God: Proofs for its existence. -- 8 hrs
6. **Spinoza** – Substance, attributes and modes – The concept of God or nature – Pantheism – Mind-body problem. -- 6 hrs
7. **Leibniz** – Monadology – Doctrine of pre-established harmony – Truths of reason and truths of fact – Identity of the indiscernible. -- 6 hrs
8. **Locke** – Refutation of innate ideas – Ideas and their classification – Knowledge and its grades – Substance – Qualities: Primary and Secondary.—8 hrs
9. **Berkeley** – Rejection of abstract ideas – Rejection of the distinction between primary and secondary qualities – Immaterialism: *esse est percipi* – solipsism. – 6 hrs
10. **Hume** – Impressions and ideas – knowledge concerning relations of ideas and matters of fact – Causality – Self and Personal Identity – Skepticism. – 5 hrs
11. **Kant** – Conception of critical philosophy – Classification of judgments: analytic, synthetic, *a priori* and *a posterior* – Possibility of synthetic *a priori* judgments – The forms of sensibility – Categories of the understanding – Schemata’s of the categories – Phenomena and noumena. -- 10 hrs

Basic Text:

Samuel Enoch Stumph *Socrates to Sartre* (New York, Mc Graw Hill, 2003)

Suggested Readings:

- Frank Thilly, *A History of Philosophy*- revised by Ledger Wood (Princeton University) (Central Book Depot, Allahabad 1978)
- F. Copleston *A History of Philosophy*, Book I & II (An Image Book. Doubleday, 1985)
- D.J. O’Cornor *A Critical History of Western Philosophy* (New York, The Free Press, 1964)
- Robert C.Solomon *Continental Philosophy Since 1750* (Oxford University Press1988)

**PHIL- 301 TWENTIETH CENTURY PHILOSOPHERS- INDIAN
AND WESTERN (5 credits)**

PART A – INDIAN THINKERS

- 1 Background to Contemporary Indian Philosophy** – An overview of Renaissance Movement – Brahmosamaj- Arya Samaj- Sri Ramakrishna Vivekananda Movement. -- 5 hrs
- 2. Swami Vivekananda:** Introduction – Reality and God – Nature of man and World – Ideal of Universal Religion – Practical Vedanta – Ways of Realization. -- 7 hrs
- 3. Rabindranath Tagore:** Introduction - Reality and God – Theory of Creation – Nature of Man - Ways of Realization – Humanism. -- 8 hrs
- 4. Sri Aurobindo :** Introduction – Integral Methods of Knowledge – Nature of Reality – Involution and Evolution – Integral Yoga. -- 8 hrs
- 5. S.Radhakrishnan :** Introduction – Nature of Ultimate Reality – Absolute or Brahman – God and the World – The Finite and the Infinite Aspects of Man – The Ways of Realization – Mysticism. -- 7 hrs

PART B – WESTERN THINKERS

- 5. Introduction** - Post Kantian Philosophy – An over view of German Idealism- Fichte, Hegel and Schopenhauer. -- 5 hrs
- 6. William James**--Pragmatism as a Method – Theory of Truth - Role and Status of The Will – The Will to Believe. -- 5 hrs
- 7. Ludwig Wittgenstein**--Logical Atomism --Picture Theory of Meaning – Language Games--Use theory of meaning. -- 7 hrs
- 8. Kierkegaard**—Spectator vs. Actor -- Truth is Subjectivity-- Three Stages of Human Development—The Authenticity of the Religious State. -- 7 hrs
- 9. Husserl** – Phenomenology as a Rigorous Science, Phenomenological Epoche, Intentionality -- Life-World. -- 7 hrs
- 9. Heidegger**—Dasein -- Temporality-Anxiety. Authenticity -- 7 hrs
- 10.Sartre**--Existence Precedes Essence – Being-for-itself & Being-in-itself --Man is Condemned to be Free -- Bad Faith -- 7 hrs

BASIC TEXT:

For Indian Thinkers

Beasant Kumar Lal *Contemporary Indian Philosophy* (New Delhi, Motilal Banarasidas, 1989)

D.S.Sarma *Hinduism Through The Ages* (Bombay, Bharatiya Vidya Bhavan, 1973)

