

## Model question of Sem-5/CC-11

Objactive type questions ( 1or 2 marks):

- 1.What is the definition of Buddhi according to Annambhatta.
2. What do you understand by Avyapti dosha?
3. Why Annambhatta does not consider Smriti to be a kind of Prama ?
4. How does Annambhatta define yathartha anubhaba ?
5. Point out what type of Karana is exemplified in following cases. (any two)
  - a) The oranges is a cause of its own taste.
  - b) The soul is the cognition of the table before me
  - c) The green colour of the threads as a cause of the green colour of the cloth made of those threads.
6. Which kind of Karana is possible of an effect which is a negative entity ?!
7. What do you understand by Vyapara ?
8. Define pratyaksa following Annambhatta.
9. Give an example of sanyoga sannikarsha.
10. Determine the sannikarsas of the following cases of perception. ( any two)
  - a) Auditory perception of flowing water
  - b) Mental perception of the pleasure of the soul
  - c) Perception of the absence of a jar on the ground.
  - d) Tectual perception of the coldness of ice.

Questions of 5 marks :

- (a) Is yath rtha smriti pram ? Discuss.
- (b) Explain the definition of Tarka as given in Tarkasa graha.
- (c) Explain with example the third kind of anyath siddha.
- (d) Explain the definition of Buddhi as given in Tarkasa graha.
- (e) How do we perceive distant sound ?
- (f) Explain the definition of K ra a as given in Tarkasa graha.
- (g) Why the term m tra is inserted in the definition of Smriti.
- (h) It is stated in Tarkasa graha—

(i) "indriy rtha sannikar a janya J na pratyak am".

(ii) "tasm t indriya pratyak a pram a ."

Discuss whether Anna bha a has used the term Kara a in the same sense in these two cases.

Questions of 15 marks :

(a) (i) Explain the definition of apram as given in Tarkasa graha.

(ii) What is the objection raised against this definition in D pik ?

(iii) How does Anna bha a refute this objection?

(iv) Why is Sa aya treated as apram ?

(b) (i) State and explain the definition of K rya given by Anna bha a.

(ii) What are the types of K ra a that are necessary for producing a positive effect? Discuss with suitable examples.

(iii) Point out what type of K ra a is exemplified in each of the following cases :

(1) The mango in respect of its own taste.

(2) The blue colour of threads in respect of the blue colour of the cloth produced by its threads.

(3) Visual sense-organ in respect of the perception of pot.

(c) (i) What is Vikalpa?

(ii) Explain after Anna bha a the distinction between nirvikalpaka and Savikalpaka pratyak a.

(iii) What argument does Anna bha a put forward to establish the reality of nirvikalpaka pratyak a?

(iv) How would you classify the cognition of 'Ghatatva' that arises immediately after the sense-object contact?

(d) (i) Discuss with examples the different kinds of laukika Sannikar a given in Tarkasa graha.

(ii) Determine the sannikar a in each of the following cases of perception :

(1) Mental perception of the pleasure of the soul.

(2) Auditory perception of the motor horn.

(3) The perception of the floor which is characterised by the absence of a pot.