PHILOSOPHY

Syllabus

PAPER - I

History and Problems of Philosophy :

1. Plato and Aristotle: Ideas; Substance; Form and Matter; Causation; Actuality and Potentiality.

2. Rationalism (Descartes, Spinoza, Leibniz): Cartesian Method and Certain Knowledge; Substance; God; Mind-Body Dualism; Determinism and Freedom.

3. Empiricism (Locke, Berkeley, Hume): Theory of Knowledge; Substance and Qualities; Self and God; Scepticism.

4. Kant: Possibility of Synthetic a priori Judgments; Space and Time; Categories; Ideas of Reason; Antinomies; Critique of Proofs for the Existence of God Hegel: Dialectical Method; Absolute Idealism

5. Moore, Russell and Early Wittgenstein: Defence of Commonsense; Refutation of Idealism; Logical Atomism; Logical Constructions; Incomplete Symbols; Picture Theory of Meaning; Saying and Showing.


7. Later Wittgenstein: Meaning and Use; Language-games; Critique of Private Language.

8. Phenomenology (Husserl): Method; Theory of Essences; Avoidance of Psychologism.

10. Quine and Strawson: Critique of Empiricism; Theory of Basic Particulars and Persons.

11. Cārvāka: Theory of Knowledge; Rejection of Transcendent Entities.


13. Schools of Buddhism; Pratītyasamutpāda; Ksanikavada, Nairātmyavāda


15. Sāmkhya: Prakṛti; Purusa; Causation; Liberation

16. Yoga: Citta; Cittavṛtti; Klesas; Samadhi; Kaivalya.

17. Mimāṃsā: Theory of Knowledge

18. Schools of Vedānta: Brahman; Īśvara; Ātman; Jiva; Jagat; Māyā; Avidyā; Adhyāsa; Moksa; Aprthaksiddhi; Pancavidhabhedā

Socio-Political Philosophy

2. Sovereignty: Austin, Bodin, Laski, Kautilya.
3. Individual and State: Rights; Duties and Accountability
4. Forms of Government: Monarchy; Theocracy and Democracy.
5. Political Ideologies: Anarchism; Marxism and Socialism
6. Humanism; Secularism; Multiculturalism.
9. Gender Discrimination: Female Foeticide, Land and Property Rights; Empowerment.
10. Caste Discrimination: Gandhi and Ambedkar
Philosophy of Religion:

1. Notions of God: Attributes; Relation to Man and the World. (Indian and Western).
2. Proofs for the Existence of God and their Critique (Indian and Western).
4. Soul: Immortality; Rebirth and Liberation.
5. Reason, Revelation and Faith.
7. Religion without God.
8. Religion and Morality.
11. Cognitivist and Non- cognitive.
WESTERN PHILOSOPHY

1. **Plato and Aristotle: Ideas; Substance; Form and Matter; Causation; Actuality and Potentiality**

   1. Is the relation between the Idea and the World as discussed by Plato logically consistent? Discuss Aristotle’s views regarding this and also give arguments in favour of your answer. (2018/15)

   2. In what sense can ideas be both immanent and transcendent? Discuss in this context Plato’s theory of universal and particulars. (2017/10)


   5. Does Aristotle treat matter as a ‘Substance’? Give reasons for your answer. (2016/20)

   6. Aristotle’s distinction between ‘actuality’ and ‘potentiality’. (2015/10)


   8. Explain the significance of Aristotle’s doctrine of form & matter in his theory of causation. (2014/15)

   9. Discuss between knowledge and belief according to Plato. How is it based on his metaphysics? Explain. (2014/20)

   10. Explain Plato’s ontological theory of Forms. Is knowledge one of the Forms? Explain. (2013: 12 ½)

   11. Discuss how by refuting different concepts of Substances Aristotle establishes his own theory of a Substance? (2013/10)

   12. Discuss Aristotle’s metaphysical theory as a polemic against Plato’s theory of ideas. (2012/15)
13. How does Plato relate the world of ideas to the empirical world? Discuss. (2011/15)


15. Comment on - Plato’s analogy of the cave and its significance in his theory of knowledge. (2009/20)


17. Plato’s recollection theory of knowledge. Short Notes. (2007/20)

18. Discuss the ‘theory of matter’ according to Aristotle. Short Notes. (2006/20)

19. Distinction between opinion and knowledge. Short Notes. (2005/20)

20. State and discuss Plato’s theory of forms. (2004/60)

21. ‘A universal exists only in the particular’. Discuss in this connection Aristotle’s notion of universal and the idea of substance that follows it. (2003/60)

22. ‘While Plato’s metaphysics is a visionary one, Aristotle’s metaphysics is a descriptive one.’ Explain fully giving the essential differences between the views of the two thinkers regarding the nature of reality. (2002/60)

2. Rationalism (Descartes, Spinoza, Leibniz): Cartesian Method and Certain Knowledge; Substance; God; Mind-Body Dualism; Determinism and Freedom.

1. What is the reason for the difference in the definitions and classifications of substances made by Descartes, Spinoza and Leibniz in spite of the fact that they all belonged to the rationalist school of thought? Discuss. (2018/20)

2. Is there any place for freedom in Leibniz’s philosophy, when he speaks of “pre-established harmony”? Discuss. (2018/10)
3. What according to Descartes is a clear and distinct idea? What is the epistemological status of clear and distinct ideas? Does this account help Descartes prove that material objects exist? Explain (2017/20)


5. Does Descartes cogito principle entail that he is an essentialist? Discuss. (2015/15)

6. Explain the doctrine of Cartesian Dualism and examine critically arguments in favour of it. (2014/15)

7. Does Leibnitz’s theory of pre-established harmony necessarily lead to determinism? Discuss. (2014/10)

8. Write a short critical essay on Spinoza’s conception of freedom of an individual. (2013/12 ½)

9. Explain Descarte’s method of doubt. Can this method be used to justify his belief in the existence of God? Argue your case. (2013/12 ½)

10. Give a critical account of Leibnitz’s principle of the identity of indiscernibles. (2013/12 ¾)


12. Does Leibnitz succeed in combining the mechanical with the teleological view of the world? Explain his theory of Pre-Established Harmony. (2012/15)

13. If ‘Every determination is negation’ then how can Substance have attributes? Explain. (2012/15)


15. Is the concept of freedom consistent with the theory of determinism of Spinoza? Support your answer with arguments. (2011/30)
17. Why does Spinoza think that God alone is absolutely real? Explain. (2010/20)
18. Interactionism in the philosophical context. Short notes (2009/20)
19. Compare the views of Leibnitz and Hume on the concept of substance. (2009/30)
21. Explain Leibnitz’s notion of monad. Can monad be regarded as a basic particular in the Strawsonian sense? (2008/60)
22. Discuss Descarte’s Dualism. (2006/60)
23. Explain Spinoza’s theory of Substance. (2006/60)
24. Mind and Body as two interacting substances. Short notes. (2005/20)
25. Spinoza’s conception of the Ultimate Substance. Short Notes. (2005/20)
26. ‘I think, therefore I am.’ Short Notes. (2004/20)
27. State and critically examine Spinoza’s doctrine of the identity of the Substance, God and nature. (2002/60)

3. Empiricism (Locke, Berkeley, Hume): Theory of Knowledge; Substance and Qualities; Self and God; Scepticism

1. Are the two truths—”The Sun will rise tomorrow” and ‘2+2=4’ of the same necessity for Hume? Give reasons in favour of your answer. (2018/10)
2. How does Berkeley establish that Mind and its ideas alone are real? How do Moore and Russell react to Berkeley’s view in this regard? Do you find any difference between Moore’s reaction and Russell’s one? Discuss. (2018/20)
3. Show how Hume’s analysis experience leaves no ground for belief in any permanent reality either physical or mental. (2017/10)

4. How does Locke draw a distinction between primary and secondary qualities? Does he also draw a distinction between the idea of primary qualities and primary qualities as well as the idea of secondary qualities and secondary qualities? Discuss (2017/20)

5. What is the logical necessity for Locke to introduce the concept of secondary qualities? Give reasons for your answer (2016/10).


7. esse est percipi. (2015/10)


9. Give a critical account of Hume’s theory of self. (2013/12 ½)

10. Critically examine John Locke’s categorization of primary and secondary qualities and explain the problem it posed for later empiricist. (2012/15)

11. If ‘to be is to be perceived’ then how does Berkeley explain the permanence of things? (2012/15)

12. Was Hume skeptic? If not then what is his contribution to philosophy? (2012/15)

13. John Locke said that ‘No man’s knowledge can go beyond his experience’. Discuss critically the implications of this statement. (2012/12)

14. What, according to Empiricists is the concept of Substance? Discuss. (2011/20)

15. What metaphysical implications can be derived from Berkeley’s statement “Esse Est Percipi”. (2010/30)

17. “To be is to be perceived”. Discuss. (2009/20)

18. Compare the view of Leibnitz and Hume on the concept of substance. (2009/30)


20. State and discuss Locke’s views on Substance. (2007/60)

21. Explain the theory of knowledge according to Locke. Short Notes. (2006/20)

22. Discuss Hume’s Scepticism. (2006/60)


24. To be is to be perceived. Short Notes. (2003/20)


4. **Kant: Possibility of Synthetic a priori Judgments; Space and Time; Categories; Ideas of Reason; Antinomies; Critique of Proofs for the Existence of God**


2. How is ‘all bodies are extended’ an analytic judgement but ‘all bodies are heavy’ a synthetic judgement ? Is ‘every event has a cause’ an analytic or a synthetic judgement ? Explain. (2017/20)

3. Elaborate Kant’s theory of space and time. How does this theory enable him to explain how mathematical propositions can be both synthetic and apriori ? (2017/20)

