

**Diamond Harbour Women's University**

**M.A. 1<sup>st</sup> Year 1<sup>st</sup> Semester Examination 2023**

**Subject: Philosophy**

**Paper: Indian Epistemology**

**Paper Code: PHIL/CC/4101**

**Full Marks: 40**

**Time: 2 Hours**

**Group A : Nyāya Sūtra with Vātsyāyana Bhāṣya**

**A. Answer any one question from the following:**

**10×1=10**

1. What objections might arise according to Vātsyāyana against the definition of *pratyakṣa* given by Maharṣi Gautama in *Nyāya Sūtra* 1/1/4? How does Vātsyāyana reply against such objections? Discuss in this connection the significance of the term '*avyabhicārin*' in the definition of *pratyakṣa*. 7+3
2. Explain in detail the inference put forward by Maharṣi Gautama to establish the validity (*prāmāṇya*) of *pramāṇa*? What objection does immediately arise against that inference and how does Vātsyāyana reply against such objection? Discuss in this regard the objection that the Sarvasūnyatāvādins raise against the validity of *pramāṇa* and how far this objection is justified. 4+3+3

**B. Answer any two questions from the following:**

**5×2=10**

3. Explain the significance of the term '*vyavasāyātmakam*' in the definition of *pratyakṣa* given by Maharṣi Gautama.
4. What is *sāmānyatodṛṣṭa anumāna* according to its second interpretation? Explain with example.
5. What is the difference between the first and the second interpretation of *pūrvavat anumāna*?
6. Analyse after Vātsyāyana the process through which *upamāna pramāṇa* operates. What according to Vātsyāyana is the other object that can be known by *upamāna pramāṇa* except *vācya-vācaka sambandha*? 3+2

**Group B: Bhāṣāpariccheda**

**C. Answer any one question from the following:**

**10×1=10**

7. Why did *Mimāṃsaka* not accept *parāmarśa* as a cause of *anumiti*? In this connection how does *Viśvanātha* refute *Mimāṃsaka*'s arguments? Answer briefly following *Viśvanātha*. 5+5=10
8. Do you consider the qualification of certainty by an absence of the desire to infer as it is found in the definition of *pakṣatā* as completely useless? Give reasons for your answer.

10

**D. Answer any two questions from the following: 5×2=10**

9. What is *vyāpāra*? How does *Navya Naiyayika* exhibit that *parāmarśa* is the *vyāpāra* of an *anumiti*.
10. Analyse the nature of *viruddha hetvābhāsa* with suitable example.
11. Why do the *Navya Naiyāyika*-s refuse to admit the *liṅga* actually being known as an instrument of *anumiti*? What do they consider as an instrument of *anumiti*?
12. What is the definition of *karāṇa*? What is the *karāṇa* of an *anumiti*? Briefly discuss with an example.

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**M.A. 1<sup>st</sup> Year 1<sup>st</sup> Semester Examination 2023**

**Subject: Philosophy**

**Paper: Western Epistemology**

**Paper Code: PHIL/CC/4102**

**Full Marks: 40**

**Time: 2 Hours**

**A. Answer any two questions from the following:**

**10×2=20**

1. Why Immanuel Kant is said to have brought about a Copernican revolution in Western epistemology?
2. What are the metaphysical arguments put forward by Kant to prove that time is an a priori form of intuition?
3. How does relevant alternative try to solve the Gettier problem? Answer briefly
4. What is the traditional definition of knowledge? How does Gettier critique this definition?  
**2+8=10**

**B. Answer any four questions from the following:**

**5×4=20**

5. Explain what kind of proposition is  $7+5=12$  according to Immanuel Kant? Give reasons following Kant's view.
6. What is the transcendental argument of space given by Kant to show that Space is an a priori intuition?
7. What does Kant mean by schemata of categories of understanding?
8. Discuss any two metaphysical arguments of space given by Kant to show that space is an a priori intuition.
9. State briefly the characteristics of foundationalism.
10. How does internalist try to make an appropriate definition of knowledge? Answer briefly.
11. State a brief description of incompatibility theory regarding the relation between knowledge and belief. Answer following H. A. Prichard.

