

Ex/Phil/PG/3.4.1/70/2018

**MASTER OF ARTS EXAMINATION, 2018**

**(2nd Year, 3rd Semester)**

**PHILOSOPHY**

**[Advaita Vedānta - I]**

Full Marks : 30

Time : Two Hours

*The figures in the margin indicate full marks.*

**Group - A**

1. (a) Does Śaṅkara's definition of superimposition apply only to an erroneous cognition ?
- (b) Do the Advaita Vedāntins subscribe to the view that an erroneous cognition is a recollection ? Discuss after Śaṅkara's commentary on the *Brahmasūtra*. 6+4=10

*Or*

2. (a) How do the Naiyāyikas explain the genesis of an erroneous cognition ?
- (b) How do the Advaita Vedāntins refute the Nyāya theory of error ? 5+5=10

[Turn over]

[ 2 ]

3. How does Śāṅkara refute the objection that the self cannot be a substratum of superimposition ? (Answer within 200 words) 5

*Or*

4. Why does Śāṅkara think that all ordinary and Vedic practices are based on *avidyā* ? (Answer within 200 words). 5

**Group - B**

5. State the different meanings of the term '*atha*'. In what sense is this term used in the first aphorism of the *Brahmasūtra* ? Answer after the commentary of Śāṅkara. 4+6=10

*Or*

6. State the various usages of the sixth case-ending. Why does Śāṅkara think that the sixth case ending in the compound '*brahmajijñāsā*' signify the accusative case ? 6+4=10
7. Do the Advaita Vedāntins subscribe to the thesis that any discussion about *brahman* must always be preceded by a discussion on *dharma* ? (Answer within 200 words) 5

[*Turn over*]

[ 3 ]

*Or*

8. Explain the meaning of the term 'atah' in the aphorism '*athāto brahmajijñāsa*'. (Answer within 200 words) 5
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