

PHILOSOPHY

Course - 10

(Contemporary Indian Philosophy)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. What are the realities admitted by the ascetics and materialists ? Can they be reconciled ? Discuss following Sri Aurobindo. 8+8
2. How does Sri Aurobindo criticize Śaṅkara's view ? Discuss. 16
3. Write an account of the concept of intuition according to Radhakrishnan. 16
4. What are situations under which the subject may be said to be free ? Discuss after K.C. Bhattacharyya. 16

Section - B

5. Write short notes on any *two* : 5×2=10
 - (a) The concept of *svapna* as a stage of Self (Sri Aurobindo)
 - (b) Sri Aurobindo on God, Man and Nature.
 - (c) The concept of Philosophy (K.C. Bhattacharyya).
 - (d) *Turiya* stage of Self (Sri Aurobindo).

2006

PHILOSOPHY

Course - 11

(Phenomenology)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following:

1. What does Husserl mean by Phenomenology as a presuppositionless philosophy ? Explain in this connection the idea of phenomenology as a rigorous science. 8+8

2. Distinguish between the act, object and content in Husserl's theory of intentionality. 16

3. What is the natural stand point ? What is Husserl's attitude to it ? 16

4. What does Husserl mean by 'reduction' ? What are its different levels ? 16

Section - B

5. Answer any *two* questions : 5×2

(a) What do you understand by psychologism ?

P.T.O.

(2)

- (b) Explain very briefly the noema - noesis relationship.
 - (c) What is phenomena in Husserl's phenomenology ?
 - (d) What are the aims of phenomenology ?
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PHILOSOPHY

Course - 12

(Classical Indian Philosophy)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. Discuss Jayanta's view on *uddeśa*, *Lakṣaṇa* and *Pariksā* as philosophical methodology. 16
2. How does Jayanta refute the two fold character of *Pramāṇa* (*pramāṇadvaividhyakhandana*) admitted by the Buddhists? 16
3. Explain Gautama's definition of *Anumāṇa*. What are its various forms? Discuss. 8+8
4. How does Gautama exclude illusory and uncertain entities from the purview of perception? Discuss after *Vātsyāyanabhāṣya*. 16

(2)

Section - B

5. Write short notes on any *two* :

5×2=10

(a) *Svalakṣaṇa* according to the Buddhists.

(b) *Pramāṇavyavasthā*.

(c) *Śeṣavat anumāna*.

(d) *Arthāpatti* as *Pramāṇa*.

2006

PHILOSOPHY

Course - 13

(Analytic Philosophy)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. Why does Frege make the distinction between sense and reference ? Expound the distinction. 6+10
2. Explain the verifiability principle as a theory of meaning. Discuss some of its drawbacks. 8+8
3. What is a Category mistake ? How does Ryle show that the Cartesian dualism involves a category mistake ? 4+12
4. Distinguish between constative and performative utterances following Austin. 16

Section - B

5. Answer any *two* questions : 5×2=10
(a) What is a proper name according to Mill ?

P.T.O.

(2)

- (b) Are any statements strongly verifiable ?
 - (c) Distinguish between definite and indefinite descriptions.
 - (d) What is meant by the 'linguistic turn' in contemporary philosophy ?
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PHILOSOPHY

Course - 14(A)

(Socio-Political Philosophy — Indian)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. What does K.C. Bhattacharya mean by *Svarāj* in ideas ? How can it be achieved ? 10+6
2. What does Gandhi mean by *Sarvodaya* ? What influences worked behind this idea ? Explain the main principles of a *Sarvodaya* society. 6+4+6
3. What is radical democracy ? How does it differ from parliamentary democracy ? What is its ethical foundation ? Explain. 8+4+4
4. Explain the four *Varṇas* . What are the merits and demerits of a *Varṇa* system ? Explain. 8+8

P.T.O.

Section - B

5. Answer any *two* of the following : 5×2

- (a) What is trusteeship according to Gandhi ?
 - (b) What is Manu's attitude to women ?
 - (c) What is 'hybridisation of ideas' (K.C. Bhattacharya) ?
 - (d) What is *ānvīkṣikī* ?
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2006

PHILOSOPHY

Course - 14(B)

(Socio-Political Philosophy-Western)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. Discuss the origin and essence of classes. 16
2. Should we have absolute liberty of speech ? Discuss after J.S.Mill. 16
3. Discuss Russell's principle of growth. 16
4. Give, following Locke, an account of the emergence of political authority from the state of nature. 16

Section - B

5. Answer any *two* questions : 2×5
 - (a) What is a possessive impulse ?
 - (b) What is the capitalist society ?
 - (c) What is the importance of false opinion, according to Mill ?
 - (d) How does Locke's view of the 'state of nature' differ from that of Hobbes ?