D.M.Datta *Chief Currents of Contemporary Philosophy* (Calcutta University, 1950)

For Western Thinkers

Samuel Enoch .Stumph *Socrates to Sartre* (Mc Graw Hill, 2003)

Robert Sokolowski *Introduction to Phenomenology* (Cambridge University Press, 2000)

SUGESTED READINGS:

For Indian Thinkers:

Naravane *Contemporary Indian Philosophy* (Mumbai, Asia Publishing House, 1967)

R.N.Sharma *Contemporary Indian Philosophy*

Ram Shanker Sharma *Contemporary Indian Philosophy*

For Western Thinkers:

A.J.Ayer *Twentieth Century Philosophy*

H.J.Blackham *Six Existentialist Thinkers*

PHIL-401 WESTERN LOGIC FORMAL AND SYMBOLIC

(5 Credits)

- 1. Introduction** – What does logic deal with? Scope and aim of logic – Laws of thought: law of identity, law of non-contradiction, and law of excluded middle – Sentences, statements and propositions – Truth and validity. -- 5 hrs
- 2. Types of Propositions** – Categorical, hypothetical, and disjunctive, Aristotelian classification of categorical propositions – Traditional square of opposition. -- 8 hrs
- 3. Inference** – Nature of Inference – Kinds of Inference: Immediate and mediate – Immediate inference: Conversion, obversion, contraposition and inversion.-6 hrs
- 4. Syllogism** – Nature of syllogism – Categorical syllogism: Rules of validity and fallacies, Figures and Moods – Hypothetical and Disjunctive-types: rules, moods and fallacies. -- 12 hrs
- 5. Boolean interpretation of propositions** – Venn Diagrams and testing the validity of syllogisms. -- 3 hrs
- 6. Induction** – Analogy – Mill’s inductive methods of experimental enquiry – Hypothesis: Nature of hypothesis, scientific hypothesis. -- 11 hrs
- 7. Truth-functions** – Conjunction, disjunction, implication, equivalence, and negation – Interdefinability of truth functions. -- 5 hrs
- 8. Decision procedure** – Argument and argument form: Tautology, contradiction, and contingency – Construction of truth-tables. -- 10 hrs
- 9. Techniques of symbolization** – Proof construction: direct, indirect and conditional proofs – Reductio ad absurdum (RAA). -- 15 hrs
- 10. Quantification theory** – Rules of quantification – Universal and existential quantification. -- 5 hrs

Basic Text:

- Patrick J.Hurley *A Concise Introduction to Logic* 8th edition (Wadsworth,2003)
Bholanath Roy *A Text Book of Deductive Logic* (Calcutta, S.C.Sarkar & Sons, 1984)
Ganpathi .T *Logic Vol.I & II* (Tamil Nadu Text Book Society, 1992)

Suggested Readings:

- I.M. Copi: *Introduction to Logic* 6th edition
(Macmillan Publishing Co., 1990)
Basson & .O’Corner *Introduction to Symbolic Logic*
(Oxford University Press, 1988)
Susan Stebbing *A Modern Introduction to Logic*
(Asia Publishing House, 1966)
P. Balasubramanian *Symbolic Logic and its Decision Procedures*
(University of Madras, 1980)

PHIL-501 THE PHILOSOPHY OF THE UPANIṢADS

(5 Credits)

1. **Introduction to the Philosophy of the Upanishads** -- 5 hrs
2. **DOES THE SOUL SURVIVE THE BODY?** -- 20 hrs

NACIKETOPAKHYĀNĀ: *The Katha Upaniṣad:*

The Self in man is one with Brahman –described in the Vedās through the symbol OM – birthless, deathless, imperishable, indestructible, and immoral.

Ātman cannot be known by study and intellect – Majesty of Ātman reflected in pure mind – control of mind and senses – the most effective spiritual discipline – analogy of the chariot and horses.

Inwardness of mind and unwavering determination must be acquired by meditation – Ātman dwells in the heart of all – the unaltered witness of the states of consciousness.

Knowledge of Ātman itself is immortality – hidden by ignorance – revealed at the destruction of ignorance by knowledge.

Knower of Brahman attains deathlessness – assumes or discards a body at will.

