

Diamond Harbour Women's University

M.A. 3rd Semester Examination, 2020-21

Subject: Philosophy

Paper: Aesthetics (Indian & Western) PG/Phil/35/301

Time: 2 Hours

Full Marks: 40

Group: A (Indian Aesthetics)

- A. Answer any one question from the following: 10×1=10**
1. What is *dhvani* according to Anandavardhan? Explain in this connection the nature and significance of the different types of *dhvani*. 2+8=10
 2. What is *alaukika rasa* according to Abhinavagupta? Explain the nature, significance and the effects of such *rasa* in human mind. 2+8=10
- B. Answer any two questions from the following: 5×2=10**
3. What does Bhattanayaka mean by *Sādhāraṇīkaraṇya*?
 4. What is the meaning of *pratibhā* and *hṛdayasaṁvāda*? Briefly explain following Abhinavagupta.
 5. Explain any two significant features of beauty following Rabindranath Tagore.
 6. How does śankuka explain the nature of *rasa*?

Group: B (Western Aesthetics)

- C. Answer any one question from the following: 10×1=10**
7. Explain following Immanuel Kant the nature of beauty.
 8. What is the mimesis theory of art? Why Plato wanted to put the artists in exile? Do you support this view? Give reasons in favour of your answer.
- D. Answer any two questions from the following: 5×2=10**
9. What is the relevance of 'significant form' in art? Explain briefly following Clive Bell.
 10. What does Frank Sibley mean by aesthetic terms?
 11. What is art according to Croce?
 12. What is the significance of art according to Leo Tolstoy?

Sushmita Bhosmik.

27/01/21

Diamond Harbour Women's University

M.A. (2nd Year) 3rd Semester Examination, 2020-21

Subject: Philosophy

Paper: PHIL/Th/3S/302

(Indian Philosophy of Language)

Time: 2 Hours

Full Marks: 40

A. Answer any two questions:

10×2=20

1. What are the *kāraṇas* of *śābdabodha*? Discuss briefly after *visvanātha*. 10
2. 'Īśvara icchā cannot be *kaṛaṇa* of *śābdabodha*' – Why does *Navya Naiyāika* uphold the statement? How does *Prācīna Naiyāika* argue against the *Navya* view? 5+5=10
3. What is *śakti*? Regarding this state the two forms (*ākāra*) of *Īśvara icchā* following *visvanātha*. 2+8=10
4. How could *vyākaraṇa* be way of *śaktigraha*? Answer after *visvanātha*.

B. Answer any four questions:

5×4=20

5. What is *śābdabodha*? What will be the problem if we consider *padārthapasthiti* as *vyāpara* instead of *padāñnājanaytva*? 1+4=5
6. Write a short note on *vyavahara* as a way of *śaktigraha*. 5
7. What is *lakṣṇā*? State a short note with an example after *visvanātha*. 5
8. Make a distinction between *jahatsvārthalakṣṇā* and *jahata jahatsvārthalakṣṇā*. 5
9. What is the main cause (*vīja*) of *lakṣhanāvṛittvi*? Explain briefly following *visvanātha*. 5
10. What is *tatparya*? What is it for? Explain briefly with an example. 1+4=5

Diamond Harbour Women's University

M.A. (2nd Year) 3rd Semester Examination, 2020-21

Subject: Philosophy

Paper: PHIL/Th/3S/303

(Western Philosophy of Language)

Time: 2 Hours

Full Marks: 40

Group: A

- A. Answer any one question from the following:** 10×1=10
1. What is the referential theory of meaning? Can it be considered as an ideal theory of meaning? 3+7=10
 2. "The morning star is the evening star"- What kind of statement is this? According to Frege there will be a problem if we want to have the meaning of this kind of statement by using referential theory. What is the problem that lie here and how does Frege solve it? 1+3+6=10
- B. Answer any two questions from the following:** 5×2=10
3. How does Russell prove that singular term is the general term? Answer briefly.
 4. What is the cluster theory of meaning?
 5. What are the criteria to make an act successful Answer after Austin.
 6. What is linguistic term? Answer briefly.

