



**UNIVERSITY OF NORTH BENGAL**

B.A. Honours Part-I Examination, 2020

**PHILOSOPHY**

**PAPER-I**

Time Allotted: 2 Hours

Full Marks: 50

*The figures in the margin indicate full marks.*

**SECTION-I**

1. Answer any **one** question from the following: 20×1 = 20
- (a) Define *Pratyakṣa* after Nyāya. Distinguish between *Savikalpaka Pratyakṣa* and *Nirvikalpaka Pratyakṣa*. What are the grounds for accepting *Nirvikalpaka Pratyakṣa*? 4+10+6=20
- (b) Explain the main tenets of Buddhist *Vijñānavāda*. How do the *Vijñānavādins* refute the existence of external objects? 10+10=20
- (c) What are the proofs for the existence of *Puruṣa* according to the Sāṃkhya System? Is *Puruṣa* one or many? Discuss critically. 15+5=20
- (d) What is called *Cittabhūmi* according to *Yoga*? What are its various forms? Discuss. 4+16=20
- (e) Give a critical estimate of the Mīmāṃsā theory of *Anupalabdhi* as a *Pramāṇa*. 20

**SECTION-II**

2. Answer any **one** question from the following: 10×1 = 10
- (a) "Perception is the only *Pramāṇa*." How do the Cārvākas establish this view? Discuss. 10
- (b) Briefly explain the Jaina theory of *Anekāntavāda*. 10
- (c) Explain the Vaiśeṣika category of *Samavāya*. 10
- (d) What is *Karma*? Explain the different types of *Karma* following the Vaiśeṣikas. 2+8=10
- (e) Give an account of the Sāṃkhya theory of Causation (*Satkāryavāda*). 10
- (f) Explain the concept of *Dharma* after Mīmāṃsā. 10
- (g) How does Śaṅkara distinguish between *Brahman* and *Īśvara*? 10
- (h) How does Rāmānuja refute Śaṅkara's doctrine of *Māyā*? 10

SECTION-III

3. Answer any *ten* questions from the following with brief justification, wherever necessary:  $2 \times 10 = 20$
- (a) What is *Śūnya* according to Buddhism?
  - (b) What is *Syādvāda* according to the Jainas?
  - (c) What do you mean by *Pañcaśīla*?
  - (d) Give the definition of *Nimittakāraṇa* according to Nyāya.
  - (e) What is called *Parāmarśa*?
  - (f) What is called *Saṃsargābhāva*?
  - (g) What is *Vyāpti*?
  - (h) What is called *Kevalajñāna* according to the Jainas?
  - (i) What is the literal meaning of *Nirvāṇa*?
  - (j) Explain *Tamogūṇa* according to Sāṃkhya.
  - (k) Does the Cārvāka admit causal relation?
  - (l) What is *Arthāpatti*?
  - (m) What is *Yogyānupalabdhi* according to the Bhāṭṭa Mīmāṃsākas?
  - (n) What is *Hetvābhāsa*?
  - (o) Point out the *hetvābhāsa* in the following example:

Fire is not hot as it is a Substance.

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