

**UNIVERSITY OF PETROLEUM & ENERGY STUDIES  
DEHRADUN  
Mid Semester Examination –May, 2017**



**Name of the Program: BBA**  
**Subject Name: Introduction to Philosophy**  
**Subject Code : BBOE 108**

**Semester – IV**  
**Max. Marks : 100**  
**Duration : 3 Hrs**

**Section A (30 marks)**

**Give meaning of the following terms Answer the following question in not more than one line (15\* 1 =10 Marks)**

1. Monad
2. Vaishesika
3. Samkhya
4. Liberation
5. Pure Consciousness
6. Ahankara or Ego
7. The Pragmatic Theory of Truth
8. Theories of Error.
9. Meaning of Khyati in Khyativada.
10. Three main ingredients of Christian eschatology
11. Universal and Particular Judgement according to Christianity
12. Moksha
13. Bhakti Yoga
14. Padartha
15. Raja Yoga

**Give right answer by filling in the blanks (15\* 1 =15 Marks)**

16. The philosophy of Plato is best known as-----.
17. Leibnitz used the term .....to denote the activity of force constituting the essence of substance.

18. ----- is the founder of Vaishesika philosophy
19. According to the Vaishesika thinkers, all the composite objects of the universe are composed of the atoms of earth, water, ----- and -----.
20. Prakrti is constituted of three gunas, namely, sattva, rajas, and-----.
21. According to -----, Prakrti (matter) and Purusa (self, spirit) are two ultimate realities.
22. According to Samkhya The evolution of the world has its starting point in contact between .....and -----.
23. Search of knowledge is closely connected with the nature of truth and ..... .
24. In the theoretical aspect, truth is also understood as formal ..... among ideas.
25. Philosophy is the search of ..... knowledge.
26. In “Khyativada” the word Khyati means .....
27. Anyathakhyativada theory holds that error is ..... knowledge.
28. Sanatana Dharma is another name of ..... religion.
29. logical positivism condemns .....
30. According to Vivekananda, there are ..... paths or ways for attainment of liberation.

**Section B (4\*5=20 marks)**

Write short notes on any four of the following in not more than 100 words. Each question carries equal marks.

1. St. Thomas Aquinas’ solution to the problem of evil  
Or  
Advaita Vedanta of Shankara
2. Theory of Karma  
Or  
The Verification Principle
3. Logical positivism  
Or  
Concept of Freedom by M.N. Roy
4. Karma Yog  
Or  
Three Gunas of Prakrti
5. Locke’s Empiricism and Descartes’s Rationalism

Or

Practical Vedanta

**Section C (4\*8=32 marks)**

Attempt any four questions. Answer the following questions in not more than 150 words. Each question carries equal marks.

1. Critically examine the coherent theory of Truth.

Or

Explain concept of evolution in Samkhya system

2. Discuss Plato's Theory of Ideas?

Or

Explain Khyativada, Asatkhyativada and Anyathakhyativada

3. Explain the concept of rebirth in Hinduism

Or

Explain the views of M.N Roy on Radical Humanism

4. Elaborate the arguments of Logical Positivists for the denial of metaphysics.

Or

What, according to Roy, are the characteristics of human beings?

5. What are the reasons for the value of studying philosophy?

Or

Explain the nature of path of knowledge (Jnana-Yoga) as suggested by Vivekananda.

6. Discuss general outline and basic features of Western Philosophy.

**Section-D (18 Marks)**

Read the paragraph "value of studying philosophy" and answer the following question. Each question carries equal marks.

**Value of studying philosophy**

According to Russell there are reasons for the value of studying philosophy

a) *Keeps our sense of speculation and curiosity alive:* Philosophy keeps our sense of speculation and curiosity alive by making us aware that most of our prejudices, customs and convictions are not rationally defensible. A man who has no tincture remains imprisoned in his common sense prejudices and his habitual beliefs of his age or nation and convictions which have grown in him without the consent of his deliberate reason. To such a man the world appears definite, finite, and obvious. Common objects arise more curiosity in him and unsuspected possibilities are rejected

by him. The moment we begin to philosophize the most ordinary things we used to take for granted lead to problems to which only very incomplete answers are possible. Philosophy raises all such doubts and, though it is unable to provide definite answers to them, suggests many possibilities, thus enlarging our thoughts and freeing us from the tyranny of customs and snug beliefs. This uncertainty may be taken as first value of studying philosophy because it removes dogmatism and arouses the spirit of curiosity by showing unsuspected possibilities.

b) *Life becomes calm and free*: The chief value of philosophy lies in freeing man from narrow and personal aims through the greatness of the objects philosophy contemplates. The life of the instinctive man is shut up in his own world and takes note of only that which helps or hinders his self-interest. He lives a feverish, confined life. In comparison, philosophic life becomes calm and free by escaping the prison of private life torn between the insistence of desire and the powerlessness of will. Philosophy does not divide the world into two camps; friends and foes, helpful and hostile, good and bad etc, but tries to enlarge the self through impartial examination of our problems.

c) *Strength of emotion*: A resultant value of philosophic contemplation may be mentioned. The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve such freedom and impartiality in his emotions and actions. In conduct, he will be just and in emotions a symbol of love because of his habit to view his purposes and desires as parts of the whole and not as a closed world of his own self-interest.

The value of philosophy may be summed up in Russell's words : "Philosophy is to be studied, not for the sake of any definite answers to its questions, since no definite answers can, as a rule, be known to be true, but rather for the sake of questions themselves; because these questions enlarge our concept on of what is possible, enrich our intellectual imagination, and diminish the dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great and becomes capable of that union with the universe which constitutes its highest goal."

Q1. Why should we study philosophy?

Q2. Critically examine this statement "Philosophy is to be studied, not for the sake of any definite answers to its questions but rather for the sake of questions themselves".