Renouncing final desires – Realization or immortality – Victim of birth and death.

Ātman revealed to a qualified aspirant, instructed by an illumined teacher.

Prescribed Text:

The Upaniṣads, Vol. I, Translated by Swami Nikhilananda (Harper & Brothers, New York, 1949) pp.109-109.

3. **WHERE DOES THE SOUL DWELL?** -- 15 hrs

ŚVETAKETU UPAKHYĀNĀ

The whole sixth chapter of *The Chāndogya Upaniṣad:*

What is that by which
the unhearable becomes heard
the unperceivable becomes perceived
the unknowable becomes known.

PHIL-501 Contd....

The examples of (i) CLAY, (ii) GOLD, and (iii) NAIL SCISSORS

SAT EVA SAUMYA IDAM AGRAASTI Ekam eva advitiam

Ekoham bahusyam – Let me become many.

The untriplicated and the triplicated elements.

Elements		Colour
Fire	Subtlest-voice Subtle-marrow Subtle-bone	Red
Water	Subtlest-prāṇā Subtle-blood Coarse-urine	White
Earth (Food)	Subtlest-mind Subtle-flesh Coarse-feces	Black

Beings born from eggs, living beings and seeds. The Mind consists of Food. The Breath consists of Water (Prāṇā). The Voice consists of Fire.

Mind-breath-fastening-control of breath, one gains control of mind.

The mystery of thirst and hunger

The mystery of sleep and dying. Water as “a leader-of-food” (asa-naya, hunger) heat as ‘a leader-of-water (uda-na, thirst)’.

of dying speech merges in the mind, mind merges in the breath, breath merges in the heat, heat merges in the highest divinity – Soul – Tat Tvam Asi – Brahman- Ātman identity.

The soul assumes different bodies.

Oneness – Examples (a) A unitary honey

(b) Rivers and the Ocean

The living principle is eternal and the body dies and withers.

Cause – Unseen – Example of a Nyagrodha tree.

Pervasion – Example of salt and water, person with a bandaged eye.

Prescribed Text:

The Upaniṣads, Vol. IV, Translated by Swami Nikhilananda (Harper & Brothers, New York, 1959) pp.291-324.

PHIL-501 Contd....

4. THE SOUL IS NOT THE BODY -- 10 hrs

PAÑCA-KOŚA-SIDDHĀNTA: *The Taittirīva Upanisad* Comprises three sections, viz.,

1. SIKṢAVALI – 12 Sections
2. BRAHMĀNANDAVALLI – 9 Sections, and
3. BHRUGUVALLI – 10 Sections

Prescribed Portion: The First Six sections of **The Brahmānandavalli.**

Content: Brahmaavid āpnotiparam – Satyam, Jñānam, Anantam Brahmā.

The evolution of the Universe – SRIŚTI – KARMĀ – Ākāśā – Vāyu – Agni – Jala – Prithvi – Herbs – Food – Man.

ANNAMAYA KOŚA – Physical man is pictured as bird which resembles a sacrificial fire – Analysis – Right wing, left wing, trunk, tail and support – Benefit of contemplating on it as Brahman.

PRĀṆAMAYA KOŚA – Analysis – head right wing, left wing, trunk and tail – gods (senses) become endowed with life through the vital breath – benefit of contemplating on it as Brahman.

MANOMAYA KOŚA – Analysis – head, right wing, left wing, trunk and tail – Benefit of contemplating on it as Brahman.

VIJÑĀNAMAYA KOŚA – Analysis, the head, right wing, left wing, trunk, tail and support – Benefit of contemplating on it as Brahman.

ĀNANDAMAYA KOŚA – Analysis – the eldest – Because it is Hiranyagarbha, or the first-born, the source of all activities – the head, right wing, left wing, trunk, and tail – This sheath is an object and not Brahman. Atman is not any one of these sheaths. An attempt is made to portray the nature of Atman in the sixth section.

Prescribed Text:

The Upaniṣads, Vol. IV, Translated by Swami Nikhilananda (Harper & Brothers, New York, 1959) pp.39-56.

