

P-III/(1+1+1)/H/20(N)

2020

PHILOSOPHY (Honours)

Paper Code : V - A & B

(New Syllabus)

Full Marks : 100

Time : Four Hours

**Important Instructions
for Multiple Choice Question (MCQ)**

- Write Subject Name and Code, Registration number, Session and Roll number in the space provided on the Answer Script.

Example : Such as for Paper III-A (MCQ) and III-B (Descriptive).

Subject Code :

III	A	&	B
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Subject Name :

- Candidates are required to attempt all questions (MCQ). Below each question, four alternatives are given [i.e. (A), (B), (C), (D)]. Only one of these alternatives is 'CORRECT' answer. The candidate has to write the Correct Alternative [i.e. (A)/(B)/(C)/(D)] against each Question No. in the Answer Script.

Example – If alternative A of 1 is correct, then write :

1. – A

- There is no negative marking for wrong answer.

মাল্টিপল চয়েস প্রশ্নের (MCQ) জন্য জরুরী নির্দেশাবলী

- উত্তরপত্রে নির্দেশিত স্থানে বিষয়ের (Subject) নাম এবং কোড, রেজিস্ট্রেশন নম্বর, সেশন এবং রোল নম্বর লিখতে হবে।

উদাহরণ — যেমন Paper III-A (MCQ) এবং III-B (Descriptive)।

Subject Code :

III	A	&	B
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Subject Name :

- পরীক্ষার্থীদের সবগুলি প্রশ্নের (MCQ) উত্তর দিতে হবে। প্রতিটি প্রশ্নে চারটি করে সম্ভাব্য উত্তর, যথাক্রমে (A), (B), (C) এবং (D) করে দেওয়া আছে। পরীক্ষার্থীকে তার উত্তরের স্বপক্ষে (A)/(B)/(C)/(D) সঠিক বিকল্পটিকে প্রশ্ন নম্বর উল্লেখসহ উত্তরপত্রে লিখতে হবে।

উদাহরণ — যদি 1 নম্বর প্রশ্নের সঠিক উত্তর A হয় তবে লিখতে হবে :

1. – A

- ভুল উত্তরের জন্য কোন নেগেটিভ মার্কিং নেই।

Paper Code : V - A

Full Marks : 20

Time : Thirty Minutes

Choose the correct answer.
Each question carries 1 mark.

1. Parāmarśa has two components —
 - (A) Hetu and Sadhya
 - (B) Hetu and Paksa
 - (C) Paksa and Sadhya
 - (D) Paksadharmata and Vyāptiviśeṣa
2. 'A cow has horns because it is animal' — in this example here 'cow' is —
 - (A) Sadhya
 - (B) Paksa
 - (C) Hetu
 - (D) None of these
3. What type of Sannikarsa Annambhaṭṭa points out for 'auditory perception of motor horn' —
 - (A) Saṁyoga
 - (B) Saṁyukta-Samavāya
 - (C) Saṁyukta-Samaveta-Samavāya
 - (D) Samavāya
4. Invalid knowledge is called —
 - (A) Pramāna
 - (B) Apramā
 - (C) Parāmarśa
 - (D) Prameya

Turn Over

5. Buddhi is of _____ kinds.
- (A) Two
(B) Three
(C) Four
(D) Five
6. 'Sakti' is the relation between —
- (A) A 'word' and what it signifies
(B) A 'verb' and what it signifies
(C) A 'sentence' and what it signifies
(D) None of these
7. The Asiddha-hetu is of _____ kinds.
- (A) Two
(B) Three
(C) Four
(D) Five
8. According to Dipika — "Ice looks cold" is an example of —
- (A) Parāmarśa
(B) Samanyalaksana Pratyaksa
(C) Yogajalaksana Pratyaksa
(D) None of these
9. 'Veridical anubhava' is _____
- (A) Kāraṇa
(B) Pramā
(C) Karaṇa
(D) Apramā
10. How many types of 'Laksanā' are listed by Annambhaṭṭa in Tarkasaṁgraha Dīpikā
- (A) Two
(B) Three
(C) Four
(D) Five

