

Syllabus for applicants from a background exposure/training in academic philosophy

The scheme of examination would comprise of single essay type question and short type questions from the syllabus mentioned below

1. Classical Indian Philosophy

Vedic and Upanisadic world – views : Rta – the cosmic order, the divine and the human realms; the centrality of the institution of yajna (sacrifice), the concept of rna – duty / obligation; theories of creation Atman – Self (and not – self), Jagrat, Svapna, Susupti and turiya, Brahman, sreyas and preyas Karma, samsara, moksa. Carvaka : Pratyaksa as the only pramana, critique of anumana and sabda, rejection of non – material entities and of dharma and moksa.

Jainism : Concept of reality – sat, dravya, guna, paryaya, Jiva, ajiva, anekantavada, syadvada and nayavada; theory of knowledge; bondage and liberation.

Buddhism : Four noble truths, astahgamarga, nirvana, madhyam pratipad, pratityasamutpada, ksanabhahgavada, anatnavada.

Schools of Buddhism : Vaibhasika, Sautrantika, Yogacara and Madhyamika.

Nyaya : Prama and apramd, pramanya and apramanya; pramdna : pratyaksa nirvikalpaka, savikalpaka, laukika and alaukika; anurndna : anvayavyatireka, lingapardmarsa uydpti. Classification : vyaptigrahopayas, hetvdbhasa, upamana.

Sabda : Sakti, laksana, akanksa, योग्या, sannidhi and tatparya,

Concept of God, arguments for the existence of God, adrsta, nihsryeasa.

Vaisesika : Concepts of padartha, dravya, guna, karma, samanya, samavaya, visesa, abhdua, causation : Asatkaryavada, samavayu asamavayi nimitta karana, paramdnuvada adrsta, nihsiryneas.

Samkhya : Satkaryavada, prakrti and its evolutes, arguments for the existence of prakrti, nature of purusa, arguments for the existence and plurality of purusa relationship between purusa and prakrti, kaivalya, atheism.

Yoga : Patanjali's concept of citta and citta – vrtti, eight – fold path of yoga, the role of God in yoga.

Purva – Mimamsa : Sruti and its importance, atheism of purvajritinamsa, classification of srutivakyas, vidhi, nisedha and arthavada, dharma, bhavana, sabdanityavada, Jatisaktivada, Kumarila and Prabhakara Schools of mimamsa and their major points of difference, triputi – samvit, jnatata, abhava and anupalabdhi, anvitdbhidhanavada, abihifdhvayavada Vedanta.

Advaita – Rejection of difference : Adhyasa, maya, three grades of satta, Jiva, Jivanmukti, Vivartavada.

Visispadvaita : Saguna Brahman, refutation of maya, aprthaksiddhi parindmavada, Jiva, bhakti and prapatti, Dvaita – Rejection of nirguna brahman and maya, bheda and saksi, 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 Maya.

Radhakrishnan – Intellect and intuition, the idealist view of life.

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

Gandhi – Non – violence, Satyagraha, 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 interactionism.

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 common sense, 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.

Syllabus for applicants from a non-philosophy background

The question paper would comprise of one general essay type question which would assume no familiarity with any academic philosophy. In addition, there would be short questions from the sections mentioned below.

Logic: Truth and Validity

- * Nature of Propositions
- * Categorical Syllogism
- * Laws of thought
- * Classification of Propositions
- * Square of Opposition

Definition of Knowledge

- * Ways of knowing
- * Theories of Error
- * Theories of Truth
- * Belief and Scepticism
- * Problem of Induction

Good, Right, Justice

- * Duty and Obligation
- * Cardinal Virtues
- * Eudaemonism
- * Freedom and Responsibility
- * Crime and Punishment

Truth – Functions and Propositional Logic

- * Quantification and Rules of Quantification
- * Decision Procedures
- * Proving Validity
- * Argument and Argument – form
- * Axiomatic System, Consistency, Completeness