5. NATURE OF THE BRAHMAN -- 3 hrs

YĀJNAVALKYĀ – GĀRGI DIALOGUE(S): *The Brihandāranyakā Upaniṣad* is arranged in three divisions (Kānda-s) viz.,

- 1) The MADHU-KĀNDA (Two parts)
- 2) The YĀJNĀVALKYĀ - KĀNDA (or) MUNI KĀNDA (Two Parts)
- 3) The KHILA-KĀNDA (Two parts)

PHIL-501 Contd....

The Upaniṣad has six parts. Yājñavalkyā is the teacher in the third and the fourth parts, therefore, they are called by Sureśvara the Yājñavalkyā-kānda.

The Third part contains Nine Chapters: The Fourth part contains Six Chapters.

Prescribed Portion: The Sixth chapter and the Eight Chapter of the Third Part and the Fourth Chapter of the Fourth Part.

A) YĀJNAVALKYĀ-GĀRGI dialogue – Sixth Chapter, third part.

Content: All this is pervaded by water – water – air – sky – the world of gandharvās – the world of the sun – the world of the moon – the world of stars – the world of gods – the world of Indra – the world of virāj – the world of Hiraṇagarbhā – Yājñavalkyā warns Gārgi not to push her logic too far – Brahman, the ultimate cause cannot be known through reason – but known only on the authority of the scriptures, which are based upon the intuitive experience of the seers.

B) YĀJNAVALKYĀ-GĀRGI dialogue – Eight Chapter, third part.

Content: What pervades the Sūtra, which itself pervades all created objects? Scriptures describe it through the negation of all attributes, as the Imperishable Brahman cannot be logically proved – may be established through certain inferential evidences – Orderliness of creation. Man is seen to be bound by the laws of time, space and casualty, an irresistible longing for freedom – can be realized only through knowledge of Brahman. Except Brahman, no other seer, no other hearer, no other thinker, no other knower. Brahman alone the Ultimate Reality.

Prescribed Text:

The Upaniṣads, Vol. III, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956), pp.45-75 (Introduction to the Upaniṣad) pp.220-222, pp.228-234.

6. NATURE OF ĀTMAN

-- 7 hrs

YĀJNAVALKYĀ-JANAKĀ DIALOGUE –

The Brinhadāranyaka Upaniṣad – Fourth Chapter, of the Fourth Part.

Departure of the body – Organs of the dying man become united with the subtle body – formation of new body – Limiting adjuncts with which the self is identified. Law of Karma, the cycle of Avidya-Kāmā-Marma – Destruction of ignorance and consequent desires leads to liberation, knower of Brahman becomes immortal – Perception of diversity – Cause for death – The means by

PHIL-501 Contd....

which Brahman is realized – The self seated in the Ākāśa – Controller, Lord and Ruler. No decrease or increase in the self. The unborn self is the eater of food and giver of health – One who knows Brahman that is fearless, becomes fearless Brahman.

Prescribed Text:

The Upaniṣads, Vol. III, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956), pp.288-307.

7. **THE IŚĀ UPANIṢAD – (Complete)** -- 10 hrs

Prescribed Text:

The Upaniṣads, Vol. I, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956).

8. **THE MĀṆDUKYA UPANIṢAD – (Entire text)** -- 10 hrs

Prescribed Text:

The Upaniṣads, Vol. IV, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956).

Suggested Readings:

- Swami Ranganathananda *Message of the Upanishads* (Mumbai, Bharatiya Vidya Bhavan, 2000)
- R.D.Rande *A Constructive Survey of Indian Upanishads* (Mumbai, Bharatiya Vidya Bhavan, 1986)
- Paul Deussen *The Philosophy of the Upanishads* (New Delhi, Motilal Banarasidas, 2000)
- Swami Gambhirananda (Trans) *Eight Upanishads Vol.I & II* (Advaita Ashram, Kolkata, 1970)

* * *

PHIL-502 ETHICS – NORMATIVE AND APPLIED

(6 Credits)

Part A – NORMATIVE ETHICS

INDIAN ETHICS:

