



UNIVERSITY OF NORTH BENGAL

B.A. Honours Part-III Examination, 2020

PHILOSOPHY

PAPER-V

LOGIC-INDIAN

Time Allotted: 2 Hours

Full Marks: 50

*The figures in the margin indicate full marks.*

*The word limit mentioned below against each question to be strictly followed by the students:  
2 marks-30 words / 4 marks-60 words / 5 marks-100 words / 6 marks-150 words /  
8 marks-220 words / 10 marks-300 words / 12 marks-325 words / 14 marks-375 words /  
15 marks-400 words / 20 marks-475 words.*

SECTION-I

Answer any *one* question of the following

20×1 = 20

1. What is meant by *anyathāsiddhi* (irrelevancy)? Explain three kinds of *anyathāsiddhi* mentioned by Annambhaṭṭa in his *Tarkasaṃgraha Dīpikā*. 5+15=20
2. Define *anumāna*. Distinguish between *anumāna* and *anumiti*. Discuss the different forms of *anumāna*. 4+4+12=20
3. Write a note on the theory of *Upamāna* after Annambhaṭṭa. Distinguish between *Upamāna* and *Upamiti*. Is *Upamiti* a species of inference? 10+4+6=20
4. What is *śabdapramāṇa*? What are the conditions of *śābdabodha*? Discuss in detail. 5+15=20
5. How do the Naiyayikas explain the perception of non-existence (*abhāva*)? Discuss after *Tarkasaṃgraha Dīpikā* whether *anupalabdhi* can be claimed as a separate *pramāṇa* or not? 6+14=20

SECTION-II

6. Answer any *two* questions of the following: 10×2=20
  - (a) Explain, after Annambhaṭṭa, the definition of *buddhi* or *jñāna*. 10
  - (b) Explain *asamavāyī kāraṇa* with examples. 10
  - (c) State and explain three kinds of *liṅga* with examples. 10

- (d) What is meant by *śakti*? How does Annambhaṭṭa explain the cognition of *śakti* in *Tarkasamgraha Dīpikā*? 2+8=10
- (e) How does Annambhaṭṭa establish the Nyāya theory of *parataḥ-prāmāṇyavāda*? 10
- (f) What is meant by '*pakṣatā*'? Explain each word of the definition given by Annambhaṭṭa. 10
- (g) Explain *savyabhicāra hetvābhāṣa* with its different kinds. 4+6=10
- (h) Write a note on the concept of *parāmarśa*. 10

### SECTION-III

7. Answer any **five** of the following questions, with very brief justification, wherever necessary: 2×5=10
- (a) Define *smṛti*.
- (b) Define *atyantābhāva* with an example.
- (c) Point out the *hetu*, *sādhya* and *pakṣa* in the following cases:
- (i) The hare's horn is hard, because it is a horn.
- (ii) Sound is eternal, because it is a product.
- (d) Define *jahatlakṣaṇā* with an example.
- (e) What is *anavastha doṣa*?
- (f) State the kind of fallacy or *hetvābhāṣa* committed in the following cases:
- (i) Sugar is saline, because it is a product.
- (ii) *Mañimaya parvataḥ vahnimān dhūmāt*.
- (g) What is *pada*?
- (h) Define *tarka*.
- (i) Distinguish between *savikalpaka pratyakṣa* and *nirvikalpaka pratyakṣa*.
- (j) What is meant by *anuvyavasāya*?
- (k) Is '*gauṇī*' a mode of *lakṣaṇā*?
- (l) What is *upādhi*? Give an example.
- (m) When does a definition commit the fallacy of *ativyāpti*?
- (n) Give an example of *nimitta kāraṇa*.
- (o) Define *kāraṇa*.

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