

**UNIVERSITY OF HYDERABAD**  
**DEPARTMENT OF PHILOSOPHY**  
**M.Phil. Entrance Examination, February 2013**

Hall Ticket No. \_\_\_\_\_

Time: 2 hours

Max. Marks: 75

**Instructions:**

The question paper consists of two parts: **Part A** and **Part B**.

**Part A** of the question paper consists of **25 objective** (multiple-choice) questions of **one** mark each. There will be a negative mark of  $\frac{1}{3}$  for every wrong answer. You must answer the questions in the question booklet itself.

**Part B** consists of **short and long essay** type questions. (A separate answer book is provided)

**Part – A**

1. Which of the statements below best captures what Kant's constructivism says about the world of which we can have knowledge?
  - A) It is entirely created by our mind
  - B) It has its own structure completely independent of our minds
  - C) Its fundamental structure depends on our minds, but our minds must work with given material that they don't create
  - D) It is sustained by a single divine mind [     ]
  
2. According to Russell, the value of philosophy is to be sought in ...
  - A) The truths about the world it reveals
  - B) The effects it has on those who study it
  - C) The lessons it teaches us about how to live a good life
  - D) The power it gives us to persuade people [     ]
  
3. In the *Inquiry*, Hume claims that our final verdicts on moral matters are derived from ...
  - A) Reason
  - B) A moral sense that is unique to each person
  - C) A moral sense that is universal in our species
  - D) Emotion [     ]
  
4. Mill claims that the distinction between justice and other moral obligations corresponds perfectly to the distinction between:
  - A) Perfect and imperfect obligations
  - B) Positive and negative duties
  - C) Strong and weak duties
  - D) Absolute and relative obligations [     ]

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5. Leibniz thinks that we cannot generalize from the predominance of evil in intelligent creatures to the predominance of evil in the whole work of God. Why not?
- A) Because non-intelligent creatures might be more evil than intelligent ones.
  - B) Because non-intelligent creatures might make up for the veil found in the intelligent ones
  - C) Because despite appearances, intelligent creatures are not actually evil
  - D) Because despite appearances, non-intelligent creatures are actually intelligent.
- [     ]
6. Which of the following is **not** one of the parts of the soul that Socrates mentions?
- A) Reason
  - B) Spirit
  - C) Commitment
  - D) Desire
- [     ]
7. Which of the following is Ryle's disparaging name for what he calls 'the official doctrine'?
- A) The dogma of the Unmoved Mover
  - B) The dogma of Immanent Causation
  - C) The dogma of the Ghost in the Machine
  - D) The dogma of the Evil Demon Deceiver
- [     ]
8. What does Searle's Chinese Room thought-experiment allegedly show about the Turing test?
- A) That the Turing test won't be able to distinguish understanding from lack thereof
  - B) That the Turing test is the best we can hope for when trying to figure out whether machines can think
  - C) That the Turing test fails to capture what we ordinarily mean by the word 'think'
  - D) That the Turing test is based on a false assumption
- [     ]
9. At the end of Meditation I, what supposition does Descartes make?
- A) There nothing exists
  - B) That he's not justified in believing anything
  - C) That there is an evil demon deceiving him about everything
  - D) That there are alien life forms tampering with his brain
- [     ]
10. Hobbes describes felicity as:
- A) A state of tranquility
  - B) A continual progress of desire from one object to another
  - C) A state of contemplation
  - D) The absence of desire
- [     ]
11. Sartre claims that the value of one's affection is determined by:
- A) The way one acts
  - B) The way one feels
  - C) The way one thinks
  - D) All of the above
- [     ]

12. Bentham defines the *fecundity* of a pleasure or pain as:  
 A) Its chance of occurring  
 B) The degree to which it is felt  
 C) Its chance of being followed by sensations of the same kind  
 D) Its duration [ ]
13. In Aristotle's terminology, *incontinence* is when:  
 A) One does not know that one's actions are wrong  
 B) One knows that one's actions are wrong, but does them anyway  
 C) One knows that one's feelings are inappropriate, and does not act on them  
 D) One does the right action, but for the wrong reason [ ]
14. The formal expression " $A = \{x: x \notin A\}$ " is associated with  
 A) Russell's Paradox  
 B) De Morgan's Law  
 C) Qujine's Paradox  
 D) None of the above [ ]
15. What fallacy is it when an argument assumes only two options when in fact there are more?  
 A) Straw Man  
 B) Black or White fallacy  
 C) Begging the question  
 D) Argument ad Hominem [ ]
16. Match List I with List II and select the correct answer from the code given below:

