

PG II (DE)/2004

2004

PHILOSOPHY

COURSE – 10

Time: Two Hours, Full Marks: 42

The figures in the margin indicate full marks.

Section – A

Answer any two

1. How does Sri Aurobindo criticize Samkara's view of Reality? 16
2. Discuss the concept of philosophy following K.C. Bhattacharyya. 16
3. What are the different types of knowledge recognized by Radhakrishna? Bring out the relationship between intuitive and intellectual knowledge following him. 6+10
4. What are the different stages of self according to Sri Aurobindo? How are they related with one another? State Sri Aurobindo's view on this point. 8+8

Section B

5. Answer any two 5x2

- (a) How does Sri Aurobindo conceive of the harmony between the domains of spiritualism and materialism? Discuss.
- (b) Distinguish following K.C. Bhattacharyya between empirical objective and spiritual objective.
- (c) Is intuitive knowledge opposed to perceptual knowledge? What is Radhakrishnan's view?
- (d) How does Sri Aurobindo prove the unreality of the percipient and the object perceived?

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PHILOSOPHY

COURSE – 11

Time: Two Hours, Full Marks: 42

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Section – A

Answer any two questions

1. What is psychologism? Why does Husserl reject it. 8+8
2. Explain phenomenology (1) as a rigorous science and (2) as presuppositionless philosophy. 8+8
3. State Husserl's distinction between fact and essence? How are they related? 10+6
4. Discuss Husserl's notion of life-world. 16

Section B

5. Answer any two questions. 5x2

- (a) What is phenomenology?
- (b) What is meant by the suspension of the natural attitude?
- (c) What is meant by radicalization of Cartesian Scepticism?
- (d) What is the aim 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. Distinguish between *Pramanasamplava* and *Pramanavyavastha*. What is Jayanta's view in this regard? Discuss. 16
2. Explain the skeptical arguments against validity of perception. How do Gautama and Vatsyayana repudiate them? Discuss. 16
3. What is meant by the *svabhavika*' relation between a world and its meaning? How does the Naiyayika refute this view. 16
4. Discuss *Upamana* as a valid source of knowledge. 16

Or

Distinguish between *Uddesa*, *Laksana* and *Pariksa* according to Jayanta.

Section B

5. Write notes on any two of the following: 6+5
 - (a) Concept of *Svalaksana*.
 - (b) Concept of *Samanyalaksana*.
 - (c) Gautama's definition of *Sabdapramana*.
 - (d) Concept of *Manas* according to Vatsyayana.

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COURSE – 13

Time: Two Hours, Full Marks: 42
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Section – A

Answer any two questions

1. Explain, after Ayer, the principle of verification. 16
2. Spell out the philosophical significance of Russell's theory of descriptions. Is this theory tenable? Justify. 16
3. Explain the relation between sense and reference according to Frege.
4. Explain the method of philosophical analysis. 16

Section B

5. Answer any two questions: 5x2
 - (a) Distinguish between strong and weak senses of verification.
 - (b) Distinguish between definite and indefinite descriptions after Russell.
 - (c) What is a referring expression, according to Frege?
 - (d) Explain the difference between constative and performative utterances.

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PHILOSOPHY

COURSE – 14 (A)

Time: Two Hours, Full Marks: 42
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Section – A

Answer any two questions

1. Why did the individualistic age evolve according to Sri Aurobindo? How is it characterized by him? What accounts for its degeneration? Explain after Sri Aurobindo. 4+8+4
2. Explain Gandhi's doctrine of trusteeship. How does it differ from the legal concept of trusteeship? Can the doctrine of trusteeship be carried out in practice? Give your comment. 10+2+4
3. What is 'Swaraj in ideas' according to K.C. Bhattacharyya? How can it be achieved according to him? 12+4
4. Explain Radical Humanism as the political ideology proposed by M.N. Roy. 16

Section B

5. Answer any two of the following: 5x2

- (a) What is 'vernacular mind' according to K.C. Bhattacharyya?
- (b) What is the position of the *Sudra* in Manu's *varnavyavastha*?
- (c) State some of the Eastern and Western influences that worked behind Gandhi's idea of *Sarvodaya*.
- (d) What is people's committee according to M.N. Roy?

