

IAS Mains Philosophy 1992

Paper I

Section A

1. Explain in not more than 200 words each, any three of the following statements, stating with argument whether you support the view expressed therein or not:
 - a. There are necessarily alternative views and standpoints in philosophy.
 - b. Everything in the universe is so perfectly timed and so harmonious: God must be a mathematician.
 - c. The life of most men is but a continuous struggle for existence, a struggle which they are bound to lose at last. We as we blow soap bubbles as long and as large as we can, though we know with absolute certainty that they must break at last.
 - d. Hegel's view stands on its head; it must be turned right side up again.
2. Discuss Kant's theory of reality. How does he attempt to reconcile the claims of science, philosophy and religion? Ascertain if he succeeds in his task.
3. Can there be an epistemology without metaphysics and a logic without ontology? Examine the various facets of this controversy in 20th century Western thought.
4. Critically examine Marxism as
 - a. a system of metaphysics
 - b. an ideology
 - c. a philosophy of history and society. What in your estimation, is the future of Marxism as a philosophy?

Section B

5. Write critical notes on any three of the following views in not more than 200 words each:
 - a. The Carvaka system is not a consistent metaphysic; it is only a crude form of hedonism.
 - b. Mayavada of Advaita is only a re-statement of Sunyavada of the Madhydyanika system with minor modifications
 - c. There is no need for God in Samkhya and Yogas systems, as these are fully self-consistent even without the idea of God.
 - d. Vijnanavada can be regarded as a later development of Sunyavada.
6. Explain the conceptions of the soul of the self with special reference to the schools of Buddhism, Samkhya, Nyaya and the Vedantic systems.
7. Explain and critically examine the nature, conditions and validity of pratyaksapramana according to the Nyaya and Vijnanavada schools.
8. Bring out the main points of difference between the philosophies of Sankara and Ramanuja.