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SANSKRIT

(Major)

Paper : 5.6

Full Marks : 60

Time : 3 hours

*The figures in the margin indicate full marks
for the questions*

1. Answer the following as directed : 1×7=7

(a) How many Darśanas are discussed in the
'सर्वदर्शनसंग्रह'?

(b) Who is the writer of 'सर्वदर्शनसंग्रह'?

(c) How many tattvas are accepted by the
Cārvākas?

(d) अङ्गनालिङ्गनादिजन्यं सुखमेव _____ ।

(Fill in the gap)

(e) What is the first sentence of 'महाभाष्य'?

- (f) What is the meaning of the word 'अथ'?
- (g) How many प्रमाणs are accepted in Sāṃkhya system?

2. Write very short answers to the following questions : 2×4=8

- (a) What are the पुरुषार्थs according to the Cārvākas?
- (b) What are the पदs according to Patañjali?
- (c) How many दुःखs are accepted in Sāṃkhyakārikā? What are they?
- (d) Define दृष्ट according to Sāṃkhyakārikā.

3. Explain any two of the following : 5×2=10

- (a) अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम्।
बुद्धिपौरुषहीनानां जीविका धातृनिर्मिता ॥
- (b) यावज्जीवं सुखं जीवेन्नास्ति मृत्योरगोचरः।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥
- (c) अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥

4. Answer any two of the following questions :

10×2=20

- (a) Discuss fully how the Cārvākas refute अनुमान as a valid प्रमाण.
- (b) Explain how Mādhavācārya has established the meaning of the word 'अथ' in "अथ शब्दानुशासनम्".

- (c) चत्वारि शृङ्गा त्रयो अस्य पादा
द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति
महो देवो मर्त्या आ विवेश ॥

Explain the above mentioned verse according to *Sarvadarśanasamgraha*.

- (d) Write a note on the concepts of आत्मा and मोक्ष according to Cārvāka philosophy.

5. Explain any one of the following :

5

- (a) दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः ।
तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥
- (b) मूलप्रकृतिरविकृतिः महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥

6. Answer any one of the following questions : 10

(a) Discuss what are the differences between

व्यक्त and अव्यक्त.

(b) What are the proofs for accepting प्रधान as

the cause of the world?
