

INDIAN INSTITUTE OF TECHNOLOGY TIRUPATI
PROFORMA FOR NEW COURSE

1.	Title of the Course	Indian Metaphysics
2.	Course Number	HS6023
3.	Status of the Course	Elective
4.	Structure of Credits	3-0-0-3
5.	Offered To	PG
6.	New Course/Modification to	New
7.	To be Offered by	Department of Humanities & Social Sciences
8.	To take effect from	July 2019
9.	Prerequisite	Nil
10.	Whether approved by the Department	Yes
11.	Course Objective: The objective of this course is to foreground the mainstream discussions in Indian Philosophy namely Vedanta and Buddhism in the early phase. This consists of the Sutra period especially Badarayana and in the writings of Gaudapada, who initiated comparative philosophy. This will locate the mainstream Indian Philosophy within a larger discourse that preceded it there by retrieving the dynamic aspect of the activity of philosophy in India.	
12.	Course Content: Nature of Brahman and Atman; reasons for moving from Upanisadic format of exploration to a systematic compilation by Badarayana; method used by Badarayana in compiling Vedanta Sutras; differences between ideas and argumentation in Upanishads and presentation of these in the form of Sutra by Badarayana; method of comparison by Gaudapada; claims and counter claims regarding Gaudapada; Karika of Mandukya Upanishad as a Buddhist text claimed by Vidhusekhara Bhattacharyya and that it is a Vedanta text as claimed by Raghunath Damodar Karmarkar	
13.	Text book(s): 1. Badarayana, <i>Vedanta Sutras of Badarayana in Six Systems of Indian Philosophy</i> , edited by Dr. Madan Mohan Agarwal, Chowkamba Vidyabhawan (2010). 2. Gaudapada, <i>Gaudapada-Karika</i> , edited by Raghunath Damodar Karmarkar, Bhandarkar Oriental Research Institute (1953).	
14.	Reference(s): 1. Gaudapada, <i>The Agamasastra of Gaudapada</i> , edited by Vidhushekhara Bhattacharyya, University of Calcutta (1950). 2. Adams Jr G C, <i>The Structure and Meaning of Badarayana's Brahma Sutras</i> , Motilal Banarsidass (1993). 3. Mahadevan T M P, <i>Gaudapada: A Study in Early Advaita</i> , University of Madras (1960).	