2006

PHILOSOPHY

Course - 15/A

(Logic-Indian)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. What is *Tarka* ? Discuss its importance in *Vyāptigraha* (ascertainment of *Vyāpti*). 6+10

2. What is to be understood by the term *svarūpa* according to the Navya Nyāya? Distinguish between *abhāvīya-viśeṣaṇatā-viśeṣa* and *daiśika-viśeṣaṇatā-viśeṣa*. 8+8

3. What is *viśayatā* ? What are its different forms ? Discuss what type of *viśayatā* remains in a relation. 4+8+4

4. What are the arguments put forth by the Cārvākas in favour of impossibility of ascertaining *Vyāpti* ? Discuss. 16

P.T.O.

(2)

Section - B

5. Write short notes on any *two* :

2×5

(a) *Tadutpatti* according to the Buddhists.

(b) The concept of *Upādhi*.

(c) *Vyāghāta*.

(d) The concept of *Anumāna* according to Nyāya.

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PHILOSOPHY

Course - 15(B)

(Logic-Western)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. (a) What are TRS (Transformation Rules) ? Why are they required in Modal Logic ?

(b) Prove that TRS preserve the same truth-value.

2+3+11=16

2. (a) Define \rightarrow (entailment) and '=' strict equivalence.

(b) Prove any *two* of the following :

(i) $Lp \supset [Mq \supset M(p.q)]$ in T.

(ii) $Lp \supset (q \rightarrow p)$ in T

(iii) $L(p \vee q) \supset (Lp \vee Mq)$ in S_{-5} 6+10=16

3. Prove that a modality which is successful in S_{-5} game may not be successful in S_{-4} game as well as T-game. Justify your answer. 16

P.T.O.

4. (a) Explain with example a function of one argument and specify its domain and range.

(b) How do you determine the argument and values of a function ? Explain with example. 8+8=16

Section - B

5. Answer any *two* of the following :

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| (i) What do you understand by PC-setting ? | 5 |
| (ii) Prove DR3. | 5 |
| (iii) What is an Axiomatic System ? | 5 |
| (iv) Explain the Language of T-system. | 5 |
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2006

PHILOSOPHY

Course - 16(A)

(Philosophy of Language — Indian)

Time : Two Hours

Full Marks : 42

The figures in the margin indicate full marks.

Section - A

Answer any *two* of the following :

1. Distinguish between *Paśyantī* and *Vaikharī* forms of *vāk*. Which one is spoken of in alphabetical language ? Discuss. 10+6

2. How does *Bhartrhari* prove that inevitability of language in our day to day behaviour ? How is the whole world illumined by language ? Discuss. 8+8

3. Explain the derivative meaning of the term *Sphota*. Give justificatory reasons in favour of admitting *Sphotavāda*. 6+10

4. Write a note on *Bhartrhari's* critique of *Amitābhīdhānavāda*. 16

P.T.O.

(2)

Section B

5. Write short notes on any two :

5×2=10

(a) *Parā vāk*.

(b) *Śabdākhandavāda*.

(c) Eternity of word.

(d) Distinction between *vivarta* and *Parināma*.

PG-II (DE) Ann. Exam./2006

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PHILOSOPHY

Course - 17

(Essay)

Time : Three Hours

Full Marks : 63

The questions are of the equal value.

Write essay on any *two* of the following :

1. Russell's theory of descriptions.
 2. Category mistake and Cartesian dualism (Ryle).
 3. Husserl's distinction between fact and essence.
 4. Jayanta on *Pramāna*.
 5. Radhakrishnan on Intuition.
 6. *Nyāya* Theory of *Anumāna*.
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2006

PHILOSOPHY

Course - 18

(Essay)

Time : Three Hours

Full Marks : 63

The questions are of equal value.

Write essay on any *two* of the following :

1. The concept of *Āhāryajñāna* in Navya Nyāya.
 2. *Śabdabrahma*.
 3. The four ages of the evolution of society. (Sri Aurobindo)
 4. Wittgenstein on possibility of private language.
 5. Actual and possible worlds (situations).
 6. Critical account of *abhihitāṇvaya – vāda*.
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