



DEPARTMENT OF PHILOSOPHY

দৰ্শন বিভাগ

NALBARI COLLEGE

নলবাৰী কলেজ

Nalbari, Assam- 781335

Ref. No.: 17/PROJECT/PHI/NC/2024

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Notice

This is for the information of all the students of BA 2nd Semester (FYUGP), Department of Philosophy concerned that their Project (for your SEC Course i.e., **SEC02703**) has been given below and students must submit their Project before or on 10th May 2024.

The Project for your course (**Critical Thinking, SEC02703**):

1. Paraphrase the following Quotes: (Students need to extend the quoted thought without altering the meaning of any word originally cited in the quote.

(a) Indian thinkers are pessimistic in so far as they look upon the world order as an evil and a lie, they are optimistic since they feel that there is a way out of it into the realm of truth which is also goodness."

---S. Radhakrishnan"

"ভাৰতীয় দাৰ্শনিক এইকাৰণে নৈৰাশ্যবাদী যে তেওঁলোকে জগতক অশুভ আৰু মিথ্যা বুলি জ্ঞান কৰিছে, কিন্তু তেওঁলোক আশাবাদী এইকাৰণে যে তেওঁলোক এই জগতক অতিক্ৰম কৰি সত্য আৰু শুভ জগতৰ সন্ধান দিব পাৰিছে।" -সৰ্বপল্লী ৰাধাকৃষ্ণণ

(b) "Love never claims, it ever gives, Love ever suffers, never resents, never revenges itself." ---M. K. Gandhi

"প্ৰেমে কেতিয়াও নিবিচাৰে, ই সদায় দিয়ে, প্ৰেমে সদায় কষ্ট পায়, কেতিয়াও আক্ষেপ নকৰে, কেতিয়াও প্ৰতিশোধ নলয়।"
--মহাত্মা গান্ধী

2. Frame the Right Questions from the following passage: (Students need to frame three right questions)

"According to Carvaka, the body is the soul. There is no such thing as a soul other than the body. All living beings and the material world originate from the four elements - earth, water, air and fire. The difference between the living body is that the living body produces a quality or characteristic called 'consciousness', but in matter no such quality arises from matter. Regarding the origin of the conscious body from matter, the Carvakas argue that the body is formed by a proportional combination of the four elements that produces matter without consciousness. Consciousness arises in the inertial body due to differences in the proportions of the combination of the four elements. Even, there are differences in consciousness between

different bodies due to differences in the combination of the four elements. So, the body is the soul and consciousness are the quality of the body.

"চাৰ্বাক মতে, দেহই আত্মা। দেহ ভিন্ন আত্মা বুলি কোনো বস্তু নাই। সমস্ত জীৱদেহ আৰু জড়জগত মাটি, পানী, বায়ু আৰু অগ্নি- এই ভূতচতুষ্টয়ৰ পৰাই উদ্ভৱ হৈছে। এই চতুৰ্বিধ মহাভূতৰ স্বৰূপ জড়াত্মক। গতিকে স্বাভাৱিকভাবে চাৰিভূতৰ দ্বাৰা গঠিত জীৱদেহও জড়াত্মক। কিন্তু জড়জগতৰ লগত জীৱদেহৰ পাৰ্থক্য এয়ে যে, জীৱদেহত 'চৈতন্য' বুলি একধৰণৰ গুণ বা ধৰ্ম উৎপন্ন হয়; কিন্তু জড়দ্রব্যত এনেকুৱা কোনো গুণৰ উদ্ভৱ নহয়। জড়ৰ পৰা চৈতন্যযুক্ত জীৱদেহৰ উদ্ভৱ সন্দৰ্ভত চাৰ্বাকসকলে যুক্তি দৰ্শাই কৰে যে, ভূতচতুষ্টয়ৰ যিবিলাক আনুপাতিক সংমিশ্ৰণৰ ফলত চৈতন্যৰহিত জড়বস্তুৰ উৎপন্ন হয়, তাৰ পৰা ভিন্ন এক আনুপাতিক সংমিশ্ৰণৰ ফলত জীৱদেহ গঠিত হয়। ভূতচতুষ্টয়ৰ সংমিশ্ৰণৰ অনুপাতৰ তাৰতম্যৰ কাৰণে জড়াত্মক জীৱদেহত চৈতন্যৰ উদ্ভৱ হয়। আনকি, ভূতচতুষ্টয়বোৰৰ সংমিশ্ৰণৰ ভিন্নতাৰ কাৰণে বিভিন্ন জীৱদেহবোৰৰ মাজত চৈতন্যৰো তাৰতম্য হোৱা পৰিলক্ষিত হয়। গতিকে দেহই হ'ল আত্মা আৰু চৈতন্য হ'ল দেহৰ গুণ।"

3. Frame a Title and Make an effective note from the following passage: (Students need to frame one title and make one effective note highlighting the cardinal points contained in the passage.)

The Bhagavata-purana fixes God as the ultimate essence of the universe, and calls him Brahman, Paramatman and Bhagavat Brahman, is both the efficient and the material cause (nimitta, upadana karana) of the Universe. Just as modifications of clay, iron or gold are nothing different from clay, iron or gold, the universe is born out of Him and will have its aim in him. The world is unreal, but has the ultimate reality of Brahman as its basis and therefore, looks like real. It thus has an empirical existence, and Brahman can be called its efficient or material cause only in an empirical sense. Underlying the false world, God lends a semblance of truth (Sada-bhasa) to it. The world is really false (asat) being connected with nescience (Avidya-yukta); it only appears as real, being born out of true Brahman. The individual self is a part of God, tied with illusion (maya karta-bandhana). It does not claim identification with the Highest Self.

(Neog, Maheswar: Sakardeva and His Times, Chapter VII, Sankaradeva's Philosophical Views)

N/B:

Total Marks of the Project: 25

1. Paraphrasing Quotes: 10 (each paraphrase quote contains 5 marks)
2. Framing right Questions: 09 (each Question contains 3 marks)
3. Formulation of Title and Effective note: 6

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