

M.A. 1st Semester Examination, 2010

PHILOSOPHY

(Indian Logic)

COURSE—PHI-101

Full Marks : 40

Time : 2 hours

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

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

1. (a) Explain the process of *anumāna*, after
Bhāṣā-Pariccheda.

(Turn Over)

(b) What is *Karaṇa*, according to Navya Nyāya ?

(c) Explain the significance of the following verse :

*Anumāyām, jñāyamānaṁ linganter Karaṇam
na hi.*

Anāgatādi-lingena na syādanu-mitistada.

6 + 2 + 8

2. (a) Explain the attributes (*dharmas*) of valid reason (*sadhetu*).

(b) Explain the meaning of *hetvābhāsa*, after *Bhāsā Pariccheda*.

(c) Explain, with examples, different types of *asiddha hetvābhāsa*.

4 + 4 + 8

3. (a) What is the definition of *parāmarśa*, according to Viśvanātha.

(b) Discuss, in this connection, the controversy between the Nyāya and the Mīmāṃsā in regard to the role of *parāmarśa* as the instrumental cause (*Karaṇa*) of *anumiti*.

4 + 12

4. (a) What is the exact meaning of the term “*Sādhyavadanya*” employed in the first definition of *vyāpti*.
- (b) On what ground does Viśvanātha maintain that the *sambandha* as employed in the first definition is to be understood in terms of *hetutāvacchedaka sambandha*. 8 + 8

GROUP—B

5. Explain why the first definition of *vyāpti* given by Viśvanātha does not cover the following cases of inference :
- (i) *Ghataḥ jñeyah Vācya tvāt*
- (ii) *Sattvāvān jāteḥ* 4 + 4
6. Show the application of the second definition in the following case : 8
- “*rupatvavyapya jātimattvānprthivittvāt.*”

7. Find out the hetvābhāsas (with reasons) in the following arguments : 4 + 4

(i) The river is fiery, because it is watery.

(ii) Sound is transitory, because it has soundhood.
