

Buddhism : Four noble truths, *aṣṭāṅgamārga*, *nirvāṇa*, *madhyam pratipad*, *praṭityasamutpāda*, *kṣaṇabhāṅgavāda*, *anātmavāda*

Schools of Buddhism : *Vaibhāṣika*, *Sautrāntika*, *Yogācāra* and *Mādhyamika*

Nyāya : *Pramā* and *apramā*, *prāmāṇya* and *apramāṇya*; *pramāṇa* : *pratyakṣa*, *nirvikalpaka*, *savikalpaka*, *laukika* and *alaukika*; *anumāna* : *anvayavyātireka*, *lingaparāmarśa*, *vyāpti*; classification : *vyāptigrahopāyas*, *hetvābhāsa*, *upamāna*; *śabda* : *Śakti*, *lakṣaṇā*, *ākāṅkṣā*, *yogyatā*, *sannidhi* and *tātparya*, concept of God, arguments for the existence of God, *adrṣṭa*, *niḥśryeasa*

Vaiśeṣika : Concepts of *padārtha*, *dravya*, *guṇa*, *karma*, *sāmānya*, *samavāya*, *viśeṣa*, *abhāva*, causation : *Asatkāryavāda*, *samavāyi*, *asamavāyi* *nimitta* *kāraṇa*, *paramāṇuvāda*, *adrṣṭa*, *niḥśryeas*

Sāṃkhya : *Satkāryavāda*, *prakṛti* and its evolutes, arguments for the existence of *prakṛti*, nature of *puruṣa*, arguments for the existence and plurality of *puruṣa* relationship between *puruṣa* and *prakṛti*, *kaivalya*, atheism

Yoga : Patanjali's concept of *citta* and *citta-ṛtti*, eight-fold path of *yoga*, the role of God in *yoga* .

Pūrva-Mīmāṃsā

Śruti and its importance, atheism of *pūrvamīmāṃsā*, classification of *śrutivākyas*, *vidhi*, *niṣedha* and *arthavāda*, *dharma*, *bhāvanā*, *sabdānityavāda*, *jātiśaktivāda*

Kumarila and *Prabhakara* Schools of *mīmāṃsā* and their major points of difference, *tripuṭi-saṃvit*, *jñātātā*, *abhāva* and *anupalabdhi*, *anvitābhidhanavāda*, *abihitānvayavāda*

Vedānta

Advaita—Rejection of difference : *Adhyāsa*, *māyā*, three grades of *sattā*, *jīva*, *Jīvanmukti*, *vivartavāda*

Viśiṣṭādvaita : *Saguṇa Brahman*, refutation of *māyā*, *aprthaksiddhi*, *pariṇāmavāda*, *jīva*, *bhakti* and *prapatti*

Dvaita—Rejection of *nirguṇa brahman* and *māyā*, *bheda* and *sākṣi*, *bhakti*

2. Modern Indian Thinkers

Vivekananda—Practical vedanta, universal religion

Aurobindo—Evolution, mind and supermind, integral yoga

Iqbal—Self, God, man and superman

Tagore—Religion of man, ideas on education

K. C. Bhattacharyya—Concept of philosophy, subject as freedom, the doctrine of *māyā*.

Radhakrishnan—Intellect and intuition, the idealist view of life

J. Krishnamurti—Freedom from the known, analysis of self

Gandhi—Non-violence, satyāgraha, swaraj, critique of modern civilization

Ambedkar—Varna and the caste system, Neo-Buddhism

3. Classical Western Philosophy

Early Greek philosophers, Plato and Aristotle

Ionians, Pythagoras, Parmenides, Heraclitus and Democritus

The Sophists and Socrates

Plato—Theory of knowledge, knowledge (*episteme*) and opinion (*doxa*), theory of Ideas, the method of dialectic, soul and God

Aristotle—Classification of the sciences, the theoretical, the practical and the productive (*theoria, praxis, techne*), logic as an organon, critique of Plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God

