

PG Part-I (Under DE Mode) Exam., 2009

PHILOSOPHY

Course—I

(Indian Ethics)

Time : 2 hours

Full Marks : 50

The figures in the margin indicate full marks.

SECTION—A

Answer any **two** questions.

1. What is *Niṣkāma Karma*? Does it go against the psychological setup of human being? Discuss in detail. 6+9
2. Explain, in detail, the concept of *Rta* and *Ṛta*. 7½+7½
3. Point out the contrast between *Swadharma* and *Sādhāraṇa Dharmas*. Why should we perform both sort of Dharmas? 8+7
4. Explain, in detail, *Vidhi* and *Niṣedha*. 7½+7½

10R—150/192

(Turn Over)

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PHILOSOPHY

Course—II

(Western Ethics)

Time : 2 hours

Full Marks : 50

The figures in the margin indicate full marks.

SECTION—A

Answer any **two** questions.

1. Critically explain C. L. Stevenson's emotive theory of moral language. 15
2. Discuss Thomas Nagel's views on moral luck. 15
3. Distinguish between categorical imperative and hypothetical imperative according to Kant. Explain, in this context, Kant's views on 'Duty for duty's sake'. 5+10
4. Discuss the classical utilitarianism as advocated by Mill and Bentham. 15

10R—150/193

(Turn Over)

(2)

SECTION--B

5. Answer any *four* of the following : 5×4=20

- (a) What is moral skepticism?
- ~~(b)~~ Define goodwill following Kant.
- ~~(c)~~ Define justice.
- (d) What is 'retributive justice'?
- ~~(e)~~ Define act-utilitarianism.
- ~~(f)~~ Define virtue ethics.

(2)

SECTION--B

5. Write short notes on any *four* of the following : 5×4=20

- (a) *Bhāvanā*
- ~~(b)~~ *Niyama (Yoga)*
- ~~(c)~~ *Maitrī (as one Brahmvihāra)*
- ~~(d)~~ *Apauruṣeyatva*
- ~~(e)~~ *Apūrva*
- (f) *Triratna of Jainism*

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PG Part-I (Under DE Mode) Exam., 2009

PHILOSOPHY

Course—III

(Indian Logic)

Time : 2 hours

Full Marks : 50

The figures in the margin indicate full marks.

SECTION—A

Answer any two questions.

1. Discuss the following definition : 15
“Vyāptih sādhyavad anyasmin asambandhaḥ
udāhṛtaḥ.”
2. What is *Upādhi*? How do the Cārvākas show
that the knowledge of the absence of *upādhi*
cannot lead us to the ascertainment of *Vyāpti*?
Discuss. 5+10
3. What is *Hetvābhāsa*? What are its various
forms? Discuss various types of *Asiddhi*
hetvābhāsa. 5+2+8

4. Distinguish between *karāṇa* and *vyāpāra*. What
are the *karāṇa* and *vyāpāra* of *anumiti* according
to Viśvanātha? Discuss. 7+8

SECTION—B

5. Write notes on any four of the following : 5×4=20
(a) *Pratīyogī-anadhikāraṇa abhāva*
(b) *Tadutpatti*
(c) *Tādātmya* according to Buddhists
(d) *Anupasaṁhārī hetvābhāsa*
(e) *Viśiṣṭa-sattā*
(f) *Cālanīya-nyāya*

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SECTION—B

PHILOSOPHY

Course—IX

(Modern Indian Thought)

Time : 2 hours

Full Marks : 50

The figures in the margin indicate full marks.

SECTION—A

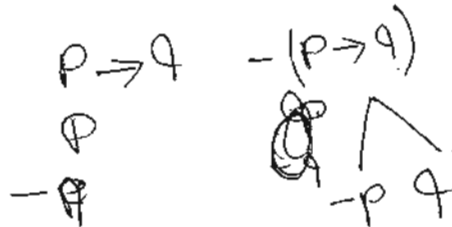
Answer any two questions.

1. Bring out the relation between truth and non-violence according to M. K. Gandhi. 15
2. Explain and examine the concept of neo-Buddhism following B. R. Ambedkar. 15
3. Discuss Sri Aurobindo's views on evolution. 15
4. Discuss Universal Religion following Swami Vivekananda. 15

5. Answer any four of the following : 5×4=20

- (a) What is meant by *Jivan-Devatā*?
- (b) What are the characteristics of intuition according to Iqbal?
- (c) Write, in brief, M. K. Gandhi's views on the critique of modern civilization.
- (d) Discuss, in brief, the concept of 'Practical Vedanta'.
- (e) What are the characteristic marks of 'Purna Yoga'?
- (f) Write, in brief, B. R. Ambedkar's views on untouchability.

- (d) Distinguish between 'Intersection' (\cap) and 'Union' (\cup).
- (e) Explain the salient feature of a non-empty set.
- (f) Distinguish between causal implication and material implication.



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PHILOSOPHY

Course--IV

(Western Logic)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two questions.