4. What, according to Kant, are ‘pure concepts’? Examine their role in the process of knowing.(2016/15)
5. Examine Kant’s criticism on Descartes’ view of Self. (2016/10)
7. How are synthetic apriori judgement justifiable according to kant? Explain. (2014/10)
8. Explain Kant’s view of causality. How far is Kant able to answer Hume’s objection that causal relation lacks logical necessity. (2013 : 12 ½)
9. What is Antinomy? Describe the major antinomies discussed by Kant. (2013/10)
10. Why Kant’s philosophy known as Copernicus revolution in metaphysics? What was revolutionary about Kantian philosophy? Give reasons for it. (2012/15)
11. “Hume aroused me from my dogmatic slumber”. In what context Kant has made this statement? Explain. (2011/20)
12. What is the basic difference between Leibniz and Kant on the concept of space and time? (2010/30)
13. Why does Kant say that existence is not a predicate? (2010/15)
14. Comment on Kant’s objections against the ontological argument for the existence of God. (2009/20)
17. Explain Kant’s criticism of the proofs for the existence of God. Short Notes. (2006/20)
18. How does Kant respond to Hume’s scepticism? (2005/60)
20. How is synthetic apriori judgment possible? Short Notes. (2003/20)
21. ‘Kant’s “Critical Philosophy” is a reconciliation between Rationalism and Empiricism.’ Elucidate the remark fully and bring out the consequence of such a reconciliation for the possibility of traditional metaphysics. (2002/60)

5. Hegel: Dialectical Method; Absolute Idealism
   1. Elaborate Hegel’s dictum “All identity is identity and difference.” (2017/10)
   2. What is Hegel’s view on God? Do you think that his interpretation of God was contributive to the colonial and imperial expansionist designs? Explain (2016/15)
   3. Comment: ‘Movement is contradiction itself’ Examine in this context Hegel’s dialectical method. (2013/12 ½)
   4. Explain Hegelian dialectical method and show how it is useful in explaining the historical development process? (2012/15)
   5. “The rational is real and the real is rational”. Short notes (2009/20)
   7. Critically discuss the Hegel’s Dialectical method. Short Notes. (2006/20)

6. Moore, Russell and Early Wittgenstein: Defence of Commonsense; Refutation of Idealism; Logical Atomism; Logical Constructions; Incomplete Symbols; Picture Theory of Meaning; Saying and Showing.
   1. How is Russell’s theory of definite description related to his Logical Atomism? Discuss and give reasons for your answer. (2018/15)
   2. How does Wittgenstein apply the distinction between ‘saying’ and ‘showing’ to point to a single way of apprehending the most decisive problems of philosophy? Is he justified? Give reasons for your answer. (2018/15)
3. How is the statement ‘I met a man’, semantically problematic for Russell? How does he account for the meaningfulness of this statement? (2017/10)

4. What is Wittgenstein’s theory of picture theory of meaning? What are his reasons for giving up his theory and suggesting the use theory of meaning? (2017/15)

5. Explain Russell’s view that “the physical object is a logical construction from sense-data”. Why does he call his metaphysical view ‘neutral monism’? (2016/15)

6. Why does Wittgenstein reject the possibility of private language? (2016/10)


8. What do you understand by incomplete symbols? What role do they play in Russell’s theory of meaning? (2015/15)


11. Distinguish between atomic and general proposition. Show how they are justified true. (2013 / 12 ½)

12. Comment: ‘Moore’s defence of common sense essentially is defence of common language’ (2013/12 ½)

13. Explain the theory of definite descriptions according to Russell. (2012/15)


15. What is Russell’s idea of ‘Incomplete symbols’ in his theory of description? Discuss. (2011/15)

16. What does Moore want to establish when he asserts that propositions like “Earth exists or we have consciousness” are truism? Discuss. (2010/20)
17. Explain the theory of logical construction. Does it provide a satisfactory account of knowledge? (2008/60)


21. What is Russel’s Logical atomism? Bring out in this connection the conception or metaphysics involved in it. (2003/60)


7. Logical Positivism: Verification Theory of Meaning; Rejection of Metaphysics; Linguistic Theory of Necessary Propositions

1. How do the logical positivists show that metaphysical sentences are meaningless? Can their verification theory of meaning account for the meaningfulness of all scientific sentences? Discuss. (2018/15)

2. Does the sentence ‘whatever is coloured is extended’, satisfy the criterion of meaningfulness proposed by the logical positivists? Explain. (2017/15)

3. Explain verification theory. Does it lead to elimination of metaphysics? (2016/10)

4. Are empirical statements verifiable? Discuss the limitations of ‘verification theory of meaning’. (2014/20)

5. Distinguish necessary from empirical proposition. How is necessary proposition is justified? Explain (2013/10)

6. ‘Logical Positivism broadly claims that metaphysics and theology are meaningless because they are neither matters of logic nor verifiable empirically.’ Critically examine. (2012/12)

7. Discuss the limitations of verification theory. (2011/20)
8. Are necessary propositions linguistic by nature? Discuss in the light of logical positivism. (2010/20)


11. State and discuss the logical positivist’s attempts to eliminate metaphysics. (2005/60)

8. Later Wittgenstein: Meaning and Use; Language-games; Critique of Private Language.

1. How does the notion of ‘family resemblance help Wittgenstein to uphold that ‘Language is a game’? Discuss. (2018/10)

2. Bring out the relationship between language games and forms of life. (2015/20)

3. Bring out the significance of ‘Language Games’ in Wittgenstein’s Use theory of meaning. (2014/10)

4. Explain Wittgenstein’s arguments against the possibility of private language. (2013/10)

5. According to Wittgenstein ‘Philosophy is a battle against bewitchment of our intelligence by means of language’. Explain the function of philosophy in the above context. (2012/12)


7. Are tautologies meaning according to Wittgenstein? (2010/15)

8. Wittgenstein’s notion of language-game. (2008/20)

9. Phenomenology (Husserl) : Method; Theory of Essences; Avoidance of Psychologism.

1. What is Epoché? How does Heidegger reject this method of phenomenological reduction? Explain Heidegger’s concept of ‘being in the world’ as opposed to the concept of a transcendental ego. (2018/20)
2. Explain Husserl’s reasons for advocating phenomenological reductionism. (2017/10)

3. Husserl’s notion of ‘bracketing’. (2015/10)

4. Explain the significance of ‘bracketing’ in Husserl Phenomenology. (2014/10)

5. What, according to Husserl is Intentionality? Discuss its role in arriving at the meaning of object. (2011/30)

6. What is the notion of transcendental ego according to Husserl? How is it different from Sartre’s notion of the ego? (2008/60)

7. What is ‘epoche’? Bring out its significance for Husserl’s conception of rigorous science. (2005/60)

8. Discuss Husserl’s conception of philosophy as rigorous science. (2003/60)


1. How does Sartre connect inauthenticity with bad faith? Why does Sartre show that inauthenticity and bad faith lead to alienation? Discuss. (2018/10)

2. Discuss Heidegger’s concept of authenticity and explain how an inauthentic Dasein regains the lost self? (2017/15)

3. Discuss Sartre’s notion of ‘Nothingness’. (2016/15)

4. Discuss why Heidegger introduces the concept of Dasein in his metaphysics. (2015/15)

5. Bring out the relationship between existence and essence in case of human being. Explain the issues it gives rise to for human beings according to Sartre. (2015/15)

7. State and evaluate Heidegger’s claim that temporality is the horizon against which the being of any entity is understood. (2014/15)

8. Examine Sartre’s distinction between Being-for-itself and Being-in-itself. (2013/12 ½)

9. Analyse Kierkegaard’s concept of choice. Can there be, in his view, correct or incorrect choice? Discuss. (2013/12 ½)

10. Elucidate Existentialism and indicate its strong and weak points in your own words. (2012/15)

11. Soren Kierkegaard clarified that “The function of prayers is not to influence God but rather to change the nature of one who prays.” Comment on this statement. (2012/12)

12. “I am responsible for myself and for everyone else.” Discuss this statement in the light of Sartre’s existentialism. (2011/15)

13. How is the empirical ego and Heidegger different from the transcendent ego in Husserl? (2010/30)


16. Heidegger’s contention that essence of “Dasein is its existence”. Short notes. (2008/20)

17. Discuss Sartre’s conception of freedom. (2004/60)


11. Quine and Strawson: Critique of Empiricism; Theory of Basic Particulars and Persons.

2. How does Quine show that the notion of a prior knowledge as discussed by Kant is a metaphysical article of faith’? Give reasons for your answer. 15 marks

3. What are the two dogmas of empiricism that Quine attacks? What are his arguments against what he calls the second dogma? (2017/15)

4. Discuss Quine’s attack on the analytic-synthetic distinction. (2016/10)

5. Strawson’s distinction between ‘M’ and ‘P’ predicates. (2015/10)

6. Elucidate Quine’s arguments to show that analyticity is not synonymity. (2015/15)

7. How far are Quine’s arguments in ‘two dogmas of empiricism’ justified? Discuss. (2014/10)

8. Explain and evaluate Strawson’s arguments for his conception of the nature of Person. (2013/10)

9. Explain critically Quine’s rejection of the analytic synthetic distinction and his subsequent philosophical arguments. (2012/15)


11. What are Quine’s objections with regards to the verification theory of meaning? (2009/30)

12. State and discuss Strawson’s theory of Person. (2007/60)

13. Quine’s criticism of analytic-synthetic distinction. Short Notes. (2005/20)


15. Quine’s attack on Analytic-Synthetic Distinction. Short Notes. (2002/20)
12. **Cārvāka: Theory of Knowledge; Rejection of Transcendent Entities.**

1. Is Cārvāka rejection of inference acceptable to the other systems of Indian philosophy? If not, why? Do you think the views of other systems to be justified? Give reasons for your answer. (2018/15)

2. “The soul is nothing but conscious body.” What are the reasons for Carvaka in holding this view? (2017/10)

3. What would be Carvaka’s view on Vyaptri? Can this view be acceptable to the Naiyayikas? Give reasons for your answer. (2016/15)

4. Explain the the arguments of carvaka to reject transcendental entities. (2015/15)

5. “Limits of knowledge and world are determined by my sense perception”. Discuss this claim of Carvaka. (2014/10)


7. On what basis does Carvaka reject the cause-effect relationship? (2012/15)

8. Why do Carvakas reject the concept of Akasa. Discuss. (2011/30)

9. Just as the skepticism of Hume helped Kant to come out of his dogmatic slumber, so also the Carvaka philosophy saved Indian philosophy from dogmatism. Discuss. (2010/20)


11. Discuss the theory of knowledge, according to Charvaka Philosophy. Notes. (2006/60)

13. Charvaka’s refutation of anumana is itself a process of anumana. Discuss. (2003/60)

14. State and evaluate critically Carvaka’s view that perception is the only valid source of knowledge. (2002/20)


1. How do the Jaina philosophers explain ‘bondage’? What, according to them, is the distinction between ‘liberated soul’ and ‘bound soul’? What do the Jainas think about the condition of the ‘liberated soul’? Discuss. (2018/15)

