



**Drishti IAS**

Package-II

# UPSC MAINS TEST SERIES 2025

## PHILOSOPHY

(Optional Subject)

Available in **English Medium** Only

**STARTING : 12<sup>TH</sup> JANUARY 2025**

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### **Salient Features**

- Timely and comprehensive coverage of the syllabus through a structured test schedule.
- Diverse and relevant question bank (theory based, application based and direct questions) to align with important topics and frequently asked questions/Previous Year Questions.
- Use of suitable examples, illustrations, flow charts and analogies for value addition.
- Use of standard books, authentic sources and scholarly articles in creating model answers.
- Observance of the Commission standards during evaluation process of answer sheets.

Test Code	Date	Syllabus
Test-1 OPT-PHL-2501	12 January, 2025 (Sunday)	Plato and Aristotle, Rationalism (Descartes, Spinoza, Leibniz), Empiricism (Locke, Berkeley, Hume), Kant, Hegel
Test-2 OPT-PHL-2502	19 January, 2025 (Sunday)	Moore, Russell and Early Wittgenstein, Logical Positivism, Later Wittgenstein, Phenomenology (Husserl), Existentialism (Kierkegaard, Sarte, Heidegger), Quine and Strawson
Test-3 OPT-PHL-2503	2 February, 2025 (Sunday)	Carvaka, Jainism, Schools of Buddhism, Samkhya, Yoga
Test-4 OPT-PHL-2504	16 February, 2025 (Sunday)	Nyaya—Vaiesesika, Mimamsa, Schools of Vedanta, Aurobindo
Test-5 OPT-PHL-2505	2 March, 2025 (Sunday)	Socio-Political Philosophy
Test-6 OPT-PHL-2506	16 March, 2025 (Sunday)	Philosophy of Religion

\*For detailed breakup of syllabus, kindly refer to the subsequent pages.



## Test Schedule

Test Code	Test Date	Detailed Syllabus
Test-1 OPT-PHL-2501	12 January, 2025 (Sunday)	<ul style="list-style-type: none"><li>● <b>Plato and Aristotle:</b> Ideas, Substance, Form and Matter, Causation, Actuality and Potentiality.</li><li>● <b>Rationalism (Descartes, Spinoza, Leibniz):</b> Cartesian Method and Certain Knowledge, Substance, God, Mind-Body Dualism, Determinism and Freedom.</li><li>● <b>Empiricism (Locke, Berkeley, Hume):</b> Theory of Knowledge, Substance and Qualities, Self and God, Skepticism</li><li>● <b>Kant:</b> Possibility of Synthetic a priori Judgments, Space and Time, Categories, Ideas of Reason, Antinomies, Critique of Proofs for the Existence of God.</li><li>● <b>Hegel:</b> Dialectical Method, Absolute Idealism</li></ul>
Test-2 OPT-PHL-2502	19 January, 2025 (Sunday)	<ul style="list-style-type: none"><li>● <b>Moore, Russell and Early Wittgenstein:</b> Defence of Common Sense, Refutation of Idealism, Logical Atomism, Logical Constructions, Incomplete Symbols, Picture Theory of Meaning, Saying and Showing.</li><li>● <b>Logical Positivism:</b> Verification Theory of Meaning, Rejection of Metaphysics, Linguistic Theory of Necessary Propositions.</li><li>● <b>Later Wittgenstein:</b> Meaning and Use, Language-games, Critique of Private Language.</li><li>● <b>Phenomenology (Husserl):</b> Method, Theory of Essences, Avoidance of Psychologism.</li><li>● <b>Existentialism (Kierkegaard, Sarte, Heidegger):</b> Existence and Essence, Choice, Responsibility and Authentic Existence, Being-in-the-world and Temporality.</li><li>● <b>Quine and Strawson:</b> Critique of Empiricism, Theory of Basic Particulars and Persons</li></ul>
Test-3 OPT-PHL-2503	2 February, 2025 (Sunday)	<ul style="list-style-type: none"><li>● <b>Carvaka:</b> Theory of Knowledge, Rejection of Transcendent Entities.</li><li>● <b>Jainism:</b> Theory of Reality, Saptabhanginaya, Bondage and Liberation</li><li>● <b>Schools of Buddhism:</b> Pratityasamutpada, Ksanikavada, Nairatmyavada</li><li>● <b>Samkhya:</b> Prakriti, Purusa, Causation, Liberation</li><li>● <b>Yoga:</b> Citta, Cittavrtti, Klesas, Samadhi, Kaivalya</li></ul>
Test-4 OPT-PHL-2504	16 February, 2025 (Sunday)	<ul style="list-style-type: none"><li>● <b>Nyaya—Vaishesika:</b> Theory of Categories, Theory of Appearance, Theory of Pramana, Self, Liberation, God, Proofs for the Existence of God, Theory of Causation, Atomistic Theory of Creation</li><li>● <b>Mimamsa:</b> Theory of Knowledge</li><li>● <b>Schools of Vedanta:</b> Brahman, Isvara, Atman, Jiva, Jagat, Maya, Avidya, Adhyasa, Moksa, Aprthaksiddhi, Pancavidhabheda</li><li>● <b>Aurobindo:</b> Evolution, Involution, Integral Yoga</li></ul>



