

PHIL 216: EXPLORING PHILOSOPHY THROUGH FILMS

Course Objectives:

This introduction to philosophy revolves around selected films and related texts that provoke classical philosophical questions concerning knowledge, truth, mind, bodies, persons, morality, religion and the meaning of life. The main objective of the course is to provide an introduction to the nature of philosophical inquiry and analysis. By focusing on film as the visual and narrative medium in which these problems and issues emerge, the student will also consider the ways in which art (focus here being on cinematic art) can represent and embody philosophical questions, ideas and positions.

Course Learning Outcomes:

- Enables students to think critically about film.
- Aims at giving students an understanding of relationship between film and philosophy
- Facilitates application of a gamut of philosophical issues and perspectives to film
- Makes students aware of different facets of watching film as philosophy.

Unit 1: Introduction

- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Unit 2: Skepticism, Truth and Relativism

1. Skepticism (Reality and Appearance) – *The Matrix, Inception*
2. Truth, Relativism – Hilary and Jackie, Rashomon

1) Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Unit 3: Problem of Evil, Free Will, Determinism and Moral Responsibility

1. Free Will, Determinism and Moral Responsibility – *Memento*, *Minority Report*
 2. The Problem of Evil – *The Rupture*, *The Seventh Seal*, *God on Trial*
- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Unit 4: Exploring the issue of Personal Identity, ethical dilemmas and Existentialism

1. Personal Identity – *Being John Malkovich*, *Memento*
 2. Ethics – *Crime and Misdemeanors*
 3. Existentialism – *The Seventh Seal*, *Crimes and Misdemeanors*
- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Further Readings:

1. Falzon, Christopher. (2014). *Philosophy goes to the movies: An introduction to philosophy* (3rd edition). Routledge Publication.

2. Shaw, Daniel. (2008). *Film and philosophy: Taking movies seriously*. Wallflower: London and New York.
3. Gilmore, A Richard. (2005). *Doing philosophy at the movies*. New York: State University of New York Press.
4. Popkin Richard. (1979). *History of skepticism*. University of California Press.
5. Meiland, Jack and Krausz Michael (Ed.). (1982). *Relativism: Cognitive and moral*. Notre Dame University Press.
6. Hume, David. (1978). *A treatise of human nature* (Book 1, Part 4, Section VII). Oxford: Oxford University Press.
7. Pereboom, Dirk. (2001). *Living without free will*. Cambridge: Cambridge University Press.
8. Perry, John. (1999). *Dialogue on good, evil and the existence of god*. Indianapolis: Hackett.
9. Kaufman Walter (Ed.). (1975). *Existentialism from Dostoevsky to Sartre*. New York: Meridian.
10. Kowalski, A. (2012). *Moral theory at the movies: An introduction to ethics*. U.K.: Rowman and Littlefield Publication.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio–visual resources (PowerPoint presentations, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and the remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above–mentioned methods.

Key Words:

Philosophy, Films, Truth, Skepticism, Relativism, Ethics, Existentialism, Personal Identity, Problem of Evil, Free Will, Moral Responsibility

PHIL 303: SOCIAL AND POLITICAL PHILOSOPHY (Western)

Course Objectives:

The nature of man, society and the state, and the relation between them, can be said to constitute the central concern of social and political philosophy. This course looks at how this question has been addressed from different perspectives/ideologies. In particular, it focuses on key concepts that inform crucial debates related to the nation state and the political economy today such as, Sovereignty, Nationhood, Property and Equality.

Course Learning Outcomes:

- 1: The central concern of social and political philosophy primarily consists of the nature of man, society and the state, and the relation between them.
- 2: This course looks at how this question has been addressed from different perspectives/ideologies.
- 3: It focuses on key concepts that inform crucial debates related to the nation state and the political economy today such as, Sovereignty, Nationhood, Property and Equality.
- 4: It enables students to understand and analyse the important issues of social and political discourse which affect them in their daily lives.

Unit 1: Social Contract Theory

- Hobbes, Thomas. (1985). *Leviathan*, (Part II, of Commonwealth, Ch. 17-22), C. B. Macpherson (ed.). London: Penguin Classics.
- Rousseau, J. (1947). *The social contract* (Bk. II), C. Frankel (trans. revised and ed.). New York: Hafner Publishing Co.