1. (a) If $V = \{1, 2, 3, 4, 5\}$
 $A = \{1, 2\}$
 $B = \{2, 3\}$
 what are the following?
 (i) $A \sim (\sim B)$
 (ii) $\sim A \sim (\sim B)$
- (b) Are the following assumptions mutually consistent?
 Some Americans are virtuous.
 No virtuous people steal from the poor.
 Some Americans steal from the poor.
- (c) Which of the following statements are true (for all sets A, B and C)?
 (i) If $A \in B$ and $B \in C$, then $A \in C$
 (ii) If $A \in B$ and $B \subset C$, then $A \in C$

5+5+5=15

$$(2) \quad \begin{array}{c} \wedge \\ -p \quad q \quad -q \end{array}$$

(3)

2. (a) When is an argument said to be formally valid?
- (b) Construct formal proof of validity of any two of the following :
- (i) All the accused are guilty. All who are convicted will hang. Therefore, if all who are guilty are convicted, then all the accused will hang.
- (ii) Dates are edible. Only items of food are edible. All items of food are good. Therefore, all dates are good.
- (iii) Tigers are fierce and dangerous. Some tigers are beautiful. Therefore, some dangerous things are beautiful. $3+12=15$

3. (a) Prove that Conditional does not imply Biconditional.

(b) Test the validity of the following argument by using tree-method :

If Holmes has bungled or Watson's abroad, Moriarty will escape. Therefore, Moriarty will escape unless Holmes bungles.

(c) Use the technique to tell that the following is a tautology :

$$[p \rightarrow (q \rightarrow r)] \rightarrow [q \rightarrow (p \rightarrow r)]$$

$$5+5+5=15$$

4. (a) Explain the rule of Existential Instantiation (EI).

(b) Explain, in brief, different types of relations.

(c) Is the following inference valid? Answer with reference to tree-method :

Min is home or on board.

Hen is home or Min is.

Min is not home.

Therefore, Hen is home and Min is on board.

$$5+5+5=15$$

SECTION—B

5. Answer any four of the following : $5 \times 4 = 20$

(a) Distinguish between Individual variable and Individual constant.

(b) Test the validity of the following argument by Venn diagram :

All witnesses are prejudiced.

Some liars are not prejudiced.

\therefore Some liars are not witnesses.

(c) Are the following assumptions mutually consistent?

$$C \neq \wedge$$

$$A \cap B \neq \wedge$$

$$A \cap C = \wedge$$

$$(A \cap B) \sim C = \wedge$$

PHILOSOPHY

Course—V

(Epistemology : Indian)

Time : 2 hours

Full Marks : 50

The figures in the margin indicate full marks.

SECTION—A

• Answer any **two** questions.

1. Critically discuss *parataḥprāmānyavāda*. 15
2. Discuss the phenomenon of dream following the Vaiśeṣikas. 15
3. Discuss *Upamāna* as a *pramāna*. Can *Upamāna* be reduced to *Anumāna*? Give reasons for your answer. 10+5
4. How can *abhāva* be known according to *Bhāṭṭa Mīmāṃsā* and *Advaita Vedānta*? Discuss in brief. 15

PHILOSOPHY

Course—VI

(Western Epistemology)

Time : 2 hours

Full Marks : 50

The figures in the margin indicate full marks.

SECTION—A

Answer any **two** questions.

1. Critically explain the coherence theory of truth. How is it different from other theories of truth? 10+5
2. What is knowledge? Explain the traditional definition of knowledge. What is Russell's view on the traditional definition of knowledge? 5+5+5
3. Critically discuss Berkeley's subjective idealism. 15
4. Critically explain the referential theory of meaning. 15

(2)

SECTION—B

5. Answer any *four* of the following : 5×4=20
- (a) What is the problem of Fourth Condition?
 - (b) What is the difference between sense data and hard data?
 - (c) Basic beliefs are incorrigible beliefs. Explain.
 - (d) Is synthetic a priori knowledge possible?
 - (e) Differentiate between categorical truth and hypothetical truth.
 - (f) Explain the absolute conception of truth.

(2)

SECTION—B

5. Answer any *four* questions 5×4=20
- (a) Distinguish between *pramāṇa-vyavasthā* and *pramāṇa-saṃplava*.
 - (b) Write a short note on *anirvacanīya-khyātivāda*.
 - (c) What is *jahajahallakṣaṇā*? Answer with example in brief.
 - (d) Discuss *tātparya* as a condition of *śābdabodha*.
 - (e) What is *anyathākhyātivāda*? Answer in brief.
 - (f) Can *Arthāpatti* be reduced to *Anumāna*? Give reasons for your answer.

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PHILOSOPHY

Course—VII

(Indian Metaphysics)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two questions.

1. Explain the definition of *sāmānya* following Viśvanātha. 15
2. Explain the notion of *Jātibādhaka*. 15
3. Explain the concept of *abhāva*. 15
4. Explain the similarities of the seven categories (*padārtha*) as found in the *Bhāṣāpariccheda*. 15

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PHILOSOPHY

Course—VIII

(Western)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two questions.

1. Critically discuss the nominalistic view of universals. 15
2. Is causality necessary connection? Explain the view you support. 15
3. Explain Bradley's theory of reality. 15
4. What is the mind-body problem? Discuss in this concern the epiphenomenalistic solution to the problem. 5+10=15

SECTION—B

5. Answer any *four* of the following : 5×4=20

- (a) How does Bradley show that the distinction substantive-adjective leads to contradiction?
- (b) Discuss the materialistic solution to the mind-body problem.
- (c) Explain the concept of being in Aristotle's *Metaphysics*.
- (d) Briefly discuss Locke's theory of material substance.
- (e) Discuss briefly the view that universals are concepts.
- (f) Explain the view that metaphysics is not possible.

SECTION—B

5. Answer any *four* of the following : 5×4=20

- (a) Explain the two varieties of *asamavāyi kāraṇa*.
- (b) Point out the differences between *samyoga* and *samavāya*.
- (c) Enumerate the five *karmas*.
- (d) Explain the first *anyathāsiddha*.
- (e) Explain *Rūpahām*.
- (f) Explain the characteristics of *padārtha*.