<b>Test-5</b> <b>OPT-PHL-2505</b>	<b>2 March, 2025</b> <b>(Sunday)</b>	<ul style="list-style-type: none"><li>● <b>Social and Political Ideals:</b> Equality, Justice, Liberty</li><li>● <b>Sovereignty:</b> Austin, Bodin, Laski, Kautilya</li><li>● <b>Individual and State:</b> Rights, Duties, Accountability</li><li>● <b>Forms of Government:</b> Monarchy, Theocracy and Democracy.</li><li>● <b>Political Ideologies:</b> Anarchism, Marxism and Socialism</li><li>● Humanism; Secularism; Multiculturalism</li><li>● <b>Crime and Punishment:</b> Corruption, Mass Violence, Genocide, Capital Punishment.</li><li>● <b>Development and Social Progress</b></li><li>● <b>Gender Discrimination:</b> Female Foeticide, Land and Property Rights, Empowerment</li><li>● <b>Caste Discrimination:</b> Gandhi and Ambedkar</li></ul>
<b>Test-6</b> <b>OPT-PHL-2506</b>	<b>16 March, 2025</b> <b>(Sunday)</b>	<ul style="list-style-type: none"><li>● <b>Notions of God:</b> Attributes; Relation to Man and the World. (Indian and Western).</li><li>● Proofs for the Existence of God and their Critique (Indian and Western).</li><li>● Problem of Evil.</li><li>● <b>Soul:</b> Immortality; Rebirth and Liberation.</li><li>● Reason, Revelation and Faith.</li><li>● <b>Religious Experience:</b> Nature and Object (Indian and Western).</li><li>● Religion without God.</li><li>● Religion and Morality.</li><li>● Religious Pluralism and the Problem of Absolute Truth.</li><li>● <b>Nature of Religious Language:</b> Analogical and Symbolic; Cognitivist and Non-cognitive.</li></ul>

## UPSC (2024) & Drishti IAS Mains Test Series (Philosophy Optional) Comparative Analysis

### PAPER-I

Test Series (Code)	Question Code	Drishti IAS Test Series Question	UPSC Question Number	UPSC Question	Marks
PHL-2413	4. (b)	<ul style="list-style-type: none"> <li>Discuss the relation between Idea and the World as given by Plato. What are Aristotle's views regarding this?</li> </ul>	1. (a)	<ul style="list-style-type: none"> <li>Differentiate between Plato's and Aristotle's concept of form.</li> </ul>	10
PHL-2407	6. (b)	<ul style="list-style-type: none"> <li>Why did Kant introduce the category of synthetic a priori judgements? Is mathematical knowledge a priori? Explain.</li> </ul>	1. (b)	<ul style="list-style-type: none"> <li>How does Kant respond to Hume's scepticism with regard to a priori judgements? Discuss.</li> </ul>	10
PHL-2402 PHL-2408	4. (a) 1. (a)	<ul style="list-style-type: none"> <li>What is G.E. Moore's concept of "common sense" in philosophy? Do you think he was able to successfully defend it? Give reasons to support your response.</li> <li>Moore is known as a common-sense realist. Comment.</li> </ul>	1. (c)	<ul style="list-style-type: none"> <li>What arguments are offered by Moore to prove that there are certain truisms, knowledge of which is a matter of common sense? Critically discuss.</li> </ul>	10
PHL-2402 PHL-2402	8. (a) 1. (a)	<ul style="list-style-type: none"> <li>What are some of the main arguments Wittgenstein presents against the possibility of a private language? How do these arguments relate to issues of meaning, communication, and understanding?</li> <li>Wittgenstein suggests that without a shared language, it would be impossible to establish meaning. Comment.</li> </ul>	1. (d)	<ul style="list-style-type: none"> <li>Why does later Wittgenstein think that there cannot be a language that only one person can speak- a language that is essentially private? Discuss.</li> </ul>	10
PHL-2402	6. (c)	<ul style="list-style-type: none"> <li>In the context of the issue concerning 'the single individual,' what does Kierkegaard intend to convey with his statement, 'Truth is subjectivity'?</li> </ul>	1. (e)	<ul style="list-style-type: none"> <li>How does Kierkegaard define truth in terms of subjectivity? Critically discuss.</li> </ul>	10