2. “The Jaina metaphysics is relativistic and realistic pluralism”. Discuss (2017/15)


4. Examine Jaina stance of ‘Naya’. How does it differ from ‘Syadvada’? (2016/10)

5. Differentiate the concept of ‘Kaivalya’ as discussed in Jaina and Yoga philosophies. (2016/10)


8. Explain the concept of Karma and discuss various types of according to Jaina philosophy. (2014/15)

9. Analyse the relation between the theory of Saptabhanginaya and Anekantvada. (2013/10)

10. Critically evaluate Jaina doctrine of relative pluralism or Anekantvada? (2012/15)
11. Why is Saptabhangi Naya not treated as a doctrine of Scepticism? Discuss. (2011/20)

12. What according to Jainism is Path to Liberation? Discuss. (2011/15)


16. Explain the theory of Substance according to Jainism. Short Notes. (2006/20)


18. State and discuss the Jaina Doctrine of jiva. (2004/60)


14. Schools of Buddhism; Pratītyasamutpāda; Ksanikavada, Nairātmyavāda

1. Is it consistent for the Buddhists to admit the theory of Nairātmyavāda and the doctrine of Nirvana simultaneously? Give reasons in favour of your answer. (2018/15)

2. How do the Madhyamika Buddhists apply the notion of Pratityasamutpada to establish their doctrine of Sunyata? Discuss. (2018/10)

3. Elucidate the role of catuskoti in explaining the nature of reality according to Madhyamika school of thought. (2017/10)?

4. What are the arguments of the Buddhists to establish Ksanikvada? Do they necessarily lead to krtanasa and akrtabhyupagam? (2017/15)
5. How do Madhyamika, yogacaravadins and sarvastivadins differ among themselves in concerning the nature of reality? How do sarvastivadins differ among themselves with regard to knowledge of reality? (2017/20)

6. How does Ksanikavada strengthen the arguments for ‘Nairatmyavada’? Explain. (2016/10)

7. Alayavijnana (2015/10)

8. What is the role of Pratityasamutpadā in explaining dukkha? Elucidate means to overcome it. (2015/15)


10. Bring out the epistemological difference between Sautrantika and Vaibhasika school of Buddhism. (2104/10)

11. Explain the Buddhist notion of ‘Impermanence’ and show how the idea of Impermanence leads to theory of momentariness of reality. (2013/10)

12. Comment: ‘Accepting Shunyavada makes one indifferent to the pursuit of dharma’. Examine in this context, Nagarjuna’s arguments for Shunyavada. (2013/12 ½)

13. Do you agree with the view that in early Buddhism more importance was given to Four Noble Truths than to systematic metaphysics? Give reasons for your agreement or disagreement? (2012/15)

14. Examine critically the statement that the doctrine of ‘paticcasamuppada was given only to explain the problem of sorrow and not to solve the problems of metaphysics.’ (2012/15)

15. Explain the theory of illusion accepted by Buddhist. Is it consistent with their philosophy? Give reasons for your answer. (2012/15)
16. Write a note on Nagarjuna’s contribution Madhyamica School of Buddhism. (2012/15)

17. Is the concept of Nirvana a logical necessity for the Buddhists? Give reasons for your answer. (2011/30)

18. What is the importance of the Buddhist concept of ‘Nama-Rupa’ in the exposition of the Doctrine of Dependent Origination? (2011/20)


20. How does the Buddhist accept the possibility of rebirth in the absence of an eternal soul? Discuss. (2010/20)


22. An examination of Buddhist Nairatmyavada. Short notes. (2008/20)

23. “The Madhyamika philosophy tries to adopt the mean between extreme affirmation and extreme negation.” Comment. (2008/60)

24. Four Arya Satya (Noble Truths) according to Buddhism. Short Notes. (2007/20)

25. Discuss Pratityasamutpada in Buddhism. Short Notes. (2006/20)

26. State and discuss the Buddhist notion of Sunyata. (2005/60)


28. State and discuss the Buddhist notion of momentariness. (2004/60)

29. Ksanikavada of Buddhism. Short Notes. (2003/20)


15. **Nyāya-Vaiśesika: Theory of Categories; Theory of Appearance; Theory of Pramāṇa; Self, Liberation; God; Proofs for the Existence of God; Theory of Causation; Atomistic Theory of Creation.**

1. How do the Vaiśeṣika philosophers explain the difference of the relationships in the two cases-(i) the brown colour of the table and (ii) the book on the table? Discuss. (2018/10)

2. How do the Buddhists and the Nyāya philosophers explain our knowledge of ‘the absence of the jar on the table’? Answer in detail. (2018/10)


4. What are the necessary characteristics of padartha according to vaisesika philosophy? (2017/10)

5. Explain the conditions of valid hetu as propounded in Nyaya philosophy. (2017/10)

6. Explain the early Nyaya definition of perception. Why this definition is considered inadequate by the later Naiyayikas? (2017/20)

7. ‘Our knowledge is confined to gunas only’. Examine this statement in the light of Vaisesika and Buddhist controversy. (2015/15)

8. Is anyathakhyativada an adequate explanation of error? (2015/15)

9. Bring out the philosophical implications of introducing extraordinary (aluakik) perception in Nyaya philosophy. (2014/20)

10. What is Samavaya? What are the grounds for accepting samavaya as distinct padartha? (2013/10)

11. Analyse the Nyaya concept of vyapti and examine its relation with tark. (2013/12 ½)
12. Examine Nyaya-Vaisesika’s arguments for the existence of jivatma(soul). (2013/12 %)

13. Do you find any inadequacy in the proofs for the existence of God as given by Naiyayikas? Give reasons in support of your answer. (2011/15)


15. Explain the reason for introducing the notion of extraordinary perception in nyaya-epistemology. (2010/30)


17. Hetvabhasa according to Nyaya. (2009/20)

18. Compare the viewpoints of Nyaya, Vaisesika, Mimansa and Buddhism on the issue of knowledge of abhava. (2009/60)


20. Discuss critically Nyaya notion of Vyapti. (2008/60)


22. Explain Nyaya theory of Pramanas. (2006/60)


24. State and discuss the nature and kinds of Dravyas according to Vaisesikas. (2005/60)


16. Sāmkhya: Prakrti; Purusa; Causation; Liberation

1. Is Purusa one or many? Explain the Sāmkhya position in this regard and give arguments in support of your answer. (2018/10)

2. Given the theory of causation, is it possible for Samkhya to explain the presence of consciousness in the world? Discuss. (2017/15)

3. Critically examine the role of ‘Prakriti’ in the process of evolution. (2016/10)

4. Satkaryavada (2015/10)

5. State and examine Samkhya proofs for the existence of Purusa. (2015/15)

6. Examine the Samkhya view about liberation that “self is neither bound nor liberates, nor transmigrate.” (2014/15)


8. Are the arguments given in favour of existence of Prakriti adequate in Samkhya’s philosophy? Discuss. (2014/10)

9. Evaluate relation ‘if any’ between prakriti and purusha. (2013/12 ½)

10. Explain the possibility of jivanmukti. Critically compare it with the Yoga account of kaivelya. (2013/10)

11. How Samkhya theory of causation is different from that of Nyaya theory of causation? Explain. (2012/15)


14. Compare Aristotle’s view regarding causation with that of the Samkhya School’s view of Causation. (2009/60)
15. Explain the Samkhya doctrine of three gunas. (2007/60)
16. Critically discuss the Samkhya theory of Causation. (2006/60)
17. Samkhya conception of Purusha. Short notes. (2005/20)
20. Evaluate the Samkhya justification for their theory of Purusa. (2001)

17. **Yoga: Citta; Cittavritti; Klesas; Samadhi; Kaivalya.**

1. What is meant by ‘yogacittavrinniruddha’? Explain cittavritti and its effects according to yoga philosophy. (2017/10)
2. What is bondage according to Yoga philosophy? Explain the method of attaining Kaivelya in Patanjali’s Yogasutra. (2015/20)
3. Explain the nature and levels of samprajnata Samadhi. How does each level lead more towards to asamprajnata Samadhi? (2014/15)
4. Give a critical account of the accept of cittavritti in Yoga philosophy. (2013/12 ½)
5. Critically evaluate the statement that ‘Yoga sutra emphasis more on praxis(action) than on theory (reflection). (2012/15)
6. Give your critical comments on the assertion that Yoga school broadly accepts Samkhya ontology. (2012/15)
7. “Yoga is more than a psycho-physical exercise”. Analyse this statement and support your conclusion with arguments. (2011/30)
8. Compare Patanjali’s Yoga with integral Yoga expounded by Aurobindo, bringing out clearly points of similarity and dissimilarity. (2009/60)
18. Mimāmsā: Theory of Knowledge

1. Explain the theory of validity of knowledge (pramanyavada) according to mimamsa. How do they criticize the Nyaya theory of validity? (2017/15)

2. What is the logical necessity for the Mimamsas to treat ‘Arthapatti’ as an independent Pramana? Discuss. (2016/15)


4. How is an absence of an object known according to Naiyayikas and Mimamsakas? Discuss. (2014/15)

5. Can Arthapatti (postulation) be reduced to Anumana (inference)? Discuss it from Mimamsa point of view. (2014/10)

6. Evaluate Prabhakar Mimamsaka’s arguments for accepting sruti as pramana. (2013/12 ½)

7. How is the pramanya (validity/truth) of a statement determined? Examine in this context the theory of paratah pramanyavada. (2013/10)


11. Anupalabdhi as a pramana. Short Notes. (2008/20)

12. What is Svatahprmanyavada according in Mimansakas? Is their explanation of error consistent with it? Discuss fully. (2002/60)

19. **Schools of Vedānta: Brahman; Īśvara; Ātman; Jīva; Jagat; Māyā; Avidyā; Adhyāsa; Moksa; Aprthaksiddhi; Pancavidabhēda**

1. What is the difference between the indescribability (Anirvacaniyatā) of Brahman and the indescribability (Anirvacaniyata) of Māya in the Advaita Vedānta system? Discuss (2018/10)

2. Give a comparative exposition of the concept of Moksa as found in the systems of Viśistādvaita, Dvaita, Suddhadvaita and Acintyabhedābhēda. (2018/20)


