

UNIVERSITY OF HYDERABAD
DEPARTMENT OF PHILOSOPHY

Ph.D. Entrance Examination, June 2012

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. Quine rejects verifiability theory of meaning on the ground that:
 - A. A sentence has a metaphorical meaning which cannot be verified in terms of sense-experience.
 - B. Since the meaning of a sentence is essentially dependent on the meaning of other sentences, verification of the meaning of an individual sentence is not possible.
 - C. The distinction between hidden meaning and surface meaning is not accessible to sense-experience.
 - D. As the sentence has an absolute truth value its meaning cannot be defined in terms of sense-experience. []

2. Plato distinguishes knowledge from mere belief or opinion by saying that knowledge must be a true belief for which one can give a justification, a rationale, or "logos." In terms of his image of the Divided Line, for Plato, knowledge is attained only when our sensible experience is:
 - A. grounded ultimately in what our senses reveal to us about the world of becoming.
 - B. based on images of the good, beauty, and truth obtained from particular objects and on which the concepts and Forms depend.
 - C. replaced by what we sincerely believe is true or have come to believe based on our upbringing.
 - D. understood in terms of Forms that are grasped as rationally ordered. []

3. Which one of the following statements is **not** implied by Berkeley's view that 'to be is to be perceived'?
 - A. Ideas can exist only as long as they are being perceived
 - B. Qualities cannot exist independently of the perceiving mind.
 - C. Objects cannot exist when they are not perceived by any mind
 - D. Objects cannot exist when they are perceived by human beings []

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4. According to Aurobindo, the ascent from mind to supermind takes place through the following intermediary steps:
- Overmind, Intuitive Mind, Illumined Mind, Higher Mind
 - Higher Mind, Illumined Mind, Intuitive Mind, Overmind
 - Illumined Mind, Higher Mind, Intuitive Mind, Overmind
 - Overmind, Higher Mind, Intuitive Mind, Illumined Mind
- []
5. Which one of the following is **not** a Samkhya argument for the existence of *Prakriti*?
- Bhedanamparimanat*
 - Trigunadiviparyayat*
 - Samanvayat*
 - Karanakaryvibhagat*
- []
6. "The hill has fire because it is knowable" is an example of the fallacy known as ...
- Viruddha*
 - Savyabhicara*
 - Asiddha*
 - Bhadhita*
- []
7. According to Husserl, a horizon involves ...
- Expectations of the future
 - Potentialities that circumscribe an object
 - Immediate presentation
 - Association with past events
- []
8. *Aprathaksiddhi* is a relation unique to ...
- Advaita philosophy
 - Visistadvaita philosophy
 - Dvaita philosophy
 - Dvaitadvaita
- []
9. According to Kripke, a name, such as Manmohan is a rigid designator because ...
- It refers to the person who is the prime minister of India
 - It refers to the person in all possible worlds
 - It refers to the person who was finance minister of India
 - It refers to the person known for bringing liberalization in Indian Economy
- []
10. According to Hume, we form the principle that everything must have a cause on the basis of ...
- The objective causal connection that exists between two events
 - The habit formed due to the constant conjunction observed between the two events
 - The invariable relation between two events
 - Intuitive experience of the relation between two events
- []

11. "The will of a rational being is a universally legislative will" is, according to Kant ...

- A. A synthetic *a posteriori* judgment
- B. An analytic *a priori* judgment
- C. A synthetic *a priori* judgment
- D. An analytic *a posteriori* judgment

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12. Match List I with List II and select the correct answer from the code given below:

List I

- a. Ramanuja
- b. Prabhakara
- c. Kumarila
- d. Nagarjuna

List II

- i. *asatkhyativada*
- ii. *anyathakhyativada*
- iii. *akhyativada*
- iv. *satkhyativada*

Code:

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

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13. Which one among the following is **not** a Nyaya Text?

- A. Nyaya-bhasya
- B. Nyayamanjari
- C. Nyayakandali
- D. Nyayavarttika

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14. Which one of the following is a kind of immediate knowledge according to Jaina epistemology?

- A. *Matijnana*
- B. *Srutajnana*
- C. *Pratyaksajnana*
- D. *Manahparyayajnana*

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15. Plato's suggestion that knowledge is innate or remembered as a result of being triggered by experience is in response to a paradox he sets up for himself. The paradox, now referred to as Meno's Paradox, has to do with the question of:

- A. how a person can remember anything about the realm of the Forms after the shock of being born into this world.
- B. how knowledge of the Forms can ever be anything other than a generalization of experience.
- C. how anyone can recognize the correct answer to a question without already knowing the answer.
- D. how concepts bound to the realm of becoming have meaning only when associated with the realm of Being.