Turn Over

11. Fill in the blanks — “Vyaptiviśiṣṭa-Pakṣa-dharmatā Jñānam _____”.
- (A) Anumiti
(B) Anumana
(C) Parāmarśa
(D) None of these
12. Vyāñjanā is of _____ kinds.
- (A) Two
(B) Three
(C) Four
(D) Five
13. How many parts are introduced in ‘Inference for others’ or Parārthānumāna?
- (A) Three
(B) Four
(C) Five
(D) Six
14. Linga is of _____ kinds.
- (A) Three
(B) Four
(C) Five
(D) Six
15. ‘Where there is smoke, there is fire.’—Such a rule (niyama) of concomitance (Sāhacarya) is —
- (A) Vyāp
(B) Pakṣa
(C) Sadhya
(D) Hetu

Turn Over

16. Samavaya relation means according to 'Dīpikā' —
- (A) Causal relation
 - (B) Inseparable eternal relation
 - (C) Separable external relation
 - (D) Identical relation
17. Arthāpatti is of _____ kinds —
- (A) Two
 - (B) Three
 - (C) Four
 - (D) Five
18. _____ kinds of ayalhārtha anubhava are there following Tarkasaṁgraha —
- (A) Three
 - (B) Four
 - (C) Five
 - (D) Seven
19. The definition of 'tadvatitat-Prakārakā anubhava' in Tarkasaṁgraha —
- (A) Pratyakṣa
 - (B) Veridical cognition
 - (C) Inference
 - (D) non-veridical cognition
20. According to Tarkasaṁgraha fallacies of Inference (Hetvabhāsa) are of _____ kinds.
- (A) Four
 - (B) Five
 - (C) Six
 - (D) Seven

2020

PHILOSOPHY (Honours)

Paper Code : V - B

(Indian Epistemology and Logic)

(New Syllabus)

Full Marks : 80

Time : Three Hours Thirty Minutes

Section - I

Answer any *four* questions :

15×4=60

1. What is called sabda pramāna? What are the condition of Sābdabodha? Discuss.
5+10
2. What is meant by Nirvikalpaka Jñāna and distinguish it from Savikalpaka Jñāna? What is the evidence for the postulation of Nirvikalpaka Jñāna? Discuss. 10+5
3. How do the Naiyāyikas explain the perception of non-existence (abhāva) . Discuss after Dīpikā , the claim of anupalabdhi as a separate pramāṇa . 10+5
4. Elucidate Annambhaṭṭa 's definition of Pramā? Why memory, even if veridical, is not regarded as Pramā by him? Explain. 10+5
5. State the definition of smṛiti as mentioned in Tarkasamgraha. Elucidate the definition of smṛiti following Dipika. How does Annambhaṭṭa distinguish between smṛiti and anubhava? Discuss. 2+10+3
6. What is anuvyavasāya? Is the validity of cognition known by its anuvyavasāya? Answer the question from Annambhaṭṭa 's point of view. 5+10
7. What is hetvābhāsa? Explain the different types of a anaikāntika hetvābhāsa and vādhita hetvābhāsa. 5+10
8. Explain Annambhaṭṭa 's definition of cause (kāraṇa) and effect (kārya). What is the distinction between Kāraṇa and Karaṇa? 10+5

Turn Over

Section - II

9. Answer any *four* of the following :

5×4=20

- (a) Explain after Annambhaṭṭa , the definition of buddhi or Jñāna.
 - (b) What is lakṣaṇa? Explain its different forms.
 - (c) What is yathārtha anubhava and distinguish it from ayathārthat anubhava after Tarkasaṁgraha ?
 - (d) Write a short note on Pakṣa , Sapakṣa and Vipakṣa.
 - (e) What is called upamāna? Distinguish between upamāna and upamiti.
 - (f) Explain Kevala-Vyatirekī̄ linga following Annambhaṭṭa .
 - (g) Write a short note on different kinds of linga.
 - (h) What is Śakti?
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