4. How does Rāmānuja refute the doctrine of Maya as propounded by Sankara? Why is Māyā needed by both Rāmānuja and Sankara to establish their doctrines? Discuss. (2018/15)

5. Does the admission of Svayamprakāśavada necessarily lead to the admission of Svatahprāmānyavāda? Discuss after the Naiyayikas, the Mīmāṁsakas and the Advaita Vedāntins. (2018/20)

6. Distinguish between vivartavada and parinamavada with reference to causation and explain how in the light of these theories Sankara and Ramanuja differ on the status of the world. (2017/15)

7. Explain Ramanuja’s conception of God and examine the difficulties he faced in explaining the relation of God to matter and spirits. (2017/15)

8. Evaluate Sankara’s position on Īśvara. (2016/10)


10. Compare and contrast the notion of Brahman in Sankar and Ramanuja. (2015/20)

12. Bring out the significance of the concept of adhyasa in Sankara’s philosophy to develop his metaphysics. (2014/10)

13. Describe the five types of differences (Panchvidbheda). Bring out their philosophical significance for Madhva’s theory. (2013/12 ½)

14. How can Isvara (God) be distinguished from Brahman (Absolute)? Which of the two concepts are philosophically better? (2013/12 ½)

15. Distinguish between svarup lakshan and tatastha lakshan of Brahman after Sankara. (2013/12 ½)

16. Evaluate Ramanuja’s critique of Sankara’s theory of maya. (2013/12 ½)

17. Do you agree with Ramanuja’s view that the nature of Brahman is qualified? Give reasons. (2012/15)

18. Write a note on Shankara’s Vivartavada and discuss its implications. (2012/15)

19. Explain why avidya and maya are considered anirvachniya (indescribable) in advait vada? (2012/15)

20. Explain the notion of ego or ahankara and its role in the doctrine of Vedanta. (2012/15)

21. “Both Shamkar and Ramanuja are right in their affirmation, but wrong in their denial.” Critically evaluate. (2010/30)

22. Is Shamkar’s concept of adhyasa logical or psychological? Discuss. (2010/15)


24. Explain Sankara’s view on the status of Jagat and Ramanuja’s response to it. (2008/60)

25. State and explain the difference between Saguna and Nirguna Brahman. (2007/60)
27. Discuss the Metaphysics of Acharya Ramanuja. (2006/60)
28. The nature of Brahman, Jiva and Jagat according Madhava. Short Notes. (2005/20)
29. Elucidate Shankara’s conception of Adhyasa. (2005/60)
30. Why is Ramanuja’s philosophy called Visistadvaita? Discuss fully. (2004/60)
32. Ramanuja criticism of Advaita concept of maya. Short Notes. (2003/20)
33. Describe Sankara’s explanation of jiva. Is the justification offered rational? Explain. (2003/60)
34. Ramanuja’s refutation of Mayavada. Short Notes. (2002/20)
35. Evaluate Sankara’s analysis of moksha in the light of Ramanuja’s arguments. (2001)


1. What is Evolution according to Sri Aurobindo? Describe the process of triple transformation and the nature of gnostic being in his philosophy. (2018/15)
2. How does Sri Aurobindo’s integral yoga help in the realization of supramental consciousness? Discuss (2017/15)
3. Discuss Aurobindo’s views on ‘Evolution’ and ‘Involution’. How do they differ from traditional Yoga philosophy? (2016/20)
4. Sri Aurobindo’s Integral Yoga (2015/10)
5. How is Sri Aurobindo’s integral yoga is an advancement over Patajala’s yoga? Discuss. (2014/15)
6. Explain Sri Aurobindo’s conception of cosmic salvation through spiritual salvation of individual. (2013/10)

7. ‘Involution is the precondition of Evolution’. Explain the role of involution in the world process. (2012/15)

8. How are evolution and involution related in Sri Aurobindo’s philosophy? (2010/15)

SOCIO – POLITICAL PHILOSOPHY

1. Social and Political Ideals: Equality, Justice, Liberty

1. How far can liberty and equality be considered as distinctive features of democracy? Discuss. (2018/20)

2. Discuss the different aspects of the fundamental distinction between democratic equality and the Marxian notion of equality. (2017/10)


5. “Equality will be of no value without fraternity and liberty.” Discuss. (2015/15)

6. Discuss Amartya Sen’s principle of Niti as critique of Nyaya. (2014/15)


8. What is meant by ‘justice’ as fairness? Explain the basic tenets of Rawls’ theory of justice. (2013/15)

9. How is Amartya Sen’s approach to justice is different from that of Rawls? (2013/20)

10. The Fundamental idea of the conception of justice is fairness. Discuss. 2011 – 20 marks

11. Can issue relating to gender discrimination be me by the conception of justice as fairness? Discuss. 2011 – 20 marks

12. Which principle of justice can, in your view, be most helpful in addressing the issues related to caste discrimination and why? 2011 – 20 marks
13. Discuss the nature of relationship between liberty and equality. 2010 - 15 marks.


15. “Justice is treating equals as equals and unequals as unequals.” 2008 – 20 marks.

16. Free market economy is the only way to attain social justice. 2007 – 20 marks.

17. Negative freedom can perhaps ensure freedom to choose, but without any credible assurance for its actual fulfillment. 2007 – 20 marks.

18. According to some liberal political thinkers, social and economic inequalities can be justified only if they work to the advantage of the least advantaged members of the society. Is this view consistent with the liberalism’s cardinal advocacy of individual freedom? Discuss. 2007 – 60 marks.

19. Critically examine - “Unless the ideal of equality is embedded within a broader theory of politics and society, it can be given no specific content.” 2004 – 20 marks.

20. Despite their self-proclaimed commitment to the ideal of individual of freedom, this ideal is one of the most contentious issues between socialism and liberalism. Why? Discuss. 2004 – 60 marks.


24. What is meant by justice? What are the necessary and sufficient conditions for its availability? Discuss. 2002 – 60 marks.
25. Consider the following argument – “Justice means getting what one deserves. A person who contributes more to society deserves more than a person who contributes less to society. The only fair way to determine how much a person has contributed to society is to let people as a whole decide through free market. Therefore, free market is the only way to attain justice.” Would you agree with above point of view? Defend your answer. 2001 – 60 marks.

26. Some thinkers distinguish between two mutually irreducible senses of freedom, namely negative freedom and positive freedom. Explain and critically consider the distinction. 2001 – 60 marks.

2. Sovereignty: Austin, Bodin, Laski, Kautilya.

1. Critically evaluate Laski’s view on sovereignty as a satisfactory position in political theory.(2018/15)

2. Discuss Kautilya’s concept of sovereignty in the light of Danda-neeti’.(2018/10)

3. Discuss whether Kautilya’s concept of sovereignty turns into a despotic rule. How far is it comparable to Bodin’s concept? Discuss (2017/15)

4. Explain Harold Laski’s critique of sovereignty.(2015/10)

5. Explain the significance of John Austin’s theory of sovereignty. How does it differ from that of Hobbes? (2014/10)

6. Who amongst Austin, Bodin and Laski is the most consistent in his analysis of the concept of sovereignty? (2012/12)

7. Compare and contrast Kautilya’s Saptanga Theory of the Sovereign State with Bodin’s theory of Sovereignty. 2011 – 15 marks


12. Explain the notion of sovereignty. Critically consider in this context the claim that sovereignty is illimitable and logically indivisible. 2006 – 60 marks.

3. Individual and State: Rights; Duties and Accountability

1. “Human rights and human dignity would no longer be the product of a particular culture, rather a common human aspiration for an ideal world.” Discuss. (2018/20)

2. Out of rights and duties which one is prior to the other? Discuss in the context of accountability. (2017/10)

3. How are individual and group rights reconciled in democracy? Explain. (2015/10)

4. “All human rights are centered on individual rights.” Discuss. (2014/20)

5. What is the significance of including duties of citizens in the Indian constitution? (2013/10)

6. Can we dissociate rights of citizens from their duties. (2012/12)

7. Can citizens have rights without duties? Discuss with examples. 2011 – 20 marks

8. Discuss Kant’s distinction between duties of perfect and imperfect obligation. 2011 – 20 marks


11. Which type of individual according to you can contribute more to strengthen the state – a liberalist or a socialist? 2010 – 20 marks.


4. Forms of Government: Monarchy; Theocracy and Democracy.

1. What is meant by liberal democracy? Does it require deeper principles for social cohesion to balance its own strong affirmation of individual rights? Give reasons from the Indian context. (2018/10)

2. Discuss whether a blending of monarchy with democracy is conceivable to avoid their undesirable defects for making the governance better for citizens and state. (2017/10)

3. Is civil disobedience in a democratic state justifiable? Discuss. (2015/10)

4. Evaluate the nature and functions of parliamentary democracy. (2015/20)

5. In what sense is democracy better form of government than theocracy? (2014/15)
6. What is meant by democracy? What are various forms of democratic governments? (2013/15)

7. Is a democratic government able to represent the interest of minority groups? (2013/15)

8. Is a democratic government better than a benevolent dictatorship? Give reasons for your answer. (2013/20)

9. Does the combination of democracy and socialism lead to a more equitable society? (2013/10)

10. Democracy, committed to treating everybody equally, is ineffective as a system of government. (2012/12)

11. In a Democracy does a citizen ever have the moral right to break a law? Discuss citizens right to civil disobedience. 2011 – 15 marks


15. Democratic government claims to be promoting the principles of political philosophy of democracy. 2008 – 20 marks.

16. Critically examine - democracy that gives equal weight to everyone’s opinion is inefficient in determining the right or wrong thing to do. 2007 – 20 marks.

17. Critically examine – democracy which treats everybody’s opinion equally is inefficient in determining the right thing to do. 2006 – 20 marks.

18. Political democracy is hollow unless accompanied with power in the area of economics. 2005 –20 marks.

19. Critically examine - The concept of democracy is an essentially contested concept. 2004 - 20 marks.
20. Do you think that democracy is the best form of government? Is there any scope of “beyond democracy”? In this context, analyze the notion of meritocracy. 2002 – 60 marks.