Unit 2: Concepts of Property

- Locke, J. (1937). *Treatise of civil government* (Ch 5), C. L. Sherman (ed.). New York,: D.Appleton- Century.
- Marx, K. (1967). *Capital Vol. I* (Part IV, Ch 15, Sec.1-6). Moscow: Progress Publishers.

Unit 3: Liberalism and Communitarianism

- Rawls, J. (2005). *Political liberalism* (Ch. IV). New York: Columbia University Press.
- Berlin, I. (2012). Does political theory still exist?, In *The proper study of mankind*. Vintage: New York.
- Sandel, M. (1998). *Liberalism and the limits of justice* (ch 1). Cambridge: Cambridge University Press.

Unit 4: Feminism

- Nussbaum, M. (2000). Women and cultural universals. In M. Baghramian and A. Ingram (eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
- Illich, I. (1982). Vernacular gender. *Alternatives VIII*, 293-362.

Further Reading:

1. Foucault, M. (1980). Two lectures (IInd Lecture). In C. Gordon (ed.), *Power/knowledge*. Sussex: Harvester Press.

2. Anderson, B. (2006). *Imagined communities* (Ch. III). London: Verso.
3. Arendt, H. (1958). *The human condition* (Ch –III). Chicago: University of Chicago Press.
4. Cohen, G. A. (1979). Capitalism, freedom and the proletariat. In A. Ryan (ed.), *The idea of freedom: Essays in honour of Isaiah Berlin*. London: OUP.
5. Gray, J. (2000). Where pluralists and liberals part company. In M. Baghramian & A. Ingram (eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
6. Berlin, I. (2001). Nationalism: Past neglect and present power. In H. Hardy(ed.), *Against the current: Essays in the history of ideas*. Princeton: Princeton Univ. Press.
7. Engels, F. (1977). *The theory of family, private property and the state* (Ch. V). Moscow: Progress Publishers.
8. Habermas, J. (1996). On the relation between the nation, the rule of law, and democracy. In *The inclusion of the other*. Cambridge: MIT Press.
9. Dallmayr, F. (1978). Political theory at crossroads. In *From contract to community* (pp. 1-28). New York: Marcel Delmar, Inc.
10. Herder, J. G. von. (1968). *Reflections on the philosophy of history of mankind*, (Ch.1, Bk. VII and VIII), F. E. Manuel (abridged and with

introduction). Chicago: Chicago University Press.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations,

YouTube videos, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and the remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods

Keywords: Social Contract, Principles of Justice, Capability Approach, Communitarianism, Liberalism, Right to Property, Marxism, liberty, Nationalism.

PHIL 306: PHILOSOPHY OF MIND (INDIAN)

The main aim of course is to bring forth with the concept of Mind, its nature and scope today. This is an introductory course on Problem of Mind in Indian Philosophy. Contents of the course will focused on the Heterodox and orthodox schools with some great Indian texts like *Yajurveda* and *Yogavasishtha*.

Course Learning Outcomes:

1. To study Mind in Indian philosophy.
2. To understand concept of mind in Vedic philosophy.
3. To analyse methodology of Yoga Vasishtha.

Unit-1 Finding Mind in Vedas

- *Shivasankalpa of Yajurveda* Chap. 34, Mantra 1-6.

Unit-2 The Yoga Vashishtha

- California Libraries (1891). *The Yoga-Vasishtha-Maharamayana of Valmiki*. California Press. ch. on Mind.

Unit-3 Functions of Mind

- Kuppaswami, B. (1990). Functions of mind. *Elements of ancient Indian psychology*. Delhi: Konark Publication Delhi.

Essential readings:

1. Saraswati, Akhanadanand. (trans.). Finding mind in Vedas. *Shivasankalpa of Yajurveda* Chap. 34, Mantra 1-6.

2. California Libraries (1891). *The Yoga-Vasishtha-Maharamayana of Valmiki*. California Press. ch. on Mind.
3. Kuppuswami, B. (1990). Functions of mind. *Elements of ancient Indian psychology*. Delhi: Konark Publication Delhi.

