

PG Part-I (DE) Exam., 2016

2016

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 :

15×2=30

1. Write a note on *Dharma* as a moral value.
2. Explain and distinguish between *Kāmyakarma* and *Nityakarma*.
3. Discuss the arguments given for the view that *Vedas* are *Apauruṣeya*.
4. Explain the concept of *Brahmavihāra* following Buddhism.

SECTION—B

5. Write short notes on any four of the following :

5×4=20

(a) *Bhābanā*

(b) *Lokasaṁgraha*

(c) *Niyama*

(d) *Yama*

(e) *Apurva*

(f) *Sādhyā*

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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 of the following questions : 15×2=30

1. What is virtue ethics? Critically explain the central concepts of virtue ethics. 5+10=15
2. What is emotivism? Critically explain C. L. Stevenson's theory on moral language. 5+10=15
3. What is moral luck? Critically explain Thomas Nagel's view on moral luck. 5+10=15
4. Discuss classical utilitarianism as advocated by Mill and Bentham. Do you agree with both Mill and Bentham? 10+5=15

SECTION—B

5. Answer any *four* of the following questions :

5×4=20

- (a) Explain the object of morality from Geoffrey Warnock's point of view.
- (b) "Good-will is good-in-self." What is meant by this?
- (c) What is distributive justice?
- (d) Explain the distinction between theological virtues and human virtues.
- (e) What is naturalistic fallacy?
- (f) What is ethical cognitivism?

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PHILOSOPHY

Course : III

(Indian Logic)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two of the following questions : 15×2=30

1. Discuss the arguments for denying inference as a means of valid cognition according to the Cārvākas.
2. Write a note on *parāmarśa*.
3. Explain the Buddhist definition of *pratyakṣa*.
4. Discuss the following *Kārikā* :

*Athavā hetumanniṣṭhaviṛahāpratīyoginā/
Sādhyena hetoraikādhikarāṇyaṁ vyāptiḥ//*

SECTION—B

5. Write short notes on any *four* of the following :

5×4=20

- (a) *Sāmānyalakṣaṇa* (Buddhist)
- (b) *Viruddha hetvābhāsa*
- (c) Distinction between *karaṇa* and *kāraṇa*
- (d) *Cālanīya Nyāya*
- (e) *Svarūpāsiddhi hetvābhāsa*
- (f) First definition of *Vyāpti*

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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 :

15×2=30

1. (a) Explain, in brief, the distinction between 'Individual variables' and 'Individual constants'. 5
- (b) Construct formal proof of validity of the following : 10
 - (i) Only salesmen are retailers.
Not all retailers are travellers.
Therefore, some salesmen are not travellers.
 - (ii) All men are educated.
Some men are not educated.
Therefore, all educated are men.

2. (a) Use the technique to tell that the following is a tautology in tree method : 5

$$(A \rightarrow B) \rightarrow [(B \rightarrow C) \rightarrow (A \rightarrow C)]$$

(b) Prove that—

(i) conditional does not imply biconditional;

(ii) biconditional implies conditional. 10

3. (a) Explain the salient features of set. 5

(b) Prove that—

(i) membership relation is not transitive;

(ii) subset relation is transitive. 5

(c) Find the following : 5

(i) $\{\{\wedge\}, \{\wedge\}, \{\{\wedge\}\}, \{\{\wedge\}\}\} \sim \{\{\wedge\}\}$

(ii) $\{\{\wedge\}, \{\{\wedge\}\}\} \sim \{\wedge, \{\{\wedge\}\}\}$

4. Explain, in detail, the basic concepts of set. In this regard, find out the distinction between 'membership' and 'subset'. 15

SECTION—B

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

- (a) Distinguish between propositional function and proposition.
- (b) What is an ordered couple? Distinguish between a set and an ordered couple.
- (c) Explain the rule of UG.
- (d) When is an argument called formally valid?
- (e) Distinguish between causal and material implications.
- (f) Explain the various types of relations.

