PG/IVS/PHI/403(A&B)/24 (Old)

M.A. 4th Semester Examination, 2024

PHILOSOPHY

PAPER — PHI-403 (A & B)(Old)

Full Marks : 50

Time : 2 hours

Answer **all** questions

The figures in the right hand margin indicate marks

Candidates are required to give their answers in their own words as far as practicable

PAPER — PHI-403(A)

(*Advaita Vedānta*)

GROUP—A

Answer any **four** of the following questions : 2 × 4

1. What is *prakaraṇa graṇtha* ?

2. Why is the *antaḥkaraṇa* composite in nature (*sāvayava*), according to Dharmarājādh-varīndra ?

3. What is *antaḥkaraṇavṛtti* ?

4. What is *pañcīkaraṇa* ?

5. What is *liṅgaśarīra* ?

6. What is *prayojana* ?

GROUP—B

Answer any **four** of the following questions :

4×4

7. How does Dharmarājādhvarīndra describe *mokṣa* as the supreme goal of a person (*parama puruṣārtha*) ?

(*Continued*)

8. How does Dharmarājādhvarīndra establish the thesis that the mind is not a sense organ ?

9. How does Dharmarājādhvarīndra distinguish between *pramātṛcaitanya, pramāṇacaitanya* and *prameyacaitanya* ?

10. Explain two types of *prāmāṇya* after Dharmarājādhvarīndra .

11. Explain the distinction between *sātiśaya sukha* and *niratiśaya sukha,* according to Dharmarājādhvarīndra

12. Explain briefly the creation of five sense-organs (*pañca jñānendriya*) after *Vedāntaparibhāṣā*.

GROUP—C

Answer any **two** of the following questions :

8×2

13. What is the ground behind the objection that the definition of a veridical cognition (*pramā*)excluding recollection mentioned in *Vedāntaparibhāṣā* does not apply to a continuous series of similar cognition (*dhāravāhika jñāna*) ? How does Dharmarājādhvarīndra refute this objection ?

$3 + 5$

14. How does Dharmarājādhvarīndra describe veridical perception (*pratyakṣa pramā*) ? Explain, in this connection, the significance of the term '*aparokṣāt*' composed in the scriptural statement "*yat sākṣādaparokṣāt Brahma*".

$5 + 3$

15. Explain the *svarūpa lakṣaṇa* and *taṭastha lakṣaṇa* of Brahman, according to *Vedāntaparibhāṣā*.

8

16. Explain hearing (*śravana*), thinking (*manana*) and meditation (*nididhyāsana*) as the means of liberation (*mokṣa*) after *Vedāntaparibhāṣā*.   8

[Internal Assessment — 10 Marks]

PAPER — PHI-403(B)

(*Advanced Logic*)

GROUP—A

Answer any **four** of the following questions :
2×4

1. What is asymmetric relation ?

2. What is binary relation ?

3. Symbolize the following :

   Good men always have friends. ($Gx : x$ is good, $Mx : x$ is man, $Fxy : x$ is a friend of y)

4. What is open formula ?

5. Which theory is known as simple and straight forward theory of definite description.

6. What is singular term ? Answer with example.

GROUP–B

Answer any **four** of the following questions :

4×4

7. Prove the following :

$$(\exists x)(y) Axy \supset (x)(\exists y)Axy$$

8. Why do we need the change of technique in working with argument involving relations.

9. Symbolize the following :

   (*i*) Every student does some problem, but no student does all of them.
   [Sx : x is a student, Px : x is a problem, Dxy : x does y]

   (*ii*) Any good amature can beat some professionals.
   [Gx : x is a good amature, Px : x is a professional, Bxy : x can beat y).

10. Discuss Mill-Frege Combine theory of definite description.

11. Write a short note on 'proposition'.

12. What is Fuzzy logic ? Answer briefly.

GROUP – C

*Answer any **two** of the following questions :*

$$8 \times 2$$

13. Explain with example the transitive, intransitive and non-transitive relation.

14. Prove the validity of the given argument :

(i) $(\exists x)[Hx \cdot (y) (Iy \supset Jxy)] \mid$
$$\therefore (x)(Hx \supset Ix) \supset (\exists y)(Iy \cdot Jyy)$$

(ii) $(x)[(\exists y) Byx \supset (z) Bxz] \mid$
$$\therefore (y) (z) (Byz \supset Bzy)$$

15. Write an essay on the relation between logic and ordinary language.

16. Discuss Keith Donnellan's objection against Mill-Frege combine theory of Definite description.

[Internal Assessment — 10 Marks]

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