Further readings:

1. Bodhendra Saraswati, Swami. *Sri Yoga Vasishtha Volume 1-4*. Gita Press.
2. Chakrabarti, Kisor Kumar (2001). *Classical Indian philosophy of mind: Nyaya The dualist method*. Delhi: MLBD.
3. Charles Moore A. Aldyth Morris V. (2008). *Indian mind essentials of the Indian philosophy & culture*. Delhi: MLBD.
4. Sinha, Jadunath (2008). *Indian psychology Volume 1-3*. Delhi: MLBD.
5. Chennakeshava, Sarasvati (1960). *Concept of mind in Indian philosophy*. Delhi: MLBD.
6. Kuppuswami, B. (1993). *Hindu psychology source book of ancient Indian psychology*. Delhi: Konark Publication.
7. Ramakrishna Rao, K. & Anand Paranjape, & C. Ajit Dalal K. (ed.). *Hand book of Indian psychology*. Delhi: Foundation.

8. Safaya, Raghunath (1976). *Indian psychology*. MRML.

Teaching-Learning Process:

This course requires basic understanding of religion and philosophy of religion. Theoretical understanding and conceptual clarity of some religious issues will be given priority.

While completing this course, not only theory classes, but teacher-student, and student-student interactions will be playing a key role. In a week, at least one class will be devoted to such interactions and active engagement of students. Assignments or any practical activity, in which any contemporary religious issue is involved, will be given to students from time to time.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved

for internal assessment and the remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of the written semester exam for each paper shall be 3 hours.

9. Internal Assessment (30%)

10. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Indian Mind, Yajurved, Yoga Vasishtha, Sankalpa, problem of Indian Mind.

PHI 313: PHILOSOPHY OF HUMAN RIGHTS

Tracing the historical development of the concept of human rights the course will analyze and discuss the formal and substantive distinctions philosophers have drawn between various forms and categories of rights like positive and negative rights, individual and collective rights, primary and secondary rights, rights and duties, etc. The question of how philosophers have sought to justify the concept of human rights will be examined. Lastly, the contemporary critique of the concept of human rights from the Cultural Relativists and Feminists point of views will be reviewed.

Course Learning Outcomes:

- 1.** Aims at giving students an understanding of the origin, development and evolution of the concept of Human Rights. Students learn that the concept of human rights can also be questioned and justified by understanding the different conceptions of human rights, their origin and development.
- 2.** Makes students aware of the formal and substantive distinction between various forms and categories of rights like positive and negative rights, individual and collective rights, primary and secondary rights, rights and duties. Students are convinced that rights and duties are necessarily connected that we cannot enjoy rights without undertaking duties.
- 3.** Develops an understanding of the contemporary critique of the concept of Human Rights from Cultural Relativists and Feminists point of view. The critique of the concept of human rights from different perspectives shows that the concept is not sufficient in itself and must be complimented by other approaches as well.

Unit 1: Historical development of the concept of human rights

- Cranston, Maurice. (1990) "What are Human Rights?", In W. Lacquer & B. Rubin (eds.) *Human Rights Reader*, New York; Meridian Books.

- Baxi, Upendra. (2002) “Two Notions of Human Rights: “Modern” and “Contemporary”” in *The Future of Human Rights*, Oxford: O.U.P

Unit 2: Various Categories of rights and the distinction between rights and duties

- Motilal, Shashi. (2013) “Rights and Duties” In Chaturvedi (et.al) (eds) *Understanding Ethics* (pp 177 -185) New Delhi: Macmillan.
- Gewirth, (1984) “Are There Any Absolute Rights”. In Jeremy Waldron (ed.), *Theories of Rights*, Oxford, O.U.P.

Unit 3: Justification of the concept of human rights

- Rorty, Richard. (1993) “Human rights, Rationality and Sentimentality” In S. Shute and S. Hurley (eds.) *On Human Rights: The Oxford Amnesty Lectures*, New York; Basic Books.

Unit 4: Critique of the concept of human rights

- Alexander, J.M. (2004) “Capabilities, Human Rights and Moral Pluralism”, *The International Journal of Human Rights*, Vol. 8/3.
- Held, Virginia (2000) “Rights” In Alison Jaggar and Marion Young (ed.) *A Companion to Feminist Philosophy*, Blackwell.

