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1 SEM TDC PHIH (CBCS) C 1

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(November)

PHILOSOPHY

(Core)

Paper : C-1

(**Indian Philosophy**)

Full Marks : 80

Pass Marks : 32

Time : 3 hours

*The figures in the margin indicate full marks
for the questions*

1. Choose the correct answer : 1×8=8

(a) Indian Philosophy is theoretical/practical in nature.

(b) There are three/six Āstika systems in Indian Philosophy.

(c) According to Cārvāka philosophy, perception /inference is the only valid source of knowledge.

(2)

- (d) The Jainas believe that the knowledge of every object is absolute/relative.
- (e) The Nyāya theory of extrinsic validity of knowledge is called Svataḥprāmāṇya-vāda/Parataḥprāmāṇyavāda.
- (f) The first product of Sāṃkhya evolution is Mahat/Manas.
- (g) Advaita Vedānta believes that Brahman is Nirguṇa/Saguṇa in nature.
- (h) Rāmānuja believes in Pariṇāmavāda/Vivartavāda.

2. Write short notes on any five of the following :

4×5=20

- (a) Materialism in Indian Philosophy
- (b) Belief in law of Karma as one of the features of Indian Philosophy
- (c) Doctrine of Dependent Origination
- (d) Guṇas in Sāṃkhya philosophy

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(Continued)

(3)

(e) Nature of Brahman (Rāmānuja)

(f) Vaiśeṣika's views on nature of knowledge

3. Discuss the common features of Indian Philosophy. 13

Or

Discuss Upaniṣadic concept of Self.

4. How does Cārvāka try to refute Anumāna (inference) as a valid source of knowledge? Discuss. 13

Or

Critically explain Anekāntavāda of Jainism.

5. Explain Sāṃkhya theory of evolution. 13

Or

Discuss briefly the debate between Satkāryavāda and Asatkāryavāda.

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(Turn Over)

(4)

6. Discuss the nature of Brahman after Śaṅkara. 13

Or

Explain Rāmānuja's arguments against Śaṅkara's concept of Māyā.
