



PHILOSOPHY (M): 2012

Paper I

15 October, 2012

Time Allowed: Three Hours

Maximum Marks: 300

INSTRUCTIONS

Each question is printed both in Hindi and in English.

Answers must be written in the medium specified in the Admission Certificate issued to you, which must be stated clearly on the cover of the answer-book in the space provided for the purpose. Now marks will be given for the answers written in a medium other than that specified in the Admission Certificate.

Candidates should attempt Questions no.1 and 5 which are compulsory and any three of the remaining questions selecting at least one question from each section.

The number of marks carried by each question is indicated at the end of the question.

Important: Whenever a question is being attempted, all its parts /sub-parts must be attempted contiguously. This means that before moving on to the next question to be attempted, candidates must finish attempting all parts/sub-parts of the previous question attempted. This is to be strictly followed.

Pages left blank in the answer-book are to be clearly struck out in ink. Any answers that follow pages left blank may not be given credit.

INNOVATIVE ASSESSMENT SYSTEM™

- TEAM VISION IAS

Classroom Distance Learning Online

MAINS TEST SERIES 2013

ANSWER WRITING SKILL DEVELOPMENT

**Cyclic , Flexible , Answer format , Expert Discussion ,
Micro & Macro Analysis**

Every Day of the week 10 AM & 2 PM

**General Studies , Philosophy , Sociology , Public Admn,
Psychology , Geography , Hindi Lit. & Essay**

Email : ajay.visionias@gmail.com # 9650617807 ,9968029039

**103 , 1st Floor , Ansal Building , Behind UCO Bank
Dr. Mukherjee Nagar , Delhi -110009**

Section – A

1. **Write short notes on the following in about 150 words each: 5x12=60**

(a) 'Logical positivism broadly claims that Metaphysics and Theology are meaningless because they are neither matters of logic nor verifiable empirically.' Critically examine.

(b) John Locke said that 'No man's knowledge can go beyond his experience'. Discuss critically the implication of this statement.

(c) According to Wittgenstein 'Philosophy is a battle against the bewitchment of our intelligence by means of language'. Explain the function of philosophy in the context of above statement.

(d) How does Descartes' 'Cogito Ergo Sum' affect Hume and Kant's transcendental philosophy? Explain.

(e) Soren Kierkegaard clarified that "The function of prayer is not to influence God but rather to change the nature of the one who prays". Comment on this statement.

2. **Answer the following in about 200 words each: 4x15=60**

(a) If 'every determination is negation' then how can substance have attributes? Explain.

(b) Why is Kant's philosophy known as a Copernican revolution in metaphysics? What was revolutionary about Kantian philosophy? Give reasons for your answer.

(c) Does Leibnitz succeed in combining the mechanical with the teleological view of the world? Explain his theory of Pre-established Harmony.

(d) Was Hume a Sceptic? If not then what is his contribution to Philosophy?

3. **Answer the following in about 200 words each: 4x15=60**

(a) Elucidate Existentialism and indicate its strong and weak points in your own words.

(b) Discuss Aristotle's metaphysical theory as a polemic against Plato's theory of Ideas.

(c) If 'To is to be perceived' then how does Berkeley explain the permanence of things? Explain.

(d) Explain the theory of definite descriptions according to Russell.

4. **Answer the following in about 200 words each: 4x15=60**

(a) Does monadology sufficiently explain the nature of substance? Are monads independent of each other? Explain.

(b) Critically examine John Locke's categorization of primary and secondary qualities and explain the problem it posed to Later Empiricists.

(c) Explain Hegelian dialectical method and show how it is useful in explaining the historical development process?

(d) Explain critically Quine's rejection of the analytic synthetic distinction and his subsequent philosophical arguments.

Section – B

5. **Write short notes on the following in about 150 words):**

5x12=60

(a) Why do Carvakas not believe in the validity of inference? What logic do they give for their belief?

(b) Critically evaluate Jaina doctrine of relative pluralism or Anekantavada.

(c) How Samkhya theory of causation is different from that of Nyaya theory of causation? Explain.

(d) Why does Mimamsa give utmost importance to SHABDA-PRAMANA the verbal testimony? Is it anything to do with Vedas? Give your comments.

(e) Do you agree with the view that in early Buddhism more importance was given to Four Noble Truths than to systematic metaphysics? Give reasons for your agreement or disagreement.

6. **Write short notes on the following in about 200 words each:** **4x15=60**

(a) Discuss the views of Mimamsa and Nyaya on the theory of Pramanyavada. Which of them do you find adequate? Give reasons for your answer.

(b) Examine critically the statement that 'the doctrine of Patriccasamuppada was given only to explain the problem of sorrow and not to solve the problems of metaphysics'.

(c) Explain the theory of illusion accepted by Buddhists. It is consistent with their philosophy? Give reasons for your answer.

(d) Do you agree with Ramanuj's view that the nature of Brahman is qualified? Give reasons for your answer.

7. **Write short notes on the following in about 200 words each:** **4x15=60**

(a) Write a note on Shankara's Vivartavada and discuss its implications.

(b) Explain why maya and avidya are considered as anirvacaniya (indescribable) in Advaita Vedanta?

(c) On what basis does Carvaka reject the cause-effect relationship? Give reasons for your answer.

(d) Critically evaluate the statement that "Yoga Sutra emphasizes more on praxis (action) than on theoria (reflection)".

8. **Write short notes on the following in about 200 words each:** **4x15=60**

(a) Give your critical comments on the assertion that the school of Yoga broadly accepts Samkhya ontology.

(b) 'Involution is the presupposition of Evolution.' Explain the role of involution in the world-process.

(c) Explain the notion of ego or ahankara and its role in the doctrine of Vedanta.

(d) Write a note on Nagarjuna's contribution to Madhyamika School of Buddhism.

VISIONIAS