- 1) **Nature and Scope** – Purusārthās: Dharmā, artha, kāmā and mokṣa – Kainkarya: the fifth Puruṣārtha. -- 10 hrs
- 2) **Samskārās** – Role of Samskārās – Important Samskārās. -- 10 hrs
- 3) **Law of karmā versus Fatalism** – Three types of karmā: Sancita, Prārabdhā and Agamiyā – the Mīmāṃsā classification Karma – Role of Prāyascitta karma. -- 5 hrs
- 4) **Bhagwat Gīta** – Basic principles of karma yoga. -- 3 hrs

WESTERN ETHICS:

- 5) **Nature, Scope and Definition of Ethics** – Distinction between Normative (substantive) ethics and meta-ethics – meanings of the words: moral, immoral, a moral – Criterion of morality: good, right, ought, obligation, duty and justice.—5 hrs
- 6) **Virtue Ethics** – Plato and Aristotle. -- 5 hrs
- 7) **Teleological Ethics** – Hedonism – Utilitarianism – Bentham & Mill. -- 5 hrs
- 8) **Deontological Ethics** – Kant. -- 5 hrs
- 9) **Theories of punishment** -- 2 hrs

PART B -- APPLIED ETHICS

- 10) **Introduction to Applied Ethics** -- 1 hr
- 11) **Professional Ethics:** What is Profession – Value and Function of Professional Codes – Distinction between Professional and Business Ethics. -- 10 hrs
- 12) **Bio- Medical Ethics** - Abortion - Euthanasia-- Surrogate Motherhood Cloning -- 5 hrs
- 13) **Ethics and Mass Media** -- Motion Pictures – Internet. -- 5 hrs
- 14) **Environmental Ethics** -- A Vedic Perspective – Prominent Models – Land Ethics -- Deep Ecology – Reverence for Life. -- 9 hrs

Basic Texts

I.C. Sharma	<i>Ethical Philosophies of India</i> (Johnson Publishing Co.,1991)
Mackenzie	<i>A Manual of Ethics</i> (Bombay, Oxford University Press,1973)
Susan J Armstrong & Richard G Botzler	<i>Environmental Ethics – Divergence and Convergence</i> (Mc Graw Hill.inc., 1993)
Peter Singer	<i>Applied Ethics</i> (Cambridge University Press, 1993)

PHIL-502 Contd....

Suggested Readings

- S.K. Maitra *The Ethics of the Hindus*(Indian Publication Services, 1978)
- M. Hiriyanna *The Indian Conception of Values* (Mysoree, Kaivalya Publishers, 1975)
- E.Lance Nelson *Purifying the Earthly Body of God* (New Delhi,D.K.PrintWorld, 2000)
- Michael Zimmerman (ed) *Environmental Philosophy From Animal Rights to Radical Ecology* (Printice Hall, 1998)
- Andrew Cohen & Christopher *Contemporary Debates in Applied Ethics* (Blackwell Publications, 2000)

* * *

PHIL 601 GENERAL PSYCHOLOGY

(5 Credits)

- 1) **Psychology** – Definition, nature and scope. -- 3 hrs
- 2) **Methods of Psychology** – Experimental – case study – survey and systematic observation. -- 5 hrs
- 3) **Perception** – The perceptual process – a process of supplementation – an organizing activity – figure and ground relationship – proximity – similarity – inclusiveness – continuity – closure – familiarity – perceiving spatial relationships – determinants of perception – shifting – problem of constancy in perception – errors of perception – illusion and hallucination. -- 8 hrs
- 4) **Intelligence and its Measurement** – Definitions of Galton, Binet, Terman, Spearman, Thorndike and Thurstone – Factors of intelligence – Distribution of intelligence – Bio-chemical and endocrine factors – Testing intelligence MA, CA, IQ – Group and individual tests – Verbal tests Binet scales – Stanford Revision – Weschler’s scale etc. -- 5 hrs
- 5) **Learning** – Definition – Trial and error learning – Learning by conditioning, classical conditioning, Pavlov; operant conditioning, B.F. Skinner; insight learning – Effective methods of learning – Transfer of training. -- 8 hrs
- 6) **Remembering and Forgetting** – Memory trace – Factors contributing to effective memory – Recall – Retention – Recognition – Measuring retention – Factors influencing recall – Forgetting – Normal and normal atrophy through disuse – Interference – Retroactive inhibition – Proactive inhibition – Incubation theory – Abnormal forgetting – Exogamic and androgenic forgetting as an active process – Improvement of memory, memory span – Forgetting – Memory – Curve, Ebbinghaus. -- 10 hrs
- 7) **Motivation and Emotion** – Types and Theories of Emotions, Drives and motives – Biological motives – Hunger, thirst, need for air, sleep, homeostasis, sex and maternal instinct – Social motives emergency motives – Mc Dougall’s theory of instincts. Freud’s theory. -- 7 hrs
- 8) **Personality** – Determinants of personality: physiological, environmental, social and cultural – traits and types – Jung – Introversion and extroversion – E. Kretschmer’s classification based on physical traits – Springer’s six types – Sheldon’s seven point rating scale – Freud’s typology – Personality tests. TAT and Rorschach’s ink-blot tests. -- 10 hrs
- 9) **Heredity and Environment** – What is Heredity – Heredity & Prenatal Period – What is Social Heredity – Environment Internal and External – Individual as a Product of heredity and Environment – Environmentally Produced Abnormalities – Experimental Studies. -- 5 hrs
- 10) **Frustration and Conflicts** – Causes – Escape mechanisms – Compensation – Rationalization – Regression – Projection – Fantasy formation. -- 7 hrs

