

2008

PHILOSOPHY

Course - I

(Ethics : Indian)

Time – Two Hours

Full Marks – 50

The Figures in the margin indicate full marks.

SECTION – A

Answer any *two* of the following

1. What are *Brahmāvihāras*? Explain their ethical significance. 7+8
2. It is not the renunciation of action but renunciation in action that is preached by the *Bhagavadgītā*. Explain. 15
3. Explain the notion of '*dharma*' following *Mimāmsakas*. 15
4. Discuss the notion of '*apūrvā*'. 15

SECTION – B

5. Write short notes on any *four* of the following : 4x5=20
 - a) *Yama*.
 - b) *Sādhāraṇadharmā*.
 - c) *Lokasangraha*
 - d) *Vidhi*
 - e) *Kāmyakarma*
 - f) *Naimittikakarma*

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PHILOSOPHY

Course - II

(Ethics : Western)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* of the following

1. 'Moral facts are queer' — Discuss this statement following Mackie. 15
2. Explain Macintyre's account of "virtues" in essay "After Virtues". 15
3. Explain A. J. Ayer's theory of emotivism. 15
4. What is meant by magnetism of ethical terms ? How is it generated ? Explain offer C. L. Stevenson. 15

SECTION – B

5. Write short notes on any *four* of the following : 4x5=20
 - a) Explain the notions of 'Theological virtues' and 'human virtues'.
 - b) What is "practice" according to Macintyre ?
 - c) Write a short note on 'academic skepticism'.
 - d) What is good will in Kaution ethics ?
 - e) What is metaethics ?
 - f) Explain naturalistic fallacy.

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Course - III

(Indian Logic)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* of the following 2x15

1. Why do the Cārvākas prove that inference is not the source of valid cognition (*pramāṇa*)? Discuss. 15
2. What is *hetvābhāsa*? Distinguish between *vādhita* and *viruddha hetvābhāsa*. 5+10
3. Explain the second definition of *Vyāpti* according to Vis'uanātha. 15
4. Write a note on the Nyāya concept of *Parāmars'a*. 15

SECTION – B

5. Write short notes on any *four* of the following : 4x5=20
 - a) *Tadutpatti*.
 - b) *Satpratipakṣa hetvābhāsa*.
 - c) The *Nyāya* concept of *Tarka*
 - d) *Svarūpāsiddhi hetvābhāsa*.
 - e) *Avyāpya - urtti*.
 - f) First definition of *Vyāpti*.

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Course - IV

(Western Logic)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* of the following

1. a) Test the validity of the following arguments by Venn diagram :

All liars are prejudiced.

Some witnesses are not liars

 \therefore Some witnesses are not prejudiced. $3\frac{1}{2}+3\frac{1}{2}+4+4=15$

- b) Are the following assumptions mutually consistent?

$$B \cap C = \wedge$$

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

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

$$(A \cap B) \cup (A \cap C) \cup (B \cap C) \neq \wedge$$

- 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 $A \neq B$ and $B \neq C$ then $A \neq C$.

- d) If $V = \{1, 2, 3, 4, 5\}$

$$A = \{1, 3, 5\}$$

$$B = \{2, 4\}$$

[Turn over

Then what are the following :

i) $A \sim (\sim B)$

ii) $\sim A \sim (\sim B)$

2. Construct formal proof of validity of any *two* of the following :

$$7\frac{1}{2} \times 2 = 15$$

i) No acrobats are clumsy. Therefore, if Ali is a waiter, then if all waiters are clumsy, Ali is not an acrobat.

ii) A communist is either a fool or a waive. Fools are naive. Not all communists are naive. Therefore, some communists are naive.

iii) Doctors and lawyers are college graduates. Any altruist is an idealist. Some lawyers are not idealists. Some doctors are altruists. Therefore, some college graduates are idealists.

3. a) Prove that 'Biconditional' implies conditional. $4+4+7=15$

b) What are the two senses of 'or'. Spell out the differences.

c) Test the validity of the following arguments by using tree-method.

i) Moriarty will escape only if Holmes bungles. Holmes will not bungle, if Watson's to be believed. Therefore, if Watson is to be believed. Moriarty will not escape.

ii) Moriarty will escape unless Holmes acts. We shall rely on Watson only if Holmes does not act.

Therefore, if Holmes does not act, Mariarty will escape unless we rely on Watson.

4. a) Distinguish between a set and an ordered couple with example. Do you think that an ordered couple in isolation is a set?
- b) No two EI can be applied legitimately on the same individual constant. Justify.
- c) Explain with example the distinction between $D(R)$, $C(R)$ and $F(R)$ of a binary relation.

SECTION – B

Answer any *four* of the following 4x5=20

5. a) What is Cartesian product? When the Cartesian product of $(A \times B) = (B \times A)$
- b) Distinguish between single general proposition and multiply general proposition.
- c) Explain the salient features of a set.
- d) Why UG cannot legitimately be applied on Individual constant?
- e) Use the technique to tell that the following is a tautology.
- $$[(A \rightarrow B) \cdot (B \rightarrow C)] \rightarrow (A \rightarrow C)$$
- f) Distinguish between free and bound variable with example.

