

Total No. of Printed Pages—4

**1 SEM TDC PHIH (CBCS) C 1**

**2 0 2 3**

( 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 Svataḥprāmānya-vāda/Parataḥprāmānyavāda.
- (f) The first product of Sāṅkhya 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 Sāṅkhya philosophy

( 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 Sāṅkhya theory of evolution. 13

Or

Discuss briefly the debate between Satkāryavāda and Asatkāryavāda.

( 4 )

6. Discuss the nature of Brahman after Śaṅkara. 13

Or

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

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( Continued )

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24P/14

( Turn Over )

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