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PHILOSOPHY

COURSE – 14 (B)

Time: Two Hours, Full Marks: 42

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Section – A

Answer any two questions

1. What are the different stages of social development? Answer following J.S. Mill. 16
2. What is principle of growth? Discuss after Russell. 16
3. What are the ways of eliminating class distinctions? Answer after Marx. 16
4. Explain Lock's version of the social contract theory? How does it differ from that of Hobbes? Explain in brief. 12+4

Section B

5. Answer any two questions: 5x2

- (a) When can a living truth become a dead dogma?
- (b) How does Mill define self-regarding and other regarding activities?
- (c) Discuss, after Marx, different forms of class struggles in a capitalist society.
- (d) Why does Russell call freedom an instrumental good?

Or

Explain Locke's theory of trust.

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PHILOSOPHY

COURSE – 16 (A)

(Philosophy of Language (India))

Time: Two Hours, Full Marks: 42

The figures in the margin indicate full marks.

Section – A

Answer any two questions.

1. Explain fully Bhartrhari's thesis that the world is the manifestation of *Sabdabradham*. 16
2. What is Sphota? Differentiate it from *Vaikhari*? 8+8
3. Explain fully Bhartrhari's view that the Vedas are the sources of all learning and creativity. How are the Vedas related to the ultimate reality? Discuss. 8+8
4. Distinguish between *Sabdakhandavada* and *Sabdaskhandavada* after Bhartrhari and indicate which of these two he accepted. 12+4

Section B

5. Answer any two questions: 5x2
- (a) Write a short note on *Vivarta* and *Parinama*.
- (b) Can a language be both beginningless and endless? Discuss.
- (c) What is the *pasyanti* stage of language? Discuss.
- (d) What is *anvitabhidhana*? How does Bhartrhari refute it?

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PHILOSOPHY

COURSE – 16 (B)

Time: Two Hours, Full Marks: 42

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Section – A

Answer any two questions

1. Why does Wittgenstein develop the idea of family resemblance? In this context explain how he uses the notion of 'game' to understand language. Discuss. 16
2. How does Wittgenstein understand the term 'picture' in the *Tractatus*? What makes a fact a picture of reality? In what way a proposition is a picture? Discuss. 16
3. Explain Wittgenstein's reaction to the Augustinian theory of language. 16
4. What are Wittgenstein's views on the possibility of private language? Discuss. 16

Section B

5. Answer any two of the following: 5x2
- (a) How does Wittgenstein distinguish between what can be said and what can be shown?
- (b) Explain the use theory of meaning as spelt out in *Philosophical Investigations*.
- (c) Write about the structure of the world following the *Tractatus*.
- (d) What is Wittgenstein's view on ostensive definition in *Philosophical Investigations*?

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COURSE – 17 (Essay)

Time: Three Hours, Full Marks: 63

The questions are of equal value

Write essays on any two of the following:

1. Critical discussion of the Nyaya theory of 'apavarga'.
2. Jayanta's theory of *Pramana*.
3. Different stage of social development as envisaged by Sri Aurobindo.
4. Phenomenology as rigorous science.
5. Russell's distinction between name and description.

6. Ayer's Verification Principle and its objective.

Or

Sphota theory of Language.

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COURSE – 18 (Essay)

Time: Two Hours, Full Marks: 63

The questions are of equal value

Write essay on any two topics from the following:

1. Means of knowing *Vyapti* (*Nyaya*).
2. Wittgenstein's picture theory of meaning.
3. Adequacy of the T-system.
4. Russell's distinction between desire and impulse.
5. Gandhi's doctrine of Trusteeship.
6. *Sabdabrahma*.

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