

**MASTER IN PHILOSOPHY 2022**

**Department of Philosophy**

**Jadavpur University**

**1<sup>st</sup> Year 1<sup>st</sup> Semester      Optional Paper**

**Answer from any two groups**

Time: 2 hours

Full Marks: 30

**Group A**

**Epistemology of Testimony**

1. How does Śrīdhara establish that testimony is nothing but inference? Discuss following *Nyāyakandali*. 15

**OR**

2. How do the Navya-Naiyāyikas establish that testimony is a distinct source of awareness? Critically discuss. 15

**Group B**

**Ethics of Belief**

3. What are the claims of verificationism? What are its types? Discuss. 15

**OR**

4. What are the different aims of belief formation? How are different theories of belief formation related to different aims of belief formation? Discuss critically. 15

**Group C**

**Kalidas Bhattacharya-An alternative approach in Philosophy**

5. (A) How does Kalidas Bhattacharya re-define *Vedānta*?

(B) What possible charges can be levelled against this re-interpretation?

(C) Explain Bhattacharya's reactions to those charges. 4+4+7

**OR**

6. (A) Give an outline of the alternative approach that Kalidas Bhattacharya endeavored to introduce in philosophy.

(B) Explain his notion of *anekānta-vedantā* in this context. 6+9

**Group D**

**Mental Simulation**

7. What are the two distinct strategies, according to Jane Heal, that are proposed as methods of mindreading in philosophy? What are the possible criticisms against the strategy proposed by Heal herself and how does she answer them? 5+10

**OR**

8. (A) "No account of interpretation can be philosophically helpful, I submit, if it is incompatible with a correct account of what people actually do when they interpret others". Explain how this statement made by A.I. Goldman distinguishes him from J. Heal in terms of their understanding of mental simulation.

(B) "I assume as background that the interpreter has beliefs, and I inquire into a distinctive subset of them, viz., beliefs concerning mental states." Explain how A.I.

Goldman's above statement is significantly distinct from R.M. Gordon's statement of 'radical simulation'. 7.5 + 7.5

**Group E**

**The concept of *adhyāsa* (*Vivaraṇaprameyasamgraha*)**

9. (A) What are the different types of *virodha*? (B) Discuss the nature of *virodha* that holds between the self and the non-self. (C) Explain the arguments by which the opponents of the Advaitin-s have tried to establish that the self and the non-self are *viruddha svabhāva*. 5+5+5

**OR**

10.(A) "... *anyonya-tādātmya-sāmarthyābhāvākhya bhavadīyo mūlaheturanaikāntikaḥ*" – Explain the objection expressed in the above statement. (B) Discuss in this connection whether the self and the non-self are capable of entering into the relation of *tādātmya* (*tādātmyasāmarthya*). 7+8

**Group F**

**The Concept of Personality: Rabindranath Tagore**

11. In what sense do we create our own world according to Rabindranath Tagore? Discuss in this context the relation between the world of science and the world of personality. 15
12. In what sense does Tagore consider the human world to be both individual and universal in character? Why is Harmony considered to be the Ultimate Truth in his philosophy? Discuss. 15