

UNIVERSITY OF LONDON

MA PHILOSOPHY
for Internal Students

INDIAN PHILOSOPHY

Wednesday 15th September 1999

10.00 – 13.00

Answer THREE questions

1. Can a defence be given for the inclusion of a category of basic differentiators in an ontology?
2. Describe and evaluate the epistemological basis of the doctrine of real absences.
3. “The Vaisesika system of categories is ad hoc and unsystematic.” Discuss.
4. “A universal cannot be both partless and present wholly in many places.” Discuss.
5. What does Sankara's analysis of the analogy of dreaming suggest about Advaita's view of the external world?
6. Outline an Abhidharma phenomenalism.
7. What role does the critique of the epistemology of the pramana framework play in Nagarjuna's philosophy? Is that philosophy ‘sceptical’?
8. Locate the role of the varieties of negation in Dinnaga's apoha theory.
9. Contrast Kumarila's Mimamsa definition of perception with Gautama's and Vatsyayana's Nyaya definition.
10. Explore the role of the definition of perception in the pramana theory of Nyaya.
11. How does the Abhidharma ontology get used by Vasubandhu in his Yogacara rejection of the external world?
12. What is Sri Harsa's aim when criticising the need for a realist basis for the pramana framework?

END OF PAPER