PHL-2407	8. (c)	<ul style="list-style-type: none"> <li>● Explain the concept of Deus sive Natura (God or Nature) in Spinoza's philosophy. Discuss how it relates to his pantheistic beliefs.</li> </ul>	2. (b)	<ul style="list-style-type: none"> <li>● How does Spinoza establish that God alone is absolutely real with his statement- "Whatever is, is in God"? Critically discuss.</li> </ul>	15
PHL-2401	8. (a)	<ul style="list-style-type: none"> <li>● Does Kant accept the Ontological Argument for God's existence? What argument/s does he present to prove the existence of God?</li> </ul>	2. (c)	<ul style="list-style-type: none"> <li>● Critically examine Kant's objections against the ontological argument for the existence of God.</li> </ul>	15
PHL-2402 PHL-2408	5. (d) 2. (b)	<ul style="list-style-type: none"> <li>● Discuss incomplete symbols and their contribution to Russell's theory of meaning.</li> <li>● How does Russell's theory of definite descriptions connect to his philosophy of Logical Atomism? Provide a rationale for your response.</li> </ul>	3. (a)	<ul style="list-style-type: none"> <li>● Explain Russell's notion of incomplete symbols. Also explain how this notion leads to the doctrine of logical atomism.</li> </ul>	20
PHL-2408 PHL-2408 PHL-2402	1. (d) 3. (b) 1. (b)	<ul style="list-style-type: none"> <li>● Is there a criterion for identifying "pseudo-statements"? Critically discuss the views of logical positivists on "pseudo-statements".</li> <li>● How do logical positivists demonstrate the lack of meaning in metaphysical statements? Can their verification theory of meaning adequately explain the meaningfulness of all scientific statements?</li> <li>● "The soul of Thanos is Bad". Critically examine the above statement in the light of logical positivism.</li> </ul>	3. (b)	<ul style="list-style-type: none"> <li>● Is the sentence "All objects are either white or not red" meaningful in the same way as "This page is white" is, according to the logical positivists? Discuss with arguments.</li> </ul>	15
PHL-2407 PHL-2401	3. (b) 3. (b)	<ul style="list-style-type: none"> <li>● How does Leibniz's perspective on freewill and determinism compare with that of Spinoza's? Analyze.</li> <li>● Can individuals be truly free? Discuss with reference to Spinoza's views on freewill and determinism in his pantheistic framework.</li> </ul>	3. (c)	<ul style="list-style-type: none"> <li>● Among the rationalists, whose account of the mind-body problem is compatible with the notion of human freedom and free will? Critically discuss.</li> </ul>	15