PHIL-601 Contd....

- 11) **Psychological Disorders** – Neuroses – Psychoses – Psycho-somatic disorders
– Psychopathic individual – Causes – Physical, chemical, psychological and
social. -- 7 hrs
- 12) **Psycho – Analytic Therapy:** Group therapy – Occupation therapy – Client –
Centered therapy etc. -- 5 hrs

Basic Text

E.G.Parameshwaran & C.Beena *An Invitation to Psychology*
(Hyderabad, Neelkamal Publication,2006)

Suggested Readings

Filmore H.Sanford *Psychology A Scientific Study of Man* (California, Wards
Worth Publishing Co)

Robert A.Baron *Psychology* (New Delhi, Prentice Hall of India, 2003)

* * *

PHIL 602 STUDY OF CLASSICS – EASTERN AND WESTERN
(6 Credits)

A. STUDY OF EASTERN CLASSICS: (40 hrs)

Prescribed Text: *The Vedāntasārā* of Sadānanda, Tr., Swami Nikhilananda (Advaita Āshrama, 1978).

(The work consists of 227 verses and falls into Six chapters. The numbers which precede the content refer to the numbers of the verses)

- 1) Chapter I : Preliminaries -- 5 hrs**
1, Brahmastuti – 2, Gurustuti – 3-4, the theme of the vedānta-5, preliminary questions of the vedānta-6, qualifications of the competent student – 7-14, kinds of actions – 15-26, fourfold qualifications (sādhana catustayā) – 27, the theme of the book – 28, the connection between the theme and the goal – 29, benefit of studying the book – 30-31, necessity of a guru.
- 2) Chapter II : Superimposition -- 15 hrs**
32, adhyāropa – 33, reality and unreality – 34, Ajñāna – 35-38, the individual and collective aspects of ajñānā – 49-50, the nature of the TURĪYA – 51-54, two powers of māyā – 55-56, the material cause as well as the efficient cause of the universe – 57-60, creation, role of the three gunas – 61-97, the constitutive factors of the subtle body – suksma sarira at the individual and the collective level – 98-117, the method of pancikṛta, the nature of gross bodies, five elements, fourteen lokas, four kinds of bodies – 118-121, the limit of superimposition.
- 3) Chapter III : The Jīvā and Superimposition -- 4 hrs**
122, superimpositions on self – 123, the self is born as the son – 124, the physical body is the self – 125, sense organs are the self – 126, vital force is the self – 127, mind is the self – 128, intellect is the self – 129, ignorance is the self – 130, consciousness associated with ignorance is the self – 131, asat (non-existence) is the self – 131-136, establishment of true nature of the self.
- 4) Chapter IV : De-superimposition -- 6 hrs**
137, apavādā (de-superimposition) – 138, the difference between VIKĀRA and VIVARTA – 139, the seats, objects and the worlds of enjoyment – 140, reduction to the uncompounded elements – 141, reduction to consciousness associated with ignorance – 142-143, merging into the unconditioned Brahman – 144-145, meanings of the word That – 146-147, meanings of word Thou – 148-169, the meaning of “Thou art That” (tat tvam asi) 170-180, the meaning of “I am Brahman” (aham brahmāsmi).
- 5) Chapter V – The Steps to Self-realisation -- 5 hrs**
181, the necessity of śravaṇa, manana and nididhyāsana – 182-190, the six characteristic signs which enable us to ascertain the meanings of the scriptures