Medieval Philosophy

St. Augustine—Problem of evil

St. Anselm—Ontological argument

St. Thomas Aquinas—Faith and reason, essence and existence, the existence of God

4. Modern Western Philosophy

Rationalism

Descartes : Conception of method and the need for method in philosophy, clarity and distinctness as the criterion of truth, doubt and methodological scepticism, the *cogito*-intuition or inference? innate ideas, the 'real' distinction between mind and matter, role of God, proofs for the existence of God, mind-body interactionalism

Spinoza : Substance, Attribute and Mode, the concept of 'God or Nature', the mind-body problem, pantheism, three orders of knowing

Leibniz : Monadology, truths of reason and truths of fact, innateness of all ideas, proofs for the existence of God, principles of non-contradiction, sufficient reason and identity of indiscernibles, the doctrine of pre-established harmony, problem of freedom and philosophy

Empiricism

Locke : Ideas and their classification, refutation of innate ideas, theory of knowledge, three grades of knowledge, theory of substance, distinction between primary and secondary qualities

Berkeley : Rejection of the distinction between primary and secondary qualities, immaterialism, critique of abstract ideas, *esse est percipi*, the problem of solipsism; God and self

Hume : Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, induction and causality, the external world and the self, personal identity, rejection of metaphysics, scepticism, reason and the passions

Critical Philosophy and After

Kant : The critical philosophy, classification of judgements, possibility of synthetic *a priori* judgements, the Copernican revolution, forms of sensibility, categories of understanding, the metaphysical and the transcendental deduction of the categories, phenomenon and noumenon, the Ideas of Reason—soul, God and world as a whole, freedom and immortality, rejection of speculative metaphysics

Hegel : The conception of *Geist* (spirit), the dialectical method, concepts of being, non-being and becoming, absolute idealism

Nietzsche : Critique of western culture, will to power

Moore : Refutation of idealism, defence of commonsense, philosophy and analysis

Russell : Refutation of idealism, logic as the essence of philosophy, logical atomism

Wittgenstein : Language and reality, facts and objects, names and propositions, the picture theory, philosophy and language, meaning and use, forms of life

Husserl : The Husserlian method, intentionality

Heidegger : Being and nothingness, man as being-in-the-world, critique of technological civilization

Logical Positivism : The verifiability theory of meaning, the verification principle, rejection of metaphysics, unity of science

C. S. Pierce and William James : Pragmatic theories of meaning and truth

G. Ryle : Systematically misleading expressions, category mistake, concept of mind, critique of Cartesian dualism

PAPER-III (A)

[CORE GROUP]

Unit—I

Vyāvahārika and Pāramārthika Sattā

Nitya and anitya Dravya

Kāranatā

Ākāśa, Dik and Kāla

Sāmānya and Sambandha

Cit, Acit and Ātman

Unit—II

Appearance and reality

Being and becoming

Causality, Space and Time

Matter, Mind and Self

Substance and Universals

The problem of personal identity

Unit—III

Pramā

Kinds of Pramānas

Khyātivāda

Prāmānyavāda

Anvitābhīdhānavāda and Abhihitānvayavāda

Śabdagraha

Unit—IV

Definition of knowledge
Ways of knowing
Theories of error
Theories of truth
Belief and scepticism
Problem of induction

Unit—V

Concept of Pratyakṣa in Nyāya
Concept of Pratyakṣa in Buddhism
Concept of Pratyakṣa in Śāṅkara Vedānta
Nature and kinds of Anumāna
Definition and Nature of Vyāpti
Hetvābhāsas

Unit—VI

R̥ṇa and R̥ta
Puruṣārthas, Svadharma
Varnadharmā and Āsramadharmā
Niṣkāmakarma and Lokasaṅgraha
Pañcaśīla and Triratnas
Brahmavihāras