5. Political Ideologies: Anarchism; Marxism and Socialism


2. Do you subscribe to the political ideology of Anarchists? Justify your answer. (2018/15)

3. Discuss in the context of Anarchy whether the freedom of an individual is consistent with the sovereignty of the state? (2017/10)

4. Does Marxism curb individual freedom in the name of protecting social justice? Discuss (2017/20)

5. Political ideology of Anarchism. (2012/12)

6. What are the basic differences between Marxism and Socialism? 2011 – 20 marks

7. Can it be said that Socialism is a weaker version of Marxism? Discuss. 2011 – 20 marks

8. Is Democratic Socialism a contradiction in terms? Discuss. 2011 – 20 marks

9. Which type of socialism, according to you, is superior – utopian or democratic? Why? 2010 – 20 marks.


11. Describe your understanding of socialism. Must it be defined in normative terms of a set of values and ideals which socialists
seek to realize, or in descriptive terms of the specific economic and political institutions of socialist society? Can the tension between the two be adequately resolved? Discuss. 2007 – 60 marks.

12. Critically examine - ‘Acceptance of the authority of the state is inconsistent with the highest duty of mankind, “the duty to act autonomously”’ (Robert Paul Wolff). 2006 – 20 marks.

13. Describe your understanding of socialism. Must it be defined in normative terms of a set of values and ideals which socialists seek to realize, or in descriptive terms of the specific economic and political institutions of socialist society? Can the tension between the two be adequately resolved? Discuss. 2006 – 60 marks.

6. Humanism; Secularism; Multiculturalism.

1. What form of humanism do you approve as relevant in the present day context? Discuss in detail. (2018/15)


3. Do you subscribe to the view that Indian cultural identity needs to integrate the principles of multiculturalism and respect for the dignity of each person? Justify your answer. (2018/10)

4. Do you agree with the view that secularism as a western ideal is redundant in the Indian context? Discuss in the context of the multicultural Indian society. (2017/20)


6. How is religious nationalism a threat to secular society? Explain. (2015/20)

7. Explain descriptive and normative perspectives on multiculturalism. (2014/15)

9. How do we distinguish liberal humanism and Marxist humanism? (2014/10)

10. Does the idea of equal respect to all religion provide a viable and consistent state policy? (2013/10)

11. “Secularism in Indian context is not a rejection of religion but fellowship of religions.” Discuss. (2012/20)

12. In what ways is humanism different Marxism? Discuss. (2012/20)

13. What is multiculturalism? Can it be impediment for development and progress? Discuss. (2012/20)

14. The Term ‘multi-culturalism’ has been used in both a descriptive and a normative sense. Discuss. 2011 – 15 marks


18. What is humanism? What are its different kinds? In what way if any is M. N. Roy’s radical humanism different from Marxism? Discuss. 2005 – 60 marks.


1. What measures do you suggest to eradicate corruption in Indian democracy? (2018/10)

2. Can you justify capital punishment for crimes like rape, murder and corruption? Discuss (2017/15)
3. “The aim of punishment is to defend the moral law and to do justice to criminal.” Discuss.(2015/15)

4. Analyse the statement with reasons that “Power corrupts, absolute power corrupts absolutely”. (2014/20)

5. Which theory of punishment retributive or restorative, do you recommend and why? (2014/20)

6. Can we say that racial supremacy is the main reason for genocide? Give reasons for your answer. (2014/10)

7. Does corruption have not only a moral dimension but also an economic dimension? (2013/10)

8. What can be the causes of mass violence? can mass violence be justified on moral ground? Discuss (2012/30)


10. If capital punishment is legally awarded, then no ethico-politico consideration should subvert it. Express your opinion for or against. 2010 – 20 marks.

11. List the various sanctions permitting genocide and clearly bring out the ethical counter-arguments against it. 2010 – 20 marks.

12. “You are not punished for stealing the sheep, but you are punished so that no sheep is stolen.” Discuss as to which theory of punishment this statement belongs. 2009 – 20 marks.


15. Consider why punishment is generally thought to require justification. In this context, give your critical and comparative account of the main theories of punishment. 2007 – 60 marks.
16. Describe the tension between consequentialist and retributivist theory of punishments. Discuss critically in this context the view that argues that since no existing penal system for crime-prevention has adequate justification, state punishment cannot be justified; and therefore, it should be completely abolished. 2006 – 60 marks.

17. Discuss the notion of punishment. Consider in this context the importance and implications of the principle of proportionality of punishment which requires that severity of punishment be proportionate to the seriousness of the crime. 2004 – 60 marks.


8. Development and Social Progress

1. Critically evaluate whether the ideal of social progress gives a secondary significance to an individual’s freedom over his duties. (2017/15)

2. Evaluate the concept of social development as rooted in ethical principles against the concept of social progress being based on economic and political ideals. (2017/20)


4. By eliminating alienation can we bring social progress? (2014/15)


9. Gender Discrimination: Female Foeticide, Land and Property Rights; Empowerment

1. Is feminism an ideology for empowerment or for equality? Discuss. (2018/15)


3. Is empowerment of women a sufficient means to their equal rights to land, property and divorce? Discuss in the context of religious sanction. (2017/15)


7. “One is not born woman, but she becomes a woman. Critically comment on it.” (2014/15)

8. What do you understand by ‘gender equality’ and why is it important? (2013/15)


10. Why is adequate representation of women in political institution important in this context? (2013/20)

11. Woman empowerment and social justice. (2012/12)

12. Is there any necessary connection between social progress and protection against female foeticide? Discuss. (2012/20)

13. “Denial of access and inheritance of land and property to women is denial of their fundamental as human.” Discuss. (2012/20)

15. Can only the political empowerment of women wipe out gender discrimination in a male-dominated Indian society? 2010 – 20 marks.


17. Critically examine – “sex is the biological category whereas gender is a culturally shaped expression of sexual difference.” 2005 - 20 marks.

18. Critically examine – “Gender equality can be realized only within a socialist regime.”

19. What, in your view, is the source(s) of gender inequality? Is it primarily rooted in human biology? In what way, if at all? Can this inequality be bridged? Explain and defend your position on these issues.

20. Critically examine - “Gender equality: meaning and need.”

21. Critically examine - “The cause of gender inequality is entirely biological.”

10. Caste Discrimination: Gandhi and Ambedkar

1. It is said that the traditional hold of caste-based groups on Indian social behaviour has survived all attempts to build alternate identities. Discuss in the light of M.K. Gandhi. (2018/10)

2. Is caste discrimination a result of the superiority complex of a privileged class of the society or of religious rituals? Discuss with reference to the views of propounded by Dr B. R. Amebkar. (2017/10)

4. “Man must grow materially as well as spiritually.” Evaluate this statement of Ambedkar.(2015/15)

5. What are the basic differences between Gandhi and Ambedkar regarding caste discrimination ? (2014/15)

6. If caste discrimination has any continuity and hierarchy which principle of justice can dissolve this problem ? (2014/10)

7. Is there any impact of caste discrimination on democracy in Indian context ? (2013/10)

8. What were Gandhi’s views on varna and jati ? Critically discuss Ambedkar’s disagreement with Gandhi’s treatment of varna. (2012/30)

9. “Caste is not a sin, but caste-discrimination is.” As a concerned citizen, comment critically on this statement. 2010 – 20 marks.

10. Discuss the impact of caste-discrimination – affirmative or otherwise on the harmony of the society as a whole. 2008 – 60 marks.
1. **Notions of God: Attributes; Relation to Man and the World (Indian and Western).**


2. The terms “Sacred” and ‘Holy’ have come to serve as generic names for the object of religion. Do you agree that one can have God as the object of religion? Discuss. (2018/20)

3. Critically discuss the relationship of man with God in the Yoga system of philosophy. (2017/10)


5. Write a critical note on the attributes of God. (2015/10)

6. Elucidate the status of man in the realm of between immanence and transcendence. (2014/20)

7. Is god indispensable for religion? (2013/10)

8. Explain the distinction between deism and theism. (2012/20)

9. Discuss the salient features of traditional orthodox religion. 2011 – 15 marks

10. “Religion is not just false, it is harmful.” Discuss. 2011/15 marks

11. “To be man is to strive to be God.” Discuss. 09/30

12. Comment on the statement – “Religion only promised, but never fulfilled the promise.” 08/30

13. Can deism be satisfactory theory in the context of God of grace and devotion? Discuss. 08/20
14. God is not the subject to the law of logic. Critical notes. 07/20.

15. Traditionally omnipotence has been seen as one of the attributes of God. But, according to some critic, the notion of omnipotent being is paradoxical. In response some theist has tried to resolve the alleged paradox. Describe the paradox and explain the attempt to resolve it. 07/60.

16. Traditionally omnipotence has been seen as one of the attributes of God. But, according to some critic, the notion of omnipotent being is paradoxical. In response some theist has tried to resolve the alleged paradox. Describe the paradox and explain the attempt to resolve it. 06/60.

17. The difference between impersonalistic and naturalistic conception of God. Critical notes. 06/20.

18. “If God is omniscient, then humans are not free.”

19. Is God dead (Nietzsche) or living (faithful people)?

20. What do the immanence and transcendence mean in talking about God? Is God really immanent or transcendent?


2. Proofs for the Existence of God and their Critique (Indian and Western).


2. Compare St. Thomas Aquinas’ five ways of knowing God with the arguments of the Nyāya School of Indian Philosophy for the existence of God. (2018/20)

3. Compare and contrast the different forms of cosmological arguments for the existence of God. (2017/15)

5. Examine the Nyaya arguments in favour of the existence of God. (2015/20)

6. Examine the ontological and cosmological arguments in favour of existence of God. (2015/15)

7. Discuss the ontological argument for the existence of God, and show its merits and demerits. (2014/15)

8. Can it self-contradictory to accept the idea of God but deny the existence of God? (2014/15)

9. State and elucidate cosmological argument for the existence of god in Western and Indian philosophy. (2013/15)

10. Discuss two main objections against this argument. Are theist able to answer these satisfactorily. (2013/15)

11. Critically evaluate three main objections against the argument from design for the existence of god. (2013/20)

12. Can God’s existence be proved with cogent and convincing rational arguments? (2012/12)

13. Why is a proof for the existence of God necessary for the growth of a religion? Discuss. 2011/15 marks

14. Is contingent argument for the existence of God anything more than a logical exercise? Discuss. 10/20

15. If each and every argument has to take that its premises are true, would the causal argument for the existence of God as the first cause be different from assuming that it is true? Argue in favour of your position. 10/20

16. Human mind is such that it naturally observes order in nature. Given this can one use arguments from design for the existence of God? Discuss. 10/20.
17. Critically examine the causal argument as a proof for the existence of God. 09/20.