– 191-192, mananā and nidhidhyāsanā – 193-198, two kinds of samādhi – 199, the difference between sleep and samādhi – 200-208, the eightfold path of yogā – 209-215, the obstacles to samādhi and their removal.

6) Chapter VI – The Jīvanmukta -- 5 hrs

216-225, the characteristic features of Jeevanmukta – 226-227, the momentum of the Prārabdhā of a Jīvanmukta.

B. STUDY OF WESTERN CLASSICS (40 hrs)

Prescribed Text: *The Problems of Philosophy*, Bertrand Russel.

1) Introduction - Russell's Philosophy -- 1 hr

2) Appearance and reality -- 3 hrs

Distinction between what things seem to be and what they are – (a) existence, and (b) nature of a table – examination of colour, texture, shape and touch – Real table is an inference from what is immediately known – Relation of sense-data to physical objects – definition of matter – Berkeley: “Real is an idea in the mind of God” - Leibniz: “Matter is really a collection of more or less rudimentary minds”.

3) The Existence of Matter -- 3 hrs

Doubting the physical existence of things and the existence of sense-data – Descartes method of doubt – Cogito ergo sum – Distinction between the empirical self and the permanent self – which causes sense-data? Is world a dream? Can a cat's hunger be explained in terms of our sense data? Instinctive beliefs of knowledge.

4) The Nature of Matter -- 2 hrs

Analysis of the nature of light – The real space (public space) and the apparent space (private space) – The public time and the private time – Time order of physical objects and time order of sense data – The intrinsic nature of physical objects – Analysis of the colour – Ray.

5) Idealism -- 4 hrs

Berkeley's meaning of IDEA – Elucidation of Berkeley's statement: All our perception consists in a partial participation in God's perceptions – Distinction between a person in the mind and thought of a person in the mind – which is mental? Object of perception? OR act of perception? – Two different meanings of “KNOW”.

6) Knowledge by Acquaintance and knowledge by description -- 4 hrs

Knowledge of things and knowledge of truths – Knowledge by acquaintance – Acquaintance by memory – Acquaintance by introspection – Knowledge by

description – Definite descriptions – Common words – Proper names – An analysis of propositions containing descriptions.

7) On Induction -- 2 hrs

The surety of future sunrise – laws of motion – uniformity of nature – frequent repetition of some uniform succession or co-existence – the expectation of the same in future – Future resembling the past – Past future and future future – The certainty and high probability – The principles of induction.

8) On our Knowledge of General Principles -- 2 hrs

Use of principles of inference – The laws of thought – the law of Identity; the law of contradiction and the law of the excluded, middle – inductive principle – Innate ideas, dispute between empiricists and rationalists knowledge of existence – Existence depends on experience – Ethical judgements are a priori – Pure mathematics like logic is a priori; denial of this by the empiricists. Can mathematical truths fail in a different world? Deduction and Induction.

9) How a prior Knowledge is Possible? -- 3 hrs

Two creditable points of Kant: (1) a priori knowledge which is SYNTHETIC, and (2) insistence on the philosophical importance of the theory of knowledge. Pure maths, though a priori, is, synthetic. The validity of inductive principle cannot be proved by induction – The general propositions of math have to be discussed from empirical generalizations.

Two elements to be distinguished in our experience: the one due to the object, and the other due to our own nature – Content of knowledge and organization of knowledge.

Kant's distinction between noumenon (thing-in-itself) and phenomenon – the certainty of our constant nature of knowing faculty was not examined.

Laws of thoughts are not only beliefs about thought but also beliefs about things.

A priori knowledge applies to both mental and non-mental realms – a priori knowledge does not exist either in the mental or in the physical world.