Further Readings:

1. Jones, P. (1994) *Rights*, Basingstoke; Macmillan,
2. Dworkin, R. (1978) *Taking Rights Seriously*, London; Duckworth,
3. Waldron, J. (1984 Reprinted 1989) *Theories of Rights*, Oxford; Oxford University Press

4. Sen, A. (14 -21 July 1997) “Human Rights and Asian Values” in *New Republic*
5. MacIntyre, A. (1985) “A Critique of Gewirth and the Notion of Rights” in Louis P. Pojman, *Ethical Theory: Classical and Contemporary Readings*, 2nd edition, Wadsworth Publishing Co.
6. White, A.R. (1984) *Rights*, Oxford, O.U.P. Chaps. 5 and 6.
7. Panikkar, Raimundo. (1982) “Is the Notion of Human Rights a Western Concept?”
Diogenes 30, pp. 75-102
8. Motilal, S. (2015) “Human Moral Obligations, Dharma, and Human Rights in *Human Rights: India and the West* edited by Ashwani Peetush and Jay Drydyk, (pp. 123 – 145).
New Delhi: OUP, India
9. **Lyons, D. (1970) “The Correlativity of Rights and Duties”, *Nous* 4, I.**

Teaching/ Learning Process:

Besides lectures, the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates.

Assessment Methods:

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1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above- mentioned methods.

Key Words:

Human Rights, Duties, Civil and Political Rights, Socio-Economic Rights, Positive and Negative Rights, Individual and Collective Rights.

PHIL 404: PHILOSOPHY OF RELIGION

Course Objective:

The main objective of this course is to make the issues of truth and objectivity with respect to religions clear and discuss some of the key issues that concern the modern mind regarding religions in a cross cultural perspective. Issues of creationism versus evolutionism, human suffering, freewill & karma, religious experience, faith & interpretation, Religion and dharma, religious pluralism and religious & secular morality will be dealt with. Special emphasis would be on clarifying the implications of religious pluralism for religious faith.

Course Learning Outcomes:

- Improved Understanding of ‘Religion’ in general and ‘Dharma or Dhamma’ in specific Indian Context. This will remove many prevalent misunderstandings.
- Make students understand the rational aspect of various religions and specify their roles in human life
- This course will help students to develop the outlook of equality and feeling of respect for religious ‘Other’ in their behavior
- Will make students and teachers engage in finding better models of secularism, morality and human actions.

Unit 1: Religious Diversity and Pluralism

- Hick, J. (1997). Religious pluralism. In Phillip Quinn and Charles Taliaferro (eds.), *A companion to philosophy of religion*. Oxford: Blackwell, [also available in Charles Taliaferro and Griffiths (eds.) *Philosophy of religion: An anthology*. USA: Blackwell Publishing Ltd, 2003].

- Vivekananda, Swami. (1986). Lectures on universal religion. In *The complete works of Swami Vivekanand, Vol.II* (17th edition). Calcutta: Advaita Ashram.

Unit 2: God, Morality and Secularism

- Dawkins, R. (1999). God's utility function. In E. Stump and M. J. Murray (eds.), *Philosophy of religion*. USA: Blackwell.
- Smith, P. Nowell. (1974). Morality religious and secular. In B. A. Brody (ed.) *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.

Unit 3: Gender and human actions

- *Culakammavibhangasutta* (1995), (no. 135) in Nanamoli (trans.) and Bhikkhu Bodhi (ed. and revised) *The middle length discourses of the Buddha (MajjhimaNikaya)*. Boston: Wisdom Publications,.
- Anderson, P. S. (2011). Gender and infinity. *International journal of philosophy of religion* 50 (1/3), Issues in contemporary philosophy of religion, 191-212.

Unit 4: Religion, Dharma and Morality

- Stoddart, Willam. (2012). Islamic esoterism. *Outline of sufism: The essentials of Islamic pluralism*. Bloomington: World wisdom inc.
- Ambedkar, B.R. (2017). Religion and dhamma (Book IV, only Part 1 and 2), In *The Buddha and his dhamma*. Delhi: Kalpaz Publication.

Further Readings:

