

Roll No.

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(Write Roll Number from left side exactly as in Admit Card)

Signature of Invigilators

1. _____

2. _____

PAPER - III

0910

Test Booklet No.

PHILOSOPHY

Time : 2½ Hours

Maximum Marks : 200

Instructions for the Candidates

- Write your roll number in the space provided on the top of this page.
- This paper consists of four **Sections - I, II, III & IV.**
- Answers are to be written in the space provided against the questions.

No additional sheets are to be used.

- Read instructions given inside carefully
- One sheet is attached at the end of the test booklet for rough work.
- If you write your name or put any special mark on any part of the test booklet which may disclose in any way your identity, you will render yourself liable to disqualification.
- You should return the test booklet to the invigilator at the end of the examination and should not carry any paper with you outside the examination hall.

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Marks Obtained

Question Number	Marks Obtained	Question Number	Marks Obtained	Question Number	Marks Obtained
1		10		19	
2		11		×	
3		12		×	
4		13		×	
5		14		×	
6		15		×	
7		16		×	
8		17		×	
9		18		×	

Total marks obtained

Signature of the Co-ordinator

(Evaluation)

PHILOSOPHY

Paper – III

SECTION – I

Note : i) Answer all questions.

ii) Each question carries twenty marks.

iii) Each answer should be given in 500 words.

2 × 20 = 40

1. Explain the Nyāya view of *asatkāryavāda* and the Sāṅkhya view of *satkāryavāda* and the main points of their differences.

OR

State the Humean distinction between Relations of Ideas and Matters of Fact.

2. Write an essay on the theory of the Dependent Origination (*Pratitya Samutpāda*).

OR

Write an essay on Gandhian concept of Svaraj.

OR

Critically examine Wittgenstein's picture theory of meaning.

SECTION - II

- Note : i) Answer all questions.
ii) Each question carries fifteen marks.
iii) Each answer should be given in 300 words.

3 × 15 = 45

3. Reason with Gandhi that *ahimsā* is not the philosophy of the weak.

OR

Elucidate the nature and characteristics of religious experience. Does this kind of experience help to manage religious dialogue ? Discuss.

OR

How does Frege distinguish between sense and reference ? Discuss.

OR

What are the points of difference between Śaṅkara and Rāmānuja in respect of their views on the relation between Jīva and Brahman ?

OR

Give an account of Heidegger's concept of *Dasein*.

4. Discuss after Śaṅkara, the exact meaning of the word '*atha*' in the Brahmasūtra *athāto brahmojjñāsā*.

OR

Give an account of Russell's theory of description and Strawson's criticism of it.

OR

Explain Husserl's concept of intentionality.

OR

Give an account of Gandhian conception of *Pannchāyeti Rāj*.

OR

Give a full account of the eightfold path leading to *nirvāna*.

5. Explain the Advaita view of *pratyakṣa* and its varieties.

OR

How does Husserl give a phenomenological orientation to Descartes' method of doubt ?

OR

Explain, in brief, the ethical teachings of the Qur'an.

OR

Explain and examine, in brief, Wittgenstein's use theory of meaning.

OR

Explain briefly Gandhi's concept of *Sarvodaya*.

SECTION – III

- Note : i) Answer all questions.
ii) Each question carries ten marks.
iii) Each answer should be given in 50 words.

9 × 10 = 90

Explain the meaning of *Kārya* as *prāgabhāva pratiyogi*.

How do you distinguish between *hetu* and *upanaya* of a *pañcāvayava nyāya* ?

What is existential fallacy ?

Demonstrate $P / \therefore Q \vee \sim Q$.

10. Analyse, following Russell, the meaning of the sentence "The present king of France is bald".

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11. Distinguish between *saṁyoga* and *samavāya*, after Nyāya-Vaiśeṣika.
12. Explain what is *sādhāraṇa dharma* and contrast it with *svadharma*, after the *Bhagavadgīta*.
13. How does Locke distinguish between primary and secondary qualities, and how does Berkeley criticise the Lockean distinction ?
14. Give a short account of distributive justice.

SECTION – IV

- Note :
- i) Answer all questions.
 - ii) Each question carries five marks.
 - iii) Each answer should be given in 30 words.

5 × 5 = 25

The following passage has been extracted from Aristotle's *Analytica Priora*, Book I, translated into English by A. J. Jenkison. Read the passage carefully and answer the questions that follow :

"We must first state the subject of our inquiry and the faculty to which it belongs : its subject is demonstration and the faculty that carries it out is demonstrative science. We must next define a premiss, a term, and a syllogism, and the nature of a perfect and of an imperfect syllogism ; and after that, the inclusion or non-inclusion of one term in another as in a whole, and what we mean by predicating one term of all, or none, of another.

A premiss then is a sentence affirming or denying one thing of another. This is either universal or particular or indefinite. By universal I mean the statement that something belongs to all or none of something else ; by particular that it belongs to some or not to some is not to all ; by indefinite that it does or does not belong, without any mark to show whether it is universal or particular, e.g. 'contraries are subjects of the same science', or 'pleasure is not good'.

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I call that a term into which the premiss is resolved, *i.e.* both the predicate and that of which it is predicated, 'being' being added and 'not being' removed, or vice-versa.

A syllogism is discourse in which, certain things being stated, something other than what is stated follows of necessity from their being so. I mean by the phrase that they produce the consequence, and by this, that no further term is required from without in order to make the consequence necessary.

I call that a perfect syllogism which needs nothing other than what has been stated to make plain what necessarily follows ; a syllogism is imperfect, if it needs either one or more propositions, which are indeed the necessary consequences of the terms set down, but have not been expressly stated as premisses."

Questions :

15. What is that science of which Aristotle is here talking, and what is its subject of inquiry ?
16. ~~How does he propose to progress in~~ its inquiry ?
17. What is a premiss and what are its different types ?
18. What is a syllogism, according to Aristotle ?
19. What is a perfect syllogism ?