

2007

**SANSKRIT
PAPER-VIII
GROUP-A**

(Literature & Literacy Criticism)

Full Marks : 100

Time : 4 hours

*The figures in the right-hand margin indicate full marks.
Candidates are required to give their answers in their
own words as far as practicable.*

First Half

1. Answer any two of the following : 12×2=24
 - (a) Explain the definition of poetry as propounded by Jagannātha in his Rasagangādhara.
 - (b) Discuss critically Jagannātha's view on the causal factors of poetry.
 - (c) Name the different varieties of *Kāvya* after Jagannātha and explain with illustration the definition of *Uttamottama Kāvya*.
 - (d) Discuss critically Jagannātha's view on *Sāntarasa*.
2. Elucidate any one of the following : (
 - (a) लोकान्तरत्वं चाह्लादगतश्चमत् कारत्वापरपर्यायोऽनु भवसालिके जातिविशेषः ।
 - (b) एतेन विनिगमनाभावादुभयत्र शक्तिरिति प्रत्युक्तम् ।

(Turn Over.

(c) अनयोर्भेदयोरनपह्वबनीय चमत्कारयोरपि प्राधान्याप्राधान्याभ्यामस्ति कश्चित् सहृदयवेद्यो विशेषः ।

3. What is known as Bharata's Rasasutra ? Give a brief account of the Rasa-school of Sanskrit poetics. 10

Or

Write a note on the contributions of either Bhāmaha or Vāmana to ancient Indian poetics.

4. What is tragedy according to Aristotle ? What are the six constant elements of tragedy ? Discuss their relative importance. 10

Or,

Discuss after Aristotle the characteristic features epic poetry. How does epic poetry differ from tragedy ?

5. What does Rabindranath think of the purpose of poetry ? Discuss whether he agrees with the ancient Indian thinkers on the issue.

Or

Write a comprehensive note on either 'sahitya' or 'saundarya' as dealt with by Rabindranath.

Second Half

1. (a) Discuss elaborately the concept of 'Sāhitya' as you find in Kuntaka's 'Vakroktijīvita'.

Or

(b) Write a comprehensive note on 'Vakrokti' with special reference to Kuntaka.

2. (a) Name the main divisions and their sub-divisions of 'Vakrata' as you have in the 1st 'Unmeṣa' of 'Vakroktijivita'.

Or

Explain fully the following kirika—

चतुर्वर्गफलास्वादमप्यतिक्रम्य तद्विदाम्।

काव्यामृतरसेनान्तश्चमतकारो वितन्यते ॥

3. Explain did Rājas'ekhara define प्रतिभा? What are the broad divisions of प्रतिभा? Elaborate any one of them after Rājas'ekhara.

2+2+10=14

Or

How your acquaintance with the nature of काव्यपाक as you have in the Kāvyaṁmāmsā.

4. Explain any of the following with reference to the context. 6

(a) आहार्यबुद्धेस्तु द्वयमप्रतिपत्तिः सन्देहञ्च।

(b) सततमभ्यासवशतः सुकवेः वाक्यं पाकमायाति।

(c) त्रिधा च सा स्मृतिः मतिः प्रज्ञेति।

GROUP-B
(Philosophy)
First Half

Answer Question No. 5 and any two from the rest (Question Nos. 1-4)

1. (a) What is भाष्य?

(b) Discuss the utility of अध्यासभाष्य of Sāṅkara.

3+12

2. Critically explain Śāṅkara's definition of अध्यास, 'स्मृतिरूपः परत्र पूर्वदृष्टावभासः'. 15
3. (a) Give an outline of the Prābhākara theory of अख्याति.
 (b) How does the Advaitin react to the above theory ? 8+7
4. Discuss after the शांकरभाष्य the exact meaning of the word 'अथ' in ब्रह्मसूत्र, 'अथाती ब्रह्मजिज्ञासा।' 15
5. Answer any two Questions from the following : 10+10
 (a) Explain, after the मानमेयोदयः, the Bhāṭṭa definition of प्रमा.
 (b) How does the Bhāṭṭa definition of प्रमा differ from the Nyāya definition ?
 (c) Is it correct to object that the Bhatta definition of प्रमा does not cover धारावाहिकज्ञान ? Explain.
 (d) Explain how does the Bhāṭṭ-Mimamsaka refute the Bauddha definition of प्रमा ?

Second Half

Answer any four questions, taking Two from each part

PART—I

1. (a) What is the exact meaning of the term अवृत्तित्वम् or असम्बन्ध employed in the first definition of व्याप्ति ? 5

- (b) On what ground does Visvanātha maintain that the सम्बन्ध as employed in the first definition is to be understood in terms of हेतुतावच्छेदक सम्बन्ध ? 5
2. (a) Show how the first definition of व्याप्ति in Bhāsāparicceda applies to any instance of सत्हेतुक अनुमिति and does not apply to an instance of असत्हेतुक अनुमिति. 5
- (b) Can the definition be applied to इदं द्रव्यं गुणकर्मान्यत्व-विशिष्टसत्तात् ? 5
3. (a) Explain the second definition of व्याप्ति as in the Bhāsāparicceda. 5
- (b) Show the application of the second definition of in the cases like कपिसंयोगी एतद्दृक्षत्वात् । 5
4. (a) Show the application of the second definition in the following case : रूपत्वव्याप्यजातिमत्त्वान् पृथिवीत्वात् । 6
- (b) Explain why the second definition of व्याप्ति given by Visvanātha does not cover the following case of inference गुणवान्-द्रव्यत्वात् । 4

PART—II

1. State Gautamas definition of प्रत्यक्ष. How can each of the word contained in the Sutra be justified ? Discuss. 15
2. Explain the following :
- (a) What are प्रमाणसंप्लव and प्रमाणव्यवस्था ? Which of these two has been accepted in the Nyāya system. 7 $\frac{1}{2}$
- (b) Explain the classification of शब्द ।

3. State and explicate the definition of अनुमान as given by Goutama. 15
4. (a) State the definition of आत्मा as given in the Tenth Sutra of Nyāyadarśana. 7½
- (b) How does Vātsāyana deals with the inference regarding आत्मा given by Goutama ? Explain. 7½
5. (i) Write a short note on उपमान। 7½
- (ii) Explain the following text : 7½
- तत्र आत्माद्यपवर्गपर्यन्त प्रमेये
मिथ्याज्ञानमनेकप्रकारकं वर्तते।
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