Unit—VII

Good, right, justice
Duty and obligation
Cardinal virtues
Eudaemonism
Freedom and responsibility
Crime and punishment

Unit—VIII

Ethical cognitivism and non-cognitivism
Ethical realism and intuitionism
Kant's moral theory

Kinds of utilitarianism

Human rights and social disparities

Feminism

Unit—IX

Truth and validity

Nature of propositions

Categorical syllogism

Laws of thought

Classification of propositions

Square of opposition

Unit—X

Truth-functions and propositional logic

Quantification and rules of quantification

Decision procedures

Proving validity

Argument and Argument-form

Axiomatic system, consistency, completeness

PAPER—III (B)

[ELECTIVE / OPTIONAL]

Elective—I

[Candidates will be expected to be familiar with the main tenets and practices of the following groups of religions : (1) Hinduism, Buddhism, Jainism and Sikhism; (2) Zoroastrianism, Judaism, Christianity and Islam; (3) tribal religions of India]

Possibility and need of comparative religion, commonality and differences among religions, the nature of inter-religious dialogue and understanding, religious experience, modes of understanding the divine, the theory of liberation, the means for attaining liberation, the God-man relation in religions, world-views (*Weltanschauungen*) in religions, immortality, the doctrine of incarnation and prophethood, religious hermeneutics, religion and moral social values, religion and secular society

Elective—II

General :

The linguistic turn and the conception of philosophy

Problems :

Semantics : Frege's distinction between sense and reference, concepts and objects, related problems and their proposed solutions : (a) identity, (b) negative existentials, (c) indirect speech, (d) propositional attitudes, the meaning and role of singular terms : (a) Proper names, (b) definite descriptions, (c) demonstratives and other indexicals; the relation between meaning and truth, holistic and atomistic approach to meaning, what is a theory of meaning?

Pragmatics : Meaning and use; speech acts

[The above problem areas require candidate's familiarity with the works of Frege, Russell, Wittgenstein, Austin, Quine, Strawson, Davidson, Dummett and Searle.]

Elective—III

[The purpose here is to assess the candidate's acquaintance with the central concepts in phenomenology and hermeneutics]

Phenomenology as an approach to the understanding of the human condition, consciousness and intentionality, phenomenology and solipsism, the life-world (*Lebenswelt*), interpretation, understanding and the human sciences, the idea of the text, conflict of interpretation and the possibilities of agreement, culture, situatedness and interpretation

Elective—IV

[This covers vedanta philosophy with special reference to five main acharyas viz. Sankara, Ramanuja, Madhava, Nimbarka and Vallabha. The purpose is to test the candidate's acquaintance with vedanta philosophy in its rich and divergent forms]

Sources, general features, similarities and differences, Brahman : Definition and interpretations, distinction between *saguna* and *nirguna* and its relevance in the formation of different schools of vedanta, *māyā* : Its nature, arguments for and against *māyā*, *ātman* : Its nature, relation between *ātman* and *Brahman*; *jīva*; interpretation of *māhāvākyas*, e.g. *tat tvam asi*; *mokṣa* : Nature and types, *mārga* or *sādhanā*, roles played by *jñāna*, *karma* and *bhakti*, different conceptions of *bhakti*, theories of causation, *Brahman* as the cause of the world : Different interpretations, *pramā*, *pramāṇas*, special role played by *śabda pramāṇa* and intuition (*saksatkara/aparoksanubhuti*), theories of *khyātis*

Elective—V

[The intention here is to explore the availability of Gandhian ideas in the central debates in philosophy]

Conceptions of knowledge, truth and love and their relationship, language, understanding and culture, engagement with tradition, self, world and God, woman, sexuality and brahmacharya, moral foundations of good life : Dharma, swaraj, satyagraha and ahimsa, community and fellowship; the good society : statelessness, trusteeship, sarvodaya, panchayati raj, religion, tapasya, service, means-end relationship, Gandhi and the Gandhians : break, continuity and innovation