

**Syllabus for the Recruitment Test for the post of  
Assistant Professor (College Cadre) in the subject of  
Philosophy**

**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.

Purusharthas, Varnadharmas and Ashramadharmas (*Manusamriti*)

Atman – Self ( and not-self ); Jagrat, Svapna, Susupti and Turiya; Brahman; shreyas and preyas; Karma, samsara, moksha.

Svadharmas, Niskamakarmas and Lokasamgrahas (*Bhagavadgita*)

**Carvaka :** Pratyaksha as the only pramana; critique of anumana and sabda; rejection of non – material entities and of dharma and moksha.

**Jainism :** Concept of reality – sat, dravya, guna, paryaya, jiva, ajiva; anekantavada; syadvada and nayavada; theory of knowledge; bondage and liberation; Pancasila and Triratnas

**Buddhism:** Four noble truths; ashtangamarga; nirvana; madhyam pratipad; pratityasamutpada; ksanabhangavada; anatmavada; Brahmaviharas; Concept of Pratyaksha in Buddhism.

**Schools of Buddhism :** Vaibhasika, Sautrantika, Yogachara and Madhyamika.

**Nyaya :** Prama and aprama; pramanya and apramanya; kinds of pramana : pratyaksha-nirvikalpaka, savikalpaka, laukika and alaukika; anumana - anvayavyatireka, lingaparamarsha; Definition of nature of vyapti; Classification : vyaptigrahopayas; hetvabhasa. upamana; sabda : Sakti, laksana, akanksa, yogyata, sannidhi and tatparya; Karanta ; Concept of God, arguments for the existence of God; adrshta; nihsryeasa; Khyativada.

**Vaisesika :** Concepts of padartha; dravya- Nitya and anitya Dravya; Akasa, Dik and Kala; Samanya and Sambandha; guna, karma, samanya, samavaya, visesa, abava; causation : Asatkaryavada, samavayi, asamavayi, nimitta karana; paramanuvada; adrsta; nishreyas.

**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; Khyativada.

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

**Purva – Mimamsa** : Shruti and its importance; atheism of purva-mimamsa; classification of shrutivakyas- vidhi, nisedha and arthavada; dharma; bhavana; sabdanityavada; Jatisaktivada; Khyativada; Pramanyavada; Anvitabhidhanavada and Abhihitanvayavada; Sabdagraha.

Kumarila and Prabhakara Schools of Mimamsa and their major points of difference; triputi-samvit, jnatata, abhava and anupalabdh; anvitabhidhanavada and abihitanyavada.

**Vedanta**: Advaita – Rejection of difference; Adhyasa, maya; three grades of satta: Pratibhasika, Vyavaharika and Paramarthika Satta, Jiva: jivanmukti, Vivartavada; Concept of Pratyaksa in Samkara Vedanta; Khyativada,.

Visistadvaita : Saguna Brahman; refutation of maya; aprthaksiddhi; parinamavada; Jiva; bhakti and prapatti; Cit. Acit and Atman.

Dvaita :Rejection of nirguna brahman and maya; bheda and sakshi; 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: Being and becoming, 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,. Substance and Universals, Cardinal virtues.

Aristotle – Classification of the sciences, the theoretical, the practical and the productive ( theoria, praxis, techné ), logic as an organon, critique of Plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God,. Good, right, justice, Eudaemonism.

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, Matter, Mind and Self.

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, Appearance and reality.

Hume: Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, Problem of induction, Induction and causality, the external world and the self, The Problem of personal identity, rejection of metaphysics, scepticism, reason and the passions, Causality, Space and Time, Belief and skepticism.

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, Duty and obligation, Kant's moral theory.

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, defense of commonsense, philosophy and analysis, Ethical realism and intuitionism.

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, Freedom and responsibility.

Logical Positivism: The verifiability theory of meaning, the verification principle, rejection of metaphysics, unity of science, Ethical cognitivism and non-cognitivism

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.

## **5. Ethics and Logic :**

Ethics - Kinds of utilitarianism, Human rights and social disparities, Feminism, Crime and punishment.

Logic- Truth and validity, Nature of propositions, Categorical syllogism, Laws of thought

Classification of propositions, Square of opposition, Truth-functions and propositional logic, Quantification and rules of quantification, Decision procedures, Proving validity, Argument and Argument-form, Axiomatic system, consistency, completeness.