

2023

M.A.

4th Semester Examination

PHILOSOPHY

PAPER : PHI-403A & 403B

Full Marks : 40

Time : 2 hours

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.

Answer from *any one* Section.

SECTION—I

(403A : ADVANCED LOGIC)

Answer from **all** the Groups as directed.

GROUP—A

Answer *any four* questions from the following :

2×4=8

1. What is dyadic relation?

(2)

2. Translate the given formula into an idiomatic English sentence $(x) [(Px.Axx) \supset Agx]$ [Px : x is a person, Axy : x helps y , g : God]
3. Symbolize the following :

Good men always have friends. (Gx : x is good, Mx : x is a man, Fxy : x is a friend of y)
4. What is proposition?
5. What is open formula?
6. Differentiate reasoning and inference.

GROUP—B

Answer *any four* questions from the following :

$$4 \times 4 = 16$$

7. Symbolize the following : $2+2=4$
 - (a) Any man who hates children and dogs cannot be all bad. (Mx : x is a man, Cx : x is a child, Dx : x is a dog, Bx : x is all bad, Hxy : x hates y)
 - (b) If a boy tells only lies, none of them will be believed. (Bx : x is a boy, Lx : x is a lie, Txy : x tells y , Bxy : x believes y)

8. Prove the following : 4
 $(\exists x)(y)Axy \supset (x)(\exists y)Axy$
9. "Lincoln and Grant were President" and "Lincoln and Grant were acquainted" — show the differences between the two statements. 4
10. Explain, with example, the definition of categorical proposition. 4
11. Discuss the laws related to conjunctive propositions. 4
12. Write a short note on Łukasiewicz's concept of future contingency. 4

GROUP—C

Answer *any two* questions from the following :

8×2=16

13. Construct formal proof of validity of the following : 4+4=8

$$(a) (x)[(\exists y)Bxy \supset (z)Bxz] / \therefore (y)(z)(Byz \supset Bzy)$$

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

14. Explain, with example, the transitive, intransitive and non transitive relations. 8

(4)

15. Write an essay on the relation between logic and ordinary languages. 8
16. Write Mill-Frege combine theory of definite description. State Keith Donnellan's objection against this theory. 2+6=8

SECTION—II

(403B : ADVAITA VEDĀNTA)

Answer from **all** the Groups as directed.

GROUP—A

Answer *any four* questions from the following : 2×4=8

1. What is *Prakaraṇa Grantha*?
2. Why is the *antaḥkaraṇa* composite in nature (*sāvayava*), according to Dharmarājādharīndra?
3. What is *antaḥkaraṇavṛtti*?
4. What is *pañcīkaraṇa*?
5. What is *Liṅgaśarīra*?
6. What is *prayojana*?

(5)
GROUP—B

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

4×4=16

7. How does Dharmarājādhvarīndra describe *mokṣa* as the supreme goal of a person (*parama puruṣārtha*)?
8. How does Dharmarājādhvarīndra establish the thesis that the *antaḥkaraṇa* is not a *indriya*?
9. How does Dharmarājādhvarīndra distinguish among *pramātrcāitanya*, *pramāṇacāitanya* and *prameyacāitanya*?
10. Explain two types of *prāmāṇya* after Dharmarājādhvarīndra.
11. Explain the distinction between *sātiśaya sukha* and *niratiśaya sukha* following *Vedāntaparibhāṣā*.
12. Explain briefly the creation of five sense-organs (*pañca jñānendriya*) after *Vedāntaparibhāṣā*.

(6)
GROUP—C

Answer *any two* questions from the following :

8×2=16

13. What is the ground behind the objection that the definition of a veridical cognition (*paramā*) excluding recollection (*smṛiti*) mentioned in *Vedāntaparibhāṣā* does not apply to a continuous series of similar cognition (*dhāravāhika jñāna*)? How does Dharmarājādharīndra refute this objection? 3+5=8

14. How does Dharmarājādharīndra describe veridical perception (*pratyakṣa pramā*)? Explain, in this connection, the significance of the term '*aparokṣāt*' composed in the scriptural statement "*yat sāksādeparokṣāt brahma*". 5+3=8

15. Explain the *svatīpa lakṣaṇa* and *taṭastha lakṣaṇa* of Brahma, according to *Vedāntaparibhāṣā*. 8

16. Explain *śravaṇa*, *manana* and *nididhyāsana* as the means of liberation (*mokṣa*) after *Vedāntaparibhāṣā*. 8

