

Philosophy [MINOR]
[NEP]

B.A. First Semester End Examination-2024

PAPER: PHI MI 01

[Regular & Supplementary Paper]

Full Marks: 60

Time: 03 Hrs.

The figures in the right hand margin indicate marks.

Candidates are required to give their answers in their own words as far as practicable.

Illustrate the answers wherever necessary.

Group-A

Answer any ten questions from the following:

10x2= 20

1. Explain *Guṇa* in Jaina Philosophy give examples.
2. Explain *parjāya* in Jaina Philosophy give examples.
3. What is '*Naya*' in Jaina Philosophy?
4. What are types of '*Āryasatya*' and what are they?
5. Briefly explain the word '*Nairātmavāda*' in Buddha Philosophy.
6. Who is the founder of Mādhyamika '*Śūnyavāda*'?
7. What are the types of *Tripitaka* and what are they?
8. Why cārvāka Philosophy is called materialistic?
9. Who is the founder of Nyāya Philosophy? Write the another name of Nyāya Philosophy.

(2)

10. How many categories are admitted by the Vaiśeṣika Philosophy?
11. What do you mean by *Padārtha* or category? Give examples.
12. What is *pramā* in Nyāya philosophy? Give examples.
13. How many types of *Jātibādhakas* and what are they?
14. What is the main book of the Vaiśeṣika Philosophy? Who is the founder of this school?
15. What is the distinction between *Jāti* and *Upādhi*?

Group-B

Answer any four questions from the following: 4x5 = 20

16. Explain the Buddhist theory of Momentariness.
17. Explain 'Syādvāda' according to Jaina Philosophy.
18. Distinguish between *Samyoga* and *Samavāya*.
19. Give a brief account of *dravya Padārtha* as explicated by the Vaiśeṣika system.
20. Discuss the Vaiśeṣika category of *Viśeṣa*.
21. Explain the difference between *Svārthanumāna* and *Pararthanumāna*.

Group -C

Answer any two questions of the following: 2x10 = 20

22. Explain and examine the eight fold path after Bauddha Philosophy.

(3)

23. Explain 'Saptabhaṅgi Naya' in jaina Philosophy.
 24. What is an action Give a brief account of the five kinds of action(karma) admitted by the Vaiśeṣika Philosophy.
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