## 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 *Brahmāvihārax* ? Explain their ethical significance.                    7+8

2.  It is not the renunciation of action but renunciation in action that is preached by the Bhagavadgitā. Explain.    15

3.  Explain the notion of '*dharma*' following Mimāmsakas.    15

4.  Discuss the notion of '*apūrva*'.                    15

### SECTION – B

5.  Write short notes on any *four* of the following :        4x5=20

    a)  *Yama.*

    b)  *Sādhāranadharma.*

    c)  *Lokasangraha*

    d)  *Vidhi*

    e)  *Kāmyakarma*

    f)  *Naimittikakarma*

## 2008

## PHILOSOPHY

### Course - II

### (Ethics : Western)

**Time – Two Hours**                    **Full Marks – 50**

*The Figures in the margin indicate full marks.*

### 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. Stevension.          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.

2008

# PHILOSOPHY

## Course - III

### (Indian Logic)

Time – Two Hours                    Full Marks – 50

*The Figures in the margin indicate full marks.*

## 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*.

2008
PHILOSOPHY
Course - IV
(Western Logic)

Time – Two Hours                               Full Marks – 50

*The Figures in the margin indicate full marks.*

## 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

∴ 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 Cartisian 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.

   $$[(A \to B).(B \to C)] \to (A \to C)$$

   f) Distinguish between free and bound variable with example.

2008

PHILOSOPHY

Course - V

(Epistemology : Indian)

Time – Two Hours                    Full Marks – 50

*The Figures in the margin indicate full marks.*

### SECTION – A

Answer any *two* of the following

1.  How is knowledge without content (*aviṣayaka*) 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 pratyaksa*.

    d)  What is *Arthāpatti?*

    e)  Describe in brief the theory of *svatahprāmānyvāda*.

    f)  Describe *Jahallaksaṇā* with example.

## 2008

## PHILOSOPHY

### Course - VI

### (Epistemology : Western)

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 the different types of theories of meaning ? Explain critically the ideational theory of meaning.        5+10

2. Can be 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 ?

## 2008

## PHILOSOPHY

## Course – VII

## (Indian Metaphysics)

**Time – Two Hours**                              **Full Marks – 50**

*The Figures in the margin indicate full marks.*

### 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 Mīmāmsaka establish that darkness (*tamas*) is a separate *dravya*? How does the Vais'esika repudiate this?                                                                               8+7=15

3.   Explain the Vais'esika 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 *ākās'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- Vais'eṣika school.

d) Is self identical with the sense-organ? Give reasons for your answer.

e) Write short notes on —

   i) *Guṇa* and *Karma.*

   ii) *Sāṁkavya* and *Rūpahāni.*

f) Can the father of the potter be regarded as the *nimittakāraṇa* of the pot? Give the reasons for your answer.

2008

## PHILOSOPHY

### Course - VIII

### (Western Metaphysics)

Time – Two Hours                                    Full Marks – 50

*The Figures in the margin indicate full marks.*

### 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 ?

## 2008

## PHILOSOPHY

### Course - IX

### (Modern Indian Thought)

Time – Two Hours                    Full Marks – 50

*The Figures in the margin indicate full marks.*

### 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.

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 *Ṛta* and *Ṛṇa*.                    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

PG Part–I (Under DE Mode) Exam., 2009

## 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

## ( 2 )

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 *Brahmavihāra*)

   *(d)* Apauruṣeyatva

   *(e)* Apūrva

   *(f)* Triratna of *Jainism*

★ ★ ★

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 asambandhah udāhrtah."

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 karana and vyāpāra. What are the karana 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) Pratiyogi-anadhikarana abhāva

   (b) Tadutpatti

   (c) Tādātmya according to Buddhists

   (d) Anupasamhārī hetvābhāsa

   (e) Viśista-sattā

   (f) Cālanīya-nyāya

★ ★ ★

PG Part–I (Under DE Mode) Exam., 2009

## PHILOSOPHY

Course—IX

### ( Modern Indian Thought )

Time : 2 hours             Full Marks : 50

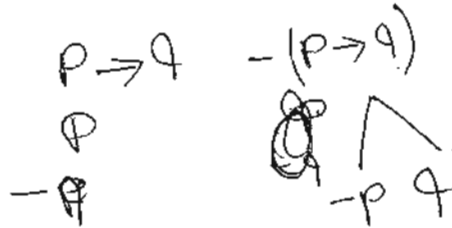*The figures in the margin indicate full marks.*

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

SECTION—B

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.

★ ★ ★

$P \Rightarrow q \qquad \sim (P \Rightarrow q)$

$P$

$\sim q \qquad \sim p \quad q$

# PHILOSOPHY

Course—IV

## ( Western Logic )

Time : 2 hours                Full Marks : 50

*The figures in the margin indicate full marks.*

### 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 )

**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

( 3 )

**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 :          5×4=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.
∴ Some liars are not witnesses.

(c) Are the following assumptions mutually consistent?

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

PG Part–I (Under DE Mode) Exam., 2009

# 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 *paratahprāmāṇyavāda*.    15

2. Discuss the phenomenon of dream following the Vaiśeṣikas.    15

3. Discuss *Upamāna* as a *pramāṇa*. Can *Upamāna* be reduced to *Anumāna*? Give reasons for your answer.    10+5

4. How can *abhāva* be known according to *Bhāṭṭa Mimāṃsā* 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

## 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.

★ ★ ★

## SECTION—B

5. Answer any *four* questions        5×4=20

   (a) Distinguish between *pramāṇa-vyavasthā* and *pramāṇa-samplava*.

   (b) Write a short note on *anirbacanīya-khyātivāda*.

   (c) What is *jahalajahallakṣaṇā*? 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.

★ ★ ★

PG Part–I (Under DE Mode) Exam., 2009

PHILOSOPHY

Course—VII

( Indian Metaphysics )

Time : 2 hours　　　　　　　Full Marks : 50

*The figures in the margin indicate full marks.*

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

PG Part–I (Under DE Mode) Exam., 2009

PHILOSOPHY

Course—VIII

( **Western** )

Time : 2 hours　　　　　　　Full Marks : 50

*The figures in the margin indicate full marks.*

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 kārana*.

(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*.

★ ★ ★