12. What are the problems of infallible foundationalism or traditional foundationalism?  
Answer briefly.

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M.A. 1<sup>st</sup> Year 1<sup>st</sup> Semester Examination 2023

Subject: Philosophy  
Paper: Indian Metaphysics

Paper Code: PHIL/CC/4103

Full Marks: 40

Time: 2 Hours

Group A: Praśastapāda Bhāṣya

A. Answer any one question from the following: 10×1=10

1. How does the Mimāṃsaka argue that *andhakāra* is a *padārtha*? Are those arguments acceptable from the perspective of *Vaiśeṣika* philosophy? Answer briefly.  
5+5=10
2. What is the correct definition of *dravya*? Answer following *Praśastapāda*.

B. Answer any two questions from the following: 5×2=10

3. State a brief discussion on *karma*.
4. Can *maṅgalācaraṇa* be the cause of *granthasamāpti*? Answer briefly following *Praśastapāda*.
5. How can *tattvajñāna* be the cause of *mokṣa*? Answer briefly following the *Vaiśeṣika* system.
6. State a distinction between *sādharmya* and *vaidharmya*. Answer with an example following *Vaiśeṣika* system.

Group B: Sāṃkhya-Tattvakaumudī

C. Answer any one question from the following: 10×1=10

7. “*Vyaktāt vyaktam utpadyate*”— Does the Sāṃkhya subscribe to the above cosmological doctrine? Answer in detail in light of *Sāṃkhya-Tattvakaumudī*.
8. “*Drṣṭavat ānuśravikaḥ saḥ aviśuddhiḥ kṣaya atisaya yuktatvāt*”— Discuss following Vācaspati Miśra how the above inference is employed to demonstrate the superiority of *vivekajñāna* as a *duḥkha nivartaka hetu* compared to other means of alleviation of suffering.

D. Answer any two questions from the following: 5×2=10

9. Discuss briefly the *sādharmya* of *vyakta tattva* and *avyakta prakṛti*.

10. “*Pravartate triguṇataḥ samudayāt ca, pariṇāma salilavat pratipratiguṇāśraya viśeṣāt*”— Discuss how the *avyakta* functions to give rise to the phenomenal world in light of the above statement from *Sāṃkhya-Kārikā*.

11. Can “*saṃghātaparārthatva*” be a legitimate probans of the inference aimed to establish the existence of *puruṣa* as an ontological principle different from *prakṛti* and its *vikṛti*? Give reasons for your answer.

12. “*Duḥkhāpaghātaka hetuḥ ijjāsāvāna duḥkhtrayābhighātāt śharmāvat*”— Why is the inference incapable of showing the *mokṣajanakatva* of *Sāṃkhya-darśana*? Is even the revised inference open to any objection? Discuss after *Sāṃkhya-Tattvakaumudī*.  
2+3

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**Subject: Philosophy**  
**Paper: Western Metaphysics**  
**Paper Code: PHIL/CC/4104**

**Full Marks: 40**  
**Hours**

**Time: 2**

**A. Answer any two questions from the following:**  
**10×2=20**

1. What is the subject matter of metaphysics? What is the difference between descriptive metaphysics and revisionary metaphysics? 4+6
2. State and explain Aristotle's view on substance? How does it differ from Plato's view on substance? 7+3
3. What according to Strawson are basic particulars? Is his theory satisfactory? Discuss.
4. What is personal identity? Explain how personal identity can be established on the basis of memory criterion? How far is this criterion justified in establishing personal identity? 2+5+3

**B. Answer any four questions from the following:**  
**5×4=20**

5. Discuss briefly A.J.Ayer's view regarding the possibility of metaphysics.
6. What is the no-ownership theory of person? Why does Strawson reject this theory? 2.5+2.5
7. What is the significance of the statement 'Ghost in the machine'? Answer following Ryle.
8. Why does Ryle reject introspection as a method of acquiring self-knowledge?
9. 'Metaphysics is the study of being-qua-being' – Discuss the significance of this statement following Aristotle.
10. What according to the philosophers is the need for admitting essential property of substance?
11. How does Aristotle explain the nature of essential property?
12. What is the psychological continuity criterion of personal identity?

