

2018

PHILOSOPHY

Full Marks : 100

Pass Marks : 33

Time : Three hours

Answer all the questions.

The figures in the right margin indicate full marks of the questions.

1. State and explain the *Four* Noble Truths of Buddhism. 10
2. Discuss the Vaiśeṣika category of substance (Drevya). 10
3. Explain and examine Rationalism as a theory of knowledge. 10
4. Discuss Hume's theory of causality. 10
5. Explain 'Dualism' as a theory of reality. 10
6. How are the schools of Indian Philosophy classified? 4
7. What is meant by the law of karma? 4
8. Give a brief account of Śankara's Nirguṇa Brahman. 4
9. State briefly the Advaita Vedānta conception of Māya. 4
10. How does Locke distinguish between primary and secondary qualities of matter? 4

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11. State the fundamental tenets of Berkeley's subjective idealism. 4
12. What is Ethics ? 4
13. Distinguish between moral and non-moral actions. 4
14. Give very short answer of the following : 1×10 = 10
- (a) Name one school of Indian Philosophy which is directly based on the vedic texts.
 - (b) In what sense is Indian Philosophy pessimistic ?
 - (c) What, according to Indian Philosophy, is the root cause of our bondage and suffering ?
 - (d) Name the highest purusārtha.
 - (e) What are the merits of disinterested and passionless actions ?
 - (f) What are the duties of a kṣetṛya ?
 - (g) What does Syāduāda mean ?
 - (h) What is meant by satkāryavāda ?
 - (i) What, according to Locke is matter ?
 - (j) What is an intention ?
15. State whether the following statements are *true* or *false* : 1×8 =8
- (a) There are only nine schools of Indian Philosophy.
 - (b) Virtue is higher than happiness.

- (c) The philosophical outlook of Jainism is common-sense realism and pluralism.
 - (d) The sāṅkhya argues that the self is not a substance with the attribute of consciousness.
 - (e) Śāṅkara's theory of creation is known as vivarta-vāda.
 - (f) According to the Advaita Vedānta, the soul and God are different from each other.
 - (g) Locke advocates popular realism.
 - (h) Only our voluntary actions, not habits, are the objects of moral judgement.
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