PHL-2415 PHL-2402 PHL-2402	3. (c) 1. (d) 2. (b)	<ul style="list-style-type: none"> <li>● Comment on Sartre’s existentialist assertion that “existence precedes essence” with Aristotle’s teleological view of human nature.</li> <li>● Write a note on “Existence Precedes Essence”.</li> <li>● Sartre famously stated that “existence is absurd.” Explain with reference to the existentialist perspective on the human condition.</li> </ul>	4. (a)	<ul style="list-style-type: none"> <li>● What do existentialist thinkers mean by the slogan "existence precedes essence"? How is human existence related to human freedom according to them? Discuss.</li> </ul>	20
PHL-2408	5. (b)	<ul style="list-style-type: none"> <li>● Explain Husserl’s reasons for advocating phenomenological reductionism.</li> </ul>	4. (b)	<ul style="list-style-type: none"> <li>● Why does Husserl think that essences exhibit a kind of continuity between consciousness and being? Discuss.</li> </ul>	15
PHL-2408 PHL-2402	6. (b) 8. (c)	<ul style="list-style-type: none"> <li>● What are the two dogmas of empiricism that Quine critiques in his essay, and how does he argue against them?</li> <li>● Analyze Quine’s proposition of empiricism without the dogmas with reference to his ‘Two Dogmas of Empiricism’.</li> </ul>	4. (c)	<ul style="list-style-type: none"> <li>● Explain the nature of the two dogmas that Quine refers to in his paper 'Two Dogmas of Empiricism'.</li> </ul>	15
PHL-2403	8. (c)	<ul style="list-style-type: none"> <li>● Do Cārvākas accept transcendental entities? Critically discuss.</li> </ul>	5. (a)	<ul style="list-style-type: none"> <li>● Do you think Carvaka's philosophy is positivistic in nature? Give reasons and justifications for your answer.</li> </ul>	10
PHL-2404 PHL-2415	7. (b) 5. (e)	<ul style="list-style-type: none"> <li>● “The other categories of Vaiśeṣika school are regarded as absolute, but this category is relative in its conception”. Which category is being referred to? Elaborate on its nature and types.</li> <li>● “Abhāva is not a mere negation but a positive entity.” Discuss this statement in the context of the Nyāya-Vaiśeṣika philosophy.</li> </ul>	5. (c)	<ul style="list-style-type: none"> <li>● Do these sentences "Air does not have heat" and "Air is not fire" refer to the same type of absence or abhava, according to the Vaisesikas? Discuss.</li> </ul>	10
PHL-2410 PHL-2404	1. (e) 5. (e)	<ul style="list-style-type: none"> <li>● Shabda-pramāṇa has the greatest importance in Mīmāṃsā. Comment.</li> <li>● Differentiate between Abhihitānvayavāda and Anvitābhīdhānavāda.</li> </ul>	5. (d)	<ul style="list-style-type: none"> <li>● How does Bhatta's view of nature of word-meaning and sentential-meaning differ from Prabhakara's view? Critically discuss.</li> </ul>	10

PHL-2413	5. (d)	<ul style="list-style-type: none"> <li>● Explain the status of jiva and jagat in the philosophy of Rāmānujacarya.</li> </ul>	5. (e)	<ul style="list-style-type: none"> <li>● In Visistadvaita philosophy, the relationship between God and the world is parallel to that between an individual self and its body". Critically discuss.</li> </ul>	10
PHL-2415	8. (a)	<ul style="list-style-type: none"> <li>● Compare and contrast the Cārvāka concept of 'ātman' with the Buddhist notion of the self/soul.</li> </ul>	6. (a)	<ul style="list-style-type: none"> <li>● Differentiate between the Carvaka's refutation of self as a transcendental category and the Buddhist rejection of atma.</li> </ul>	20
PHL-2413	8. (b)	<ul style="list-style-type: none"> <li>● What is the Jaina concept of karma? Analyze its relation to the concept of liberation.</li> </ul>	6. (c)	<ul style="list-style-type: none"> <li>● What is the distinction between Bhavabandha and Dravyabandha, according to Jainas? Discuss.</li> </ul>	15
PHL-2409	2. (a)	<ul style="list-style-type: none"> <li>● "The theory that causation means a real transformation of the material cause leads to the concept of Prakṛti as the root-cause of the world of objects." Elucidate.</li> </ul>	7. (a)	<ul style="list-style-type: none"> <li>● Present an account of the evolution of Prakṛiti as propounded in Samkhyakarika. In this context, also explain the difference between buddhi, mahat and ahamkara.</li> </ul>	20
PHL-2413	5. (b)	<ul style="list-style-type: none"> <li>● "Yogascittvrttinirodhah". Comment.</li> </ul>	7. (b)	<ul style="list-style-type: none"> <li>● "So long as there are changes and modifications in citta, the self is reflected therein, and, in the absence of discriminative knowledge, identifies itself with them." Present an appraisal of Yoga Soteriology in the light of the above statement.</li> </ul>	15
PHL-2410 PHL-2415	8. (a) 5. (c)	<ul style="list-style-type: none"> <li>● Discuss Sri Aurobindo's Integral Yoga. How does it differ from traditional forms of yoga? Analyze.</li> <li>● Explain Aurobindo's concept of Evolution as an ascent from Matter to Spirit. How does it differ from the traditional Darwinian understanding of evolution?</li> </ul>	7. (c)	<ul style="list-style-type: none"> <li>● "Our Yoga is a double movement of ascent and descent". Discuss the above statement in the context of Sri Aurobindo's conception of integral Yoga.</li> </ul>	15
PHL-2404 PHL-2404 PHL-2413	2. (c) 3. (a) 7. (b)	<ul style="list-style-type: none"> <li>● Examine the differences between Triputipratyakṣavāda and Jñātātāvāda.</li> <li>● Does the admission of Svayamprakāśavāda necessarily lead to the admission of Svataḥprāmāṇyavāda? Discuss after the Naiyāyikas, the Mīmāṃsakas and the Advaita Vedāntins.</li> <li>● Discuss Svataḥprāmāṇyavada. How do Mīmāṃsākas criticize the Nyāya theory of validity of knowledge?</li> </ul>	8. (a)	<ul style="list-style-type: none"> <li>● How do I know that I know? Answer this question with reference to the Naiyayikas, the Bhatta Mimamsakas and the Prabhakaras.</li> </ul>	20