18. Analyse the teleological argument as a proof for the existence of God. 09/30

19. Different versions of ontological arguments and Kant’s critique of these arguments. Critical note. 08/20

20. State and evaluate the cosmological argument for the existence of God. What are its two forms? What is the difference between a dependent being and self-existent being? Why is the self-existent being theo-centric? Can the nature itself be conceived as self-existent being? Discuss. 07/60

21. State and evaluate the cosmological argument for the existence of God. What are its two forms? What is the difference between a dependent being and self-existent being? Why is the self-existent being theo-centric? Can the nature itself be conceived as self-existent being? Discuss. 06/60.

22. “God is the first reason of things.” Critical notes. 05/20

23. “If God exists only in someone’s mind, the greatest conceivable being is not after all the greatest conceivable being.” Critical notes. 05/20.

24. Some theists question the relevancy of proofs and arguments for theistic beliefs. Believers in their view are not irrational for want of proof for their belief in God because proofs are neither necessary nor sufficient for religious life. Would you agree with such a view? Discuss.


26. Do any of these received proofs for the existence of God succeed in proving God’s existence? Discuss. In this context, critically consider especially the cosmological argument.

27. Ontological proof for the existence of God. Critical notes.
3. **Problem of Evil**


3. Do you think that evil is a bitter pill which no theist can swallow? Discuss. (2015/15)

4. Is evil reconcilable with the benevolent God? (2014/20)

5. Do theist succeed in explaining the natural evil in the world as a necessary counterpart to good? (2013/10)

6. “God permitted suffering to discipline the human being.” (2012/12)

7. “The problem of evil arises when we attribute infinite knowledge, power and goodness to God acknowledging the fact of innocent persons’ suffering. One cannot be mistaken about one’s own experience and suffering is an experience. Hence, God cannot have at least one of the three attributes; infinite knowledge, power and goodness.” Evaluate this argument. 10/15

8. If evil and sufferings are the real experiences of individual self, what role do they play in realising self-transcendence? 09/20.

9. How can a theist resolve the problem of evil? Does evil not tell upon omnipotence and omniscience of God? Can God be thought of as imperfect and powerless in this regard? Discuss critically for and against the two possible opposite views and justify your own position. 08/60

10. “God permitted evil to exist in order to bring about greater good, Adam’s fall was felix culpa (happy sin).” – Leibnitz. Critical notes. 07/20.

11. “The problem of evil is the problem of reconciling the imperfect world with the goodness of God.” Critical notes. 05/20
12. Describe the problem of evil. Some theologians utilise the free-will argument to resolve this problem. How? Discuss.

4. Soul: Immortality; Rebirth and Liberation.

1. Evaluate the concept of Bhakti (Devotion) as a pathway to attain liberation. (2018/15)

2. How far is it plausible to argue that the anti-theistic religions’ stand on the concept of rebirth is philosophically significant? (2018/10)

3. Discuss whether the doctrine of immortality of soul is indispensable for a religion. (2017/10)

4. Is there an essential difference between the concept of liberation in theological and non-theological approaches of life? Discuss (2017/20)

5. Does the ‘Doctrine of Dependent Origination’ reconcile the two extreme views on the law of causation, namely Satkaryavada and Asatkaryavada? Give reasons for your answer. (2016/20)


7. What is liberation? Briefly discuss the ways to attain it as outlined in the system of Vedanta. (2015/20)

8. How do you justify rebirth with or without the soul? (2014/10)

9. What are the arguments given in favour of immortality of soul? (2014/10)

10. Compare and contrast the concept of liberation according to ‘Advait’ and ‘Visishtadvait’. (2014/15)

11. Is there anything else other than human efforts which may be conducive to attainment of liberation? (2013/10)

12. Are rebirth and liberation analogous concepts? Explain (2012/12)
13. Is the idea of immortality of soul utopian or it is realizable? Discuss (2012/20)


15. Is a belief in rebirth and reincarnation possible without a belief in the immortality of the soul? Discuss. 2011 – 20 marks

16. Can Buddhism, because of its doctrine of ‘anatta’, be regarded as a religion or not? Discuss. 2011 – 20 marks

17. What sort of criteria can one provide for identifying rebirth as opposed to birth? Discuss. 10/15

18. Why is grace of God needed for liberation? Discuss with an example. 10/20

19. Distinguish between Indian concept of jivatma and Plato’s concept of soul. 10/20

20. If ignorance is the cause of suffering, knowledge should remove suffering. What is the notion of knowledge which a liberated person acquires? Discuss. 10/20

21. Explain why man has a desire for immortality. 09/30


23. Without some conception of immortality, religion has no meaning. Critically examine. 07/20.

24. Explain the doctrine of the law of karma. Is it compatible with the freedom of will? Discuss. 07/60.

25. Without some conception of immortality, religion has no meaning. Critically examine. 06/20.

26. Explain the doctrine of the law of karma. Is it compatible with the freedom of will? Discuss. 06/60.

27. Without some conception of immortality, religion has no meaning. Critically examine. 05/20.
28. Is Christian doctrine of the immortality of soul compatible with the Gita’s doctrine of atman? Discuss. 05/60.

29. What do you understand by liberation? Is it possible for one to be liberated in this very life? If it is, what are the characteristics of a liberated person? Discuss. 05/60.


31. Can the results of a finite action of an individual (karma) determine the nature of the immortal soul (atman)? Critical notes.


33. What is meant by immortality of soul? Analyse the argument of the Bhagavad Gita in this regard.

5. **Reason, Revelation and Faith**

1. Discuss whether the voluntarist’s theories of faith are adequate. (2017/15)

2. Do reason and faith go together? Discuss. (2015/10)


4. Can reason be used to justify faith? (2014/15)

5. Is religious faith opposed to reason? (2013/10)

6. The concept of revelation is essentially opposed to religious pluralism. Do you agree? Give reasons for your answer. (2012/30)

7. Discuss the role of reason, revelation and faith in the sphere of religion. Are they compatible? If not, how to resolve their apparent inconsistency? 08/60

8. “Religious faith consists of a set of profoundly unfalsifiable assumptions that govern all of a person’s other beliefs.” (R. M. Hare). Critical notes. 06/20
9. Explain the notion of revelation. Does revelation stand in need of confirmation? Discuss and also explain the difference or similarity between revelation and shruti. 06/60

10. Point out the relative importance of reason and revelation in religion. Are the two compatible? Discuss.

6. Religious Experience: Nature and Object (Indian and Western)

1. In order to make expressions of religious experiences communicable, what kind of language needs to be considered and used? Explain. (2017/15)

2. Explain the nature of mysticism Hinduism and Islam. (2015/15)

3. Discuss the conflicting nature of religious experience with special reference to Buddhism and Jainism. (2014/15)

4. What is the nature of mystical experience? (2013/15)

5. Is mystical experience open to different interpretations? (2013/15)

6. Can mystical experience be regarded as valid source of knowledge? (2013/20)


8. If religious experience is unique, what makes it an experience? How is this experience logically different from the experience of loneliness, happiness, etc.? 10/20

9. Explain the nature of religious experience. Can this experience be validated? 09/20

10. The difference between numinous and mystical experience. Critical notes. 07/20.

11. The difference between numinous and mystical experience. Critical notes. 06/20.
12. “Mysticism is the power of spiritual access to domains of knowledge closed off to ordinary thought.” Critical notes. 05/20.

7. Religion without God


2. Critically evaluate the Buddhistic arguments against the existence of God as the creator of the world. (2018/15)


6. When a religion is defined as religare, is Buddhism or Jainism a religion? What are the criteria for an organisation to be called a religion? Should there be a transcendental reality in a religion? Discuss.


8. Religion and Morality

1. Can one claim that there is an inter-relatedness between ‘religiosity and ‘immorality’? Discuss. (2018/10)

2. Does a committed religious person go against social morality? Discuss from moral perspective. (2017/10)

3. What will be the authority and acceptance of the absolute ethical values in the non-theological system of social practices? Discuss (2017/15)

4. Can a religious person take an elastic view about religious ideals, principles and practices, etc. which are supposed to be eternal? Will it make religion progressive or will it demolish its authority? Discuss critically. (2017/15)
5. Is morality necessarily based on religion? Discuss. (2015/10)

6. “An atheist may be better man than a religious person bereft of moral values.” Discuss. (2015/15)

7. How far can religious morality incorporate individual freedom? (2014/20)

8. Is religious consistent with individual freedom? (2013/10)

9. “If God does not exist then why one should one be moral all the time?” Discuss (2012/20)

10. “I can be moral without being religious, but I cannot be religious without being moral.” Do you agree? Give reasons for your answer. (2012/20)

11. Examine the view that the foundation of morality is possible only in a religious framework. 2011 – 15 marks

12. If morality has to follow from religion, can there a rational justification for moral actions? Discuss. 10/15


14. Distinguish between religious and secular ethics. Discuss in this context the view that holds that secular ethics are superior to religious ethics because religious ethics are essentially based on rules without decisive regard for consequences whereas secular ethics as their best aim at producing the best over-all consequences. 06/60.

15. Secular ethics cannot satisfactorily answer the question – “Why should I be moral all the time?”

16. Are God and religion necessary presuppositions of morality? Elucidate your answer following Kant. Also consider critically in this context the possible grounds of morality following atheists.