Group: B

- C. Answer any one question from the following?** 10×1=10
7. What is the characteristic feature of the Augustinian conception language? Why does Wittgenstein find lacunae in it? Discuss. 3+7=10
 8. In what sense does Wittgenstein use the terms 'world' and 'reality'? Discuss.
- D. Answer any two questions from the following:** 5×2=10
9. Discuss the significance of the analogy of toolbox in Wittgensteinian conception of language game.
 10. Explain what is meant by Wittgenstein when he declares: "Facts in logical space are the world."
 11. Discuss briefly the transition of referentialism to the use theory of meaning.
 12. Discuss the import of the concept of the form of life in later Wittgenstein.

Sushanta Bhownik 1/02/21
Coordinator, Philosophy

Diamond Harbour Women's University

M.A. 3rd Semester Examination, 2020-21

Subject: Philosophy

Paper: Pracin Nyaya - I

PG/Phil/3S/304N

Time: 2 Hours

Full Marks: 40

- A. Answer any two questions: 10×2=20
1. What are the different grounds on the basis of the Naiyāyika-s prove the existence of eternal individual self? Explain how do they prove the existence of eternal individual self on the basis of those grounds. Against whom and why do they try to prove the eternality of the self?
1+3+6=10
 2. How do the Naiyāyika-s try to prove the existence of mind? Explain how do they try to prove that mind is atomic in nature. 3+6=10
 3. Discuss the different types of *nigrahasthāna*. 10
 4. Discuss *asiddha hetvābhāsa*. 10
- B. Answer any four questions: 5×4=20
5. State the similarities and dissimilarities between *vāda* and *jalpa*.
 6. State the procedure followed in *jalpa-kathā*. What are the duties performed by a *madhyastha* in *jalpa*? 2+3=5
 7. Discuss any two types of *chala*.
 8. Discuss the *lakṣaṇa* of *vitandā*.
 9. Against whom and how do the Naiyāyika-s prove that *buddhi*, *upalabdhi* and *jñāna* are the same padartha-s?
 10. How do the Naiyāyika-s define *doṣa-s*? What are the different forms of *doṣa-s*?
 11. How has *apavarga* been defined and described by the Naiyāyika-s? Explain briefly.
 12. How has *duḥkha* been defined and classified by the Naiyāyika-s?

Sushmita Bhowmik 3/2/21

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DHWU

M.A. (2nd Year) 3rd Semester Examination, 2020-21

Subject: Philosophy

Paper: PHIL/Th/3s/305-N-□□

(Prācīna Nyāya-□□)

Time: 2 Hours

Full Marks:40

Answer any two questions:

10×2=20

1. "sandigdhasādhavān paksha"- can it be considered as a correct definition of *paksha*? Answer following *Udayana*.
10
2. Why does *cārvāka* deny the cause-effect relation? 10
3. How does *Mimamsaka* reject the *cārvāka* objection against the cause-effect relation by introducing *śaktivāda*. 10
4. According to *Nyāya* philosophy if *śaktivāda* is considered then there would be some problems. What are those problems? Explain them critically following *Nyāyakusumanjali*. 10

Answer any four questions:

4×5=20

5. Write a short note on the philosophical aspect of *mangalacaraṇa* of *Nyāyakusumanjali*. 5
6. Why can brahma or prakṛti not be the cause of various effect? 5
7. How does *Udayana* prove the existence of *adṛṣṭa*? 5
8. Can the existence of God be inferred? Answer following *Nyāyakusumanjali*. 5
9. How many *hetvābhāsas* are prevented by the insertion of the clause 'satpakshaprasara' in *mangalacaraṇa*? Give a brief note of them following *Nyāyakusumanjali*. 5
10. 'Satam parimalapradbodhabaddhotsava'- how many *hetvābhāsas* are prevented by this clause in *mangalacaraṇa*? Explain briefly. 5
11. What are the obstacles to know a non-physical object like *ātmā*? Give a brief note about them. 5
12. "Aloukikasya paralokasādhansya abhāvat"- Explain in brief this *vipratipottivākya*.