- List I**  
 a. Ramanuja  
 b. Badarayana  
 c. Sankara  
 d. Vacaspatimisra

- List II**  
 i. Brahamsutrabhasya  
 ii. Bhamati  
 iii. Vedantasara  
 iv. Brahmasutras

**Code:**

- |    | (a) | (b) | (c) | (d) |     |
|----|-----|-----|-----|-----|-----|
| A. | iii | iv  | i   | ii  |     |
| B. | ii  | iv  | i   | iii |     |
| C. | ii  | i   | iv  | iii |     |
| D. | iv  | iii | ii  | I   | [ ] |

17. Which one of the following combinations applies to the internal means of yoga?  
 A) *Pranayama – pratyahara – dharana*  
 B) *Yama – niyama – asana*  
 C) *Dharana – dhyana – Samadhi*  
 D) *Pranayama – pratyahara- Samadhi* [ ]
18. Subtle essences of *pancabhutas* according to Samkhya are produced from ...  
 A) *Purusa*  
 B) *Sattvika ahamkara*  
 C) *Rajasika ahamkara*  
 D) *Tamasika ahamkara* [ ]

19. Identify which one among the following does **not** stand for *cittavrtti* according to Yoga.  
 A) *Pramana*  
 B) *Avidya*  
 C) *Vikalpa*  
 D) *Smrti* [ ]
20. Identify the coherent combination.  
 A) *Ksankikavada, atmavada, pratityasamutpadavada*  
 B) *Nityavada, anatmavada, ksanikavada*  
 C) *Pratityasamutpadavada, sunyavada, anityavada*  
 D) *Anatmavada, nityavada, ksanikavada* [ ]
21. Which of the following is **unique** to Jainism?  
 i. Belief in the manifold nature of Reality  
 ii. Adherence to *ahimsa*  
 iii. Adherence to *aparigraha*  
 iv. Materialistic nature of *karma*  
 A) i and iv  
 B) i and ii  
 C) ii and iv  
 D) i and iii [ ]
22. Which one among the following is acceptable to Madhyamika sect of Buddhism?  
 A) Consciousness alone is Real  
 B) Both consciousness and matter are Real  
 C) Matter alone is Real  
 D) Neither consciousness nor matter is Real [ ]
23. *Paratahpramanyavada* claims that:  
 A) *Pramanya* cannot be ascertained at all  
 B) *Pramanya* is self-ascertained  
 C) The causal conditions that produce *prama* produces its *pramanya* also.  
 D) The causal conditions that produce *prama* do not produce its *pramanya* [ ]
24. The theory that one and same object is known through different *pramanas* is known as...  
 A) *Svatahpramanyavada*  
 B) *Pramanasamplava*  
 C) *Pramanavyavastha*  
 D) *Partahpramanyavada* [ ]
25. According to Nyaya 'Man is immortal because he is subject to death' commits the fallacy of ...  
 A) *Asiddha*  
 B) *Viruddha*  
 C) *Bhadhita*  
 D) *Savyabhicara* [ ]

**Part – B****Section- 1****20 Marks**

Write short notes on any **Four** of the following in **250 words** each. All questions carry equal marks. **Attempt at least one question from each group.**

**Group – 1:**

1. Do you agree with Hume's that "most lively thought is still inferior to the dullest sensation"? Discuss
2. Descartes comes to the conclusion that "there are no reliable signs by which I can distinguish sleeping from waking". What consideration leads him to this conclusion?
3. What does Russell mean when he says, "All acquisition of knowledge is an enlargement of the self" Do you think he is right?

**Group – II**

4. What is the criterion for reality according to Prasasthapada?
5. Describe the nature of reality according to Madhyamika school of Buddhism
6. On what basis does Carvaka reject the cause-effect relationship? Give reasons for your answer.

**Section- 2****30 Marks**

Answer any **three** of the following in 500 words each. All questions carry equal marks. **Attempt at least one question from each group.**

**Group – 1:**

1. Does Leibniz succeed in combining the mechanical with the teleological view of the world? Discuss
2. According to Wittgenstein 'Philosophy is a battle against the bewitchment of our intellect by means of language'. Explain the function of philosophy in the context of the above statement.
3. What are categories? Why and how does Kant seek to justify their application?

**Group – II**

4. How is the Samkhya theory of causation different from the Nyaya theory of causation? Discuss the metaphysical implications of the two theories of causation.
5. Compare and contrast the Absolute of Sankara with that of Ramanuja.
6. Explain the *paratah pramanyavada* of the Naiyayikas. Do you agree with their view?