17. Religion without morality is empty and morality without religion is blind. Do you agree with this contention? Give reasons in support of your view.
9. **Religious Pluralism and the Problem of Absolute Truth**

1. “Truth is one, yet people perceive differently.” Critically evaluate by considering the present Indian context. (2018/15)

2. Distinguish between Exclusivism, Inclusivism and Pluralism with regard to the conflicting truth-claims of different religions. (2018/20)


5. If God is regarded as ‘one’, will it give rise to religious conflicts? (2014/10)

6. On what grounds, dichotomy between ‘is’ and ‘ought’ can either be justified or rejected? (2014/10)

7. Can the notion of absolute truth be justified on rational grounds? (2012/12)

8. Do the concept of Ishvara and Brahman signify the same reality in Advait Vedanta? (2012/12)

9. Explain the notion of truth as “Ekam Sat Viprah Bahudha Vadanti” (Truth is one, the learned interpret it differently.) 2011 – 20 marks

10. Does the notion of absolute truth give rise to intolerance and religious conflicts? Discuss. 2011 – 20 marks

11. How can religious conflicts about truth be resolved? Discuss. 2011 – 20 marks

12. Is William James right in holding that religious disputes are like conflicts in aesthetic appreciation? Discuss. 2011 – 20 marks

14. Examine the view that, religious doctrines are not ‘quasi-scientific’ doctrines but represent a form of life. 2011 – 20 marks

15. The fact that different religions originated at different places and in different centuries prove that plurality of religion is a fact. How correct would it be to say that all religions are essentially the same? Discuss. 10/20

16. “There are no whole truths, all truths are half-truths. It is trying to treat them as whole truth that plays the devil.” Discuss. 09/30.

17. Can the God of religion be identified with the absolute of philosophy? 09/30.

18. In a pluralistic society, how can religious pluralism be practised? Point out distinction among (a) sarvadharman samanvaya (b) sarvadharman sambhava (c) sarvadharman sadbhava. 08/60

19. What is the central issue in the debate between religious pluralist and religious exclusivist? Discuss in this context the arguments they advance in support of their views.

10. Nature of Religious Language: Analogical and Symbolic; Cognitivist and Non-cognitive


2. In what sense is the secular use of language different from the religious use of language? Discuss. (2018/10)

3. Explain the significance of religious symbols as transcendent referent that mediates into the cultural, spatial and temporal world. (2018/15)

5. How can religious language be verified? Is it correct to say that religious language is verified because it can not be falsified? Discuss. (2015/20)


7. What is meant by saying that religious is non-cognitive? (2013/15)

8. Can religious language can said to be verifiable? (2013/15)

9. Do cognitivist provide cogent answer to the objection based on falsifiability? (2013/20)

10. Analyse Paul Tillich’s statement that “symbolic language alone is able to express the ultimate.” (2012/20)

11. Discuss the cognitivist account of the nature of religious language. (2012/20)

12. Religious language is dependent on natural language for an analogy and a symbol of work. Why not treat religious language as a specialized language like telegraphic language? Discuss. 10/20


14. “Man’s ultimate concern must be expressed symbolically because symbolic language alone is able to express the ultimate.” – Paul Tillich. Critical notes. 04/20
MIND MAPS

“These answer formats will prove themselves as the most effective tools for revisions during exams.”
CHARVAKA

Theory of Knowledge

- Perception : the only pramana
- Rejects:
  - Inference
    - No vyapti
      - Perception
      - Inference
      - Shabda
      - Samanya lakshan
      - Uniformity of experience
      - Causal relation

2. upamana
3. Vedas
4. Sabda

- Critical Comment
- Metaphysics
  - Materialism
  - World
  - God
    - Soul
    - Dehatmavada
BUDDHISM

Pratityasamutpada

- Theory of Dependent origination
- Second and Third Noble Truth
- Bodhi; Dharma
- Causal Wheel of Dependent Origination (Twelve Links):

1. Ignorance (avidya)
2. Impressions of Karmic forces (Samskara)
3. Initial consciousness of the embryo (Vijnana)
4. Psycho-physical organism (Nama-rupa)
5. Six sense-organs including mind (Sadayatana)
6. Sense-object-contact (Sparsha)
7. Sense-experience (Vedana)
8. Thirst for sense-enjoyment (Trsna)
9. Clinging to this enjoyment (Upadana)
10. Will to reborn (Bhava)
11. Birth of rebirth (Jati)
12. Old age and death (Jara-Marana)

Bhava-Chakra, Janama-Marana-Chakra
Bondage, Liberation

- Foundation of all teachings
1 **Ksanikvada**
   - Theory of Momentariness
   - Santanvada, Sanghatvada
   - Everything is momentary
   - Illusion of unity
   - Applicable to phenomena only
   - Critical comment

2 **Nairatmyavada**
   - Theory of No-ego
   - Bodhi / Prajna: the only reality
   - Upanishads- Buddha: Misunderstanding
   - Idea of re–birth?

3. **Theory of karma**
4. **Sanghatvada**
5. **Arthkriya- karitva**
   - Critical comments
JAINISM

- Realistic and Relativistic Pluralism
- Anekantavada: Metaphysical side
- Syadvada: Logical & Epistemological side
  1. Theory of Relativity of knowledge
  2. Use of syat
  3. Saptabhanginaya
     – Theory of seven folded judgement
  4. Justification

- No skepticism –
- Catholic and Tolerant
- Critical comment
JAINISM – JIVA

- **What**

  Conscious spirit
  Consciousness being the Essence
  Qualitative alike; Quantitative different
  – Comparative study : Indian & Western

  Inherently perfect
  - anantchatusteya

  Astikaya
  Proofs for the existence

- **Bondage**

  Ignorance
  Asrava
  Bandhan

- **Liberation**

  - Three jewels
    - Samvara
    - Nirjara
    - Kaivelya
JAINISM- DRAVYA

- What
- Characters
- Application of Jaina philosophy
- Dravya is sat
- Classification
  - Jiva
  - Ajiva: Pudgala
- Space
- Time
- Motion (dharma)
- Rest (adharma)

- Astikaya: jiva & ajiva
- Anastikaya: Time
SAMKHYA – PRAKRITI

• Description

Root Cause
Independent, Absolute, One, Eternal
Unintelligent, unconscious, ever active

• Unity of three gunas

1. sattva
2. Rajas
3. Tamas
   Pralaya awastha
   Vishamawasstha

• Proofs

1. Bhedanam parimanat
2. Samanvyat
3. Karyatah pravrttescha
4. Karan karya vibhagat
5. Avibhagat Vishvarupyasya

• Significance

• Critical Comments
SAMKHYA – PURUSA

• Description
  Soul, Self, spirit
  Consciousness is its essence
  Comparative study
  Intelligent, eternal, inactive, nitya- mukta
  Bondage, liberation
  Sopadhika Purusa

• Proof
  1 Teleological
  2 Logical
  3 Ontological
  4 Ethical
  5 Mystical

• Plurality of Purusa
  Arguments

• Significance

• Critical Comments
SAMKHYA

SARGA : Theory of Creation

- Two ultimate Principles

- Teleological
  1. Darshanartham
  2. Kaivalyartham

- Pralaya Awastha
  Visham Awastha

- Evolutes
  Prakrti: Mahat (first evolute)
  Ahankar: Vaikarika or sattvika: ekadas indriya
  : Taijasik or Rajas: energy
  : Bhutadi or Tamasa: 5 Subtle physical elements
  (Tan matras)
  : 5 gross physical elements
  (Mahabhuta)

Total 23 evolutes + Prakriti + Purusa = philosophy of 25 principles
• Not new Creation – satkaryavada form of causation - Prakritiparinamvada

• Evolution is cyclic

• Critical comment

  -Not consistent

  (i) Real Contact ?

  (ii) Proximity

  (iii) Theory of semblance of contact

  -Asatkaryavada
SAMKHYA - LIBERATION

- Bondage
- Sufferings / Pain

1. Ahdyatmaika
2. Adhibhautika
3. Adhidaivika

- Guna, pleasure, heaven

- Liberation
- Jiven mukti
- Videhamukti
YOGA

Samkhya – Yoga
End & means
First evolute
Chitta vritti

1. Pramana
2. Viparaya
3. Vikalpa
4. Nidra
5. smriti

Klesa

1. avidya
2. asmita
3. raga
4. dvesha
5. abhinivesh
Chitta Bhumi

1. Ksipta
2. Muddha
3. Viksipta
4. Ekagra
5. Niruddha

Astanga Yoga

1. Yama
2. Niyama
3. Asan
4. Pranayama
5. Pratyahara
6. Dharana
7. Dhyana
8. Samadhi – 1. Conscious
   2. Supraconscious

• SPECIAL PURUSA
NYAYA – VAISESIIKA
THEORY OF PRAMANA : NYAYA

PRAMANA

1. Pratyaksha (Perception)
2. Anumana (Inference)
3. Upamana (Comparison)
4. Sabda (Testimony)

PERCEPTION

- What
- Process
- Stages

1. Nirvikalpa
2. Savikalpa

Comparative study: western

- Kinds

1. Laukika perception
   i. Internal
   ii. External

1. Alaukika perception
   i. Samanyalakshana
   ii. Jnanalakshan
   iii. Yogaja
INFERENCE

• **What**
  Pada– hetu, paksa, sadhya
  Vyapti
  Pakshadharma
  Paramarsha

• **Classification**
  1. **Swarth**
     Pararth anumana - **panchavyavas**
  2. (i) puravat
     (ii) sheshvat
     (iii) samanytadrsta
  3. On the basis of vyapti
     (i) keval anvayi
     (ii) keval vyatireki
     (iii) Anvaya vyatireki

• **Fallacy**

• **Critical Comment**
VAISESIKA

VYAPTI

- **What**
  - 3 Pada
  - Significance

- **Kinds**
  1) Asam vyapti
  2) Sam vyapti

- **Methods of establishing**
  1) Anvaya
  2) Vyatireki
  3) Vyabhicaraagraha
  4) Upadhinirasa
  5) Trak
  6) Samanya lakshan pratyaksha pramana

- **Critical comments**
HETVABHASA

❖ What
❖ Characteristic of valid Hetu
❖ Kinds

1. Asiddha
   i. Ashrayasiddha
   ii. Svarupasiddha
   iii. Vyapyatvasiddha

2. Savyabhicara
   i. Sadharan
   ii. Asadharan
   iii. Anupasamhari

2. Satpratipaksha
3. Badhita
4. Virudha

❖ Fomal / Material Fallacy?
HETVABHASA

- What
- Characteristic of valid Hetu
- Kinds
  1. Asiddha
     i. Ashrayasiddha
     ii. Svarupasiddha
     iii. Vyapyatvasiddha
  2. Savyabhicara
     i. Sadharan
     ii. Asadharan
     iii. Anupasamhari
  2. Satpratipaksha
  3. Badhita
  4. Virudha
- Fomal / Material Fallacy?
AETGORIES / PADARTH