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16. The logical expression "if $A \rightarrow B$ and $B \rightarrow C$, then $A \rightarrow C$ " is associated with ...
- Mathematical induction
 - Modus ponens*
 - Hypothetical Syllogism
 - Categorical syllogism
- []
17. Aristotle says that what makes things be what they are--their essence--does not exist apart from individuals that exist in the world. So if all the members of a species were destroyed, then their essence or form:
- would likewise be destroyed.
 - would be destroyed only if there were no one around to remember the species.
 - would continue existing (as with Plato's Forms) in some other realm of being.
 - would not be destroyed because there was no essence or form originally to be destroyed; there are only individuals, not universal essences or natures of things.
- []
18. Which one of the following alternatives does not stand for *paksata* according to Nyaya?
- Siddhi* and no *sisadhayisa*
 - Siddhi* and *sisadhayisa*
 - No *siddhi* and no *sisadhayisa*
 - No *siddhi* and *sisadhayisa*
- []
19. Identify the correct combination.
- Madhyamikaa – *Bahyarthapratyaksavada*
 - Sautrantika – *Bahyarthanumeyavada*
 - Yogacara – *Bahyarthanumeyavada*
 - Vaibhasika - *Bahyarthanumeyavada*
- []
20. *Samyama* in Patanjali's yoga system means ...
- dharana, dhyana and Samadhi*
 - yama, niyama and asna*
 - pranayama, pratyahara*
 - yama and niyama*
- []
21. In spite of the fact that Socrates claims to be ignorant of the essence or nature of certain things like justice, he is wise insofar as he recognizes that without such knowledge actions are rationally unjustified. That is, his wisdom consists in his recognition not only that he is ignorant of such essences but also that:
- justice, like knowledge, requires that we admit that we know nothing and never will.
 - he knows what he is supposed to be looking for--knowledge of the essences of things.
 - knowledge of the essences of things is impossible, because that would require that we know what we are looking for before we know what it is we are looking for.
 - his method of asking questions about essences is itself unjustified because he does not know why he engages in such a practice.
- []

22. Match List I with List II and select the correct answer from the code given below:

List I	List II
a. Machievelli	i. After Virtue
b. Alasdair MacIntyre	ii. The Laws
c. Plato	iii. Leviathan
d. Thoma Hobbes	iv. The Prince

Code:

	(a)	(b)	(c)	(d)
A.	iii	iv	i	ii
B.	iv	ii	iii	i
C.	ii	i	iii	iv
D.	iv	i	ii	iii

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23. Russell's refutation of idealism was directed against:

- A. Causal relations
- B. Internal relations
- C. External relations
- D. Conceptual relations

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24. An intentional act of consciousness according to Husserl is :

- A. Actively envisions the object
- B. Passively apprehends the object
- C. Actively constitutes the object
- D. Passively discovers the object

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25. Which of the following pairs of concepts is propounded by Gilbert Ryle?

- A. Knowing by acquaintance and knowing by description
- B. Knowing how and knowing that
- C. Existence and essence
- D. Performative utterances and constative utterances

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Part - B

Section- 1

20 Marks

Write short notes on any **Four** of the following in **250 words** each. All questions carry equal marks.

1. Discuss Nietzsche's idea of 'will to power' as the basis of human nature.
2. Why does Berkeley reject Locke's claim that primary qualities have absolute objective existence?
3. How are truths of reason different from truths of fact according to Leibniz?
4. What is the relationship among substance, attribute and mode, according Spinoza?
5. Does Hobbes believe that there is genuine moral motivation, as opposed to fear of punishment? Explain.
6. Carvakas refutation of inferences is itself a process of inference. Comment.
7. What is the criterion for Reality according to Prasastapada
8. State briefly Jaina view of *karma*.

Section- 2

30 Marks

Answer any **three** of the following in 500 words each. All questions carry equal marks.

1. Show how the linguistic thesis and the ontological thesis constitute Russell's theory of logical atomism.
2. Why does Ryle think that the Cartesian picture of mind is based on a logical mistake?
3. Explain on what ground Frege considers the identity statement of the form $a=b$ to be informative, a posteriori and synthetic?
4. Explain Husserl's notion of transcendental subjectivity as a way to avoid solipsism.
5. What is *Brahmaparinamavada*? Bring out its significance with reference to the concept of the world in Visistadvaita philosophy.
6. Which school of thought in Indian philosophy is acceptable to you in explaining a way to reach a state of absolute cessation of suffering? Give reasons in support of your answer.

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