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PHILOSOPHY

Course : V

(Indian Epistemology)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two questions :

15×2=30

1. Explain *upamāna* as a *pramāṇa*.
2. Critically discuss *svataḥprāmāṇyavāda*.
3. Discuss *anumāna* as a *pramāṇa*.
4. How can *abhāva* be known according to Bhaṭṭa Mīmāṃsā and Advaita Vedānta? Discuss.

(2)

SECTION—B

5. Write short notes on any four of the following :

5×4=20

(a) *Ajahallakṣaṇā*

(b) *Tātparya*

(c) *Anyathākhyātivāda*

(d) Distinction between *pramāṇa-vyavasthā* and
pramāṇa-samplava

(e) *Śakyārtha*

(f) *Anirvacanīya khyātivāda*

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PHILOSOPHY

Course : VI

(Western Epistemology)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any *two* questions : 15×2=30

1. Define subjective idealism. How does it differ from Locke's theory of perception? Critically explain. 5+10=15
2. Explain the traditional definitions of knowledge. Why did the Gettier counter-examples cause a revolution in the history of epistemology? 8+7=15
3. Explain foundationalism as an epistemic theory of justification. How does it differ from correspondence theory of truth? 13+2=15

4. What is coherence theory of truth? Explain critically. How does it differ from evidential theory of truth? 10+5=15

SECTION—B

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

- (a) What is the distinction between knowledge and belief?
- (b) What is the distinction between analytic propositions and necessary propositions?
- (c) Basic beliefs are non-doxastic. Why is it so?
- (d) What is hard data?
- (e) According to the internalists, 'justification is internal'. State true or false with reason.
- (f) Explain the difference between categorical truth and hypothetical truth.

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PHILOSOPHY

Course : VII

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two of the following questions : 15×2=30

1. Explain, after Nyāya school, the different types of *guṇas*. 15
2. Explain the concept of *samavāya* following *Bhāṣāpariccheda*. 15
3. What is the definition of *sāmānya*? Justify the insertion of different terms incorporated to the definition. 2+13=15
4. What is *padārtha*? Discuss whether *śakti* and *sādṛśya* may be treated as *padārtha* or not. 2+13=15

SECTION—B

5. Write short notes on any *four* of the following :

5×4=20

- (a) *Prāgabhāva*
- (b) *Apavarga*
- (c) *Asambandha* as a *jātibādhaka*
- (d) *Kāla*
- (e) *Dravya*
- (f) *Saṁkara* as a *jātibādhaka*

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PHILOSOPHY

Course : VIII

(Western Metaphysics)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two of the following questions : 15×2=30

1. What is mind-body problem? Discuss critically Descartes' answer to the problem. 3+12=15
2. Discuss Plato's theory of universals in brief. What are Aristotle's objections against it? 10+5=15
3. Discuss the arguments regarding Berkeley's denial of material substance. 15
4. Explain Aristotle's concept of being in metaphysics. 15

SECTION—B

5. Write short notes on any *four* of the following :

5×4=20

- (a) Aristotle's theory of causation
- (b) Roger Scruton's classification of universal
- (c) Kant's view on causality
- (d) Nominalism of Berkeley
- (e) Relation between appearance and reality after Bradley
- (f) Spinoza's theory of substance

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PHILOSOPHY

Course : IX

(Modern Indian Thought)

Time : 2 hours

Full Marks : 50

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SECTION—A

Answer any two of the following questions : 15×2=30

- 1. Discuss Swami Vivekananda's contribution to the Advaita Vedanta.**
- 2. Discuss the philosophy of evolution according to Sri Aurobindo.**
- 3. Why is Ambedkar's Buddhism called Navayāna? Discuss.**
- 4. Write a note on Gandhi-Ambedkar controversy regarding varnāśrama.**

SECTION—B

5. Write short notes on any *four* of the following :

5×4=20

- (a) Symbolic Stage (Sri Aurobindo)
- (b) Surplus in Man (Rabindranath)
- (c) Integral Philosophy (Sri Aurobindo)
- (d) Cultural Subjugation (KCB)
- (e) Ambedkar on Casteism
- (f) Universal Religion (Vivekananda)