❖ What

❖ Two Classes

A. Bhava / Being
B. Abhava / non-being

Bhava / Being
1. Dravya
2. Guna
3. Karma
4. Vishesha
5. Samanya
   a. Class concept, class essence, universal
   b. Subsists in
   c. Samanya lakshan alaukika perception
   d. Buddhist concept of Apoha

6. Samavaya
   a. Eternal relation
   b. Samyoga and vibhag

❖ Abhava /Non-Being
7. Abhava

(i) Negative category
(ii) Non-existence of any thing
(iii) Types

A) Anyonyabhava
B) Samsargabhava

1. Pragabhava
2. Pradhavamsabhava
3. Atyanabhav

❖ Critical Comment
NYAYA THEOLOGY

❖ God

- One, infinite, eternal, efficient cause
- Sadasvarya
- Karmaphaldata

❖ Proofs for God’s existence

1. Causal arguments
2. Adrsta arguments
3. Authoritativeness of the scriptures
4. Testimony of shruti
5. Dynamism to atoms
6. Numerical concept
7. Support of the world
8. Word-meaning

❖ Critical comment
MIMANSA

Theory of Knowledge

1. Perception
2. Inference
3. Upamana
4. Shabda
5. Arthaptti (Implications/ Postulation)
6. Anupalabdhi

Validity of Knowledge : Pramanyavada

1. Svatahpramanyavada
2. Paratahpramanyavada
BRAHMAN & MAYA

- Shankaracharya

- “Brahman satyam jagat mithya
  Jivo Brahmaiva na parah”
- Brahman
  - Indeterminate & non-dual
  - Indescribable
  - Nirguna
  - Sacchidananda
  - 3 levels of reality
  - Trikalabadhita
  - Abheda - distinctionless

Brahman conditioned by maya
  - Jagat
  - Isvara
  - Dualism between Brahman & Atma

- Characteristics of Maya
  1. Material and unconscious
  2. Maya and Brahman: Tadatmya
  3. Dual aspects
  4. Indescribable
5. Relative
6. Removable by Right knowledge
7. Adhyasa
8. Ashraya and visaya

❖ Ramanuja

- Maya
- Avidya
- Refutation (Anupapatti)

1. Ashrayanupapatti
2. Tirodhananupapatti
3. Svarupanupapatti
4. Anirvachaniyatvanupapatti
5. Pramananupapatti
6. Nivartakanupapatti
7. Nivrtyanupapatti

❖ Evaluation
PLATO : THEORY OF IDEAS

What

• Ideas, Forms, Being
• Explanation through metaphors
  - Copy theory
  - Participation theory
• Analogy / Allegory of the cave

Basis

• Perceptual v/s Transcendental world
• Dichotomy of existence
• Rational insight
• Validity / Justification

Characteristics

I. Substance
II. Universal
III. Eternal
IV. Simple, pure
V. Supersensible
VI. One, unique, indivisible
VII. Invariable, constant
VIII. Essence
IX. Beyond space and time
X. Hierarchical: Idea of Good

• To know is to be
• Comparative study
• Critical comment
ARISTOTLE

Aristotle aimed at the teleological explanation of the universe. Herecouncils teleology and the mechanistic explanation given science through his conception of matter and form which has been deduced from the analysis of causation.

Four causes

- Material
- Efficient
- Formal
- Final

Form & matter: Actuality & Potentiality

- Form: universal aspect
- Matter: particular aspect
- Inseparable, Relative
- Matter: potentiality
- Form: actualisation
- Unmoved Mover
- Doctrine of unfoldment
- Comparative study
DESCARTE

❖ CARTESIAN METHOD
  • Purpose
  • Mathematical Method
  • Four Rules

❖ CARTESIAN METHOD OF DOUBT
  • Deliberate & Universal
  • Cogito ergo sum
    ■ I think, therefore, I am
    ■ First self evident truth

❖ Deductions
  • Dualism Mind & Body
  • External world
  • God Exist: Ontological proof
    Cosmological proof

Importance

Epistemological approach

Critical comment
SPINOZA

❖ SUBSTANCE

Geometrical method
Definition & Deductions
1) Substance is one.
2) Infinite & unlimited.
3) Self-determined & self contained
4) Every determination is negation
5) Causa sui, self explanatory
6) Eternal

Implications
❖ ATTRIBUTES

What are attributes
Infinite attributes
Theory of Parallelism
❖ MODES
❖ Descarte & Spinoza
❖ Spinoza & Leibnitz
❖ Implications of Geometrical Method
❖ CRITICAL COMMENT
LEIBNITZ

❖ Monads

- Monads are the ultimate substance
- Pluralism as opposed to monism of Spinoza
- Spiritual atoms

❖ CHARACTERISTICS

1. Eternal
2. Individual
3. Only cogito is the attribute
4. All monads are active
5. Self contained & self determined
6. Infinite
7. Windowless: world in miniature

❖ Kinds of Monads

1. Sleeping
2. Dreaming
3. Walking

❖ Principal of continuity

❖ Activities: Perception
Appetition

❖ Pre-Established Harmony
LOCKE

- Empiricist
- Theory of “Tabula Rasa”
- Rejection of theory of innate ideas
- Knowledge: Consists of ideas
  - simple - types
  - complex - types

- Substance
  - Complex idea
  - Supposed support of qualities
  - I-Know-Not-What

- Primary & Secondary qualities
- Knowledge: Types
- Limitation to our knowledge

- Is Locke a consistent Philosopher?
BERKELEY

ESSE EST PERCIPI

❖ ‘To be to perceived’
❖ Existence implies being perceived

1. Percipi is not personal
2. Perception is not limited to the present
3. Ultimate perception is in God
4. **Theory of Notion**
5. Objects confirm knowledge and knowledge confirm objects

❖ Development from Locke
❖ Doubts answered by Berkeley
❖ **Implications**

1. Refutation of materialism
2. Subjective idealism
3. Establishing theism

❖ Critical comment
HUME

- Climax of empiricism

- Analyses the nature of human knowledge & man's capacity to achieve it

- Subjects in the mind
  1. Impressions: (a) simple (b) complex
  2. idea

- Refutation of self / notion of personal identity
  - Logical development of empiricist thought
  - No self
  - ‘Self’ according to Hume
  - Comparative study
  - Arguments
    1. Self is not the subject of perception
    2. Self is not absolute
    3. Thought experiences itself

- Criticism
  1. Merely concretizes psychological feelings
  2. Confuses between the knower & the known
  3. Fails to explain memory
  4. Fail to explain the process of knowing

- Causality
• Refutation of the philosophical conceptions
• Analyses the basis of causality

1. A-priori reasoning
2. Demonstration
3. sensory experience does not establish the invariability
4. Not proved by internal experience
5. Relation of antecedent & consequent
6. The basis of causality is habit & custom
7. law of Association

Was Hume skeptic?
Real problem of Kant

Failure of Empiricism & Rationalism
Kant: “Both are right in what they affirm, But wrong in what they deny”

Reconciliation
1. By defining knowledge
2. Knowledge formation

Synthetic a-priori judgment
- Knowledge is judgmental & judgements are of two types:
  a. Synthetic judgment
  b. Analytic judgment

- Synthetic judgment may be:
  a. A-posteriori
  b. A-priori

So, kant defines knowledge as the system of synthetic a priori judgments e.g. ‘5+7=12’

‘Every event has a cause’

- Implications
- Comment
• “All our knowledge begins with senses, proceeds to understanding and ends with reason”

Three levels –

i. Level of sensibility
   1. Discreet sensations
   2. Space & Time

ii. Level of understanding
   1. 12 categories
   2. Knowledge proper

iii. Level of reason
   1. 3 ideas of reason
   2. Pseudo knowledge / illusions

Comparative study: Perception of Nyaya-Vaisesika
IDEAS OF REASON

- Reason
- Three ideas of Reason
- Regulative but not constitutive of knowledge
- Paralogisms
- Antinomies

- World: the ultimate Reality
- Phenomena-Noumena
- 4 antinomies – thesis & antithesis
- Function / Significance

- Ideal of pure reason
- Significance/functions of the ideas of Reason
HEGEL: DIALECTICAL METHOD

- What

- Absolute idea
  - The Ultimate reality
  - Dynamic
  - Dialectical evolution

- Principal of Negation

- Characteristic
  1. Triad
  2. Rational
  3. Automatic
  4. continuous
  5. Nothing is lost
  6. Universal

- Absolute idealism

- Objective idealism
MOORE: REFUTATION OF IDEALISM

- Realist
- Defence of commonsense philosopher
- Refutation of Idealism

1. Analytic or logical method

- Percipi
- Est
- Esse est percipi:

   1. That existence of a thing is its sense perception
   2. That existence is one of the basic quality of perception
   3. That existence is an inference form the fact of perception

2. Metaphysical arguments
LOGICAL ATOMISM

• What
  - Philosophical method to discover fundamental elements
  - Logical analysis

• Logical atom

• Comparative study

• Facts
  - Negative & Positive
  - Particular & Universal
  - Simple & Universal

• Propositions
  - Atomic
  - Molecular
  - Truthful functions of molecular proposition

• Symbols
  - Complex
  - Incomplete symbols

• Logical Construction
THEORY OF PERSON : STRAWSON

- Linguistic philosopher
- Basic Particular
- Rejects
  1. No-ownership Theory
  2. Ownership Theory

- Rejects
- Theory
  - Concept of person
  - Basic particular
  - Union of Body & Mind
LOGICAL POSITIVISTS

❖ Recent trend

❖ Two Aspects
   1. Positive
   2. Negative

❖ Aims
   1. No speculation
   2. No metaphysics
   3. Evaluating scientific assertion

❖ Elimination of Metaphysics, verification principle

❖ Wittgenstein
   • Pseudo-proposition
   • Devoid of objective reference
   • Not based upon internal experience

❖ Rudolf Carnap
   • Not based up
   • Devoid of any meaning or sense
   • Pseudo concepts
   • Not based on experience of highly spiritual persons

❖ A. J. Ayer
PHENOMENOLOGY: E. HUSSERL

- **What**
  - A priori investigation
  - Primitive outlook
  - Phenomenological reduction

- **Chief Characteristic**

- **Method**
  - Rigorous science
  - Two basic internal moments
    1. Epoche
    2. Reduction proper
      - Psychological Reduction
      - Eidetic Reduction
      - Transcendental Reduction

- **Phenomena**

- **Doctrine of intentionality**