



COOCH BEHAR PANCHANAN BARMA UNIVERSITY

B.A. Honours 3rd Semester Examination, 2019

PHILOSOPHY

INDIAN ETHICS

CORE-5 (CCPHIH5)

Time Allotted: 2 Hours

Full Marks: 40

*The figures in the margin indicate full marks.
Candidates are required to give their answers in their own words as far as practicable.
All symbols are of usual significance.*

SECTION-I

1. Answer any **one** question from the following: 15×1 = 15
- (a) Explain the concept of *niṣkāma karma* as propounded in the *Gītā*. Is *niṣkāma karma* possible without moral value? 10+5 = 15
- (b) Explain the concept of *Brahmavihāra Bhāvana* in Buddhism. 15
- (c) Explain the ethical value of *aṣṭaṅgika yoga* in Yoga Philosophy. 15

SECTION-II

2. Answer any **one** question from the following: 10×1 = 10
- (a) Explain the ethical value of *ahimsā* as advocated by Gandhi. 10
- (b) What is the nature of bondage and liberation in Jainism? Discuss. 10

SECTION-III

3. Answer any **one** question from the following: 5×1 = 5
- (a) Is *purusārtha* without *artha* and *kāma* possible? Discuss. 5
- (b) Explain the *pañcamahābrata* (five great vows) in Jaina ethics. 5

SECTION-IV

4. Answer any *ten* questions from the following: 1×10 = 10
- (a) What is *sādhāraṇadharmā*?
 - (b) What is the characteristic of *sthitaprajñā*?
 - (c) Who is *Arhat*?
 - (d) What is *Ṛta*?
 - (e) Who is the last *tirthankara* in Jaina Philosophy?
 - (f) 'Truth is God and God is Truth' — Who said this?
 - (g) Define '*pudgal*', after Jaina Philosophy.
 - (h) What is *yama*?
 - (i) What is *asteya*?
 - (j) What is *brata*?
 - (k) Write the literal meaning of the term '*śīla*'.
 - (l) Why is *Satyāgraha* called a soul-force?
 - (m) Who is the social worker (*samadarsin*) as advocated in the *Gītā*?
 - (n) What is the ethical value of *Kevalajñāna*?

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COOCH BEHAR PANCHANAN BARMA UNIVERSITY

B.A. Honours 3rd Semester Examination, 2019

PHILOSOPHY

WESTERN ETHICS

CORE-6 (CCPHIH6)

Time Allotted: 2 Hours

Full Marks: 40

*The figures in the margin indicate full marks.
Candidates are required to give their answers in their own words as far as practicable.*

SECTION-I

1. Answer any **one** question from the following: 15×1 = 15
- (a) How many factors are involved in morality? Explain different kinds of normative judgement after Frankena. 5+10
- (b) Explain the ethics of love following Frankena. 15
- (c) Explain the Divine Command Theory with special reference to Franken. 15

SECTION-II

2. Answer any **one** question from the following: 10×1 = 10
- (a) Define Rule-Utilitarianism. Explain its different forms. Answer after Frankena. 6+4
- (b) What is meant by psychological egoism? Is it tenable? Discuss. 8+2

SECTION-III

3. Answer any **one** question from the following: 5×1 = 5
- (a) Write short note on virtue ethics. 5
- (b) Explain in brief four parts of the principle of beneficence. 5

SECTION-IV

4. Answer any *ten* questions from the following: 1×10 = 10
- (a) What is General Utilitarianism?
 - (b) What is practical reason?
 - (c) What is Act - Utilitarianism?
 - (d) What is principle of Justice?
 - (e) What is motive?
 - (f) What are two principles that Frankena accepts as the basic premises of the theory of obligation?
 - (g) What is determinism?
 - (h) Who is the author of *The Language of Morals*?
 - (i) Who is the patron saint of moral philosophy?
 - (j) Who wrote the book '*The Theory of Good and Evil*'?
 - (k) What do you mean by hypothetical imperative?
 - (l) What is Retributive Justice?
 - (m) What do you mean by obligation?
 - (n) What is freewill?

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COOCH BEHAR PANCHANAN BARMA UNIVERSITY

B.A. Honours 3rd Semester Examination, 2019

PHILOSOPHY

INDIAN LOGIC

CORE-7 (CCPHIH7)

Time Allotted: 2 Hours

Full Marks: 40

*The figures in the margin indicate full marks.
Candidates are required to give their answers in their own words as far as practicable.*

SECTION-I

1. Answer any **one** question from the following: 15×1 = 15
- (a) Explain Annambhaṭṭa's definition of *pramā*. Why memory, even if veridical, is not regarded as *pramā*? Discuss following *Tarkasaṃgraha*. 8+7
- (b) Explain the definition of *vyāpti* as given in the *Dīpikā*. What is the role of *tarka* and *sāmānyalakṣaṇa* in ascertaining *vyāpti*? Discuss. 5+5+5
- (c) What is *anyathāsiddhi*? Explain three types of *anyathāsiddhi* with example. 5+10

SECTION-II

2. Answer any **one** question from the following: 10×1 = 10
- (a) Explain *bādhita* and *viruddha hetvābhāsa* with example. 5+5
- (b) How is *abhāva* perceived? Discuss. 10

SECTION-III

3. Answer any **one** question from the following: 5×1 = 5
- (a) How does Annambhaṭṭa explain the perception of distant sound? Discuss following *Dīpikā*. 5
- (b) Distinguish between *yathārtha* and *ayathārtha anubhava* following *Tarkasaṃgraha*. 5

SECTION-IV

4. Answer any *ten* questions from the following: 1×10 = 10
- (a) Define *Buddhi*.
 - (b) What is *anavasthā doṣa*?
 - (c) What is meant by *liṅga*?
 - (d) What is *vipakṣa*?
 - (e) Why is *pratyakṣa* regarded as the *pramāṇa-jeyaṣṭha*?
 - (f) Determine the *samavāyi kāraṇa* of the 'flowing of water'.
 - (g) What is *jñānalakṣaṇa sannikarṣa*?
 - (h) Who is an *anāptā*?
 - (i) What is *pakṣadharmatā*?
 - (j) Define *kārya* following *Tarkasaṃgraha*.
 - (k) What is *karaṇa*?
 - (l) What are the *Sādhāraṇa kāraṇas*?
 - (m) Identify what type of *hetvābhāsa* occurs in '*Śabdah nityah śabdatvāt*'.
 - (n) Name the different types of *upādhi* following *Dīpikā*.

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