



RAJ RISHI BHARTRIHARI MATSYA UNIVERSITY, ALWAR

PRE PH.D. ENTRANCE TEST (PET) 2017- SYLLABUS
SUBJECT- PHILOSOPHY

Section - A

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 rta-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, astangamarga, nirvana, madhyani pratipad, pratityasamutpada, ksanabhangavada, anatnavada.

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

Nyaya: Prama and Aprama, Pramanya and Apramanya; Pramana: Pratyaksa, Nirvikalpaka, svikalpaka, laukika and alaukika; anumana: anvayavyatireka, lingaparamarsa, vyapti; classification: vyaptigrahopayas, hetvabhasa, upamana; sabda-Sakti, laksana, akanksa, vacyata, sannidhi and tatparya, concept of God, arguments for the existence of God, Adrsta, mithsryeasa.

Vaisesika: Concepts of padartha, dravya, guna, karma, samanya, samavaya, visesa, abhava, causation; Asatkaryavada, samavayi, asamavayi nimitta karana, paramanuvada, adrsta, mithsryeas.

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

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

Purva-Mimamsa

Smriti and its importance, atheism of purvamimamsa, classification of srutivakyas, vidhi, nisedha and arthavada, dharma, bhavana, sabdanityavada, jatisaktivada

Kumariia and Prabhakara Schools of mimamsa and their major points of difference, triputi-samevit, ivatata, abhava and anupalabdhi, anvitatbidhanavada, abihitanvayavasa

Vedanta

Advaita--Rejection of difference: Adhyasa, maya, three grades of satta, jiva, jivanumukti, vivartavada


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Visistadvaita: Saguna Brahman, refutation of maya, aprthaksiddhi, parinamavada, jiva, bhakti and prapatti

Dvaita--Rejection of nirguna brahman and mana, bheda and saksi, bhakti.

SECTION - B

SECTION B

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 (daxa), 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

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, innate ideas, the 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 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:** Logic as the essence of philosophy, logical atomism. **Wittgenstein:** Language and reality, facts and objects, names and proposition, the picture theory, philosophy and language, meaning and use, forms of life.

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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. William James: Pragmatic theories of meaning and truth. Sartre, Marx, A.J. Ayer

SECTION Indian Ethics:

Section - C

The first five sutras of Purva Mimamsa Sutra of Jaimini with Sabara's Bhasya to be read with Sastra Dipika of Parthasarathi Misra and Prakaranapancika of Salikanatha.

Arthasastragraha of Laugaksi Bhaskara: The concepts and doctrines to be taken up for study are as follows: (a) Sabda (Veda Pramanya) (b) Dharma (c) Vidhi, nisedha, arthavada (d) Rules of textual interpretation.

The law of karma: ethical implications. Sadharana dharma.

Selections from the Upanisads, the Bhagavadgita, Dhammapada, Tattvartha Sutra, Samiparva of Mahabharata and Arthasastra of Kautilya.

The concepts and doctrines to be taken up for study are: Rta and Satya, Rna and Yajna, Yoga and Kshema, Karmayoga, Svadharma and lokasangraha of the Bhagavadgita, Upayakausala of Buddhism, alongwith Brahmaviharas, Triratnas of Jainism alongwith Dharmavidhi and Caitracara, Yama and Niyama of Yoga

Western Ethics :

Utilitarianism, Prescriptivism, Kantian Ethics, Utilitarianism, Intuitionism, Concept of God, right justice, duty, obligation, cardinal virtues, Freedom and responsibility, Crime & punishment.

Indian Logic:

Constituents and types of Anumana in the system of old Nyaya-Vaisesika Buddhism and Jainism, Vyapti Formulation: Types of Vyapti and Vyapti Grah & paya. Characterization of sad hetu and the major Hetvabhava.

Western Logic :

Truth-functions and propositional logic: Quantification and rules of quantification: Decision procedures: Proving validity: Sets: Relations.


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