



# DEPARTMENT OF PHILOSOPHY

দর্শন বিভাগ

NALBARI COLLEGE

নলবাৰী কলেজ

Nalbari, Assam- 781335

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## Notice

This is for the information of all the students of BA 4th Semester (SEC), Department of Philosophy concerned that their Project (for your SEC Course i.e., **PHI-SE-4014**) has been given below and students must submit their Project before or on 10<sup>th</sup> May 2024.

The Project for your course (**Critical Thinking, PHI-SE-4014**):

**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) "By Religion I do not mean formal religion, or customary religion; but the religion which underlies all religions, which brings us face to face with our Maker." ---M. K. Gandhi

"মই ধৰ্ম বুলিলে আনুষ্ঠানিক বা প্ৰথাগত ধৰ্মক নুবুজোঁ। ধৰ্ম বুলিলে মই তাকে বুজো যিয়ে সকলো ধৰ্মকে অন্তৰ্ভুক্ত কৰি লয়, যাৰ দ্বাৰা সৃষ্টিকৰ্তাৰ মুখামুখী হোৱা যায়।" --মহাত্মা গান্ধী

(b) "Pessimism in Indian Philosophy is initial, not final."

"নৈৰাশ্যবাদ ভাৰতীয় দৰ্শনৰ আৰম্ভণিহে, পৰিণতি নহয়।

(c) "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

(d) "Philosophy of Religion is the Philosophical thought about Religion." --John Hick

"ধৰ্মদৰ্শন হ'ল ধৰ্ম সম্পৰ্কীয় দাৰ্শনিক চিন্তা" | -- জন হিক

**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 চতুৰ্ভিধ মহাভূতৰ স্বৰূপ জড়াত্মক। গতিকে স্বাভাবিকভাবে 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 kṛta-bandhana). It does not claim identification with the Highest Self.

Maya is explained in the light of Catuhsliki Bhagavata, (that is the Bhagavata, II. 0.32-35) as that power of God which conceals vastu (object) and exposes avastu (non-object) in its place.

Maya conceals God and holds the objects of attachment (asara visaya) unto the individual self. This is done by Maya through its properties of avarana (concealment) and viksepa (projection). Maya through viksepa projects a number of names and forms (nama-rupa), making up this universe. God pervades all the universe, but is not affected by its merits and demerits. He is not exhausted in the world and is different from the world. He creates, maintains and destroys the world with the help of Maya, His power, which is a creative function

residing in Him and, is therefore, nothing apart from him. God is immanent in the world, and at the same time transcends it".

*(Neog, Maheswar: Sakardeva and His Times, Chapter VII, Sankaradeva's Philosophical Views, pp. 224, 226 & 227)*

N/B:

Total Marks of the Project: 50

1. Paraphrasing Quotes: 16 (each paraphrase quotes contains 4 marks)
2. Framing right Questions: 09 (each Question contains 3 marks)
3. Formulation of Title and Effective note: 25

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