1. McCloskey, H. J. (1974). God and evil. In B. A. Brody (ed.) *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.
2. Plantinga, A. (1974). The free will defense. In B. A. Brody (ed.), *Readings in the philosophy of religion*. New Jersey: Englewood Cliffs, Prentice Hall.
3. Martin, C. B. (1974). A religious way of knowing. In B. A. Brody (ed.), *Readings in the philosophy of religion*. New Jersey: Englewood Cliffs, Prentice Hall.
4. Hick, J. (1974). *Faith and knowledge* (Chapters 1&2). London: Fontana Books.
5. Fasching, D. J. (2008). Authority and religious experience. In William Schweiker (ed.), *The blackwell companion to religious ethics*. Oxford: Malden; USA: Blackwell Publishing Ltd.
6. Grelle, B. (2008). Culture and pluralism. In William Schweiker (ed.), *The blackwell companion to religious ethics*. Oxford: Malden; USA: Blackwell Publishing Ltd.
7. Coward, H. (1997). Pluralism and the future of religions. In Thomas Dean (ed.), *Religious pluralism and truth* (Reprint). Delhi: Sri Satguru Publications.
8. Smart, N. (1997). The philosophy of religion transformed. In Thomas Dean (ed.), *Religious pluralism and truth* (Reprint). Delhi: Sri Satguru Publications.
9. Bilimoria, Purushottam; Prabhu, Joseph and Sharma, Renuka (eds.). (2007). *Indian ethics*. New Delhi: Oxford University Press.
10. Prasad, R. (1989). Karma, causation and retributive morality. Delhi: ICPR.
11. Langerak, E. (2003). Pluralism, tolerance and disagreement. In Charles Taliaferro and Griffiths (eds.), *Philosophy of religion: An anthology*. USA: Blackwell Publishing Ltd.

12. Plantinga, A. (1999). Is naturalism irrational? In E. Stump and M. J. Murray (eds.), *Philosophy of religion*. USA: Blackwell.

13. Stace, W. T. (1974). The teachings of the mystics. In B. A. Brody (ed.), *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.

Teaching-Learning Process:

This course requires basic understanding of religion and philosophy of religion. Theoretical understanding and conceptual clarity of some religious issues will be given priority.

While completing this course, not only theory classes, but teacher-student, and student-student interactions will be playing a key role. In a week, at least one class will be devoted to such interactions and active engagement of students. Assignments or any practical activity, in which any contemporary religious issue is involved, will be given to students from time to time.

Assessment Methods:

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- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal

assessment can be a combination of any of the above-mentioned methods.

Key words: Religion, Dharma, Philosophy of Religion, faith, Secularism, morality, God, Dhamma, Sufism, Buddhism.

PHIL 411: ŚAṂKARA'S ADVAITA VEDĀNTA

This course will introduce the students to the main features of the metaphysical position of the Classical text, *Śārīrka-Bhāṣya: BrahmasūtraSāṁkara- Bhāṣya*. This study of the *adhyāsbhāṣya* with commentaries to the first four *Brahmasūtras* (*catuḥsūtrī*) will give the students an insight into classical methods of analyses and synthesis and richness embedded in text and tradition. Two ingenious interpretations of Śaṁkara's *Adhyāsbhāṣya* by VācaspatiMiśra (*Bhāmatī*) of 9th century and Ganeswar Mishra of 20th century will also be introduced in this paper to have different overviews of the text.

Essential Readings

1. Sharma, H.D. (1940). *ŚrīŚāṁkara-BhāṣyasahitāBrahmasūtraCatuḥsūtrī*. Oriental Series no. 70. Pune: Poona Oriental Book Agency.
2. Gambhirananda, Swami. (Trans.). (1993). *Brahma SūtraBhāṣya of Śāṁkarācārya*. Calcutta: Advaita Ashrama.
3. SuryanarayanaSastri, S.S., and Raja, C. Kunhan (Eds. And Trans.). (1992). *Bhāmatī of Vācaspati on Śāṁkara's Brahmasūtrabhāṣya (Catuḥsūtri)*. Madras: The Adyar Library and Research Centre.
4. Mishra, G. (1990). *Language reality and analysis: Essays on Indian philosophy*. J. N. Mohanty (ed.). E.J. Brill.
5. Swami Yogindranand (ed. And Tr.). (1996). *Brahmasūtra-ŚāṁkarabhāṣyamŚrī-Vācaspati- Miśra-Praṇīta-Bhāmatī-Samvalita, Vol. 1*. Varanasi:ChaukhambaOrientalia.

Further Readings:

1. Ramanujan, A.K. (1999). Is there an Indian way of thinking? An informal essay. In *The collected essays of A.K. Ramanujan*. Oxford: OUP, pp. 34-51.

2. Nakamura, H. (1983). *A history of early Vedānta philosophy*, Part one. Delhi: Motilal Banarsidass.
3. Deutsch, E. (1969). *Advaita Vedānta*. Hawaii: University of Hawaii Press.
4. Alston, A.J. (1981). *Śaṅkara on the Absolute*. Shanti Sadan.