

**NEW**

**2015**

**M.A.**

**3rd Semester Examination**

**PHILOSOPHY**

**PAPER—PHI-301**

*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.*

**(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 *pada* (word) ?  
(b) Explain the classification of *pada* after Vis'vanātha .  
4+12
2. (a) Discuss the basic tenets of *jāti's'aktivāda* .  
(b) How does the advocates of *jatis'aktivāda* refute  
*vyākṛti - s'aktivāda* ?  
12+4

(Turn Over)

**Group—B**

3. Explain either *Brddhavyāvahāra* or *Vākyas'eṣa* as a means of knowing the primary meaning (*s'akti*) of a word. 4
4. What is *ākṛtis'aktivāda* ? Explain critically. 4

**UNIT-II**

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

**Group—A**

5. (a) What is *sphoṭa* ?
- (b) Why do the Grammarian philosophers accept the theory of *sphoṭa* for the knowledge of word-meaning ?
- (c) Explain how *sphoṭa* is manifested. 5+5+6
6. (a) Distinguish between *abhihitānvayavāda* and *anvitābhidhanvāda* as the theories of sentence-meaning.
- (b) Give a critical estimate of *abhihitānvayavāda*. 4+12

**Group—B**

7. How do the Nyāya philosophers refute. The Grammarian philosophers' theory of *sphoṭa* ? 4
8. Explain the concept of *ākāṁkṣā* as a condition for sentence-meaning. 4