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PHILOSOPHY

Course - V

(Epistemology : Indian)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* of the following

1. How is knowledge without content (*aviśayaka*) possible ?
Discuss following Advaita Vedānta. 15
2. Critically explain the theory of *svataḥprāmāṇya-vāda*. 15
3. Critically explain *Anupalabdhi* as a separate *pramāṇa*. 15
4. Discuss briefly the conditions of *s'ābdabodha* as described by Nyāya school. 15

SECTION – B

5. Answer any *four* questions : 4x5=20
 - a) Distinguish between *pramā* and *apramā* following Nyāya School.
 - b) Write a short note on *Upamāna*.
 - c) Distinguish between *savikalpaka* and *nirvikalpaka pratyakṣa*.
 - d) What is *Arthāpatti*?
 - e) Describe in brief the theory of *svataḥprāmāṇyavāda*.
 - f) Describe *Jahallakṣaṇā* with example.

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Course - VI

(Epistemology : Western)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* of the following

1. What are the different types of theories of meaning? Explain critically the ideational theory of meaning. 5+10
2. Can we perceive physical object directly? Discuss. 15
3. Do you think that *cogito ergo sum* is absolutely certain? Explain Ayer's view in this regard? 5+10
4. a) What are the necessary and sufficient conditions of knowledge? $7\frac{1}{2}$
b) Explain the distinction between knowledge and belief? $7\frac{1}{2}$

SECTION – B

5. Answer any *four* of the following : 4x5=20
 - a) Explain the strong and weak sense of knowing.
 - b) What is philosophical skepticism?
 - c) What is the distinction between illusion and hallucination?
 - d) "Knowledge comes in many varieties" — explain this sentence.
 - e) What do you mean by metaepistemology?
 - f) How can we have the knowledge of other mind?

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PHILOSOPHY

Course – VII

(Indian Metaphysics)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* questions

1. Explain in details the reasons for incorporating the words *nitya* (eternal), *aneka* (many) and *samaveta* (inherent) in the definition of *sāmānya*. 15
2. How does the Mīmāṃsaka establish that darkness (*tamas*) is a separate *dravya*? How does the Vais'eṣika repudiate this? 8+7=15
3. Explain the Vais'eṣika arguments for the existence of God. 15
4. Do you think that the effect pre-exists in the cause? Give reasons for your answer. 15

SECTION – B

5. Answer any *four* of the following : 4x5=20
 - a) Explain the characteristics of *padārtha* (category).
 - b) Do you think that *ākāś'a* should be regarded as a cause of a cloth? Give reasons for your answer.

[Turn over

- c) How do we know the existence of *ātmā* (soul)? Answer with reference to the Nyāya-Vaiśeṣika school.
- d) Is self identical with the sense-organ? Give reasons for your answer.
- e) Write short notes on —
- Guṇa* and *Karma*.
 - Sāṃkavya* and *Rūpahāni*.
- f) Can the father of the potter be regarded as the *nimittakāraṇa* of the pot? Give the reasons for your answer.

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Course - VIII

(Western Metaphysics)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* questions 15x2

1. How does Bradley distinguish between appearance and reality? How does he establish that quality and relation are mere appearances? Explain. 5+10
2. Establish the relation between substance and properties following Aristotle. 15
3. State Plato's theory of universals with Aristotle's criticisms against it. 15
4. Critically discuss interactionism as a theory of mind-body relation. 15

SECTION – B

5. Answer any *four* of the following : 4x5=20
 - a) What is metaphysics? What are its subject matters?
 - b) Briefly state the debate between rationalism and empiricism regarding substance.
 - c) What is constant conjunction regarding causality?
 - d) Give a short account of the nominalistic view of universals.
 - e) Write a brief note on the relation between space and time.
 - f) What is the mind-body problem?

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Course - IX

(Modern Indian Thought)

Time – Two Hours

Full Marks – 50

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SECTION – A

Answer any *two* of the following

1. Discuss the concept of 'Ahimsa' (non-violence) following M. K. Gandhi. 15
2. Define Practical Vedanta. What are the characteristics of practical Vedanta? Explain. 3+12
3. Discuss Rabindranath Tagore's concept of '*Jivan-Devatā*'. 15
4. Discuss Sri Aurobindo's views of Reality as '*Sat-cit-ananda*'. 15

SECTION – B

5. Answer any *four* of the following : 4x5=20
 - a) Define 'integral yoga' following Sri Aurobindo.
 - b) Discuss in brief the concept of 'Swaraj'.
 - c) Discuss the concept of 'broken man' following Ambedkar.
 - d) What are the characteristics of 'Universal religion'?
 - e) Discuss K. C. Bhattacharya's concept of '*māyā*'.
 - f) Define the concept of intuition following Iqbal.