

P - III (1+1+1) H / 21 (N)

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
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Subject Name :

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- 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 :

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- 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-prakāra 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 (kāraṇa) is a _____.
 (A) Karana
 (B) Kāraṇa
 (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 lakṣaṇa-pratyakṣa
 (B) jnana-lakṣaṇa-pratyakṣa
 (C) yogaja-pratyakṣa
 (D) samavaya
7. According to the Vaiśeṣika school the term pramā means —
 (A) True anubhava
 (B) True cognition (yathārtha jñāna)
 (C) True smṛti
 (D) None of the above

8. Cognition (buddhi) is a _____.
- (A) Dravya
 - (B) Guṇa
 - (C) Karma
 - (D) Sāmānya
9. “Saṃskāramātrajanyam 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-prakaranubhava” is _____ .
- (A) Pramā
 - (B) Apramā
 - (C) Smṛti
 - (D) Anumiti

12. The cognition (jñāna) that is effected through the relation (sannikarsa) of a sense-rogaṇ (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) Parārthanumān
(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. Vyāñjanā 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*
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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 Annambhaṭṭa. 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 Annambhaṭṭa ? 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 Annambhaṭṭa mean by *ākāṅkṣā*, *yogyatā* and *sannidhi* ? What are these regarded as causes of *sābdabodha* ? Explain. 12+3=15

7. What is *upamāṇa*? Distinguish between *upamāṇa* and *upamiti*. Is *upamiti* a species of inference? Answer the question from Annambhaṭṭa'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 Annambhaṭṭa 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 or property of *Akāśa*? Explain the different kinds 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