2021

PHILOSOPHY (Honours)

Paper Code : V - A & B

(Indian Epistemology and Logic)

[New Syllabus]

**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 |

    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 |

    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. How many types of anubhava ?

    (A) One

    (B) Two

    (C) Three

    (D) Four

2. 'Tadvati tat-prakāraka anubhava' is _____ .

    (A) pramā

    (B) pramāna

    (C) apramā

    (D) prameya

3. Non-veridical anubhava is _____ .

    (A) pramā

    (B) pramāna

    (C) apramā

    (D) prameya

4. An uncommon (a-sādhārana) causal condition (kārana) is a _____.

 (A) Karana

 (B) Kārana

 (C) Upādhi

 (D) Memory

5. "Vyāptiviśistapaksadharmatājñānam" is _____.

 (A) Anumān

 (B) Anumiti

 (C) Parāmarśa

 (D) Vyapatā

6. Which is not included in extra-ordinary perception ?

 (A) sāmānya laksana-pratyaksa

 (B) jnana-laksana-pratyaksa

 (C) yogaja-pratyaksa

 (D) samavaya

7. According to the Vaiśesika school the term pramā means —

 (A) True anubhava

 (B) True cognition (yathārtha jñāna)

 (C) True smrti

 (D) None of the above

8. Cognition (buddhi) is a _____.

   (A) Dravya

   (B) Guṇa

   (C) Karma

   (D) Sāmānya

9. "Saṁskāramātrajanyam jñānam is _____".

   (A) Smṛti

   (B) Ānubhāva

   (C) Lakṣaṇa

   (D) Vyañjana

10. A consciousness other than memory (smṛti) is _____ .

   (A) Sukha

   (B) Duḥkha

   (C) Ānubhāva

   (D) Sparśa

11. "Tadvati tat-prakarakanubhava" is _____ .

   (A) Pramā

   (B) Apramā

   (C) Smṛti

   (D) Anumiti

12. The cognition (jñāna) that is effected through the relation (sannikarsa) of a sense-rogan (indriya) with some object (artha) is _____ in the TS.

   (A) Pratyakṣa

   (B) Anumiti

   (C) Upamiti

   (D) Śabda

13. 'Nirvikalpaka-pratyakṣa' has usually been translated as _____ .

   (A) Indeterminate perception

   (B) Determinate perception

   (C) Pratyabhijñā

   (D) None of these

14. "Visual perception of red colour of a rose" — is the example of _____.

   (A) Samyoga

   (B) Samyukta-samavaya

   (C) Samavaya

   (D) Samyukta-samaveta-samavaya

15. For 'anumiti' or 'inference for others' is called _____ .

   (A) Svārthanumān

   (B) Parārthānumān

   (C) Only anumāna

   (D) None of these

16. 'Cause' is to be understood by _____.

(A) Niyata-vṛtti

(B) Purva-vṛtti

(C) Gauni-vṛtti

(D) None of the above

17. 'Sakti' is the relation between _____.

(A) a 'word' and what it signifies

(B) a 'sentence' and what it signifies

(C) a 'verb' and what it signifies

(D) None of these

18. "The platforms are 'shouting' (mañchāh Krośanti)" is the example of _____

(A) jahat-lakṣaṇa

(B) a-jahat-lakṣaṇa

(C) jahat-ajahat-lakṣaṇa

(D) none of these

19. Vyānjanā is of ____ kinds.

(A) Two

(B) Three

(C) Four

(D) Five

20. According to Vaidika dictum, the nature of the self has to be realized through three steps — śravaṇa, mānana and _____.

  (A) *Dhyāna*

  (B) *Samādhi*

  (C) *Nididhyāsana*

  (D) *Dhāraṇā*

_____

2021

PHILOSOPHY (Honours)

Paper Code : V - B

(Indian Epistemology and Logic)

[New Syllabus]

Full Marks : 80   Time : Three Hours Thirty Minutes

The figures in the margin indicate full marks.

Section - I

Answer any *four* questions :   15×4=60

1. Discuss various types of *Sannikarṣa* according to Annaṁbhaṭṭa. How is *abhāva* perceived ?   12+3=15

2. What is called *Lakṣaṇa*? Explain its various forms with illustrations.
   5+10=15

3. What is *Vyāpti*? Answer with reference to the role of '*tarka*' and '*sāmānya lakṣaṇa pratyakṣa*' in the apprehension of *vyāpti*.   3+12=15

4. What is called *Pada* according to Annaṁbhaṭṭa? Explain the Nyāya view about the nature of 'Sakti'. What is the locus of it ? Discuss.   6+9=15

5. Define *parāmarśa*. Discuss whether there is any reason for postulation *parāmarśa* as a necessary step in inference.   3+12=15

6. What does Annaṁbhaṭṭa mean by *ākāṅkṣā, yogyatā* and *sannidhi* ? What are these regarded as causes of *śābdabodha* ? Explain.   12+3=15

7. What is *upamāṇa*? Distinguish between *upamāṇa* and *upamiti*. Is *upamiti* a species of inference ? Answer the question from Annaṁbhaṭṭa's point of view.
3+6+6=15

8. State the definition of *smṛti* as mention in Tarkasaṅgraha. Elucidate the definition of *smṛti* following *Dīpikā* . How does Annaṁbhaṭṭa distinguish between *smṛti* and *anubhava* ? Discuss.
2+10+3=15

Section - II

9. Answer any *four* questions :
5×4=20

   (a) Write a short note on *pakṣa, sapakṣa* and *vipakṣa*.
5

   (b) Explain *viruddha hetvābhāsa* with an example.
5

   (c) What is *Vyāñjanā* ? Explain different types of it with examples.
2+3

   (d) Is sound a quality on property of *Akāsa* ? Explain the different kind's following *Tarkasaṅgraha*.
2+3

   (e) Explain different kinds of *anubhava* following *Tarkasaṅgraha*.
5

   (f) What is called *upamāṇa*? Distinguish between *upamāṇa* and *upamiti*.
2+3=5

   (g) How do we perceive distant sound ? Discuss after *Dīpikā* .
5

   (h) What is *yathārtha anubhava* and distinguish it from *ayathārtha anubhava* after *Tarkasaṅgraha* ?
5

_____