PHL-2404 PHL-2410	7. (c) 7. (b)	<ul style="list-style-type: none"> <li>● How do the Mimāṃsākas establish Implication as valid means of knowledge? Provide arguments to show their critique of the Nyāya perspective on Implication.</li> <li>● Postulation is the assumption of an unperceived fact to reconcile two apparently inconsistent unperceived facts. Illustrate with the help of suitable examples.</li> </ul>	8. (b)	<ul style="list-style-type: none"> <li>● "A candidate who is never seen to be studying during the day time secures a high position in a competitive exam." How would the Bhatta Mimamsakas and the Naiyayikas explain the success of this candidate? Discuss.</li> </ul>	15
<b>PAPER-II</b>					
Test Series (Code)	Question Code	Drishti IAS Test Series Question	UPSC Question Number	UPSC Question	Marks
PHL-2411	3. (b)	<ul style="list-style-type: none"> <li>● Is there an ideal equilibrium between liberty and equality in a just and thriving society? Suggest means to attain such an equilibrium.</li> </ul>	2. (b)	<ul style="list-style-type: none"> <li>● Critically evaluate the concepts of liberty and equality as political ideals.</li> </ul>	15
PHL-2414 PHL-2416	1. (e) 2. (b)	<ul style="list-style-type: none"> <li>● Critically evaluate the justifications for Capital Punishment.</li> <li>● "To take a life when a life has been lost is revenge, not justice." Critically evaluate this statement in the context of arguments for and against capital punishment.</li> </ul>	3. (b)	<ul style="list-style-type: none"> <li>● On what grounds would you accept or reject the idea of capital punishment as an effective deterrent? Discuss.</li> </ul>	15
PHL-2411 PHL-2416	4. (c) 2. (c)	<ul style="list-style-type: none"> <li>● Can economic growth alone necessarily result in human development and societal advancement? Provide arguments to support your viewpoint.</li> <li>● Is economic growth always a necessary condition for development? Give your critical comments.</li> </ul>	3. (c)	<ul style="list-style-type: none"> <li>● Is economic development a necessary condition, sufficient condition, both or neither in order to achieve social progress? Give reasons and justifications for your answer.</li> </ul>	15
PHL-2416	3. (c)	<ul style="list-style-type: none"> <li>● How can the concept of "empowerment" be applied to address issues of gender inequality? What are the limitations of the empowerment approach?</li> </ul>	4. (a)	<ul style="list-style-type: none"> <li>● Discuss gender equality as a necessary condition to achieve empowerment of women. Also examine the role of women empowerment in curbing the menace of female foeticide.</li> </ul>	20

