

DEPARTMENT OF PSYCHOLOGY

M.A. Psychology

Structure-I (2- Year PG Program)

DISCIPLINE SPECIFIC ELECTIVE COURSE

SEMESTER II

**DSE 206: NOTION OF KNOWLEDGE IN INDIAN INTELLECTUAL TRADITION
CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE**

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/ Prerequisite
		Lecture	Tutorial	Practical	
DSE 206 Notion of Knowledge in Indian Intellectual Tradition	4	3	0	1	Graduation in any stream

Marks:100

Hours: 60

Credit: 4 (Lectures + Internal Assessment + Practical)

Learning Objectives:

1. To create a basic understanding and critical appraisal of the various types of knowledge used in mainstream science.
2. To create a basic understanding and critical appraisal of the various types of knowledge used in mainstream in the Indian tradition.
3. To develop critical appraisal for inner, higher and more intuitive type of knowledge
4. To introduce a yoga-based research methodology

Learning Outcomes:

After studying the course, the students shall be able to:

1. Have a critical understanding of critical of the various types of knowledge used in mainstream science.
2. Have a critical understanding of critical of the various types of knowledge used in the Indian tradition.
3. Learn about inner, higher and more intuitive types of knowledge
4. Learn about a yoga-based research methodology

Course Contents:

Unit 1: The various types of knowledge- The two Vedic kinds of knowledge: *vidyā* (knowledge by identity) and *avidyā* (socially-constructed knowledge); How according to the Isha Upanishad, *vidyā* and *avidyā* are equally needed; How they are used together in the hard sciences; Sri Aurobindo's four types of knowing in the ordinary waking consciousness (sense-based knowledge, introspection, experiential knowledge, knowledge by identity); The four knowledge realms in which these forms of knowledge can be used (objective, subjective, inner, and direct).

(10 Hours)

Unit 2: Improving the quality of psychological knowledge- Rigorous subjectivity: honing of the *antahkaraṇa*, the inner instrument of knowledge; Equanimity; Stages in the development of equanimity; Mental silence and the witness consciousness; Methods of becoming silent; Concentration (one-pointed and all-inclusive concentration) **(10 Hours)**

Unit 3: Inner and higher knowledge- Intuition's lookalikes: forms of “pseudo- intuition”; Intuition: true, unconstructed, pre-existing knowledge; Knowledge by intimate direct contact; Knowledge from other realms; Types of true intuition; Distortions and impurities; shadows on lower planes; Higher levels of the individual mind; Knowledge in the different *cakras*. **(10 Hours)**

Unit 4: Towards a yoga-based research methodology- Yoga for healing and for knowledge; The predominance of similarities between subjective and objective research; Where yoga-based research goes beyond auto-ethnography; Developing an “objective”; impartial witness consciousness (introspection vs. witness consciousness); What IIP can add: Detailed and unbiased perception of normally subliminal processes; Active intervention in normally subliminal processes (similar to the role of high-tech chemistry and physiology in medical research) **(10 Hours)**

Practicum: At least 2 (Two) practicals based on the above units **(20 Hours)**

Essential Readings:

1. Aurobindo, S. (2005). *The life Divine*. In Complete works of Sri Aurobindo (Vols. 21–22). Pondicherry, India: Sri Aurobindo Ashram Publication Department.
2. Aurobindo, S. (2007). *A few representative short texts by Sri Aurobindo*. Pondicherry, India: Sri Aurobindo Centre of Consciousness Studies. Retrieved on February 16, 2025 from <http://www.saccs.org.in/texts/integralyoga-sa.php>
3. Aurobindo, S. (2008). *The integral yoga*. Pondicherry, India: Sri Aurobindo Ashram Trust.
4. Aurobindo, S. (2010). *The synthesis of yoga*. Pondicherry, India: Sri Aurobindo Ashram Trust.
5. Cornelissen, R. M. M., Misra, G., & Varma, S. (Eds.). (2014). *Foundations and applications of Indian Psychology*. Pearson.
6. Dalal, A. S. (Ed.) (2001). *A greater psychology: An introduction to the psychological thought of Sri Aurobindo*. New York: Penguin Putnam Inc.
7. Dalal, A. S. (Ed.) (2001). *Our many selves*. Pondicherry, India: Sri Aurobindo Ashram Trust.
8. Rao, K. R., & Paranjpe, A. C. (2016). *Psychology in the Indian tradition*. New Delhi, India: Springer.
9. Rao, K. R., Paranjpe, A.C., & Dalal, A.K. (Eds.) (2008). *Handbook of Indian Psychology*. Cambridge University Press.

Recommended Readings:

1. Brunton, P. (2009). *The Maharshi and his message*. Tiruvannamalai, India: Sri Ramanasramam.
2. Dossey, L. (1989). *Recovering the soul*. New York: BantamBooks.
3. Gupta, M. (2013). *The gospel of Sri Ramakrishna*. Chennai, India: Sri Ramakrishna Math.
4. Sinha, D. (1965). Integration of modern psychology with Indian thought. *Journal of Humanistic Psychology*, 5(1), 6–17.
5. Sinha, D. (1981). Non-western perspectives in psychology: Why, what and whiter? *Journal of Indian Psychology*, 3, 1–9.
6. Sinha, D. (1996). Culturally rooted psychology in India: Dangers and developments. *International Journal of Psychology*, 30, 99–110.