10) The World of Universals -- 3 hrs

Plato's Idea – Universal, elucidation – All knowledge of truths involves acquaintance with universals – Adjectives and common nouns express QUALITIES, propositions and verbs tend to express RELATIONS between two or more things – Relations are impossible, monism of Spinoza and monadism of Leibniz – Refutation of abstract ideas by Berkeley and Hume – When resemblance has to be accepted as universal, other quality – Universals cannot be rejected – Relations do not depend on thought, but belong to the independent world – Berkeley does not distinguish act of thought from object of thought – Universals are not thoughts, though when

known, they are the objects of thoughts. Difference between the world of being and the world of existence.

11) On our knowledge of Universe -- 2 hrs

Universals by acquaintance – Universal relation - time relations – space relations – universal resemblance or similarity – exclusive dealing of a priori knowledge with relations of universals – a priori proposition – all its applications to actual particulars. Differences between a priori proposition and an empirical generalization – instances of the associated sense data and instances of the actual physical objects – knowledge of things – knowledge by acquaintance – immediate and derivative – knowledge of truth – intuitive truths – self-evident truth.

12) On Intuitive knowledge -- 2 hrs

Self-evident truths are incapable of demonstration – arithmetic, logical principles and some ethical principles are self-evident.

Truths of perception – judgements of perception. Self-evident truths are different from sense-data.

Two kinds of self-evident truths of perception: (1) those which assert the existence of the sense-data, and (2) those which assert constituents which have relation.

Another class of intuitive judgements, judgements of memory – continual gradation in the degree of self-evidence of the memories and the corresponding trustworthiness – fallacious memory not memory in the strictest sense. Is self evidence an infallible guarantee of truth or presumption?

13) Truth and Falsehood -- 3 hrs

A theory of truth must have the following requisites:

(1) It allows truth to have an opposite, namely falsehood, (2) makes truth a property of beliefs, but (3) makes it a property wholly dependent upon the relation of beliefs to outside things.

The theory that truth consists in coherence is rejected on the two grounds.

(1) No reason to suppose that only one coherent body of beliefs is possible.
(2) Coherence presupposes the truths of the laws of logic.

Judging or believing is knitting together into one complex whole the subject and the object. A belief is true when it corresponds to a certain associated complex and false when it does not. Beliefs depend on minds for their existence, but do not depend on minds for their truth. A belief is true, when there is a corresponding fact and it is false when there is no corresponding fact. Hence, truth consists in correspondence, between belief and fact.

14) Knowledge, Error and Probable Opinion

-- 2 hrs

Knowledge is true belief – true belief is not knowledge, if it is deduced from a false belief, if it is deduced by a fallacious process of reasoning – Knowledge is what is validly deduced from known premises. This is, however, is a circular definition.

Derivative knowledge – definition – intuitive knowledge psychological inference as a means of obtaining derivative knowledge. Derivative knowledge falls back upon the test of intuitive knowledge.

Any complex fact may be known by two ways:

- (3) Judgement on the basis of relations.
- (4) Acquainting with complex fact.

Absolute guarantee and partial guarantee of self-evidence. Self-evidence regarding personal experience and universals – Degrees of self-evidence.

15) The Limits of Philosophical Knowledge

-- 2 hrs

Hegel's view of the whole – Absolute idea – All the truths about a thing – all the things relations to all the other things in the universe – acquaintance with a thing does not involve knowledge of (a) relations, and (b) all relations.

Infinite extent and infinite divisibility of space and time – unreality of space and time is inoperative – different kinds of spaces – Intuitive knowledge of two sorts: pure empirical knowledge and pure a priori knowledge – derivative knowledge a blend of some a priori knowledge and some pure empirical knowledge.

The essential characteristic philosophy is criticism – Descartes methodical doubt is a kind of criticism.

16) The Value of Philosophy

-- 2 hrs

Affects upon the lives of those who study philosophy – the good of the mind and the goods of the body.

Comprehensive nature of philosophy – Philosophical proofs of religious beliefs. In a life of constant strife between the Insistence of desire and the powerlessness of will, there is no peace. One way of escape is by philosophic contemplation.

Philosophy is to be studied, not for the sake of any definite answers to its questions but for the sake of the questions themselves.