PHL-2405	8. (b)	<ul style="list-style-type: none"> <li>● Discuss Kautilya’s definition of sovereignty in the context of his “Arthashastra”. Can Kautilya’s ideas on sovereignty be applied to contemporary political situations?</li> </ul>	4. (b)	<ul style="list-style-type: none"> <li>● What insights does the Arthashastra offer with regard to the concept of sovereignty? Does it have any relevance in modern times? Critically discuss.</li> </ul>	15
PHL-2416	4. (c)	<ul style="list-style-type: none"> <li>● “Multiculturalism promotes tolerance and respect for cultural differences, but it can also lead to cultural relativism.” Discuss the strengths and limitations of multiculturalism as a political framework.</li> </ul>	4. (c)	<ul style="list-style-type: none"> <li>● Discuss the role of ethical principles of tolerance and coexistence for the rise of multicultural societies.</li> </ul>	15
PHL-2406 PHL-2414	8. (b) 5. (e)	<ul style="list-style-type: none"> <li>● “Religion without morality is a superstition and a curse, and morality without religion is impossible.” Critically comment.</li> <li>● Is religion the source of morality? Assess.</li> </ul>	5. (a)	<ul style="list-style-type: none"> <li>● Can there be a religion without morality? Discuss.</li> </ul>	10
PHL-2416	7. (b)	<ul style="list-style-type: none"> <li>● Can a belief in absolute truth coexist with a pluralistic view of religions? Evaluate.</li> </ul>	5. (b)	<ul style="list-style-type: none"> <li>● Write a note on the notion of absolute truth in the context of religion.</li> </ul>	10
PHL-2412	3. (c)	<ul style="list-style-type: none"> <li>● Examine the roles of reason and faith in the context of religion. Is reason capable of serving as a guiding influence in shaping religious beliefs? Elaborate.</li> </ul>	5. (d)	<ul style="list-style-type: none"> <li>● Discuss the role of reason in religion.</li> </ul>	10
PHL-2416	8. (c)	<ul style="list-style-type: none"> <li>● “Analogical language provides a way to talk about God without reducing the divine to human terms.” Discuss.</li> </ul>	5. (e)	<ul style="list-style-type: none"> <li>● Explain the analogical nature of religious language.</li> </ul>	10
PHL-2406 PHL-2412	8. (c) 7. (b)	<ul style="list-style-type: none"> <li>● “Immortality of the soul is an essential assumption for the concept of rebirth.” Analyze critically in the context of Buddhism.</li> <li>● Examine whether the doctrine of the immortality of the soul is a necessary postulate for a religion.</li> </ul>	6. (a)	<ul style="list-style-type: none"> <li>● Is it necessary to adhere to the notions of immortality of soul and rebirth in order to have a robust conception of liberation? Give reasons and justifications for your answer.</li> </ul>	20

PHL-2406 PHL-2414	3. (b) 5. (d)	<ul style="list-style-type: none"> <li>● “Is God willing to prevent evil, but not able? Then, he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God?” Comment.</li> <li>● The presence of evil in the world is a problem for the theist. Analyze.</li> </ul>	6. (c)	<ul style="list-style-type: none"> <li>● "The problem of evil is a direct offshoot of how God is conceptualized in a system". Critically discuss.</li> </ul>	15
PHL-2412	8. (c)	<ul style="list-style-type: none"> <li>● Assess and evaluate the Buddhist arguments that challenge the existence of God as the creator of the universe.</li> </ul>	7. (a)	<ul style="list-style-type: none"> <li>● State and evaluate Buddhism as a religion without God.</li> </ul>	20
PHL-2416	5. (c)	<ul style="list-style-type: none"> <li>● Evaluate the epistemological status of revelation.</li> </ul>	7. (b)	<ul style="list-style-type: none"> <li>● What kind of epistemic justifications are possible with regard to claims to revelation? Discuss with your own comments.</li> </ul>	15
PHL-2416	8. (a)	<ul style="list-style-type: none"> <li>● Analyze the Ontological Argument for the existence of God as proposed by Anselm. How has this argument been critiqued by later philosophers?</li> </ul>	7. (c)	<ul style="list-style-type: none"> <li>● Present an exposition of ontological proof for the existence of God along with its criticism.</li> </ul>	15
PHL-2412	4. (a)	<ul style="list-style-type: none"> <li>● Provide a critical analysis of the non-cognitive theory of religious language with a focus on R.B. Braithwaite's perspectives.</li> </ul>	8. (a)	<ul style="list-style-type: none"> <li>● Distinguish between cognitivist and non-cognitivist account of religious language. Does the cognitivist account lead to any contradiction? Answer with reference to the philosophical views of R.B. Braithwaite.</li> </ul>	20

<p>PHL-2416 PHL-2412 PHL-2410 PHL-2414</p>	<p>6. (c) 2. (b) 4. (b) 7. (b)</p>	<ul style="list-style-type: none"> <li>● “Liberation is not an event but a process, the gradual realization of the oneness of the self with the Absolute.” Analyze in the context of Advaita Vedanta’s approach to attaining moksa.</li> <li>● Analyze the concept of Brahman in Advaita philosophy as articulated by Śaṅkara. To what extent does Śaṅkara’s understanding of Brahman accommodate theistic beliefs? Discuss.</li> <li>● How does Advaita Vedānta view the relationship between the individual self (Ātman) and the ultimate reality (Brahman)? Elaborate.</li> <li>● Examine the concept of liberation in the Advaita tradition.</li> </ul>	<p>8. (c)</p>	<ul style="list-style-type: none"> <li>● Discuss the main features of religious experience according to Advaita Vedanta.</li> </ul>	<p>15</p>
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