

2009

M.A.

1st Semester Examination

PHILOSOPHY

PAPER — PHI-1102

Full Marks : 40

Time : 2 Hours

The figures in the right-hand margin indicate full marks.

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

Illustrate the answers wherever necessary.

(Indian Epistemology)

Answer any two questions from Group—A
and one question from Group—B.

Group—A

1. (i) Can *smṛuti jñāna* be included under *pramā jñāna*?
8
- (ii) What types of contact are involved in the following cases of perception? Explain. 2×4
 - (a) The perception of the absence of book on the table.
 - (b) The perception of *sāmāya* on perceiving a *Vyakti*.

(Turn Over)

(c) The perception of a red hat on the head.

(d) The perception of sound through ears.

2. What are the six types of perception in respect of different types of sense-organs. What are their respective objects? Explain after 'Bhasa-Parichhada'. 16
3. (a) What is meant by *Khayāti* ?
(b) How do the *anirvachantyakhyātivādins* explain illusion ?
(c) Is the explanation satisfactory? 4+6+6
4. Discuss the theory of *svataḥprāmānya* (in respect of *jñapti*) as advocated by Kumārila and his school. 16

Group—B

5. Write short note on any one of the following questions ?
- (a) (i) Perception (*pratyakṣa*) is defined as knowledge produced by the sense organs. All other cases of knowledge whatsoever (*anumiti* etc.) are also produced by the organ called mind (*manas*). Why, then, *anumiti* etc. are not called perception? Answer following *Viśvanātha*.
(ii) Is *nirvikalpaka jñāna pramā*? Explain in brief. 6+2
- (b) What is *Akhyātivāda*? Discuss. 8
- (c) How do the *anyathākhyātivādins* explain illusion? 8