

M.A. Examination 2025
Semester - I
Philosophy
Paper –MAPHILCP101
Metaphysics (Indian)

Time: 3 Hours

Full Marks: 60

Questions are of value as indicated in the margin.
Answer **any four** questions from the following.

1. Discuss the Nyāya theory of *kāla* as a real and independent category. Explain how time is known according to Nyāya? 8+7=15
2. Give a detailed account of *paramāṇuvāda* following the Nyāya-Vaiśeṣika tradition. 15
3. Analyse the Nyāya understanding of God as an efficient cause of the world. How do Nyāya philosophers justify God's existence by inference? 7+8=15
4. Analyse the Buddhist rejection of *ātman* through the doctrine of *Nairātmyavāda*. How does this view differ from the classical Indian understanding of the self? 10+5=15
5. Explain how different Indian schools of philosophy conceptualize the nature of the material cause, highlighting points of agreement and disagreement among them. 15
6. Discuss *Prakṛti-kāraṇatāvāda* with reference to Sāṃkhya philosophy. How does it support *Satkāryavāda*? 9+6=15

MA Sem-I Examination, 2025
Subject: Philosophy
Paper / Course: MAPHILOP102 (Western Metaphysics)

Time: 3 hours

Full Marks: 60

Answer *any four* questions.

1. Can we speak of a relatively smaller temporal part of every temporal part? How do the perdurantists answer the question? Explain critically. 15
2. What is the problem of transworld individual? How do the nominalists try to solve the problem? Explain. 5+10
3. Critically explain the theory which denies substance dualism but admits property dualism. 15
4. Explain and examine Strawson's argument against the no-ownership doctrine. 15
5. Give an account of the counter-factual analysis of event causation. 15
6. Explain the top-down analysis of space. Why do some philosophers reject the top-down approach and adopt bottom-up approach? Explain. 10+5

M.A. Examination-2025

Philosophy

Semester-I

Paper: [MAPHILCP103] Indian Epistemology

Time: 3 Hours

Full Marks: 60

Questions are of value as indicated in the margin.

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

1. Explain the definitions (*lakṣaṇa*-s) of *pramā* given by Dharmaraja Adhvarindra. Can *dhārāvāhika pratyakṣa* be valid cognition? If yes, is the term "*anadhigata*" consistent with the definition (*lakṣaṇa*) of *pramā*? Answer following Adhvarindra. 8+2+5=15
2. State and explain the initial definition (*lakṣaṇa*) of *jñānagata pratyakṣa*. Discuss in brief the reasons for modification of the initial definition (*lakṣaṇa*) of *jñānagata pratyakṣa*. State the final definition (*lakṣaṇa*) of *jñānagata pratyakṣa*. 6+6+3=15
3. Elucidate the definitions (*lakṣaṇa*-s) of *anumitijñāna* and *vyāptijñāna* following Vedānta Paribhāṣā. Explain the process of ascertaining *vyāpti*. (6+5)+4=15
4. Give a brief account on *upamāṇa pramāṇa* following Vedānta Paribhāṣā. 15
5. Explain in brief why *tātparyajñāna*, according to Dharmaraja Adhvarindra, is regarded as a necessary condition for sentence meaning. Define *ākāṁkṣā* as a condition for sentence meaning. Distinguish in brief between the Nyāya and Advaita conditions of sentence meaning. 5+5+5=15
6. Define *arthāpatti pramāṇa* following Vedānta Paribhāṣā. Discuss the different kinds of *arthāpatti* with suitable examples. Is *arthāpatti* a kind of *anumāna*? Answer following Dharmaraja Adhvarindra. 6+6+3=15

M.A. Examination 2025
Philosophy
Semester – I
Knowledge and its Metaphysic (Western)
MA PHIL C P 104

Time: 3 hours

Full Marks: 60

Questions are of value as indicated in the margin.
Answer **any four** questions from the following

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| 1. Discuss, after Kant, the different cognitive functions of analytic and synthetic judgements and explain why "the straight line between two points is the shortest" is a synthetic proposition. | 9+6 = 15 |
| 2. Elucidate the Kantian distinction between outer and inner senses with special reference to the Kantian thesis that space is the form of outer sense and time is the form of inner sense. | 15 |
| 3. Explain the Kantian arguments for space and time being a priori intuitions and mention why the third argument for time is a transcendental proof and not a metaphysical exposition. | 12+3 = 15 |
| 4. What is naturalized epistemology? Explain in the same context how Quine criticized traditional epistemology. | 5+10 = 15 |
| 5. Critically discuss the coherence theory of justification. | 15 |
| 6. How can the traditional definition of knowledge be modified to make it free from the counter example given by Gettier? Is this modification able to make the definition free from all counter examples? Explain. | 6+9 = 15 |