

2006

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. Discuss the concept of *Dharma* in the *Mahābhārata*.
15
2. What are the reasons for *pravṛtti* and *nivṛtti*? Is indifferent attitude (*upekṣā*) at all possible? Discuss. 10+5
3. What is *niškāma karma*? Is it practically possible to perform *niškāma karma*? 5+10
4. Discuss in detail the concept of *Brahmavihāra* as found in Buddhism. 15

Section B

5. Write notes on any four of the following: 5×4=20
(a) *Apatruṣeyatva* of the Vedas, (b) The concept of *niṣedha*, (c) The concept of *Apūrva*, (d) *Sādhāraṇadharmā*, (e) *Lokasaṅgraha*, (f) *Ṛta*.

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PHILOSOPHY

Course—II

Time—Two hours

Full Marks—50

The figures in the margin indicate full marks.

Section A

Answer any two of the following :

1. Discuss in brief A.J. Ayer's emotivism. 15
2. What is moral skepticism ? Give some arguments against moral skepticism. 5+10
3. What is moral luck ? Discuss the arguments given by Thomas Nagel to refute Kantianism. 5+10
4. Discuss in brief the chief features of Rawl's theory of justice. 15

Section B

5. Answer any four of the following : 5×4
 - (a) How is virtue related with our moral life ? Discuss in brief.
 - (b) What is distributive justice ?
 - (c) Briefly summarize the points made by Bernard Williams against Utilitarianism.

(d) What do you understand by prescriptivism ?

(e) How is moral disagreement resolvable according to Stevenson ?

(f) What is persuasive definition ?

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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) Distinguish between causal conditional and material conditional.

(b) Test the validity of the following inference by tree method.

(i) Exactly one is home.

\therefore At least one is home.

(ii) Hen is home if and only if Min is.

Therefore, Hen is home if Min is. 5+10=15

2. (a) Distinguish between 'individual variable' and 'individual constant'. 3

(b) Construct formal proof of validity of *any two* of the following : 12

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

(ii) Any authors are successful if and only if they are well read. All authors are intellectuals. Some authors are successful but not well read. Therefore, all intellectuals are authors.

(iii) All horses are animals. Therefore, the head of a horse is the head of an animal.

3. (a) Prove that empty set is the subset of any set.

(b). 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 $B \subseteq C$ then $A \in C$.

(c) Find the following :

(i) $\{\{1,2,3\}, \{1,2\}\} \sim \{\{1,3\}\}$

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

$$6+5+4=15$$

4. (a) Symbolise the following :

(i) Someone loves Socrates.

(ii) Men are numerous (Inset theory).

(iii) A professor is guilty if he is dishonest.

(b) Find the erroneous step/steps of the following logical deduction :

1. $(\exists x)(Fx \cdot Gx)$

2. $(\exists x)(\sim Fx \cdot Gx) \quad \therefore (\exists x)(Fx \sim Fx)$

→3. $Fx \cdot Gy$

4. $Fx \quad 3. \text{Simp.}$

5. $Fx \quad 1, 3-4, \text{EI}$

→6. $\sim Fx \cdot Gx$

7. $\sim Fx \quad 6. \text{Simp.}$

8. $\sim Fx \quad 2, 6-7, \text{EI}$

9. $Fx \cdot \sim Fx \quad 5, 8, \text{Conj.}$

10. $(\exists x)(Fx \cdot \sim Fx) \quad 9 \text{ EG.}$

$$6+9=15$$

Section—B

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

(a) Spell out the important features of a set.

(b) Distinguish between an ordered-couple and a set.

(c) Explain the concept of Cartesian product with an example.

(d) Distinguish between free and bound variable. Can an occurrence of a variable remain both free and bound in the same sentence? Explain.

(e) Distinguish between singular and general proposition.

(f) Does exclusive 'or' imply inclusive 'or'?

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PHILOSOPHY

Course—V

(Indian Epistemology)

Time—Two hours

Full Marks—50

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SECTION A

Answer any two questions.

1. Explain and examine 'svataḥprāmāṇyavāda'. 15
2. Write notes on: $7\frac{1}{2} + 7\frac{1}{2}$
(a) *Anyathākhyāti* (b) *akhyāti*.
3. Discuss the Nyāya theory of perception (*Pratyakṣa*). Distinguish between *savikalpaka* and *nirvikalpaka* perception (*Pratyakṣa*). 10+5
4. Discuss the Advaita theory of *Arthapatti*. Can it be included under inference? Discuss. 10+5

SECTION B

5. Answer any four. $5 \times 4 = 20$
(a) Define cognition and classify it.
(b) Write a note on *anirvacanīyakhyāti*.

(c) Write a note on the concept of *Tarka* according to Nyāya.

(a) Explain *jñānalakṣaṇā* as a *pratyāsatti*.

(e) Explain *Anupalabdhi* as a *Pramāṇa*.

(f) What are the *Upādhis* of *Caitanya*? Discuss.

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Course—VIII

Time—Two hours

Full Marks—50

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Section—A

Answer *any two* questions.

1. What is metaphysics ? Explain its scope. 10+5
2. Explain fully Aristotle's account of substance and its kinds. 15
3. Explain Hume's view of causality as constant conjunction. 15
4. State and explain the nominalist theory of universals. 15

Section—B

5. Answer *any four* of the following : 5×4
 - (a) State the realist theory of universals.
 - (b) Explain dualism as a theory of mind-body relation.
 - (c) State briefly Strawson's concept of person.
 - (d) Distinguish between appearance and reality.
 - (e) What is substance according to Locke ?
 - (f) Explain the view that reality is becoming.

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Course—IX

Time—Two hours

Full Marks—50

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Section—A

Answer any two questions

1. What is practical Vedanta according to Vivekananda? Does it have any social implications? Discuss.
10+5
2. How is the relation between man and God conceived by Rabindranath? 15
3. How does Iqbal distinguish between intellect and intuition? Explain. 15
4. Explain K.C. Bhattacharya's concept of philosophy with reference to its different grades. 15

Section—B

5. Answer any four of the following: 5×4
 - (a) What is integral yoga?
 - (b) What is the idealist view of life according to Radhakrishnan?

(c) Why does Ambedkar label his Buddhism as neo (new) ?

(d) What are the positive and negative features of Gandhi's concept of non-violence ?

(e) What is 'Qalb' according to Iqbal ?

(f) What is the surplus in man for Rabindranath ?
