

M.A. 3rd Semester Examination 2019 (2018-2020) (CBCS)

Subject : Philosophy

Paper : MAPHIL-304

(N/V/E/L/S)

Time: 2 Hours

Full Marks: 40

The figures in the margin indicate full marks.

*Candidates are required to give their answers in their own words
as far as practicable.*

Group - A

(Nyāya-Vaiśeṣika)

Answer any four questions.

1. (a) How does Udayana prove that a single cause can not produce diverse effects? 10
2. What is *kṣaṇikavāda*? Following Udayanācārya, explain critically the theory of *kṣaṇabhāṅga*.
3. Explain the statement with suitable example: “*bhāvo yathā tathā*” *bhāvaḥ kāraṇam kāryavanmataḥ*”. 10
4. Show, how the implied inference of God in the benedictory verse of *Nyāyakusumāñjali* is free from the *āśrayāsiddha* and *satpratipakṣa hetvābhāsa*-s. 5+5=10
5. What is *siddhasādhana*? Is the foundation of God in the *Nyāyakusumāñjali* vitiated by the defect of *siddhasādhana*?— Answer after Udayana. 2+8=10
6. Explain, after Udayana, the chain of arguments that lead to the conclusion: “*asti heturalaukikaḥ*”. 10
7. Explain the following *kārikā*: “*hetubhūtiṣedho na svānupākhyavidhirna ca/
svabhāvavarṇanā naivamavdherniyatatvataḥ!*” 10
8. Write short notes on any two of the following: 5×2=10
 - (a) *sahaja-śakti*
 - (b) *pañcātayī vipratipatti*
 - (c) *adrṣṭa*
 - (d) *kādācitkatva*

Group - B

(Vedānta)

Answer any four of the following questions taking two from each section.

Section - I

1. (a) What is *svarūpalakṣaṇa*?
(b) Explain, after the *Vedāntapārijātasaurabha*, the *Brahmasūtra* which indicates *svarūpalakṣaṇa* of Brahman. 2+8=10
2. How does Nimbārka in the *Brahmasūtra* "*tattu samanvayāt*" maintain that the *veda* is related to Brahman, nor to action. 10
3. Is Brahman inferable, according to Nimbārka? Discuss. 10
4. Write notes on the following after the *vedāntapārijātasaurabha*. 5+5=10
 - (a) Significance of the term *atha* occurring in *athātobrahmajijñāsā*.
 - (b) *ikṣaternāśabdā*.

Section - II

5. "*asaditi cenna pratiṣedhamātratvāt*"—
 - (a) What is the context of this *Brahmasūtra*?
 - (d) Explain the *Brahmasūtra* after the *pūrṇaprajñabhāṣya*.
 - (c) On what grounds does Madhvācārya refute *asatkāraṇatā vāda*? 2+3+5=10
6. Does *Vaiṣṇava-smṛti* contradict *avaiṣṇavasmṛti*? Explain Mādхва's view refuting the view of the opponent. 10
7. "*etena yogaḥ pratyuktaḥ*" — Explain the *Brahmasūtra* after Madhvācārya. 10
8. Write notes on the following after the *Pūrṇaprajñabhāṣya*: 5+5=10
 - (a) "*Ca śabdena bhāgopalabdhirangīkṛtā*"
 - (b) *dṛṣyate tu*

Group - C

(Applied Ethics)

Answer any four questions.

1. "Clearly Aquinas' conditions must be revised and expanded to provide an adequate theory of just war".
 - (a) Explain the conditions referred to here.
 - (b) How can those conditions be revised? Discuss. 6+4=10
2. Discuss the arguments advanced against terrorism. 10

3. "These three reasons suffice to show that claims that for genetic reasons one racial group is not as good as another at IQ tests do not provide grounds for denying the moral principle that all humans are equal".— Explain all the three reasons cited in this extract. 10
4. What, according to the feminists, are the main faults of traditional mainstream ethics? How can they be overcome? Discuss. 4+6=10
5. What is care ethic? Explain, in this connection, different elements of care. 6+4=10
6. What are the main tasks and responsibilities of media? How can the quality of media be controlled? Discuss. 4+6=10
7. What is casteism? Do you agree with Ambedkar that casteism is not merely a division of labour, it is a division of labourers, too? 4+6=10
8. Write notes on the following: 5+5=10
 - (a) Affirmative action
 - (b) Moral personality

Group - D**(Western Logic)**

Answer any four questions.

1. (a) Distinguish between demonstrative inference and nondemonstrative inference.
(b) Explain, in this context the relevance of nondemonstrative logic to the philosophical problem of the knowledge of other minds. 6+4=10
2. (a) State the problem of induction.
(b) Discuss critically sceptics' objections to induction. 2+8=10
3. (a) What are the three factors necessary for acquiring empirical knowledge?
(b) What are the problems surrounding the characterisation of scientific hypothesis in terms of subjunctive conditional? 4+6=10
4. (a) What is meant by an evidence statement?
(b) Discuss critically sense data view of the evidence statement. 2+8=10
5. (a) What is eliminative induction?
(b) What are the two conditions of eliminative induction?
(c) How can these conditions be satisfied? 2+3+5=10
6. (a) What is meant by necessary condition of an effect?
(b) Explain, following Arther pap, the problem of plurality of causes. 2+8=10
7. (a) What is a counter-factual conditional?
(b) Can causal conditional be interpreted as formal conditional? Discuss. 4+6=10

8. Write notes on the following:

- Pragmatists' view on induction
- Logical form of evidence statement.

Group - E

(Sāṃkhya-Yoga)

Answer any four questions.

1. Explain the importance and special characteristics of *Yuktidīpikā* in the light of the *ācārya paramparā* of Sāṃkhya Philosophy. 10
2. (a) Explain after *Yuktidīpikā* the nature and types of *duḥkha*.
(b) Show how *Yuktidīpikā* proves that *Vyaktavyaktajñā vigñāna* is the best meaning for the alleviation of all sorrows forever. 5+5=10
3. Explain the characteristics of a *tantra* and show how *yuktidīpikā* establishes that *Sāṃkhyakārikā* contains all such characteristics. 10
4. How does *Yuktidīpikā* explain the meaning and significance of 'mūlaprakṛti' and 'puruṣa' — Discuss. 5+5=10
5. Show how *yuktidīpikā* justifies the *antarbhāva* of all the different types of *pramāṇa* in the *Sāṃkhya*—admitted three kinds of *pramāṇa*. 10
6. Explain, according to *yuktidīpikā*, the nature and kinds of *anumāna*. 5+5=10
7. Show how *Yuktidīpikā* proves the existence of *puruṣa* by a *daśāvayavī nyāya*. 10
8. Write short notes on any two of the following: 5×2=10
 - duḥkha*
 - pratyakṣa*
 - guṇatraya*
 - mukti and kaivalya*