

Group-B

3. Explain either *upamāna* or *vyakarāṇa* as a means of knowing the primary meaning (*śakti*) of a word. 4
4. State clearly the notion of *Lakṣakapada*. 4

Unit-II

Answer any *one* question from Group-A and
any *one* question from Group-B.

Group-A

5. (a) Mention the primary and secondary causes of sentence meaning. 2
- (b) Is the sentence "*bahṛina sincatī*" meaningful? If not, why not? 4
- (c) Discuss in this regard the notion and nature of *tātparya* as one of the causes of sentence meaning. 10
6. (a) Explain the main arguments in favour of *anvītabhidhānavāda*.
- (b) What are the main objections against *anvītabhidhānavāda*? 10+6

Group-B

7. Discuss the importance of the knowledge of *ākāmṣā* in the case of sentential understanding. 4
8. Explain the nature of *sphota*. 4

2016

M.A.

3rd Semester Examination

PHILOSOPHY

PAPER—PHI-301

Full Marks : 40

Time : 2 Hours

The figures in the 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 Philosophy of Language)

Unit-I

Answer any one question from Group-A and any one question from Group-B.

Group-A

1. (a) What is *śakti* ?
(b) How do the Naiyāyikas refute *jatisaktivāda* ?
(c) What is their own position regarding the referent (*śakya*) of a word ? Discuss. 3+7+6
2. Explain the nature of *yougika-pada* and *yogarūdhā-pada* with suitable examples. 16

(Turn Over)