

IAS Mains Philosophy 1991

Paper I

Section A

1. Comment critically, in not more than 200 words each, on any three of the following statements:
 - a. Knowing is of two kinds-knowing how and knowing that
 - b. A relational way of thought must give appearance, and not truth.
 - c. Sense-datum language is epistemologically more basic than material object language.
 - d. Man is not what he is, and is what he is not.
2. What is radical empiricism of William James? How is it related to his pragmatism? Is it necessary for a radical empiricist to be a pragmatist? Discuss.
3. Elucidate the different phases of ordinary-language analysis, and bring out its merits and limitations.
4. How is necessity explained by
 - a. a rationalist
 - b. an empiricist
 - c. a logical positivist? Which of these explanations is satisfactory according to you? Justify your answer.

Section B

5. Explain in not more than 200 words each, any three of the following along with criticism, if any:
 - a. Alaukika pratyappa
 - b. Pratitya-samutpada.
 - c. Svarupa jnana and vritti-jnana
 - d. Asat-khyati.
6. Why does Carvaka accept perception alone as the pramana? How have Jam and Buddhist logicians refused his view? Evaluate both the perspectives critically.
7. Explain the conditions that are to be fulfilled for construing the meaning of a sentence and discuss the kind of recondary meaning.
8. How do Advaita Vedanta and Visistadvaita Vedanta explain the relation between Brahman and jiva? Analyze the ontological implications of their theories of this relationship.